

1: Sermons From Daniel - The Most High Rules In Kingdom Of Men ()

Description. There are two forces in the world today willing to rule the hearts of people. There is the Holy Spirit, which bestows on God's children the spirit of life, a spirit of justice, a spirit of truth, a spirit of holiness, etc.

In this chapter we have the history of that illustrious miracle which Christ wrought a little before his death--the raising of Lazarus to life, which is recorded only by this evangelist; for the other three confine themselves to what Christ did in Galilee, where he resided most, and scarcely ever carried their history into Jerusalem till the passion-week: Some suggest that, when the other evangelists wrote, Lazarus was alive, and it would not well agree either with his safety or with his humility to have it recorded till now, when it is supposed he was dead. The tidings sent to our Lord Jesus of the sickness of Lazarus, and his entertainment of those tidings, ver. The miracle wrought in the raising of Lazarus from the dead, ver. The effect wrought by this miracle upon others, ver. If any man walk in the day, he stumbleth not, because he seeth the light of this world. We have in these verses, I. A particular account of the parties principally concerned in this story, v. They lived at Bethany, a village nor far from Jerusalem, where Christ usually lodged when he came up to the feasts. It is here called the town of Mary and Martha, that is, the town where they dwelt, as Bethsaida is called the city of Andrew and Peter, ch. For I see no reason to think, as some do, that Martha and Mary were owners of the town, and the rest were their tenants. Here was a brother named Lazarus; his Hebrew name probably was Eleazar, which being contracted, and a Greek termination put to it, is made Lazarus. Perhaps in prospect of this history our Saviour made use of the name of Lazarus in that parable wherein he designed to set forth the blessedness of the righteous in the bosom of Abraham immediately after death, Luke xvi. Here were two sisters, Martha and Mary, who seem to have been the housekeepers, and to have managed the affairs of the family, while perhaps Lazarus lived a retired life, and gave himself to study and contemplation. Here was a decent, happy, well-ordered family, and a family that Christ was very much conversant with, where yet there was neither husband nor wife for aught that appears, but the house kept by a brother, and his sisters dwelling together in unity. One of the sisters is particularly described to be that Mary which anointed the Lord with ointment, v. Some think she was that woman that we read of, Luke vii. I rather think it refers to that anointing of Christ which this evangelist relates ch. Extraordinary acts of piety and devotion, that come from an honest principle of love to Christ, will not only find acceptance with him, but gain reputation in the church, Matt. This was she whose brother Lazarus was sick; and the sickness of those we love is our affliction. The more friends we have the more frequently we are thus afflicted by sympathy; and the dearer they are the more grievous it is. The multiplying of our comforts is but the multiplying of our cares and crosses. The tidings that were sent to our Lord Jesus of the sickness of Lazarus, v. His sisters knew where Jesus was, a great way off beyond Jordan, and they sent a special messenger to him, to acquaint him with the affliction of their family, in which they manifest, 1. The affection and concern they had for their brother. Though, it is likely, his estate would come to them after his death, yet they earnestly desired his life, as they ought to do. They showed their love to him now that he was sick, for a brother is born for adversity, and so is a sister too. We must weep with our friends when they weep, as well as rejoice with them when they rejoice. The regard they had to the Lord Jesus, whom they were willing to make acquainted with all their concerns, and, like Jephthah, to utter all their words before him. Though God knows all our wants, and griefs, and cares, he will know them from us, and is honoured by our laying them before him. The message they sent was very short, not petitioning, much less prescribing or pressing, but barely relating the case with the tender insinuation of a powerful plea, Lord, behold, he whom thou lovest is sick. They do not say, He whom we love, but he whom thou lovest. Our greatest encouragements in prayer are fetched from God himself and from his grace. They do not say, Lord, behold, he who loveth thee, but he whom thou lovest; for herein is love, not that we loved God, but that he loved us. Our love to him is not worth speaking of, but his to us can never be enough spoken of. There are some of the friends and followers of the Lord Jesus for whom he has a special kindness above others. Among the twelve

there was one whom Jesus loved. It is no new thing for those whom Christ loves to be sick: It is a great comfort to us, when we are sick, to have those about us that will pray for us. We have great encouragement in our prayers for those who are sick, if we have ground to hope that they are such as Christ loves; and we have reason to love and pray for those whom we have reason to think Christ loves and cares for. An account how Christ entertained the tidings brought him of the illness of his friend. He prognosticated the event and issue of the sickness, and probably sent it as a message to the sisters of Lazarus by the express, to support them while he delayed to come to them. Two things he prognosticates: This sickness is not unto death. It was mortal, proved fatal, and no doubt but Lazarus was truly dead for four days. Had it been sent on that errand, his rising from the dead would have defeated it. He died, and yet it might be said he did not die, for *factum non dicitur quod non perseverat*--That is not said to be done which is not done for a perpetuity. Death is an everlasting farewell to this world; it is the way whence we shall not return; and in this sense it was not unto death. The grave was his long home, his house of eternity. Thus Christ said of the maid whom he proposed to restore to life, She is not dead. The sickness of good people, how threatening soever, is nor unto death, for it is not unto eternal death. The afflictions of the saints are designed for the glory of God, that he may have opportunity of showing them favour; for the sweetest mercies, and the most effecting, are those which are occasioned by trouble. Let this reconcile us to the darkest dispensations of Providence, they are all for the glory of God, this sickness, this loss, or this disappointment, is so; and, if God be glorified, we ought to be satisfied, Lev. It was for the glory of God, for it was that the Son of God might be glorified thereby, as it gave him occasion to work that glorious miracle, the raising of him from the dead. As, before, the man was born blind that Christ might have the honour of curing him. Let this comfort those whom Christ loves under all their grievances that the design of them all is that the Son of God may be glorified thereby, his wisdom, power, and goodness, glorified in supporting and relieving them; see 2 Cor. He deferred visiting his patient, v. They had pleaded, Lord, it is he whom thou lovest, and the plea is allowed v. Jesus loved Martha, and her sister, and Lazarus. Thus the claims of faith are ratified in the court of heaven. Now one would think it should follow, When he heard therefore that he was sick he made all the haste that he could to him; if he loved them, now was a time to show it by hastening to them, for he knew they impatiently expected him. But he took the contrary way to show his love: He loved them, that is, had a great opinion of Martha and Mary, of their wisdom and grace, of their faith and patience, above others of his disciples, and therefore he deferred coming to them, that he might try them, that their trial might at last be found to praise and honour. He loved them, that is, he designed to do something great and extraordinary for them, to work such a miracle for their relief as he had not wrought for any of his friends; and therefore he delayed coming to them, that Lazarus might be dead and buried before he came. If Christ had come presently, and cured the sickness of Lazarus, he had done no more than he did for many; if he had raised him to life when newly dead, no more than he had done for some: Note, God hath gracious intentions even in seeming delays, Isa. When the work of deliverance, temporal or spiritual, public or personal, stands at a stay, it does but stay the time, and every thing is beautiful in its season. The discourse he had with his disciples when he was about to visit his friends at Bethany, v. The conference is so very free and familiar as to make out what Christ saith, I have called you friends. His own danger in going into Judea, v. Here is the notice which Christ gave his disciples of his purpose to go into Judea towards Jerusalem. His disciples were the men of his counsel, and to them he saith v. Now this may be considered, [1. When he knew they were brought to the last extremity, when the brother and sisters had given and taken a final farewell, "Now," saith he, "let us go to Judea. To go to Judea, which was so lately made too hot for them, was a saying that proved them. Note, Christ never brings his people into any peril but he accompanies them in it, and is with them even when they walk through the valley of the shadow of death. Their objection against this journey v. Master, the Jews of late sought to stone thee, and goest thou thither again? He had put up with the affront, it was over and gone, and forgotten, but his disciples could not forget it; of late, nyn--now, as if it were this very day, they sought to stone thee. Though it was at least two months ago, the remembrance of the fright was fresh in their minds. Goest thou thither again, where thou hast been so ill used? Yet, while the disciples show a concern for

his safety, they discover at the same time, First, A distrust of his power; as if he could not secure both himself and them now in Judea as well as he had done formerly. Is his arm shortened? Secondly, A secret fear of suffering themselves; for they count upon this if he suffer. When our own private interests happen to run in the same channel with those of the public, we are apt to think ourselves zealous for the Lord of hosts, when really we are only zealous for our own wealth, credit, ease, and safety, and seek our own things, under colour of seeking the things of Christ; we have therefore need to distinguish upon our principles. Are there not twelve hours in the day? The Jews divided every day into twelve hours, and made their hours longer or shorter according as the days were, so that an hour with them was the twelfth part of the time between sun and sun; so some. Or, lying much more south than we, their days were nearer twelve hours long than ours. The divine Providence has given us day-light to work by, and lengthens it out to a competent time; and, reckoning the year round, every country has just as much daylight as night, and so much more as the twilights amount to. This Christ applies to his case, and shows why he must go to Judea, because he had a clear call to go. For the opening of this, [1. As he that walks in the day stumbles not, but goes on steadily and cheerfully in his way, because he sees the light of this world, and by it sees his way before him; so a good man, without any collateral security or sinister aims, relies upon the word of God as his rule, and regards the glory of God as his end, because he sees those two great lights, and keeps his eye upon them; thus he is furnished with a faithful guide in all his doubts, and a powerful guard in all his dangers, Gal. Christ, wherever he went, walked in the day, and so shall we, if we follow his steps. If a man walk in the night, he stumbles; that is, If a man walk in the way of his heart, and the sight of his eyes, and according to the course of this world,--if he consult his own carnal reasonings more than the will and glory of God,--he falls into temptations and snares, is liable to great uneasiness and frightful apprehensions, trembles at the shaking of a leaf, and flees when none pursues; while an upright man laughs at the shaking of the spear, and stands undaunted when ten thousand invade. He has not a good principle within; he is not sincere; his eye is evil. Thus Christ not only justifies his purpose of going into Judea, but encourages his disciples to go along with him, and fear no evil. The death of Lazarus is here discoursed of between Christ and his disciples, v. The notice Christ gave his disciples of death of Lazarus, and an intimation that his business into Judea was to look after him, v. Our friend Lazarus sleepeth.

2: Commanding Spirits That Rule the Hearts of Men Study ()

There are two forces today wanting to rule the hearts of men. There is the Holy Spirit, which bestows on God's children truth, holiness, justice, and peace.

In short, the Holy Spirit has a personality. The Spirit reflects the will and the thoughts of the Father, and brings them to us in many ways, most central of which is the Holy Scriptures. Thus, the proper question is not "What is the Holy Spirit? Thus, the Spirit can be depicted in non-personal ways, such as wind and fire, and indeed Scripture itself does so. More importantly, it matters little how you ask the question and much more that you ask, for so much hinges on the asking. God already knows what you meant. As God, the Holy Spirit can act in whatever manner the Spirit wants to act. The Divine Wind is free not to always be seriously focused on those purposes; the Inspirer can have fun while at work. Thus, to say it again, amidst all the haze and disguise: The Holy Spirit is a Person. The Holy Spirit is God. In different ways, with different potency, with different effect, at different times, but most definitely here and at work. As God, the Holy Spirit is cause, and that cause has effect. Yet, there are some who reduce the vibrant Unseen Spirit of God to: Those people, fine folks as they may be, are describing a different spirit than the Holy Spirit known by the Christian faith. The Holy Wind works in ways that seem like each of these ways and more, yet against all of them at times. The Spirit is at work leading each and all of us toward Christ, whether from inside or from outside. Grieving the Spirit We can cause the Holy Spirit grief. The main way to do that is malice, which shows itself through bitterness, rage, anger, clamor making lots of noise and disruption, and slander. In malice, one acts with the purpose of doing harm. Paul follows this description by what makes for a happy Holy Spirit: But not quite as Christians would envision. The OT does not use Heb. The Holy Spirit is God at work, not a go-between. The Spirit sustains life Psalm In the main OT Jewish way of looking at it, the Divine Breath was a life force or energy of God, the operational side of what a Christian would term "the Father", rather than a Person in the Trinitarian sense. Isaiah and Ezekiel give hints toward envisioning the person-ness of the Spirit, but it is not until the writings between the testaments that this vision takes on a clearer shape, and not until Christ that it is given its full dimension.

3: Acts 1 - A Study Guide by Mark A. Copeland

Commanding Spirits That Rule the Hearts of Men Study Guide by Lester Sumrall. 16 different spirits that the Holy Spirit gives to those who seek Gods best.

Certainly we live in a consumer-oriented, materialistic, hedonistic society bent on pleasing self. In comparison to some portions of the world, most of us are accustomed to very high levels of luxury by way of our comforts, pleasures, and security. With this has come the prominent idea that happiness comes in accomplishments, in recognition, in material possessions, comfort, and the like. We have come to believe the mistaken and Satan promoted notion that if we just acquire certain things, then we can be truly happy and even secure. As a result, people develop their own agendas by which they seek to climb the mountain of success or happiness. Of course, the chosen agendas are very much the product of the mindset of a Wall Street, Madison Avenue controlled society. As Christians, we may have rejected some or even a lot of these notions. Yet, the heart is deceitful and desperately wicked, and because we are all so easily influenced by the world around us, our hearts need guarding. Scripture clearly teaches us that the real issues of life are spiritual and are really matters of the heart, the inner man. As these numbers suggest, the heart is a prominent concept and one of the most commonly used words of the Bible. Most of these occurrences are used metaphorically of the inner man. When used metaphorically depending on the context heart refers to either the mind, the emotions, the will, to the sinful nature, inclusively to the total inner man, or simply to the person as a whole and is often translated as such. As a simple illustration of how various translations handle the word heart, compare the translation of the KJV in Exodus 9: Like the human heart, it is central and vital to our existence. It is here we find the greatest concentration of uses in this one section of the Bible. The Purpose and Goal Enlightenment: A second goal is to help us see afresh how important our inner world really is in terms of our ideas about God, ourselves, and others, and in terms of our motives, goals, and aspirations. Another goal is encouragement. We all need to be encouraged to seek God Himself and His resources as we struggle with the various pulls of our sinful natures in the ups and downs of life. These passages teach us that the Lord looks at and searches the heart, the inner person. Why is the heart so important? Because the issues of life—our actions, works, pursuits, etc. What we do in word and deed is first of all a product of what we are on the inside. In His Sermon on the Mount, the Lord Jesus spoke strongly against the mere external, performance-oriented hypocrisy of the religious Pharisees. He did this by the following statements: He was calling their attention to the moral precepts they had been taught by their religious leaders for years, precepts which had their source in the Old Testament Scriptures. This and only this is authentic Christianity. Biblical Christianity centers in an inward, intimate walk with God by faith. Anything else is nothing more than religious hypocrisy. For instance, Jesus teaches us that adultery and murder begin in the heart. You may not have literally committed adultery, but if you look at a woman or a man with that in view, you have already committed adultery. Our walk with God is always a matter of the heart. However, as one of the consequences of the fall, people look on the outward appearance. God, however, is always concerned with the heart, with the reality and condition of what is on the inside. Because if the inside of the cup is clean, so will be the outside. Open Heart Surgery Since the heart is so important to what we think, say, and do, we each need to regularly do open heart surgery with the scalpel of the Word under the guiding hand of the great physician, the Lord Jesus. We accomplish this through the teaching, guiding, convicting ministry of the Holy Spirit. Like a sharp two-edged sword, the Word divides the inner man asunder to reveal the true condition and needs of our hearts Heb. Most people today want to be successful according to their own idea of success. However, as you listen to the success propaganda of today, again and again the focus of attention is on one of two things. First, the vast majority of thinking, writing, and talk focuses on the outer self—on how smart I can appear, what kind of impression I make, how much applause I register on the applause meter, how much I make, how much I own, how fast I climb the ladder of success in my company, and on the list goes. Very little that you read places any emphasis on the inner man,

on the heart, the wellspring of our thoughts, motives, ambitions, values, and decisions. And second, when what you read or hear does place an emphasis on the heart, it generally does so in a completely self-centered way, even in a lot of Christian literature. Against the present anthropocentric man-centered kind of spirituality so common today is the biblical theocentric God-centered spirituality which sees the glory of God and the advancement of the kingdom of God as the priority pursuit and reason for life. But we, with richness all around us, are afraid, because the desert is in our hearts. In our society today, the humanist ideal of happiness or interior well-being was incorporated into Christian faith without any drastic modification so that religion was given a decidedly anthropocentric orientation. It is generally acknowledged that much popular religion both conservative and liberal is narcissistic egocentric, focusing on inner feelings and on purely personal hopes and goals. God is deemed necessary to help his people attain the desires of their hearts or to find perfect happiness. Some even make the object of religion sound like capitalist consumerism—acquiring the goods of this life. But is prosperity an inevitable concomitant of true faith? So, when it comes to describing man and his needs, heart is one of the most commonly used terms of the Bible and, again, most of these occurrences are used metaphorically of the inner man, either of the mind, the emotions, the will, the sinful nature, or inclusively of the total inner person. Is it any wonder then, that Solomon challenges us: Above all else, guard your heart, for it is the wellspring of life. It is there that character is formed. It alone holds the secrets of true success. Its treasures are priceless—but they can be stolen. How well am I guarding keeping my heart? Is the condition of my heart my greatest concern? It should be because it is so determinative of every aspect of life. It ultimately determines our love for God and for others. It determines who we are and what we do.

Needs of the Heart
The Heart Needs Guarding
The heart needs guarding because of its natural bent as a part of our fallenness. And this is true even of those who have been regenerated by the Spirit of God through faith in Jesus Christ. While believers possess the new nature and the capacity to know God and discern spiritual things, and while they have received the enlightening and empowering ministry of the Holy Spirit, they still possess the old nature or the wretched capacity for evil and selfish pursuits by which they can independently strive to handle life on their own apart from God. To use biblical analogies or illustrations, we can be: To use the words of Isaiah, we can become filled with influences from the east, i. Obviously, then, as Proverbs Here are seven reasons the heart needs guarding: We are inherently ignorant of His mind and His ways. We desperately need the wisdom and direction of the Lord to know His ways and to know our own heart and its wicked ways. We want to live independently to control and direct our own affairs. We want to be in charge of our own destinies. Oh yes, some of us want to trust God with getting us into heaven, but we would too often prefer to direct our own affairs down here on earth partly because we are so committed to our own desires. To completely follow His directions means we may be called on to give up something that we think we must have in order to be secure or happy. Thus it is much safer to be in charge ourselves, so we think. Man is inherently rebellious by nature as a result of the fall. Then, in the place of self-trust, we need to learn to rely completely on the Lord regardless of how things appear. Rather than lean on our own understanding, we trust the Lord to direct our path Prov. But our heart, because of our fears and selfish concerns, deceives us through its vain rationalizations and we want to turn to our own solutions. The sinful nature cannot be eradicated, it cannot be improved, or changed for the better. So again, he who trusts his own heart is a fool! The pull of this old nature is always there to deceive us. Only God can reveal and lay bare our hearts to us Jer. It is hard to know our own motives and reasons 1 Cor. We are naturally skilled at deceiving ourselves. Because of this, we must guard it or we develop those of the world and this will always lead us astray. The means for guarding the heart will come as we study some of the other needs of the heart. But to balance out character, we need to do more than guard our hearts.

The Heart Needs Giving
To balance out your character you need to do more than guard your heart. It is the flip side that makes you authentic — you also need to give your heart. To resist releasing yourself for fear of getting burned may seem safe, but in the long run it is lethal. It means having to give up something — sometimes a lot. It can even mean having your heart broken and wrung like a towel. But to fail to give it means to lock it up safely in the casket of selfishness. And like a body laid to rest in a casket, the

heart will change; though safe, dark, and motionless, it will rot and become a bag of bones. But if it actually starts interfering with my personal life, forget it. Accountability is to the Great Commission what tracks are to a train. It is the means of quality control, facilitates leadership, protects the congregation, makes ministry a joy, helps people keep their commitments. Involvement with God, involvement with family, involvement with other Christians, and involvement with non-Christians.

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And, even, also, namely. A prolongation and middle voice form of a primary verb; to cause to be, i. The ordinary reading is, no doubt, borrowed from Philippians 4: This verse forms a link between the preceding exhortation to love of man, and the following exhortation to a loving and thankful service of God. The "peace of Christ" is the sense of unity in Him, with our fellow-men and with God. We are "called to it in one Body," of which He is the Head. Pulpit Commentary Verse Here is the source of inner tranquillity and health of soul see note on "peace," Colossians 1: It stands in precise antithesis, both of sense and sound, to Colossians 2: This assurance is identical with "the witness of the Spirit" Romans 8: The apostle argued in Colossians 1: It is but a generalizing of the same idea when he speaks in Philippians 4: Unto which also ye were called, in one body Colossians 1: So this "peace" is to be at once their inward safeguard, and the ground of their outward union. They are to stand together in its defence Philippians 1: So the maintenance of that "one hope of our calling," assured by a Divine peace within the soul, unites all Christian hearts in a common cause compare the connection of vers. He adds, and be ye thankful Colossians 1: The command to give thanks prevails in this Epistle, as that to rejoice in Philippians. It implies "striving after an aim as not yet realized" Meyer: Matthew Henry Commentary 3: Those who are the elect of God, holy and beloved, ought to be lowly and compassionate towards all. While in this world, where there is so much corruption in our hearts, quarrels will sometimes arise. But it is our duty to forgive one another, imitating the forgiveness through which we are saved. Let the peace of God rule in your hearts; it is of his working in all who are his. Thanksgiving to God, helps to make us agreeable to all men. The gospel is the word of Christ. Many have the word, but it dwells in them poorly; it has no power over them. The soul prospers, when we are full of the Scriptures and of the grace of Christ. But when we sing psalms, we must be affected with what we sing. Whatever we are employed about, let us do every thing in the name of the Lord Jesus, and in believing dependence on him.

5: Who Is the Holy Spirit?

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Healing emotional wounds This is one of the most vital and important areas of deliverance ministry that we cannot overlook. While it is important to cast out demons, it is just as important, if not more important, to minister to the emotional wounds. Emotional wounds are one of the most common reasons that deliverances can fail or demons seem to keep coming back and regaining inhabitation within the person. I need to make it clear that if you are going to be in the deliverance ministry, it is an absolute necessity that you learn about emotional wounds and how to bring the person to the point where they can receive inner healing from the Holy Spirit. Our goal is not to forget a hurtful event or trauma, but to receive healing for that event, where the Holy Spirit removes the stinger from it. When we look back upon a healed wound, we can see it in a different way, because it has been healed and is no longer painful to look back upon.

Identifying emotional wounds The first thing we need to do is identify the problem, and realize the need for inner healing. Below is a common list of common symptoms to look for in somebody who has an emotional wound:

- Little or no tolerance:
- Feelings always rising up:
- Overly sensitive about an event in your past: If there are events in your past which cause you to become very sensitive or angry, or even cause you to lash out, then it is likely revealing a deep emotional wound tied in with that event or memory. It can also be hard to forgive and love yourself. It can even be hard to forgive and love God, even though He has done nothing wrong against you!
- Hard to feel loved: You may be surrounded by people who love you, but it can be difficult to fully feel and receive that love. There seems to be a wall up that blocks the flow of love into your life. You may find it easy to lash out at people who love you, and have done you no harm.
- Feelings of anger towards God: This is the last thing that you want to do when seeking to be healed, because it virtually puts a wall in your mind that can block the healing power of the Holy Spirit to operate. Although He desires to heal your wound, He will not override your freewill, and if you hold hate in your heart against Him, it can block His efforts to heal your wounds. This is not true. Abuse is never acceptable, even if a child was being out of order. Parental love disciplines and corrects, but never abuses. This can be in the form of overeating, drinking, smoking, porn, spending binges, etc. When a person indulges in escapism, addictions can form, and open the door to spirits of addiction, which makes the addictions virtually impossible to break.
- Irrational expectations of others: They feel that others ought to hold up to unrealistic standards, and are very intolerable to any mistakes made. They find it hard to forbear put up with one another as the Bible commands of us see Colossians 3: Perhaps they felt like no matter what they did, they could never please a parent or authority figure, and later on in life, that rejection wound causes the person to be a performer to the point where they are never satisfied and burned out by their efforts. I believe this is also a common result of unresolved inner wounds. Since the love of God is blocked in your life, it becomes hard to see why He would love or care for you, and therefore you become an easy target for feelings of hopelessness. This could be in the form of college degrees, careers, financial success, etc. Instead of appreciating the person who God has made YOU! This is especially true with people who have bondages to self-hate, self-resentment, self-unforgiveness, etc.
- Hostility towards God, self, and others: Be honest with yourself! Then why do we so often do this very thing when we are seeking inner healing? Who is it that you hate or blame? Be specific, and go back as far as you can. If you can figure out when this wound began, and who is responsible, it is the first step to receiving healing for the wound. What did they do to you? Make a list of everything that was done to you, which you still hold against them in your heart. What might be a list of things which you still hold onto in your heart? Being honest about what was done to you is very important. What things have you done, that you deeply regret? Make a list of things that you still, to this day, regret doing. If you have any feelings of self-hate, self-unforgiveness, etc. Is there anything in your past that you feel excessively embarrassed or ashamed of? This is a common cause for self-hate. It is vital that we get right

down to the roots, and lay out the specific reasons why there are wounds that have not yet healed. Spiritual infections, like natural infections, will fester and grow worse when in the dark; it is important to bring the issues to the light, so they can no longer fester, but receive the healing light of Christ into those areas of the mind and emotions. Keys to inner healing The first thing that you want to settle, is any feelings of guilt and shame, especially any feelings that God is somehow disappointed or angry with you. When dealing with a physical wound, what is the first thing you do? Cleanse it from germs so that it can properly heal. When dealing with spiritual or emotional wounds, carrying around baggage guilt, shame, fear, etc. Getting yourself to the point where you know that God loves, forgives, and accepts you, is one of the foundations to receive inner healing. Carrying around a burden of shame is a sure way to hinder the inner healing process because it mentally separates us from the healing work of Jesus. A couple good teachings I have on this include: Is God upset with me? One of the biggest keys to receive healing for damaged emotions, depends on your perception of God, and how He feels about you and your healing. You must realize that he is the source of your healing, and deliverance Blaming God for your problems will put up an invisible wall, which will hinder His healing power from flowing into your mind and emotions. The Holy Spirit will not override our freewill, and when we blame Him, our freewill is putting our hand up in His face. It is important that our freewill allows His work and does not blame Him for the bad things that have happened to us. It is important to realize that God is for you, and not against you. He desires to see you healed and restored to wholeness even more than you do! Open up those wounds, and give the pain to Jesus. What you want is to open up those wounds before the light Jesus , so that they can be healed. As long as you hold them in darkness, they will never fully heal. If you had a physical wound, and it turned into an infection, and you merely put a bandaid over the wound, would that solve the problem? You need to take that mask off, expose it to the light, and apply the healing and germ-killing light of Christ into that wound so that it can heal. We need to realize that Christ has taken our pain on the cross, and if we will transfer it to Him, He is waiting to heal our wounds. The Holy Spirit has shown me this very important key to inner healing: Why should we carry something that Christ has carried for us on the cross? Surely he hath borne our griefs, and carried our sorrows [grief, pain, affliction]: But he was wounded for our transgressions, he was bruised for our iniquities: Being thankful for Jesus carrying our sorrows is another key to break-through. Being thankful will make you eager to take advantage of what Christ has lovingly carried for you. We are told to cast our cares and concerns upon Him - why? Picturing Jesus standing there beside a situation with tears in His eyes can be very powerful. Then said the Jews, Behold how he loved him! Thankfulness is also a big key to overcoming rejection issues - how is that? Because when you begin to look at all that Christ has done for you, it is impossible to feel rejected by your heavenly Father, which is one of the big keys to healing rejection. And let the peace of God rule in your hearts, to the which also ye are called in one body; and be ye thankful. Because that, when they knew God, they glorified him not as God, neither were thankful; but became vain in their imaginations, and their foolish heart was darkened. It is a poison to our emotional health and ability to receive the healing that God wants to bring to our wounds and hurts. Those who are unforgiving and judgmental towards others have forgotten what God has done for them. Anybody who truly thankful for how God has treated them, would go about treating others the same way and He treated them. Begin to be thankful for the little things which God has created for you to enjoy. Little things such as the birds singing in the trees or your pet cat or dog - they were made for us to enjoy! It is hard, if not impossible to be thankful and unforgiving at the same time. We cannot honestly look at what Christ has done for us, and not overflow with thankfulness in our heart! Becoming thankful is a huge key to breakthrough if you struggle with unforgiveness. Unforgiveness and unthankfulness are closely related. For more information on a thankful heart which is packed with Holy Ghost revelation! Fear is often a tool of Satan because when we puts our trust in God, tremendous amount of peace and healing can then take place. This is another reason why we must come to know the true good and loving nature of God towards His children. Knowing that God is a good God and has your best interest in mind, paves the way to being able to trust Him with the concerns in your life.

6: Pentecost - Sabbath School Lesson 2, 3rd Qtr

*COMMANDING SPIRITS THAT RULE HEARTS OF MEN STUDY GUIDE By Lester Sumrall *VG+*. Book is in Very Good Condition. Book is in Very Good Condition. Text will be unmarked.*

In Dan 2, Nebuchadnezzar king of Babylon had a dream Involving a large image with head of gold, chest and arms of silver, belly and thighs of bronze, legs of iron with feet of iron mixed with clay - Dan 2: In which the image was destroyed by a small stone made without hands - Dan 2: In Dan 3, Nebuchadnezzar made a large image of gold He required all to worship it, under threat of death - Dan 3: Three young men did not, yet survived the fiery furnace - Dan 3: From Dan 4, it appears that Nebuchadnezzar had more to learn about God He knew that God was Lord of kings and a revealer of secrets - Dan 2: He knew that God can deliver His servants - Dan 3: In his own words, the king of Babylon relates how it happened Addressed to all who dwell on the earth - Dan 4: To declare the signs and wonders of the Most High God - Dan 4: A dream which troubled him and made him afraid - Dan 4: His dissatisfaction with the wise men of Babylon - Dan 4: The dream is told to Daniel Elements of the dream - Dan 4: The king repeats his confidence in Daniel to interpret the dream - Dan 4: Daniel is astonished and troubled by the dream - Dan 4: Yet the king reassures Daniel to tell the interpretation b. The tree which became strong and tall represents Nebuchadnezzar b. The king shall be driven from men, dwell among beasts and eat grass like oxen 1 Seven times years? The kingdom shall be returned to Nebuchadnezzar 1 Indicated by the command to leave the stump and roots of the tree 2 Once he comes to know that Heaven rules 3. It came to pass at the end of twelve months - Dan 4: As the king was boasting about his power and majesty - Dan 4: That very hour he was driven from men - Dan 4: He ate grass like oxen b. His body was wet with the dew of heaven c. And the end of the time, understanding returned to the king - Dan 4: Prompting him to bless and praise the Most High, who lives forever b. Acknowledging His everlasting dominion and kingdom c. Who does according to His will in the army of heaven and among inhabitants of the earth, and none can restrain or say "What have You done? Nebuchadnezzar restored - Dan 4: His reason, honor, and splendor returned, his counselor and nobles resorted to him b. But now he praises and honors the King of heaven for His truth and justice, Who is able to humble those who walk in pride E. Stated several times in this chapter a. In the dream itself - Dan 4: By Daniel, in providing the interpretation - Dan 4: As spoken from Heaven when the dream came to pass - Dan 4: By Nebuchadnezzar when he returned to his senses - Dan 4: And now does the king, from his second dream! Do we appreciate that the Most High still rules in the kingdom of men, only now through His Son? As claimed before His ascension to heaven - Mt As proclaimed after His ascension - Re 2: As taught by His apostles - Ep 1: Consider the next point As foretold by the prophets a. In Psalms 2, which speaks of: In Psalms , which tells of: As taught by the apostles a. Governing authorities exist as appointed by God, to serve as ministers of God - Ro Why pray for kings and those in authority, that peace may prevail, unless God through Christ can do something about it? Jesus is the "ruler over the kings of the earth" - Re 1: We may not always be able to see how it is so a. If Christ rules in the kingdom of men, why do evil men and evil empires exist? This was a problem that perplexed Habakkuk To know that "the Most High rules" must have been comforting to Daniel For at that time he and the nation of Israel were in captivity b. Their temple was destroyed, the land plundered and filled with transplanted foreigners c. Yet Daniel knew the prophecy of Jeremiah, that after seventy years they would return - cf. We can take comfort in knowing that "the Most High rules" today That He who rules in the kingdom of men is Jesus! Who is our Savior, Priest, and Friend! But this is true only if we give Jesus sovereign rule in our personal lives He must be "our" Lord, the King of "our" lives! We must be "volunteers" in the day of His power - cf. Remember the admonition of the Psalmist

7: Bible study notes on HEART from www.enganchecubano.com

A rough step by step guide to bring the person to the point where they can receive inner healing from the Holy Spirit. of God rule in your hearts, to the.

I hope that you looked over the list of suggestions to ratchet up your commitment in the area of Bible study. I hope you checked one of the blanks, and are making an effort to increase your intake of the Word of God this week, month. That you will commit to the habits necessary for spiritual maturity. To him be glory both now and forever! Did you realize that God wants you to grow up? The One who you obey. How long does spiritual maturity take? Paul wrote the letter of I Corinthians years after he had ministered in the city of Corinth. He probably arrived sometime in A. He wrote the letter of I Corinthians about A. He expected that years would be sufficient time for the Corinthians to have reached a level of maturity. I had to talk as though you belonged to this world or as though you were infants in the Christian life. You are jealous of one another and quarrel with each other. Do however, push yourself towards consistent growth. Does that make you uncomfortable? Perhaps you have been a Christian for more than 5 years. According to Paul maturity is a concrete goal that can be attained in a relatively short span of time. How are you doing? We will

- Equip you with the skills you need to begin these habits
- Explain the tools you need to continue these habits.

In order to grow we need to eat

- The Bible
- 2. In order to grow we need to breathe
- Prayer
- 3. In order to grow we need good spiritual hygiene
- Confession of sin
- 4. In order to grow we need a caring family
- Fellowship
- 5. In order to grow we need regular exercise
- Service
- 6. In order to grow we need protection
- Temptation
- 7. When trials come, endure them patiently; steadfastly maintain the habit of prayer. Where are you on the Prayer Growth Chart? When you have to. Nothing wrong with that. But your praying tends to be rather routine and quick. Committed Praying This kind of praying is focused. He is always wrestling in prayer for you, that you may stand firm in all the sill of God, mature and fully assured. Epaphras wrestled in prayer for the Colossian Christians. This is exertion, hard work. This kind of praying is what a father does when he hears his daughter is away from God, living with a boyfriend. This is the kind of praying a mother does when she hears her son is attending the Mormon church, thinking about marrying a nice Mormon gal. At what level is your prayer life? How can we overcome some of the perils that prayer group fell into? Learn and use the six crucial elements to effective prayer

This is out of Matthew 6: The first crucial element to effective prayer is Praise. Begin by expressing your love to God. Our Father in heaven, may your name be honored. How do you praise God? First, you can praise Him for Who He is

 - His character. God answers the prayers that acknowledge who He is. This past week I lost my Palm Pilot. I searched all through the house. I accused my wife. Could you help me find it, please?
 - Secondly, you can praise Him for what He does
 - His works. Whole psalms are devoted to this
 - praising God for His incredible deeds for His people. Are you keeping a record of this in your life? The deliverances of God? The answers to prayer? This past Friday I asked God to help me with two specific things. My tape player broke. I wanted to find another one, cheap. This winter, I noticed that the soles were coming off. So I asked God to help me find a good, cheap pair of hiking boots, and a good, cheap tape recorder. Be thankful unto him, and bless his name. I will praise God for who He is and what He does. The second crucial element to effective prayer is Purpose: May your will be done here on earth, just as it is in heaven. This is an acknowledgment that God is God and I am not. I want what you want more than what I want. It still gets you from point A to point B, the heater works, and the insurance is low. You love chocolate eclairs. One a day is too much. Cut back to one a week. You and your girlfriend have been sexually intimate. You know this is hurting both of you. Break it off now. Turn the TV off, limit your viewing to 3 hours a week. This is the true worship that you should offer. I will obey God no matter what He asks of me. The third crucial element to effective prayer is Provision: Ask God to provide for your needs. Absolutely every one of them. Your worries are a good clue to the things you should be praying about. Not because of what I can work for or what I can earn by my smarts or by my industry, but I am totally dependent on You for my needs. The fourth

crucial element to effective prayer is Pardon: Ask the Holy Spirit to reveal every sin. Find out if there is any evil in me. Confess each sin specifically. None of this blanket coverage stuff. Confess them and give them up. Then God will show mercy to you. Make restitution to others when necessary. It can be forgiven and wiped clean. I will confess my sins as God reveals them and accept His forgiveness. The fifth crucial element to effective prayer is Purity: God will not respond to your prayers as long as you are harboring grudges, bitterness, venom in your heart. Listen to what the Bible says, 1 John 3: He paid attention to my prayer. I will release those who have sinned against me because God has forgiven me. The sixth crucial element to effective prayer is Protection: Ask for divine protection. We, as believers, face a spiritual battle every day and Satan wants to defeat us through temptation and fear. If you pray this prayer, you need to search your own heart and life, find out where you tend to fall.

8: Fr. Timothy Gallagher –“ Discernment of Spirits

The Heart Needs Guarding The heart needs guarding because of its natural bent as a part of our fallenness. And this is true even of those who have been regenerated by the Spirit of God through faith in Jesus Christ.

The feast then became a fitting symbol for the first spiritual harvest of the Christian church, when the Holy Spirit was poured out more abundantly than ever before, and three thousand people were baptized on a single day Acts 2: Following the ascension of Jesus and His exaltation in heaven, this outpouring of the Spirit was a sudden, supernatural event that transformed the apostles from simple and obscure Galileans into men of conviction and courage who would change the world. Soon, however, they would move to a more public area Acts 2: What supernatural elements accompanied the outpouring of the Spirit? The scene was intense. There was first a sudden noise from heaven like the roaring of a violent windstorm that filled the entire place, and then what looked like flames of fire appeared and rested upon those there. In addition, wind and fire may also be used to represent the Spirit of God John 3: In the case of Pentecost, whatever the precise meaning of such phenomena, they were signs introducing a unique moment in the history of salvation, the promised outpouring of the Spirit. The Spirit had always been at work. Now, in obedience to the word of the Saviour, the disciples offered their supplications for this gift, and in heaven Christ added His intercession. He claimed the gift of the Spirit, that He might pour it upon His people. White, *The Acts of the Apostles*, p. John the Baptist foretold the baptism with the Spirit by the coming Messiah Luke 3: This outpouring would be His first intercessory act before God John At Pentecost, the promise was fulfilled. Yet, this gift was only one of many different manifestations of the Spirit Acts Others include foretelling the future Acts The gift of tongues at Pentecost did not occur because it is the typical or the most important evidence of the endowment of the Spirit. That is, the calling given in Acts 1: If the apostles were to cross cultural barriers and reach the ends of the earth with the gospel, they would need to be able to speak in the languages of those who needed to hear what they had to say. What is the evidence that at Pentecost the apostles spoke in existing foreign languages? It is estimated that in the first century there were eight to ten million Jews in the world and that up to 60 percent of them lived outside the land of Judea. Yet, many who were in Jerusalem for the feast were from foreign lands and could not speak Aramaic, the language of Judean Jews at that time. There is no question that most converts at Pentecost were Jews from various lands who could now hear the gospel in their own native languages. That the apostles spoke in existing foreign languages, rather than in unknown ecstatic languages, is evidenced by the term *dialektos* Acts 2: Clearly, then, they were speaking in these different languages. The miracle was that simple Galileans could now speak a language that, even hours before, they did not know. For those local Jews who witnessed the scene but were not acquainted with these languages, the only possible explanation was that the apostles were drunk, uttering strange sounds that made no sense to them. A powerful manifestation of God is happening before their eyes, and yet these people think it is just drunkenness? How can we be careful not to be so spiritually blind ourselves? In his speech, the apostle first pointed to Scripture Acts 2: By interpreting the Pentecost event in light of such prophecy, Peter intended to stress the historical relevance of that moment. But there is an important difference in the way he quotes Joel. This is not, of course, a full description of last-day events but an evidence of the high sense of urgency that distinguished the early church. They did not know when the end would come but were convinced it would not take long. It is the resurrection, however, that received greater emphasis, as it represented the decisive factor in the gospel story. For Peter, the resurrection was the ultimate vindication of Jesus Acts 2: Because Jesus was the Messiah, He could not be detained by death. So for Peter and for all the writers of the New Testament, the resurrection of Jesus had become powerful evidence, not only of Jesus as the Messiah but for the whole Christian message of salvation. With death all around us, always threatening us or our loved ones, why is the resurrection of Jesus such an important truth? In the third part of the speech, Peter went back to the issue of tongues, which had attracted the people in the first place. The right hand of God is a position of authority Ps. The exaltation did not grant Jesus

a status He did not have before John 1: This event actually brings us to one of the most important themes in Scripture: The point is that the Spirit could not fully come if Jesus were not exalted John 7: The entrance of sin into the world cast a shadow upon God. Yet, it was the Cross that would give Him full authority to do that. What are the two basic requirements for forgiveness? Repentance means a radical change of direction in life, a turning away from sin Acts 3: Together with faith, true repentance is a gift of God, but like all gifts, it can be rejected Acts 5: Since the time of John the Baptist, repentance was associated with baptism Mark 1: That is, baptism became an expression of repentance, a rite symbolizing the washing away of sins and the moral regeneration produced by the Holy Spirit Acts 2: What special promise is given to those who repent and are baptized? The people at Pentecost were offered not only forgiveness of sins but also the fullness of the Spirit for personal growth, for service in the church, and especially for mission. This was perhaps the greatest of all blessings, for the main reason the church exists is to share the good news of the gospel 1 Pet. So, from this point forward, they would have assurance of salvation and the power of the Holy Spirit, which would enable them for the mission to which the church had been called. When Christ passed within the heavenly gates, He was enthroned amidst the adoration of the angels. As soon as this ceremony was completed, the Holy Spirit descended upon the disciples in rich currents, and Christ was indeed glorified, even with the glory which He had with the Father from all eternity. According to His promise He had sent the Holy Spirit from heaven to His followers as a token that He had, as priest and king, received all authority in heaven and on earth, and was the Anointed One over His people. White, *The Acts of the Apostles*, pp. What of Pentecost can the church expect to experience in its life today? What is repeatable, and what is not? Dwell more on the fact that Peter made the resurrection of Jesus such an important part of his Pentecost message. What made the resurrection even more astonishing is that whatever Jewish Messianic expectations had existed at the time, no one was expecting a Messiah to be resurrected from the dead. What lessons can we learn from this about how we need to know what the Bible teaches, as opposed to whatever the latest popular teachings are? Does this mean that anyone who believed in Jesus but died before being baptized must, of necessity, be lost? The reason is rather embarrassing. I went because my best friend decided to sleep with her boyfriend. I was just 16, but I was sure that she was making a bad decision. I told her not to do it. Then, just to make sure, I asked my older sister what she thought. My sister, who attended a Seventh-day Adventist church, went straight to Otko and told her to wait until she got married. Otko was furious that I had revealed her secret. She said bad things about me to my classmates, and they started to ignore me. In a single week, I lost my best friend and all my friends at school. I felt so lonely. I asked my sister if I could go with her to church. The people at church welcomed me. They were warm and friendly, and they taught me about God. After a few months, my classmates slowly began to talk to me again. Why are you going to church? My parents are Buddhists, as are most people in Mongolia, and they were angry about my interest in Christianity. I kept attending church every Sabbath, but I hid that from my parents. Eventually I told the truth and discovered that my parents had known all along. They accepted my decision to get baptized. A year and a half after Otko stopped being my friend, she came to my house one evening to acknowledge that I had been right. She sadly told me that she had gotten pregnant and had had an abortion. Otko and I are good friends to this day, but my best friend gave His life for me. Batdelger Battsetseg, 32, left, is the fifth-grade teacher at Tusgal School, the only Adventist school in Mongolia.

9: Spiritual Growth Study Guide: Prayer | www.enganchecubano.com

The Spirit of His son has been "sent forth into the heart" (Galatians); the "earnest of the Spirit" has been given "in the heart" (2 Corinthians). In the work of grace, therefore, the heart occupies a position almost unique.

The heart is the "home of the personal life," and hence a man is designated, according to his heart, wise 1 Kings 3: In these and such passages the word "soul" could not be substituted for "heart. It is naturally wicked Genesis 8: Hence the heart must be changed, regenerated Ezek. The process of salvation begins in the heart by the believing reception of the testimony of God, while the rejection of that testimony hardens the heart Psalms The different senses in which the word occurs in the Old Testament and the New Testament may be grouped under the following heads: It represents in the first place the bodily organ, and by easy transition those experiences which affect or are affected by the body. Fear, love, courage, anger, Joy, sorrow, hatred are always ascribed to the heart--especially in the Old Testament; thus courage for which usually ruach is used Psalms Hence, naturally it came to stand for the man himself Deuteronomy 7: As representing the man himself, it was considered to be the seat of the emotions and passions and appetites Genesis This distinction is not always observed. The range of the Hebrew nephesh, to which the Greek psuche alone corresponds, differs so widely from the ideas connected with psuche, that utter confusion would have ensued had psuche been employed in an unlimited degree for lebh "heart". The Biblical lebh never, like psuche, denotes the personal subject, nor could it do so. That which in classical Greek is ascribed to psuche a good soul, a just soul, etc. Center of Vital Action: In the heart vital action is centered 1 Kings As the central organ in the body, forming a focus for its vital action, it has come to stand for the center of its moral, spiritual, intellectual life. Hence, it is that men of "courage" are called "men of the heart"; that the Lord is said to speak "in his heart" Genesis 8: God is represented as "searching the heart" and "trying the reins" Jeremiah Thus, "heart" comes to stand for "conscience," for which there is no word in Hebrew, as in Job From this it appears, in the words of Owen: Generally, it denotes the whole soul of man and all the faculties of it, not absolutely, but as they are all one principle of moral operations, as they all concur in our doing of good and evil. The radical corruption of human nature is clearly taught in Scripture and brought into connection with the heart. It is "uncircumcised" Jeremiah 9: It defiles the whole man Matthew There, however, the law of God is written Romans 2: Process of Heart Renewal: This process of heart-renewal is indicated in various ways. It is the removal of a "stony heart" Ezekiel The heart becomes "clean" Psalms To God the bereaved apostles pray as a knower of the heart Acts 1: The Spirit of His son has been "sent forth into the heart" Galatians 4: In the work of grace, therefore, the heart occupies a position almost unique. We might also refer here to the command, on which both the Old Testament and New Testament revelation of love is based: A Term for "Deepest": A bare reference may be made to the employment of the term for that which is innermost, hidden, deepest in anything Exodus This we find in all languages.

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