

Liberty University School of Divinity

**Exploring Intercessory Prayer as It Relates to  
Spiritual Warfare Preaching at  
Mount Zion Christian Church**

A Thesis Project Submitted to  
Liberty Baptist Theological Seminary  
In Partial Fulfillment of the Requirements  
For The Degree

DOCTOR OF MINISTRY

By  
**Vernon L. Langley**

Lynchburg, Virginia

April 2016

Copyright © 2016 by Vernon L Langley

All Rights Reserved

Liberty University School of Divinity

**Thesis Project Approval Sheet**

---

GRADE

---

MENTOR

Dr. Charlie Davidson  
Director of D.Min Program

---

READER

Dr. David W. Hirschman  
Associate Professor of Religion

## ABSTRACT

### EXPLORING INTERCESSORY PRAYER AS IT RELATES TO SPIRITUAL WARFARE PREACHING AT MOUNT ZION CHRISTIAN CHURCH

Vernon L Langley

Liberty Baptist Theological Seminary, 2016

Mentor: Dr. Charlie Davidson

The focus of this thesis is exploring the influence of intercessory prayer; from the standpoint of spiritual warfare preaching. Present day homiletics concentrates on the method of sermons by applying information within the message to a great story and powerful scriptural passages which is imperative to make the sermon thought provoking and applicable to contemporary congregations. However, there is another element to preaching the gospel, which has gotten considerably less attention in modern day study. How the evaluations of Divine powers of intercessory prayer operate behind the discourse, and spiritual powers of darkness that endeavor to obstruct the reception of the sermon? This thesis will examine the authority of the Holy Spirit in preaching, and ways in which spiritual powers of wickedness attempt to hinder the reception of the gospel, and examine the role of intercession in the life of the minister and its relationship to preaching.

Abstract length: 147 words

## **DEDICATION**

This research is dedicated to those who have meant so much to me in this endeavor. First I want to give thanks to the Lord for being my refuge and my strength. Thank you for giving your Son Jesus Christ as an offering for my sin, thank you for the comfort of your Holy Spirit. You have now set me apart to be a minister and carry the gospel to your people; I know that the work that you have started in me, that you will complete until the day of Jesus Christ. By your grace; I can enter into your presence. You have helped me make this project a reality, and I thank you Lord.

I owe a deep debt of gratefulness toward all those who have helped me achieve this assignment. I am especially grateful to my mentor Dr. Charlie Davidson, who has taught me about church administration and has played a huge part by motivating a passion within me for biblical preaching in homiletic classes and helped me complete this project. I am also thankful to my reader, Dr. David Hirschman. Not only has he carefully read this thesis, but has compassionately given good advice to me in the classroom and in editing this document. Additional, I am grateful to my tutors, Ms. Sophia Lyons, and Mrs. Debra Hamilton who have corrected this project with patience and joy. I am also greatly indebted to my family. My lovely wife Dora has been my companion through continual prayer and reinforcement during my hard work. My loving children, Sophia, Natasha, Veronica, Steven, James, Faith, Hope and Charity have always brought me great joy. Also, special thanks are owed to my sister in law Elder Nora Fozard, who gave me the idea for this thesis topic, and my consistent supporters at Mount Zion Christian Church.

To God be the Glory

## Contents

ABSTRACT -----	IV
DEDICATION -----	V
CHAPTER 1: INTRODUCTION -----	1
Statement of the Problem -----	1
Statement of Limitations -----	2
Theoretical Basis -----	3
Statement of Methodology-----	6
Review of Literature -----	9
CHAPTER 2: PREACHING IN THE NEW TESTAMENT -----	27
Introduction -----	27
Evangelist Willie Lewis Jr. Reflection on Intercessory Prayer -----	27
Pastor Perry Tankard Sr., Reflection on Intercessory Prayer -----	28
Preaching In the New Testament -----	30
Origin of Preaching -----	30
The Importance of Preaching -----	32
Apostle Paul’s Theology of Preaching -----	34
God’s Command to Preach -----	37
Intercessory Prayer is Spiritual Warfare -----	40
Apostolic Preaching as Sanctioned by God’s Spirit -----	42
Charisma and the Holy Spirit in Preaching -----	43
Spiritual Opposition to Preaching -----	44
Demonic Strongholds -----	47

CHAPTER 3: ADVERSARY PRINCIPLE DECEIVER OF THE CHURCH -----	54
Introduction -----	54
The Adversary, Principal Deceiver of the Church -----	54
Suggestions for the Preacher -----	57
Suggestion for the Congregation -----	58
Intercessory Prayer -----	59
Apostle Paul’s Letters -----	64
A Worldview aimed at Preaching -----	68
Character of the Holy Spirit in Preaching -----	74
CHAPTER 4: THE ANOINTING IN THE OLD TESTAMENT -----	77
Introduction -----	77
Jesus Anointing at his Baptism -----	77
The Anointing in the Old Testament -----	78
The Anointing in Jesus -----	80
Christ Affirmation of the Spirit to the Disciples -----	81
The Pentecost Experience Endows the Disciples -----	83
Apostle Peter’s ministry Endowed by the Spirit -----	83
Stephen’s preaching Endowed by the Holy Ghost -----	86
Paul's Preaching Empowered by the Spirit -----	87
CHAPTER 5: CHARACTER OF INTERCESSORY PRAYER -----	90
Introduction -----	90
The Character of Intercessory Prayer in Preaching Gospel -----	90
Jesus Christ life of Intercession -----	94

Christ gave the Pattern for the Doctrines of Intercessory Prayer -----	95
The Significance of Intercessory Prayer and Studying God’s Word -----	96
Paul associates intercessory Prayer to spiritual warfare preaching -----	99
Apostle Paul’s Theology of Preaching -----	100
Prophetess Nora Fozard: Reflection Regarding Intercession -----	102
Introduction, Spiritual Warfare Preaching -----	103
First Doctrine Recognize the Dimension of Spiritual Warfare Preaching -----	105
Second Doctrine Preach God’s Word Boldly -----	107
Third Doctrine Be Conscious of Spiritual Strongholds -----	110
Forth Doctrine Dressed in the Armour of God -----	111
Fifth Doctrine Employ an Intercessory Prayer Team -----	112
Sixth Doctrine Attentiveness to the Voice of the Lord -----	113
Seventh Doctrine Invitation to Salvation -----	114
Conclusion -----	116
Bibliography -----	118
Appendix A: Expressions -----	124
Appendix B: Biblical Terminology-----	125
Appendix C: PowerPoint Presentation -----	126
Appendix D: IRB Approval Document-----	138



## Chapter 1

### Introduction

The preaching of God's word is at the core of the activity of the church. To preach without recognizing the spiritual dimension of preaching is like a soldier going to war dressed and armed only as a civilian. This study will equip preachers of the gospel to preach effectively and contribute to the building of the kingdom of God.

#### Statement of the Problem

Modern day preacher exists in a nation whereby data and metaphors arrive through specialized communicators such as radio, television, broadcasting, and mass media. People who have gathered at their TV's or tuning in to their favorite radio stations assume they will be entertained, motivated to action, or wholly informed and educated. "Too often we find ourselves in a dizzying whirlwind of activities, responsibility and ministries to others."<sup>1</sup> Then comes Sunday morning Worship, when Pastors will enter the pulpits and preach God's Holy Word to this mass media inundated congregation they face extreme difficulties.

Kay Arthur writes, "A healthy, strong, and vital relationship is based on communication; speaking, listening, and understanding. This is why when the pressures of leadership over the affairs of the early church became too much, these leaders knew they had to take immediate steps to change their situation. And that's just what they did taking action that gave rise to the very first church deacons."<sup>2</sup> There is an enormous distinction concerning anchoring the newscast and preaching the Word of Truth.

---

<sup>1</sup> Kay, Arthur. *Lord, Teach Me to Pray*: (Harvest House; Expanded, Revised Edition Publishers, 2008), p. 11.

<sup>2</sup> *Ibid.*, p. 12.

Preaching the gospel is not merely to convey information, Apostle Paul spoke to his young acquaintance; “If a man therefore, purges himself from these, he shall be a vessel unto honor, sanctified, and meet for the master’s use, prepared unto every good work.”<sup>3</sup> Pastors not only desire for the congregation to receive God’s Word, but also to comprehend the message and live by it. This thesis assignment is a small portion of a larger effort to improve proficiency in preaching for existing and the subsequent generations of pastors, evangelist, teachers and preachers many skilled Christian labors obtain whatever preparation they have in communication through Bible School or Seminary training. Kay Arthur writes, “In the midst of our busy lives and multiple ministries to others, we need to periodically stop and evaluate our priorities to others.”<sup>4</sup>

Christian laborers do a great work of proclaiming God’s Word by relying on the teachings of those studies. Many Christian labors are proficient in their ministry; they have stood on the godly principles they received in Bible College, however numerous Bible college students feel insufficient to fill their role as pastor, evangelist, teacher or preacher. Jay Adams writes, “Ask the average preacher, what purpose did they have in mind when they used that example? And he may be hard-put to tell you. Ask him, what was your purpose in presenting the material in that order? And he may be at a loss to respond. Indeed, ask some preachers, what was the purpose of that sermon? And they will reply, what do you mean?”<sup>5</sup>

#### Statement of Limitation

---

<sup>3</sup> II Tim 2: 21 “Unless otherwise noted, this thesis will be using the KJV of the Bible.”

<sup>4</sup> Arthur, p. 15.

<sup>5</sup> Jay E. Adams, *Preaching with Purpose: (The Urgent Task of Homiletics*. Zondervan Publisher Date 2003), p. 3.

Whenever the preacher prepares a sermon; they should intentionally and decisively attain to some purpose. In other words, preachers should know what their objective truly is, and not just to preach because it is Sunday morning, and one needs to do their duty or just fulfill their agreement is not acceptable for the preaching pastor. Kay Arthur writes, “The principal biblical words translated “preaching” do not correspond exactly to that activity to which we affix the label. They are somewhat narrower in scope. These words, *kerusso* and *evangelizo*, are used in the New Testament to describe “heralding” and “announcing the gospel” they refer to evangelistic activity”<sup>6</sup> This study will strive to produce a theology of preaching that earnestly follows a biblical worldview, which embraces an acknowledgment and appreciation in the role of spiritual warfare preaching of the gospel.

#### Theoretical Basis

Importance is placed on using established hermeneutical philosophies to comprehend scripture and importance is placed upon message model to arrange and preach the sermon. Jay Adams writes, “Pastor has God used your mediocre preaching to bring people to faith in Christ and to build up the saints, in spite of its significant weaknesses? The Word of the living God is not boring. It is only poor preachers who make it seem so. The issue is not God's power to bless, but your power to harm.”<sup>7</sup> However, many well-intentioned sermons yield fewer transformations and maturity of Christians than one would desire; mediocre and or lukewarm preaching allows the listening congregation to remain in a passive state, whereby the desire to be all God wants for their lives is loss.

---

<sup>6</sup> Arthur, p. 29.

<sup>7</sup> Adams, p. 8.

Therefore while confirming the necessity for quality in the use of hermeneutics and intelligence in the preacher's perfection of communication abilities, the question ask, is there an alternative facet to delivering the gospel message that has been overlooked, specifically the spiritual aspect? Charles Allen writes, "The first step to prayer is receiving God. The reason many people never learn to pray is that they never change from an aggressive into a receptive mood. We go along through life saying, "This is what I want, this is what I will do" and prayer is just an additional way of realizing our ambitions" <sup>8</sup>

It may be that the congregations in receipt of the preaching message is being hindered by hidden demonic forces of darkness that people offer only nominal response to. The symbolic management of this spiritual facet of preaching creates a theological testimonial that softens the spiritual battle that transpires from place to place together with the preaching occasions. Pastors and teachers accept the Spirit of God's help in delivering His Word to the congregation and recognize His presence and might sometimes briefly bring up the spiritual sightlessness of the recipients, but not enough to enlighten. However, no person can study the bible without discerning the prominence and importance that the Word places on the person.

Nevertheless in customary evangelical schools, which have been profoundly predisposed by the rationalism of the teaching, this spiritual worldview is misinterpreted or at least taken the wrong way. There is certainly a need to promote consciousness of the spiritual aspect of preaching for several reasons; first to further develop one's Cognizant's of heaven's resources, second, for people to become more conscious of the tactics of Satan's army in obstructing the preaching and receiving of the gospel and lastly to become more efficient

---

<sup>8</sup> Charles L. Allen. All Things Are Possible through Prayer: (Revell House Publishing 2010), p. 13.

representatives of God's kingdom, as His reign breakthrough Satan's dominion of darkness. Ralph Cunningham asks the question, "Is the Spirit present wherever and whenever the Word is preached?"<sup>9</sup> Modern day Christians might suppose that in this era, with additional theological preparation, and more advantages accessible than has been previously, one would believe that the church of Jesus Christ would be generating more of an influence in the world for the gospel. Gordon Fee writes, "If the church is going to be effective in our postmodern world, we need to stop paying mere lip service to the Spirit and to recapture Paul's perspective."<sup>10</sup>

However it appears that the church of Christ is fighting to keep the congregants that it currently has; new converts through witnessing are negligible in addition to this the recycling of the saints from one community church to another neighborhood church offers an impression of church growth, but is simply a misconception. Sinclair Ferguson writes, "Moses was endowed with the divine Spirit to enable him to govern, and this in turn was shared with the seventy elders who undertook with him the burden of administration and rule among God's redeemed people."<sup>11</sup> With that said, modern day pastors, and teachers must not only make an appeal for national and world wide prayer and supplication to God for a church revival, but they must share the burden of governing the people of God.

A spiritual revival sent from God would be ideal, and is unquestionably needed, but while waiting for that pronounced occurrence to be revealed there might be several theoretical possibilities of initiating a revival in the community church inspired by a fresh methodology to

---

<sup>9</sup> Ralph, Cunningham. *Preaching with Spiritual Power*: (Christian Focus. August Publisher: 2015), p. 19.

<sup>10</sup> Gordon, Fee. *Paul, the Spirit, and the People of God*: (Baker Book House. Publisher: 1994), p. 14.

<sup>11</sup> Sinclair B. Ferguson, *Holy Spirit Contours of Christian Theology*. (Intervarsity. Publisher: 1997), p. 25.

preaching and delivering the Word of God. James Hamilton writes, “The Bible was rediscovered in Josiah’s day. The priest Hilkiah found the book of the Law in the house of the Lord, and once again society was reshaped around the Word of God. We have the Bible. Why not today?”<sup>12</sup>

### Statement of Methodology

In the thoughts of many contemporary pastors, evangelist, teachers and preachers, knowledge, skills, and abilities are what make delivering the gospel to people effective. Albert Martin says, “I presuppose that the Holy Spirit is a person. When dealing with any aspect of the ministry of the Holy Spirit, whether His gifts or functions we must always remember these are the operations, gifts and functions of a person.”<sup>13</sup> Candid thinking, an honest ability to speak, a vibrant character makes a great minister. Lacking any of these qualities the minister will be mediocre and inadequate, and may never become very effective. Speaking and delivering the word of God does not have to exist in this manner writes Duane Litfin, who creates a definitive opinion that Paul of the epistles did not depend on these types of foundations for his evangelization.<sup>14</sup>

Apostle Paul's methodology concentrated on the unsophisticated proclamation of the gospel. This was characteristically transparent and straightforward, directed at the understanding of the hearer rather than his compliance. His duty was to make certain that addresses receive and comprehend, but the problem of encouraging them to yield was not the concern. That obligation was giving to the Holy Spirit operating through the dynamic of the

---

<sup>12</sup> James M. Hamilton Jr., *The Spirit Speaks to the Churches*. (Crossway/Good Publishing 2012), p. 18.

<sup>13</sup> Albert N. Martin, *Preaching in the Holy Spirit*. (Reformation Heritage Books: Date: Publishing 2011), p. 21.

<sup>14</sup> Duane Litfin, *Paul's Theology of Preaching*: (Publisher InterVarsity, Published 2015), p. 35.

cross amongst the *kletoi*. Moving into that territory armed only with the skills of human influence would be to usurp God's power. This thesis is vital for five purposes. First, countless pastors, evangelist, teachers and preachers of homiletics had taken little or no explicit preparation in the discipline. Regularly they are simply recruited from a different section of the theological department and entrusted to teach the discipline in homiletics. A lot of these university teachers pursue material to assist them to impart homiletics successfully. Secondly, it is essential for pastors, evangelist, teachers and preachers to study to minister efficiently.

One mutual method referring to ministers is to call them preachers. A preacher that lack the ability to deliver God's Word or preaches efficiently will be unsuccessful in the fundamentals of their vocation. Litfin writes, "A successful orator used all possible means of persuasion to "create or produce belief in their listeners."<sup>15</sup> Every preacher should recognize that planning and delivering their message take a huge percentage of their time and contemplation. A godly minister discerns that his preaching and teaching in the pulpit will enrich the lives of their congregations. The Apostle Peter writes, "Holy men of God spake as they were moved, by the Holy Ghost."<sup>16</sup>

As a church grow in size, pastors and leaders must be governed more through the influence of the Holy Spirit, and his or her gift to preach God's Word to impact their congregation. Third, students enrolled in Bible schools assume they will study how to preach God's Word while in a theological institute or university; as these specialized seminaries pledge to teach and instruct its pupils in a specific curriculum. The Bible admonishes the preacher to, "Study to shew thyself approved unto God, a workman that needeth not to be

---

<sup>15</sup> Litfin, p. 35.

<sup>16</sup> 1 Peter 1: 21.

ashamed, rightly dividing the word of truth.”<sup>17</sup> Individuals who train prospective pastor, evangelist, teachers and preachers, must be cognizant that this more than all is a moral commitment. Pupils believe they will be trained not only to comprehend the Bible, but to also how to deliver the Word that they have been taught. So the question now is, how does this affects older students of the Bible who make the decision to attend a theological college. Baesler writes, as for the “Effects and Outcomes, Chronological age appears to predict variations in the prayer life of believers and in their relationship with God.”<sup>18</sup>

Anyabwile Thabiti, et al, culled evidence from 131 participants in a study of individuals aged 18 to 65; “suggested that as individuals age, they tend to pray more frequently, engaging in the types of prayer known as adoration, confession, supplication, thanksgiving and contemplation. Older respondents report more experiences of positive affect during prayer, including a greater sense of the holy/sacred, and rate their relationship with God higher on several items associated with intimacy.”<sup>19</sup>

Fourth, it is essential that the Community Church has capable pastors, evangelist, teachers and preachers. Men and women that is serious about the whole Bible, equally within the pulpit and within the pews. Individuals that truly have faith that the Bible is God's final authority; it is not good to fool individuals with God’s Word or to water down the scriptures and give parishioners the idea that the Bible is irrelevant to the times or conditions. It is essential for Pastors who love their parishioners to have skills in arranging their sermons and

---

<sup>17</sup> II Tim. 2: 15.

<sup>18</sup> Baesler, E. James, *Stirring The Soul: The Influence Of Prayer On Mind And Body*, <http://www2.odu.edu/ao/instdv/quest/StirringTheSoul.html>. June 2002 Volume 5 Issue 2. (Accessed 22- Sep- 2015).

<sup>19</sup> Anyabwile Thabiti, and Alistair Begg, Don Carson, Ligon Duncan, Sinclair Ferguson, Robert Godfrey, Steven J. Lawson, Albert Mohler, R.C. Sproul, and Derek Thomas: *Holy, Holy, Holy: Proclaiming the Perfections of God*: Reformation Trust Publishing. Date: Publisher: Jan. 2010. p. 5.



preaching them. Anyabwile Thabiti, et al., in their book *Holy, Holy, Holy*, The authors go on to say, “That was Calvin’s warning against unbridled speculations about the truth of God.”<sup>20</sup>

Fifth, this opinion will establish the criterion for students of the Bible to be armed spiritually for warfare preaching as the minister does not come into the pulpit alone, but with the authority of the Holy Ghost upon them. During the presentation while ministering God’s Word, the preacher’s duty is to call the congregations to forsake sin and iniquity and accept the promise of salvation and the kingdom of God through Jesus Christ.

Satan and his forces of darkness will not stand idly by and passively permit this to transpire without retaliation. The forces of darkness; the enemy of mankind (Satan), is determined to do everything possible to impede the preaching and receiving of the gospels message. This work proposes to produce a consciousness of this spiritual war and offer a way to successfully preach the God’s Word in spite of this continuing spiritual battle.

#### Review of Literature

Intercessors are a great gift to the body of Christ. Every pastor and associate pastor should be very thankful for every person who feels a special calling to intercede for them and for the church they serve. One must recognize that intercessors have played a key role in what God has done and is doing in the body of Christ, which is the church. The subject of spiritual warfare in intercession has become a very popular and debated topic in the body of Christ, these last few years. People are acknowledging that their battle is not against flesh and blood but against evil spiritual powers in heavenly places.<sup>21</sup>

---

<sup>20</sup> Ibid., p. 7.

<sup>21</sup> Eph. 6: 12. KJV.

The war against satanic forces has moved from the realm of casting out demons to actual warfare in the heavenly realm through prayer, worship, and prophetic acts, the concept of intercessory prayer has moved from praying for individuals and circumstances to direct confrontations with demonic powers in the heavenly places. As much as one may love to learn, and consider systematic, historical, and biblical theologies, preachers desire to investigate the practices of these in the real world, in the everyday lives of people attending worship. In September, this writer was given permission to link, and researches his project in this same real world environment at Mount Zion Christian Church, (MZCC).

The long-sensed calling has been to a ministry involved with people who have spiritual infirmities and to church planting. Correspondingly, the personal ministry and assignment is with MZCC congregation which was planted twelve years ago in Durham, North Carolina. The Churches charge is to reach and serve the inner city and people recovering from drug and alcohol use.

The intent of this thesis is to find a sufficient response to the statement, “Exploring Intercessory Prayer as it relates to Spiritual Warfare Preaching at Mount Zion Christian Church.” *Preaching with Purpose* (2003), by Jay Adams, was written to help ministers and students discover the purpose of preaching and the ways that Scripture informs and directs the preaching task. Adams’ says, “Preaching needs to become purposeful, as purposeless preaching is deadly.”<sup>22</sup> Adams work will help preachers discover the purpose preaching has and how Scripture inform and direct the preaching task. Jay Adams, *Preaching According to the Holy Spirit* (2003), he sets forth the Holy Spirit's concerns about preaching; he shows how

---

<sup>22</sup> Jay E. Adams, *Preaching with Purpose: The Urgent Task of Homiletics*. (Timeless Texts Zondervan Publisher 2003), p. 18.

one might “say the right thing with the right words in the right manner at the right time.”<sup>23</sup>

Adams says that the, “Word of the living God is not boring. It is only poor preachers who make it seem so.”<sup>24</sup> This work shows that the issue is not God's power to bless, but the preacher’s power to harm those who hear them. Herman Bavinck’s *Saved by Grace*: (2013), offers a careful historical analysis that shows how Reformed theologians have wrestled to understand and express the Holy Spirit’s work in calling and regeneration since the seventeenth century. Bavinck adds these words, “It is of the greatest importance, nevertheless, to hold onto the reformed idea that all the benefits of the covenant of grace are firmly established in eternity; it is God's electing love, more specifically it is the Father's good pleasure, out of which all these benefits flow to the church.”<sup>25</sup>

Bavinck also brings decision and theological clarity to the discussion, carefully avoiding the errors of undervaluing and overvaluing work of salvation. “Spiritual warfare is the result of unresolved enemy conflict. Where there is no enemy, there is no need for war.”<sup>26</sup> The enemy of God is called Lucifer, the Devil, the Serpent of old, and Satan, see Isa.14:12, and (Rev. 12:9). Satan fell from his place before God because of his pride and rebellion; preachers beware. The serpent of old, Satan, is now the archenemy of God and of the saints. He was in the Garden of Eden and deceived Adam and Eve into disobeying God. He is the accuser of the brethren and goes about to deceive the whole world Rev. 12:9-11. The Bible is clear that he is full of wrath in waging war on the saints Rev. 12:17.

---

<sup>23</sup> Ibid., p. 18.

<sup>24</sup> Ibid., p. 21.

<sup>25</sup> Herman. Bavinck, *Saved by Grace: The Holy Spirit's Work in Calling and Regeneration*. (Ebook) (Publisher: Reformation Heritage Books. 2013), p. 9.

<sup>26</sup> Bavinck, p. 10.

The presence of saints presents a direct threat to his rule of darkness in the earth. Consequently, Satan seeks to launch a counterattack against the saints. The natural enemies of Israel in the Old Testament are types and shadows of the nature of the demonic enemies of the church today. Rev. 12: 9 reveals that Satan was cast out of heaven with a third of the angels. These fallen angels are enemy forces who come to steal, kill, and destroy John 10:10. Benson and Wirzba's, *The phenomenology of prayer*: (2005). Is a collection of essays that consider the many dimensions of prayer; and how prayer relates to the Holy Spirit, prayer's ability to reveal what is essential about our humanity; the power of prayer to transform human desire and action; and the relation of prayer to cognition?

It takes up the meaning of prayer from a uniquely phenomenological point of view, Benson and Wirzba writes, "Prayer has many postures. People pray standing, sitting, kneeling, and prostrate. They pray with bowed head and folded hands. They pray with hands and face uplifted to heaven. They pray with eyes open and with eyes shut. Prayer engages the body in many different ways. But in speaking of prayer as the posture of the decentered self, I am speaking of a posture of the soul, of an inner attitude of the self that can appropriately express itself in a variety of outer stances."<sup>27</sup>

The book is effective, no doubt, because the analysis of prayer flows at least, in part, out of the practices demonstrating that the phenomenology of prayer is as much about the character and boundaries of phenomenological analysis as it is about the heart of religious life of prayer; in which case what we have here is not just an intracontinental philosophical discussion but, unexpectedly and pleasantly so, an ecumenical forum of prayerful

---

<sup>27</sup> Bruce Ellis Benson, and Norman Wirzba, *The phenomenology of prayer*. (Inc. NetLibrary Vol. no. 46. New York: Fordham University Press. 2005), p. 30.

performances. Finally, Benson and Wirzba writes, “So, the paradox of prayer is that it asks for a serious effort while it can only be received as a gift. No doubt it is a privilege to be gifted; but there is a price. One must abandon the project of being the center in terms of which meaning, and truth, and goodness are defined.”<sup>28</sup> Bryan Chapell has organized his material well beginning with principles of preaching; on the basis of which he shows how to prepare a sermon and concluding with a heavy emphasis on making sermons Christ centered. By including chapters on biblical theology, Chapell has enriched the study of homiletics so that Christ centered thinking becomes an integral part of sermon preparation.

The questions and exercises at the end of each chapter are very useful in clarifying the material that precedes them. In addition, Chapell prescribes for preaching by requiring a thoughtful rethinking of the matter and by making the content of each chapter concrete. In Bryan Chappell’s, *“Using Illustrations to Preach with Power”* (2001) writes, “If the apostle Paul had not punctuated his words with images of the armor of God or the race course, would we so easily remember his instruction.”<sup>29</sup> The March on Washington might have become nothing more than a ragged hike across a majestic mall if Martin Luther King, Jr. had not led us through a “dream” and onto a “mountaintop.”<sup>30</sup> This is where the power of illustrations, becomes so important to the sermon. They contain a dynamic of living that captures our attention and understanding in a way that no other sermonic tool can match.

---

<sup>28</sup> Bruce Ellis Benson, and Norman Wirzba, p. 30.

<sup>29</sup> Bryan, Chapell. *Using Illustrations to Preach with Power*. (2nd Ed.) Baker Book. Published 2001), p. 21.

<sup>30</sup> Martin Luther King Jr. *I Have a Dream, Address at March on Washington for Jobs And Freedom*:kingencyclopedia.stanford.edu/encyclopedia/documentsentry/Published 1963).

However, “Illustrations can they be overused and their purpose abused; but to eliminate them completely would be unwise,”<sup>31</sup> maintains Bryan Chapell. Understanding that the body of Christ is in need of teaching about prayer, Philip Clements-Jewery addresses five questions in particular: “What does the New Testament teach us about prayer? Why is it necessary to pray? Is God capable of answering prayer? How does God work in the world? And how does prayer work.”<sup>32</sup> In a most illuminating and helpful manner, the thinking of theologians and philosophers is unpacked, leading to the conclusion that prayer is not an exercise in personal therapy. Rather it is the means by which “God enlists the freely given cooperation of human beings in the realization of the divine purposes. It gets certain things done in a way that might not have been fully possible had the prayer not been made.

This is because intercessory prayer, as a personal partnership between God, the one who prays, and ideally, the prayed-for, reinforces the personal nature of the universe, aiming at producing more fully personal human beings in communion with one another and with God.”<sup>33</sup> As can be seen from this quotation, the book is written with great care, and many a sentence deserves being pondered upon. In Ralph Cunnington work, “Preaching with Spiritual Power:” The nature of the relationship between the Spirit of God and the Word of God has been debated among believers for centuries. “Is the Spirit present wherever and whenever the Word is preached?”<sup>34</sup>

---

<sup>31</sup> Bryan, Chapell. *Centered Preaching: Redeeming the Expository Sermon* (2<sup>nd</sup> Ed.) Baker Books. 2005), p. 27.

<sup>32</sup> Philip, Clements-Jewery. and Inc. *NetLibrary Intercessory prayer: Modern theology, Biblical teaching, Philosophical thought*. Burlington, VT: Ashgate. 2005), p. 18.

<sup>33</sup> *Ibid.*, p. 19.

<sup>34</sup> Ralph, Cunnington. *Preaching with Spiritual Power: Calvin's Understanding of Word and Spirit in Preaching*: Publisher: Christian Focus. Date: August 2015), p. 25.

Ralph Cunnington explores this in particular the narrow historical theological question of what the Protestant Reformers, in particular John Calvin, actually taught on this topic. With careful and incisive scholarship, and writing that is both clear and cogent, we travel through this question. Bryan, Chapell. *Centered Preaching: Redeeming the Expository Sermon* (2nd Ed.) Baker Books 2005. Gordon Fee in, *“Paul, the Spirit, and the People of God”* (1994)<sup>35</sup> deals primarily with the presence of the Holy Spirit in the individual life of the believer and in the church. He has redefined the terms of the discussion of the Holy Spirit in a fresh and passionate way, and gives us invitation to read the words of Paul in the New Testament anew.

He examines the presence of the Holy Spirit in the Old Testament and shows how God dwelt amongst His people and how the presence departed and was renewed again, and shows us how to experience the presence of God In our lives. Ferguson's study of the Holy Spirit (*Contours of Christian Theology*) is rooted and driven by the scriptural story of the Spirit in creation and redemption. Throughout he shows himself fully at home in the church's historical theology of the Spirit and conversant with the wide variety of contemporary Christians who have explored the doctrine of the Holy Spirit.

Hamilton's book, *Revelation: The Spirit Speaks to the Churches*<sup>36</sup> contains excellent scholarship. Numerous footnotes reveal his scholarship but he keeps the plot moving as he focuses on the pastoral duty of preaching the book. When exegeting difficult texts he presents the best case for different viewpoints and then argues persuasively for his, all with an eye on preaching.

---

<sup>35</sup> Gordon Fee, *Paul, the Spirit, and the People of God*: Publisher: Baker Book House Publication Date: 1994) p. 17.

<sup>36</sup> James M. Hamilton Jr., *The Spirit Speaks to the Churches* (Preaching the Word) Publisher: Crossway/Good News Publishers. Date: January 2012), p. 18.

Pastors will find here an inspiring foundation to craft their own sermons, and laypeople will discover a pastoral guide through the minefield that is Revelation. Albert N. Martin maintains in his book “Preaching in the Holy Spirit.”<sup>37</sup> Good pastors pray for the Spirit’s help in preparing sermons that will adequately feed God’s sheep. They also hope for the Spirit’s work in the hearts of the hearers so that they effectively receive the preached Word. Albert Martin reminds preachers of the need to rely on the Holy Spirit as they proclaim God’s Word. He explains the necessity of the agency and operations of the Spirit, and its specific manifestations, and discusses ways it is restrained or diminished.<sup>38</sup> Here is a prophetic call to reliance on God in the very act of proclaiming His Word. Author Martyn Lloyd-Jones and his *Great Doctrines of the Bible: God the Father, God the Son; God the Holy Spirit the Church and the Last Things*. He is concerned “that the truth is in words, understood by the people and that it not remains only in the head.”<sup>39</sup> Martyn Lloyd-Jones uses clear language and makes application in each chapter.

He extends to Christians a compelling invitation to study the Scriptures and to learn and integrate doctrine with daily life. For when we do, we encounter the riches of God's grace and come to understand more deeply the significance of the cross. However Dr. Mathews in his book, *Leviticus: Holy God, Holy People* (Preaching the Word) shows something that Jesus meant when he said of Moses, “He wrote about me” John 4: 46.<sup>40</sup>

---

<sup>37</sup> Albert N. Martin. Preaching in the Holy Spirit. Publisher: Reformation Heritage Books Publication Date: March 2011), p. 21.

<sup>38</sup> Ibid., p. 23.

<sup>39</sup> Martyn, Lloyd-Jones. Great Doctrines of the Bible: God the Father, God the Son; God the Holy Spirit; The Church and the Last Things. Publisher: Crossway/Good News Publishers. Date: October 2012), p. 34.

<sup>40</sup> Dr. Kenneth A. Mathews, Leviticus: Holy God, Holy People (Preaching the Word) (Ebook) Publisher: Crossway/Good News Publishers. Date: May 2009) p. 21.



Dr. Mathews demonstrates that Leviticus is a book that foreshadows the riches of Christ the fulfiller. The preacher will find much help in this commentary for the task of showing that Leviticus is not to be dismissed as dull, legal prescription for ancient Israel, but is arresting, interesting, and relevant to Christian living. Charles Haddon Spurgeon's, work on, "*Intercessory prayer*" is a must have for today's library. He is often recognized today as the Prince of Preachers, began his pastorate at London's New Park Street Church in 1854 at the age of twenty. Following in the Non-conformist tradition, he quickly became one of Britain's most popular and famous preachers.

Spurgeon often preached out of doors without amplification to crowds bettering 10,000, and the sheer number of his written sermons is staggering.<sup>41</sup> A strong emphasis in Spurgeon's preaching was God's grace and sovereignty over man's helpless state. Holy Spirit continues to be at work around the world, as numerous renewal movements attest. Yet much confusion and controversy remain regarding the Holy Spirit's activity. In this classic study, John Stott provides clear biblical exposition on the promise, the fruit and the gifts of the Holy Spirit.

He offers particular guidance on the nature of "the baptism of the Spirit" and whether certain spiritual gifts and experiences should be normative for all Christians always. In John R. Stott's book, *Baptism and Fullness: The Work of the Holy Spirit Today*. The irenic and gracious Stott points the way to both greater biblical understanding and deeper fullness of spiritual life.<sup>42</sup> Finally, Thabiti Anyabwile, Alistair Begg, Don Carson, Ligon Duncan, Sinclair Ferguson, Robert Godfrey, Steven J. Lawson, Albert Mohler, R.C. Sproul, and Derek Thomas,

---

<sup>41</sup> Charles H., Spurgeon, and Inc. NetLibrary *Intercessory prayer*. Boulder, Colo: Mount Zion Publishing 1990), p. 14.

<sup>42</sup> Stott, John R. *Baptism and Fullness: The Work of the Holy Spirit Today*: Publisher: InterVarsity Press. Date: August 2007), p. 24.

various authors in, *Holy, Holy, Holy: Proclaiming the Perfections of God*, deciphers the angels in Isaiah's vision of God's heavenly temple Isaiah 6,<sup>43</sup> used threefold repetition to praise His holiness, the superlative form of emphasis in the Hebrew language. Their cry tells us that nothing is as significant as the holiness of God. Tragically, the holiness of God has been obscured today, and as a result, the church's doctrine and ethics have been tarnished, entertainment has replaced worship in many places, the Gospel is misunderstood and neglected, and the church assimilates itself to the culture instead of seeking to transform it through the preaching of God's Word.

In a research article by Joseph K. Ssegawa, and Daniel Kasule, wrote in a project management program at the University of Botswana regarding their transformative experience called. Prayer <sup>44</sup> as learning and teaching technique involves each student identifying material containing project management concepts or issues which they present to a class of peers using any appropriate means followed by discussion and peer assessment. The result of this article will aid in my research project by showing how prayer works with students. The results of the study indicated that prayer <sup>48</sup> provided students with ingredients of transformative learning. It also proved to be a worthwhile technique for inculcating some of the graduate attributes articulated by this university and for incorporating adult learning principles. As one looks at Bonhoeffer and Merton Praying the Psalms and the Challenges of Christian - Jewish Relations, these authors write that The "Psalms have a long-standing place in Christian worship and

---

<sup>43</sup> Thabiti Anyabwile, Alistair Begg, Don Carson, Ligon Duncan, Sinclair Ferguson, Robert Godfrey, Steven J. Lawson, Albert Mohler, R.C. Sproul, and Derek Thomas, *Holy, Holy, Holy: Proclaiming the Perfections of God*: Pub: Reformation Trust Date: January 2010), p. 15.

<sup>44</sup> Joseph K. Ssegawa, Daniel Kasule, Prayer: a transformative teaching and learning Technique in project management: econbiz.de/ BAHADIR, Elif Published: 2015), (Accessed, Nov. 21, 2015).

prayer, reaching across different periods, regions and traditions in Christian history.”<sup>45</sup>

Unsurprisingly for a Lutheran, Bonhoeffer appealed particularly to Luther both for his emphasis on the centrality of the Psalms for the church’s life and for his sustained interpretation of them as words of and about Jesus Christ, and therefore the church’s words.<sup>46</sup>

It should be no surprise; therefore, that Bonhoeffer understands of Christian prayer should be ecclesial participation in the prayer of Christ, rather than some independent religious activity of our own. Nor should it be surprising that he was drawn to pre-modern traditions of scriptural interpretation including interpretation of the Psalms that found Christ in the faithful reading of every text. An American Heart Journal, study of intercessory prayer is widely believed to influence recovery from illness, but claims of benefits are not supported by well-controlled clinical trials.

Prior studies have not addressed whether prayer itself or knowledge or certainty that prayer is being provided may influence outcome. An additional evaluation was performed to determine whether, (1) receiving intercessory prayer or (2) being certain of receiving intercessory prayer was associated with uncomplicated recovery after coronary artery bypass graft (CABG) surgery.<sup>47</sup> Piercarlo Valdesolo grounds his studies of prayer’s power in something called the “strength model” of self-control. The strength model suggests that our cognitive resources, like our physical resources, are limited. Going for a one mile jog would be

---

<sup>45</sup> Dietrich Bonhoeffer and Thomas Merton. Praying the Psalms and Challenges of Christian, Jewish Relations: [ejournals.bc.edu](http://ejournals.bc.edu) › Home › Vol 9, No.1 2014 (Accessed Dec. 3, 2015).

<sup>46</sup> American Heart Journal, Study of the Therapeutic Effects of Intercessory Prayer (STEP) in Cardiac bypass patients: a multicenter randomized trial of uncertainty and certainty of Receiving.

<sup>47</sup> Valdesolo, Piercarlo. Scientists Find One Source of Prayer’s Power: Publisher: Scientific American, a division of Nature America, Inc. Date: Dec 24, 2013 [http:// www.scientificamerican.com/ article/scientists-find-one-source-of-prayers-power/](http://www.scientificamerican.com/article/scientists-find-one-source-of-prayers-power/) (Accessed 25-Sep-2015).

incredibly difficult right after completing a thirty- mile jog. Similarly, resisting even the smallest temptation can be incredibly difficult after spending extended time resisting harder temptations. The will is tired. How can one replenish needed cognitive resources or even improve one's cognitive endurance? Researchers have, in all seriousness, found that ingestion of glucose can indeed increase self-control, but the scientists here proposed that prayer might be another means through which individuals protect themselves from breakdowns of will. Indeed, past work had already suggested such a relationship, showing that priming participants with words related to religion (e.g. God, divine) buffered them against the effects of cognitive depletion. In a study on prayer and its effect on preachers and the health of their congregations,

James Baesler in a 1991 Poloma/Gallup poll showed that, 10 percent of the general American population surveyed said they do not pray. Thus, prayer scholarship for academics that make up part of this 10 percent would have no personal or professional meaning. Conversely, while other communication scholars might be part of the estimated 90 percent of the population that does pray, some may not consider prayer important in their daily lives.”<sup>48</sup> Such individuals may pray on special occasions or in an emergency, but personal prayer may remain as we primarily on the periphery of their lives. Even if a significant percentage of communication practitioners are among those who believe prayer to be important in their daily lives and therefore most likely to engage in prayer research. Baesler writes, as for the “Effects and Outcomes, Chronological age appears to predict variations in the prayer life of believers and in their relationship with God. Evidence culled from 131 participants in a recent study of individuals aged 18 to 65 that I led, suggested that as individuals age, they tend to pray more

---

<sup>48</sup> James E. Baesler, *Stirring The Soul: The Influence Of Prayer On Mind And Body*, <http://www2.odu.edu/ao/instdv/quest/StirringTheSoul.html>. June 2002 Volume 5 Issue 2. (Accessed 22-Sep-2015) p. 28.

frequently, engaging in the types of prayer known as adoration, confession, supplication, thanksgiving and contemplation. Older respondents report more experiences of positive affect during prayer, including a greater sense of the holy/sacred, and rate their relationship with God higher on several items associated with intimacy.” Koenig writes that, “Despite the negative views and opinions held by many mental health professionals, research examining religion, spirituality, and health has been rapidly expanding and most of it is occurring outside the field of psychiatry.”<sup>49</sup>

Folks in medicine, physical and occupational therapy, social work, public health, sociology, psychology, religion, spirituality, pastoral care, population studies, economics and law journals do not readily communicate with one another, and their addresses seldom overlap. The result is an enormous amount of research literature scattered throughout the medical, and behavioral sciences that is being circulated in journals from a wide range of disciplines, containing the way one views faith and its relation to prayer. It is rather than it’s a good idea to take a look at the Nation of Islam concerning how and why they pray to get results.

Normally, this insight comes in pursuit of the hard work of study translation, exegesis, reading, and so on prayerfully. One of the habits young preachers can learn from older preaching mentors is to praise God in prayer for something God reveals about himself in the passage you’re going to preach and not just privately, but openly as God does not want the minister of the gospel to be ashamed of Him or His Word. In contrast, MZCC begins its elder and staff meetings by reading the passage for the coming week and spending time praising God for what we see about him in that passage. Week after week, one will come away instructed

---

<sup>49</sup> Harold G. Koenig, “Religion, Spirituality, and Health: The Research and Clinical Implications, Pub. 2012) p. 37.

about both the text and the God of the text.”<sup>50</sup> The Holy Spirit instructs through the Word of God, and one will walk away with a richer vision of the text. Through prayer, private and corporate, the Spirit teaches us what God has said, and what we need to say. Preparing sermons requires knowing what the congregation needs to hear, most preachers have their own opinion about what their congregations needs to hear, but all too often, that means the sermon is shaped as much by the preacher's own hobby horses as they are by the text or the Spirit. Congregations need a larger view of God, hope in the midst of discouragement, and comfort in the midst of sorrow. People need to know the power of God to forgive, restore, and reconcile through Christ. They do not need personal agendas. They need the wisdom of God for their lives, according to His Word. Before one can correctly understand the work of the Holy Spirit, he must first of all know the Spirit Himself.

A frequent source of error and fanaticism about the work of the Holy Spirit is the attempt to study and understand His work without first of all coming to know Him as a Person, through God’s Word. It is of the highest importance from the standpoint of worship that Christians decide whether the Holy Spirit is a Divine person; worthy to receive adoration, faith, love, and the believer’s entire surrender to Himself, or whether the Spirit is simply an influence emanating from God or a power or an illumination that God imparts to those who receive Him. If the Holy Spirit is a person, and a Divine person, and people do not know Him as such, then they are robbing a Divine being of the worship and the faith and the love and the surrender to Himself which are His due. Ephesians 6:17: admonishes preachers to “Pray at all times (on

---

<sup>50</sup> Mount Zion Congregation Church, Durham, NC, Church Bylaws, [www.mzccdurham.org](http://www.mzccdurham.org) (Accessed September 26, 2015).

every occasion, in every season) in the Spirit, with all manner of prayer and entreaty.”<sup>51</sup> As one look at Acts 6:10: scripture says that “they were not able to resist the intelligence *and* the wisdom and the inspiration of the Spirit with which and by whom he spoke.” This verse of scripture will aid in describing how people are drawn by preaching under the influence of the Holy Spirit. So as one continues in Acts 13:4-5: explains how the Spirit of God sent out the Apostles to other cities such as Seleucia, Cyprus and Salamis where they *began* to “preach the Word of God proclaiming the message of eternal salvation through faith in Christ in the synagogues of the Jews.”<sup>52</sup>

They also had John Mark as their assistant. I Corinthians 2:13: speaks about preachers being guided by the Holy Spirit, and taught by the Holy Spirit. “We also speak of these things, not in words taught or supplied by human wisdom, but in those taught by the Spirit, combining and interpreting spiritual thoughts with spiritual words.”<sup>53</sup> The Holy Spirit uses clever rhetoric, as mentioned in 1 Cor. 2:4-5, “And my message and my preaching were not in persuasive words of wisdom, but they were delivered in demonstration of the operating through me and of His power stirring the minds of the listeners and persuading them, so that your faith would not rest on the wisdom and rhetoric of men, but on the power of God.”<sup>54</sup> Ephesians 6:17, tells the preacher to “take THE HELMET OF SALVATION, and the sword of the Spirit, which is the Word of God.”<sup>55</sup>

---

<sup>51</sup> Ephesians 6: 17.

<sup>52</sup> Acts 4: 8:, 13: 4-5.

<sup>53</sup> I Corinthians 2: 13.

<sup>54</sup> I Corinthians 2: 13.

<sup>55</sup> Ephesians 6: 17.

John 14:26, names the Holy Spirit as the “Helper, Comforter, Advocate, Intercessor, Counselor, Strengthened.”<sup>56</sup> The Holy Spirit, whom the Father will send in my name in my place, to represent me and act on my behalf, He will teach you all things. He will help you remember everything told you. This particular verse of scripture, John 16:15, “All things that the Father has are mine. Because of this I said that He the Spirit will take from what is mine and will reveal it to you.”<sup>57</sup> In John 6:63, the Holy Spirit provides eternal life; “It is the Spirit who gives life;”<sup>58</sup> the flesh conveys no benefit it is of no account. The words I have spoken to you are spirit and life Here God's Word speaks of Jesus who unlike ministers today was given the gift of the Spirit without measure.

Additionally, in the gospel of Luke 4:18-21; The Messiah proclaimed that the Spirit of God sent Him as He does preachers today to pardon those who have been bruised, crushed by tragedy, the downtrodden and aid people in finding forgiveness.”<sup>59</sup> Through intercessory prayer and preaching the gospel to the lost ministers are charged to preach, teach, and lay hands upon the sick for healing. The Gospel writer Luke records, “Then opened he their understanding, that they might understand the scriptures, And said unto them, Thus it is written, and thus it behoved Christ to suffer, and to rise from the dead the third day: And that repentance and remission of sins should be preached in his name among all nations, beginning at Jerusalem.”<sup>60</sup>

---

<sup>56</sup> John 14: 26.

<sup>57</sup> John 16: 15.

<sup>58</sup> John 6: 63.

<sup>59</sup> Luke 4: 18-21.

<sup>60</sup> Luke 4: 18-21.



The Apostle Matthew declares that the “Holy Spirit will be in the preacher to aid in proclaiming God’s Word.”<sup>61</sup> Similarly, I Peter 1:12 shows how the word was revealed in such a way that Angels desire to look into it. “Into these things even the angels long to look.”<sup>62</sup> Again, II Peter 1:21 mention that, “Holy men of God spake as they were moved by the Holy Ghost.”<sup>63</sup> I Thessalonians 1:5 talks about the good news regarding salvation came in its inherent power by the Holy Spirit and with great conviction on our part. Additionally, Old Testament prophet’s spake of the effects of the Holy Spirit on preaching; Amos declares that the Lord God does nothing without revealing His secret plan of judgment to the preacher.<sup>64</sup>

Ezekiel writes that God’s Spirit entered me, and set me on my feet; and I heard Him speaking to me. He said to me, I am sending you, son of man which is a reference of the Spirit led preaching, “I will put a new heart and put a new spirit within you; and I will remove the heart of stone from your flesh and give you a heart of flesh.”<sup>65</sup> Isaiah 42:1 shows how God chooses His preachers because He “delighteth in them.”<sup>66</sup> Just as Jesus Christ commissioned the seventy to go into the world with the gospel, He has commissioned every call minister to be filled with the Holy Spirit so that they would have the power to go out and do likewise. Biblical text from the prophet, Ezekiel 36:26-27, will be used as it references how God will Isaiah writes, “The Spirit of the Lord GOD is upon me; because the LORD hath anointed me to preach good tidings unto the meek; he hath sent me to bind up the brokenhearted, to proclaim

---

<sup>61</sup> Matthew 12: 18.

<sup>62</sup> I Peter 1: 12.

<sup>63</sup> I Peter 1: 21.

<sup>64</sup> Amos 3: 7.

<sup>65</sup> Ezekiel 2: 2-5.

<sup>66</sup> Isaiah 42: 1.

liberty to the captives, and the opening of the prison to them that are bound; to proclaim the acceptable. “Behold my servant, whom I uphold; mine elect, in whom my soul delighteth; I have put my spirit upon him: he shall bring forth judgment to the Gentiles.”<sup>67</sup> Micah declares that “He has put my spirit upon him: he shall bring forth judgment to the Gentiles.”<sup>68</sup> The prophet Nehemiah talks about how people will not give an ear to preaching though God “forbear with them, and testified against them by thy spirit in thy prophets.”<sup>69</sup> Finally in 1 Samuel, the writer declares here God says that His “Spirit will come upon you mightily, and you shall prophesy with them and be changed into another man.”<sup>70</sup>

1 Samuel 10:10 says that the Spirit will move mightily when a group of prophets or preachers come together in Him.<sup>71</sup> Finally, the foremost intention for asserting spiritual warfare preaching is connected to the answer of the authority of the spoken word. Preachers are christened to be clerics of the word of God a sermon is the expression of God only to the degree that it authentically states His word as written in the Bible. On behalf of Apostle Paul, to become a preacher is to work as an emissary of the administration of heaven; one who has traveled spiritually into a distant land to typify that regime. From the perspective of the gospel, the emissaries of God are concerned about folks' everlasting fate. This eschatological truth must continuously remind the preacher in this spiritual warfare commission.

---

<sup>67</sup> Isaiah 61: 1-2.

<sup>68</sup> Joel 2: 28-29.

<sup>69</sup> Micah 3: 8.

<sup>70</sup> 1 Samuel 10: 6.

<sup>71</sup> 1 Samuel 10: 10.

<sup>76</sup> Joel 2: 28-29.

## Chapter 2

### Introduction

The prophet Joel declared that God would “pour out his spirit upon all flesh;”<sup>76</sup> and that sons and daughters would prophesy, and old men shall dream dreams, and young men shall see visions. And that God pour out his spirit upon his servants, the handmaids in those days and whereby lower working class people, and women would prophesy.

#### Evangelist Willie Lewis Jr. Reflection on Intercessory Prayer

A reflection by Evangelist Willie Lewis Jr. “I have found out early in my walk with God that Intercessory prayer is the lifeblood of my Ministry. After I accepted Jesus as my Lord and Savior I met an old polish mother who had a prayer ministry of Intercession. I would meet with her and others on Saturday nights praying for the Pastor and that soul’s would be saved healed and delivered. Now this was the birth of my prayer life, as I began to preach I always spend time before God in prayer for his glory to be revealed in the service. I would pray for others, interceding for the needs of the people. It’s been times that I would go into a shut-in and intercede in prayer all night and even for days at a time. God would show me people to pray for even give me their name and what they stood in need of. I went before Him earnestly believing that he would do whatsoever I ask according to his word. Through prayer I saw God move in the Supernatural working miracles. I can remember that in 2013 I became sick and was hospitalized for three months. I asked my wife to contact the prayer warriors and ask them to intercede for my miracle. I believe if intercessory prayer was not made for me I would have died, but God hear the prayers of the righteous and he delivered me. The Word tell us in II Chronicle 7:14, If my people which is called by my name shall humble themselves and pray

and seek my face and turn from their wicked ways. A praying person has a relationship with God he isn't a stranger to God, but a friend of God. In my closing I believe you must love God and love people, in order to go before the Lord for someone that isn't your family. I'm connected with of three intercessory prayer ministries one in the local church and two by telephone prayer lines weekly; I found the answer I learned to pray.”<sup>72</sup>

#### Pastor Perry Tankard Sr. Reflection on Intercessory Prayer

A brief contemplation concerning intercessory prayer by Pastor Perry Tankard; Sr., church pastor (MZCC Burlington NC) a church planter and very good friend with whom this writer has been acquainted with for many years and has worked in the ministry together, who has shown himself faithful in the ministry to which God has called him.

Pastor Tankard's reflection on intercessory prayer; “I am a dedicated intercessor committed to the task of intercession. When there is a matter that needs to be addressed in the Spirit, I have dedicated and consecrated myself to pray. I am reliable. When a person calls or a situation comes up, I have learned to stop what I am doing and pray at that precise moment. Many times I have individuals to call for a serious situation and I have to pause to pray about it immediately. A pastor friend called recently with urgent foreclosure legal matter; I gave him some advice to pursue and immediately prayed for God to intervene. When God gives me an assignment, I have learned to pray until I pray through. This means until I see the results manifested from the spiritual (believing) to the physical, I have to continue in prayer until the intended result. An example is in times past, we have believed for souls to come into the Kingdom of God and new persons (families) in the church. I have prayed until I saw those

---

<sup>72</sup> Interview with Willie Lewis, Jr., Elder Evangelist and Associated Pastor, Mount Zion Congregational Church, Hillsborough, NC. Oct. 10, 2015, “Found this to be a very inspiring testimony of faith and healing.”

persons fill the seats of the local church. As a Christian, I have had to discipline myself to pray at certain times per day (In the morning) this helps to start my day as I ask God for his guidance and protection for each day. I also pray for those around me especially those that need salvation such as the persons I work with daily. As an intercessor, I have seen the power of God bring deliverance to the persons that I have preached the gospel to both as Pastor and Itinerant Minister. When preaching at other Churches for a revival or Sunday morning worship, I realize that the word I preach must impact the individuals as well as the Church as a whole in a positive manner. Many Churches that I have ministered have seen tremendous spiritual growth while I was present as well as what the pastor reported to me in the weeks following. By becoming an Intercessor, I realize that the powers of darkness have no authority over the word that is preached unless I allow it. God has given us power and authority over all the works of the enemy and nothing shall by any means harm us Luke 10:19. Prior to any sermon or Bible study, etc., I always take authority over any demonic force that will hinder the Gospel from going forth, and I see the intended results. I examine the authority of the Holy Spirit in preaching by the reaction and response of the congregation. When the congregation is attentive and receptive to the word preached, they will respond without coercion with hearty hallelujah and amen (I agree). Many times while preaching the word, persons will stand, clap, shout and dance before the Lord as the word is going forth. The enemy desires to divert a person's attention during the preaching of the word. Many times individuals will distract others by talking aloud, walking and babies crying. Many times the enemy will try to intercept the message by confusing the interpretation of the scriptures prior to the congregation hearing from the preacher, Romans 10: 14-15. Sometimes people do not listen but will use their cell

phone or be reading another verse rather than the one being expounded on; as a result I find intercessory prayer indispensable in helping fight against the enemy of distraction while preaching the gospel.”<sup>73</sup>

### Preaching In the New Testament

Paul Ian wrote in his book, *Preaching in the new Testament*, “Amid the rich and varied language used in the New Testament to describe the act of preaching, two of the most striking words are *paraklesis* and *parakaleo*, cognate words that share their root with one of the early names for the Holy Spirit: the Paraclete. In this article, I trace the varied meanings of *paraklesis* and *parakaleo*, exploring how this rich New Testament language can provide us with a revelatory lens into the origin, reality and purpose of preaching.”<sup>74</sup>

### Origin of Preaching

Preaching originates in the sovereign movement of God's spirit, the Paraclete. Preaching, properly understood, can never emerge without the inspiration or, inspiration of God. One must understand God's Spirit to be essential in enabling at least two transitional and transformational events in the preaching process. First, the illuminating Spirit enables the preacher to faithfully interpret the biblical text, thereby transforming an ancient document into a living word capable of yielding a sermon for God's people today. This is why the process of preparing to preach must proceed prayerfully, as the preacher asks that God's Spirit would, as it were, induce the delivery of the very word which God knows people need at this present time.

---

<sup>73</sup> Pastor Perry Tankard Sr., (MZCC Burlington NC) Church planter. Associated Pastor, and Evangelist at Mount Zion Congregational Church, Hillsborough, NC. Nov. 14, 2015, “Found this to be a very inspiring testimony.”

<sup>74</sup> Paul, Ian. *Preaching the New Testament*. Publisher: Paperback, IVP Academic published (March 1, 2013) p. 19.

Rev. David. Clark says, “Accordingly, the sermon is prepared, prayer petitions such as, Guide me, O Lord, to write the sermon that will encourage and edify your people.”<sup>75</sup> Indeed, the preacher must become fully aware of their dependence on the Spirit's guidance when, in the course of pulpit conveyance, the preacher is required to prepare an entire service including prayers and sermon for a congregation whom they have never met. When, after preaching, the congregation has somehow been touched by the word, the preacher should be humbled to know that God's Spirit had worked to guide them during the preceding week of preparation.

God's Spirit enables a series of words spoken by the preacher to bear the word of God, thereby effecting the transformation of the sermon text from a typewritten manuscript to vehicle of the living word. Rev. David. Clark wrote in his book, “Spirit in Words” that “Episcopalian priest and professor Barbara Brown Taylor recalls delivering a sermon at the funeral of a young girl, where she “stood plucking the words out of thin air as they appeared before her eyes.”<sup>76</sup> Barbara Taylor’s personal reflection, “These words worked because God had consented to be present in them.”<sup>77</sup> However, when she later read a transcript of what she had preached, she felt that the text “had been written in disappearing ink.” Barbara Taylor observes, “There was nothing there but a jumble of phrases and images, trailing off at the end into an awkward silence. While the Holy Spirit was in them, they lived. Afterward, they were no more than empty boxes, lying where the wind had left them.

---

<sup>75</sup> Rev. David. Clark, "Spirit in words: a theology of preaching." Presbyterian Record Dec. 2009: Academic OneFile. Web. 20 Apr. 2014.), p. 21.

<sup>76</sup> Ibid., p. 21.

<sup>77</sup> Barbara B. Taylor. *The Preaching Life: (Dan Josselyn Memorial Publication)* Publisher: Cowley Publications; Eighth Printing edition (January 28, 1993), p. 35.

This movement of God's Spirit, to breathe the divine word into a sermon show God's gracious accommodation to overcome the weaknesses present in the preacher and their congregation. Taylor writes: "even our incompetence cannot shut God out for long."<sup>78</sup> The living word of God is more able than mere humans. If believers remain in it, it heals us, because God is in it. In this sense, the "prayer for clarification" acknowledges the preachers dependence on God's Spirit to enable the hearing of His word within the human words of preaching. Unquestionably, there is a shortage of texts that talks about intercessory prayer from the standpoint of spiritual warfare preaching. However, the necessity for this viewpoint is increasing as our societies developed added resistant to the preaching of God's Word.

Hyung Suk Na writes, "In America, the General atmosphere of contemporary mainline Protestant Churches is often described as anxiety filled which is immediately related to the decline of church membership."<sup>79</sup> This specific thesis concerning spiritual warfare preaching will focus on the subject, origination of preaching. This work will look at scriptural passages to ascertain what theological affirmations are written regarding the initiation of preaching the gospel.

### The Importance of Preaching

This study will make inquiries regarding eight questions: 1) what does the Holy Spirit do regarding administering the gospel efficiently? 2) What are Satan and his evil cohort's role in obstructing the reception of God's word being preached? 3) What portion does intercessory prayer play? 4) What part does God's dominion have in preaching? 5) What role does the

---

<sup>78</sup> Ibid., p. 37.

<sup>79</sup> Hyung Suk Na, "Paul Tillich's Theology of Preaching: Boundary preaching," (PhD diss). Ann Arbor. Drew University, 1996), p. 1.



preachers communication abilities play in proficient gospel preaching? 6) What can the laity learn from preachers of the gospel who have been chronicled in the biblical record? 7), and 8) what can the laity learn about intercessory prayer and preaching from church history? Biblical text discloses that at the core of the Holy Spirit's work is a yearning to connect to his people so that he can make known the truth and light of God's Word to all of mankind.

The Spirit of God is a communicator, who has elected to converse through righteous men and women to people that has gone astray. The foremost missionary journey was urged by the Holy Ghost in Acts 13:2 KJV, "As they ministered to the Lord, and fasted, the Holy Ghost said, separate me Barnabas and Saul for the work whereunto I have called them."<sup>80</sup> As the one who reads in II Cor. 5:17 KJV, "Therefore if any man be in Christ, he is a new creature: old things are passed away; behold, all things are become new."<sup>81</sup> This information was inspired by the Holy Spirit who chose, pastors, evangelist, teachers and preachers as ambassadors for Christ, and ministers of reconciliation through whom God is making His appeal, Jesus Christ promised that on the day of Pentecost the Holy Spirit would dwell in and empower every believer who looked to Him. Intercessory prayer offers the Holy Spirit an opportunity to chose and separate men and women of God to go and share the testimony of the resurrection of Christ; Acts 1:8, "But ye shall receive power, after that the Holy Ghost is come upon you: and ye shall be witnesses unto me both in Jerusalem, and in all Judæa, and in Samaria, and unto the uttermost part of the earth."<sup>82</sup>

---

<sup>80</sup> Acts 13: 2.

<sup>81</sup> II Cor. 5: 17.

<sup>82</sup> Acts 1: 8.

It's essential to suggest a functioning theological meaning of preaching to conduct this reflection. These connotations have got to be entrenched in a scriptural text. Numerous characterizations regarding delivering the Word of God in homiletic books are practical definitions that denote a theological position but seldom clearly explain the practical description. When one preaches the gospel of Christ he or she may possibly be assumed by the hearers as simply a method of speech communication, although there are apparent likenesses, substantial dissimilarities are present.

Preaching the gospel has a solid, biblically entrenched, theological description of what precisely is taking place in the speaking occurrence. For instance Walter Elwell, *Evangelical Dictionary of Theology*, describes preaching in this particular manner; "In the New Testament a preacher is an individual who obtained the inner call from the Holy Spirit and the external call from the church and has been duly set apart to proclaim the gospel."<sup>83</sup> Elwell's characterization is essentially a portrayal of the preacher, but lacks a clear description of what preaching God's Word actually is, additionally he fails to take a position concerning what's really at stake and just how vital the preaching occasion actually is.

#### Apostle Paul's Theology of Preaching

Apostle Paul's theology of preaching God's Word is considerably greater; he's vivid transformation from being a persecutor of God's people, into a preacher of the Word of Life provided Paul with the love and the understanding to recognize how eternally important the speaking event really is. Apostle Paul was chosen on the Damascus road; Jesus placed him in the office of apostolic evangelization and preaching.

---

<sup>83</sup> Walter Elwell, ed., *Evangelical Dictionary of Theology*. (Grand Rapids: Baker Book House, 1984), p. 42.

He recounts Christ's words to him in scripture. "Delivering thee from the people, and from the gentiles, unto whom now I send thee, to open their eyes, and to turn them from darkness to light, and from the power of Satan unto God, that they may receive forgiveness of sins, and inheritance among them which are sanctified by faith that is in me."<sup>84</sup> In view of this Paul supposed preaching the Word of God in the power of the Holy Spirit to be the vanguard of spiritual warfare for all humanity between God's kingdom and the kingdom of darkness. One must view this consideration mirrored in the preaching of Apostle Paul to the church at Corinth. "And all things are of God, who hath reconciled us to himself by Jesus Christ, and hath given to us the ministry of reconciliation; to wit, that God was in Christ, reconciling the world unto himself, not imputing their trespasses unto them; and hath committed unto us the word of reconciliation. Now then we are ambassadors for Christ, as though God did beseech you by us: we pray you in Christ's stead, be ye reconciled to God."<sup>85</sup>

For the Apostle Paul to become a minister of the gospel, he, like all men and women who have been chosen by Christ to speak the gospel's truth is required to serve as ambassador of Him, sent to serve in a foreign country and there represent the Kingdom of God. From the perspective of the Scriptural text, God's representatives are very concerned regarding humanity's eternal existence. This eschatological truth should frequently remind and influence the preacher that's called of God to preach the gospel event. Contemporary homiletic teachers and contemporary preachers disregard this truth and jeopardize themselves. A feeble and narrow theology of delivering God's Word will linger and add to what is currently the predominant truth in the United States.

---

<sup>84</sup> Acts 26: 17-18.

<sup>85</sup> II Cor. 5: 18-20.

The Well-known president of Gordon Conwell Theological Seminary, Dr. Walter Kaiser lamentably refers to this status quo as "famine of God's Word."<sup>86</sup> Notable author Richard Lischer, in his work *A Theology of Preaching*; reached a decision that preaching is like living through identity crises. Lischer writes; " Either seen as a Christianized oratory, for example the prominent 19<sup>th</sup> century homiletician, John Broadus, a pure channel for the real Word of God such as in numerous Barthian and a small number of Lutheran theologians, or as an employment in speaking and communication such as in a schools core curriculum, preaching undergoes a definite theological homelessness."<sup>87</sup>

The question of "theological homelessness" of necessity should be taught; once this takes place preaching then will be correctly understood and viewed earnestly in the houses of worship and theological institutes. Within numerous speaking texts, preaching scriptural origins are frequently implicit relatively than being clearly specified and for the greater portion offer a practical theology. The known scarcity of pertinent expository preaching in the United States, that is undoubtedly suggestive of a pitiable theology of preaching, proposes that additional consideration is necessary in expressing a strong and confident theology of preaching in this generation. The strong points of the scriptural expositional methodology of preaching developed by Professor Robinson, is founded on a profound belief that "preaching needs to be entrenched in the adequacy and authority of the Holy Bible."<sup>88</sup>

---

<sup>86</sup> Kaiser, Walter. *Preaching From the Old Testament*. Cambridge, Ontario, Published 1998), p. 19.

<sup>87</sup> Lischer, Richard. *Theories of Preaching: Selected Readings in the Homiletical Tradition*. Durham, North Carolina: Labyrinth Press, 1987), p. 17.

<sup>88</sup> Haddon Robinson, *Biblical Preaching: The Development and Delivery of Expository Messages* Grand Rapids: Baker Books, Michigan, March 18 2014), p. 48.

Dr. Robinson, Professor at Gordon Conwell Theological Institute, has completed a great deal to reinforce the respect for preaching in these contemporary days and times through his values, beliefs and writing.

#### God's Command to Preach

Preaching gets its call and authority from Biblical Text; now, lacking the revelation of the Word from God, the preacher has no power. This God ordained authority provides impact to the urgings of the preacher. Every pastor, evangelist, teacher and preacher yields his or her spiritual authority when they decline to preach the gospel of Jesus Christ.

The Apostle Paul reinforced Timothy's charge as he reminded him to "preach the word; be instant in season, out of season; reprove, rebuke, exhort with all longsuffering and doctrine. For the time will come when they will not endure sound doctrine; but after their own lusts shall they heap to themselves teachers, having itching ears; and they shall turn away their ears from the truth, and shall be turned unto fables."<sup>89</sup> But watch thou in all things, endure afflictions, do the work of an evangelist, make full proof of thy ministry. Additionally, Paul wrote that the Bible is God's final authority as it is inspired by the Holy Spirit. "All scripture is given by inspiration of God, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness."<sup>90</sup> Viewed from the perspective of spiritual warfare, for a man or woman of God to not preach that which is written in Biblical text would be to yield the preachers supreme strength. The power to speak God's Word is embedded in communicating what Christ desires that His people hear. Pastors, evangelist, teacher and preacher are not the ones who choose this spiritual office. "Ye have not chosen me, but I have chosen you, and ordained you,

---

<sup>89</sup> II Tim. 4: 2-5.

<sup>90</sup> II Tim 3: 16.

that ye should go and bring forth fruit, and that your fruit should remain: that whatsoever ye shall ask of the Father in my name, he may give it you.”<sup>91</sup> According to the Word of God, preachers are ordained into this ministry by Jesus Christ, and when christened into this vocation the wealth and assets of God becomes accessible to them. Mutually the articles of the gospel and the physical aspiration to preach are God’s ingenuity. The second chapter of Timothy declares that God yearns for His people to be saved. Not one iota of God’s determinations for the biblical text of the gospel or the preacher of the gospel is by chance. Pastors, evangelists, teachers and preachers are purposefully selected, imparted with the Holy Spirit, taught by God and given His authority in the earth. The minister as implied according to the bible is an extension of God’s plan for mankind, armed with all the assets of the dominion of God.

Roger Stronstad wrote in *The Charismatic Theology of St. Luke*; “The believer's impending role as witnesses, not the reflective and moving experience of tongues speaking, is a fundamental to understanding the importance of the gift of the Spirit on day of Pentecost.”<sup>92</sup> Not simply do the Apostles witness in Jerusalem by the authority and encouragement of the Holy Spirit, but all creativity in evangelism chronicled in Acts is the creativity of the Holy Ghost. For instance, the disciple Phillip witnessed to the Ethiopian eunuch, and being transported to Azotus by the Holy Spirit to preach the gospel in all the neighboring towns.

And the angels of the Lord spake unto Philip saying arise, and go toward the south unto the way that goeth down from Jerusalem unto Gaza, which is desert. And he arose and went: and, behold, a man of Ethiopia, an eunuch of great authority under Candace queen of the Ethiopians, who had the charge of all her treasure, and had come

---

<sup>91</sup> John 15: 16.

<sup>92</sup> Roger Stronstad, *The Charismatic Theology of St. Luke*. Peabody, Mass: Hendrickson Pub, 1984.), p. 31.

to Jerusalem for to worship, was returning, and sitting in his chariot read Esaias the prophet. Then the Spirit said unto Philip, Go near, and join thy-self to this chariot.<sup>93</sup>

Prophesying the day when sound doctrine would not be accepted, Apostle Paul warned Timothy to never compromise the Word of God. “For the time will come when they will not endure sound doctrine; but after their own lusts shall they heap to themselves teachers, having itching ears; and they shall turn away their ears from the truth, and shall be turned unto fables. But watch thou in all things, endure afflictions, do the work of an evangelist, make full proof of thy ministry.”<sup>94</sup>

Scriptural text defines spiritual warfare for every believer, the Apostle Paul refers to the Bible in, Eph. 6: 17, “the helmet of salvation, and the sword of the Spirit, which is the word of God.” Sidney Greidanus writes, “The foremost motive for maintaining a biblical preaching manuscript is associated to the question of the power of the message. Every preacher has been ordained to preach God’s Word. The message offered is the Word of God merely to the degree that it faithfully declares what God has spoken in the Bible.”<sup>95</sup> An additional characteristic of the minister’s authority comes straight from their ordination through the Lord Jesus Christ, High Priest of the church, chose and taught twelve men of whom he called Disciples, and instructed each person to walk in the power and authority of the Holy Spirit to teach and preach and heal the sick. Pastors, evangelist, and teachers must know without a doubt that they have received in their hearts the call of God’s great commission to spread His Word, the gospel of Christ, throughout the world.

---

<sup>93</sup> Acts 8: 26-29.

<sup>94</sup> II Tim 4: 3-5.

<sup>95</sup> Sydney Greidanus. *The Modern Preacher and the Ancient Text*: Grand Rapids: Eerdmans press, Published 1988), p. 64.

Renowned author, Fred Craddock states in his book; “Authority is that which provides a person with the right to speak. Authority in ministry is extremely intricate. It’s ecclesiastical by the cause of ordination, and charismatic through the purpose of its call.”<sup>96</sup> The pastors, evangelists, teachers and preachers have a duty to be acquainted with, and depend upon the power of God to preach his Word in in an environment of spiritual warfare in this world.

### Intercessory Prayer Is Spiritual Warfare

Philip Clements-Jewery, addresses five very important questions concerning intercessory prayer: “What does the New Testament teach us about prayer, why is it necessary to pray, Is God capable of answering prayer, how does God work in the world, How does prayer work?”<sup>97</sup> Ministering, teaching, evangelizing or basically preaching the Word of God is a spiritual conflict whereby the everlasting destiny of humanity is held in the balance. Preaching of the Gospel is God's method of appealing to men and women everywhere to come out of sin and inequity through repentance and commit themselves to the dominion of God and Christ. To give a rousing sermon is to proclaim God's triumph over Satan and all his works of darkness through the Power Christ and God to break through and plunder the domain of darkness and set the captives free.

Spirit filled preachers are representatives of God’s kingdom, as He offers mankind an entreaty for faithfulness to Him through the minister of the gospel. These are articles of spiritual warfare and an attack on Satan’s kingdom which will not go unopposed by him and his minions. Jesus' read from the book of Isaiah 61:2, to proclaim the acceptable year of the

---

<sup>96</sup> Craddock, Fred. *As One without Authority*: Nashville Abingdon Press, published 1971), p. 11.

<sup>97</sup> Philip, Clements-Jewery. and Inc. *NetLibrary Intercessory prayer: Modern theology, Biblical teaching, Philosophical thought*. Burlington, VT: Ashgate. 2005), p. 12.



Lord, and the day of vengeance of our God; to comfort all that mourn. Paul proclaims that which men and women of God are; II Cor. 5:20, now then we are ambassadors for Christ, as though God did beseech you by us: we pray you in Christ's stead, be ye reconciled to God. Additionally Bryan Chapell in his book, *Using Illustrations to Preach with Power* says, "If the apostle Paul had not punctuated his words with images of the armor of God or the race course, would we so easily remember his instruction."<sup>98</sup> The Apostle Paul states that, "For we wrestle not against flesh and blood, but against principalities, against powers, against the rulers of the darkness of this world, against spiritual wickedness in high places." Eph. 6:12, the ministry of Christ was frequently embroiled in spiritual warfare with the dominion of darkness in different ways. Jesus even talked about to the Pharisees: John 8:44, Ye are of your father the devil, and the lusts of your father ye will do. He was a murderer from the beginning, and abode not in the truth, because there is no truth in him. When he speaketh a lie, he speaketh of his own: for he is a liar, and the father of it.

When the minister of the gospel is appreciative of preaching from this approach, he or she will undoubtedly understand the incentives and to take their function as pastors, evangelist, teachers and preachers more earnestly. It is conceivable that in this contemporary ministry for the preacher to simply stride into the pulpit nowadays and speak God's Word devoid of any passion, not considering that something awfully important is hanging in the balance. Through prayer, these men and women of God threw themselves upon the grace of God in an earnest manner.

---

<sup>98</sup> Bryan, Chapell. *Using Illustrations to Preach with Power*: Publisher: Crossway/Good News Publishers: April 2001 Crossway Pub: 2001), p. 27.

Philip, Clements-Jewery writes, “God enlists the freely given cooperation of human beings in the realization of the divine purposes. It gets certain things done in a way that might not have been fully possible had the prayer not been made.”<sup>99</sup>

#### Apostolic Preaching as Sanctioned by God’s Spirit

Studying apostolic preaching as established in the book of Acts, ministers will discern that as the Church was birthed and its commission of delivering the Word of God, and maintaining His people started, straightaway the Holy Ghost was sent to support and succor the message of the life, death and resurrection of Jesus Christ. The proclamation of the risen Christ was declared with passion and power. Imagine if the Apostle Paul or Peter, or the Pastor James head of the Church in Antioch, never followed the Holy Spirit or was not In-filled with God’s Spirit; would these men of conscious still have been renowned as mighty men of God?

Numerous homiletics books appear to offer the impression that spiritual authority isn’t a huge question by the dearth of consideration towards the spiritual aspects of preaching. In Ralph Cunnington’s book, *Preaching with Spiritual Power*: The nature of the relationship between the Spirit of God and the Word of God has been debated among believers for centuries. “Is the Spirit present wherever and whenever the Word is preached?”<sup>100</sup> However the Bible makes known that abundance is written regarding the authoritative ministry of the Holy Ghost as He relates to the ministry of preaching the gospel of Jesus Christ to the lost.

---

<sup>99</sup> Philip, Clements-Jewery. and Inc. NetLibrary Intercessory Prayer: Modern theology, Biblical teaching, Philosophical thought. Burlington, VT: Ashgate. 2005), p. 14.

<sup>100</sup> Ralph, Cunnington. *Preaching with Spiritual Power: Calvin's Understanding of Word and Spirit in Preaching*: Publisher: Christian Focus. Date: August 2015.

### Charisma and the Holy Spirit in Preaching

When one considers the charisma of the Holy Spirit when speaking God's Word, the preacher must ask, what's identified and what needs to be pursued, can the pastor, evangelist, teacher and preacher assist the person of the Holy Spirit and similarly obstruct or diminish the role of the Holy Ghost during the speaking occasion? This subject is frequently defined as a question regarding "the anointing" of the Holy Spirit upon the ministers of God. Author Michael Van Doren states that, "A sermon is evaluated virtually by this one principle, is the Minister Anointed?"<sup>101</sup> At any rate there exist a lot of inaccurate inferences made concerning the anointing by misinformed believers.

However additional conversation within the study of homiletics is necessary. The perspective of the Holy Spirit's continuing presence, as pledged by Christ during His parting treatise, should never lead one to consider that anything additional can be completed to either reinforce or limit the Spirit's role and impact in preaching God Word of. Apostle Paul unmistakably preaches regarding quenching the Spirit, he writes. I Thess. 5:16-21, rejoice evermore. Pray without ceasing. In everything give thanks: for this is the will of God in Christ Jesus concerning you. Quench not the Spirit. Despise not prophesying. Prove all things; hold fast that which is good. Additionally the Apostle Paul writes about being constantly full of the Spirit; Eph. 5:18-20, and be not drunk with wine, wherein is excess; but be filled with the Spirit; speaking to yourselves in psalms and hymns and spiritual songs, to the Lord Jesus Christ. The manifestation and influence of the Holy Spirit is much more than an unemotional and lethargic fact.

---

<sup>101</sup> Michael Van Doren. *What is Anointed Preaching?* Society for Pentecostal Studies, FPHC. Published 1991), p. 37.

The Holy Spirit is an individual, filled with an energetic capability and character obtainable by all in Christ; nevertheless the presence of the Holy Spirit can be disregarded and rebelled against. Albert N. Martin maintains in his book *preaching in the Holy Spirit*. “That good pastor pray for the Holy Spirit’s help in preparing biblical sermons that will adequately feed God’s sheep.”<sup>102</sup> New Testament Scriptures point to Intercessory prayer, praise and worship that are equally important dynamics in intimacy with the Holy Spirit.

Jesus Christ personally was habitually found in intercessory prayer to God the Father; as well as Apostle Paul, both who were generally a minister of authoritative intercessory prayer. However, note the distinctive method of intercessory prayer during our Lord’s passion of and petition to God: John 17: 24, Father, I will that they also, whom thou hast given me, be with me where I am; that they may behold my glory, which thou hast given me: for thou lovest me before the foundation of the world. Father I will; this is more than simple prayer, this petition establishes the basis for Intercessory Prayer.

#### Spiritual Opposition to Preaching

The Apostle Paul writes about the obstruction to prayer and tells believers to be mindful of Satan's designs, II Cor. 4:4, “In whom the god of this world hath blinded the minds of them which believe not, lest the light of the glorious gospel of Christ, who is the image of God, should shine unto them.”<sup>103</sup> He writes of the struggles against the principalities and powers; see, Eph. 3 and 6, of those who be in conflict with the gospel. The manner in which Paul's worldview affects his understanding of preaching is fundamental to this opinion.

---

<sup>102</sup> Albert N. Martin, *Preaching in the Holy Spirit*. Publisher: Reformation Heritage Books: Date: March Published 2011), p. 28.

<sup>103</sup> II Cor. 4: 4.

In Paul's opinion preaching is God's principal approach to opening the minds and hearts of people with the gospel. Kenneth A. Mathews writes in his book, *Leviticus: Holy God, Holy People* "pharaoh is the very picture on man in rebellion against God. He resented God's people, rejected God's promises and resisted God's plan."<sup>104</sup> The Apostle Paul writes in Rom. 10:14-15, "How, then, can they call on the one they have not believed in? And how can they believe in the one of whom they have not heard? And how can they hear without someone preaching to them? And how can they preach unless they are sent."<sup>105</sup> Additionally, if preaching is the principal avenue of declaring the gospel of Christ and attracting people into a life of godliness, then the Devil and his followers will do all in their authority to obstruct the message and the reception of the message, and endeavor to put an end to all effective biblical discussion.

It may perhaps be indicated that the Satan is winning the fight for the hearts and minds of people in the world; if this is true then it's the fault of the church, and its preachers who has given the Devil this victory by way of their personal powerless preaching, because of a lack of intercessory prayer. God gave the church the power of reconciliation and the authority to advance the dominion of righteousness. It is the charge of God's elected and Spirit-filled preachers to use the influence and authority given them to preach the good news concerning the death, burial, and resurrection of Jesus Christ. The same as Jesus passed on to the disciple's and gave them the power to preach, Christ offers the same power to the ministers today. Jesus sends his followers out with the power of the Holy Spirit to preach and be witnesses of the kingdom of God in Christ.

---

<sup>104</sup> Kenneth A. Mathews. *Leviticus: Holy God, Holy People (Preaching the Word)* Crossway/Good News. Published 2009), p. 33.

<sup>105</sup> Rom. 10: 14-15.

It is the duty of present day preachers to exercise their divinely given authority; if the preacher fail to exercise this authority and power, Satan will be much more effective than he should be. This is how one should understand preaching. When we consider what is at stake, the eternal destiny of men and women, it can mean nothing less. Preaching presents the gospel and asks for a decision for Christ. It asks people to forsake their old way of life, the evil age, forsake the kingdom of darkness and join the kingdom of light. John R Stott writes in his book, *The Work of the Holy Spirit Today*, “I’m not saying that the descriptive passages of the bible are valueless, for “all scripture is inspired by God and profitable” II Timothy 3:16, what I’m saying is that what is descriptive is valuable only in so far as it is interpreted by what is didactic.”<sup>106</sup>

Therefore, preaching is a work of spiritual warfare directed towards the dominion of darkness. Preaching is recognized as a portion of what Gregory Boyd, professor of theology at Bethel College in St. Paul, Minn., calls the warfare worldview of biblical text.<sup>107</sup> Discerning preaching as spiritual warfare places the speaking occasion in a new framework for most ministers called by God. This also promotes an entire new group of questions, not the least of that ask, is this a sincere scriptural way to interpret preaching? If so, then a large quantity of adaptations will be impending for the preaching responsibility and for the training of homiletics. These adaptations possibly will in some group’s amount only to a changing of importance and in other assemblies, a fundamental exodus from commonly acknowledged approaches.

---

<sup>106</sup> John R. Stott, *Baptism and Fullness: The Work of the Holy Spirit Today*: InterVarsity Press. Published 2007), p. 15.

<sup>107</sup> Gregory, Boyd. *God at War*: Downers Grove, Illinois: InterVarsity Press, Published 1997), p. 31.

Then these foundational questions surfaces; is the preaching of God's Word, moved with an objective to convert people to follow Jesus (primary redemption) and, to live more moral lives dedicated to holiness? Or, is preaching an attack on Satan's kingdom of inequity? This writer's view is that, Preaching is God's preferred avenue of sharing the Good News to people who has gone astray. Apostle Paul wrote: "And how shall they hear without a preacher?"<sup>108</sup>

Theological preaching must be acknowledged in its godly purpose as more than giving a pleasant, convincing, enlightening, counselling discourse that will produce customers or converts. Spiritual warfare preaching is the avenue whereby the God's dominion endeavors to liberate people from the dominion of sin. This is the representation of ministering depicted in Scripture.

#### Demonic Strongholds

A technique that Satan use to obstruct the reception of God's Word is by creating spiritually demonic strongholds; Apostle Paul in II Corinthians 10:3-5, "For though we walk in the flesh, we do not war after the flesh: For the weapons of our warfare are not carnal, but mighty through God to the pulling down of strongholds; Casting down imaginations, and every high thing that exalteth itself against the knowledge of God, and bringing into captivity every thought to the obedience of Christ."<sup>109</sup>

---

<sup>108</sup> Romans 10: 14.

<sup>109</sup> II Corinthians 10: 3-5.

Murray Harris writing in his commentary on Second Corinthians states: “Paul affirms that a spiritual warfare demands spiritual weapons”<sup>110</sup> An effective war can be conducted in the spiritual dominion only as worldly weaponries are given up and complete dependence is placed on the spiritual armaments, which is divinely powerful for annihilating seemingly impenetrable strongholds from which the Word of God is being attacked. What are these impermeable sites that dissolve before the weapons of God’s Holy Spirit, Human logic and intellectual smokescreens? Apostle Paul states in, I Cor. 3:19. “The wisdom of this world” the term “*pan hypsoma*” interpreted as, “every pretension” speaks of any act by mankind or defiance that forms an impediment to the liberating awareness of Christ wrapped in the Word of God and consequently keeps people in captivity to sin.

Apostle Paul is talking about every human plot, plan or profane scheme that temporarily frustrates the God’s plan for mankind’s salvation. He writes in God’s Word that every act of man’s disobedience needs to be compulsorily brought into obedience to the Lord God. It’s not a situation of the believer’s struggle to force their every thought to become pleasing to Christ. Relatively the depiction appears to be that of a soldierly maneuver in the adversary territory that strives to frustrate every single aggressive plot of the encounter, so that there will be a collective faithfulness to Christ.

James E. Baesler wrote in this article *The Influence Of Prayer On Mind And Body*:

In a 1991 Poloma/Gallup poll, 10 percent of the general American population surveyed said they do not pray. Thus, prayer scholarship for academics that make up part of this 10 percent would have no personal or professional meaning. Conversely, while other communication scholars might be part of the estimated 90 percent of the population that does pray, some may not consider prayer important in their daily lives.

---

<sup>110</sup> Murray Harris, Second Corinthians, vol. 3 of The Expositor's Bible Commentary (Grand Rapids: Zondervan. Published 1992), p. 4.



Such individuals may pray on special occasions or in an emergency, but personal prayer may remain primarily on the periphery of their lives. Even if a significant percentage of communication practitioners are among those who believe prayer to be important in their daily lives and therefore most likely to engage in prayer research many of these individuals may view prayer as private religious activity inappropriate for scholarship.<sup>111</sup>

These strongholds are established in the context of spiritual warfare; Paul writes in II Cor. 10: 4, that the weapons we fight with are not the weapons of the world. They are the weapons of the Spirit. Spiritual warfare preaching opposes the dominions of the adversary; these powers resist the Word of God and fight to hold onto their place in the lives of people. Harold G. Koenig Professor of Psychiatry and Behavioral Sciences Associate Professor of Medicine Duke University Medical Center Durham, North Carolina wrote in his article Religion, Spirituality, and Health: “Religious doctrines influence decisions about health and health behaviors. In the Judeo-Christian scriptures, for example, there is an emphasis on caring for the physical body as a Temple of the Holy Spirit see 1 Corinthians 6:19-20. Religious scriptures in other faith traditions also emphasize the person’s responsibility to care for and nourish their physical body. Behaviors that have the potential to harm the body are usually discouraged. This is reflected in teachings from the pulpit and influences what is considered appropriate within religious social groups.”<sup>112</sup>

Koenig writes that, “Despite the negative views and opinions held by many mental health professionals, research examining religion, spirituality, and health has been rapidly expanding and most of it is occurring outside the field of psychiatry.”<sup>113</sup>

---

<sup>111</sup> James E. Baesler, *Stirring The Soul: The Influence Of Prayer On Mind And Body*, 2002, Vol 5, Iss. 2.

<sup>112</sup> Harold G. Koenig, “Religion, Spirituality, and Health: The Research and Clinical Implications,” Published 2012), p. 6.0.

<sup>113</sup> *Ibid.*, p. 6-1.

The strength of the Spirit, received in prayer to defeat the strongholds of the adversary, with the Word of God in the heart of the believer. Hughes observes that, “The satanic forces against which the soldiers of Christ's army contend are not forces of flesh and blood; therefore to attempt to withstand them with weapons of the flesh would be nothing short of folly. Only spiritual weapons are divinely powerful for the overthrow of the fortresses of evil. This constitutes an admonition to the church and particularly to her leaders.”<sup>114</sup> For every follower of Christ, temptation is always existent, but one must step out to meet the encounters that this world will offer; a world that has been seized by the direction of the wicked one, with the help of lascivious weapons of this world, human wisdom and philosophy, and the fascinations of non-spiritual show business, and a secularized religious institution which has embraced the values of the world, and has stopped combating evil, and is dominated by the authorities of darkness.

Not only are these armaments unsuccessful in making an imprint on the monopolies of the adversary, but from a more theoretical level these monopolies are termed by Cindy Jacobs, “Satan builds a fortified place to exalt himself against the knowledge and plans of God. Satan tries to conceal the fact that these strongholds exist. He cleverly disguises them under the guise of culture. I am not saying that we are going to drive out every single demonic force from the earth. However, our prayers will release provinces from the influence of these powers for a season while we go in and harvest.”<sup>115</sup>

---

<sup>114</sup> Phillip Hughes. *The Second Epistle to the Corinthians: The New International Commentary on the New Testament*, (Grand Rapids: Eerdmans Publishing, 1962), p. 350.

<sup>115</sup> Jacobs, Cindy. *Possessing the Gates of the Enemy*. Grand Rapids: Chosen Books, (Published 1993), p. 81.

Intercessors such as Jacob, consider spiritual warfare supplication must pave the way for preaching the gospel of Christ, as a result of intercessory prayer the harvest souls is reaped. Cindy Jacobs writing about missions says; “We are sending missionaries into nations where the demonic strongholds are deeply entrenched, we provide them with little or no strategic intercession for the nation or for their families. Specific strongholds need to be torn down first to release the harvest in our cities and nations.”<sup>116</sup> The author labels these strangleholds as being mutually individual and collective; Ms. Jacobs mentions Daniel's intercession (chapter 9) as an illustration of a collective level monopoly. Ed Silvano, a groundbreaker in evangelism and spiritual warfare, recognizes that evil spiritual dominions upset the followers of Christ. Mr. Silvano describes a dominion as: “A mind set impregnated with hopelessness that causes the believer to accept as unchangeable something that he or she knows is contrary to the will of God.”<sup>117</sup>

Apostle Paul chose to become dependent on the authority of the Holy Spirit while preaching the gospel of Christ, instead of putting his trust in human inspiration and influence. Paul discerned the truth of the spiritual realm, as it was essential for him to use divine authority to defeat Satan's dominion, as he was dependent on a manifestation of the power of the Holy Spirit. In I Cor. 2:4-5 Paul states, “And my speech and my preaching were not with enticing words of man's wisdom, but in demonstration of the Spirit and of power: That your faith should not stand in the wisdom of men, but in the power of God.”<sup>118</sup>

---

<sup>116</sup> Ibid., p. 81.

<sup>117</sup> Edward Silvano, *That None Should Perish*, (Ventura, California: Regal Books), (Published 1994), p. 155.

<sup>118</sup> I Cor. 2: 4-5.

When one thinks on Paul's preaching of the gospel, know that he was not influenced by the weapons of the world which are defined as influential words of human wisdom, Paul taught contemporary preachers to rely on weapons of the Spirit. Paul knew that spiritual powers could only be destroyed with spiritual weapons such as, Holy Spirit endowed preaching and intercessory prayer. While his preaching certainly shunned the exact device that captivates people, enticing words of man's wisdom, Paul's was not absence of power and authority. Subsequently, the Corinthians themselves came to know Christ and the power of his resurrection by it. What he is preaching did not have was the type of influence people are now enchanted with, whereby the authority lies in the individual and his conveyance of the message. Apostle Paul's preaching didn't have this type of authority; instead, he is possessed the genuine, the power of the Holy Spirit working through him despite his infirmities, and creating the desired outcomes, which was building people's faith towards God. In adherence with the Scriptures, Paul's preaching revealed the weakness of God which is mightier than man's.

The Apostle Paul demonstrated an incredible amount of oratorical control with his preaching of the gospel to those that were lost. 1Cor:2 25, "Because the foolishness of God is wiser than men; and the weakness of God is stronger than men."<sup>119</sup> Paul was not deficient in any type of human abilities. This Apostle was academically well-versed, filled with enthusiasm and passion. His training caused him to become an incomparable oratorical preacher. However he deliberately decided to not rely on this capability, understanding that it was inadequate to fulfill his spiritual warfare preaching needs.

---

<sup>119</sup> I Cor. 2: 25.

As an alternative to using education alone, Paul relied upon the authority and demonstration of the Holy Spirit in every encounter he faced as an evangelistic preacher.

Jay Adams in his book, *Preaching with Purpose* writes,

Through intercessory prayer, Apostle Paul sought God's presence and these gifts; he requested courageous utterance of God's word through the Holy Spirit. He unquestionably viewed himself as a man set apart by the Lord for the purpose of spiritual warfare preaching and he comprehended Spirit endowed preaching, and importance it had on the Church of God, in Christ Jesus. Jay Adams writes, "God's Heralds of the gospel go about preaching the good news, and those persons who respond in faith assemble as God's ekklesia, ("church" or called out ones") to transact God's business as citizen of His heavenly kingdom."<sup>120</sup>

The faithful evangelistic preacher is a formidable weapon under the influences of God. The abundant need in America is for more faithful evangelistic preachers. To preach evangelistically is to preach the gospel to the intent that it might influence people for Christ, to move the lost to be saved, and to inspire Christians to greater love and submission to Christ.

---

<sup>120</sup> Jay E. Adams. *Preaching with Purpose: The Urgent Task of Homiletics*. Zondervan. Published 1986), p. 5.

## Chapter 3

### Introduction

The Apostle Peter warns us of the demeanor and viciousness of our enemy; “Be sober, be vigilant; because your adversary the devil, as a roaring lion, walketh about, seeking whom he may devour.”<sup>121</sup> This Apostle recognized Satan’s devices personally, as it was Peter that Jesus allured to when He said, “Simon, Simon, behold, Satan hath desired to have you, that he may sift you as wheat.”<sup>122</sup>

#### The Adversary, Principal Deceiver of the Church

Christ repelled the adversaries attack against Peter through intercessory prayer. Again, Apostle Paul sent Timothy a letter regarding the adversaries’ deceitfulness of his followers and admonished him to fight back through preaching of the gospel. Timothy writes, “And the servant of the Lord must not strive; but be gentle unto all men, apt to teach, patient, In meekness instructing those that oppose themselves; if God peradventure will give them repentance to the acknowledging of the truth; And that they may recover themselves out of the snare of the devil, who are taken captive by him at his will.”<sup>123</sup>

Luke chronicles Paul's observation of Elymas, as a person who opposes the God’s Word; he called him, “a child of the devil.”<sup>124</sup> Jesus Christ employed a similar type of expression when talking about the Pharisees and their relationship with the adversary. “Ye are of your father the devil, and the lusts of your father ye will do. He was a murderer from the

---

<sup>121</sup> I Pet. 5: 8.

<sup>122</sup> Luke 22: 31.

<sup>123</sup> II Tim 2: 24-26.

<sup>124</sup> Acts 13: 10.

beginning, and abode not in the truth, for he is a liar, and the father of it.”<sup>125</sup> The Adversary employs a mutual line of deception to restrain believers from the truth of God’s Word. Harold G. Koenig writes that, “Anxiety and fear often drive people toward religion as a way to cope with the anxiety. Alternatively, R/S may increase anxiety/fear by its threats of punishment for evil deeds and damnation in the next life. There is an old saying that emphasizes this dual role: religion comforts the afflicted and afflicts the comforted.”<sup>126</sup>

Jesus in the book of Luke refers to this as incapacitating. “Those by the wayside are they that hear; then cometh the devil, and taketh away the word out of their hearts,<sup>127</sup> lest they should believe and be saved. Another type of outlook is established “*vs25* But while men slept, his enemy came and sowed tares among the wheat, and went his way, *vs30* Let both grow together until the harvest: and in the time of harvest I will say to the reapers, Gather ye together first the tares, and bind them in bundles to burn them: but gather the wheat into my barn.”<sup>128</sup> The reference to the weeds as the children of the wicked one and the adversary who plants them is Satan; is undoubtedly spiritual warfare metaphors to define the preaching of God’s Word, which the adversary strives to obstruct and diminish its influence on its hearers. During the course of church history, preachers, fundamental Christian scholars and leaders In God’s house has been totally cognizant of this truth.

Piercarlo Valdesolo, “In a forthcoming issue of *The Journal of Experimental Social Psychology*, they present evidence showing how and why prayer might increase anyone’s

---

<sup>125</sup> John 8: 44.

<sup>126</sup> Harold G. Koenig, “Religion, Spirituality, and Health: The Research and Clinical Implications,” Published 2012) p. 4.1.

<sup>127</sup> Luke 8: 12.

<sup>128</sup> 140. Matt. 13: 25, 30.

ability to resist temptation. Though we can all agree that to do so requires self-control, the authors propose that the source of such control might not be supernatural. Instead, it might come from something more earthly. Something accessible to even the most devoted atheist: social connection.”<sup>129</sup> Preachers must be alert to the patterns of the gospels adversaries. The preaching sermon is a type of apocalyptic affair that pushes an individual's life in cue, in one or the other route to paradise or hades; although some people will listen in cold objectivity.

Martyn Lloyd-Jones wrote in *Great Doctrines of the Bible*; “But not only are there all these errors and cults around the church, even in the Church herself there is terrible confusion. There is an absence of doctrine; there is a lack of clear definition and a readiness to allow anybody to say anything they like.”<sup>130</sup> These two margins oppose one another; there’s a constant conflict, God vs. Satan however, preachers proclaimed the triumph of Jesus Christ through the gospel. John Bishop wrote in, *Preaching of the Word*, say that Martin Luther the reformer that placed the sermon in the place of the Mass in Protestantism and thereby made the “most powerful influence in the churches of the Reformation.”<sup>131</sup> Bishop writes that Martin Luther had some influential material to write in relation to conquering the adversary.<sup>132</sup> He was confident that the preaching discourse is the ground whereby God and the devil fight for people's hearts and minds. One of the adversaries’ greatest and beneficial tools is discouragement. It’s essential for every preacher to be cognizant of the designs and approaches

---

<sup>129</sup> Piercarlo Valdesolo. Scientists Find One Source of Prayer’s Power: Publisher: 2013 p. 2, sec#1.

<sup>130</sup> Lloyd-Jones, p. 9.

<sup>131</sup> John Bishop, “Martin Luther: Preacher of the Word,” *Preaching*, Published September-October, 1993), p. 59.

<sup>132</sup> John Bishop, p. 61.



of the opponent of the God's Word, and study to counterattack him and through spiritual warfare preaching, and do spiritual battle for the fate of people's lives.

#### Suggestions for the Preacher

A preacher's life, education, and characteristics must be biblically derivative. More or less, pastors view themselves as skilled in management or talented in counselling. Although each of these portrayals is effective, they are partial. Pastors, whom God has delegated with the job of preaching, should recognize they are ambassadors of His kingdom. God's chosen preachers through intercessory prayer must appeal to the hearts and minds of individuals in order to bring them out of the dominion of darkness to the kingdom of God; and be dedicated to the gospel of reconciliation. "To wit, that God was in Christ, reconciling the world unto him-self not imputing their trespasses unto them; and hath committed unto us the word of reconciliation. Now then we are ambassadors for Christ, as though God did beseech you by us we pray you in Christ's stead, be ye reconciled to God."<sup>133</sup> Consciousness towards the importance of spiritual warfare preaching will inspire the minister to an enhanced spiritually, well-informed discipline.

Through study, and prayer the spirit filled, spirit led preacher will never develop a complacency towards their calling. In an article written by James E. Baesler, "Stirring the Soul; The Influence of Prayer on Mind and Body." he wrote, "Ideally, prayer is a deliberate, intentional, willed and grace-filled response by the believer to God's invitation. Prayer may be planned or spontaneous, and may be motivated by a variety of needs."<sup>134</sup> Spiritually cognizant preachers will comprehend that speaking God's Word is more than perfecting a number of how

---

<sup>133</sup> II Cor. 5: 19-20.

<sup>134</sup> Baesler, p. 200.

to stages. It's essential for all ministers to grasp an intense reliance on the Holy Spirit to enable their preaching.

Preachers should use this method to undertake their assignment with spiritual tenacity and acute consciousness of what is taken place in the spiritual realm. The true minister will place importance on becoming directed by the Holy Spirit and listening for the voice of God in prayer, study and in the pulpit. The preacher's personal life will need to be constantly developed. This aspect of their ministry has been unprotected in homiletics texts. Finally this type of spiritual warfare preaching ministry will demonstrate itself in the preaching discourse each time the preacher goes into the pulpit. If the preacher disregards true biblical spiritual elements of ministering God's Word; that will, without a doubt lead to a famine of Holy Spirit led preaching. The manner in which the preacher displays the use of their time in the pulpit will speak volumes concerning their theology of preaching. Baesler writes that, "The end result of prayer is that it has an effect."<sup>135</sup>

#### Suggestion for the Congregation

Similarly, a requirement of the church congregation is to comprehend an accurate theology of spiritual warfare preaching, so each individual has an opportunity to contribute to the ministry in the church through their prayers and their combined reverential participating. The church flock should not vision the sermon as an obligatory spiritual duty. It is an opportunity for the congregation to lock arms with the preacher in their church and harmoniously submit by receiving God's Word once conveyed through the minister of the gospel. The minister communicates to the worshipers of God and likewise for the flock.

---

<sup>135</sup> Ibid.

Within an article by Michael Lawrence in, *Christianity Today* he writes, “Through prayer, the Holy Spirit gives the preacher spiritual insight and understanding. As the psalmist says: "I have more insight than all my teachers, for I meditate on your statutes" Psalm 119:99. Normally, this insight comes from the pursuit bible knowledge, exegesis of scripture, and prayer.”<sup>136</sup> The congregation assists the preacher’s sermon through prayer and submission to God's Word; subsequently they enhance the word preached with authority and power.

This approach, allow the flock to God to possess the message and at the same time the word preached will build a close association with each individual listener. This conjoint association helps the preacher to stand so while in their attack on this world's systems that lead to sin they won't be without help the help of God through Prayer by the congregation.

#### Intercessory Prayer

As one contemplates the parable of the sower, and the soils that those seeds were sown in, Christ speaks of the Satan being the one who steals the Word of God from the heart of the listener where it was sown. “When any one heareth the word of the kingdom, and understandeth it not, then cometh the wicked one, and catcheth away that which was sown in his heart. This is he which received seed by the wayside.”<sup>137</sup> The emphasis is not placed on the preaching of God’s Word, but reasonably upon the receptiveness of the person hearing the Word. Gregory A. Boyd, in *God at War* writes, “If this world is caught up in the middle of a

---

<sup>136</sup> Lawrence, Michael. How Prayer Transforms Preparation: Christianity Today 2011, (Accessed 11/12/15).

<sup>137</sup> Matthew 13: 19.

real war between good and evil forces, evil is to be expected, including evil that serves no higher end. For in any state of war, gratuitous evil is normative.”<sup>138</sup>

The idea that the spiritual questions concerning preaching, such as divine receptiveness, are more important than the minister’s influential skills if they are not discouraging slack, ineffective and ill-equipped preaching, Boyd he is boosting the ministering assignment to a sound spiritual height, a place further than the ordinary competent message. The inquiry may be outside the margins of Christ parable but even so reasonable for one to ask, is there something that can be accomplished to develop the fruitfulness of the soil? In an article written in *Christianity Today* Michael Lawrence says, “Prayer places our needs in the perspective of God's sufficiency, our problems in the perspective of his sovereignty, and our desires in the perspective of his will. Prayer is not a monologue. Rather, prayer invites God to have the last word with us, and for his Word to shape and define us.”<sup>139</sup> Is it possible for the Church to stop Satan from stealing away the proclaimed gospel of Christ that seeks an abode in the hearts Christians? Apostle Paul prayed for the citizens of Ephesus asking God to aid them in taking the necessary steps towards victory over their enemy. Paul prayed that the Ephesians would be open to the preaching of God’s Word. “That the God of our Lord Jesus Christ, the Father of glory, may give unto you the spirit of wisdom and revelation in the knowledge of him; The eyes of your understanding being enlightened, that ye may know what is the hope of his calling, and what the riches of the glory of his inheritance in the saints, And what is the

---

<sup>138</sup> Boyd, Gregory. *God at War: The Bible Spiritual Conflict*. Downers Grove, Illinois: InterVarsity Press. 1997), p. 34.

<sup>139</sup> Lawrence, p. 120

exceeding greatness of his power to us ward who believe, according to the working of his mighty power.”<sup>140</sup>

Gordon Fee’s observation on the Apostle Paul’s prayer; “The prayer is for God to grant them the Spirit, characterized here in terms of wisdom and revelation: through the Spirit’s wisdom and revelation they will thus first come to have a more thorough knowledge of God, and through the Spirit’s enlightenment of their hearts will understand the certainty of their eschatological future and God’s power through the same Spirit in their behalf as they await that future.”<sup>141</sup>

The Apostle Paul asks the Ephesus church body to intercede for him that God would strengthen and protect him as he preached the gospel of Christ which he called himself an ambassador in chains. This petition emanates in the perspective of the Apostle’s allusion to “wrestling with principalities and powers and rulers of this dark world.”<sup>142</sup> Paul is keenly mindful of the evil, devilish obstructions and attacks that he has previously dwelt with several times and even has currently placed him in jail. Today’s preachers need this confidence to preach and believers must be heartened to constantly pray for their help. Although Apostle Paul may perhaps have understood courage from the perspective of the Roman culture with all its paganism and persecution, contemporary ministers face comparable troubles like political correctness, deep-rooted covetousness and false faiths.

The Apostle Paul prophesied this day when he sent Timothy a letter; “Preach the word; be instant in season, out of season; reprove, rebuke, and exhort with all longsuffering and

---

<sup>140</sup> Eph. 1: 17-19.

<sup>141</sup> Fee, p. 85.

<sup>142</sup> Ephesian 6: 12.

doctrine. For the time will come when they will not endure sound doctrine; but after their own lusts shall they heap to themselves teachers, having itching ears; And they shall turn away their ears from the truth, and shall be turned unto fables. But watch thou in all things, endure afflictions, do the work of an evangelist, make full proof of thy ministry.”<sup>143</sup> Though the detail of resistance to the Word of God modifies over periods of time, the shared denominator in all world views and people are similar. Martyn Lloyd-Jones in his book “Preaching and Preachers” writes, “I would say without any hesitation that the most urgent need in the Christian Church today is true preaching; and as it is the greatest and the most urgent need in the Church, it is obviously the greatest need of the world also.”<sup>144</sup> Unquestionably divine boldness and divine authority is required nowadays as much as ever. It would be gullible to believe that the indispensable confidence is continuously existent in the minister, as every preacher faces certain doubts and fears which must be overcome. However, Martyn Lloyd-Jones writes, “That the primary task of the Church and of the Christian minister is the preaching of the Word of God.”<sup>145</sup> Preachers will be desirous to water down the Word of God being preached, or evade sensitive subjects because of a likely civil or spiritual criticism. Likewise, Apostle Paul explicitly request that the Ephesus congregation pray for him to have boldness to preach the gospel. He likewise discerned the necessity to inspire Timothy to preach the gospel no matter if it is in season or not, see II Tim. 4: 2. In Paul's encouragement to Timothy regarding preaching the gospel, the Apostle reference the intensifying resistance to sound doctrine when ministering from the bible.

---

<sup>143</sup> II Tim. 4: 2-5.

<sup>144</sup> Lloyd-Jones, p. 17.

<sup>145</sup> Ibid., p. 27.

Chapell writes, “What we require in the face of the limits of our personal effectiveness and in an age that increasingly questions the validity of preaching is a reminder of God's design for spiritual transformation. Ultimately, preaching accomplishes its spiritual purpose not because of the skills or the wisdom of a preacher but because of the power of the Scripture proclaimed.”<sup>146</sup> The theological story describes a spiritual warfare worldview throughout the Bible. This Spiritual warfare worldview is established on the supposition that godlike goodness does not entirely control or in any logical way will wickedness; relatively, good and evil are in a conflict with each other.

This theory says that God is not forcing complete, methodical control over the world He gave people to live in. However within this worldview, it is essential for God to work through His followers, and fight against, other evil spirits. Even though none of these demonic beings could ever equal God's divine authority, respectively those evil powers do maintain a small amount of dominance within the universe. What's being said is that, a spiritual warfare worldview is fundamentally a duel. There is no solitary, all influential celestial spirit that effectively drives everything. Therefore, people need not worry over what eventually good and, supreme godly resolve might be served by any specific evil occurrence. If the world is undeniably wedged in the center of a war between God and wicked powers, then immorality is to be expected as well as sin that functions towards no greater conclusion. Although the traditional theoretical theology of independence inspires a religion of submission, the theology entrenched in spiritual warfare worldview encourages, and necessitates, a theology of revolution in contrast to all that God fights against.

---

<sup>146</sup> Chapell, p. 26.

This traditional theology of submission governs much of the existing methodology towards preaching the gospel of Christ. Preachers must minister the Word of God and believe as it is written in Isaiah. “So shall my word be that goeth forth out of my mouth: it shall not return unto me void, but it shall accomplish that which I please, and it shall prosper in the thing whereto I sent it.”<sup>147</sup> This Scripture must not be utilized to rationalize complacency amid ministers; that’s not the position of ministers who view speaking God's Word as a deed of combat where the success of the occurrence of God’s Word on the dominion of wickedness is connected to spiritual warfare disputes.

Brian Chapell writes that, “When preaches perceived the power that the Word holds, confidence in their calling grows even as pride in their performance withers. We need not fear our ineffectiveness when we speak truths God has empowered to perform his purpose.”<sup>148</sup> Precisely how spiritually equipped are the ministers, are they gifted to offer the address? This inclination will unquestionably have a consequence on the reception of the Word preached. To speak from this standpoint of view might frighten some ministers as it puts more obligations on them to be in close relationship with Jesus, as an alternative to adopting a theology of submission, it encourages the believer to embrace a theology of rebellion against evil wickedness in high places.

#### The Apostle Paul’s Letters

Once the one who reads arrives at Apostles Paul’s epistles, one will grasp an intensified consciousness of the spiritual domain and the conflict the devil escalates against the Word of God. Pauls’ epistles are complete with allusions to the spiritual conflicts and the triumph Christ

---

<sup>147</sup> Isa. 55: 11.

<sup>148</sup> Chapell, *Christ Centered Preaching*, p. 30.



won on the cross. However, one should point out that the most conspicuous writing in Paul's letters is that Satan and his dominion have been conquered by God through Jesus Christ. Nevertheless, it is this misinterpretation of the conquest of the devil but not the annihilation of the devil that appears to puzzle individuals. Reuben Archer Torrey in his book, "How to Pray" writes that, "First of all, because there is a devil, he is cunning, he is mighty, he never rest, he is ever plotting the downfall of the child of god; and if the child of god relaxes in prayer, the devil will succeed in ensnaring him" <sup>149</sup>

A different comparison associates the devil with a politician, who has been beaten during the elections however; he continues to hold that office while waiting for the transference of command at a certain time. This type of politician continues to exude a little authority even though that power has been crippled by the incoming official. Numerous Christian theologians appear to misinterpret this discrepancy and teach that the conflict has already been won. This is not the reasoning one gets from Paul's epistles. He employs an assortment of expressions to define the reality of spiritual presences such as, principalities and powers, god of this age, and the evil one. The spiritual realm being hierarchy organized was clear to Paul as to Jesus. Clinton Arnold writes, "Most scholars believe Paul's vocabulary for the powers reflects the Jewish demonology of his own day. All of the terms Paul used for the powers can be found in Jewish documents of the Greco-Roman period. The Judaism of Paul's time had a highly developed angelology." <sup>150</sup>

---

<sup>149</sup> Reuben Torrey, *How To Pray*, Publisher: Cru Guru (August 27, 2008), p. 2.

<sup>150</sup> Arnold, Clinton. *Powers of Darkness: Principalities and Powers in Paul's Letters*. Illinois InterVarsity Press, Pub. 1992), p. 90.

In contemporary Christianity still, some believing Pastors and teachers have engaged in specifying “provincial spirits” and some have started a practice called spiritual mapping. This is symptomatic of an increasing consciousness of the spiritual facets of realism in the house of God. Accepting the book of Daniel as an example, angelic spirits have been consigned to countries or provinces of the world and that these evil beings are in conflict with and obstruct the assignment of the church. “Then there came again and touched me one like the appearance of a man, and he strengthened me, And said, O man greatly beloved, fear not: peace be unto thee, be strong, yea, be strong. And when he had spoken unto me, I was strengthened, and said; Let my lord speak; for thou hast strengthened me. Then said he, Knowest thou wherefore I come unto thee? And now will I return to fight with the prince of Persia: and when I am gone forth, lo, the prince of Grecia shall come.”<sup>151</sup> Art Moore comments in *Christianity Today* on the writings of George Otis Jr.; he states that, “The emphasis of spiritual warfare on battling strongholds of the mind rather than of geographical locations, though he does believe that places can become strongholds when they become focal points for deceptive practices. People who begin spiritual mapping with a focus on trying to identify and name prevailing territorial spirits are likely to get sidetracked.”<sup>152</sup> nevertheless to quote one noticeable illustration, construes the allusions to the spiritual realm in Paul's letters to mention fundamental wickedness in a culture that needs to be converted and imparted with the grace of God.

Haddon Robinson, in his book *Biblical Preaching* writes that, “God speaks through the Bible. It is the major tool of communication by which he addresses individuals today. Biblical

---

<sup>151</sup> Daniel 10: 18-20.

<sup>152</sup> Art Moore, "Spiritual Mapping Gains Credibility among Leaders," *Christianity Today*, January 12, 1998), p. 55.

preaching therefore must not be equated with the old story of Jesus and his love as though it were retelling history about better times when God was alive and well.”<sup>153</sup> Many regard principalities and powers as entities flying from place to place in the sky, believers are going to discover it much more significant to speak about evil angelic powers as the spirituality that radiated from the heart of an organization, instead of beings that has stemmed down from the sky and seized that establishment from on heaven. Scripture says, be sober, be vigilant; because your adversary the devil, as a roaring lion, walketh about, seeking whom he may devour.

Furthermore Acts 8: 9-13 says, “But there was a certain man, called Simon, which before time in the same city used sorcery, and bewitched the people of Samaria, giving out that him-self was some great one.”<sup>154</sup> There is a part that spiritual intercessory prayer plays in this fight against wickedness; however, many people seek a physical answer to physical complications. As one reads the book of Acts and the Pauline epistles, the impact of the dominion of darkness is asserted to be just as powerful as it was during the ministry of Christ in the gospels. For instance, after Christ conquest of the cross, the devil is still being called the god of this world in II Cor.4: 4, “In whom the god of this world hath blinded the minds of them which believe not, lest the light of the glorious gospel of Christ, the image of God, should shine unto them.”<sup>155</sup>

Eph.2: 2. “Wherein in time past ye walked according to the course of this world, according to the prince of the power of the air, the spirit that now worketh in the children of

---

<sup>153</sup> Haddon Robinson. *Biblical Preaching: Grand Rapids: Baker Books, Michigan, Grand Rapids: Baker Books, March 18 2014*), p. 4.

<sup>154</sup> Acts 8: 9-13.

<sup>155</sup> II Cor. 4: 4.

disobedience.” also in I Peter 5: 8, He is called, “Be sober, be vigilant; because your adversary the devil, as a roaring lion, walketh about, seeking whom he may devour.”<sup>156</sup> Satan, the devil, the deceiver, liar, tempter, he is understood to be the power behind mankind’s influence to sin. It was the devil who occupied Ananias' heart and tempted him to lie to the Holy Ghost, “But Peter said, Ananias, why hath Satan filled thine heart to lie to the Holy Ghost, and to keep back part of the price of the land?”<sup>157</sup>

The Apostle Paul prayed that Disciples, Ministers and Elders would be sheltered from the attacks of the devil. He knew that the thoughts and intents of the heart of the disciples where combat zones for the adversary. John Stott wrote in his book, *Baptism and Fullness* about the followers of Christ, “We need to seek even more of the Holy Spirit's fullness, by repentance, faith and obedience, and also keep sowing to the Spirit so His fruit may grow and ripen in our character.”<sup>158</sup> Apostle Paul cautions of spiritual strangleholds; see II Cor. 10:3-5, and of offering a seat to the wicked one when personal wrath is left unbridled, see Eph. 4:27, the apostle’s advice is to be mindful of the tricks and tactics of the devil and to reply by getting dressed in the whole armor of God and not permit the wicked one to deceive the believer.

#### A Worldview Aimed at Preaching

When looking at the relationship to preaching, the New Testament worldview has got to be earnestly examined. The New Testament has a very important impact on every message that is preached to exalt the kingdom of God. Apostle Paul's instructions are to, “Put on the

---

<sup>156</sup> Eph. 2: 2; I Peter 5: 8.

<sup>157</sup> Acts 5: 3.

<sup>158</sup> John R. Stott, *Baptism and Fullness: The Work of the Holy Spirit Today*: Dec. Pub: InterVarsity Press. Date: December 2006), p. 118.

whole armour of God that ye may be able to stand against the wiles of the devil.”<sup>159</sup> This verse creates a close relationship to ministering God’s Word and spiritual warfare. In the subsequent verses, the Apostle requests a twofold prayer as an emissary of the God’s Word, 1) boldness in his evangelization, and 2) for Godly inspiration, Paul recognizes there will be devilish opposition to his preaching ministry.

In an epistle to Timothy, Paul, inspires the disciple, “Thou therefore endure hardness as a good soldier of Jesus Christ. No man that warreth entangleth himself with the affairs of this life;<sup>160</sup> that he may please him who hath chosen him to be a soldier, and “Fight the good fight of faith, lay hold on eternal life, whereunto thou art also called, and hast professed a good profession before many witnesses.”<sup>161</sup> Paul was totally cognizant of the powers of darkness that conflicted with God's Word.

Acknowledgment of the perspective towards ministering the gospel should take the preacher to a spiritually higher dependence on the wealth of God and the office of intercessory prayer. As one reads the Bible, particularly the works of Jesus and Paul's epistles they both will show their life was characterized by an abundance of prayer and faith in God. Lee Thomas in his book, *Praying Effectively for the Lost* wrote that, “Prayer is work of such a sublime order that it lies beyond the imagination of men. For when the Christian prays, his capacity to achieve and his power to do well are multiplied a thousand. Yea a hundred thousand fold. This

---

<sup>159</sup> Eph. 6: 11.

<sup>160</sup> II Tim. 2: 4.

<sup>161</sup> I Tim. 6: 12.

is no exaggeration, the reason being that when man prays, God works”<sup>162</sup> Faith and reliance on God comes from a rich knowledge of His Divine laws at work in an individual’s life.

The worldview that strengthens speaking God’s Word has got to come from the Bible. If the examination of preaching texts offer any sign, this might not be the point for countless ministers of the gospel. The scientific worldview of this modern day and the ensuing interest with technology has applied an incredible sway concerning preaching the gospel.

Contingent on which doctrinal faith the preacher may come from, this governance may be larger or smaller, however it has touched the entire ecclesiastical world; through teaching, mass media exposure, texts, families and places of worship all add-on to this spiritual worldview. Most theologians studying in the arena of homiletics appear to shadow an illumination worldview that stresses the sensible and diminishes the character of the Holy Spirit. Bill Thrasher in his book, *A Journey to Victorious Praying* writes that, “Prayer is an attitude of our hearts toward God. It is an attitude of helplessness. This attitude of helplessness is not meant to drive you to anxiety but rather to God. In other words, prayer is helplessness plus faith.”<sup>163</sup>

Professor Elmer L. Towns is dean emeritus of the School of Religion and Theological Seminary at Liberty University, which he co-founded in 1971 with Jerry Falwell. He continues to teach the pastor's Bible Class at Thomas Road Baptist Church each Sunday. In his book, *How to Pray When You Don't Know What to Say*, he writes, “Some of us think that we have to get everything in our lives just right before we can pray. But that’s not the way it is at all. Look

---

<sup>162</sup> Lee E. Thomas, *Praying Effectively for the Lost*, John the Baptist Printing Ministry. Pub. 2003), p. 7.

<sup>163</sup> Bill Thrasher, *A Journey to Victorious Praying: Finding Discipline and Delight in Your Prayer* Life Moody Press. May 1, 2003), p. 19.

at the story of the thief who was dying on the cross next to Jesus; the only thing he knew about Jesus was that Christ was the Lord. So that thief just said “Lord remember me when you come into your kingdom.” see Luke 23:42. It is not the formula of the words we utter that matters, but rather our willingness to open up our hearts to God.”<sup>164</sup> Now when it’s all said and done, theological education is not a division of history or texts, however, it has a considerable amount to be acquired from these disciplines.

Nevertheless, theology (and similarly homiletics) is not an outlet of discussion or of communication hypothesis; and there is much to absorb from those works. The two are not detached classifications at all but a twofold characteristic of the shared disciplines of Bible study, homiletics, and theology. Therefore, it is urgently essential to recuperate their proper distinctiveness as divisions of religious studies. Enlightenment thinking has inundated ecclesiastical thought so abundantly that it has fashioned a theological sightlessness in the body of Christ and results in gullibility toward the spiritual world. The outcome of this apathy has been an uninformed, powerless, rational system of Christianity that comes short of scriptural abilities and human necessities. This spiritual worldview articulates itself in speaking classes, theological texts, magazines and peer reviewed journals. As homiletical texts show, the theme of the super-natural has been fundamentally overlooked in the study of theology.

This is a substantial flaw of contemporary homiletical study. The Word of God must be given a more prominent say in the arena of homiletic dialogue and in modeling a theology of homiletical studies. The significance of this present-day state of things is that preaching might conceivably be more homiletically accurate but ironically, less operational for kingdom

---

<sup>164</sup> Elmer Towns, *How To Pray When You Don't Know What To Say*, Publisher Bethany House. (March 15, 2006), p. 6.

preaching. Charles R. Swindoll in his book, *Understanding Christian Theology* wrote that, “The early Church faced much persecution. Starting out as a small group of common people with few great men by human standards, they nevertheless prevailed over all adversaries. The impact of their preaching of the Gospel, the Word of God, was felt across the then known world. ‘The Word of God Kept spreading’ see Acts 6:7.”<sup>165</sup> John Piper in his book *The Supremacy of God in Preaching* endorses this subject through the usage of a request when he asks, “Why do I not see more results?”<sup>166</sup> The reply to Mr. Piper’s inquiry need to be comprise of a re-consideration of the Christian worldview. On the Condition that ministers see that they are involved in a spiritual warfare conflict every time he or she gets ready to preach God’s Word, this certainly ought to have an impact in what way they go about their mission. Ministers will become more cognizant of their reliance on the Spirit of God; however they will not become any less reliant on their personal abilities.

The minister will correspondingly work diligently, study persistently, and do all necessary to improve their skills. This is not an either or question, relatively it is essential that it be understood from the standpoint of both. Piper wrote, “Revival and awakening have not come to my own congregation in the power and gravity I yearn. I tussle with discouragement at the sin in our church and the weakness of our witness in a perishing world.”<sup>167</sup> Homiletical prototypes that put the main distinction on God’s Spirit and put the soul of man, his disposition, his desires, his devoutness, his theoretical and oral abilities in a principal although

---

<sup>165</sup> Swindoll Charles, *Understanding Christian Theology*: Publisher: Thomas Nelson; First Edition, First Printing edition (September 25, 2003), p. 7.

<sup>166</sup> John Piper, *The Supremacy of God in Preaching*. Grand Rapids: Baker Books, published 1990), p. 44.

<sup>167</sup> John Piper, “The Supremacy of God in Preaching.” Grand Rapids: Baker Books, Published 1990), p. 44.



unmistakably a subordinate place, will most certainly lead to an improved proficiency in the churches pulpits.

However, in the communiqué archetype, ministering the gospel turns out to be the ability of the few, but through the calling of God it becomes His grace for many, as it is the one and identical Spirit that communicates through human mechanisms. An additional element of the Christian worldview is the developing concern towards the occult and Spiritism in modern society. Church Pastors will find it necessary to reply to this unique spiritual encounter both academically and authoritatively with the word of God.

Think of the image of Elijah on Mount Carmel opposing the gods of Baal, this conflict cannot be consigned to just the mission field, as these are identical states of affairs here in the communities and states of America. Similar to the prophet Elijah, the minister must be certain about the authority of God, “And call ye on the name of your gods, and I will call on the name of the Lord: and the God that answereth by fire let him be God. And all the people answered and said it is well spoken.”<sup>168</sup> The Church has ignored the study of spiritual warfare preaching on an exegetical and doctrinal level.

However, Jesus’s war with the rulers of darkness is one of the main subjects in Biblical theology; The Lord's triumph over the spiritual wickedness ought to be validated in both the context and demonstration when ministers preach the Word of God. Gregory Boyd in his book *God at War* suggested this observation; “Whereas the New Testament exhibits a church that is not intellectually perplexed by evil but is spiritually empowered in overcoming it, the Western tradition has more recurrently displayed a church that is continuously disconcerted by evil but

---

<sup>168</sup> I King 18: 24.

considerably unproductive in and mostly apathetic concerning battling it. Whereas the classical philosophical theology of sovereignty encourages a theology of resignation, a theology rooted in a warfare worldview inspires, and requires, a theology of revolt: revolt against all that God revolts against.”<sup>169</sup> A Christian worldview aimed at preaching must be plainly expressed and stay true to scripture and successfully meet the test and trials that will certainly come from the influences of contemporary culture. The subject of Christian worldview has far reaching insinuations for the contemporary church and its ministry.

Pastors have permitted fundamental enlightenment philosophy to apply an enormous an impact on how church administration is acknowledged. Readers should comprehend that churches are obligated to differentiate the biblical worldview from the unbelieving and bring the supremacy of God into the soul of its teaching ministry. The overwhelming needs of the world cannot be dwelt with in any other manner. The Lord has not left the Church without help in its ministry towards the lost; powerful heavenly resources are available for the minister.

A revised and more biblical worldview will result in more prayer in the life of the church, a greater dependence on the Holy Spirit and the inspired word of God. This is the same conclusion that Paul came to in *Ephesians*, “Praying always with all prayer and supplication in the Spirit, and watching thereunto with all perseverance and supplication for all saints.”<sup>170</sup>

#### Character of the Holy Spirit in Preaching

The tests and trials to preaching brought by a reconsideration of Christian worldview pushes the minister to their knees and to the Holy Bible for comfort and support. There they

---

<sup>169</sup> Gregory Boyd. *God at War: The Bible Spiritual Conflict*. Downers Grove, Illinois: InterVarsity Press 1997), p. 22.

<sup>170</sup> Eph. 6: 18.

can discover an abundance of wisdom and God given power and the ability to preach His Word with confidence. However, the contemporary church has been relaxed in gripping and holding on to the possessions of God's Kingdom, particularly when it includes the ministry of the Holy Ghost. Gordon Fee writes in his book, *God's Empowering Presence*. He believes that "we are actually quenching the Spirit;"<sup>171</sup> as he thought the modern day church, both Mainline and Pentecostal, because of the present day culture preachers missed out on the manifestation of Holy Ghost's presence and work in the church.

This is an alternative approach of referring to the effect of the Christian worldview on their opinion of God's Word and their preparation for ministry. James M. Hamilton Jr. wrote in his book, *Revelation: The Spirit Speaks to the Churches* that, "The Bible was rediscovered in Josiah's day. The priest Hilkiah found the Book of the Law in the house of the Lord, and once again society was reshaped around the Word of God. We have the bible, why not today?"<sup>172</sup> The Holy Spirit is typically offered only token recognition in the education of preaching, within preaching texts and not unexpectedly, in the speaking occasion as well. Again Hamilton writes, "What would it look like for this to happen today? What would it look like for God to become the dominant reality in your life, in my life? What would it look like for things in the bible to be more real to you than the things on television or the things on the internet?"<sup>173</sup> There has existed a broad disregard on the topic of the Holy Spirit in the theoretical or educational domain; particularly in the arena of Pauline readings.

---

<sup>171</sup> Gordon Fee, *God's Empowering Presence*, Hendrickson Publishers, Published 1994), p. 14.

<sup>172</sup> Hamilton, Jr. M. James: *Revelation: The Spirit Speaks to the Churches*: Publisher: Crossway/Good News Publishers. Date: January 2012), p. 8.

<sup>173</sup> *Ibid.*, p. 18.

It is the resolve of this essay to study the role of the Holy Spirit in the office of preaching. Greg Heisler in his book, *Spirit Led Preaching* wrote that, “Preaching has once again fallen on hard time. From a postmodern perspective, preaching is seen by many as rationalistic, elitist, and authoritarian. In a culture that worships at the altar of relativism and idolizes ideas that do not offend anyone, there is little tolerance for any preacher to be so bold as to proclaim, ‘Thus says the Lord’.”<sup>174</sup> Not much has been spoken or printed regarding the Holy Spirit; such a small amount has been written that the Holy Spirit might as well be mentioned as the displaced Spirit within the Godhead.

A spiritual rebirth has affected and confronted the Christian worldview; currently many characteristics of the doctrine of the Spirit are regularly deliberated. Nevertheless one might continue to ask, are ministers of the gospel serious about the Holy Spirit? Heisler wrote, “Preaching has lost its theological mandate. Consequently, we have replaced preachers with speakers because we are told people want dialogue without doctrine and talks without truth. Theology is out, storytellers are in and as a result we are seeing an entire generation of preachers who are more driven to be effective communicators than to be Spirit empowered preachers.”<sup>175</sup> Historically the office of the Holy Spirit was then and continues to be equally debated and perplexing. However the twentieth century did see the rise of the contemporary Pentecostal movement which took place principally at the Azusa Street revival. “Bartleman’s more than 550 articles, 100 tracts and 6 books served as a complete and reliable record of the revival at Azusa St. and throughout Los Angeles from 1905 through 1911.”<sup>176</sup>

---

<sup>174</sup> Greg Heisler, *Spirit Led Preaching*: Publisher: B&H Books. Published Feb. 1, 2007), p. 8.

<sup>175</sup> *Ibid.*, p. 9.

<sup>176</sup> Frank Bartleman, *Azusa Street: The Roots of Modern Day Pentecost*, 2nd ed. Pub. 1996), p. 171.

## Chapter 4

### Introduction

Previous to Jesus' entering His call to ministry, the Lord is baptized in the Jordan river the Holy Ghost comes upon Him; "Now when all the people were baptized, it came to pass, that Jesus also being baptized, and praying, the heaven was opened. And the Holy Ghost descended in a bodily shape like a dove upon him, and a voice came from heaven, which said, Thou art my beloved Son; in thee I am well pleased."<sup>177</sup>

#### Jesus' Anointing at His Baptism

Chronicles of the Bible says that Christ was in prayer in the course of this experience, the Spirit of God falls on Him, and the voice of the Jehovah is overheard offering His support and blessing. These verses of Scripture specify transference of authority from John the Baptist to Christ the anticipated Messiah. It is also important to note that the gift of the Holy Ghost is released upon Jesus previous to the initiation of His ministry. Once the Lord initiates his preaching ministry; one will find Him in the synagogue reading from the book of Isaiah, "The Spirit of the Lord God is upon me; because the Lord hath anointed me to preach good tidings unto the meek; he hath sent me to bind up the brokenhearted, to proclaim liberty to the captives, and the opening of the prison to them that are bound; To proclaim the acceptable year of the Lord, and the day of vengeance of our God; to comfort all that mourn."<sup>178</sup>

Christ distinguishes himself as the anointed minister prophesied in the book of Isaiah. The verse specifies 1) Christ is anointed with the Holy Ghost, 2) His anointing occurred at His baptism once the Spirit descended upon Him. 3) The reason for His anointing is to empower

---

<sup>177</sup> Luke 3: 21-22.

<sup>178</sup> Isaiah 61: 1-2.

Him to preach the good news of the gospel. One must associate Christ anointing to his baptism and as the source of power for his mission. God's anointing is a representation of the transference of the Holy Ghost Power and authority, or a divine appointment.

God's Word records six occurrences of how God "Anointed Jesus Christ with the Holy Ghost and power."<sup>179</sup> Scripture points to a distinctive endowment by the Holy Ghost with supernatural authority, thus visibly proclaiming Him Messiah, The Lord Christ. Theodore Austin Sparks writes in his book, *The Anointing of the Holy Spirit* that, "The anointing has to do with vocation and action. We may have the Spirit, the Spirit may be in us, the Spirit may be very largely in shall I say a passive state or we in a passive state to the Spirit.

The anointing is always intended to mean action and vocation, in relation to the purpose of God."<sup>180</sup> This anointing by the Holy Ghost undoubtedly is what took place at Christ water baptism. Jesus being equally the Messiah and a prophet of God, who like other preachers, are called to minister to the community at large and the spiritual needy, which also was comprised of the Gentile nations, was charged to preach, teach, and lay hands on the sick in the power of the Spirit. The Lord's ministry of publicizing the kingdom of God does not start until He is endowed with power and authority through the Holy Ghost. For the period of his incarnational ministry Christ will continue in role as a normal human being, concealing the implementation of His Godly qualities, and instead preach and teach the gospel, lay hands on the sick in the authority of the Holy Ghost. By performing His ministry this way, Jesus grows to be the perfect example for His disciples, and for every generation that follows His pattern.

#### The Anointing in the Old Testament

---

<sup>179</sup> Acts 10: 38.

<sup>180</sup> Sparks, Austin Theodore. *The Anointing of the Holy Spirit*: Austin-Sparks.Net. 2012), p. 18.

The biblical background of anointing begins in the Old Testament; the prophet Samuel anointed Saul the first King of Israel. “Then Samuel took a vial of oil, and poured it upon his head, and kissed him, and said, is it not because the Lord hath anointed thee to be captain over his inheritance?”<sup>181</sup> The anointing oil, represented the Holy Ghost, and is ritualistically drizzled onto Saul’s head signifying the calling and divine appointment of God. Through this special anointing Saul has now been separated for the extraordinary calling to be king over the nation of Israel. Henry Lynnes said in her book, *Anointing for Healing* that, “Although the words anoint, anointed, and anointing appear more than 150 times in scripture, and are derived from the Latin word *inunctus*, meaning “smear with oil,” anointing oil by itself possesses no mystical properties it is not magic, it is not even supernatural, anointing oil cannot heal or deliver or change us at all.”<sup>182</sup> Likewise it’s significant to comprehend that God’s spiritual anointing is what endowed Saul to accomplish his mission as king over Israel.

The influence of the Holy Ghost is revealed as King Saul leads his armies to defeat their enemies in war. However, In the process of time king Saul starts to handle situations and troubles on his own and he began to reject the leading of the Holy Spirit and violate God's Laws. 1<sup>st</sup> Sam. 13:14. “And Samuel said to Saul, Thou hast done foolishly: thou hast not kept the commandment of the Lord thy God, which he commanded thee: for now would the Lord have established thy kingdom upon Israel forever.”<sup>183</sup> God takes away His Anointing from King Saul and gives it to someone who is after his own heart, enter David who is found

---

<sup>181</sup> 1 Samuel 10: 1.

<sup>182</sup> Henry Lynnes, *Anointing For Healing*: Publisher: Whitaker House; Published July 3, 2007), p. 9.

<sup>183</sup> 1 Samuel 13: 14.

and anointed King through this same ceremonial pouring of oil on the head and the subsequent enabling of God's Holy Spirit arises upon him.

#### The Anointing in Jesus

Christ earthly ministry becomes easy to grasp as He persistently trusted in the Holy Spirit. At the commencement of his ministry, as detailed in the Luke 4: Jesus reads from Isaiah 61: 1-2, "The Spirit of the Lord is on me because he has anointed me to preach."<sup>184</sup> The Holy Ghost is endowing and aiding Jesus to minister the good news of the gospel. The anointing of the Spirit of God is nurtured and preserved through prayer and submission to the God's will. Jesus in the Gospel of John said, "I do nothing of myself; but as my Father hath taught me, I speak these things."<sup>185</sup> Peter in his message to the Gentiles in Acts 10: commented on, "How God anointed Jesus of Nazareth with the Holy Ghost and power, and he went around doing good and healing all who were oppressed of the devil, because God was with him."<sup>186</sup>

The Gospel of Luke is recognized for its distinction on the role of the Holy Ghost, this gospel frequently connects Christ's ministry as reliant on the authority of Holy Spirit. "And Jesus being full of the Holy Ghost returned from Jordan, and was led by the Spirit into the wilderness."<sup>187</sup> "The Spirit of the Lord is upon me, because he hath anointed me to preach the gospel to the poor; he hath sent me to heal the brokenhearted, to preach deliverance to the captives, and recovering of sight to the blind, to set at liberty them that are bruised."<sup>188</sup> The

---

<sup>184</sup> Isaiah. 61: 1-2.

<sup>185</sup> John 8: 28.

<sup>186</sup> Acts 10: 38.

<sup>187</sup> Luke 4: 1.

<sup>188</sup> Luke 4: 18.



summary is clear, Luke comprehends Christ ministry to be endowed by the Holy Ghost from his baptism till his death on the cross.

Luke's succeeding book of Acts reveals the transference of the Holy Spirit and power from the Lord to all His current followers, and those who will believe that have not seen Him in the flesh.

#### Christ Affirmation of the Spirit to the Disciples

During Christ's departure speech established in the gospel; "Nevertheless I tell you the truth; it is expedient for you that I go away: for if I go not away, the Comforter will not come unto you; but if I depart, I will send him unto you."<sup>189</sup> Jesus assures the disciples another comforter, (*Paraclete*) to walk with them always. The Holy Ghost will exemplify God to the followers of Christ the same as He did throughout His earthly ministry. (*Allon*) another of the same kind, that will be comparable Christ. Merrill Tenney comments: "His presence was already with them insofar as they were under his influence. Later, he would indwell them, when Jesus himself had departed.

This distinction marks the difference between the Old Testament experience of the Holy Spirit and the post Pentecostal experience of the church."<sup>190</sup> The anointing of the Holy Ghost on the disciples in the gospel of John communicates principally of His manifestation. However, in the Gospel of Luke the preeminence is on the authority of the Holy Ghost to empower the church to accomplish the great commission handed down from Christ. The Lord declares in Luke, "Behold, I send the promise of my Father upon you: but tarry ye in the city of

---

<sup>189</sup> John 16:7.

<sup>190</sup> Merrill Tenney, the Gospel of John the Expositor's Bible: Grand Rapids: Zondervan Press, p. 146.

Jerusalem, until ye be endued with power from on high.”<sup>191</sup> Jesus point out that this endowment of the Spirit is to enable all believers to become witnesses of the Gospel of Jesus Christ. “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.”<sup>192</sup> Christ understands the obstruction and oppression the church will face; and He is totally conscious of the powers of evil that will be pitted against the truth of the gospel, which the followers of God will meet in the power of the Spirit found in Christ. The Lord having become the special conveyor of the Holy Ghost at His baptism turns out to be the giver of the Holy Ghost at Pentecost. Through this transference of the Holy Ghost, His followers become the recipients and beneficiaries of the initial Spirit led ministry of Christ; that is for the reason that He baptize the disciples with the Holy Spirit and charged them to carry on and teach those things which he started to do and teach.

Sociologist Brad Christerson, at University of Southern California Center for Religion and Civic Culture, states that, “It seems that a transformation is happening across Protestant Christianity. It appears that the 21st century will see a protestant Christianity that is more experimental, less governed by doctrines and large organizations, more driven by charismatic individuals, and more focused on directly encountering the supernatural. Perhaps the Christian faith is returning to its pre-modern roots.”<sup>193</sup> The primary occurrence in the book of Acts is the baptism of the Holy Spirit on the day of Pentecost; which is the Comforter the Lord

---

<sup>191</sup> Luke 24: 49.

<sup>192</sup> Acts 1: 8.

<sup>193</sup> Brad Christerson, *The Pentecostalization of Protestant Christianity: USC, Religion and Civic Culture: 2012*, (Accessed Dec. 5, 2015).

preached about previously to his heavenly ascent. From that time forward, the influence of God's Spirit is experienced all through the epistles of the New Testament.

#### The Pentecost Experience Endows the Disciples

The account in the Gospel of Luke about the baptism of Christ at the start of His ministry has a parallel with the Holy Ghost being poured out on the disciples during Pentecost. Christ was baptized in the Holy Ghost previously to His ministry starting; now the disciples are seen being baptized in the Holy Ghost preceding their evangelistic work. Stronstad writes “Luke parallels the Spirit baptism of the disciples with the inaugural anointing of Jesus by the Holy Spirit.”<sup>194</sup> The obvious parallelism is not just a historical writing by the Apostle Luke; it is a divine design of God Himself. God baptized Old Testament prophets and kings with the Holy Ghost, He now baptizes the New Testament preachers and disciples to accomplish the great commission commanded by Jesus, and in completion of prophecy. “And it shall come to pass afterward, that I will pour out my spirit upon all flesh; and your sons and your daughters shall prophesy, your old men shall dream dreams, your young men shall see visions.”<sup>195</sup> The Holy Ghost baptized the disciples in the upper room. Acts 2:4 “And they were all filled with the Holy Ghost, and began to speak with other tongues, as the Spirit gave them utterance.”<sup>196</sup>

#### The Apostle Peter’s Ministry Endowed by the Holy Spirit

The initial outcome of Pentecost is the preaching of Apostle Peter. His speaking under the influence of the Holy Spirit caused the gathered multitude to ask, “What shall we do?”<sup>197</sup>

---

<sup>194</sup> Roger Stronstad. *The Charismatic Theology of St. Luke*: Peabody, Massachusetts: Hendrickson Publishers. 1984), P. 52.

<sup>195</sup> Joel 2: 28.

<sup>196</sup> Acts 2: 4.

<sup>197</sup> Acts 2: 37.

The outcome of the outpouring and preaching by the disciples resulted in over three thousand people being added to the church body.

The outpouring of the Holy Spirit endowed the Apostle Peter to preach with authority, which resulted in the multitudes repenting and being drawn into the house of God. This shape of Spirit endowed preaching, which leads to the transformation of people to Christ is reiterated all through the book of Acts. As Apostles Peter and John are in route to the sanctuary, they come upon a crippled man, whom Peter heals immediately in Jesus name. The passage is suggestive of parallel healings done by Jesus as he enters the synagogue. Also in Acts 4: “They preached through Jesus the resurrection from the dead. And they laid hands on them, and put them in hold unto the next day.”<sup>198</sup> Peter and John preach again; this time, instead of adding more converts, they are arrested.

The book of Acts details how Jesus through the power of the Holy Spirit launched the apostolic ministry, whereby God’s Spirit is poured out and new believers are added to the church regularly. Straightaway persecution of the disciples and resistance to the gospel is created by adversaries of righteousness. These accounts collectively have a parallel action in Christ’s ministry. Subsequently, Peter and John are taken to face the Sanhedrin and questioned about their speaking ministry of the Lord’s resurrection and the laying on of hands to heal a man lame from his mother’s womb.

Luke chronicles that Peter replies to the interrogation in the power of the Spirit. “Then Peter, filled with the Holy Ghost, said unto them, Ye rulers of the people, and elders of Israel, If we this day be examined of the good deed done to the impotent man, by what means he is

---

<sup>198</sup> Acts 4: 1-3.

made whole; Be it known unto you all, and to all the people of Israel, that by the name of Jesus Christ of Nazareth, whom ye crucified, whom God raised from the dead, even by him doth this man stand here before you whole. This is the stone which was set at naught of you builders, which is become the head of the corner. Neither is there salvation in any other: for there is none other name under heaven given among men, whereby we must be saved.”<sup>199</sup> Several observations can be made here. 1) Luke presents this event by labeling Peter as filled with the Spirit. 2) The Sanhedrin is clearly fascinated with Peter's bravery, his knowledge, and capacity to express himself. 3) This ability was attributed to the Holy Ghost.

Richard Longenecker notes that, “The use of the aorist passive (*plestheis*, or filled) in the statement of being, “filled with the Holy Spirit” symbolizes a distinctive moment of inspiration, that accompaniments and brings to a practical focus, the presence in every believer's life, of the person and ministry of God’s Holy Spirit.”<sup>200</sup> Apostle Peter’s preaching in the city of Caesarea is also complemented thru the demonstration of the power of the Holy Ghost. “While Peter yet spake these words, the Holy Ghost fell on all them which heard the word.”<sup>201</sup> The latter letters of Apostle Peter he speaks in relation to the character of the Holy Spirit in ministry. For this Apostle the two are always together; Peter defines preaching this way, “Unto whom it was revealed, that not unto themselves, but unto us they did minister the things, which are now reported unto you by them that have preached the gospel unto you with the Holy Ghost sent down from heaven; which things the angels desire to look into.”<sup>202</sup> This is

---

<sup>199</sup> Acts 4: 1-3.

<sup>200</sup> Richard N. Longenecker, *Paul, Apostle of Liberty: The Origin and Nature of Paul's Christianity*: Pub. (2015), p. 304.

<sup>201</sup> Acts 10: 44.

<sup>202</sup> 1 Pet 1: 12.

an important Scripture that binds preaching the gospel of Christ faithfully to the work of the Holy Ghost.

Byron Klaus wrote in his book *The Mission of the Church* that, “Peter's inspired words subsequent to the Pentecostal outpouring displays that he received a substantial amplification of the mission Christ came to present. Peter experienced a most important result of empowerment through Spirit baptism: He became the mouthpiece of the Holy Spirit to proclaim the good news of reconciliation with God.”<sup>203</sup>

#### Stephen’s Ministry Endowed by the Holy Ghost

When one reads Stephen’s initial encounter, Peter and the other Apostles have ordained him to become a deacon. “In the days following the Pentecostal outpouring of the Spirit; Stephen is described as a man full of faith and the Holy Spirit, who also has a ministry of great wonders and signs among the people.”<sup>204</sup> However, Stephen rapidly takes on the role of preaching the gospel of Christ. What differentiates Stephen’s ministry, “They could not resist the wisdom and the Spirit by which he spoke.”<sup>205</sup>

At this point one who reads should be able to see the close relationship amongst his authoritative preaching and the ministry of the Holy Ghost. Stephen discerns that he is speaking to the presiding Jewish Council. “But he, being full of the Holy Ghost, looked up steadfastly into heaven, and saw the glory of God, and Jesus standing on the right hand of God, and said, Behold, I see the heavens opened, and the Son of man standing on the right hand of

---

<sup>203</sup> Byron Klaus, “The Mission of the Church,” (Missouri: Logion Press, Pub. 1994), p. 577.

<sup>204</sup> Acts 6: 5.

<sup>205</sup> Acts 6: 10.

God. Then they cried out with a loud voice, and stopped their ears, and ran upon him with one accord.”<sup>206</sup>

Stephens’s evangelization once more leads to profound conviction amongst those who heard him speak in the power of the Holy Spirit, but not to a Godly sorrow which leads to repentance. As a matter of fact, during this event not one person was added to the church, Instead Stephen was stoned, and he turns out to be the first martyr of the Christian faith. This affair develops into a facilitator for the escalating persecution touching the followers of Christ, which caused a dispersing of believers. In an article written by F.F. Bruce, he states that, “Stephen was martyred, and in the campaign of repression which immediately followed his martyrdom the others, with the Hellenistic group in the church to which they all seem to have belonged, were dispersed.”<sup>207</sup>

The ministry of Stephen supplemented by the authority of the Holy Ghost, which generated a profound conviction amongst the Sanhedrin who heard him preach the gospel of Christ, and in turn facilitated the persecution of Christians that caused the dispersement of the disciples. The infilling of God's Holy Spirit can be observed in the self-assurance and boldness of the faithful today. “Therefore they that were scattered abroad went everywhere preaching the word.”<sup>208</sup>

### Paul's Preaching Empowered by the Spirit

The Apostle Paul has been labeled within the ecclesiastic by an assortment of names such as evangelist, teacher, church planter, theologian and Apostle. However at the center of

---

<sup>206</sup> Acts 7: 55-57.

<sup>207</sup> Prof. Frederick F. Bruce. “The Church of Jerusalem,” Christian Research Fellowship Journal #4 Pub. (2007), p. 2.

<sup>208</sup> Acts 8: 4.

his mission and ministry is a command to preach the gospel. Paul was very aware of the calling and acknowledged it as God's Good Grace. See, Eph 3:8 The Apostle Paul was an educated preacher, whose ministry was manifested by a reliance on the Holy Ghost. In reality, it seems that II Corinthians says that he was not thought of as an impressive speaker.<sup>209</sup> Nevertheless Paul's preaching, as it was inspired by the (*dunamis*) Power of the Holy Spirit, which caused his preaching to be convicting and effective in relations to transformation of the lost, and in terms of a person's spiritual development. Duane Litfin wrote in, *St. Paul's Theology of Proclamation*. "It is our thesis that perceived deficiencies in Paul's preaching when precipitated many of Paul's difficulties in Corinth measured against Greco-Roman eloquence."<sup>210</sup> Litfin believes the Apostle Paul was disregarded on for of his rejection of Greco-Roman oratorical strategies to augment his preaching. Paul viewed himself as a messenger and emissary of the kingdom of God. Litfin also writes that, "Paul's approach focused upon the ingenuous announcement of the gospel. It was inherently transparent and forthright, aimed at the comprehension of the listener rather than his yielding."<sup>211</sup> His mission was to make sure that his addressee's perceive and comprehend, but the problem of making them turn to Christ was not his concern. That work was given to the Holy Spirit, functioning through the finished work of Jesus Christ on the cross.

To move into that domain equipped only with the methods of human persuasion would mean that the minister is commandeering the authority of the cross of Christ. What is noteworthy is Paul's testimonial that God is offering His entreaty the believer. Which proposes

---

<sup>209</sup> II Cor. 10: 10.

<sup>210</sup> Duane Litfin, *St. Paul's Theology of Proclamation* (Cambridge, England: Cambridge University, 1994), p. 187.

<sup>211</sup> *Ibid.*, p. 195.



a trust whereby together the authority to preach the gospel and the content of the good news is initiated by God, whereby God employed Paul and endowed him with the Holy Ghost to declare the gospel. The one who reads will see that Apostle Paul wrote his principles concerning preaching the gospel of Christ in quite a few of his letters. The Apostle Paul wrote, “And I was with you in weakness, and in fear, and in much trembling. And my speech and my preaching were not with enticing words of man's wisdom, but in demonstration of the Spirit and of power: That your faith should not stand in the wisdom of men, but in the power of God.”<sup>212</sup> Within this verse of Scripture, he is not discarding credible evangelization; instead he is rebuffing self-sufficiency and a reliance on oratorical abilities for the advancements and achievements of gospel preaching.

David Clark wrote in an article for the *Presbyterian Record* “As in the Incarnation, so too in preaching, the sovereign and gracious initiative of God’s Spirit infuses the saving divinity of God’s word into the frailty and folly of human existence. Though it may sometimes seem difficult to believe, God Himself is present in human preaching, thus making a sermon an incarnational creature of grace that is, like Christ, “Conceived by the Holy Ghost.”<sup>213</sup> The Apostle Paul relied exclusively on the supremacy of the Holy Ghost operating through the professed Word of God to bring about the conviction of those who heard him preach. Paul evaded the use of any manmade dynamic of persuasion when writing about causing others to believe. As an alternative, he wrote that he counted totally on the work of the Spirit in whom he had faith.

---

<sup>212</sup> I Cor. 2: 3-5.

<sup>213</sup> David Clark, "*Spirit in words: a theology of preaching.*" *Presbyterian Record* Dec. 2009: Academic OneFile. Web. 20 Apr. 2014. (Accessed Oct 12, 2015).

## Chapter 5

### Introduction

With respect to the dynamics of preaching from both the perspective of the kingdom of darkness and the kingdom of God, ministers must distinguish the necessity to pray more earnestly than ever. Many religious authors set high criteria's for prayer; nevertheless they fail to expound on why prayer is so necessary.

#### The Character of Intercessory Prayer in Preaching Gospel

A Christian worldview that identifies the conflict for the hearts and minds of individuals and the spiritual Plato of truth, provides prayer with a principal role in church ministry and explicitly the office of preaching. Charles Allen wrote in his book, *All Things Are Possible through Prayer* that, "The first step to prayer is receiving God. The reason many people never learn to pray is that they never change from an aggressive into a receptive mood, we go along through life saying, "this is what I want", and prayer is just an additional way of realizing our ambitions." <sup>214</sup>

Prayer is an indispensable element within the call to preach God's Word. Placing one's main concern on prayer points toward the exceptionality of preaching; moving it past simple communication by distinguishing the unseen, divine elements of preaching. Prayer assists in fashioning the heart and spirit of the minister before deliver the Word God to the congregation. It assists in unplugging the ears of the Man or Woman of God, so that they will be able to hear His voice more clearly. "And it came to pass, that, as he was praying in a certain place, when he ceased, one of his disciples said unto him, Lord, teach us to pray, as John also taught his

---

<sup>214</sup> Charles L, Allen, *All Things Are Possible through Prayer*: Revell house. Published. 2010), p. 13.

disciples. And he said unto them, when ye pray, say, Our Father which art in heaven, Hallowed be thy name. Thy kingdom come, Thy will be done, as in heaven, so in earth. Give us day by day our daily bread.”<sup>215</sup> Jesus Christ gave every preacher the format for sound prayer. In that silent room of prayer, or where ever that secret place is, the Spirit of the Lord will convey His message to the minister and the necessities of the worshipers listening to the sermon. An appropriate Word from the Lord’s Spirit can be provide through a visiting preacher that’s unaware of the local congregation’s state of affairs and needs when that minister prays and listen for God’s voice for the people. The aspiration of the minister must be to recognize God’s Word for churchgoers. Preaching a message that might be homiletically accurate, but is not an explicit Word from God for those worshippers will not get the most out of the preaching occasion.

Elizabeth Alves wrote in her book, *Becoming a Prayer Warrior* that, “A desire to pray and communicate with the Lord and be able to hear His voice is something that is birthed within us. Throughout the years, I have discovered that most people hear the voice of the Lord, but don’t recognize it. This can cause frustration in prayer and intercession.”<sup>216</sup> Intercessory Prayer takes one to the throne room and heart of God which connects God’s Word and Spirit with minister and parishioners. Since there is a mystic in prayer, it therefore is diligently connected to one’s faith in God. The faithful minister will very seldom bring together a straight forwarded cause and effect position from their prayers to an exact outcome. The intercessor does not realize the effects of their prayers every time, nevertheless they are asked to pray time

---

<sup>215</sup> Luke 11: 1-3.

<sup>216</sup> Alves, Elizabeth, *Becoming a Prayer Warrior*: Publisher: Chosen Books; (Reissue edition). March 5, 2003), p. 16.

and time again. “Now, my God, let, I beseech thee, thine eyes be open, and let thine ears be attent unto the prayer that is made in this place.”<sup>217</sup> Support from Church worshippers is also essential for effective intercessory prayer and preaching. Many modern day churches back up the preaching of God’s Word with intercessory prayer teams that pray at a given time beforehand and throughout the course of the message being preached. This results in a theological appreciation that identifies with the spiritual aspect of preaching. Intercessory prayer is a whole lot more than ordinary communication; as it positions the mind and heart of the minister to receive from God.

Jack Hayford writes in his book, *How I Prepare Myself for Worship*. That, “I pray through the sermon. Sometimes I look at notes as I do it, but most of the time I simply think the thoughts of the sermon and pray about each one. This has a homiletic aim, of course. It’s one way to get the sermon firmly fixed in my mind. But for me the spiritual goal is more important. I liken the process to Elijah stacking wood at the altar. What I’m doing in my study is stacking wood, and I’m asking for the fire of the Lord to come down upon the message and the congregation. Often it’s during this prayer that fire for the sermon is ignited within me.”<sup>218</sup>

Intercessory prayer should not to be spent with merely petitioning the Lord to do something remarkable or extraordinary during the conveyance of the message, no matter how forthright our intentions might be, although a longing for an Elijah-type call of fire from the heavens might excite any minister in the pulpit preaching God’s Word. Edward M. Bounds, in his book, *E. M. Bounds on Prayer* writes that, “The most important lesson we can learn is how to pray. Indeed, we must pray so that our prayers take hold of God. The man who has done the

---

<sup>217</sup> II Chr. 6: 40.

<sup>218</sup> Jack Hayford, "*How I Prepare Myself for Worship*," *Leadership*, Vol XI, No. 3, Published. 1990), p. 84.

most and the best praying are immortal, because his prayers do not die.”<sup>219</sup> Intercessory prayer includes focusing on the Lord, becoming sincerely existent in the place one may be found, this promotes an affectionate alertness to celestial breathings and become more attentive to the voice of God with their spirits, with their hearts, and with their entire being. Numerous ministers place in their preparation time an intersessional prayer stopover at their place of worship; and walk amidst the chairs or pews, thru all the aisles and intercede for the church congregation that will come to hear the Word of God preached. This idea is more than a simple illustrative indication of the individuals who will be there to receive the word of the Lord. It also reinforces the minister’s connection to the church and permits the Spirit of the Lord to speak to him or her concerning certain individuals, and their circumstances. Likewise, kindness and pastoral understanding is being established in the heart of the minister.

Richard Rohr in his book *Everything Belongs: The Gift of Contemplative Prayer* writes, “I believe that the entire biblical tradition and the personal prayer journey both lead us to the same conclusion about what is happening in human history and how we can be used as instruments for the healing and transformation of that history.”<sup>220</sup> Numerous ministers encounter the enduring pressure of intellectual planning and research as opposed to spiritual preparedness for the preaching sermon. In this era of technical complexity an idea as secretive as prayer and supplication to God can be forced to the sidelines of the minister’s life. Grant Swank wrote in, *Preaching Comes by Praying*, “There can be too much emphasis on the study and not enough accents on the altar. The two are not to the exclusion of one another; they are

---

<sup>219</sup> Edward M. Bounds, *E. M. Bounds on Prayer*, Publisher: Whitaker House (Published. 1997) p. 11.

<sup>220</sup> Richard Rohr. *The Gift of Contemplative Prayer*: Crossroad pub. Revised and updated edition (Published. 2003), p. 177.

to complement one another in order to augment the quiet reward of the soul, for finally, the word you study has to be the word you pray, and the word you pray the word you live.”<sup>221</sup>

### Christ Life of Intercession

At the baptism of Jesus, the Holy Spirit endowed him with the ability to complete His assignment, with the anointing of God’s Spirit. “And he withdrew himself into the wilderness, and prayed.”<sup>222</sup> The Lord’s personal prayer life was His access to a personal relationship with His Father and was described by mutually quality and quantity. Christ spoke about God as His “Father,” and taught the disciples to follow His lead. Disciples today have suggestions of the extent of His intercessional life through the gospel of Luke. “And it came to pass in those days, that he went out into a mountain to pray, and continued all night in prayer to God.”<sup>223</sup> The gospel of Mark testifies to Luke's portrayal with these observations, Mark 1:35 “And in the morning, rising up a great while before day, he went out, and departed into a solitary place, and there prayed.”<sup>224</sup> What one sees in these verses of Scripture is that early in the morning, before the sun rose into the sky, Christ would be out of bed, and outside in a private area, where He could intercede before God the Father.

Once Jesus left the disciples, He traveled up on the mountain-side for intercession. Now the one who reads will be able to understand the quality of His life of intercession. Jesus Christ instructed, “And when thou prayest, thou shalt not be as the hypocrites are: for they love to pray standing in the synagogues and in the corners of the streets, that they may be seen of

---

<sup>221</sup> Grant Swank, "Preaching Comes by Praying," *Preaching*, July-August, Published. 1991), p. 28.

<sup>222</sup> Luke 5: 16.

<sup>223</sup> Luke 5: 16.

<sup>224</sup> Mark 1: 35.

men. Verily I say unto you, they have their reward. But thou, when thou prayest, enter into thy closet, and when thou hast shut thy door, pray to thy Father which is in secret; and thy Father which seeth in secret shall reward thee openly. But when ye pray, use not vain repetitions, as the heathen do: for they think that they shall be heard for their much speaking. Be not ye therefore like unto them: for your Father knoweth what things ye have need of, before ye ask him.”<sup>225</sup> Christ is emphasizing the need for sincerity in intercessory prayer. The priestly intercession of Jesus Christ in John 17 is the utmost comprehensive documentation the believer possesses in scripture concerning “Intercessory Prayer.”<sup>226</sup>

#### Christ Provided the Pattern for Intercessory Prayer

Jesus Christ gave the pattern for the principle of intercessory prayer. “After this manner therefore pray ye: 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 debts, as we forgive our debtors. And lead us not into temptation, but deliver us from evil: For thine is the kingdom, and the power, and the glory, forever. Amen.”<sup>227</sup> As the one who reads these verses of scripture and without going into a comprehensive explanation of Jesus Christ intercession a few opinions are worth contemplation. 1) Christ calls God His “Father,” showing that intercessory prayer involves relationship. 2) He asks for harmony, devoutness and safety for the disciples as they unveil their new ministry of evangelization through the gospel of Christ. 3) He asks blessings upon the people who will receive the gospel through the ministry of His disciples.

---

<sup>225</sup> Mat 6: 5-8.

<sup>226</sup> John 17: 20.

<sup>227</sup> Matt. 6: 9-23.

The Lord at present is showering the ministry of preaching in intercessory prayer; as the adversary will try to mislead and kill the ministers that endeavor to carry the gospel. All through the ministry of Christ, He gave a pattern for his disciples to follow in relation to the importance of intercessory prayer. Rosalind Rinker wrote in, *Prayer: Conversing with God*. “When I knew that prayer was talking person to person with the Lord Jesus, I was no longer afraid to pray aloud. He loved me, and I loved him, and the entire world was new, and I was young and life was good. I wanted to be the best kind of Christian there was. I wanted to learn to pray in the right way.”<sup>228</sup> Christ ordained the disciples to preach throughout whole world and make believers. To achieve this command meant spending considerable quantities of time in intercessory prayer and the studying God’s Word.

#### The Significance of Intercessory Prayer

The Importance of intercessory prayer in the early Church can be seen in Acts 6:2-4, “Then the twelve called the multitude of the disciples unto them, and said it is not reason that we should leave the word of God, and serve table. Wherefore, brethren, look ye out among you seven men of honest report, full of the Holy Ghost and wisdom, which we may appoint over this business. But we will give ourselves continually to prayer, and to the ministry of the word.”<sup>229</sup> Once the early Church Apostles started to see an increase after the Day of Pentecost occurrence, a strain grows amongst the office of the Apostles and the hands-on work of food circulation to the widows.

---

<sup>228</sup> Rinker, Rosalind, *Prayer: Conversing with God*: Publisher: Zondervan; New edition. Published. 1986), p. 15.

<sup>229</sup> Acts 6: 1-4.



The Apostles of Christ grasped the preeminence of intercessory prayer during their time of being taught by him and learning from his example. They acknowledged the close association concerning praying to God for strength and direction, and preaching the Word of grace and truth to the lost. Dutch Sheets wrote in, *Intercessory Prayer. How God Can Use Your Prayers to Move Heaven and Earth*. That he had been called in to pray for a woman whom the doctors had told her family there was no hope of her coming out of the coma and that she had extensive brain damage; he wrote that, “it didn’t work out as I expected. I didn’t expect to invest three to four hours of my life each week for a year. I didn’t expect humiliation and insults from the staff of the nursing home where she stayed. I didn’t expect to cry so much. I didn’t expect to be so bold at times. I didn’t expect to be so intimidated at times. I didn’t expect it to take so long. I didn’t expect to learn so much. Yes God restored Diane.”<sup>230</sup>

To satisfy this call one must spend large quantities of time in prayer and studying God’s Word. When studying the Apostle Peter and John, one will discover that they have been detained by the priests and elders, and threatened. Previously to being set free by the priests and elders who had them arrested, Peter and John were told that they would suffer more punishments if they did not stop preaching the gospel in Jesus’s name. “But that it spread no further among the people, let us straightly threaten them that they speak henceforth to no man in this name. And they called them, and commanded them not to speak at all nor teach in the name of Jesus.”<sup>231</sup>

---

<sup>230</sup> Dutch Sheets, *Intercessory Prayer: How God Can Use Your Prayers to Move Heaven and Earth*: Publisher: Bethany House Publishers (2008), p. 15-16.

<sup>231</sup> Acts 4: 17-18.

However once they were set free, Apostle Peter and John instantaneously communed with other followers of Christ and began to intercede with them for boldness to preach the gospel in Jesus name. “And now, Lord, behold their threatening’s and grant unto thy servants, that with all boldness they may speak thy word, By stretching forth thine hand to heal; and that signs and wonders may be done by the name of thy holy child Jesus.”<sup>232</sup> The disciples wanted to give their full care wholly to intercessory prayer and the preaching of the gospel of Christ. Within this verse of Scripture a framework is put in place for modern day pastors, evangelist, and church teachers, the Word of the Lord could move more powerfully if this pattern was followed more prudently. Albert Martin in *Preaching in the Holy Spirit* wrote, “Prior to our entering the pulpit, we must experience His work in our preparation as the Spirit of wisdom and understanding in the selection of our sermonic materials.”<sup>233</sup>

The solution to intercessory prayer will not come in the shape of immunity from oppression but in the shape of a replenishing of spiritual power from the precious Holy Ghost. The early believers were not asking God for respite from oppression or destruction of their adversaries but for power and great boldness to preach Christ Word. The disciple Luke, who wrote the book Acts of the Apostles, has obviously taken a lot of care by placing in this prayer so that it could serve as a format to be followed in one’s personal prayer life. Additionally, as a token of the Lord's approval, this Apostle says, “And when they had prayed, the place was shaken where they were assembled together; and they were all filled with the Holy Ghost, and

---

<sup>232</sup> Acts 4: 29-30.

<sup>233</sup> Albert Martin, *Preaching in the Holy Spirit*. Publisher: Reformation Heritage Books. Published. 2012), p. 10.

they spake the word of God with boldness.”<sup>234</sup> With this type of inspiration and divine endowment, the intercessory prayers of the disciples were answered; and the Apostles and believers preached God’s Word bravely. They had self-assurance that being outspokenly God would be with them.

#### Paul Associates Intercessory Prayer with Spiritual Warfare Preaching

The Apostle Paul associates intercessory prayer with preaching, as he was offered occasions to preach at synagogues and home churches as the Holy Spirit endowed him with the confidence to preach as others prayed for him. “Withal praying also for us, that God would open unto us a door of utterance, to speak the mystery of Christ, for which I am also in bonds: That I may make it manifest, as I ought to speak.”<sup>235</sup> Furthermore, Apostle Paul requests intercessory prayer for others to be engrafted into this grace, as a consequence of his ministry, and for safeguard during his time of evangelization. David Butts wrote in the introduction of, *The Devil Goes to Church: Prayer as Spiritual Warfare* that, “Satan’s desire is to keep us away from God. He doesn’t care how he does it. God’s intention, on the other hand, is to use spiritual warfare to draw us into deeper communion with Himself. Satan’s device is to isolate us and wear us out obsessing about what he has done and what he will do next.”<sup>236</sup>

The Apostle Paul desired Holy Spirit ordained preaching as his dependence was on the gospel truth preached in power and Spirit, and united by intercessory prayer. Paul incorporates the gifts of preaching with intercessory prayer. And, if one approve of this statement, then one would also agree that Paul used these gifts to persuade others to enter into God’s grace for a

---

<sup>234</sup> Luke 4: 31.

<sup>235</sup> Colossians 4: 3-4.

<sup>236</sup> David, Butts, *The Devil Goes to Church: Prayer as Spiritual Warfare* (Covenant Pub Inc. 2003), p. 4.

tangible change in the hearts and minds of those who received Jesus Christ as Lord and Savior. David Butts wrote, “God desires to use the enemy’s attacks to remove the obstacles between ourselves and him, to reestablish our dependency on Him as sons and daughters in a much deeper way.”<sup>237</sup> Paul defines the spiritual warfare of prayer supporting preaching, “Finally, my brethren, be strong in the Lord, and in the power of his might. Put on the whole armour of God that ye may be able to stand against the wiles of the devil. And for me, that utterance may be given unto me, that I may open my mouth boldly, make known the mystery of the gospel.”<sup>238</sup> The Apostle puts his main preeminence on intercessory prayer, and that he might be capable to preach the gospel with “Boldness.” Paul references prayer over fifty five instances in his thirteen epistles, many of those accounts regarding prayer talks about his esteem for intercessory prayer.

#### The Apostle Paul’s Theology of Preaching

The power of Apostle Paul’s theology of preaching must be viewed through the context of intercessory prayer. To omit this actuality would be a failure to grasp the principle of his style of ministering. The Apostle’s relationship with intercession and the ministry of preaching the gospel functions as a renewed challenge to the contemporary church. Paul requests, “Praying always with all prayer and supplication in the Spirit, and watching thereunto with all perseverance and supplication for all saints.”<sup>239</sup> The Apostle means that intercessory prayer is stimulated and animated by the Spirit. Apostle Paul believed intercessory prayer to be more important than any other activity endowed by the Holy Spirit.

---

<sup>237</sup> David, Butts, *The Devil Goes to Church: Prayer as Spiritual Warfare* Covenant Pub Inc. Published. 2003), p. 19.

<sup>238</sup> Ephesians 6: 10.

<sup>239</sup> Eph. 6: 18.

Likewise this identifies the essential role of the Holy Ghost operating within the believers continuing spiritual war with the adversary. As many followers of Christ do not understand the way one should pray as they should, they will need to depend more profoundly on the Holy Spirit. However one must realize this type of intercession embraces praying in tongues. “For if I pray in an unknown tongue, my spirit prayeth, but my understanding is unfruitful. What is it then? I will pray with the spirit, and I will pray with the understanding also: I will sing with the spirit, and I will sing with the understanding also.”<sup>240</sup> Prayer is Christ through the Father endowed by the Holy Spirit agreeing with His disciples. The Spirit of the Lord personally inspiring intercession, that is in keeping with God’s will and ways.

E. M. Bounds, *The Necessity of Prayer*, writes that, “Prayer projects faith on God, and God on the world. Only God can move mountains, but faith and prayer move God. In His cursing of the fig tree our Lord demonstrated His power. Following that, He proceeded to declare, that large powers were committed to faith and prayer, not in order to kill but to make alive, not to blast but to bless.”<sup>241</sup>

The intercessory prayer movement in the contemporary church has reintroduced the call to intercession. Many prevailing texts have dwelt on the topic and of intercessory prayer and spiritual warfare, and churches within their meetings appear to be achieving this new energy. Brad Christerson wrote in an article “the 21st century will see a protestant Christianity that is more experimental, less governed by doctrines and large organizations, more driven by

---

<sup>240</sup> I Cor. 14: 14-15.

<sup>241</sup> Edward. Bounds, *The Necessity of Prayer*, Publisher: Createspace Independent Pub. Platform (2014), p. 3.

charismatic individuals, and more focused on directly encountering the supernatural. Perhaps the Christian faith is returning to pre-modern roots.”<sup>242</sup>

Prophetess Nora L. Fozard, Reflection on Intercessory Prayer

Prophetess Nora Fozard is the First Lady of Mount Zion Christian Church Durham, NC. Prophetess Nora Fozard is the wife of Apostle Donald Q. Fozard, Sr. This Blessed union has produced eight wonderful children and to date, twenty-two beautiful grandchildren. Prophetess Fozard has steadfastly ministered beside her husband, for over thirty-one years at Mount Zion Christian Church Durham, NC where Pastor Donald Fozard, Sr. is the senior pastor. Under the direction of God, Prophetess Fozard is the founder and president of, “Conquering Through Faith Ministries,” headquartered in Durham, North Carolina. Prophetess Fozard formal education includes completing the Word of Faith Bible College, located in Dallas, Texas; an honorary Doctorate’s degree from the Hosanna Bible College, located in Durham, North Carolina; a Bachelor’s degree in Christian Counseling at Oral Roberts University (ORU), located in Tulsa, Oklahoma and a Master’s Degree in Human Services Specialization in Marriage and Therapy at Liberty University, in Lynchburg, Virginia.<sup>243</sup> She is also the author of two books, *Faith In Action!* and *The Repercussions of Sexual Sins*. She is also an anointed psalmist. Prophetess Fozard initiated intercessory prayer at MZCC in the early 80’s at MZCC and writes that, “Prayer plays a vital role in the preacher’s life, see I Thess 5:17 admonish us to “Pray without ceasing.”<sup>244</sup>

---

<sup>242</sup> Brad Christerson. *The Pentecostalization of Protestant Christianity*: Center for religion and Civic Culture: Published. 2012 (Accessed Dec. 5, 2015).

<sup>243</sup> Biography of Prophetess Nora L. Fozard, Mount Zion Christian Church, Durham, North Carolina, accessed, [www.mzccdurham.org/prophetess-nora-l-fozard](http://www.mzccdurham.org/prophetess-nora-l-fozard).

<sup>244</sup> I Thess 5: 17.

For preachers to be effective in their preaching, they must live a life of prayer; there are masses of souls God has called us to reach, that can only be done by prayer, and being a student of the Word of God. The preacher must always stay armed and ready to do the work of the ministry, that God has placed them in. he must stay armed at all times. Prophetess Fozard continues to write that, “The Word of God also admonishes the preacher to have the rest of the body of Christ to pray for them that utterance may be given him, that he might open his mouth, and speak boldly as he ought to speak.”<sup>245</sup> All preachers need to understand that laboring in prayer is not always an easy task, but that it pays off in the preacher’s life. Prayer will cause ministry to explode; the intercessor will experience victory after victory, prayer is powerful; pray, and the power of God will follow. God has called the preacher to be a mighty minister of God. Prayer will always play an important role in the preachers’ life.<sup>246</sup>

#### Introduction to Spiritual Warfare Preaching Seven Doctrines

The work of the Holy Spirit in “Spiritual Warfare Preaching” and schemes of the enemy against believers and their preaching was presented in the previous chapters. The linking of intercessory prayer and spiritual warfare preaching has also been reflected upon in chapters 3-4. Educating the followers of Christ about these aspects in the contemporary church is essential to the core of this theological teaching; it must be acknowledged that the entire theme of spiritual warfare preaching persist as a provocative subject for many believers. It is vital that unscriptural assumptions are shunned so that one’s inferences are founded decisively on the Word of the Lord.

---

<sup>245</sup> Prophetess Nora L. Fozard. “Reflections Regarding Intercessory Prayer”. Interview published. (December 8, 2015), p. 1.

<sup>246</sup> Ibid., p. 2.

There is obviously a combative element to spiritual warfare preaching, for one to refute this truth would be to miscalculate both the prospect within the work of spiritual warfare preaching, and the objectives of the preachers enemy. Modern day Disciples of Christ have found themselves in the midst of what has taken place, and the not quite ready. In other words, Jesus has already defeated the Devil; the triumph through Christ has been attained; however the Devil has not been totally wiped out. As the adversary of mankind the evil one is still preying on the world through temptations, through deceptions and obstructing the advancement of God's kingdom on earth. Everything in this spiritual battle concerning the kingdom of God and the kingdom of darkness, is aimed at the hearts and souls of individuals, and comes to a principled theme in the preaching sermon. Therefore, ministers of the gospel have to be spiritually fortified, and academically equipped, bursting with faith about God's Word, armed with confidence to proclaim the gospel without fear. Ministers must be cognizant of their obligation to appropriately interpret and apply gospel truths to the necessities and traditional aspects of their listener's lives.

It is essential for preachers of the gospel to reflect upon the spiritual dynamics of their congregation's; for instance, are their congregations spiritually visionless, hungry, or uninterested. Minister must ask, how is the adversary operating in this culture and in this country (ex., Africa is poles apart from Mexico), what are the fundamental concerns that differentiate each community, and what are the separate congregational concerns in the lives of people, (ex., un-forgiveness, mistrustfulness or demonic oppression)? Does the contemporary minister preach the gospel of Christ in a way that will solidify it, and cause it to become life changing, authoritative and glorifying to the Lord Jesus Christ?



No single method can be put in place, but several biblical doctrines can be emphasized to help ministers in their glorious work of preaching the gospel of Jesus Christ.

#### First Doctrine Recognize the Dimension of Spiritual Warfare Preaching

Christ and his disciples, proclaimed the coming of God’s kingdom and the captivity of the adversary’s kingdom. “The Spirit of the Lord is upon me, because he hath anointed me to preach the gospel to the poor.”<sup>247</sup> In the book of Revelations, God brings to a close the story of redemption with these glorious words. “And the seventh angel sounded; and there were great voices in heaven, saying, the kingdoms of this world are become the kingdoms of our Lord, and of his Christ; and he shall reign for ever and ever.”<sup>248</sup> This is the emancipating triumph that preaching the gospel of Christ proclaims and embraces. Christ instructed His disciples on spiritual battle and opposition. “Then he called his twelve disciples together, and gave them power and authority over all devils.”<sup>249</sup>

Jesus sent out His disciples to preach the kingdom of God. Afterward, he sent out the twelve and then the seventy. Jesus provided them with the power over diseases and illness and devils, as a vision of their ministry to come after His work on the cross. These all were given a charged to preach the kingdom of God with authority; as they obeyed Christ, They came back in triumph amazed. “The devils are subject unto us through thy name.”<sup>250</sup>

Christ responded, “I beheld Satan as lightning fall from heaven.”<sup>251</sup> Christ knew the disciples would come into conflict with the adversary’s kingdom, once they began to preach

---

<sup>247</sup>Luke 4: 18.

<sup>248</sup> Rev. 11: 15.

<sup>249</sup> Luke 9: 1-2.

<sup>250</sup> Luke 10: 17.

<sup>251</sup> Luke 10: 18.

the gospel and cast out devils, and moves the kingdom of God forward. Christ then repeated the disciple's power over the wicked one. "Behold, I give unto you power to tread on serpents, scorpions, and over all the power of the enemy: and nothing shall by any means hurt you."<sup>252</sup> In this verse Jesus gave them descriptions and signs of demonic forces. This identical power has been given to all followers of Christ, as one reads the Great Commission. "And Jesus came and spake unto them, saying, all power is given unto me in heaven and in earth. Go ye therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost."<sup>253</sup>

It is the existence of Christ with the disciples who has given them success over the devil through the work of the cross, by the Holy Spirit, who is the basis of their power. Clinton Arnold wrote that, "A supernaturally powerful opponent, who would use every device at his disposal to prevent the spread of the gospel, confronted the early church, which required divine power in order to face this unearthly opposition."<sup>254</sup> Contemporary ministers must continue to stand against this supernaturally opponent, for the sake of the gospel of Christ.

Preaching the gospel of Christ is interconnected to spiritual warfare. Apostle Paul admonishes the believer to "put on the whole armour of God, and take the sword of the Spirit, which is the Word (*rhema*) of God and he request intercessory prayer for all saints."<sup>255</sup> Disciples of Christ are empowered by the Holy Spirit to be victorious in every encounter once they accept the call to preach the gospel. The entire progression of Apostle Paul's letters and

---

<sup>252</sup> Luke 10: 19.

<sup>253</sup> Matt. 28: 18-19.

<sup>254</sup> Clinton Arnold, "Powers of Darkness: Principalities and Powers in Paul's Letters, Illinois: InterVarsity Press, Published. 1992), p. 83.

<sup>255</sup> Eph. 6: 10-13.

work is an example of spiritual warfare preaching. The body of Christ should follow his lead. The believer that is governed by the power and direction of the Holy Ghost as Paul will most certainly overcome the opposition from the adversary, the light of God's Word will endure and cause many individuals to be saved from the power of darkness.

### Second Doctrine Preach God's Word Boldly

Courageous preaching is a trademark of the New Testament disciples. Throughout the book of Acts one will read allusion that Paul made concerning bold preaching. In an article written by Franklin Graham he says, "Christians cannot ignore parts of God's Word because they are unpopular or cause division. Our commission is to proclaim Christ and all He stands for. This is what the church's presence in the world is all about. We cannot sincerely proclaim the truth of God's love while ignoring what He hates, and God hates sin. His love pours out the remedy for sin that holds mankind in bondage. It is found in His unmerited grace the gift of salvation. For this reason, the whole Gospel must be preached, as demonstrated by the Apostle Paul."<sup>256</sup> What is being said is that preaching of the gospel will be met with confrontations. What type of preaching is this? It is not an insistent, pushing the gospel down the throat kind of evangelization. Relatively it is preaching that proclaims the complete truth of God's Word to those who are lost.

The frequent narrative of spiritual warfare preaching is bold. "Long time therefore abode they speaking boldly in the Lord, which gave testimony unto the word of his grace, and granted signs and wonders to be done by their hands."<sup>257</sup> The Apostle Paul and Barnabas

---

<sup>256</sup> Franklin Graham. *Cowards or Overcomers: Standing Strong on God's Word*: Decision Magazine, Billygraham.org. July-August 2014), p. 11.

<sup>257</sup> Acts 14: 3.

consumed a significant amount of time preaching boldly on God's behalf, of which the God confirmed the gospel of Christ by empowering Paul and Barnabas to do extraordinary signs and wonders. Apostle Paul preached with boldness in the synagogues.

Aquila and Priscilla listened to a certain Jew named Apollos, born at Alexandria speak, they requested that he come to their home and expounded to them the way of gospel more sufficiently. The Apostle Paul entered the synagogue to preach God's word with boldness over three months. "And he went into the synagogue and spake boldly for the space of three months, disputing and persuading the things concerning the kingdom of God."<sup>258</sup>

The Apostle Paul was generally troubled regarding the church's assignment in spite of his incarceration. "For which I am an ambassador in bonds: that therein I may speak boldly, as I ought to speak."<sup>259</sup> Paul desired the power God to be conveyed to him through intercessory prayer by the saints. The Apostle detected a necessity for God's anointing in order to preach the gospel of Christ courageously and confidently. After several years of speaking and evangelization in many hazardous situations, Apostle Paul continued to feel the need for heavenly authority to provide him with the boldness to preach the gospel of Jesus Christ.

Boldness and liberty in God's Word describes the preaching of a true minister of the gospel, which establishes that he or she have been set free from individual sin, and given freedom to evangelize on the basis that they can now uncover the weaknesses of others. The courageous preacher will proclaim the full gospel of Christ, as they have faith in the complete Word of God. If a minister is guarded or uncertain when it comes to preaching certain aspects of the Bible, this might mean that they need to increase their faith in God's

---

<sup>258</sup> Acts 19: 8.

<sup>259</sup> Eph 6: 20.

Word through personal intercessory prayer. “But ye beloved building up yourselves on your most holy faith praying in the Holy Ghost.”<sup>260</sup> Preachers of the gospel have got to take God at His Word; as confidence in one’s preaching likewise shows their ability to speak the Word. “And they were astonished at his doctrine: for he taught them as one that had authority, and not as the scribes.”<sup>261</sup> The Jews were amazed at Christ for the reason that he preached as a person who have been given this ability, this authority for ministers comes thru the Word of God.

Franklin Graham wrote an article in, “Cowards or Overcomers; that followers of Jesus Christ, and especially pastors and church leaders, have a responsibility to speak the truth of Scripture, calling sin what it is, and acknowledging that it has always reined in the hearts of the human race. It is not any worse today than it was in the beginning. After all, sin brought about the Great Fall and then the Great Flood because the wickedness of man was great in the earth, see (Genesis 6:5).”<sup>262</sup> No minister can preach in God’s name that which He is not giving them. Ministering with power and authority, tells the listener that the preacher has prepared his or her sermon. And the Holy Spirit speaks through them because He recognizes the worshipper’s pains and sufferings. The Spirit of God can use the minister because he or she studied the Bible and know their theology and is now able to teach the Bible plainly. Ministers of the gospel are not trying to be difficult once they point individuals towards the Word they are not relying on their own authority but on God’s Word.

---

<sup>260</sup> Jude 1: 20.

<sup>261</sup> Jude 1: 20.

<sup>262</sup> Franklin Graham. Decision Magazine. 2014), p. 12.

### Third Doctrine Be Conscious of Spiritual Strongholds

The Apostle Paul makes allusions to strong holds, for the weapons of our warfare are not carnal, but mighty through God to the pulling down of strongholds. The Apostle John recorded, “And to the angel of the church in Pergamos write; these things saith he which hath the sharp sword with two edges: I know thy works, and where thou dwellest, even where Satan's seat is: and thou holdest fast my name, and hast not denied my faith, even in those days wherein Antipas was my faithful martyr, who was slain among you, where Satan dwelleth.”<sup>263</sup> Gordon Robertson writes that, Pergamos is designated as “the place where Satan dwells. That word ‘throne’ was used in a personal private residence, and it was a chair for the lord of the house, the master of the house, the very fact that Jesus would use this word means that Satan felt at home there. He sat on a throne there. It was his territory. He was the master of that house.”<sup>264</sup>

The Old Testament gives an example of similar occasions of the Prophet Daniel, and how the Prince of Persia delayed his prayer, many teachers of theology have interpreted this as a territorial spirit. “And now will I return to fight with the prince of Persia: and when I am gone forth, lo, the prince of Grecia shall come. But I will shew thee that which is noted in the scripture of truth: and there is none that holdeth with me in these things, but Michael your prince.”<sup>265</sup> However, the idea of territorial spirits is debatable, but nowadays many more clergymen, evangelist and teachers, and theologians of the Bible are taking this subject

---

<sup>263</sup> Rev. 2: 12-13.

<sup>264</sup> Robinson, Gordon. The Seat of Satan: AncientPergamum://www1.cbn.com/700club/ seat-Satan-Ancient-pergamum. (Accessed December/10/2015).

<sup>265</sup> Daniel 10: 20-21.

seriously. Taking authority over demonic hindrances and strongholds involves spiritual growth and persistence.

#### Forth Doctrine Dressed in the Armour of God

Ministers of the gospel are bound to come up against an attack of the devil, as he endeavors to incapacitate, disgrace and obstruct their preaching. Therefore the minister, similar to all Disciples of Christ should, be strong in the Lord, and in the power of his might. This is a fundamental expression in the Apostles spiritual warfare writings. Paul tells the believer to, “Put on the whole “Armour of God,” that ye may be able to stand against the wiles of the devil.”<sup>266</sup> Apostle Paul admonishes believers to Stand or Withstand four different times which articulates that Christians must embrace their situation within the power that God provides. The armour of God will empower the disciple of Christ to fight back against the assaults of the adversary, and his strategies. This verse is associated in Paul’s thoughts to the office of spiritual warfare preaching. In Eph. 6: 15, the Apostle Paul reminds the preachers to have, their feet shod with the preparation of the gospel of peace. In verse 17, and take the helmet of salvation, and the sword of the Spirit, which is the word of God? Paul denotes the term (rhema).

Paul continues in verses 18-20, with “Praying always with all prayer and supplication in the Spirit, And for me, that utterance may be given unto me, that therein I may speak boldly, as I ought to speak. Paul concludes these verses by requesting intercessory prayer,<sup>267</sup> in respects to his personal evangelization. The modern counterpart to the Old Testament watchman is the Intercessor. The City of Jerusalem is symbolic of the Church, the Body of

---

<sup>266</sup> Eph. 6: 11.

<sup>267</sup> Eph. 6: 18-20.

Christ over which the intercessors must watch and pray until God establishes it, praise in the earth.<sup>268</sup> It is essential for preachers to be equipped; God vowed to supply them with His armour, but it is their responsibility to dress in it.

#### Fifth Doctrine Employ an Intercessory Prayer Team

The epistles of Apostle Paul obviously show that he constantly called for intercessory prayer from the saints and boldness for himself in the ministry of preaching the gospel. “Praying always with all prayer and supplication in the Spirit, and watching thereunto with all perseverance and supplication for all saints; And for me, that utterance may be given unto me, that I may open my mouth boldly, to make known the mystery of the gospel.”<sup>269</sup> The highpoint of these spiritual warfare verses is Pauls’ appeal for prayer. There is no doubt that Paul recognized the necessity for intercessory prayer to reinforce his ministry, the contemporary preacher might be helped if they followed the Apostle’s pattern.

Edward M. Bounds wrote in his book *On prayer* that, “The mightiest successes that come to God’s cause are created and carried on by prayer in God’s day of power. When God’s church comes into its mightiest inheritance of the mightiest faith and mightiest prayer, the angelic days of powerful activity occur.”<sup>270</sup>

The Apostle Paul is reliant on God not only for revelation of His Word but also for its declaration. It is an entreaty that once the Paul begins to speak God will give him a suitable word for the assembly before him. There is a global prayer movement within the contemporary Church today and it's growing stronger day by day. Many churches, such as Mount Zion

---

<sup>268</sup> Elizabeth, Alves. *Becoming a Prayer Warrior*: Publisher: Chosen Books; Reissue edition. Published. 2003), p. 16.

<sup>269</sup> Eph. 6: 18-19.

<sup>270</sup> Edward Bounds. *On Prayer*, Whitaker: Christian Focus Publications. Pub. 1997), p. 12.



Christian Church Durham NC, are putting together full time missionary teams and have made room for a twenty-four hour telephone prayer lines that intercede for the pastor and saints even while the gospel is being preached on Sunday mornings. Edward M. Bounds wrote, “To a prayerful man God is present in realized force. The man who has prayed many acceptable prayers has done the truest and greatest service to the incoming generation.”<sup>271</sup>

#### Sixth Doctrine Attentiveness to the Voice of the Lord

Charles R. Swindoll, and Roy B. Zuck. “*Understanding Christian Theology*” “Throughout Scripture God affects His will by His powerful Word. All the vastness of the universe came into existence by His Word.”<sup>272</sup> This is Swindoll’s attempt to define the significance of taking heed to the voice of the Lord. Captures the essence of the quote, “And God said”<sup>273</sup> The method of requesting that the Lord speak to the minister’s heart and light up the words that are being preached places the minister in a position to obtain something exceptional from the Lord that exegetical techniques without help from the Holy Spirit cannot offer. Every preacher want this enlightenment from the Holy Ghost as it conveys divine authority and enthusiasm into the sermon preached.

Once the pastor, teacher, or evangelist, positions themselves to preach a sermon they should have previously experienced the message for themselves. Church worshipers will be seeking for the anointing, knowledge and understanding of the Scriptures, which should show in the life of the minister, lacking that anointing, believability might be missing in the congregation. “Do we begin again to commend ourselves? Or need we, as some others, epistles of

---

<sup>271</sup> Ibid., p. 13.

<sup>272</sup> Charles R. Swindoll “*Understanding Christian Theology*”: Publisher: Thomas Nelson; First Edition. 2003), p. 7.

<sup>273</sup> Gen. 1: 3-6.

commendation to you, or letters of commendation from you? Ye are our epistle written in our hearts, known and read of all men: Forasmuch as ye are manifestly declared to be the epistle of Christ ministered by us, written not with ink, but with the Spirit of the living God; not in tables of stone, but in fleshy tables of the heart.”<sup>274</sup> The Lord will use this enlightenment to educate the Church and aid individuals in coming to trust God, by distinguishing spiritual warfare elements of preaching, and becoming attentive to the voice of the Lord, provides preachers with an additional quantity of faith and reliance on Christ.

#### Seventh Doctrine Invitation to Salvation

The Apostle Paul said, “Now then we are ambassadors for Christ, as though God did beseech you by us: we pray you in Christ's stead, be ye reconciled to God.”<sup>275</sup> Appealing to individuals to come forward and accept Christ in their hearts as a result of the Holy Spirit inspired sermon preached, challenges the new believer to permit the Holy Ghost to work in their lives their hearts and spirits. At Mount Zion Christian Church, Durham NC, the Pastor and Elders make use of the call to salvation after the sermon has been preached; the Pastor gives the alter call for seeking worshipers, particularly new believers, to approach the altar where a body of Church Elders and Ministers are prepared to pray with them as they line themselves across the front of the altar, facing the body of presbytery. Once prayer is offered for salvation, healing, or personal matters, new converts are led into a counseling room where “MZCC Follow up Committee” is waiting to continue ministering to new candidates of salvation and for personal matters. Their job is to explain the new life in Christ more plainly, this also permits other believers in the Church to pray and guide the new convert until Christ is

---

<sup>274</sup> II Cor. 3: 1-3.

<sup>275</sup> II Cor. 5: 20.

formed in them. “My little children of whom I travail in birth again until Christ be formed in you.”<sup>276</sup>

The end of the sermon is the preeminent stage to ask for a decision: 1) Holy Ghost Inspired Gospel has just been preached. 2) Elders and Ministers are prepared to pray for all worshippers. 3) The Holy Ghost has touched the hearts and spirits of the congregation. 4) The adversary will endeavor to steal Holy Ghost-inspired gospel; that has been sown in the believer’s heart. One might look at this time as a very precarious moment when the new believer makes the choice to follow Jesus Christ; as the enemy will try to steal God's Word from their hearts.

The doctrines in this section reveal an appreciation of spiritual warfare preaching from the standpoint of a Spirit filled minister that has been set aside by God to do the work of the ministry. These church doctrines are not proposed as a disapproval of exceptional homiletical texts that are currently accessible, but positively harmonious to them. The term “doctrine” was selected to mirror the personal nature of gospel preaching, and the difficulty of the minister’s spiritual warfare aspect of gospel preaching.

Consequently it would be erroneous to lessen the preaching obligation to a pre-arranged principle; as every minister that God has called, once they attempt to preach the gospel of Christ from this doctrinal viewpoint, they must expect to be led by the Holy Ghost into the consecrated office of Spiritual Warfare Preaching, which may mean not necessarily following a particular homiletical text, while preaching the Spirit-filled, Spirit-led sermon. Finally, it is essential for every contemporary gospel minister to seek God’s provision and divine strength

---

<sup>276</sup> Gal. 4: 19.

through intercessory prayer, it is an obligation for ministers of the gospel to intercede together and aid one another as they are accountable to Christ for preaching His anointed Word.

Spiritual warfare is definitely not to be engaged in alone. Numerous ministers however, are out there in the ministry on their own and living a solitary life of religious work with their churches being fragmented which will merely profits the adversary. This spiritual warfare worldview of intercessory prayer and preaching will help to unite and fortify the church of Jesus Christ, and open the minister's eyes to their role of intercessory prayer, and the ways in which intercessory prayer affects spiritual warfare preaching. "I will therefore that men pray everywhere, lifting up holy hands, without wrath and doubting."<sup>277</sup>

#### Conclusion

The relationship concerning intercessory prayer and spiritual warfare preaching is indisputable. Contemporary ministers of the gospel will see this connection in the verses of scripture and inside Spirit led churches around the world. The growth of modern-day intercessory prayer programs are strong and a signet for future gospel preaching. Intercessory Prayer and spiritual warfare preaching once connected together grows into an influential resource of effective, Holy Ghost endowed evangelism. The Holy Spirit leads the worshippers of God into what Apostle Paul called supplications in Spirit. "Praying always with all prayer; and supplication in the Spirit, and watching thereunto with all perseverance, and supplication for all saints."<sup>278</sup> As the body of Christ is obedient to the call for intercession, triumphs in the Spirit will be gained and the Kingdom of God will continue to develop in its health and well-being and strength. The escalating intensity of wickedness in the world, and the increase of the

---

<sup>277</sup> I Timothy 2: 8.

<sup>278</sup> Ephesians 6: 18.

operation of the Holy Spirit in the body of Christ, specify that an unusually important season of battle is on the church. As one think on the spiritual aspects of delivering God's Word, one will come to understand that this is not a topic that obtains an abundance of consideration in the North American churches. In an article by Michael Lawrence he says that, "I know you pray for your sermon at least once a week. As you're walking toward the front on Sunday morning, prayers are flying thick and fast: Help! You know people need to hear something more than an inspiring thought or tip. They need to hear from God. And if it's going to happen, it's going to happen through you. So you pray."<sup>279</sup>

This opinion has demonstrated that, intercessory prayer and the Holy Spirit aids the minister when delivering God's word even though the dominion of evil is in battle against the truth, and seeks to obstruct the preached word, and stop the congregation from receiving the message preached. It is essential for every minister of the gospel to be cognizant of these underlying forces and approach the commission of ministering God's Word with these objects in mind. To comprehend the character of the preacher in spite of these two contrasting spiritual worlds is very important for genuine spiritual warfare ministering of the gospel.

---

<sup>279</sup> Lawrence, Michael. How Prayer Transforms Preparation: Toolkit: Christianity Today:// [www.christianitytoday.com/le/2011/summer/transformsprep.html](http://www.christianitytoday.com/le/2011/summer/transformsprep.html). (Accessed 27-Sep-2015).

## BIBLIOGRAPHY

- Adams, Jay E. *Preaching According to the Holy Spirit*. Publisher: Timeless Texts. Publisher: Zondervan. Date. 2003.
- Adams, Jay E. *Preaching with Purpose: The Urgent Task of Homiletics*. Publisher: Zondervan. Date. 1986.
- Allen, Charles L., *All Things Are Possible through Prayer*: Revell house. Pub. 2010.
- Alves, Elizabeth, *Becoming a Prayer Warrior*: Publisher: Chosen Books; Reissue edition (March 5, 2003).
- American Heart Journal. *Study of the Therapeutic Effects of Intercessory Prayer (STEP) in Cardiac bypass patients: a multicenter randomized trial of uncertainty and certainty of Receiving intercessory prayer*. 2006 Apr; 151(4):934-42. (Accessed 20-Sep-2015).
- Arnold, Clinton. *Powers of Darkness: Principalities and Powers in Paul's Letters*. Illinois: InterVarsity Press, 1992.
- Arthur, Kay L. *Teach Me to Pray: Practicing a Powerful Pattern of Prayer*, Pub: Harvest House Publishers; Expanded, Revised edition (September 1, 2000).
- Baesler, James E. *Stirring The Soul: The Influence Of Prayer On Mind And Body*, <http://ww2.odu.edu/ao/instadv/quest/StirringTheSoul.html>. June 2002 Volume 5 Issue 2. (accessed 22-Sep-2015).
- Bartleman, Frank. *Azusa Street: The Roots of Modern Day Pentecost*, 2nd ed. Pub. 1996.
- Bavinck, Herman. *Saved by Grace: The Holy Spirit's Work in Calling and Regeneration* (Ebook)Publisher: Reformation Heritage Books. Date: August 2013.
- Benson, Bruce Ellis, Norman Wirzba, and Inc NetLibrary *The phenomenology of prayer*. Vol. no. 46. New York: Fordham University Press. 2005.
- Bicket, Zenas J. and Brandt, Robert L. *The Spirit Helps Us: Pray*, Logion Press. Pub. 2011.
- Bishop, John. "Martin Luther: Preacher of the Word." *Preaching*. September-October, 1993.
- Bounds, Edward M. *On Prayer*, Whitaker. Christian Focus Publications. 1997.
- Bounds, Edward M. *The Complete Works of E. M. Bounds on Prayer*, Baker. Christian Focus Publications. 2013.
- Bounds, Edward M. *The Necessity of Prayer*, Christian Focus Publications. 2012.

- Bonhoeffer, Dietrich and Merton, Thomas. Praying the Psalms and Challenges of Christian, Jewish Relations: [ejournals.bc.edu](http://ejournals.bc.edu) › Home › Vol 9, No.1 2014 (Accessed Dec. 3, 2015).
- Boyd, Gregory. God at War: The Bible Spiritual Conflict. Downers Grove, Illinois: InterVarsity Press, 1997.
- Bright, Bill, The Transforming Power of Fasting and Prayer, New Life, Moody Press pub.2012.
- Butts, David, The Devil Goes to Church: Prayer as Spiritual Warfare, Covenant Pub Inc. Jan. 2003.
- Bruce, Frederick F. "The Church of Jerusalem," Christian Brethren Research Fellowship Journal #4 pub. (2007).
- Carson, Don A. Teach Us To Pray: Prayer in the Bible and the World, Baker Books Pub.
- Chapell, Bryan. Christ Centered Preaching: Redeeming the Expository Sermon (2nd Edition) Pub: Baker Book House Publication. March 2005.
- Chapell, Bryan. Using Illustrations to Preach with Power. Publisher: Crossway/Good News Publishers: April 2001.
- Christerson Brad. The Pentecostalization of Protestant Christianity: USC, Religion and Civic Culture: 2012 (Accessed Dec. 5, 2015).
- Clark, David. "Spirit in words: a theology of preaching." Presbyterian Record Dec. 2009: Academic OneFile. Web. 20 Apr. 2014.
- Clements-Jewery, Philip. and Inc NetLibrary Intercessory prayer: Modern theology, biblical teaching, Philosophical thought. Burlington, VT: Ashgate. 2005.
- Craddock, Fred. One Without Authority: Nashville: Abingdon Press, 1985.
- Cunnington, Ralph. *Preaching with Spiritual Power: Calvin's Understanding of Word and Spirit in Preaching*: Publisher: Christian Focus. Date: August 2015.
- Dietrich Bonhoeffer and Thomas Merton. *Praying the Psalms and the Challenges of Christian Jewish Relations* by J Worthen -2014:<https://ejournals.bc.edu/ojs/index.php/scjr/article/viewFile/5398/4842>. (accessed 18-Sep-2015).
- Elwell Walter. *Evangelical Dictionary of Theology*: (ed.), Grand Rapids: Baker Book House, 1984.
- Fee, Gordon. Paul, the Spirit, and the People of God: Publisher: Baker Book House Publication Date: 1994.

- Ferguson, Sinclair B. *Holy Spirit (Contours of Christian Theology)* Publisher: Intervarsity Press  
Publication Date: January 1997.
- Frizzell, Greg. *The Prayer-Saturated Church: A comprehensive handbook for prayer leaders*, (2007).
- Graham Franklin. *Cowards or Overcomers: Standing Strong on God's Word: Decision Magazine* Billygraham.org. July-August 2014.
- Greidanus, Sydney. *The Modern Preacher and the Ancient Text*: Grand Rapids: Eerdmans Press, Pub.1988.
- Hamilton, Jr. M. *James: The Spirit Speaks to the Churches (Preaching the Word)* Publisher: Crossway/Good News Publishers. Date: January 2012.
- Harold G. Koenig, "Religion, Spirituality, and Health: The Research and Clinical Implications," *ISRN Psychiatry*, vol. 2012, Article ID 278730, 33 pages, 2012doi:10.5402/2012/278730(accessed 15-Sep-2015).
- Hemphill, Ken. *The Prayer of Jesus: Living the Lord's Prayer*, (2002).
- Phillip Hughes. *The Second Epistle to the Corinthians: The New International Commentary on the New Testament*, (Grand Rapids: Eerdmans Publishing, 1962).
- Jacobs, Cindy. *Possessing the Gates of the Enemy*: Grand Rapids: Chosen Books, 1991.
- Joseph K. Ssegawa, Daniel Kasule, "Prayer: a transformative teaching and learning technique in Project management", *International Journal of Managing Projects in Business*, Vol. 8 (2015) Iss: 1, pp.177 – 197: Kaiser, Walter. *Preaching From the Old Testament*: Cambridge, Ontario,1998.
- King Jr., Martin L. *I Have a Dream, Address at March on Washington for Jobs And Freedom*: kingencyclopedia.stanford.edu/encyclopedia/documentsentry/published 1963.
- Kinlaw, Dennis. *Preaching in the Spirit* (Grand Rapids: Francis Asbury Press), 1985.
- Klaus, Bryon. "The Mission of the Church," (Missouri: Logion Press, Pub. 1994).
- Koenig, Harold G. "Religion, Spirituality, and Health: The Research and Clinical Implications," Pub. 2012.
- Lawrence, Michael. *How Prayer Transforms Preparation: Toolkit: Christianity Today* [://www.christianitytoday.com/le/2011/summer/transformsprep.html](http://www.christianitytoday.com/le/2011/summer/transformsprep.html). (Accessed 27-Sep-2015).
- Levison, John R. *Filled with the Spirit*. Grant Rapids, MI: Eerdmans, 2009.



- Liftin, Duane. Paul's Theology of Preaching: The Apostle's Challenge to the Art of Persuasion In Ancient Corinth. Downers Grove, Ill.: InterVarsity, 2015.
- Lloyd-Jones, Martyn. Great Doctrines of the Bible: God the Father, God the Son; God the Holy Spirit; The Church and the Last Things. Publisher: Crossway/Good News Publishers. Date: October 2012.
- Lloyd-Jones, Martyn Preaching and Preachers: Publisher: Zondervan; 40th Anniversary edition (January 28, 2012).
- Lischer, Richard. Theories of Preaching: Selected Readings in the Homiletical Tradition. Durham, North Carolina: Labyrinth Press, 1987.
- Litfin, Duane. St. Paul's Theology of Proclamation. Cambridge: Cambridge University Press, 1994.
- Longenecker N, Richard. Paul, Apostle of Liberty: The Origin and Nature of Paul's Christianity: Pub. (2015).
- Lynnes, Henry. Anointing For Healing: Publisher: Whitaker House; Pub. July 3, 2007
- Martin, N. Albert. Preaching in the Holy Spirit. Publisher: Reformation Heritage Books Publication Date: March 2011.
- Mathews, Kenneth A. Leviticus: Holy God, Holy People (Preaching the Word) (ebook) Publisher: Crossway/Good News Publishers. Date: May 2009.
- Moore, Art. "Spiritual Mapping Gains Credibility among Leaders," Christianity Today, January 12, 1998.
- Mount Zion Christian Church.org/ MZCC By-Laws, (Accessed September 26, 2015).
- Murray Harris, Second Corinthians: The Expositors Bible Commentary: Zondervan publishing 1976 – 1992.
- Na, Hyung Suk. Paul Tillich's: theology of preaching: Boundary preaching. Ann Arbor. Drew University, 1996 pg. 1.
- Nouwen, Henri. The Only Necessary Thing: Living a Prayerful Life, (2008).
- Pink, Arthur. A Guide to Fervent Prayer, Baker: Bottom of the Hill Publishing (February 1, 2011).
- Piper, John. The Supremacy of God in Preaching. Grand Rapids: Baker Books, 1990.
- Rinker, Rosalind, Prayer: Conversing with God, Zondervan. 2012.

- Robinson, Gordon. The Seat of Satan: Ancient Pergamum://www1.cbn.com/700club/seat Satan Ancient-pergamum. (Accessed December/10/2015).
- Robinson, Haddon. Biblical Preaching: The Development and Delivery of Expository Messages Grand Rapids: Baker Books, Michigan, March 18 2014.
- Sheets, Dutch. Intercessory Prayer: Regal Publishing co. (2002).
- Silvoso, Edward. None Should Perish, Ventura, California: Regal Books, 1994.
- Smith, Eddie and Hennen, Michael L., Strategic Prayer: Applying the Power of Targeted Prayer, Bethany House. Pub. 2005.
- Sparks Austin, Theodore. The Anointing of the Holy Spirit: Austin-Sparks.Net. 2012.
- Spurgeon, Charles H., and Inc NetLibrary Intercessory prayer. Boulder, Colo: Mount Zion. 1990.
- Ssegawa, Joseph K., and Kasule, Daniel. Prayer: a transformative teaching and learning Technique in project management: econbiz.de/ BAHADIR, Elif Published: 2015 (Accessed, Nov. 21, 2015).
- Stott, John R. Baptism and Fullness: The Work of the Holy Spirit Today: Publisher: InterVarsityPress. Date: December 2006.
- Stronstad, Roger. The Charismatic Theology of St. Luke. Peabody, Massachusetts:Hendrickson Publishers, 1984.
- Swindoll, Charles R. and Roy B. Zuck, editors. Understanding Christian Theology: Publisher: Thomas Nelson; First Edition, First Printing edition (September 25, 2003).
- Taylor Brown, Barbara. The Preaching Life: (Dan Josselyn Memorial Publication) Publisher: Cowley Publications; Eighth Printing edition (January 28, 1993).
- Teykl, Terry, How to Pray after You've Kicked the Dog, Prayer Point Press. Pub. 2003.
- Thabiti Anyabwile, Alistair Begg, Don Carson, Ligon Duncan, Sinclair Ferguson, Robert Godfrey, Steven J. Lawson, Albert Mohler, R.C. Sproul, and Derek Thomas: Holy, Holy, Holy: Proclaiming the Perfections of God: Publisher: Reformation Trust Publishing. Date: Jan. 2010.
- Tenney, Merrill. The Gospel of John: The Expositors Bible Commentary: Frank Gaebelein (ed.), Grand Rapids: Zondervan Press, 1981.
- Thomas, Lee E. Praying Effectively for the Lost, John the Baptist Printing Ministry. Pub. 2003.

- Thrasher, Bill, *A Journey to Victorious Praying: Finding Discipline and Delight in Your Prayer* Life Moody Press. May 1, 2003 p.19.
- Torrey, Reuben A. *How To Pray*, Publisher: Cru Guru (August 27, 2008).
- Towns, Elmer, *How To Pray When You Don't Know What To Say*, Publisher: Bethany House Pub. (March 15, 2006) p.16.
- Towns, Elmer, *Praying the Psalms*, Destiny Image Publications. 2003.
- Tozer, A. W., *The Pursuit of God*, Wingspread Publishers. 2002.
- Trask, Thomas E. and Womack, David A., *Back to the Altar*, Gospel Publishing House. 2008.
- Valdesolo, Piercarlo. *Scientists Find One Source of Prayer's Power*: Publisher: Scientific American, a division of Nature America, Inc. Date: Dec 24, 2013  
<http://www.scientificamerican.com/article/scientists-find-one-source-of-prayers-power/>. (Accessed 25-Sep-2015).
- Vander Griend, Alvin, *Love To Pray: A 40-Day Devotional for Deepening Your Prayer Life*, Harvest Prayer Ministries Verbragge, Verlyn, editor. *THE NIV THEOLOGICAL DICTIONARY OF NEW TESTAMENT WORDS*. Grand Rapids: Zondervan Publishing House, 2000.
- Van Doren, Michael. *What is Anointed Preaching? Some Areas of Concern*: Society for Pentecostal Studies, Flower Pentecostal Heritage Center. Springfield, MO.  
<https://ifphc.org/1991>.
- Walsh, Joan. *Prayer Is a Gentle Way of Being with God*, Harold Shaw Publishers. 2008.
- Walter, Mark. *Encyclopedia of Prayer and Praise*, (2004).
- Waltke, Bruce. *Hermeneutics and the Spiritual Life: Exegesis and the Spiritual Life*. Crux. Pub. September 1994, P. 28-35.
- Wright, N. T. *The Lord and His Prayer*, Forward Movement Publications. 1996.
- Yancey, Philip. *Prayer: Does It Make Any Difference?* Zondervan. Pub. 2005.

## Appendix A

## Expressions

<u>Terms</u>	<u>Denotations</u>
Pastor	Ordained spiritual leader of a Christian congregation
Elder	Ordained Minister
Prophet	Proclaimer of the will of God
Preacher	Minister or servant of Jesus Christ
Evangelist	Someone who proclaims good news of the gospel
Missionary	Person sent on a religious mission, in a foreign country
Intercessor	Intervening on behalf of another, through Prayer
<i>Paraclesis</i>	Greek: ( <i>Paraklesis</i> ); Meaning: Service to another Saint
MZCC	Mount Zion Christian Church

## Appendix B

## Biblical Terminology for the Spiritual World

Term	Greek Name	Occurrence
Satan	Satanas	(Rom. 16:20, 1 Cor. 5:5, II Cor.2:11)
Devil	Diablos	(Eph. 4:27, I Tim. 3:6-7, II Tim. 2:26)
Evil One	Poneros	(Eph. 6:16; II Thess. 3:3)
Spirit	<i>pneuma</i>	(Eph. 2:2; John 16:13, Phil. 1:19)
Adversary/enemy	<i>antikeimenos</i>	(I Pet. 5:8; I Tim. 5:14, I Tim. 5:14)
Tempter	<i>peirazon</i>	(Matt. 4:3; I Thess. 3:5)
Dominions	<i>kyriotetes</i>	(Eph. 1:21; Col 1:16)

## Appendix C

### PowerPoint Presentation

Knowing what the enemy of the gospel is doing to hinder the reception of the message can prove strategic.

Slide 2 Exploring Intercessory Prayer as it relates to Spiritual Warfare Preaching at Church,  
(MZCC)

Jesus understood that he was in a war against Satan. The church is in the in between period--the already and the not yet. The modern day preacher exists in a nation whereby data and metaphors arrive through specialized communicators such as radio, television, broadcasting and mass media. People who have gathered at their TV's or tuning in to their favorite radio stations assume they will be entertained, motivated to action, or wholly informed and educated. "Too often we find ourselves in a dizzying whirlwind of activities, responsibility and ministries to others."

### Slide 3 Statement of the Problem

Then comes Sunday morning Worship, when Pastors will enter the pulpits and preach God's Holy Word to this mass media inundated congregation they face extreme difficulties. Kay Arthur writes that, "A healthy, strong, and vital relationship is based on communication; speaking, listening, and understanding. This is why when the pressures of leadership over the affairs of the early church became too much, these leaders knew they had to take immediate steps to change their situation. And that's just what they did, taking action that gave rise to the very first church deacons."



#### Slide 4 Statements of the Limitations

Whatever the preacher prepares a sermon; they should intentionally and decisively attain to some purpose. In other words, everything should have its objective, and you ought to know what that objective truly is, and not just to preach because it's Sunday morning, and one needs to do their duty or just fulfill their agreement is not acceptable for the preaching pastor. Kay Arthur writes, "strictly speaking, the principal biblical words translated "preaching" do not correspond exactly to that activity to which we affix the label. They are somewhat narrower in scope. These words, *kerusso* and *evangelizo*, are used in the New Testament to describe "heralding" and "announcing the gospel" they refer to evangelistic activity"

#### Slide 5 Theoretical Basis

Importance is placed on using established hermeneutical philosophies to comprehend the Scriptures and Importance is placed upon message model to arrange and preach the sermon. Jay Adams writes, "Pastor Has God used your mediocre preaching to bring people to faith in Christ and to build up the saints, in spite of its significant weaknesses? The Word of the living God is not boring. It is only poor preachers who make it seem so. The issue is not God's power to bless, but your power to harm."

#### Slide 6 Statement of Methodology

In the thoughts of many contemporary pastors, evangelist, teachers and preachers, abilities and skill are what make delivering the gospel to a people effective. Albert Martin says, "I presuppose that the Holy Spirit is a person. When dealing with any aspect of the ministry of the Holy, Spirit whether His gifts or functions we must always remember these are the



operations, gifts and functions of a person.”<sup>14</sup> Candid thinking, an honest ability to speak, a vibrant character makes a great minister.

Slide 7 Theological Reflections on Intercessory Prayer

Evangelist Willie Lewis Jr.

“I have found out early in my walk with God that Intercessory prayer is the lifeblood of my Ministry. After I accepted Jesus as my Lord and Savior I met an old polish mother who had a prayer ministry of Intercession. I would meet with her and others on Saturday nights praying for the Pastor and that soul’s would be saved healed and delivered. Now this was the birth of my prayer life, as I began to preach I always spend time before God in prayer for his glory to be revealed in the service. I would pray for others, interceding for the needs of the people.”

Slide 8 Theological Reflections on Intercessory Prayer:

Pastor Perry Tankard Sr.

“I am a dedicated intercessor committed to the task of Intercession. When there is a matter that needs to be addressed in the Spirit, I have dedicated and consecrated myself to pray. I am Reliable. When a person calls or a situation comes up, I have learned to stop what I am doing and pray at that precise moment. Many times I have individuals to call for a serious situation and I have to pause to pray about it immediately. A Pastor Friend called recently with urgent foreclosure legal matter. I gave him some advice to pursue and immediately prayed for God to intervene. When God gives me an Assignment, I have learned to Pray until I pray through. This means until I see the Results manifested.”

Slide 9 Origin of Preaching

Preaching originates in the sovereign movement of God's spirit, the Paraclete.

Preaching, properly understood, can never emerge without inspiration from the Holy Spirit of God. Indeed, the evangelist must become fully aware of their dependence on the Spirit's guidance when, in the course of pulpit preaching, the evangelist is required to prepare an entire service including prayers and sermon for a congregation whom they have never met. After delivering the sermon and the congregation has been touched by the Word, the evangelist should be humbled to know that God's Spirit worked to guide them during the preceding week of preparation.

#### Slide 10 The Importance of Preaching

Preaching the gospel has a solid, biblically entrenched, theological description of what precisely is taking place in the speaking occurrence. For instance Walter Elwell, *Evangelical Dictionary of Theology*, describes preaching in this particular manner; "In the New Testament a preacher is an individual who obtained the inner call from the Holy Spirit and the external call from the church and has been duly set apart to proclaim the gospel."

#### Slide 11 Apostle Paul's Theology of Preaching

Apostle Paul's theology of speaking God's Word is considerable greater. He's vivid transformation from being a persecutor of God's people, into a preacher of the Word of Life provided Paul with the love and the understanding to recognize how eternally important the preaching event really is. Apostle Paul was chosen on the Damascus road; where Jesus placed him in the office of evangelization and preaching. He recounts Christ's Words to him in scripture.

(Acts 26:17-18) “Delivering thee from the people, and from the Gentiles, unto whom now I send thee, to open their eyes, and to turn them from darkness to light, and from the power of Satan unto God, that they may receive forgiveness of sins, and inheritance among them which are sanctified by faith that is in me.”

#### Slide 12 God’s Command to Preach

Preaching gets its call and authority from Biblical Text; now, lacking the revelation of the Word from God, the preacher has no power. This God ordained authority provides impact to the urgings of the preacher. Every pastor, evangelist, teacher and preacher yields his or her spiritual authority when they decline to preach the gospel of Jesus Christ.

1. Apostle Paul reinforced Timothy's charge as he reminded him in,
2. (II Tim. 4:2-5) ”preach the word; be instant in season, out of season; reprove, rebuke, exhort with all longsuffering and doctrine. For the time will come when they will not endure sound doctrine.

#### Slide 13 Intercessory Prayer

Is it possible for the Church to stop Satan from stealing away the proclaimed gospel of Christ that seeks an abode in the hearts Christian’s? Apostle Paul prayed for the citizens of Ephesus asking God to aid them in taking the necessary steps towards victory over their enemy. Paul prayed that the Ephesians would be open to the preaching of God’s Word. (Eph. 1:17-19) “That the God of our Lord Jesus Christ, the Father of glory, may give unto you the spirit of wisdom and revelation in the knowledge of him: The eyes of your understanding being enlightened; that ye may know what is the hope of his calling, and what the riches of the glory of his inheritance in the saints, And what is the exceeding greatness of his power to usward who believe, according to the working of his mighty power,”

#### Slide 14 Intercessory Prayer Cont.

Nevertheless, it is this misinterpretation of the conquest of the devil but not the annihilation of the devil that appears to puzzle individuals. Reuben Archer Torrey in his book, "How to Pray" writes that, "First of all, because there is a devil, he is cunning, he is mighty, he never rest, he is ever plotting the downfall of the child of god; and if the child of god relaxes in prayer, the devil will succeed in ensnaring him"<sup>161</sup> A different comparison associates the devil with a politician, who has been beaten during the elections however, he continues to hold that office while waiting for the transference of command at a certain time.

#### Slide 15 Intercessory Prayer Cont.

Accepting the book of Daniel as an example, church pastor and teachers are starting to accept as true that evil angelic spirits have been consigned to countries or provinces of the world and that these evil beings is in conflict with and obstruct the assignment of the church. (Daniel 10:18-20) "Then there came again and touched me one like the appearance of a man, and he strengthened me, And said, O man greatly beloved, fear not: peace be unto thee, be strong, yea, be strong. And when he had spoken unto me, I was strengthened, and said; Let my lord speak; for thou hast strengthened me. Then said he, Knowest thou wherefore I come unto thee? And now will I return to fight with the prince of Persia: and when I am gone forth, lo, the prince of Grecia shall come."

#### Slide 16 Character of the Holy Spirit in Preaching

The tests and trials to preaching brought by a reconsideration of Christian worldview pushes the minister to their knees and to the Holy Bible for comfort and support. There they can discover an abundance of wisdom and God given power and the ability to preach His Word

with confidence. However, the contemporary church has been relaxed in gripping and holding on to the possessions of God's Kingdom, particularly when it includes the ministry of the Holy Ghost.

Gordon Fee writes in his book, "God's Empowering Presence." He believes that "we are actually quenching the Spirit" as he thought the modern day church, both Mainline and Pentecostal stopped praying because of this present day culture ministers has neglected the manifestation of Holy Ghost's presence and work in the church.

#### Slide 17 Jesus' Anointing at his Baptism

Previous to Jesus's entering His call to ministry, as the Lord is baptized in the Jordan river the Holy Ghost comes upon Him; (Luke 3: 21-22) "Now when all the people were baptized, it came to pass, that Jesus also being baptized, and praying, the heaven was opened. And the Holy Ghost descended in a bodily shape like a dove upon him, and a voice came from heaven, which said, Thou art my beloved Son; in thee I am well pleased." chronicles of the Bible says that Christ was in prayer in the course of this experience, the Spirit of God falls on Him, and the voice of the Jehovah is overheard offering His support and blessing.

#### Slide 18 The Anointing in Jesus

As one studies the Lord's earthly ministry it becomes easy to grasp how He persistently trusted in the Holy Spirit. At the commencement of his ministry as detailed in the bible see, Luke 4, Jesus reads from (Isaiah. 61:1-2), "The Spirit of the Lord is on me because he has anointed me to preach." The Holy Ghost is endowing and aiding Jesus to minister the good news of the gospel. The anointing of the Spirit of God is nurtured and preserved through prayer and submission to the God's will.

### Slide 19 Christ Affirmation of the Spirit to the Disciples

During Christ's departure speech established in the gospel; see, (John 16:7), “Nevertheless I tell you the truth; it is expedient for you that I go away: for if I go not away, the Comforter will not come unto you; but if I depart, I will send him unto you.”<sup>199</sup> Jesus assures the disciples another comforter, (*Paraclete*) to walk with them always. The Holy Ghost will exemplify God to the followers of Christ the same as He did throughout His earthly ministry.

### Slide 20 The Pentecost Experience Endows the Disciples

The account in the gospel of Luke about the baptism of Christ at the start of his ministry has a parallel with the Holy Ghost being poured out on the disciples during Pentecost. Christ was baptized in the Holy Ghost previously to his ministry starting; now the disciples are seen being baptized in the Holy Ghost preceding their evangelistic work. Stronstad writes “Luke parallels the Spirit baptism of the disciples with the inaugural anointing of Jesus by the Holy Spirit.”

### Slide 21 The Character of Intercessory Prayer in Preaching Gospel

With respect to the dynamics of preaching from both the perspective of the kingdom of darkness and the kingdom of God, ministers must distinguish the necessity to pray more earnestly than ever. Many religious authors set high criteria for prayer nevertheless they fail to expound on why prayer is so necessary. A Christian worldview that identifies the conflict for the hearts and minds of individuals and the spiritual Plato of truth, provides prayer with a principal role in church ministry and explicitly the office of preaching.

### Slide 22 The Basis for the Atmosphere in Christ life of Intercession

Originating at His baptism, the anointing of the Holy Spirit fell upon Jesus and endowed the Lord with power and authority in order for Him to be able to complete His earthly mission; which would not be have been possible without the Holy Spirit. (Lk 5:14-15) says, “And he withdrew himself into the wilderness, and prayed.” The Lord’s personal prayer life was His access to His Father and was described by mutually, quality and quantity.

#### Slide 23 Christ gave the Pattern for the Principles of Intercessory Prayer

Additionally Jesus Christ gave every believer the format for the principles of intercessory prayer in, (Matt. 6: 9-23) “After this manner therefore pray ye: 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 debts, as we forgive our debtors. And lead us not into temptation, but deliver us from evil: For thine is the kingdom, and the power, and the glory, forever. Amen.”

#### Slide 24 The Significance of Intercessory Prayer and Studying God’s Word

The Importance of intercessory prayer and studying God’s Word in the early Church can be seen by the one who reads in (Acts 6:2-4), “Then the twelve called the multitude of the disciples unto them, and said, it is not reason that we should leave the word of God, and serve table. Wherefore, brethren, look ye out among you seven men of honest report, full of the Holy Ghost and wisdom, which we may appoint over this business. But we will give ourselves continually to prayer, and to the ministry of the word.” Once the early Church Apostles started to see an increase after the “Day of Pentecost” occurrence, a strain grows amongst the office of the Apostles and the hands-on work of food circulation to the widows.

#### Slide 25 Paul Associates Intercessory Prayer with Spiritual Warfare Preaching

Apostle Paul associates intercessory prayer together, which offer occasions to speak at synagogues and home churches and the Holy Spirit endowing him with the confidence to preach the gospel of Christ, (Colossians 4:3-4). “Withal praying also for us, that God would open unto us a door of utterance, to speak the mystery of Christ, for which I am also in bonds: That I may make it manifest, as I ought to speak.” Furthermore, Apostle Paul requests intercessory prayer for others to be engrafted into this grace, as a consequence of his ministry, and for safeguard during his time of evangelization. David Butts wrote in the introduction of, “The Devil Goes to Church: Prayer as Spiritual Warfare” that, “Satan’s desire is to keep us away from God. He doesn’t care how he does it. God’s intention, on the other hand, is to use spiritual warfare to draw us into deeper communion with Himself. Satan’s device is to isolate us and wear us out obsessing about what he has done and what he will do next.”

#### Slide 26 Prophetess Nora L. Fozard, Reflection on Intercessory Prayer

“Prayer play a vital role in the preacher's life, see (I Thess 5:17) admonish us to “Pray without ceasing.” In order for the preacher to effective in his preaching, he must live a life of prayer; there are masses of souls God has called us to reach, that can only be done by prayer, and being a student of the Word of God. The preacher must always stay armed and ready to do the work of the ministry, that God has placed them in. he must stay armed at all times. See (Eph. 6: 10-17)

#### Slide 27 Conclusion

The relationship concerning intercessory prayer and spiritual warfare preaching is indisputable. Contemporary ministers will realize this bond in the verses of scripture and in Spirit led Churches everywhere. The inception of an Intercessory prayer program signifies the



prospective health of the church as very good and the future of the gospel commendable. Once intercessory prayer and spiritual warfare preaching has been joined together, they grow into a dominant means of effective, Spirit endowed evangelism. The Spirit of God leads the body of Christ into what Apostle Paul termed, “praying in the Spirit.” As the body of Christ submits to the unction of the Holy Spirit, spiritual warfare preaching will be able to go forth and the kingdom of God will experience even more spiritual victories, and continue

## Appendix D

## IRB Approval Document

**LIBERTY UNIVERSITY**  
INSTITUTIONAL REVIEW BOARD

September 16, 2015

Vernon L. Langley

IRB Approval 2246.091615: Exploring Intercessory Prayer as It Relates to Spiritual Warfare  
Preaching at Mount Zion Christian Church

Dear Vernon,

We are pleased to inform you that your study has been approved by the Liberty IRB. This approval is extended to you for one year from the date provided above with your protocol number. If data collection proceeds past one year, or if you make changes in the methodology as it pertains to human subjects, you must submit an appropriate update form to the IRB. The forms for these cases were attached to your approval email.

Thank you for your cooperation with the IRB, and we wish you well with your research project.

Sincerely,

G. Michele Baker, MA, CIP

Administrative Chair of Institutional Research

The Graduate School

Liberty University / Training Champions for Christ since 1971