

SERIOUSLY SUPERNATURAL FREE
RESOURCE BIBLE STUDY

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CONTENTS

1. Divine Disruptions — The Power of Intimacy and Presence	1
2. No More Identity Crisis — Being Instead of Doing	5
3. Our God-Given Authority — Take It By Force	9
4. Taking Ground with Limitless Faith	13
5. Seriously Supernatural	17
6. Power in the Prophetic	21
7. Power in Healing	25
8. Power of Deliverance	29
9. It's Time to Get Unhinged!	33
10. Activation — Practice! Practice! Practice!	37

CHAPTER ONE

DIVINE DISRUPTIONS — THE POWER OF INTIMACY AND PRESENCE

CORE BIBLICAL THEME

The chapter centers on the believer's call to dwell intentionally in God's presence and to walk blamelessly before Him, recognizing that supernatural power flows from intimacy — and that compromise quietly erodes the glory God means to rest on a life. Psalm 84 frames the longing and blessing of dwelling with God; Romans 15 ties Spirit-empowered ministry to that intimacy; and Judges 16 stands as a sobering warning of what compromise costs.

SCRIPTURE USED IN THIS CHAPTER

- Genesis 11–13 (referenced — Abraham's call to leave)
- Psalm 84:1–12
- Psalm 84:11
- Romans 15:17–19
- Judges 16:7, 9, 11, 13, 14, 17, 20

BIBLICAL INSIGHT

Psalm 84 paints the heart of a worshiper who yearns for God's dwelling place above every other comfort, declaring that those whose strength is in Him go "from strength to strength," and that God withholds no good thing from those who walk blamelessly. This is the soil intimacy grows in — longing, dwelling, and integrity.

Romans 15:17–19 shows that Paul's effectiveness wasn't only in what he preached but in what God accomplished *through* him "by the power of signs and wonders, through the power of the Spirit of God." Intimacy with the Spirit and demonstrated power are linked, not separated.

Judges 16 then warns of the opposite trajectory. Samson, mightily anointed, drifted through a sequence of compromises with Delilah (verses 7, 9, 11, 13, 14, 17) until verse 20 records the most chilling line of all: "But he did not know that the Lord had departed from him." Glory does not usually leave in a moment — it leaves in increments while the heart grows numb to its distancing.

Genesis 11–13 is referenced to show Abraham's pattern of leaving the familiar simply

because God said, "Go" — a portrait of obedience that costs comfort but opens the way to calling.

REFLECTION QUESTIONS

1. Reading Psalm 84:1–12, how would you honestly describe your own longing for God's presence right now? Where does your soul actually "yearn"?
2. Psalm 84:11 says God withholds "no good thing" from those whose walk is blameless. Where might you be measuring "good" by your own definition rather than His?
3. In Romans 15:17–19, Paul glories only in "what Christ has accomplished through me." What does it look like for you to take credit off your own efforts and place it on the Spirit's work?
4. Judges 16:20 says Samson "did not know that the Lord had departed from him." Are there any small compromises in your life right now that you've grown numb to? What would honest examination reveal?
5. Abraham (Genesis 11–13) left without a clear destination — only a word from God. Is there an area where God has spoken and you are still hesitating to "go"?

GROUP DISCUSSION

1. Psalm 84 describes the blessing of those who "dwell" in God's house. As a group, what do you think dwelling with God practically looks like in everyday life — and what makes it hard?
2. Discuss the "Valley of Baka" imagery in Psalm 84:6. How have group members experienced God turning seasons of weeping into "a place of springs"?
3. Romans 15:17–19 connects proclamation and demonstration. As believers today, how do we hold both together without leaning too far into one or the other?
4. Samson's downfall in Judges 16 came not from one big collapse but from a series of "small" compromises. What does this passage teach us about how to guard one another in community?
5. Abraham obeyed God's call to leave (Genesis 11–13) without knowing where he was going. What does costly obedience look like in your group's lives right now, and how can you support each other in it?

PRAYER & SPIRITUAL ACTIVATION

Prayer

Father, You are the Lord Almighty whose dwelling place my soul longs for. Like the psalmist in Psalm 84, I want to say that one day in Your courts is better than a thousand elsewhere. Forgive me for the days I have lived as though Your presence were optional. Search my heart, Lord — show me any compromise I have grown numb to, any place where, like Samson, the glory may be quietly stepping back while I assume all is well. I do not want to wake up unaware that You have departed. Strengthen me to walk blamelessly, not by striving for perfection but by full devotion to please You. Like Paul in Romans 15, let nothing be said of my life except what Christ has accomplished through me by the power of Your Spirit. And like Abraham, give me a willing heart to go wherever You say, even when the destination is unclear. I trust You. I want You. Have all of me. In Jesus' name, amen.

Activation Step

Set aside one uninterrupted block of time this week — even 20–30 minutes — to "dwell" with God as Psalm 84 describes. Bring no agenda but presence. Then ask the Holy Spirit one honest question: *"Is there any place of compromise in my life that I have stopped noticing?"* Write down whatever He brings to mind, and take one concrete step of repentance or surrender before the day ends.

CHAPTER TWO

NO MORE IDENTITY CRISIS — BEING INSTEAD OF DOING

CORE BIBLICAL THEME

Believers are crucified with Christ yet alive in Him, adopted as children of God, raised and seated with Him in the heavenly realms — and from that secure identity flows a life of *being* before *doing*. The chapter calls readers out of restless performance into the unforced rhythms of grace, where rest is not laziness but the very ground of Kingdom living.

SCRIPTURE USED IN THIS CHAPTER

- Galatians 2:20
- Matthew 1:1–17 (referenced — the genealogy of Jesus)
- Ephesians 2:6–7
- John 1:11–13
- Hebrews 4:8–11
- Matthew 11:28–30

BIBLICAL INSIGHT

Galatians 2:20 establishes the foundation: the believer has been crucified with Christ; the life now lived is "by faith in the Son of God." Identity is no longer self-generated — it is Christ within. Matthew 1:1–17, the genealogy of Jesus, displays 46 ancestors of varied character: heroes, outsiders, the ordinary, and the openly evil. The lesson is that God works through unlikely people; no one is exempt from being used in His Kingdom.

Ephesians 2:6–7 raises the believer to a position of honor — "seated with him in the heavenly realms" — that God might display the "incomparable riches of his grace." John 1:11–13 names the standing: those who receive Jesus are given "the right to become children of God," born not of human will but of God Himself. Together these verses paint identity as adopted, elevated, and grace-saturated.

Hebrews 4:8–11 introduces the Sabbath-rest that "remains" for the people of God, urging every effort to enter that rest. Matthew 11:28–30 echoes this with Jesus' own invitation — to

come to Him, recover, walk with Him, and learn "the unforced rhythms of grace." Rest is not the opposite of work; it is the posture *from* which Kingdom work is meant to flow.

REFLECTION QUESTIONS

1. Galatians 2:20 says "I no longer live, but Christ lives in me." In honest terms, how much of your daily life is lived from that reality versus from your own striving?
2. Looking at Matthew 1:1–17 — heroes, outsiders, the ordinary, and the evil all listed in Jesus' line — what does this tell you about whether *you* are usable to God?
3. Ephesians 2:6–7 says you are already raised and seated with Christ. How would your day look different if you actually believed you were operating *from* that seated position?
4. John 1:11–13 says believers are given "the right to become children of God." Where in your life do you still relate to God as a hired worker rather than a child?
5. Matthew 11:28–30 offers "unforced rhythms of grace." What forced rhythms have you been carrying that Jesus is inviting you to lay down?

GROUP DISCUSSION

1. The chapter argues the Church has been "good at doing, yet not good at being." From Galatians 2:20 and Matthew 11:28–30, what does biblical "being" look like in practice — and how do we tell it apart from spiritual passivity?
2. Read Matthew 1:1–17 together. What surprises you about the people God included in Jesus' lineage, and what does that say to anyone in the group who feels disqualified?
3. Ephesians 2:6–7 and John 1:11–13 both describe a position — seated, adopted, given rights as children. How does the group's understanding of *position* change how we approach prayer, ministry, and spiritual warfare?
4. Hebrews 4:8–11 tells us to "make every effort to enter that rest." Why does entering rest take *effort*, and what gets in the way of that effort in your lives?
5. Share with the group: where has busyness, performance, or restlessness functioned like an idol in your life, and what would obedience to Matthew 11:28–30 look like for you this week?

PRAYER & SPIRITUAL ACTIVATION

Prayer

Father, thank You that through Jesus I have been given the right to be called Your child, born not of blood or human will but of You. According to John 1, I receive that standing again today. According to Galatians 2:20, I declare that I no longer live, but Christ lives in me — search me and show me where I am still trying to run my own life. Ephesians 2 says You have raised me up and seated me with Christ in the heavenly realms. Forgive me for the days I have lived as though I were still beneath my circumstances rather than seated above them in Him. Lord, I am tired in places I have not admitted. So I answer Your invitation in Matthew 11 — I come to You. Teach me the unforced rhythms of grace. Lead me into the Sabbath-rest of Hebrews 4, where my striving ends and Your work in me begins. I want to *be* with You before I *do* for You. Settle my identity so deeply that nothing in this world can shake it. In Jesus' name, amen.

Activation Step

This week, before any task, message, or ministry, pause and say aloud: *"I am crucified with Christ; Christ lives in me. I am seated with Him in the heavenly realms. I am a child of God."* Then ask one question: *"Father, what does it look like to do this next thing from rest, not from striving?"* Refuse to move into the task until your heart has actually settled into being before doing.

CHAPTER THREE

OUR GOD-GIVEN AUTHORITY — TAKE IT BY FORCE

CORE BIBLICAL THEME

Jesus has given His followers real, delegated authority — to trample on the powers of darkness, to make disciples of all nations, to bind and loose, and to forcefully advance the Kingdom of Heaven. This chapter centers on stewarding that authority with boldness and submission, since the One who is in the believer is greater than the one in the world.

SCRIPTURE USED IN THIS CHAPTER

- Luke 10:19
- Luke 9:1
- Matthew 28:18–20
- James 4:7
- 1 John 4:4
- Matthew 16:15–19
- Revelation 4 (referenced — "Come up here")
- Matthew 11:11–12

BIBLICAL INSIGHT

Luke 10:19 and Luke 9:1 are foundational: Jesus *has given* authority — to trample on snakes and scorpions, to overcome all the power of the enemy, to drive out demons, and to cure diseases. This authority is delegated, not earned, and it covers both the unseen and the physical realm.

Matthew 28:18–20 anchors that authority in the person of Jesus Himself: "All authority in heaven and on earth has been given to me." From that fullness He sends His followers to disciple nations, with the promise of His presence "to the very end of the age." Believers act not from their own credentials, but from His.

James 4:7 names the posture authority must rest on — submission first, then resistance: "Submit yourselves, then, to God. Resist the devil, and he will flee from you." Authority detached from submission becomes hollow. 1 John 4:4 grounds the believer in confidence: "the one who is in you is greater than the one who is in the world."

Matthew 16:15–19 reveals identity as the key that unlocks authority. Peter confesses Jesus as "the Messiah, the Son of the living God," and in response Jesus entrusts him with "the keys of the kingdom of heaven" — what is bound and loosed on earth is bound and loosed in heaven. Revelation 4's "Come up here" is referenced as the same invitation extended to every believer: there is access.

Matthew 11:11–12 then issues the charge: "the Kingdom of Heaven has been forcefully advancing." Kingdom authority is not passive; it is pressed forward with holy urgency.

REFLECTION QUESTIONS

1. Luke 10:19 says authority has *already been given* to you. Where in your life are you still asking God for what He has already entrusted to you?
2. Matthew 28:18–20 commissions every believer from the authority of Jesus Himself. What does it mean for you that your authority is borrowed from His, not generated by you?
3. James 4:7 places submission *before* resistance. Where might you be trying to resist the enemy in an area where you have not yet fully submitted to God?
4. Matthew 16:15–19 — Peter's revelation of who Jesus is unlocks the keys of the Kingdom. How clearly can *you* answer Jesus' question: "Who do you say I am?"
5. Matthew 11:11–12 describes the Kingdom advancing "forcefully." Where in your life is your spiritual posture more passive than forceful, and why?

GROUP DISCUSSION

1. Compare Luke 10:19 and Luke 9:1. What does it mean that authority and power were given together, and how should that shape the way the group prays for one another?
2. 1 John 4:4 says, "the one who is in you is greater than the one who is in the world." Share with the group: where have you actually walked in that confidence, and where do you struggle to?
3. Matthew 28:18–20 ties authority to the Great Commission. Discuss together — what does it look like to disciple others *from* delegated authority rather than from personal expertise?
4. James 4:7 is short but ordered: submit, then resist. Why does the group think we so often want to skip the submission step? What does that step practically involve?
5. Matthew 16:15–19 speaks of keys of the Kingdom — binding and loosing. Without speculation, what does Jesus' own language here teach the group about prayer and spiritual responsibility?

PRAYER & SPIRITUAL ACTIVATION

Prayer

Father, I bow before the One to whom all authority in heaven and on earth has been given. According to Matthew 28, my Lord Jesus sends me from His authority, not my own. According to Luke 10 and Luke 9, You have given me authority to overcome all the power of the enemy and to bring Your healing — forgive me for the days I have lived as though that were not true. Where I have wanted to resist the enemy without first submitting to You, I repent. Today, in keeping with James 4:7, I submit myself fully to You. I declare with 1 John 4:4 that the One in me is greater than the one in the world. With Peter in Matthew 16, I confess that You are the Messiah, the Son of the living God — let that revelation become the foundation of every key You place in my hand. Like John in Revelation 4, I accept Your invitation to come up. Forgive me for any passivity in advancing Your Kingdom; as Matthew 11 says, let me take ground with holy urgency. Make me bold, submitted, and faithful — to the very end of the age. In Jesus' name, amen.

Activation Step

Identify one specific area this week where you have been waiting on God to act in something He has already given you authority over — fear, an atmosphere in your home, a relational dynamic, an ongoing oppression. Submit that area aloud to God using James 4:7 ("I submit this to You, Lord"), then resist what does not belong there in the name of Jesus, standing on Luke 10:19 and 1 John 4:4. Then take one tangible obedient step — a conversation, a prayer, an act of service — that *enforces* in the natural what you just declared in the spirit.

CHAPTER FOUR

TAKING GROUND WITH LIMITLESS FAITH

CORE BIBLICAL THEME

Faith is the currency of the Kingdom — without it we cannot please God, and with it we take ground that touches every area of life. Drawing on Isaac's sowing and reaping in Genesis 26, the chapter unfolds a progression of faith: reaping a harvest, walking in blessing, stepping into riches, and stewarding wealth that influences the world. Faith requires obedience, perseverance, and trust beyond the visible.

SCRIPTURE USED IN THIS CHAPTER

- Hebrews 11:6
- Proverbs 3:5–6
- Mark 11:22–24
- Luke 16:10 (referenced)
- 1 Samuel 15:22 (referenced)
- John 10:10
- Genesis 26 / Genesis 26:12–13
- Genesis 8:22
- Deuteronomy 28:2
- Matthew 19:16–24 (referenced — the rich young ruler)
- 1 Kings 10 (referenced — the Queen of Sheba and Solomon)
- Revelation 1:6
- James 1:2–4
- 2 Kings 13:14–19 (referenced — Elisha and King Joash)
- Matthew 21:22
- Luke 1:37
- 2 Corinthians 5:7
- Romans 10:17

BIBLICAL INSIGHT

Hebrews 11:6 is the cornerstone: "without faith it is impossible to please God." Faith both believes God exists *and* believes He rewards those who earnestly seek Him. Proverbs 3:5–6 names the posture of faith — trusting the Lord wholly rather than leaning on our own understanding. Mark 11:22–24 expands the reach of that faith: belief without doubt moves mountains, and what is asked in prayer with believing receptivity can be received.

Luke 16:10 (referenced) teaches that faithfulness with little qualifies us for much, and 1 Samuel 15:22 (referenced) reminds us that obedience is better than sacrifice — faith expresses itself through obedience. John 10:10 reveals Jesus' purpose: that we may have life *abundantly*.

Genesis 26:12–13 then frames the chapter's central image: Isaac sowed in famine ground, reaped a hundredfold, was blessed, became rich, and grew very wealthy. Genesis 8:22 anchors the sowing-and-reaping principle in God's perpetual covenant — seedtime and harvest will not cease. Deuteronomy 28:2 declares that blessings come upon and "overtake" the obedient. Matthew 19:16–24 (the rich young ruler) and 1 Kings 10 (Solomon and the Queen of Sheba) contrast hearts: one clung to possessions and walked away poor; the other lived under open heavens so visibly that a foreign queen was overwhelmed. Revelation 1:6 names every believer's standing — "kings and priests to His God and Father."

James 1:2–4 explains why trials matter: testing produces endurance, and endurance produces maturity "lacking in nothing." 2 Kings 13:14–19, where King Joash struck the ground only three times instead of pressing through, warns against quitting before the breakthrough. The Life Applications section directs readers back to four anchor verses: Matthew 21:22 (whatever you ask in prayer, believing), Luke 1:37 (nothing is impossible with God), 2 Corinthians 5:7 (we walk by faith, not by sight), and Romans 10:17 (faith comes by hearing the word of God).

REFLECTION QUESTIONS

1. Hebrews 11:6 says faith is what *pleases* God. Where in your life are you currently trying to please Him by effort rather than by trust?
2. Proverbs 3:5–6 calls for trust "with all your heart." Which areas have you given to God in part — but not in whole?
3. Mark 11:22–24 ties believing prayer to receiving. Is there a prayer you have stopped praying because doubt has crept in? What would believing prayer look like there?
4. Reflect on Matthew 19:16–24. Is there anything you are holding so tightly that, if Jesus asked you to release it, you would walk away sad?
5. In 2 Kings 13:14–19, Joash struck the ground only three times. Where in your life have you stopped striking the ground too soon — and what would persistence look like now?

GROUP DISCUSSION

1. Read Genesis 26:12–13 together. As a group, what does Isaac's story teach about how God moves us through stages — harvest, blessing, riches, wealth — and what stage do members feel they are in?
2. Discuss James 1:2–4. Why is "consider it all joy" so counterintuitive, and how does the group see God using trials to mature them "lacking in nothing"?
3. Compare Matthew 19:16–24 with 1 Kings 10. Both involve riches, yet end very differently. What does this teach the group about the difference between possessing things and being possessed by them?
4. Revelation 1:6 says we are "kings and priests" to God. How does that identity change how members approach faith for finances, family, ministry, or breakthrough?
5. Take the Life Applications Scriptures — Matthew 21:22, Luke 1:37, 2 Corinthians 5:7, Romans 10:17 — and discuss as a group: which of these speaks most directly to where your faith needs to grow right now, and why?

PRAYER & SPIRITUAL ACTIVATION

Prayer

Father, Hebrews 11:6 tells me that without faith it is impossible to please You — so today I choose faith. According to Proverbs 3, I trust You with all my heart and lean not on my own understanding; in all my ways I submit to You, asking that You make my paths straight. Forgive me for the prayers I have stopped praying because doubt grew louder than Mark 11:22–24 in my heart. Like Isaac in Genesis 26, I want to sow in the ground where You have placed me and trust You for the hundredfold harvest. Like Solomon in 1 Kings 10, I want to live under such open heavens that those who don't yet know You are stirred by Your goodness. Where I have been the rich young ruler of Matthew 19, clinging to what I should release — give me grace to let it go. Where I have been King Joash in 2 Kings 13, striking the ground only three times — give me the perseverance to strike until the breakthrough comes. According to James 1, I consider it joy to be tested, knowing You are producing endurance and maturity. I believe Luke 1:37 — nothing is impossible with You. I walk by faith and not by sight, and I let faith come by hearing Your Word. Stretch me, Lord. I am Yours. In Jesus' name, amen.

Activation Step

Choose one area this week where God is asking for a step of faith you have been delaying — a financial seed, a difficult conversation, a risk of obedience, a prayer you've stopped praying. Sow

SERIOUSLY SUPERNATURAL FREE RESOURCE BIBLE STUDY

that step *this week*, not next. Anchor it in one of the four Life Application verses (Matthew 21:22, Luke 1:37, 2 Corinthians 5:7, or Romans 10:17), and write that verse somewhere you will see it daily until the breakthrough comes. Refuse to quit at the third strike.

CHAPTER FIVE

SERIOUSLY SUPERNATURAL

CORE BIBLICAL THEME

The supernatural life is the normal Christian life — the natural overflow of knowing the Person of Jesus, walking by the Spirit, living in the fear of the Lord, and dwelling in deep prayer and intercession. The chapter shows that Scripture is saturated with miracles, encounters, visions, and Spirit-empowered ministry; what was true for biblical believers is still available to those who believe.

SCRIPTURE USED IN THIS CHAPTER

- John 14:12
- John 14:21
- John 17 (referenced — High Priestly Prayer)
- Mark 16:17–18 (referenced)
- Galatians 5:16–26
- Galatians 5 (referenced — fruit of the Spirit)
- Luke 1:50
- Hebrews 12:28–29
- Psalm 111:10
- Psalm 112:1–2
- Colossians 3:1–3
- Ephesians 2:6 (referenced)
- Ephesians 6:12 (referenced)
- Hebrews 5:14 (referenced)
- Isaiah 6 (referenced — Isaiah's throne vision)
- Isaiah 51:1 (referenced)
- Ezekiel 1 (referenced — Ezekiel's vision)
- Daniel (referenced — night visions, Ancient of Days, Son of Man)
- Revelation 1 (referenced — John "in the Spirit")
- Exodus 14 (referenced — Red Sea)
- Matthew 14 (referenced — Jesus walking on water)
- Luke 1 (referenced — Gabriel and Mary)
- Mark 5 (referenced — legion of demons)

- Luke 24 (referenced — resurrection)
- 1 Corinthians 15 (referenced — resurrection)
- Acts 3:1–10; Acts 5:1–11; Acts 5:12–16; Acts 5:17–21; Acts 8:5–8; Acts 9:1–19; Acts 9:36–42; Acts 10 (referenced); Acts 12:5–17; Acts 12:6–11; Acts 14:8–10; Acts 16:25–34; Acts 19:11–12; Acts 20:7–12
- Genesis 18:22–33 (referenced — Abraham intercedes)
- Exodus 32:9–14 (referenced — Moses intercedes)
- 1 Samuel 1:9–20 (referenced — Hannah)
- Daniel 9:1–19 (referenced — Daniel intercedes)
- Luke 22:31–32 (referenced — Jesus prays for Peter)
- Luke 23:34
- Romans 8:26–27 (referenced — Spirit intercedes)
- 2 Corinthians 12 (referenced — third heaven)
- 2 Corinthians 12:7–9 (referenced — thorn in flesh)

BIBLICAL INSIGHT

The chapter's central promise is John 14:12: "he who believes in Me, the works that I do he will do also; and greater works than these he will do." This is paired with John 14:21 — Jesus shows Himself to whoever loves and obeys Him. Mark 16:17–18 confirms that signs follow those who believe.

Galatians 5:16–26 lays out the foundation: walking by the Spirit, crucifying the flesh, and bearing the fruit of the Spirit. Without this, supernatural giftedness is uprooted. Luke 1:50, Hebrews 12:28–29 ("our God is a consuming fire"), and Psalm 111:10 and 112:1–2 then introduce the second non-negotiable — the fear of the Lord. Wisdom, mercy, and generational blessing flow from reverence; an entire generation gets robbed when the fear of the Lord is missing.

Colossians 3:1–3 and Ephesians 2:6 (referenced) reorient identity: believers have died, their lives are hidden with Christ in God, and they are already seated with Christ in the heavenly realms. From that seated position, encounters with God become normal, not exceptional. Scripture testifies to this everywhere — Isaiah 6, Ezekiel 1, Daniel's visions, John "in the Spirit" in Revelation 1, Peter's trance in Acts 10, Paul caught up to the third heaven in 2 Corinthians 12, and Moses, Abraham, and the Old Testament narratives (Exodus 14, Luke 1, Mark 5, etc.) all show God moving through ordinary people.

Hebrews 5:14 (referenced) reminds believers that the mature have "their senses trained to discern good and evil," so spiritual perception is developed, not magical. Ephesians 6:12 (referenced) names the unseen warfare we operate within. And 2 Corinthians 12:7–9 keeps us humble: even Paul had a thorn God did not remove, teaching reliance on grace.

The chapter then turns to prayer and intercession. Scripture is filled with intercessors —

SERIOUSLY SUPERNATURAL

Abraham in Genesis 18:22–33, Moses in Exodus 32:9–14, Hannah in 1 Samuel 1:9–20, Daniel in Daniel 9:1–19, and Jesus Himself in Luke 22:31–32, John 17, and Luke 23:34. Romans 8:26–27 (referenced) shows the Spirit interceding for us in our weakness, and Acts 12:5–17 demonstrates the power of unified Church prayer.

The whole chapter rests on a simple equation: knowing Jesus (John 14:21) + walking by the Spirit (Galatians 5) + fearing the Lord (Psalm 111–112) + living from your seated position (Colossians 3) + lifestyle prayer = the natural supernatural life Jesus promised in John 14:12.

REFLECTION QUESTIONS

1. John 14:12 says believers will do the works Jesus did — and greater. How honestly does your life reflect belief in this verse, and what is one place where you've quietly stopped expecting it?
2. Read Galatians 5:16–26. Where is the fruit of the Spirit growing in you, and where is the flesh still being indulged in ways that grieve the Spirit?
3. Psalm 111:10 says the fear of the Lord is the foundation of true wisdom. What does the fear of the Lord look like in *your* daily decisions — or has it grown faint?
4. Colossians 3:1–3 says your life is "hidden with Christ in God." How would your day change if you lived as someone already seated above, rather than someone scrambling below?
5. Looking at the intercessors of Scripture — Abraham (Genesis 18), Moses (Exodus 32), Hannah (1 Samuel 1), Daniel (Daniel 9) — what does *standing in the gap* look like in your life right now, and for whom?

GROUP DISCUSSION

1. The chapter argues the absence of the supernatural is not because God has changed but because we have. From John 14:12 and Mark 16:17–18, what does the group believe is genuinely available today — and what holds us back?
2. Walk through Galatians 5:16–26 together. Why are the fruit of the Spirit and supernatural gifts inseparable, and what happens when one is pursued without the other?
3. Psalm 112:1–2 ties fear of the Lord to generational blessing. As a group, discuss: how does reverence (or its absence) shape the next generation around us?
4. Colossians 3:1–3 and Ephesians 2:6 describe a present, not future, position in Christ. What practical difference would it make if your group truly lived from that seated position?

5. Compare the intercessors — Abraham (Genesis 18:22–33), Moses (Exodus 32:9–14), Hannah (1 Samuel 1:9–20), Daniel (Daniel 9:1–19), and Jesus Himself (John 17, Luke 23:34). What do their prayers have in common, and how should that reshape the group's prayer life?

PRAYER & SPIRITUAL ACTIVATION

Prayer

Father, I confess that I have often settled for an ordinary Christian life when You called me to a seriously supernatural one. According to John 14:12, my Lord Jesus promised that the one who believes in Him will do His works — even greater. I receive that promise today. I do not want to chase signs; I want to know You. According to John 14:21, You show Yourself to those who love and obey You — so let love and obedience become my pathway. By Your grace, help me to walk in step with Your Spirit as Galatians 5 commands, crucifying the flesh and bearing real fruit. Restore in me the fear of the Lord, Psalm 111:10 — let reverence become the foundation of wisdom in my life again. According to Colossians 3, I am already raised with Christ; I set my heart and mind on things above. Like the intercessors of Scripture — Abraham, Moses, Hannah, Daniel, and most of all Jesus Himself in John 17 and Luke 23:34 — make me one who stands in the gap. According to Romans 8, when I do not know how to pray, let Your Spirit pray through me. And like Paul in 2 Corinthians 12, where my thorns remain, teach me that Your grace is sufficient. Awaken me, Lord. I want to live from Heaven to earth. In Jesus' name, amen.

Activation Step

Set aside one extended block of time this week — at least 45 minutes, alone and undistracted — to do two things: first, sit before the Lord in light of Colossians 3:1–3 and ask Him to show you where you have been living *from earth toward heaven* instead of *from heaven toward earth*. Second, identify one person, family, neighborhood, or situation and *stand in the gap* for them in sustained intercession, drawing on the pattern of Abraham, Moses, Hannah, or Daniel. Commit to repeat that intercession at least three times this week.

CHAPTER SIX

POWER IN THE PROPHETIC

CORE BIBLICAL THEME

Prophecy — speaking what the Spirit speaks for the strengthening, encouragement, and comfort of others — is a gift God is actively restoring to His Church. Paul commands believers to "eagerly desire" the gifts of the Spirit, especially prophecy, and Scripture both demonstrates how God speaks and instructs us how to steward what He says. The chapter calls readers into a prophetic life rooted in intimacy with Jesus, the fruit of the Spirit, and disciplined stewardship of every prophetic word received.

SCRIPTURE USED IN THIS CHAPTER

- Psalm 29:3
- 1 Corinthians 12:1–11
- 1 Corinthians 14:1–5
- 1 Corinthians 14:1–11 (referenced)
- 1 Corinthians 14:4 (referenced)
- 1 Corinthians 14:9–11
- 1 Corinthians 14:24–25
- Galatians 5:22–23 (referenced — fruit of the Spirit)
- 2 Kings 6:16–17 (referenced — Elisha and his servant)
- Luke 5:22 (referenced — Jesus discerning thoughts)
- Ezekiel 1:4–28 (referenced)
- Isaiah 6:1–8 (referenced)
- Acts 9:10–16 (referenced — Ananias' vision); Acts 9:12
- John 14:26
- Romans 8:14
- 2 Timothy 3:16–17
- Hebrews 4:12
- Ephesians 1:17 (referenced — spirit of wisdom and revelation); Ephesians 1:18 (referenced — eyes of the heart)
- Hebrews 13:5 (referenced — promises)
- 1 Thessalonians 5:20–21
- 1 John 4:1

- Habakkuk 2:2; Habakkuk 2:2–3 (referenced)
- Hebrews 6:12 (referenced)
- 1 Timothy 1:18
- Daniel 9 (referenced)
- Proverbs 3:5
- Genesis 37–50 (referenced — Joseph)
- 1 Samuel 16 – 2 Samuel 5 (referenced — David's journey)
- Luke 1–2 (referenced — Mary)
- Acts 20 and 21 (referenced — Paul and Agabus)

BIBLICAL INSIGHT

The chapter opens with Psalm 29:3 — the voice of the Lord thunders. God still speaks. The doctrinal centerpiece is 1 Corinthians 12:1–11, where Paul lists the gifts of the Spirit distributed by the same Spirit "just as He determines," and 1 Corinthians 14:1–5, where believers are commanded to follow the way of love and eagerly desire the gifts — *especially prophecy* — because prophecy speaks "to people for their strengthening, encouraging and comfort" (14:4). Prophecy must be intelligible (14:9–11) and even has evangelistic power: when the secrets of an unbeliever's heart are laid bare, they fall and worship (14:24–25).

Galatians 5:22–23 (referenced) lays the non-negotiable foundation: gifts without the fruit of the Spirit produce harm. Character, not charisma, is the qualifying mark of true prophetic ministry.

The chapter then teaches how God speaks. Scripture demonstrates spiritual perception (2 Kings 6:16–17 — Elisha's servant sees the angelic armies; Luke 5:22 — Jesus discerns thoughts), pictorial visions (Ezekiel 1:4–28; Isaiah 6:1–8), and panoramic visions in dreams and waking encounters (Acts 9:10–16 — both Ananias and Saul receive visions). God also speaks through the Holy Spirit Himself (John 14:26; Romans 8:14), through prayer, and through His Word — which is God-breathed (2 Timothy 3:16–17) and "alive and active" (Hebrews 4:12). Ephesians 1:17–18 (referenced) is the prayer Paul prays for the eyes of our hearts to be enlightened.

The chapter then distinguishes between *promise* and *prophecy*: a promise is a covenant commitment of God — always fulfilled because He cannot lie (Hebrews 13:5 referenced) — while a prophecy is a Spirit-inspired message that must be discerned, tested, and stewarded (1 Thessalonians 5:20–21; 1 John 4:1).

On stewardship, Habakkuk 2:2–3 commands us to "write the vision" and wait for it. 1 Timothy 1:18 calls us to "wage the good warfare" with prophetic words. Daniel 9 (referenced) shows Daniel responding to prophecy with fasting and prayer. Hebrews 6:12 (referenced) calls us to imitate those who "through faith and patience inherit the promises." Proverbs 3:5 anchors stewardship in humility — trusting the Lord rather than our own interpretation.

POWER IN THE PROPHETIC

Scripture gives lived examples: Joseph (Genesis 37–50) — prophetic dreams fulfilled only after years of betrayal and integrity; David (1 Samuel 16 – 2 Samuel 5) — anointed king who refused to force God's timing; Mary (Luke 1–2) — treasured prophetic words in her heart; and Paul (Acts 20–21) — obeyed even when Agabus' prophecy warned of suffering. Together they form a complete biblical framework for stewarding prophecy with wisdom, patience, humility, and faith.

REFLECTION QUESTIONS

1. 1 Corinthians 14:1 commands believers to *eagerly desire* the gifts — especially prophecy. Honestly, how eagerly have you pursued this gift, and what has held you back?
2. Read 1 Corinthians 14:3–4. Prophecy is for "strengthening, encouraging and comfort." When have you been on the receiving end of a word that did this, and have you ever spoken one to someone else?
3. Galatians 5:22–23 names the fruit of the Spirit. If your gifting ran ahead of your character, where would the gap appear? What is the Lord saying about closing it?
4. Habakkuk 2:2 says to "write the vision." Have you written down the prophetic words and impressions God has given you, or have they been forgotten? What might you have lost by not stewarding them?
5. Looking at Mary in Luke 1–2 and David in 1 Samuel 16 – 2 Samuel 5: both received words that took years to unfold. Where do you need their patience right now?

GROUP DISCUSSION

1. Read 1 Corinthians 12:1–11 together. As a group, discuss how the variety of gifts — distributed "just as He determines" — should shape how members value one another's contributions in the body.
2. From 1 Corinthians 14:1–5, why does Paul especially exalt prophecy? What would change in your group's gatherings if prophecy were practiced — with care — as Paul describes?
3. The chapter lists several ways God speaks: impressions (2 Kings 6:16–17; Luke 5:22), pictures (Ezekiel 1; Isaiah 6:1–8), visions and dreams (Acts 9:10–16), through Scripture (2 Timothy 3:16–17; Hebrews 4:12), and through the Spirit (John 14:26; Romans 8:14). How does the group typically experience God's voice — and how can you encourage one another to grow in less-familiar ways?
4. 1 Thessalonians 5:20–21 and 1 John 4:1 require believers to test prophecy without

despising it. As a group, how should you practically test a word together so neither extreme — credulity nor cynicism — wins?

5. Compare Joseph (Genesis 37–50), David (1 Samuel 16 – 2 Samuel 5), Mary (Luke 1–2), and Paul (Acts 20–21). What does the group learn about prophetic stewardship from the *delays* and *hardships* that came after the word was given?

PRAYER & SPIRITUAL ACTIVATION

Prayer

Father, Your voice thunders over the mighty waters, as Psalm 29 declares. You are still speaking. According to 1 Corinthians 14:1, I follow the way of love and I eagerly desire the gifts of Your Spirit — especially prophecy. Forgive me where I have despised prophecies (1 Thessalonians 5:20), shrunk back in fear, or pursued gifts without first pursuing the fruit of Your Spirit as Galatians 5:22–23 calls me to. According to Ephesians 1:17–18, I ask You for the Spirit of wisdom and revelation, and that the eyes of my heart would be enlightened. Speak to me as You spoke to Isaiah, Ezekiel, Ananias, and Paul. Help me to test every word by Your Word — 2 Timothy 3:16–17 — and to write the vision plainly, as Habakkuk 2:2 commands. Like Joseph, David, and Mary, give me grace to steward what You have spoken with patience and integrity, even through delay and difficulty. And like Paul in Acts 20–21, give me the obedience to follow even when the word means hardship. I want to be part of a generation that hears with clarity and purity. In Jesus' name, amen.

Activation Step

Do two things this week. First, write down — in a notebook, a document, or wherever you'll actually return to it — every prophetic word, impression, or Scripture promise you can remember God speaking over your life. This is your obedience to Habakkuk 2:2. Second, pick *one* of those words and, in keeping with 1 Timothy 1:18, "wage the good warfare" with it: pray it back to God, declare it aloud, and ask Him for one obedient step you can take in alignment with it this week. Be patient like Mary, persistent like Daniel (Daniel 9), and humble like Proverbs 3:5.

CHAPTER SEVEN

POWER IN HEALING

CORE BIBLICAL THEME

Jesus set the standard that healing is the children's bread — flowing from His compassion, validating the gospel, demonstrating the Kingdom, bringing wholeness, and encouraging faith. The chapter calls believers to step past fear, unbelief, and a weak view of their own identity in Christ, and to step into the authority Jesus gave to heal the sick — while learning to navigate disappointment with deepened trust in the Healer.

SCRIPTURE USED IN THIS CHAPTER

- Matthew 17 / Matthew 17:14–20
- 2 Corinthians 5:7 (referenced)
- Acts 9:10–19 (referenced — Ananias and Saul)
- Philippians 4:7 (referenced)
- Isaiah 45:15 (referenced)
- Mark 1:41
- Hebrews 2:3–4
- Luke 10:9
- Mark 2:1–12 (referenced — the paralytic)
- Matthew 8:2–4; Matthew 8:5–13; Matthew 8:14–15 (referenced)
- Luke 8:43–48; Luke 8:49–56 (referenced)
- Mark 10:46–52 (referenced — Bartimaeus)
- John 9:1–12 (referenced — man born blind)
- Luke 17:11–19 (referenced — ten lepers)
- Luke 22:50–51 (referenced — Malchus' ear)
- 1 John 4:18 (referenced)
- Hebrews 11:6 (referenced)
- Mark 16:17–18 (referenced)
- John 14:12 (referenced)
- 1 Peter 2:5; 1 Peter 2:9 (referenced)
- Romans 8:11; Romans 8:17; Romans 8:19 (referenced)
- 2 Corinthians 3:17
- Job (referenced); Job 42:5

- 2 Corinthians 12:7; 2 Corinthians 12:9
- 2 Samuel 12:20 (referenced — David)
- John 5:1–9 (referenced — pool of Bethesda)
- Matthew 26:39 (referenced — Gethsemane)
- Genesis 3 (referenced — Eden, free will)

BIBLICAL INSIGHT

The chapter's diagnostic passage is Matthew 17:14–20. The disciples failed to heal an afflicted boy, and Jesus named two reasons: little faith, and the need for deliverance alongside healing. Jesus' answer — faith like a mustard seed moves mountains, "and nothing will be impossible for you" — sets the standard for the rest of the chapter.

Healing reflects God's *compassion* (Mark 1:41 — Jesus "moved with compassion"). It validates the gospel — Hebrews 2:3–4 says God bore witness to the message "with signs and wonders and various miracles." It demonstrates the *Kingdom* — Luke 10:9 ties healing to the announcement that "the Kingdom of God has come near to you." And it builds *faith*, as seen in the paralytic of Mark 2:1–12. The chapter lists ten specific accounts of individual healings — Matthew 8:2–4, 8:5–13, 8:14–15; Mark 2:1–12, 10:46–52; Luke 8:43–48, 8:49–56, 17:11–19, 22:50–51; John 9:1–12 — showing the breadth of Jesus' compassion across leprosy, blindness, paralysis, hemorrhage, demonic affliction, death, and even an enemy's severed ear.

The chapter names three obstacles to healing ministry. *Fear* — 1 John 4:18 (referenced) reminds us perfect love casts out fear, and Hebrews 11:6 (referenced) tells us faith is what pleases God. *Unbelief* — believers intellectually affirm Mark 16:17–18 ("signs will follow those who believe") and John 14:12 ("greater works than these"), yet quietly disqualify themselves. *Misplaced identity* — Scripture is clear that believers are "a royal priesthood" (1 Peter 2:5, 2:9), heirs with Christ (Romans 8:17), and that the very Spirit who raised Christ from the dead dwells in them (Romans 8:11). Romans 8:19 (referenced) says creation itself is waiting for the sons and daughters of God to be revealed.

2 Corinthians 3:17 anchors atmosphere: "where the Spirit of the Lord is, there is freedom." Acts 9:10–19 (referenced) reminds us God uses *ordinary* disciples — Ananias was simply a "disciple" sent to lay hands on Saul.

The chapter then validates disappointment with Scripture. Job, a righteous man, lost everything yet came to say, "My ears had heard of you, but now my eyes have seen you" (Job 42:5). Paul pleaded three times for his thorn to be removed; God answered with grace, not removal (2 Corinthians 12:7, 9). David fasted and prayed for his sick child, who died — yet David rose, worshiped, and continued (2 Samuel 12:20). The man at the pool of Bethesda waited 38 years before Jesus came (John 5:1–9). Jesus Himself prayed in Gethsemane that the cup pass from Him, yet surrendered to the Father's will (Matthew 26:39) — showing that trust does not always mean escape from pain, but purpose within it. Philippians 4:7 and Isaiah 45:15 (referenced)

POWER IN HEALING

remind us that some peace surpasses understanding and some of God's ways remain mysterious. Genesis 3 (referenced) explains why suffering exists at all — free will entered with the Fall, and God's plan for redemption moves through us as His image bearers.

The combined picture: heal as Jesus did, expect breakthrough, refuse to settle, and when disappointment comes, let it drive you deeper into the Healer.

REFLECTION QUESTIONS

1. Read Matthew 17:14–20. Jesus named "little faith" as the disciples' problem. Where in your life is your faith for healing currently small, and what is feeding that smallness?
2. 1 John 4:18 says perfect love casts out fear. The chapter argues that fear, not unbelief alone, is what often keeps us from praying for the sick. What fear specifically holds you back from laying hands on someone?
3. John 14:12 promises that those who believe will do the works Jesus did — and greater. Do you secretly believe this verse is for *other* believers more "qualified" than you? Why?
4. 1 Peter 2:5 and 2:9 call you a royal priesthood. How would your willingness to pray for the sick change if you walked in that identity all day every day?
5. Reflect on Job 42:5, 2 Corinthians 12:9, and 2 Samuel 12:20. What does each one teach you about meeting God *inside* unanswered prayer rather than running from Him because of it?

GROUP DISCUSSION

1. Read Matthew 17:14–20 together. As a group, discuss honestly: where has your collective faith for healing become small, and what would it look like to rebuild it?
2. The chapter lists ten specific healings: Matthew 8:2–4, 8:5–13, 8:14–15; Mark 2:1–12, 10:46–52; Luke 8:43–48, 8:49–56, 17:11–19, 22:50–51; John 9:1–12. Pick two or three as a group, and discuss what each one reveals about Jesus' heart toward suffering people.
3. The chapter argues three barriers — fear, unbelief, and weak identity. Drawing on 1 John 4:18, Hebrews 11:6, Mark 16:17–18, John 14:12, and 1 Peter 2:9 — which barrier resonates most for the group, and what Scripture would you have one another stand on?
4. Compare Job (Job 42:5), Paul (2 Corinthians 12:7–9), David (2 Samuel 12:20), the man at Bethesda (John 5:1–9), and Jesus in Gethsemane (Matthew 26:39). What does the group learn about disappointment from each story?

5. 2 Corinthians 3:17 says "where the Spirit of the Lord is, there is freedom." How can your group cultivate an atmosphere where Spirit-led healing — physical, emotional, spiritual — becomes a normal expectation?

PRAYER & SPIRITUAL ACTIVATION

Prayer

Father, You are the Healer. According to Mark 1:41, Your Son was moved with compassion before He healed — give me that same heart. Like the disciples in Matthew 17, I confess my "little faith," and I ask You to grow in me the faith of a mustard seed that does not say *if it is Your will* but stands on the standard Jesus set. According to 1 John 4:18, let Your perfect love cast out my fear. According to Hebrews 11:6, let faith — not hesitation — be what pleases You in me. I believe John 14:12: the One who believes in Jesus will do His works, and greater. According to 1 Peter 2:9, I am part of a royal priesthood. According to Romans 8:11, the very Spirit who raised Christ from the dead lives in me. Forgive me where disappointment has shrunk my expectation. Like Job (Job 42:5), let suffering bring me to see You. Like Paul (2 Corinthians 12:9), where the thorn remains, let me know Your grace is sufficient. Like David (2 Samuel 12:20), let me rise and worship even where the answer was not what I asked. And like Jesus in Gethsemane (Matthew 26:39), let surrender to Your will be my final word. Give me courage to lay hands on the sick this week. Make Your Kingdom visible through me. In Jesus' name, amen.

Activation Step

This week, pray for at least one person who needs healing — physical, emotional, mental, or spiritual. Start with someone safe — a family member or close friend — if you've never done this before. Use the simple model the chapter teaches: ask permission, ask where the pain is, *command* (don't ask) the pain to leave in Jesus' name, then ask the person how they feel. Continue praying until something shifts. Anchor yourself before praying with one verse — 1 Peter 2:9 ("you are a royal priesthood") or John 14:12 ("greater works than these"). Whatever the outcome, refuse to partner with discouragement; commit to pray for someone else next week as well.

CHAPTER EIGHT

POWER OF DELIVERANCE

CORE BIBLICAL THEME

Believers are not in passive observation of a spiritual war — they are in active opposition to "the rulers, against the authorities, against the powers of this dark world." Deliverance is the children's bread Jesus paid for at the Cross, where He disarmed every power and made a public spectacle of them. The chapter calls believers to operate from their seated position in Christ — with humility, discernment, and authority — to bring freedom to individuals and to displace darkness in cities and nations by making Christ visible.

SCRIPTURE USED IN THIS CHAPTER

- 2 Corinthians 3:17
- Ephesians 6:12
- Ephesians 1:18–23
- Revelation 12:4, 9 (referenced — fallen angels)
- Daniel (referenced — angels assisting in battle)
- Deuteronomy 27 (referenced — covenant curses)
- Job (referenced — the accuser); Job 1:6 – 2:7 (referenced)
- Zechariah 3:1 (referenced)
- 1 Chronicles 21:1 (referenced)
- Genesis 3:1–19 (referenced — the serpent and Eve)
- Romans 8:37–39
- Romans 8:16 (referenced)
- 2 Corinthians 4:16
- Matthew 15:26 (referenced — children's bread)
- Colossians 2:15
- Luke 11:20
- Luke 4:36
- Mark 16:17
- Luke 11:24–26 (referenced — empty house)
- Matthew 12:29 (referenced — binding the strong man)
- Mark 3:27 (referenced)
- Luke 11:21–26 (referenced)

- Colossians 1 (referenced — fullness of God in Christ; Christ in us, the hope of glory)
- John 17 / John 17:21–23 (referenced — Jesus' prayer for unity)
- Revelation 7:9 (referenced — every nation, tribe, people, tongue)
- Joshua (referenced — taking the Promised Land)
- Synoptic accounts of Jesus' wilderness temptation and deliverance ministry in Matthew, Mark, Luke (referenced)

BIBLICAL INSIGHT

2 Corinthians 3:17 anchors the chapter: "where the Spirit of the Lord is, there is freedom." Ephesians 6:12 then defines the battlefield — not flesh and blood, but rulers, authorities, powers, and "spiritual forces of evil in the heavenly realms."

Scripture's portrait of the enemy is consistent. Genesis 3:1–19 records the serpent's deception of Eve. Job 1:6 – 2:7, Zechariah 3:1, and 1 Chronicles 21:1 reveal satan as accuser. Revelation 12:4 and 9 (referenced) describe fallen angels cast down, and Daniel (referenced) shows angels engaged in real conflict with demonic hierarchies. The Old Testament shows an undefeated enemy; the New Testament reveals a *defeated* one.

The decisive change is the Cross. Colossians 2:15 declares Jesus "having disarmed the powers and authorities, He made a public spectacle of them, triumphing over them by the cross." Romans 8:37–39 affirms believers are "more than conquerors" — and that nothing, including angels or demons, can separate us from God's love in Christ. Ephesians 1:18–23 prays the Church will know that the same mighty power that raised Christ from the dead and seated Him above every ruler now operates for those who believe.

Deliverance is core to Jesus' own ministry. Matthew 15:26 names it the "children's bread." Luke 11:20 ties demon-casting to Kingdom arrival: "if I am casting out demons by the power of God, then the Kingdom of God has arrived among you." Luke 4:36 records the crowd's astonishment that "even evil spirits obey Him." Mark 16:17 commissions every believer: "in My name they will drive out demons." The Synoptics show Jesus' victory over temptation, His healing of the woman bound 18 years, His casting demons out of the Gerasene demoniac, and the seventy returning rejoicing that demons submitted to His name.

The chapter teaches that deliverance must be paired with what comes *after*. Luke 11:24–26 warns of the swept but empty house — a spirit may return with seven worse if Christ has not filled the space. Matthew 12:29, Mark 3:27, and Luke 11:21–26 describe binding the strong man before plundering his house — the spiritual logic of renouncing, rejecting, and ejecting darkness so the Spirit can take occupation. Colossians 1 (referenced) names the answer: the fullness of God dwells in Christ, and that fullness now lives in us — Christ in us, the hope of glory. Wherever Christ is being formed, darkness has no ground to occupy.

On the corporate level, Joshua (referenced) shows that Israel took the Promised Land tribe by tribe — only as much as they could sustain. The same principle applies today: God will not give

POWER OF DELIVERANCE

us more territory than we are prepared to steward. And John 17:21–23 (referenced) is Jesus' prayer for the Church to be one as He and the Father are one — "so that the world would believe." Revelation 7:9 (referenced) shows the end: every nation, tribe, people, and tongue united before the throne.

Two anchoring truths frame personal practice. Romans 8:16 (referenced) — the Spirit testifies with our spirit that we are God's children, which is the position from which all deliverance ministry flows. 2 Corinthians 4:16 — "though outwardly we are wasting away, yet inwardly we are being renewed day by day." The redeemed are reclaimed, day by day, area by area, until Christ fills the house.

REFLECTION QUESTIONS

1. Ephesians 6:12 says your struggle is not against flesh and blood. Are there ongoing conflicts in your life you've been treating as merely human that may have a spiritual layer to them?
2. Colossians 2:15 says Jesus made a "public spectacle" of the powers at the Cross. In what areas do you still functionally relate to the enemy as if he were undefeated?
3. Luke 11:24–26 warns of the empty house. Where in your life has freedom come, but Christ has not yet filled the cleared space? What is filling it instead?
4. Read Ephesians 1:18–23. Honestly — how often do you live from the "incredible greatness of God's power for us who believe"? What would change if you did?
5. Romans 8:37–39 says nothing — including angels or demons — can separate you from God's love. Where do you most need that truth to take root in you right now?

GROUP DISCUSSION

1. Read Ephesians 6:12 and Colossians 2:15 together. How do these two verses balance one another — taking the spiritual realm seriously while standing on Christ's victory?
2. The chapter teaches a simple deliverance pattern: renounce, reject, eject. Looking at Luke 11:20, Mark 16:17, and Matthew 12:29, what does the group learn about *how* Jesus modeled this authority?
3. Discuss Luke 11:24–26 as a group. Why does the empty-house principle apply to nations and communities as well as individuals, and how does Colossians 1 ("Christ in you, the hope of glory") shape the answer?
4. Read John 17:21–23. The chapter argues territorial deliverance is impossible without unity. Where does the group's Church culture struggle with division, and what would Jesus' prayer require of us?

5. Joshua took the Promised Land tribe by tribe — only what could be sustained. Where do members of the group feel God is calling you to take territory, and what does *stewarding* that ground require?

PRAYER & SPIRITUAL ACTIVATION

Prayer

Father, where the Spirit of the Lord is, there is freedom — 2 Corinthians 3:17. I want that freedom for myself, for my family, and for the places where You have planted me. Ephesians 6 reminds me I do not wrestle against flesh and blood — open my eyes to what is truly at work in the spiritual realms. According to Colossians 2:15, Jesus has already disarmed every power and authority and made a public spectacle of them at the Cross — I stand on that finished work today. According to Romans 8, I am more than a conqueror through Him who loved me, and nothing can separate me from Your love. Forgive me where I have been passive, fearful, or skeptical about the ministry of deliverance. Where there is any place in my life that has been swept but not filled with Your presence — Luke 11 — come and fill the house, Lord. Make Colossians 1 true in me: Christ in me, the hope of glory. According to Ephesians 1, let the eyes of my heart be enlightened to know the incredible greatness of Your power for those who believe — the same power that raised Christ from the dead. Like Jesus prayed in John 17, make Your people one, that the world may believe. Until that day when Revelation 7:9 is fulfilled and every nation, tribe, people, and tongue stand before Your throne, use me — calm, humble, compassionate, and full of Your Spirit — to set captives free. In Jesus' name, amen.

Activation Step

This week, do two things. First, take honest inventory of *your own* life in light of Luke 11:24–26: is there an area where you've experienced past freedom but have not deliberately filled the space with Christ? Choose one specific filling discipline (Scripture intake, worship, prayer, fellowship) and commit to it for the next month. Second, identify one area of "ground" — your home, workplace, neighborhood, or family — and pray Ephesians 1:18–23 over it daily for seven days, asking God to manifest the Kingdom in that place by filling it with His presence rather than focusing on the enemy.

CHAPTER NINE

IT'S TIME TO GET UNHINGED!

CORE BIBLICAL THEME

God is calling His people out of familiar, safe, and self-styled systems and into the "new thing" He promised in Isaiah 43:19 — which is, in truth, the original design He revealed in Scripture and entrusted to His disciples. Authority to drive out evil spirits and heal every disease was given to the Twelve, and Jesus declared that those who believe in Him would do the works He did. This chapter calls believers to release control, embrace the unhinging, and step into their promised land.

SCRIPTURE USED IN THIS CHAPTER

- Isaiah 43:19
- Exodus 6:8 (referenced — promised land)
- Joshua 1:13 (referenced — promised land)
- Matthew 13 (referenced — parable about hearing and seeing)
- Matthew 10:1
- Matthew 10:7–8 (referenced)
- Luke 9:1 (referenced)
- John 14:12

BIBLICAL INSIGHT

Isaiah 43:19 is the chapter's anchor: "Behold, I will do a new thing, now it shall spring forth; shall you not know it? I will even make a road in the wilderness and rivers in the desert." The "new thing" God is unfolding is not novel at all — it is the original, biblical design that has been buried under centuries of familiarity, religiosity, and Western mindset. God is drawing His people back to His heart and to the model He gave from the beginning.

That original model is found in passages like Matthew 10:1, where "Jesus called His twelve disciples to Him and gave them authority to drive out impure spirits and to heal every disease and sickness." Luke 9:1 (referenced) records the same commission, and Matthew 10:7–8 (referenced) extends it: as you go, preach the Kingdom, heal the sick, raise the dead, cleanse those with leprosy, drive out demons — freely you have received, freely give. This was the center of Jesus' own mission, and it was passed directly to ordinary disciples.

Matthew 13 (referenced) — Jesus' parable about hearts grown calloused, eyes shut, and ears unwilling to perceive — is offered as both warning and contrast. The Lord pronounced blessing on those whose eyes saw and ears heard what prophets and righteous people had longed to see. The unhinging is, in part, an invitation to *see* again what the early Church saw plainly: that the Spirit of God shows up with power when His people pray.

John 14:12 is the standard the chapter refuses to lower: "the person who follows Me in faith, believing in Me, will do the same and even more mighty miracles than these because I go to be with My Father." This is not a verse for an elite class of believers — it is the baseline for every disciple.

Exodus 6:8 and Joshua 1:13 (both referenced) frame the upcoming season as entering the promised land. As Moses received the word and Joshua led the people into possession, the believer is now called to step into the inheritance Jesus paid for — not as a future hope, but as present-tense ground to take.

The unhinging is not chaos for chaos' sake. It is God removing the hinges from doors of familiarity, safety, self-ambition, and tradition so that the body of Christ may walk through new doors He is opening — into unity, authentic transformation, and Kingdom collaboration that fits the original design.

REFLECTION QUESTIONS

1. Read Isaiah 43:19. What "new thing" do you sense God springing forth in your life right now — and what part of the *old* may need to be unhinged for you to perceive it?
2. Matthew 10:1 says Jesus *gave* His disciples authority to drive out spirits and heal every disease. Where in your life have you been treating that authority as if it belonged to others and not to you?
3. Matthew 13 (referenced) warns of hearts grown calloused and eyes shut. Honestly, are there areas where your spiritual perception has dulled, and what would it take to re-sensitize them?
4. John 14:12 promises that believers will do the works Jesus did — and even more. What would your life look like over the next twelve months if you actually expected this verse to be true of you?
5. Joshua 1:13 (referenced) speaks of entering the promised land. What promise of God has He given you that you have not yet fully stepped into and possessed?

GROUP DISCUSSION

1. As a group, read Isaiah 43:19 together. Discuss honestly: what familiar things —

IT'S TIME TO GET UNHINGED!

habits, ministry patterns, ways of "doing church" — might God be asking you to release in this season?

2. The chapter argues that the "new" is actually the *original* design seen in Matthew 10:1 and Luke 9:1. What in your group's lived practice already reflects that original design, and where is the gap?
3. Matthew 10:7–8 commands disciples to preach the Kingdom and demonstrate it. Does the group's current rhythm allow for *both* declaration and demonstration? What would adjusting look like?
4. The author shares that an unhinging season may feel "like losing control." From Isaiah 43:19 and Joshua 1:13 (referenced), what does the group believe is the difference between godly disorientation and unhealthy instability?
5. John 14:12 is presented as the standard, not the exception. As a group, what would change in your prayer life, expectations, and ministry practice if you all started living from this verse?

PRAYER & SPIRITUAL ACTIVATION

Prayer

Father, You said in Isaiah 43:19 that You will do a new thing — and that it is already springing forth. Open my eyes to see it. Forgive me where I have grown calloused as in Matthew 13, where my ears have stopped hearing and my eyes have stopped perceiving. I do not want to be a disciple of the right doctrines without the inner power. I want what You modeled in Matthew 10 — the authority Jesus gave His disciples to drive out evil spirits and to heal every disease, and the commission of verses 7–8 to freely give what I have freely received. According to John 14:12, I receive the truth that the one who believes in Jesus will do the works He did — and greater. Unhinge me, Lord, from familiarity, from safety, from self-ambition, and from religious tradition that no longer reflects Your design. Like Joshua entering the promised land that You declared in Exodus 6:8 and Joshua 1:13, give me courage to step into the inheritance You have for me. Make me a person who not only learns from a platform but lives from Your presence. I want to be Pentecost people again. In Jesus' name, amen.

Activation Step

This week, take an honest evaluation in light of three of the chapter's questions. Sit with the Lord and ask: (1) *Where am I still holding on to old mentalities — practices or assumptions I've never really tested against Scripture?* (2) *What is the "new thing" — actually the original biblical thing — God is asking me to step into?* (3) *Which of Jesus' commissions in Matthew 10:1, 7–8 and*

SERIOUSLY SUPERNATURAL FREE RESOURCE BIBLE STUDY

John 14:12 have I quietly disqualified myself from? Write your answers down. Then identify one specific door God is asking you to walk through — and walk through it before the week ends.

CHAPTER TEN

ACTIVATION — PRACTICE! PRACTICE! PRACTICE!

CORE BIBLICAL THEME

Activation is where revelation meets obedience. The chapter calls believers out of the theory of supernatural ministry and into the practice of it — hearing God's voice, praying for the sick, casting out demons, and stewarding the gifts through love, accountability, and consistent rhythm. The same Spirit who raised Christ from the dead lives in every believer, and the gifts mature through use, not waiting.

SCRIPTURE USED IN THIS CHAPTER

- John 14:12
- 1 Corinthians 12:7–11
- Mark 16:17–18
- John 10:27
- 1 Corinthians 14:1–3
- 1 Corinthians 14:3 (referenced)
- 1 Thessalonians 5:19–21
- Romans 12:6
- Matthew 10:7–8
- Matthew 10:8 (referenced)
- James 5:14–16
- Luke 10:19–20
- Mark 1:25–27
- 2 Timothy 1:6–7
- Romans 8:11
- Isaiah 53:5 (referenced)
- Psalm 103:2–3 (referenced)
- Mark 5, Luke 8, John 9 (referenced — Jesus' healing encounters)
- Ephesians 4:27 (referenced — legal ground)
- Mark 1, Luke 4 (referenced — deliverance encounters)
- Matthew 17:21 (referenced — fasting)

- 1 Corinthians 13 (referenced — love)

BIBLICAL INSIGHT

The chapter's structure rests on a simple conviction drawn from John 14:12: those who believe in Jesus will do the works He did. 1 Corinthians 12:7–11 confirms that the manifestation of the Spirit is given to *each one* for the common good — wisdom, knowledge, faith, healings, miraculous powers, prophecy, discernment, tongues, and interpretation. Mark 16:17–18 commissions every believer that signs will follow: driving out demons, speaking with new tongues, laying hands on the sick. None of this is reserved for an elite.

For the prophetic, John 10:27 anchors hearing — Jesus' sheep know His voice. 1 Corinthians 14:1–3 names the purpose: "strengthening, encouraging and comfort." 1 Thessalonians 5:19–21 frames how to handle words: do not despise prophecy, test everything, hold fast what is good. Romans 12:6 reminds believers that the gift of prophecy is to be exercised "in proportion to our faith."

For healing, Matthew 10:7–8 records Jesus' explicit commission: "As you go, proclaim this message: 'The kingdom of heaven has come near.' Heal the sick, raise the dead, cleanse those who have leprosy, drive out demons. Freely you have received; freely give." James 5:14–16 brings this into the local church — the elders are to anoint with oil and pray in faith, "and the prayer offered in faith will make the sick person well." Isaiah 53:5 (referenced) anchors healing in Christ's atoning work — "by His wounds we are healed" — and Psalm 103:2–3 (referenced) declares God "who forgives all your sins and heals all your diseases." The chapter directs us to study Jesus' own healing encounters in Mark 5, Luke 8, and John 9 — varied approaches, one motivation: compassion.

For deliverance, Luke 10:19–20 grounds authority: "I have given you authority to trample on snakes and scorpions and to overcome all the power of the enemy." Mark 1:25–27 shows Jesus' command: the unclean spirit obeys at a word, leaving the crowd amazed at "a new teaching — and with authority!" Ephesians 4:27 (referenced) is the practical warning — "do not give the devil a foothold." Mark 1 and Luke 4 (referenced) are commended as passages to read aloud, building faith for ground-level confrontation with darkness. Matthew 17:21 (referenced) reminds us some breakthroughs come only by prayer and fasting.

The combined lifestyle rests on three closing commands. 2 Timothy 1:6–7 calls believers to "fan into flame the gift of God" — because "the Spirit God gave us does not make us timid, but gives us power, love and self-discipline." Romans 8:11 grounds confidence: "if the Spirit of him who raised Jesus from the dead is living in you, he who raised Christ from the dead will also give life to your mortal bodies through his Spirit." And 1 Corinthians 13 (referenced) keeps the gifts properly framed — without love, every gift is nothing. Love is the foundation that holds it all together.

REFLECTION QUESTIONS

1. 2 Timothy 1:6–7 calls you to "fan into flame the gift of God" — and reminds you that the Spirit gives "power, love and self-discipline," not timidity. Which gift in your life has gone dormant from lack of use, and what would fanning it into flame look like this week?
2. John 14:12 and 1 Corinthians 12:7–11 both teach that the manifestation of the Spirit is for *every* believer. Honestly — do you actually live as though that includes you?
3. 1 Thessalonians 5:19–21 commands believers not to despise prophecies but to test everything. Have you historically leaned more toward cynicism (despising) or credulity (failing to test)? What balance does this verse demand?
4. James 5:14–16 makes praying for the sick a normal church practice, not a special-event activity. What in your life or community needs to change for this to become ordinary again?
5. 1 Corinthians 13 (referenced) tells us that without love, the gifts are nothing. Where might pursuit of giftedness in your life need to be tempered — or fueled — by deeper love?

GROUP DISCUSSION

1. Read John 14:12 and Mark 16:17–18 together. As a group, what would change if you began meeting with the *expectation* that these verses are normative for you, not metaphorical?
2. Discuss 1 Corinthians 14:1–3 and Romans 12:6 together. As a group, how might you create safe, healthy rhythms of practicing prophecy — for "strengthening, encouraging and comfort" — without pressure or performance?
3. Read Matthew 10:7–8 and James 5:14–16 side by side. What is the difference between Jesus' commissioning and James' instruction to the local church, and how do both belong in your group's practice?
4. Luke 10:19–20 and Mark 1:25–27 both deal with authority over the enemy. Discuss together: how does Jesus' calm, brief command in Mark 1 instruct the way you should approach deliverance?
5. Close with 2 Timothy 1:6–7, Romans 8:11, and 1 Corinthians 13. Reflect together: how does the group plan to walk these things out beyond your time of study? What testimony do you want to be telling a year from now?

PRAYER & SPIRITUAL ACTIVATION

Prayer

Father, I have read, I have learned, and now I want to *do*. According to John 14:12, the one who believes in Jesus will do His works. According to 1 Corinthians 12:7–11, the manifestation of Your Spirit has been given to me for the common good. According to Mark 16:17–18, signs will follow as I go. I receive these promises today as mine. According to 2 Timothy 1:6–7, I fan into flame the gift You have placed in me, for the Spirit You gave does not make me timid but gives me power, love, and self-discipline. According to Romans 8:11, the same Spirit who raised Christ from the dead lives in me. Teach me to hear Your voice as John 10:27 promises. Use me to strengthen, encourage, and comfort others as 1 Corinthians 14 commissions. Make me a person who lays hands on the sick — Matthew 10:8, James 5:14–16 — and who confronts darkness with the calm authority of Mark 1:25–27 and Luke 10:19. According to 1 Thessalonians 5:19–21, I will not quench the Spirit or despise prophecies, but I will test everything and hold fast what is good. And above all, let love — 1 Corinthians 13 — be the foundation under every gift, every prayer, every step of obedience. I am Yours. Use me. In Jesus' name, amen.

Activation Step

This week, choose *one* practical activation from each of the three streams the chapter teaches:

- **Prophetic** — Set aside 5–10 minutes daily to ask, "Holy Spirit, what's on Your heart today?" and journal what you sense (John 10:27). Then pick one person and share a short, simple word of encouragement with them in line with 1 Corinthians 14:3.

- **Healing** — When someone mentions pain or illness this week, kindly ask, "Can I pray for you really quickly?" Pray a short, faith-filled prayer based on Matthew 10:8 and James 5:14–16. Take the small, faithful step.

- **Deliverance** — Begin with yourself. Invite the Holy Spirit to reveal any place where you have unknowingly agreed with lies, fear, or sin (Ephesians 4:27). Renounce them aloud, reject them in Jesus' name, and ask Jesus to fill the cleared ground.

Refuse to wait until you feel ready. The gifts mature in motion, not in waiting. Step out — and trust God with the results.