INTRODUCTION

Do Christians Really Need to be “Taught” How to Pray?

Is prayer ministry (praying over another person in their presence) really any different from how we pray when we are alone, in private intercession?

Most believers assume that fluency in prayer ministry ought to be a natural outcome of our salvation experience. However, as with any significant relational interaction, effective and intimate communication skills develop over time. This is doubly true of prayer ministry, where we are actively involved in communicating with both God and with an individual in need. Many of the encounters that Jesus had with people in need were brief and direct; commands to “Be healed!” or for demons to “Get out!” Other encounters seemed to involve a process (as with the blind man in Mark 8), or something akin to an interview (as with the epileptic boy of Mark 9, and the Gerasene demoniac of Mark 5).

Although it is certain that the indwelling Holy Spirit desires to equip us for effective ministry, it is also true that there are certain basic skills that can be both learned and practiced as we seek to minister to others in hands-on prayer. These attainable skills can greatly contribute to our overall effectiveness in a prayer ministry which is interactive, immediate, personal, Spirit-led, contextual and specific.

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# Contents

Introduction .................................................. 2
Overview .................................................... 4
Why Pray for Others? ....................................... 5
What is Prayer Ministry? .................................... 5
What is Our Goal? ........................................... 5
Biblical Basis .................................................. 6
How Do I Do It? .............................................. 12
The Lord’s Prayer: Unpacked ............................... 17
Next Steps .................................................... 20
Team De-Brief ............................................... 20
Conclusion: ................................................... 21
Appendix 1: Prayer Vernacular .............................. 22
Trigger Words/Phrases ...................................... 22
Possible Substitutions ....................................... 22
Appendix 3: Spiritual Warfare & Demonic ............... 24
Appendix 4: Active Listening Questions .................. 26
Appendix 5: Thematic Scripture Reference Guide ........ 26
Appendix 6: Community Resources ....................... 27
Appendix 7: Care Card ....................................... 28
Appendix 8: Affirmation of Identity ......................... 29
Appendix 9: Prayer Ministry Team Application .......... 31
OVERVIEW

This course is designed to help equip all Christians to engage in effective prayer encounters with others through interactions with God and a responsible use of the spiritual gifts. The specific prayer model (The Lord’s Prayer) is presented as an aspect of the Kingdom Ministry of Jesus, and in keeping with the scope of the Great Commission. Our aim is to offer a Biblical model that is cross-denominational; therefore a moderately conservative approach to the charismatic is endorsed. This manual is intended to be used for the training of Prayer Ministry Teams within established churches and with the full oversight of pastoral leadership.

This course will address:

Biblical Basis
Roadblocks to Ministry
Ministry Model
Team Dynamics
FAQ’s

NLCC Prayer Ministry Training (PMT) is designed to be taught over the course of several evenings, or over one weekend. Session One unpacks the Biblical Basis for PMT based primarily upon the Great Commission, and common roadblocks to growing in this ministry. Session Two examines a Biblical model based upon the Lord’s Prayer, for PMT in a church ministry or evangelistic context, and ends with a clinic time where attendees may see this practice modeled and interact with the process. Session Three addresses frequently asked questions (FAQ’s) regarding Spiritual Gifts, the Demonic, Spiritual Warfare, Team Formation & Dynamics, and practical resources for PMT.

For information, or to book a training seminar, please contact North Langley Community Church (nlcc.ca), or email Nikki White at smallhair@shaw.ca
**WHY PRAY FOR OTHERS?**

The average Christian would prefer to leave the ministry of praying for others to those who have some formal education and training, such as priests and pastors. Yet clergy is quick to acknowledge that the needs of the laity far outweigh the number of “qualified” professionals available to meet those needs. Jesus was not a one-man-show; he trained the 12, then sent them out to train others. There was no application process, no pre-requisites other than belief in him, and no exams to pass or fail. All were commissioned, and all obeyed, with varying degrees of success over time. Jesus made clear that this was not a ministry for the spiritually elite, but for all who followed him. However, a clear understanding of the Biblical basis for operating in prayer ministry increases our faith to take risks in prayer. We pray for others because:

- **We need** to do it (needs outnumber clergy; passive laity a potential resource)
- **We can** do it (effective, practical, attainable)
- More importantly, we are **commanded** to do it (Biblical Basis)

**WHAT IS PRAYER MINISTRY?**

Prayer Ministry is a prayer encounter with another person that is:

- **Interactive**: Intervention (3-way) vs. intercession (2-way)
- **Immediate**: Jesus dealt with whatever He encountered in the moment
- **Personal**: Direct, disclosing, and invasive
- **Spirit-led**: Spontaneous, unrehearsed
- **Contextual**: Sensitive to the specific person/event/church
- **Specific**: Prayer in response to a specific need or request

**WHAT IS OUR GOAL?**

When questioned as to the reason why God had allowed a man to be born blind, Jesus replied that it was “that the works of God might be displayed in him”. (John 9:3) The ultimate goal of all prayer encounters is to minister in the power and authority of Jesus Christ, and to operate in the gifts of the Holy Spirit in such a way as to **bring glory to God** by bringing:

- **Expansion** of the Kingdom of God (salvation, deliverance)
- **Healing** of wounds (physical, emotional)
- **Restoration** of relationships (with God, with others)
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Biblical Basis

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

John 20:21
“As my Father hath sent me, so send I you.”

John 17:18
“As You sent me into the world, I have sent them into the world.”

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

Same Mandate
“As...so...therefore go.”

The command to “go” is clear; we have been “sent” into the world just as Christ was “sent”. Jesus first gave the command to the 12 (Luke 9:1-6), then gave same instructions to the 72 (Luke 10:1-20), then told all who were present at his ascension to teach the observance of this command to “all nations”. (Acts 1:15 implies a group of at least 120, while 1 Cor. 15:6 may indicate as many as 500 were present). There is no believer who is exempt; we as the collective Body of Christ cannot excuse ourselves from any aspect of the earthly ministry of Jesus, including Prayer Ministry and use of the Gifts of the Spirit. To do so is to abdicate our responsibility and to disobey God. As Christ’s disciples, we have been given the same job description as Jesus (minus the cross), and the same mission statement: “Go and disciple the nations.” Nor do we need to be a part of any missionary elite in order to be sent. Alternate translations of the Greek for the passage in Matthew read the verbs in a progressive tense: “Going therefore, discipling the nations, teaching them...” implies that discipleship will be part of an ongoing, normal life. One does not need to be a formally trained missionary abroad in order to be commissioned.

Same Manner
“all things” (panta osa)

Jesus commands us to teach others to observe (obey, do) “everything” that he had taught his disciples to do while on earth. Variants of this hyperbolic Greek phrase are used 4 times in the Great Commission (all authority, all nations, all things, all the days) and are all-inclusive. In short, the manner in which we fulfil the Great Commission is to be all-inclusive, a reflection of all that Christ did and taught while on earth. What are the implications for Prayer Ministry? “All things” means:

Prophetic Insight (see: Appendix 2)

How do you know me?” Nathanael asked. Jesus answered, “I saw you while you were still under the fig tree before Philip called you. John 1:48

Heal the Sick

When Jesus had called the Twelve together, he gave them power and authority to drive out all demons and to cure diseases, and he sent them out to proclaim the kingdom of God and to heal the sick. Luke 9:1-2
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Expel Demons
Heal the sick, raise the dead, cleanse those who have leprosy, drive out demons. Luke 9:1, Matthew 10:8

Preach the Kingdom
And he sent them out to proclaim the kingdom of God and to heal the sick... “As you go, proclaim this message: ‘The kingdom of heaven has come near.” Luke 9:2; Matthew 10:7

Raise the Dead
Heal the sick, raise the dead, cleanse those who have leprosy, drive out demons. Matthew 10:8

Restore Outcast
When Jesus came down from the mountainside, large crowds followed him. A man with leprosy came and knelt before him and said, “Lord, if you are willing, you can make me clean.” Jesus reached out his hand and touched the man. “I am willing,” he said. “Be clean!” Immediately he was cleansed of his leprosy. Then Jesus said to him, “See that you don’t tell anyone. But go, show yourself to the priest and offer the gift Moses commanded, as a testimony to them.” Matthew 8:1-4

Overcome Power of Satan
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 10:19

Love as Christ loved
My command is this: Love each other as I have loved you. John 15:12

Define and affirm identity
You are the salt of the earth. But if the salt loses its saltiness, how can it be made salty again? It is no longer good for anything, except to be thrown out and trampled underfoot. You are the light of the world. Matthew 5:13-16

Correct social injustice
Is not this the kind of fasting I have chosen: to loose the chains of injustice and untie the cords of the yoke, to set the oppressed free and break every yoke? Isaiah 58:6

More
Hospitality, care for the poor, confronting/forgiving sin, tithing, all the spiritual disciplines...

SAME MEANS
Christ’s resources = our resources = Holy Spirit.

Isaiah 11:1-3
A shoot will come up from the stump of Jesse; from his roots a Branch will bear fruit. The Spirit of the Lord will rest on him - the Spirit of wisdom and of understanding, the Spirit of counsel and of might, the Spirit of the knowledge and fear of the Lord - and he will delight in the fear of the Lord. He will not judge by what he sees with his eyes, or decide by what he hears with his ears.

Acts 2:16-17
No, this is what was spoken by the prophet Joel: ‘In the last days, God says, I will pour out my Spirit on all people. Your sons and daughters will prophesy, your young men will see visions, your old men will dream dreams.”

Acts:1:8
But you will receive power when the Holy Spirit comes on you; and you will be my witnesses in Jerusalem, and in all Judea and Samaria, and to the ends of the earth."

John 14:15-17
If you love me, keep my commands. And I will ask the Father, and he will give you another advocate to help you and be with you forever—the Spirit of truth. The world cannot accept him, because it neither sees him nor knows him. But you know him, for he lives with you and will be in you.

Jesus operated out of His humanity. The resources that were available to Him as a man are the same resources that are now available to us: the in-dwelling Holy Spirit. Our mandate to teach others to practice all that Jesus taught (including hands-on prayer) implies that we have the means available to us. Because of Pentecost, we can be assured that we will do so in the authority that the Father gives us, confident in our identity as children of God, effective in the faith that comes from the Holy Spirit’s opening of our eyes to God’s reality, and established in a relationship of intimacy with our Father in heaven. Yet, generally speaking, one of these four areas will be an area of personal challenge in our lives, particularly as we seek to grow in the effective practice of prayer ministry. In essence, they may become Roadblocks to our growth in effective Prayer Ministry. A thoughtful examination of these roadblocks may help us to identify areas of specific need, before going further in the training process.
Roadblocks to Ministry

Authority / Faith / Intimacy / Identity

Reflection

Those who have issues with authority may struggle themselves with the authority they have been given by Jesus. They may be fearful, unwilling to risk; or they may over-compensate and be somewhat heavy-handed. Both show a deep fear of failure, insignificance and rejection. Ultimately our authority, like a credit card, is meant to be used, but used with humility and a sincere desire to honour the primary holder. Then, regardless of the outcome, we can be assured that God will commend us for our daring, saying “Well done, good and faithful servant! You have been faithful with a few things; I will put you in charge of many things. Come and share your master’s happiness!”

Authority

call exthusia

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

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

Luke 10:16
“Whoever listens to you listens to me; whoever rejects you rejects me; but whoever rejects me rejects him who sent me.”

There is an implicit chain of command here: We have been given exthusia; an authorized power to pray over others. This is akin to a teenager being added onto his father’s credit card – he is authorized to use it, and he has the same authority as if it were his father making the transaction. Amazingly, God trusts us to make decisions on our own, and to invest wisely in His name. Yet often our actions are clumsy and our apprehension of this authority feeble. We may feel embarrassed by our wealthy father’s Platinum Visa card; after all, it is not ours, the money undeserved, the credit not based upon our own credibility. All too conscious of the opinions of others, we fear to use it, certain that others will unfavourably critique our actions. What if the purchase, as it were, is a foolish one? What if we mis-spend, or are cheated, or the credit limit denied and we are humiliated before our peers? Safer not to use it at all, we think. In Matthew 25:14-30 we read of the servants who invested wisely and were rewarded with even more authority. Yet it is the man who does nothing, who refuses to risk, that is rebuked. By implication, this servant might have dared to invest unwisely, perhaps lose everything, and yet be commended by his master. It is our responsibility to invest; God is responsible for the outcome.

Contrarily, our use of authority in prayer may be arrogant and presumptuous. Waving the plastic card above our heads, we demand and expect that our every whim should be heeded, our every transaction approved. Here we find the error of the Prosperity Doctrine, where we might forget that the subjects for our petition are to be informed by our adherence to the ways and words of Christ, implicit in the phrase “in My Name”, in John 14:13-14. “I will do whatever you ask in my name, so that the Father may be glorified in the Son. You may ask me for anything in my name, and I will do it.” What we ask for must correspond with those things which will glorify the Father, and faithfully represent the values of the Son, as seen in Scripture. The wise Father retains the right to reject and decline transactions that are not according to His will. It is, after all, His card, not ours.

Faith

“what we see”

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

John 14:16-17
“And I will ask the Father, and he will give you another advocate to help you and be with you forever—the Spirit of truth. The world cannot accept him, because it neither sees him nor knows him. But you know him,
for he lives with you and will be in you.”

John 16:13-15
“...But when he, the Spirit of truth, comes, he will guide you into all the truth. He will not speak on his own; he will speak only what he hears, and he will tell you what is yet to come. He will glorify me because it is from me that he will receive what he will make known to you. All that belongs to the Father is mine. That is why I said the Spirit will receive from me what he will make known to you.”

Matthew 9:26-29
As Jesus went on from there, two blind men followed him, calling out, “Have mercy on us, Son of David!” When he had gone indoors, the blind men came to him, and he asked them, “Do you believe that I am able to do this?” “Yes, Lord,” they replied. Then he touched their eyes and said, “According to your faith let it be done to you.”

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

Jesus followed in the footsteps of his Father, initiating only when he perceived that God the Father was already at work. John 5:20 tells us that the Father showed the Son what he was doing because of the love they shared. “For the Father loves the Son and shows him all he does. Yes, and he will show him even greater works than these, so that you will be amazed”. John 15:9, 13 then tells us that this same love motivates Christ to reveal to us what the Father is still doing here on earth. “As the Father has loved me, so have I loved you... “and assures us that God desires to invite us into his ongoing labour. But first we must see what he is doing.

This perception of spiritual reality is the essence of faith. As one “sees” what God is doing, one believes in and cooperates with that reality. How to receive this sight? Jesus tells us that the in-dwelling Spirit of Truth opens our eyes to see reality from God’s perspective. Then, we are free to act according to what we see. This is not the power of positive thinking, triumphalist theology or positive confession. Jesus did not ask the blind men of Matthew 9, “Can you imagine yourselves healed?” But instead he asked them “Do you believe that I am able to do this?” They could “see” that Jesus was divine; thus their “sight” was faith, and their faith allowed for their healing. It requires faith to have sight, and sight to have faith. Perhaps the most powerful prayer of all is the plea, “Come, Holy Spirit”, as we ask him to open our eyes to what the Father is doing that we may have faith to do it together with Him.”

Reflection
Frequently those who struggle most with faith are compassionate and sensitive individuals; often pastoral by nature and/or by profession. They genuinely do not want to cause harm to others by claiming to perceive a reality that may then prove to be false. They fear disappointing others, and are ever watching for signs of trouble so as to prevent disasters. In effect, they train themselves in a negative perception of reality, and so often become increasingly blind to the potential positive. They may choose to be short-sighted, seeking to fix immediate problems rather than propose any radical shift in long-term procedure that might cause alarm in others. Ironically, in giving in to this anxiety they may sabotage the growth of their own faith, and thereby the growth of their own ministry as pastors. We cannot comfort or assure others of a reality which we ourselves do not perceive.

How can we improve our spiritual sight? Our ability to perceive God’s reality is hindered by sin and selfish desire, obscured by ambition and blurred by jealousy. It requires an active, intentional and consistent submission to the Holy Spirit, and a lifelong discipline of familiarizing ourselves with Truth from God’s perspective. This familiarization happens in the context of the diligent, habitual study of God’s words, ways and deeds as seen in Scripture, and from the practice of obedience. Perception of God’s reality can also be improved by our intentional dwelling upon the things that we know to be true, regardless of whether or not we can
“see” them clearly, where we “ascribe unto God the glory due His Name” (Psalm 29:2; 96:8; 1 Chron 16:29) helps us to become familiar with the signposts of His reality: providence, mercy, rescue, etc. In this way we train our eyes to notice the clues of God’s presence, and can more easily see what the Father is doing. There are no short-cuts, even though there may be flashing moments of revelation, as with that experienced by Gehazi, the servant of Elijah. We can, and must train our spiritual eyes by gazing always upon the things of God.

**Intimacy**

*Know and be known*

**John 10:14-15**

“I am the good shepherd; I know my sheep and my sheep know me—just as the Father knows me and I know the Father...”

**John 14:7, 9**

“If you really know me, you will know my Father as well. From now on, you do know him and have seen him... Don’t you know me, Philip, even after I have been among you such a long time? Anyone who has seen me has seen the Father.”

**Matthew 7:21-23**

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

**John 17:3**

“Now this is eternal life: that they know you, the only true God, and Jesus Christ, whom you have sent.”

We are created to know and be known, intimately. God himself chose to become incarnate for that very purpose. Intimacy with God is possible because of the Spirit, who is not merely with us but within us, making known the Father and guiding us into all truth. Here we see that we are to have the kind of relationship with God that Moses did in Exodus 33:11, where God spoke to Moses “as one speaks to a friend.” Jesus alludes to this in John 15:15, where he says, “I no longer call you servants, because a servant does not know his master’s business. Instead, I have called you friends, for everything that I learned from my Father I have made known to you.” We are called into a friendship, a knowing, which surpasses the superficiality of dry obedience described in Matthew 7:21-23. Jesus did not march silently to the cross. His tormented wrestling at Gethsemane testify to a relationship where one could passionately express all emotive states without fear of rejection.

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

**Reflection**

Those who struggle with the concept of intimacy with God frequently struggle with relational vulnerability in general. There may be reasons for this – past wounds of loss, betrayal and unkindness bring our shields up. If we focus on protecting ourselves from others, however, we also hold God at arm’s length. If we cannot trust one another, we will have difficulty trusting the inner promptings of the Holy Spirit, and may struggle to learn to hear and respond to the Shepherd’s voice.
Reflection

Those who struggle with this concept of one-ness as identity may often experience a sense of isolation, and loneliness. They may themselves deliberately withdraw from commitment to a local fellowship, and be jealous of others who appear comfortable in their own skin, envious of those who seem sure of and are affirmed in their gifting and calling. Contrarily, they may resist what they perceive to be a threat to their independence and individualism, and become strident “Lone Rangers” with itinerant ministries, accountable to no one.

Who loves me will be loved by my Father, and I too will love them and show myself to them.” Then Judas (not Judas Iscariot) said, ‘But, Lord, why do you intend to show yourself to us and not to the world?’ Jesus replied, ‘Anyone who loves me will obey my teaching. My Father will love them, and we will come to them and make our home with them.”’

John 17:21-23

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

The words used in these passages for “one-ness” are variants of the Greek word “heis”; meaning to be one particular vs. one singular, or numerically. In John 16:32 Jesus says, “I am not alone (monos; singular), because the Father is with me.” This is in contrast to his being One (heis) with the Father. This word “heis” expresses a one-ness of essence, being united and indivisible in core values, purpose and intent. This is to be our identity in Christ. As Father and Son share in the same spiritual DNA, as it were, so we have been adopted into the same family. It is important to note that this is a corporate truth: we are each and all together saved into this “one-ness”. As children of God, we are called into the same “one-ness” that Jesus enjoys with the Father. The Christian is saved out of individualism into a Body; our identity is ever afterwards to be a plurality of persons in a singleness of essence.
Taking time to prepare for ministry is essential, not just as planned events arise where one will be called upon to minister in prayer (as with Sunday church services) but on a daily basis. Likewise, prayer teams should not be merely functional; that is, meeting only while on the job. It is helpful to take the time to meet together, refresh our understanding of PMT principles, de-brief, and form genuine relational bonds. The team itself ought to be its own best field of practice, as we look for opportunities to pray over one another whenever possible.

Jesus often withdrew from crowds and from active ministry to take time alone (Luke 5:16; 6:12; Mark 1:12-13,35). He encouraged his disciples to do the same in Mark 6:31. He also frequently made use of quiet moments to debrief or instruct his followers. There is an impression that despite the chaotic and alarming pace of his ministry, he was never unsettled or flustered. How can we be likewise prepared for ministry, as individuals and as a team?
is known to occur. Both teams and individuals would do well to keep a few basic items in their “K.I.T.S.”. A few tissues kept on hand, or boxes nearby where ministry usually occurs, is helpful for several reasons, the obvious one being to staunch the tears and mucus! However, gently pressing a tissue into the hand of someone who is feeling emotional will give them the added security of knowing that they are not going to be embarrassed should tears flow, and allow them to focus instead on what God is saying to them through the ministry encounter.

Include: K.I.T.S.
- Kleenex
- Index Cards (notes, words)
- Tic Tacs (breath mints)
- Scripture

Prepare our Practices
Goal: To review common unhelpful habits, just before ministry encounter.

Seeing others in pain, whether physical or emotional, is distressing. Our natural tendencies are either to avoid dealing with people in pain or else to try to fix their problems. Men generally do this directly, suggesting strategies and alternative actions; women do this by expressing sympathy through word, inflection, and physical contact. Both genders want to give advice, particularly if the situation mirrors one they have themselves experienced in the past. While none of these responses is wrong, both advice giving and emotive sympathizing can ultimately distract the person being ministered to. We are there to facilitate them having a direct, healing encounter with God. When instead we allow ourselves to inadvertently become the focus of attention, we may derail whatever it is that God wished to communicate to them. Our advice may be good, but not what God is saying. Our counsel may be wise, but we are not there to counsel them. Therefore, we do well to review a list of unhelpful habits to be avoided such as advice giving, book recommendations (other than scripture), comparing our own experiences to theirs, or distracting with too much sympathy or physical touch.

Other Habits to Avoid:
- Poor hygiene (including strong scents/perfume)
- Hyperbole/exaggeration of speech
- Emotionalism (dial down or allow a partner to take over)
- Volume/tone/intensity (these do not add to your authority)
- Christian idioms/clichés (a hindrance for non/new believers)
- “Trigger” words (see Appendix 1; Prayer Vernacular)
- The “overuse” of Scripture in prayer (1-2 Scriptures at most)
- Too much poetry and imagery
- Gender issues (PMT should be with same gender, or couples)
- Prayer “massage”
- Personal quirks (If you “rock” or shake while praying, this can and should be controlled)
- Directive/corrective words (see Appendix 2)
- Hijacking (with your own stories or emotions)
- Gift of Tongues (can be employed in silence)

Avoid: ABC’S
- Advice
- Book recommendations
- Comparison (hijacking)
- Sympathy overload
**Interview**

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

As stated in the introduction, even Jesus seemed at times to engage others in a kind of information-gathering process before engaging them in a prayer encounter. Although many of his interactions were brief and direct—commands to “Be healed!” or for demons to “Get out!”—other encounters seemed to involve a process (as with the blind man in Mark 8, who at first saw only “men as trees, walking”), or something akin to an interview (as with the epileptic boy of Mark 9, and the Gerasene demoniac of Mark 5). Whether Christ was somehow limited in his omniscience, or whether he chose to raise the level of commitment and faith by involving others, it would seem that asking questions is both a natural and often necessary component of prayer ministry. Our goal is to identify the stated need for prayer (which, as we will later see, may be quite different from their actual need). Because it is a “spiritual” encounter does not mean it has to be awkward or that the normal relational etiquette ought not to be employed. Simple introductions, straight-forward questions, and overt or covert (as appropriate) observations and clarifications are all useful in any ministry encounter. The interview process should not take more than 5 minutes, and questions should be asked through the entirety of the ministry encounter, such as “What is happening? What are you feeling / thinking?”

**Questions**

Begin with a simple “What do you want God to do for you right now?” This raises their level of faith, increases expectancy and brings God into the here and now. Keep the questions simple, and do not ask for an exhaustive medical or personal history. It may be appropriate to ask them if they would like to sit, or to go somewhere with greater privacy.

**Observations**

As you are conversing, pay attention to details: Is it easy/hard to make eye contact? What is their body language? Do certain words trigger a response? It is helpful to periodically open your eyes to assess how the person is responding. Keep these observations to yourself for now, but consider that God may be showing you the “implied” needs behind their words. Any prophetic insight (see Appendix 2) should be used carefully, if at all at this time.

**Clarifications**

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

**Prioritize**

If they say they “don’t know” what they want prayer for, refer to Appendix 4: Active Listening Questions. Otherwise, as you listen to the stated needs being expressed, it may be necessary to prioritize before beginning to pray. Are they suicidal, manifesting a demonic presence, unsaved? Consider the following needs:

- Physical healing / Emotional healing
- Confession / Forgiveness
- Restoration / Reconciliation
- Deliverance
- Direction
- Salvation

**Secure Permission**

Before any action. This shows respect, minimizes awkwardness and involves the person vs. having them become a passive recipient. Ultimately, this will increase the
authority of prayer, as they participate in their own healing process. In John 5:1-9 we have an account of Jesus confronting the invalid at the Pool of Bethesda. Although it was obvious why he was there – indeed he had lain there for many years hoping to be healed – Jesus felt it was important to ask him a direct question: “Do you want to get well?” As with a similar question asked of blind Bartimaeus in Mark 10 (“What do you want me to do for you?”) it seems that at times Jesus required a clear, committed articulation of need and desire before he would act. Similarly, asking “May we pray for you now?” may seem pedantic, but their active acquiescence is an important step. Likewise, do not presume to touch or lay hands upon another without first securing permission. Touch is not necessary, but is helpful in keeping both prayer and recipient focused, and can also communicate solidarity and compassion. Touch should be firm but light, no unnecessary massage or movement which will distract. If praying for a specific body part, extreme sensitivity should be used before laying on of hands. Opposite genders are not encouraged to touch directly, but may place their hand over the hand of a prayer partner of the same gender, or over the hand of the one receiving prayer.

**Scribe**

If you are praying in a partnership (recommended) then consider having one partner ready to scribe (Index card of K.I.T.S.) any significant prayers, experiences, Scriptures or prophetic words given. This should be given directly to the person after the ministry encounter.

**PRAY**

As one actually begins to pray, there will be a tendency to go into any one of several “default” modes of prayer. It requires deliberate discipline to avoid this. For example, although it is appropriate to begin by bowing heads and closing eyes, it is actually more helpful to then keep your eyes open, or at least frequently glance at the person being prayed for. Otherwise, it is easy to miss an obvious flinch, or other emotional expression such as a clenched fist, which may give helpful insights as to prayer direction.

It is also not unusual if, at the moment of prayer actually beginning, your mind goes completely blank. For that reason, and those stated above, it is helpful to have learned some form of prayer ministry structure. This does not mean that the model used in this manual must be followed rigidly; by definition, prayer ministry is spontaneous and unrehearsed. However having a fall-back structure will facilitate the learning curve as we practice, and help to avoid awkwardness.

Broadly speaking, prayer for others can be grouped into 4 categories. Following these categories chronologically (repeating the first one at the end of the prayer session) creates a natural progressive flow of ministry. These categories are prayers of:

- **Focus** (default)
- **Petition**
- **Priestly**
- **Protection / Deliverance**
- **Re-Focus**

This sequence is easy to remember, even in the grip of momentary panic. It is the natural flow of prayer found in the Lord’s Prayer, which serves as our Prayer Ministry Model.
The Lord’s Prayer is no magical formula, nor was it meant to be used as a chant or mantra but as a model for all prayer. In the case of prayer ministry, this model steps us through a natural progression of focus on God, presentation of a need, intervention with authority, comfort and covering, and then a re-focus upon God. A brief overview of this sequence is below, then we will “unpack” each category of prayer in greater detail.

**FOCUS◆PETITION◆PRIESTLY◆PROTECTION/DELIVERANCE◆RE-FOCUS**

**FOCUS**
Saying true things about God, to God—“Our Father, which art in heaven, Hallowed be thy Name”.

**PETITION**
Moving from the general to the specific and personal—“Thy Kingdom come. Thy will be done in earth, As it is in heaven. Give us this day our daily bread”.

**PRIESTLY**
Acknowledging sin, affirming forgiveness—“And forgive us our trespasses, As we forgive them that trespass against us”.

**PROTECTION AND DELIVERANCE**
Prayers of authority—“And lead us not into temptation, But deliver us from evil”.

**RE-FOCUS**
“For thine is the kingdom, The power, and the glory, For ever and ever, Amen”.

**FOCUS:**

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The Lord’s Prayer

Our Father, which art in heaven,
    Hallowed be thy Name.
    Thy Kingdom come.
    Thy will be done in earth,
        As it is in heaven.
    Give us this day our daily bread.
    And forgive us our trespasses,
        As we forgive them that trespass against us.
    And lead us not into temptation,
        But deliver us from evil.
    For thine is the kingdom,
        The power, and the glory,
            For ever and ever.
    Amen.
Focus

“Our Father, which art in heaven, Hallowed be thy Name.”

- What is true about God?
- What is true about this individual?
- What is certain about this ministry encounter?
  ◦ Compassion first
  ◦ Person vs. Condition
  ◦ The Problem with Promises

Prayers of Focus are those prayers which help us to put God at the centre, before bringing our own needs to the forefront. Such prayers speak forth truth about who God is, expressed to him directly and often beginning with the words “You are...”. These prayers may also express what is true about the individual being prayed for (ie: “Thank you that so-and-so is beloved, a child of God...”). Excellent examples of such prayers are to be found in the Psalms, and can often be read out loud, word for word (Scripture reading should be selective, however, so as not to overwhelm; see Appendix 5; Thematic Scripture Reference). In any situation, it is helpful and right to first “ascribe unto God the glory due his name”, remembering that every crises on earth is temporal, but God is deserving of our worship always. There is a perspective shift that occurs when we intentionally lift our eyes off of the immediate problem and choose to rest our gaze upon the eternal instead, however briefly. This paradigm shift may be of great importance in prioritizing subsequent prayers and actions. It also serves as a reminder of our own eternal assurance, and helps to lower the level of overall anxiety during prayer ministry.

Focus prayers may also express what we know to be certain about God’s character, and what can be counted upon in terms of his love and plans for us. This is not a prayer of Positive Confession, which teaches that any and all expectation will be fulfilled by God if only we proclaim it with enough faith. It would be potentially harmful for one to make any promises regarding healing or other specific actions on the part of God. While we can assure one another that God’s Law is unchanging and His Love is unconditional; His promises however are conditional upon our own behaviour. We can be sure of his character, but we cannot presume to be sure of his actions in advance. Therefore, we cannot with certainty promise someone that prayers will be answered as they would wish, but we can state with absolute certainty that God does not take pleasure in their pain and desires their ultimate good. Lamentations 3:33 tells us that God “does not willingly afflict nor grieve the children of men.” Romans 8:28 tells us that “in all things God works for the (ultimate, highest) good of those who love him, who have been called according to his purpose.”

Focus prayers are also a “default” prayer, when prayer ministry hits a roadblock, or where there is a need to dial down emotions or transition to another stage of ministry.

Petition

“The Kingdom of God come, Thy will be done in earth, As it is in heaven. Give us this day our daily bread.”

- Moving from the general to the specific and personal.
- Simple and direct presentation of stated need.
- Pray silently for implied needs to be disclosed.
- Begin to inquire into “implied” needs.
- Watch carefully for reactions, don’t push.
- Is God asking them to take some action?
- Is there someone they need to forgive?
- Is there something they are being asked to surrender?
- What comfort or affirmation does God have for them?

Presenting petitions to God are the most common form of prayer in the Bible. It is natural and reasonable for children to come to their father with their needs and wounds. In the model of the Lord’s Prayer, petition moves from the general and over-arching “Come, Kingdom of God” to the specific and practical need for our “daily bread”. In the same way, it is natural to pray for the over-arching need for the individual being addressed to come into God’s presence, to sense his love, to receive comfort, guidance, and deliverance from fear and pain. From this vantage point, the individual may be helped to rise above the immediate and gain a perspective that will then raise their level of faith for subsequent petitions. They may see more clearly that God, who gave...
them breath, life, and who holds their destiny securely in his hands, can be trusted to meet their immediate earthly needs.

While praying for stated needs, implied needs may become clearer. For example, a person asking for prayer for an ulcer may begin to weep when told - God “will never leave you or forsake you...” (Deut. 31:6; Hebrews 13:5), perhaps indicating abandonment is an underlying issue behind their ailment. As we prayerfully watch for clues as to how God is desiring to minister to the person, we must tread carefully. Questions are to be employed rather than statements or observations. “Have you felt abandoned?” If there is any discomfort then discontinue the direction of inquiry; it may come up again when the person feels safer. It may be helpful to make a mental note of any possible course of action for later ministry; perhaps there is a need to express or receive forgiveness, to confess sin, to surrender control, to receive healing and affirmation, or to comfort their fears. If anger manifests, you may want “go upstream, bearing in mind that anger is a secondary emotional response to fear, grief/loss, and rejection. Ask God to show you the fear behind the anger, and the wound behind the fear.

Should opportunity arise naturally to lead the encounter into a time of active engagement, either with prayers for healing, forgiveness, or deliverance, then the ministry focus may move calmly into a stage of Priestly intervention.

**Priestly**

“And forgive us our trespasses, As we forgive them that trespass against us.”

- Bring them into God’s presence (pray for deeper awareness)
- Facilitate the confession of sins (out loud)
- Affirm forgiveness (out loud)
- Encourage them to forgive others (out loud)
- Pronounce blessing

John 20:21-23 and Matthew 16:19 have the resurrected Jesus breathing upon his disciples, saying, “Receive the Holy Spirit. If you forgive the sins of any, their sins have been forgiven them; if you retain the sins of any, they have been retained.” Biblical scholars tell us that the verb tense here (Future Perfect Passive) implies that we are not responsible for the retaining or remitting of sins, but that our actions affirm and apply a pre-existent reality. If we pronounce forgiveness of sins, they “will have been already forgiven”. The sacrifice is made, Jesus as the Lamb of God negates the need for further priestly sacrifices. Our role, then, as “a kingdom and priests” (Rev. 5:10) and “a chosen people, a royal priesthood” (1Peter 2:9) is to acknowledge and affirm the reality of God’s forgiveness. James 5:16 is the key text there: “Confess your sins to one another ... that you may be healed.” Both confession and pronouncement of forgiveness should be out loud, clear and with simple words.

Likewise if there is a need for them to forgive others, it is helpful if they can do so out loud. It may be that their wound has come from those in the Body of Christ with whom they are unable to reconcile due to distance, time or death. In that case, the prayer minister may choose to “stand in” for the offending party, and pray a prayer of general confession such as is found in Dan 9; Neh. 1,9; Ezra 9; and 2 Sam 21. We are not confessing specific sins committed by us against them, but identifying with the cruelty and sinfulness of mankind, endemic to our own natures. Hearing words of contrition and repentance in this scenario can often trigger a release for the one wronged, and may facilitate their ability to forgive and release those who have wronged them.

You may also wish to pray a prayer of blessing over them, perhaps reading verbatim from scripture. This can be particularly meaningful to those who have been estranged or in conflict with parents, or other authority figures.
Prayer Ministry Training Manual

Protection and Deliverance

“And lead us not into temptation, but deliver us from evil.”

- Prayers of authority
- Address condition

At this point in the prayer ministry encounter, as in the Lord’s Prayer model, the subject of evil and concrete issues of human sin and brokenness becomes the focus. God has been glorified, petitions have been made, priestly intervention applied. Perhaps significant healing has already occurred, in which case a prayer for a covering of protection is appropriate at this point. However, there may still be wounds as yet unhealed, a need for further freedom and deliverance from evil; specific evil (as with the demonic) or the general evil of our fallen state which erodes physical, emotional and relational health. As we confront these things, there is an opportunity to deal with unresolved issues directly and with authority. Diseases and afflictions may be addressed directly in second person, rather than phrase the prayer as another petition. There are many examples of this approach in scripture.

Matthew 8:3
“Be clean.”

Luke 4:39
So he bent over her and rebuked the fever, and it left her.

Matthew 9:6
But so that you may know that the Son of Man has authority on earth to forgive sins. . . . “Then he said to the paralytic, “Get up, take your mat and go home.”

Mark 7:34-35
He looked up to heaven and with a deep sigh said to him, “Ephphatha!” (Which means, “Be opened!”). At this, the man’s ears were opened, his tongue was loosened and he began to speak plainly.

Acts 3:6
Then Peter said, “Silver or gold I do not have, but what I do have I give you. In the name of Jesus Christ of Nazareth, walk.”

Acts 14:9-10
This man was listening to Paul as he spoke, who, when he had fixed his gaze on him and had seen that he had faith to be made well, said with a loud voice, “Stand upright on your feet.” And he leaped up and began to walk.

Speaking directly and authoritatively to ailments, body parts and the like may indeed feel awkward at first. We may be tempted to speak loudly or dramatically, adding nothing to our authority and possibly alarming those around us. As with the Visa card analogy, it takes time to familiarize ourselves with the use of our own authorized power. This is a part of the “everything” that Jesus commands us to both observe and practice. However, it does obviously beg the question, “What if nothing happens?” which we will address shortly.

Re-Focus

“For thine is the kingdom, The power, and the glory, For ever and ever. Amen.”

- Affirm Truth
- Express Compassion
- Encourage Faith

Prayer ministry should not be extended beyond 20 minutes. If it goes on too long, it can become exhausting and draining rather than edifying. Encounters which obviously require more time (cases of sexual abuse, difficult demonic manifestations) should not be handled publically; rather, contact church pastoral staff for further steps. If your church has a ministry of prayer counselling for more prolonged and intensive ministry, all the better. Otherwise, it is important to know how to bring closure to prayer ministry in such a way as to leave the individual feeling listened to and cared for, and with hope for their future. Prayers of Focus can be helpful in drawing attention away again from the immediate need and back onto the eternal, such as God’s character. Such prayers also serve to de-escalate emotions, and bring a sense of closure.

However, closure may be difficult where no change is perceived to have occurred. In these cases, great sensitivity must be exercised. Both our prayers of Focus and our closing words for follow-up should intentionally aim at affirming truth (about who God is, and his heart towards the individual), expressing compassion, and encouraging faith.

This latter can be expressed as an invitation to come and be prayed for again, assuring them that the absence of immediate change does not negate the power or desire of God to bless them in any way.
addresses or phone numbers, but an exchange of emails may facilitate their integration into fellowship and ensure ongoing support. This can be done on an index card, or you may invite them to fill out a church visitation or prayer request card. (see Appendix 7; Care Card)

If serious needs (such as ongoing abuse, mental illness, pregnancy crisis) exists, then giving them a hard copy of a community health resource sheet (see Appendix 6: Community Resources) may be helpful. Individuals who have admitted to being suicidal, in danger of physical harm, or a potential danger to others, must be advised that there is a legal obligation to report this to the appropriate authorities. Offering to go with them to make these difficult calls is important; do not assume they will do so on their own.

Next Steps

- Wrap Up
- Sum Up
- Cover Up
- Follow Up
- Team Debrief

Once prayer (Re-Focus) has been brought to a close, it is helpful to remain in a posture of caring, maintaining light touch during the transition, and then move into a closure which is not jarring or abrupt. A quick, summarized review of what was covered in the session will help the recipient process the encounter, as will any scribed notes of Scriptures or prophetic encouragement. A brief prayer for protection and covering might be appropriate, that the seeds that were planted would not be “snatched” and forgotten. Any physical healing should be medically confirmed. That is not a sign of unbelief.

At no time should any individual simply be dismissed without ascertaining whether or not they have some means of support through the local Body of Christ. No one should leave without being given some “Next Steps” to follow. Follow-up is an absolute necessity, if only in the form of an invitation to return for more prayer. As well, no one should be allowed to leave a prayer encounter without being asked if they are part of a local church, preferably also committed to a small group fellowship of some sort. If they are not, then an offer should be made to introduce them to leaders of existing groups. It is unwise to exchange

Team De-Brief

Following a prolonged period of prayer ministry on Sunday mornings, or a retreat or conference, re-grouping the prayer team serves to debrief the experience. Absolute confidentiality must be maintained (no names), yet some sharing of the encounters helps optimize learning for all. Any dealings with the demonic, or prayer encounters where liability was an issue (abuse, suicidal tendencies, etc.) must be reported immediately to pastoral staff.

As a team, it is helpful to both encourage one another with stories of blessing, as well as unload any burdens of grief or shock that may have occurred as a result of listening to the needs of others. Breaking into small groups for prayer is advised.

Review

- Prepare
- Interview
- Pray
  - Focus
  - Petition
  - Priestly
  - Protection/Deliverance
  - Re-focus
- Next Steps
- Team De-brief
CONCLUSION:

God is on mission; actively and passionately involved in the ongoing work of reconciling the world to himself. He invites us to be the primary means through which this work is accomplished. Like Jesus, we are called to do what we see the Father doing. The indwelling Holy Spirit opens our eyes to perceive God's reality, and leads us into truth, so that we may in turn bring healing and comfort to others. This is not an option; operating in the authority of Jesus Christ and in the gifts of the Holy Spirit are the means by which the Great Commission is to be fulfilled. It is attainable, and it is inevitable. It is also hard work, but the best of all possible labours. As we choose to risk, and to grow in this ministry of prayer, may we be encouraged by the promise that our labour will be rewarded not according to accomplishment, but according to our faithfulness. We pray for others in hopes that we may someday be told,

“Well done, good and faithful servant... Enter into the joy of your Master.”
Although Scripture (verbatim, as well as precepts, stories and characters) should be our primary prayer vocabulary, some of us have a tendency to “accessorize” our speech, especially if we are feeling somewhat insecure. This may be done with tone, intensity, or an overuse of the poetic, pictorial, or metaphorical. In a desire to sound authoritative or profound, we may instead sound critical (corrective) ominous (warning) or condescending (advice). We may make statements rather than ask questions. None of this is conducive to building the trust necessary for effective ministry to occur. As well, certain words and phrases can inadvertently push defensive buttons. Below is a template for re-phrasing statements (“You just need to...”) into less threatening questions (“Would you like to...?”)

<table>
<thead>
<tr>
<th>Trigger Words/Phrases</th>
<th>Possible Substitutions</th>
</tr>
</thead>
<tbody>
<tr>
<td><strong>You ‘just’ need to</strong></td>
<td><strong>Could you/would you like to?</strong></td>
</tr>
<tr>
<td>Repent - do they know this word?</td>
<td>Turn to, turn towards, leave behind</td>
</tr>
<tr>
<td>Repent, turn away (can imply reluctance)</td>
<td></td>
</tr>
<tr>
<td>Confess (is this a familiar word?)</td>
<td>Tell God (out loud) own, acknowledge</td>
</tr>
<tr>
<td>Let go/surrender (what if they were abused?)</td>
<td>Invite God to take, to take care of...</td>
</tr>
<tr>
<td>Allow, let Him (can imply control issue)</td>
<td>Invite God to...</td>
</tr>
<tr>
<td>Soften your heart (can imply hardness)</td>
<td>Receive more from God</td>
</tr>
<tr>
<td>Yield (can imply pride or control)</td>
<td>Receive more from God</td>
</tr>
<tr>
<td>Trust/not doubt/believe (can imply unbelief)</td>
<td>Tell God what is concerning you</td>
</tr>
<tr>
<td>Not worry/be anxious/afraid (can induce guilt)</td>
<td>Tell God what is concerning you</td>
</tr>
<tr>
<td>Receive (Can imply that they are not open)</td>
<td>Receive “even more” from God</td>
</tr>
<tr>
<td>Receive discipline from God</td>
<td>See how God is fathering you in this</td>
</tr>
<tr>
<td>Receive correction from God</td>
<td>See how God is fathering you in this</td>
</tr>
<tr>
<td>Relax/be at peace (can be threatening)</td>
<td>Go to the prayer room?</td>
</tr>
<tr>
<td>Not talk about this right now?</td>
<td>Sit down?</td>
</tr>
<tr>
<td>Talk to someone else?</td>
<td></td>
</tr>
<tr>
<td>Share whatever is comfortable</td>
<td>Feel safe? Can I pray about fear?</td>
</tr>
</tbody>
</table>
Appendix 2: Holy Spirit & Spiritual Gifts

Holy Spirit

Aside from outright Cessationists, most Christians have a working theology that accepts the infilling and gifts of the Holy Spirit as being active and present today. There are areas of negotiable definition. For example, can there be more than one “baptizing” in the Holy Spirit? Acts 1:5 promised a baptism (baptisthēsesthe) which is widely believed to have been fulfilled in Acts 2:4 (Pentecost). However, there it is called a “filling” (eplēsthēsan), and seems to happen again in 4:31. It would seem that, whether or not there is an initial infilling of the Holy Spirit (at conversion, or subsequent to conversion), there is evidence that there may be ongoing “infillings” that refresh the Spirit’s anointing upon an individual or group.

(Acts 1:5) For John baptized with water, but in a few days you will be baptized with the Holy Spirit.
(Acts 2:4) All of them were filled with the Holy Spirit and began to speak in other tongues as the Spirit enabled them.
(Acts 4:31) After they prayed, the place where they were meeting was shaken. And they were all filled with the Holy Spirit and spoke the word of God boldly.

Spiritual Gifts

Most Christians are agreed that the primary evidence of the presence and gifts of the Holy Spirit is a changed life. Traditional views have Tongues as a necessary evidence of salvation; this is not held to be correct theology in the context of this manual. Scripture describes Tongues as an expression to God, not to others, and therefore it is not primarily employed for prophetic utterance. (Acts 2:4,11;10:46;1Cor14:4-6).

Regarding other gifts, they are not impersonal powers, but are the manifestations of the person of the Holy Spirit (1Cor 12:7). Although they are bestowed upon the church corporately, they are all available to every believer at any time, according to the needs presented. This is implicit in the Great Commission (“everything”) as well as in 1Cor 12:7; and 14:1 where we are told to “earnestly spiritual gifts, but especially that you may prophesy...” However, there is a clear injunction to order, and a priority set on pursuing love above all. Thus the gifts are to be used only in ways which edify and inspire the Body as a whole, and a thoughtful discernment of context should determine the proper use of the gifts in any church. Prophesy in particular should not be used primarily to correct or direct, but according to 1 Corinthians 14:3 “one who prophesies speaks to people for their strengthening, encouraging and comfort.” In this sense, asking leading questions or saying “I sense that God may be saying...” is a less threatening approach, and more likely to be helpful in prayer ministry encounters than strident statements. The Prophetic (also known as “Words of Knowledge” in some circles) must always be weighed against the whole of Scripture, and both speaker and that which is spoken must be affirmed by leadership and the community to which one is held accountable.
APPENDIX 3: SPIRITUAL WARFARE & DEMONIC

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

The early church had a concept of an active hierarchy of demonic beings opposing God (as with Romans 8:38, 1 Cor 2:6,8; 15:24; Eph. 1:21; 3:10; 16:12; Col 1:16; 2:10, 15; 2:8, 20; and Gal 4:3; 8-9) which was common for the day in both Jewish and Gentile culture. This is not Dualism, but a sovereign decision of God to allow freedom of choice to all, including the angelic creatures that would one day fight against him. Theologically, this is a moderate form of Open Theism, in contrast to the view that a sovereign God controls all happenstance, including demonic opposition. Moderate Open Theism portrays God as choosing not to control his creation, but allowing for his creatures to initiate and determine their destiny. (Classic Open Theism, considered to be a heresy, has man initiating and in ultimate control of his own salvation, as opposed to responding to God’s initiative of grace.) In this warfare worldview it is the ultimate victory in which God is ultimately sovereign. Demonic forces have an eschatologically inescapable fate; in the meantime, they are free to rebel just as we are. The church is to oppose these forces of both transcendent personal beings who manifest evil, as well as the systemic evil in social structures; working through prayer and social activism to take back all aspects of creation that do not conform to the lordship of Christ.

Spiritual Warfare is most often based upon Ephesians 6:12-13: “For our struggle is not against flesh and blood, but against the rulers, against the authorities, against the powers of this dark world and against the spiritual forces of evil in the heavenly realms. Therefore put on the full armor of God, so that when the day of evil comes, you may be able to stand your ground, and after you have done everything, to stand.” Methodology for waging this warfare varies. Liberation Theology advocates social activism; while some charismatic streams teach that Christians are to directly rebuke Satan, and the Powers and Principalities over demographical regions through a process of spiritual mapping. Direct engagement with Satan is often based upon a literal interpretation of Matthew 12:29, in which Jesus said, “How can anyone enter the strong man’s house and carry off his property, unless he first binds the strong man?” Concerns exist regarding this practice of direct engagement of demonic entities which, other than deliverance in response to obvious demonic manifestation in an individual, is not modeled anywhere in the New Testament. Among these concerns is that of genuine danger when initiating, outside of God’s direct mandate, direct engagement with. (2 Pet 2:10; Jude 4,7,8; Acts 19:11-16 (seven sons of Sceva), seems to point to the potential danger of presumption, and argues for taking action against the demonic only with a firm relational grounding in Christ.

There does seem to be substantial Biblical support for the practice of Deliverance Prayer, however, in response to overt manifestation. Christian camps are divided as to whether demonic affliction can occur with believers, but are generally united in the view that demons do exist and that Christ has given the church authority to rebuke them. As with healing, there are a variety of examples of deliverance in the New Testament. All are responses to overt manifestations, involve directly addressing the entities with few words, often commanding silence. Some involve a short interview process (as with the Gerasene demoniac of Mark 5: 1-20, where Jesus asks the name of the afflicting spirit/s.), and we have examples where deliverance did not occur (Acts 19:11-16, seven sons of Sceva), or else did not occur immediately. (Mark 9:14-29, the boy with epilepsy) Jesus also showed a holistic concern for the well-being of those he delivered, including their restoration into society (Mark 5:15-19).
Many contemporary Catholic and Evangelical churches have a theology which allows for the demonic to be addressed, with varying degrees of ceremony and/or drama. C.S. Lewis warns against extremes of either cynicism or fixation. “There are two equal and opposite errors into which our race can fall about the devils. One is to disbelieve in their existence. The other is to believe, and to feel an excessive and unhealthy interest in them.” (Lewis, C.S. The Screwtape Letters. San Francisco: Harper Collins, 1941, p.3).

Signs of the Demonic:
- Is there blatant, unrepentant sin? (refusal to acknowledge, cannot say “sin”)
- Hysteria or sudden detachment (panic, extreme confusion or dissociative state)
- Aggressive speech or behaviour (not just “ticked off”)
- Convulsive movements or gagging

Recommended Procedure:
- If unsure, do not proceed. Deal only with what manifests of its own accord at this time.
- If you suspect the demonic (but it does not manifest) defer to pastoral leadership
- If you are working alone and the demonic manifests, flag for assistance.
- Avoid frightening the individual by suggesting they are “demonized”.
- Neutral language should be employed: A demonic affliction, or presence.
- Escort the person gently from any public place, and go to a private room.
- Do not escalate emotions or raise your voice at any time.
- Appoint someone to be quietly interceding for ALL persons present.
- Identify presence (questions are fine). Minimal interaction.
- Command it to be silent, then to leave the person.
- Deliverance does not need to be traumatic or violent.
- If there is physical manifestation, protect their safety/dignity (pillows, towel for vomit)
- When in doubt, or if it goes on too long, shut it down calmly and quietly.
- Call the person by name until they respond.
- Be sure to connect with leadership to do immediate follow-up.
- Are they safe to drive home? Find friends, or a volunteer to go with them.

Basic Guidelines Concerning Spiritual Warfare and the Demonic:
- Address directly only what you encounter directly. Don’t rebuke what you don’t see.
- Do not go where you have not been specifically sent/authorized to go. Is the leadership of your church supportive of your actions?
- Do not rebuke principalities/powers (spirits with influence over geographical regions, people groups, or non-specific disease ie: the “Spirit of Cancer”) in this ministry encounter. (2 Pet 2:10; Jude 4, 7, 8) Jesus did not model this.
- Keep short accounts with God, and practice regular devotions. Authority is based on relationship, not knowledge. (Acts 19:11-16; seven sons of Sceva) It’s who you know, not what you know, that matters.
- Your prayer approach should align with the teachings of the whole of Scripture, and be honouring to God. “In My Name” = according to His ways/nature; as His representative. (Jn 14:7-14)
- Come in the “opposite spirit” into battle. Light overcomes darkness by its nature, not by force. (John 1) ie: Don’t yell at a “Spirit of Anger”.
- Humility is crucial. We can and should all identify with any corporate sin common to man (ie Daniel 9; Nehemiah 1:1-11; Baptism of Jesus).
- Avoid presumption. Binding/loosing (Mt 16:19) is in the Future Perfect Passive verb tense “…will have [already] been loosed.” It is an affirmation that God’s will is being accomplished through us; not an unconditional promise of personal success in our every venture.
Active listening questions are open-ended questions that invite others to initiate and to participate. Questions are non-threatening, and allow others to have a sense of control. In any prayer ministry encounter, it is always advisable to ask questions vs. giving opinions or making statements. Reflect observations back as questions “Do you think that ...?” or “What do you think/ feel that God is saying about this?” When proposing a direction for prayer, it is more helpful to invite rather than initiate: “Would you like to have us pray for...?” It is also helpful to use inclusive pronouns, as with “Shall we ask God about this together?” This allows for the development of a sense of solidarity, being a team. We are going with them to God.

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

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

### Appendix 5: Thematic Scripture Reference Guide

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

(Note only)

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

Police, Fire, Ambulance: 911 (don’t assume; new immigrants may not know this; non-emergency 604-532-3200)

Langley Mental Health Services: 604-514-7940

Surrey Mental Health Services: 604-953-4900

Above, After-Hours line: 1-877-384-8062

Fraser Valley Regional Crisis Line (24 hour): 604-820-1166

South Fraser Regional Crisis Line: 604-951-8855

Langley Addiction Services: 604-534-7921

Psychosis Intervention Program: 604-538-4278

Eating Disorders Program (Delta MHC): 604-592-3700

Psychiatric Outpatient Program (medical referral required): 604-533-6493

Langley Victim Services: 604-532-3214

Langley Alcoholics Anonymous: 604-533-2600

BC Narcotics Anonymous: 604-873-1018

Ishtar Transition Housing Society Langley, BC Helpline: 604-530-9442

Vancouver Rape Relief and Women’s Shelter Vancouver, BC Helpline: 604-872-8212
Prayer Ministry Training Manual

APPENDIX 7: CARE CARD
(for events and follow-up)

Prayer Card

Your prayer request will be kept in confidence with the prayer team

Please feel free to include an e-mail address so we can encourage you with our prayers. You may also contact our prayer team directly at prayer@nlcc.ca

Name ____________________________
Email ____________________________
APPENDIX 8: AFFIRMATION OF IDENTITY

(Scripture References)

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

## Personal Information

<table>
<thead>
<tr>
<th>Date</th>
<th>Name</th>
<th>E-mail</th>
<th>Phone number</th>
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<table>
<thead>
<tr>
<th>Years attending NLCC</th>
<th>Membership status</th>
<th>Preferred Service</th>
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</thead>
</table>

## Ministry Information

Describe your participation at NLCC

## Previous Prayer Ministry

Describe your previous prayer ministry training and experience

## Prayer Ministry Referrals

Contact Information for people you have worked with or under in prayer ministry and/or name of home group leader.

<table>
<thead>
<tr>
<th>Name</th>
<th>Contact info:</th>
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<tbody>
<tr>
<td>Name</td>
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