

DEEP PRAYER BOOK DISCIPLESHIP COURSE

TEACHER GUIDE

Chapter 1

The Fire Is Already Falling

Based on Chapter 1 of the D.E.E.P. Prayer Book by Dr. Steve Foss

Dr. Steve Foss | stevefoss.com

Chapter at a Glance

Chapter Title	The Fire Is Already Falling
Series	DEEP Prayer Book Discipleship Course (Chapter 1 of 18)
Source	D.E.E.P. Prayer Anointing: Releasing the Greater Works, Chapter 1
Target Audience	Believers beginning the full DEEP Prayer Book Discipleship Course - assumes no prior knowledge of the material
Suggested Time	75-90 minutes
Core Theme	Chapter 1 is built entirely from true stories rather than doctrine: Juan's supernatural rescue from a cartel execution, Steve's own conversion and forty years of pursuing a Divinely Energized End-Time Prayer anointing, and the formation of his prayer partnership with Travis. The chapter's purpose is not to teach a concept but to ignite hunger - to let students see themselves in these stories and desire a more powerful, Spirit-led prayer life of their own.
Key Verse	Matthew 21:13 - My house shall be called a house of prayer.
Supporting Verses	(narrative chapter - no direct doctrinal exposition; teachers may reference Romans 8:26-27 and James 5:16 as supporting texts on the Spirit's leading in prayer)
Key Stories	Juan and the twelve warring angels • Seven Weeks Saved (the youth camp travail) • Pride Is Not Your Problem (the roommates) • Rebuked for Not Being in the Service (the van ministry) • Anaheim, 1988 (the impartation of love) • The Decade of Extremes and Travis's testimony • China Cancelled and the Easter Sunday I-75 fire
Materials Needed	Student Study Guides • Bibles • Pens • This is the first class of the course - consider a brief overview of what the full eighteen chapters will cover
Learning Objectives	Identify the difference between natural information and Spirit-led urgency in prayer. Explain what "travail" means and why Steve says the youth camp breakthrough came from yielded desperation rather than technique.

	Describe the impartation of love Steve received in Anaheim and why he calls it "the seed of everything in this book." Begin to honestly assess their own current prayer life and identify one area of hunger for more. Recognize how each story previews a specific later chapter of this course.
Chapter Goal	Students will locate their own prayer life somewhere among these true stories and respond personally - not with facts memorized, but with hunger stirred - to the invitation of a more powerful, Spirit-led prayer life.
Test Value	Not a graded test and intentionally no fill-in-the-blank recall questions. Chapter 1 uses a Personal Prayer Awakening Inventory instead (see Part Three below for full rationale).

PART ONE: TEACHER BACKGROUND & CONTENT MASTERY

Section A - Juan and the Twelve Warring Angels

Juan, a gang member since age nine and a cartel point man since fourteen, told his boss Charles he wanted out - and Charles raised a silenced handgun to kill him. At the same moment, across the city, Steve felt an unexplainable urgency in his spirit and declared aloud, "I loose a dozen warring angels, go right now and protect Juan, in Jesus' Name!" The clock read exactly 11:30 a.m. At that instant, terror broke across Charles's face as he stared at something behind Juan that only he could see.

✦ Matthew 21:13

My house shall be called a house of prayer.

TEACHER NOTE

This opening story is designed to hook students immediately and establish the chapter's central claim: this is not theory or history, but a prayer anointing available right now. Resist the urge to over-explain the angelic encounter theologically in this first session - let the story do its work and save deeper teaching on spiritual warfare for Chapter 16.

Section B - Seven Weeks Saved

Steve was born again May 2, 1986. Seven weeks later, brand new in the faith, he served as a youth camp counselor and found his cabin openly mocking God. Broken, he prayed with desperate abandon: "God, if You have to take my salvation from me and give it to them, I am willing." That first night - not the last, as camp tradition would predict - his entire cabin ran to the altar.

✦ from the chapter narrative

It was the first of many baptisms of God's love. And it happened because I had travailed... a prayer so desperate it offered my own salvation in exchange for theirs.

KEY POINT FOR CLASS

Steve is explicit that this breakthrough came from "yielded desperation," not technique, performance, or preparation. This sets the tone for the entire book: the D.E.E.P. anointing is available to anyone willing to pour out what they don't even have, not just to seasoned intercessors.

Section C - Pride Is Not Your Problem

Four roommates told young Steve he was "too extreme" and needed balancing. Two weeks of begging God to expose his pride produced depression, not conviction - until God spoke: "Pride is not your problem, but the fear of pride can become your problem. You stay close to Me, and I will deal with the pride." Within two weeks all four roommates had radical encounters with God and confessed they had tried to extinguish his fire.

✦ God's word to Steve

Son, I brought you down here the way I wanted you. Pride is not your problem, but the fear of pride can become your problem. You stay close to Me, and I will deal with the pride.

Later, driving a youth van two hours each way, Steve led over a hundred teenagers to Jesus on the road. Pulled out of an unplanned prayer meeting by an irritated associate pastor, he kept praying alone in a courtyard - joined by two strangers independently told by God to find him. The three prayed for an hour; six kids got saved inside that same night, the only night in fourteen months a teen responded under that pastor's preaching. He was rebuked anyway.

DISCUSSION QUESTIONS

- "The enemy always comes at the most dangerous people with the same strategy: make their hunger look like pride, make their fire look like imbalance." Has this ever happened to you or someone you know?

Section D - Anaheim, 1988

At a Morris Cerullo conference, Steve walked into a hallway so saturated with God's presence it felt physically like water rising past his ankles. That evening, after Cerullo preached on the baptism of God's agape love, Steve knelt with a stranger and glimpsed, for a brief moment, the heavens split open and the throne of God. He wept and shook on the floor for nearly ninety minutes.

✦ Steve's testimony, Anaheim, 1988

It was an impartation of My Love.

TEACHER NOTE

This is arguably the theological center of the chapter, even though it is told as pure testimony. Steve explicitly calls this the "seed of everything in this book" - love, not technique, is the fuel of the D.E.E.P. anointing. Consider slowing down here even though it is a short section in the text.

Section E - The Decade of Extremes, and Travis

On December 28, 2019, a word came to Steve: "the decade of the 20's will be a decade of extremes." Weeks later, COVID confirmed it. Around the same time, God highlighted Travis - a former millionaire drug dealer delivered dramatically after crying out the name of Jesus seven times - and supernaturally aligned a text from Steve with a word Travis received in worship the same evening, forming their two-person prayer partnership.

✦ Isaiah 33:6, given to Steve December 28, 2019

Wisdom and knowledge will be the stability of your times, and the strength of salvation; the fear of the Lord is His treasure.

DISCUSSION QUESTIONS

- Travis went from millionaire drug dealer to a man who gave everything away and now lives "out of a backpack." What does his story suggest about the price and the reward of total surrender?

Section F - China Cancelled, and The Fire Is Already Falling

The cancellation of Steve and Travis's China trip - among the first US flights to China ever cancelled - looked like disaster, but God had a bigger plan. Fleeing a California lockdown, a trailer tire caught fire on Easter Sunday; with no extinguisher, Steve poured the day's communion grape juice on the flames and prayed, and the fire went out instantly and completely.

✦ **God's word to Steve, summer 2020**

Son, in the days ahead, you are going to be more known for your prayers than your preaching.

The chapter closes with a direct appeal: Jesus is coming back to His Church before He comes for His Church, and God is raising up an end-time army of ordinary, yielded believers. "Open your spirit wide. The fire is already falling."

DISCUSSION QUESTIONS

- Of all six stories in this chapter, which one affected you personally the most, and why?

PART TWO: CLASS OUTLINE & STEP-BY-STEP TEACHING GUIDE

Setup - Before Students Arrive

- Print or prepare student guides (or confirm access to the online HTML guide).
- This is the first class of the entire eighteen-chapter course. Consider a brief 2-3 minute overview of what students can expect over the coming weeks before diving into Chapter 1.
- Because this chapter is pure testimony, resist the temptation to over-teach or over-explain each story doctrinally. Let the stories create hunger; the doctrine comes in the chapters ahead.

Step 1 - Opening: Juan and the Twelve Warring Angels (15 minutes)

Ask (no hands required): "Has there ever been a moment when you sensed God pressing you to pray for someone, right then, without knowing why?" Allow 2-3 brief responses, then: "Today we begin an eighteen-chapter journey into exactly that kind of prayer life."

Time	Topic	Method
0-5 min	Welcome, prayer, and icebreaker	Open in brief prayer, ask the icebreaker question above
5-15 min	Teach Section A - Juan's story and the car at 11:30 a.m.	Narrative teaching - tell the story vividly, do not rush it
DISCUSSION QUESTIONS • Steve had no natural information, only an unexplainable urgency in his spirit. Has there ever been a moment when you sensed God pressing you to pray for someone, right then, without knowing why?		
TEACHER NOTE SEED AHEAD (share with class): That declaration in the car - spoken with full authority, aimed at a situation Steve could not see - previews Chapter 16, "Taking It by Force," which teaches in depth that believers carry real spiritual authority to contend for outcomes, not just to ask and wait.		

Step 2 - Seven Weeks Saved (14 minutes)

Time	Topic	Method
0-9 min	Teach Section B - the youth camp travail	Narrative teaching + read the travail quote aloud
9-14 min	Discussion	See discussion questions below
DISCUSSION QUESTIONS • Steve says it happened "because I had travailed... a prayer so desperate it offered my own salvation in exchange for theirs." Have you ever prayed with that kind of desperation for someone else?		
TEACHER NOTE SEED AHEAD (share with class): Steve calls this "the divinely energized prayer that avails much" - that exact phrase becomes the title and subject of Chapter 2. If travail like this stirs		

something in students, let them know Chapter 2 will show them what was actually happening and how to walk in it themselves.

Step 3 - Pride Is Not Your Problem (15 minutes)

Time	Topic	Method
0-10 min	Teach Section C - the roommates and the van ministry	Narrative teaching + read God's word on pride aloud
10-15 min	Discussion	See discussion questions below
DISCUSSION QUESTIONS Has anyone ever told you that your hunger for God was "too much," or tried to talk you out of pursuing Him with everything you have?		
TEACHER NOTE SEED AHEAD (share with class): An associate pastor rebuking the one person whose prayer produced the only fruit in fourteen months is a small, personal picture of a much larger pattern - believers working against each other instead of together. Chapter 9, "The Great Divides," looks directly at what causes division within the Body of Christ, and what it costs.		

Step 4 - Anaheim, 1988 (14 minutes)

Time	Topic	Method
0-9 min	Teach Section D - the impartation of love	Narrative teaching + read the throne-glimpse account aloud
9-14 min	Discussion	See discussion questions below
DISCUSSION QUESTIONS Steve says this encounter became "the seed of everything in this book." Have you ever longed for a tangible, overwhelming sense of God's presence and love the way he describes it here?		
TEACHER NOTE SEED AHEAD (share with class): Chapter 8, "The Price of Love," picks this exact thread back up and asks what agape love actually costs, and why every other chapter in this course - the sword, the tongues, the praise, the unity, the taking-it-by-force - is powerless without it.		

Step 5 - The Decade of Extremes, and Travis (15 minutes)

Time	Topic	Method
0-10 min	Teach Section E - the prophetic word and Travis's testimony	Narrative teaching + read the Isaiah 33:6 word aloud
10-15 min	Discussion	See discussion questions below
DISCUSSION QUESTIONS Travis went from millionaire drug dealer to a man who gave away everything he owned. Is there a testimony of radical transformation in your own life, or someone close to you, that you rarely talk about?		

TEACHER NOTE

SEED AHEAD (share with class): Travis and Steve's partnership, introduced here, is not a side story. Chapter 18, "Hidden Together," the final chapter of this course, returns to it as the book's closing revelation: that God's greatest works have almost always been released through two people bound together, not one person alone.

Step 6 - The Fire Is Already Falling, and the Inventory (17 minutes)

Time	Topic	Method
0-9 min	Teach Section F - the Easter Sunday fire and the closing appeal	Narrative teaching + read the closing lines aloud
9-17 min	Direct students to the Personal Prayer Awakening Inventory	Individual reflection, not a graded exercise - see Part Three below

DISCUSSION QUESTIONS

- Of everything you read in this chapter, which single story affected you the most, and why?

TEACHER NOTE

SEED AHEAD (share with class): Every story in this chapter is one expression of a single anointing this entire course will unpack, piece by piece - a Divinely Energized End-Time Prayer anointing. Chapter 13 carries that exact name and will show students what actually made all six of today's stories work.

TEACHER NOTE

Close by reading the chapter's final lines aloud: "Open your spirit wide. The fire is already falling." Since this is the very first class of the course, consider closing with a short group prayer inviting God to do in each student what He did in Steve, Juan, and Travis - and let students know the course ahead will keep returning to the hunger stirred today.

PART THREE: COMPLETE ANSWER KEY & INVENTORY GUIDE

A Note on This Chapter's Closing Section

TEACHER NOTE

Chapters 2-18 of this course close with a 21-point auto-graded practice test (Multiple Choice, True/False, Fill-in-Blank, Short Answer, Application). Chapter 1 is different by design, and deliberately so: it is built entirely from true stories rather than doctrinal content to master, and there is no value in a student memorizing incidental details like an exact headcount at an altar call or the exact time on a car clock. The student guide's teaching sections contain no fill-in-the-blank recall questions at all. Instead, every section closes with a "Seed Ahead" note connecting that specific story forward to the exact later chapter where its theme becomes full teaching, and a reflection question inviting personal identification with the story. The closing section replaces the graded test with a "Personal Prayer Awakening Inventory": a self-assessment tool with no letter grade, no pass/fail score, and no right-or-wrong answers. Teachers should not treat any part of this chapter as a quiz to check, but as a discipleship tool to discuss.

Seed Ahead Map - Where Each Story Leads

Use this map to reinforce, in your own words, how each story previews a later chapter - this is the connective thread running underneath the whole chapter.

Story (Section)	Where It Leads
Juan and the twelve warring angels (Sec 1)	Chapter 16 - Taking It by Force (spiritual authority in prayer)
Seven Weeks Saved - the youth camp travail (Sec 2)	Chapter 2 - The Prayer That Avails Much
Pride Is Not Your Problem - roommates and the van ministry (Sec 3)	Chapter 9 - The Great Divides
Anaheim, 1988 - the impartation of love (Sec 4)	Chapter 8 - The Price of Love
The Decade of Extremes, and Travis (Sec 5)	Chapter 18 - Hidden Together (the power of two)
The Fire Is Already Falling - closing appeal (Sec 6)	Chapter 13 - Divinely Energized End-Time Prayer (names the anointing itself)

Personal Prayer Awakening Inventory - Facilitator Guide

Part A - Which Story Grabbed You? (single-select + open response)

There is no correct choice. Use student responses, if shared aloud, to gauge which testimonies are resonating most with your particular class and to inform which stories you may want to reference again in later chapters.

Part B - Where Am I Right Now? (five self-rated statements, 1-5 scale)

These are not graded. The online guide computes a simple self-reflection average and shows students an encouraging descriptive tier ("A Seed Being Planted" through "Aflame and Ready") rather than a numeric score or letter grade. The five statements are:

- 1. I have a consistent, personal prayer time that I protect and value.
- 2. I have sensed God's urgent, unexplainable leading to pray for someone, the way Steve did in the car for Juan.
- 3. I have contended in fervent, travailing prayer for someone else's soul the way Steve did for his cabin.
- 4. I believe there is a level of God's tangible presence and love that I have not yet personally experienced.
- 5. I am genuinely hungry right now for a more powerful, supernatural prayer life like the one described in this chapter.

FACILITATION TIP

If discussing this section as a class, remind students explicitly that there is no "good" or "bad" score here - a low average simply names an honest starting point, and a high average is not a finish line. The goal of the whole inventory is honest self-location, not performance.

Part C - Reflection Prompts (completion credit only)

1. Model answer: The stories in this chapter reveal that God is looking for yielded desperation, honest hunger, and willingness to obey unexplainable promptings - not perfect technique or theological sophistication. My own prayer life may or may not currently reflect that kind of abandon; this question is meant to prompt honest self-comparison, not correct recall.

2. Model answer (answers will vary): Students may share experiences of being told they were "too intense" or "too religious" by well-meaning friends or family. Affirm that Steve's own testimony shows this resistance often comes precisely when someone is being used significantly by God.

3. Model answer (answers will vary): This question invites personal prophetic reflection. Encourage students to sit with it honestly rather than rushing to an answer, and to bring whatever surfaces into their prayer time this week.

TEACHER NOTE

Part D (the closing Prayer of Commitment) is entirely personal and is not meant to be reviewed, graded, or shared without a student's explicit invitation. Consider simply asking, at the end of class, whether anyone would like to voluntarily share what they wrote.

Suggested Illustrations

- The Unexplainable Urgency - Ask students to recall a time they felt a strong, sourceless prompting (not necessarily about prayer) and to consider whether it may have been the Holy Spirit.
- The Fear of Pride - Ask: has fear of being "too much" ever caused you to dial back something good God was doing in you? Use Steve's roommate story as the anchor.
- The Communion Fire - Reference the Easter Sunday testimony. Ask: what "small amount" of faith or obedience might God be asking you to pour out on a situation that looks impossible right now?
- If any students have their own testimony of an unusual, Spirit-led prompting to pray for someone, invite a brief, voluntary share as a way of personalizing this opening chapter.

Additional Teaching Resources

Anticipated Student Questions

Question	Suggested Response
"Is the Juan story meant to be taken completely literally?"	Present it as Steve's own personal testimony and firsthand account, the same way you would any other personal testimony shared in the chapter - meaningful as encouragement and pattern, not as a doctrinal claim requiring verification of every detail.
"Why isn't there a normal test for this chapter?"	Because Chapter 1 is built entirely from stories rather than teaching to memorize, a fact-based test would miss the chapter's purpose - which is to stir hunger, not to check recall. The Personal Prayer Awakening Inventory is designed specifically for that purpose.
"What if my Likert self-assessment scores are low?"	Reassure students that a low score simply names an honest starting point. The entire eighteen-chapter course exists to grow exactly the areas this inventory surfaces - there is no shame in an honest score.

Preparation Prayer for the Teacher

- Ask the Holy Spirit to help you tell these stories with the same fire and conviction Steve carries in the text, not merely as information to cover.
- Pray specifically for the hunger of each student in your class, by name if possible, before this first session.
- Ask God to protect this first class from mere curiosity or entertainment, and to genuinely stir desire for a deeper prayer life.
- Pray for your own honesty as you lead the Personal Prayer Awakening Inventory - model vulnerability rather than performance.
- Thank God in advance for what He is about to do in each student across all eighteen chapters of this course, beginning today.

DEEP PRAYER BOOK DISCIPLESHIP COURSE

TEACHER GUIDE

Chapter 2

The Prayer That Avails Much

Based on Chapter 2 of the D.E.E.P. Prayer Book by Dr. Steve Foss

Dr. Steve Foss | stevefoss.com

Chapter at a Glance

Chapter Title	The Prayer That Avails Much
Series	DEEP Prayer Book Discipleship Course (Chapter 2 of 18)
Source	D.E.E.P. Prayer Anointing: Releasing the Greater Works, Chapter 2
Target Audience	Believers moving from dutiful, self-effortful prayer into prayer genuinely energized by the Holy Spirit
Suggested Time	70-85 minutes (see time guide per step)
Core Theme	Energeo: the prayer that avails much is energized by God, not self-generated. Elijah - a man with a nature like ours - is the living prototype.
Key Verse	James 5:16 - The effective, fervent prayer of a righteous man avails much.
Supporting Verses	James 5:17-18 • 1 Kings 17:1, 18:42-45 • Revelation 11:6
Key Stories	Dr. Morris Cerullo in Haiti (the witch doctors and the rain); Elijah on Mount Carmel
Materials Needed	Student Study Guides • Bibles • Pens • Lamp or extension cord for the wire/current illustration (optional)
Learning Objectives	Define energio and explain why the energy source is outside the person praying. Identify Elijah's ordinary weaknesses named in James 5:17. Explain where Elijah's authority to declare the drought came from. Connect Revelation 11:6 to the Elijah prayer pattern. Identify one personal area of yielding to pray this way.
Chapter Goal	Students will understand that energized prayer is God's power operating through a yielded vessel, not human effort - and that ordinary, fearful, weak people (like Elijah, like themselves) are the intended carriers of it.
Test Value	21 points (5 Multiple Choice, 6 True/False, 5 Fill-in-Blank, 3 Short Answer, 3 Application)

PART ONE: TEACHER BACKGROUND & CONTENT MASTERY

Section A - The Rain Over Haiti

In 1960, a young Morris Cerullo went to Haiti as a guest of dictator Francois Duvalier. Seized with sudden, unexplainable pain in his motorcade, he was pulled aside and, alone in a hotel room, heard the Lord tell him three hundred witch doctors were coming to kill him that night. God told him exactly how to identify them and said: "Tonight, the words that you speak will be exactly as if I Myself have spoken them." That night, in a stadium of thirty thousand, Cerullo pointed out all three hundred witch doctors by the colors God had shown him - and nearly all of them surrendered their lives to Jesus. The following night, facing a threatening storm over thirty-five thousand people, he declared it would not rain until the service was over. It didn't - and burst open in a downpour less than fifteen minutes after he finished.

TEACHER NOTE

Do not let students conclude this story is about Cerullo's boldness or charisma. The chapter's whole point is the opposite: none of this was self-generated. Steer the class toward the line: "He was not producing that authority. He was carrying it. The wire carrying the current." That sentence is the thesis of the entire chapter.

Section B - The Verse That Changes Everything

✦ James 5:16

The effective, fervent prayer of a righteous man avails much.

The phrase "effective, fervent" translates a single Greek word: energoumene, from energeo - the root of our English words energy and energize. Its core meaning: being worked, put into operation, energized by an outside Agent. The energy source is outside the person praying. This is the single most important concept in the chapter.

DISCUSSION QUESTIONS

- If prayer's power comes from an outside Agent rather than our own effort, what does that change about how we should prepare to pray?
- The chapter uses the illustration of an unconnected wire. What does the wire represent? What does the current represent?

Self-Generated Effort	Energeo (God-Energized) Prayer
Relies on willpower, emotional intensity, or technique	Relies on yielding to an outside Agent - the Holy Spirit
The person praying is the source	The person praying is the carrier, not the source
Produces exhaustion and inconsistent results	Produces power that is not the pray-er's own to take credit for

Section C - Praying Like Elijah: The Living Prototype

✦ James 5:17

Elijah was a man with a nature like ours, and he prayed earnestly that it would not rain; and it did not rain on the land for three years and six months.

James deliberately chooses Elijah and immediately qualifies him: "a man with a nature like ours." Not a super-saint in an elevated category - a man who knew hunger, suicidal despair under a juniper tree, and fear so paralyzing he ran nearly one hundred miles from the threat of one woman (Jezebel). The literal Greek behind "prayed earnestly" is "he prayed with prayer" - an intensifier pushing the word to its maximum. On Mount Carmel, after the fire fell, Elijah sent his servant to look toward the sea seven times. Six times: nothing. On the seventh: a cloud the size of a man's hand.

COMMON MISREAD

Students often treat Elijah as untouchable and inspirational rather than personally applicable. Push back on this directly: James names his weakness on purpose so that no one can say 'that level of prayer isn't for someone like me.'

Section D - Where His Authority Came From

Elijah does not begin with "Thus says the Lord." He first makes a bold declaration to Ahab - and only afterward do we read "the word of the Lord came to him." His declaration flowed out of years of saturation in the covenant warnings of Deuteronomy and deep alignment with God's already-revealed heart for Israel. This was not presumption. It was prophetic intercession born out of communion.

✦ Jamieson-Fausset-Brown Commentary on 1 Kings 17:1

Not uttered in spite, vengeance, or caprice, but as the minister of God. The impending calamity was in answer to his earnest prayer, and a chastisement intended for the spiritual revival of Israel.

TEACHER NOTE

This section answers the question students will inevitably ask: 'How do I know if I'm hearing God or just being presumptuous?' The answer the chapter gives is saturation - years of being shaped by God's revealed word and heart, not a single dramatic feeling.

Section E - The End-Time Expression of This Anointing

✦ Revelation 11:6

These have power to shut heaven, so that no rain falls in the days of their prophecy; and they have power over waters to turn them to blood, and to strike the earth with all plagues, as often as they desire.

James is not merely pointing backward at one impressive man from history - he is pointing forward. The two witnesses of Revelation operate in unmistakably Elijah-like terms. The chapter is careful to say this is, at least in part, a prophetic picture of a whole end-time company - a corporate expression of the D.E.E.P. anointing, not an exclusive pair of celebrity prophets.

Section F - The Invitation to Every Believer

✦ The Chapter's Core Statement

The limiting factor is one thing: whether you have entered the energetic dimension of prayer. And that dimension is not reserved for the spiritually exceptional. It is entered through yielding.

The chapter closes by tying this directly to the earlier "decade of extremes" word from Chapter 1: God is not looking for a more sophisticated or culturally relevant Church - He is looking for a praying Church, one that will press in seven times if it has to.

PART TWO: CLASS OUTLINE & STEP-BY-STEP TEACHING GUIDE

Setup - Before Students Arrive

- Print or prepare student guides (or confirm access to the online HTML guide).
- Have Bibles or Bible apps ready for James 5:16-18, 1 Kings 17-18, and Revelation 11:6.
- Prepare to explain energieo simply - consider bringing a physical extension cord or lamp as a visual aid for the wire-and-current illustration.

Step 1 - Opening (12 minutes)

Ask (no hands required): "Have you ever watched someone move in a level of spiritual authority that clearly wasn't just their own personality or boldness? What made it feel different?" Allow 2-3 brief responses, then: "Today we're going to talk about where that kind of authority actually comes from - and why it's available to ordinary, even fearful, people."

Time	Topic	Method
0-3 min	Welcome, prayer, and icebreaker	Open in brief prayer, ask the icebreaker question above
3-12 min	Tell the Haiti story (Section A)	Verbal storytelling - build the tension before the resolution
DISCUSSION QUESTIONS • Before revealing the outcome: what do you think let Cerullo point out three hundred witch doctors by name and color? What does that tell us about where real spiritual authority comes from? • What does it tell us about the source of spiritual authority that this happened THROUGH Cerullo rather than BECAUSE of him?		
Question / Blank		Answer
si-1: "...pulled him out of the ____."		✓ motorcade
si-2: "...consecrated unto ____."		✓ death
si-3: "...it would not ____ until the service was over."		✓ rain

Step 2 - The Verse That Changes Everything (15 minutes)

Time	Topic	Method
0-8 min	Teach Section B - James 5:16 and energieo	Word study + physical wire/current illustration
8-15 min	Contrast table exercise	Have students complete the Self-Generated vs Energieo table together
TEACHER NOTE This is the single most important concept in the chapter. Do not move on until you sense the class has genuinely grasped that the power is NOT theirs to generate.		

DISCUSSION QUESTIONS

- What is the difference between an unconnected wire and a wire carrying live current? How is that like the difference between self-effort prayer and energized prayer?
- Why do you think James chose the word "avails" rather than simply "works"?

Question / Blank	Answer
si-4 (recall): "...I will bring to ____."	✓ pass
si-5: "...prayer of a righteous man ____ much."	✓ avails
si-6: "...energy source is ____ the prayer itself."	✓ outside
si-7: "The wire does not generate the current. The wire ____ it."	✓ carries

Step 3 - Elijah, the Living Prototype (15 minutes)

Time	Topic	Method
0-10 min	Teach Section C - a man with a nature like ours	Narrative teaching, emphasize his fear and weakness
10-15 min	Discussion	See discussion questions below
DISCUSSION QUESTIONS • Why does James emphasize Elijah's ordinariness and weaknesses rather than his miracles? • If Elijah - a man who ran in fear from one woman - could pray with this kind of authority, what excuse does that remove from us?		
Question / Blank		Answer
si-8 (recall): "...until a ____ runs through it..."		✓ current
si-9: "Elijah was a man with a nature like ____."		✓ ours
si-10: "...he prayed 'with ____.'"		✓ prayer
si-11: "On the ____ time...a cloud the size of a man's hand."		✓ seventh

Step 4 - Where His Authority Came From (10 minutes)

Time	Topic	Method
0-10 min	Teach Section D - alignment vs. presumption	Narrative teaching + discussion
WATCH FOR Some students may worry that any bold prayer declaration is presumptuous. Reassure them: the safeguard is saturation in God's word over time, not perfection of feeling in the moment.		
DISCUSSION QUESTIONS • How is Elijah's declaration different from someone simply speaking positive confessions or wishful thinking?		

- What role did years of saturation in God's word play in Elijah being able to pray this way?

Question / Blank	Answer
si-12 (recall): "...ran from the threat of one ____ (Jezebel)."	✓ woman
si-13: "...saturated himself in the covenant warnings of ____."	✓ Deuteronomy
si-14: "His prayer was... ____ intercession..."	✓ prophetic

Step 5 - The End-Time Expression and the Invitation (15 minutes)

Time	Topic	Method
0-8 min	Teach Sections E and F	Narrative teaching + read Revelation 11:6
8-15 min	Distribute or direct students to the Chapter 2 test	Individual work, autograded online
DISCUSSION QUESTIONS Does thinking of Revelation 11:6 as a corporate, end-time company - rather than two celebrity individuals - change how you see your own potential role in this?		
Question / Blank		Answer
si-15 (recall): "...chastisement intended for the spiritual ____ of Israel."		✓ revival
si-16: "...power to shut heaven so that no ____ falls..."		✓ rain
si-17: "...corporate expression of the D.E.E.P. prayer ____."		✓ anointing
si-18 (recall): "...that same kind of divinely energized ____."		✓ prayer
si-19: "...whether you have entered the ____ dimension of prayer."		✓ energize
si-20: "He is looking for a ____ Church."		✓ praying
TEACHER NOTE Close by reading the chapter's closing line aloud: 'That Church can be you. That prayer can be yours.' Consider closing in corporate prayer inviting students to yield to being energized rather than straining in their own effort.		

PART THREE: COMPLETE ANSWER KEY

Study Section Fill-in-the-Blank Answers

Question / Blank	Answer
si-1 (Sec 1): "...pulled him out of the ____."	✓ motorcade
si-2 (Sec 1): "...consecrated unto ____."	✓ death
si-3 (Sec 1): "...it would not ____ until the service was over."	✓ rain
si-4 (Sec 2 recall): "...I will bring to ____."	✓ pass
si-5 (Sec 2): "...prayer of a righteous man ____ much."	✓ avails
si-6 (Sec 2): "...energy source is ____ the prayer itself."	✓ outside
si-7 (Sec 2): "The wire does not generate the current. The wire ____ it."	✓ carries
si-8 (Sec 3 recall): "...until a ____ runs through it..."	✓ current
si-9 (Sec 3): "Elijah was a man with a nature like ____."	✓ ours
si-10 (Sec 3): "...he prayed 'with ____.'"	✓ prayer
si-11 (Sec 3): "On the ____ time...a cloud the size of a man's hand."	✓ seventh
si-12 (Sec 4 recall): "...ran from the threat of one ____ (Jezebel)."	✓ woman
si-13 (Sec 4): "...saturated himself in the covenant warnings of ____."	✓ Deuteronomy
si-14 (Sec 4): "His prayer was...____ intercession..."	✓ prophetic
si-15 (Sec 5 recall): "...chastisement intended for the spiritual ____ of Israel."	✓ revival
si-16 (Sec 5): "...power to shut heaven so that no ____ falls..."	✓ rain
si-17 (Sec 5): "...corporate expression of the D.E.E.P. prayer ____."	✓ anointing
si-18 (Sec 6 recall): "...that same kind of divinely energized ____."	✓ prayer
si-19 (Sec 6): "...whether you have entered the ____ dimension of prayer."	✓ energio
si-20 (Sec 6): "He is looking for a ____ Church."	✓ praying

Practice Test Answer Key

Part A - Multiple Choice (2 pts each)

Question / Blank	Answer
1. What energio emphasizes about the prayer	✓ C - Energized by God, not self-generated
2. What Cerullo's rain declaration demonstrated	✓ C - Authority carried from prior yielded intercession
3. What "a nature like ours" means	✓ B - Same fears, weaknesses, limitations as any believer
4. Why Elijah declared the drought before "thus says the Lord"	✓ C - Flowed from intimacy and alignment with God's revealed will
5. The chapter's "limiting factor"	✓ C - Whether you have entered the energio dimension by yielding

Part B - True / False (1 pt each)

Question / Blank	Answer
6. Energio means power originates from the person praying	✓ FALSE
7. Cerullo's authority came from human courage alone	✓ FALSE
8. Elijah shared the same fears and weaknesses as any believer	✓ TRUE
9. Elijah's prayer was pure presumption with no basis in revelation	✓ FALSE
10. Revelation 11:6 echoes Elijah's prayer anointing	✓ TRUE
11. The D.E.E.P. anointing is only for spiritually elite believers	✓ FALSE

Part C - Fill in the Blank (1 pt each)

Question / Blank	Answer
12. "...prayer of a righteous man ____ much." (James 5:16)	✓ avails
13. Greek word meaning energized, put into operation	✓ energio / energoumene
14. "Elijah was a man with a nature like ____." (James 5:17)	✓ ours
15. Literal Greek: Elijah prayed "with ____."	✓ prayer
16. On the ____ time, the servant saw the cloud.	✓ seventh

Part D - Short Answer Model Answers (Completion Credit)

17. Model answer: An unconnected wire has all the right properties to carry electricity, but produces nothing until a current runs through it. The wire does not generate the current - it carries it. Likewise, a person

praying does not generate spiritual power; they yield to be energized by the Holy Spirit, who is the actual source.

18. Model answer: Elijah's declaration came before he received a direct 'thus says the Lord,' showing that his authority flowed from years of saturation in God's word and alignment with His already-revealed heart, not from a single dramatic instruction. This distinguishes prophetic intercession from presumption.

19. Model answer: Treating Elijah as an untouchable super-saint lets us off the hook from actually praying this way. James specifically says he had a nature like ours - the same fear and weakness - which means his example is an invitation to every believer, not a category reserved for the spiritually elite.

TEACHER NOTE

Part E (Application, questions 20-22) is intentionally ungraded. Consider discussing these one-on-one or in small groups rather than the full class.

Suggested Illustrations

- The Unplugged Lamp - Bring a lamp with an unplugged cord and plug it in mid-lesson. Ask: What changed? The lamp didn't get better at being a lamp - it got connected to a source.
- The Extension Cord - An extension cord carries power it does not generate. Ask: Where in your prayer life have you been trying to generate power instead of simply staying connected?
- The Man Who Outran a Chariot, Then Ran From a Woman - Elijah outran Ahab's chariot up a mountain, then fled roughly one hundred miles from a single threat by Jezebel. Ask: What does it tell you that God used him anyway, in the very next chapter?
- Seven Times to the Sea - The servant saw nothing six times and a small cloud on the seventh. Ask: Where have you stopped praying just short of the answer?

Additional Teaching Resources

Anticipated Student Questions

Question	Suggested Response
"Doesn't this mean I need some special anointing before I can pray like this?"	No - the chapter's whole point is that the limiting factor is yielding, not natural qualification. Elijah had none.
"How do I know if a bold prayer declaration is faith or presumption?"	Saturation in God's word over time, not a single feeling in the moment, is the safeguard the chapter describes.
"Does the two witnesses passage mean only two specific people will have this anointing?"	The chapter treats it as, at least in part, a picture of a whole end-time company - not an exclusive pair.

Preparation Prayer for the Teacher

- Ask the Holy Spirit to anoint your teaching and make the truth of energio real and personal in the room, not just a Greek word study.
- Ask God to give you sensitivity toward students who may feel disqualified by their own fear or weakness, the way Elijah might have felt.
- Pray for students who are currently in a season that feels like Elijah under the juniper tree - exhausted, discouraged, ready to quit.
- Ask for wisdom to know when to linger on the wire-and-current illustration and when to move the class forward.
- Pray this lesson produces students who are yielded and energized, not just informed about a Greek word.

DEEP PRAYER BOOK DISCIPLESHIP COURSE

TEACHER GUIDE

Chapter 3

The Greater Works

Based on Chapter 3 of the D.E.E.P. Prayer Book by Dr. Steve Foss

Dr. Steve Foss | stevefoss.com

Chapter at a Glance

Chapter Title	The Greater Works
Series	DEEP Prayer Book Discipleship Course (Chapter 3 of 18)
Source	D.E.E.P. Prayer Anointing: Releasing the Greater Works, Chapter 3
Target Audience	Believers who want to understand what qualifies someone to walk in the 'greater works' Jesus promised
Suggested Time	70-85 minutes (see time guide per step)
Core Theme	Pisteuo (continual, submitted loyalty to Jesus) is the qualifying condition for the greater works. Binding and loosing means declaring on earth what heaven has already decided - the believer is the voice, not the author.
Key Verse	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.
Supporting Verses	John 14:6, 10, 13 • Matthew 8:8-10 • Matthew 16:19 (AMPC)
Key Stories	Dr. Cerullo's grandchildren and the four principalities over the Chicago stadium; the Roman centurion
Materials Needed	Student Study Guides • Bibles • Pens • Whiteboard or screen (optional)
Learning Objectives	Define pisteuo and distinguish it from mental assent. Explain what the centurion understood about Jesus' authority. Explain the corrected translation of Matthew 16:19. Describe the source of Jesus' own words and works in John 14:10. Identify the motive John 14:13 names as the condition for answered prayer.
Chapter Goal	Students will understand that pisteuo means ongoing submission (not mental agreement), that Jesus' own works flowed from the Father's indwelling rather than independent power, and that intercession means discovering and voicing what heaven has already decided.
Test Value	21 points (5 Multiple Choice, 6 True/False, 5 Fill-in-Blank, 3 Short Answer, 3 Application)

PART ONE: TEACHER BACKGROUND & CONTENT MASTERY

Section A - The Night in Chicago

In July 1996, Dr. Morris Cerullo asked Steve to make sure his three grandchildren were baptized in the Holy Spirit before a youth conference ended. That morning, all three were instantly filled and spoke in tongues. That night, while other well-known ministers prayed spiritual warfare prayers over the stadium, Steve saw four massive demonic principalities positioned over the crowd - Rebellion, Seducing Spirits, Pornography and Drug Addiction, and a Religious Spirit - that none of the other speakers addressed. Dr. Cerullo spotted Steve at the edge of the platform, pulled the microphone away from another speaker, and commanded: "Pray!" The moment Steve named the principalities, the atmosphere over the entire stadium broke open.

TEACHER NOTE

The key teaching point is Steve's own reflection: he was not generating something new - he was agreeing with an anointing Dr. Cerullo had already carried into the room through his own prior intercession. Do not let students conclude this story is about Steve's spiritual gifting or boldness.

Section B - The Most Staggering Promise Jesus Ever Made

✦ John 14:12-13

Most assuredly, I say to you, he who believes in Me, the works that I do he will do also; and greater works than these he will do, because I go to My Father. And whatever you ask in My name, that I will do, that the Father may be glorified in the Son.

Jesus does not say His followers will do comparable works - He says greater: in scope, in redemptive reach, in the number of lives touched, in geographic breadth. And He immediately gives the mechanism: not a program or method, but a door - "whatever you ask in My name." The channel through which the greater works are released always begins in prayer.

DISCUSSION QUESTIONS

- Why do you think this promise is one of the most quoted and least experienced in the modern church?
- What is the difference between a program or method and the 'door' Jesus describes?

Section C - He Who Believes

Everything in the promise hinges on the phrase "he who believes." The Greek word pisteuo is the verb form of pistis (faith) - and at its root, pistis means fidelity: loyalty and submission to authority, not intellectual agreement. Pisteuo describes the ongoing, active posture of someone who has placed themselves under Jesus' authority and stays there.

✦ Matthew 8:8-10

Lord, I am not worthy that You should come under my roof. But only speak a word, and my servant will be healed. For I also am a man under authority, having soldiers under me... When Jesus heard it, He marveled, and said... I have not found such great faith, not even in Israel.

The centurion understood a spiritual reality from his own experience commanding soldiers: his men obeyed him not because of anything inherent in himself, but because of the authority of Rome standing behind every command. He recognized that Jesus, being fully submitted to God's authority, could simply speak a word and heaven would back it up.

Mental Belief (Assent)	Pisteuo (Continual Submitted Loyalty)
A one-time intellectual agreement with a fact about God	An ongoing, active posture of submission to Jesus' authority
Can coexist with an unsundered will	Requires staying under authority, not just agreeing with it
Produces correct doctrine without necessarily producing power	Is the qualifying condition for the greater works

Section D - The Foundation Jesus Laid Before the Commission

Jesus did not begin the Upper Room discourse with the greater-works promise - eleven verses of deliberate teaching came first. He told the disciples He was preparing a place for them (a people, not real estate), declared Himself the way, the truth, and the life, and then revealed the secret behind every work He had ever done.

✦ John 14:10

The words that I speak to you I do not speak on My own authority; but the Father who dwells in Me does the works.

KEY POINT FOR CLASS

Make sure students see that Jesus is not describing a technique available only to Himself. He is revealing the pattern He is about to hand to ordinary believers: total dependence on the Father's indwelling, not independent power.

Section E - What Alignment with Heaven Actually Means

Most believers read Matthew 16:19 as though the believer's declaration on earth creates a new reality that heaven then ratifies. The Greek verbs are perfect passive participles, and the AMPC recovers the true direction of the sentence.

✦ Matthew 16:19 (AMPC)

Whatever you bind (declare to be improper and unlawful) on earth must be what is already bound in heaven; and whatever you loose (declare lawful) on earth must be what is already loosed in heaven.

The direction is reversed from how it is popularly taught. The believer is not the author of the binding and loosing - they are the voice of it. The intercessor's first work is not declaration. It is listening: discovering what heaven has already decided, then speaking it on earth.

DISCUSSION QUESTIONS

- If binding and loosing means discovering what heaven has already decided rather than deciding it yourself, how should that change the way we approach urgent prayer requests?

Section F - The Motive That Unlocks the Authority

✦ The Chapter's Core Statement

God is not building an army of spiritual celebrities. He is building an army of believers who have learned to disappear into the place of submission and come out carrying what they did not generate themselves.

Jesus does not simply promise to answer prayer - He names the motive that must be present: "that the Father may be glorified in the Son." This is not decorative language. It is the non-negotiable standard by which every answered prayer is evaluated.

PART TWO: CLASS OUTLINE & STEP-BY-STEP TEACHING GUIDE

Setup - Before Students Arrive

- Print or prepare student guides (or confirm access to the online HTML guide).
- Have Bibles or Bible apps ready for John 14:6-13, Matthew 8:8-10, and Matthew 16:19.
- Consider preparing a brief illustration of a chain of command (military, workplace) to help explain the centurion's insight about authority.

Step 1 - Opening (12 minutes)

Ask (no hands required): "Has anyone ever told you Jesus promised you would do 'greater works' than He did? What was your honest reaction to that promise - inspiring, confusing, or hard to believe?" Allow 2-3 brief responses, then: "Today we're going to look closely at what actually qualifies someone to walk in that promise."

Time	Topic	Method
0-3 min	Welcome, prayer, and icebreaker	Open in brief prayer, ask the icebreaker question above
3-12 min	Tell the Chicago story (Section A)	Verbal storytelling - build to the moment Cerullo hands Steve the mic
DISCUSSION QUESTIONS • Before revealing the outcome: why do you think none of the other well-known ministers addressed what Steve was seeing? What does that suggest about the difference between praying and seeing what God is doing? • What does Steve's own explanation - that he was agreeing with an anointing Cerullo had already carried into the room - tell us about where spiritual authority actually comes from?		
Question / Blank		Answer
si-1: "...praying in ____ before this week is over."		✓ tongues
si-2: "...and a ____ Spirit."		✓ Religious
si-3: "...commanded one word: ' ____!'"		✓ Pray

Step 2 - The Greater Works Promise (10 minutes)

Time	Topic	Method
0-10 min	Teach Section B	Narrative teaching + read John 14:12-13 aloud
DISCUSSION QUESTIONS • "Greater works" is one of the most quoted and least experienced promises in the church today. Why do you think that gap exists? • What is the difference between a program or method and the 'door' Jesus describes in John 14:13?		

Question / Blank	Answer
si-4 (recall): "...help me transfer it to ____."	✓ someone else
si-5: "...and ____ works than these he will do."	✓ greater
si-6: "...that the ____ may be glorified in the Son."	✓ Father

Step 3 - He Who Believes (15 minutes)

Time	Topic	Method
0-8 min	Teach Section C - pisteuo and the centurion	Word study + narrative teaching
8-15 min	Complete the contrast table together	Small group or full class discussion

TEACHER NOTE

Watch for students who reduce pisteuo to 'believing hard enough.' Redirect toward submission and ongoing loyalty, not intensity of mental effort.

DISCUSSION QUESTIONS

- The centurion never doubted Jesus' power - he recognized Jesus' submission to a higher authority. Where in your own life is it easier to believe God CAN do something than to actually live under His authority?

Question / Blank	Answer
si-7 (recall): "The channel...always begins in ____."	✓ prayer
si-8: "Pistis...means ____."	✓ fidelity
si-9: "'I am a man under ____...'"	✓ authority
si-10: "'I have not found such great ____...'"	✓ faith

Step 4 - The Foundation and the Pattern (15 minutes)

Time	Topic	Method
0-8 min	Teach Section D - the Father who dwells in Me does the works	Narrative teaching + read John 14:10
8-15 min	Teach Section E - binding and loosing corrected	Word study + discussion

DISCUSSION QUESTIONS

- Jesus says even His own miracles were not performed through an independent exercise of His divine power, but through the Father's unbroken indwelling. What does that reveal about where YOUR power for the 'greater works' is supposed to come from?
- If binding and loosing means discovering what heaven has already decided rather than deciding it yourself, how should that change the way we approach urgent prayer requests?

Question / Blank	Answer
si-11 (recall): "'...to another, Come, and he ____.'"	✓ comes

si-12: "I am the way, the truth, and the ____."	✓ life
si-13: "The Father who ____ in Me does the works."	✓ dwells
si-14 (recall): "The Father's house...is a ____ in whom God lives."	✓ people
si-15: "Whatever you bind...must be what is already ____ in heaven."	✓ bound
si-16: "The intercessor's first work is not declaration. It is ____."	✓ listening
si-17: "The intercessor is not generating the reality. They are ____ it."	✓ voicing

Step 5 - The Motive and Closing (10 minutes)

Time	Topic	Method
0-5 min	Teach Section F	Read the closing quote aloud
5-10 min	Distribute or direct students to the Chapter 3 test	Individual work, autograded online
DISCUSSION QUESTIONS "God is not building an army of spiritual celebrities." How does that statement challenge the way many believers picture powerful intercessors?		
Question / Blank		Answer
si-18 (recall): "Elijah...was the ____ of what heaven had already decided."		✓ voice
si-19: "...that the Father may be ____ in the Son."		✓ glorified
si-20: "...disappear into the place of ____."		✓ submission
TEACHER NOTE Close by reading: 'You are in that army.' Consider closing in corporate prayer, inviting students to yield to listening for what heaven has already decided rather than presenting their own agendas to God.		

PART THREE: COMPLETE ANSWER KEY

Study Section Fill-in-the-Blank Answers

Question / Blank	Answer
si-1 (Sec 1): "...praying in ____ before this week is over."	✓ tongues
si-2 (Sec 1): "...and a ____ Spirit."	✓ Religious
si-3 (Sec 1): "...commanded one word: ' ____!'"	✓ Pray
si-4 (Sec 2 recall): "...help me transfer it to ____."	✓ someone else
si-5 (Sec 2): "...and ____ works than these he will do."	✓ greater
si-6 (Sec 2): "...that the ____ may be glorified in the Son."	✓ Father
si-7 (Sec 3 recall): "The channel...always begins in ____."	✓ prayer
si-8 (Sec 3): "Pistis...means ____."	✓ fidelity
si-9 (Sec 3): "'I am a man under ____...'"	✓ authority
si-10 (Sec 3): "'I have not found such great ____...'"	✓ faith
si-11 (Sec 4 recall): "'...to another, Come, and he ____.'"	✓ comes
si-12 (Sec 4): "'I am the way, the truth, and the ____.'"	✓ life
si-13 (Sec 4): "'The Father who ____ in Me does the works.'"	✓ dwells
si-14 (Sec 5 recall): "The Father's house...is a ____ in whom God lives."	✓ people
si-15 (Sec 5): "Whatever you bind...must be what is already ____ in heaven."	✓ bound
si-16 (Sec 5): "The intercessor's first work is...____."	✓ listening
si-17 (Sec 5): "They are ____ it."	✓ voicing
si-18 (Sec 6 recall): "Elijah...was the ____ of what heaven had already decided."	✓ voice
si-19 (Sec 6): "...that the Father may be ____ in the Son."	✓ glorified
si-20 (Sec 6): "...disappear into the place of ____."	✓ submission

Practice Test Answer Key

Part A - Multiple Choice (2 pts each)

Question / Blank	Answer
1. Key difference between pisteuo and intellectual belief	✓ B - Continual, submitted loyalty to Jesus' authority
2. What the centurion understood	✓ B - Jesus' submission to God's authority meant His word carried heaven's weight
3. What binding and loosing actually means (corrected translation)	✓ C - The believer declares on earth what heaven has already decided
4. Source of Jesus' own words and works (John 14:10)	✓ B - The Father who dwelt in Him did the works
5. The motive that unlocks the authority (John 14:13)	✓ B - That the Father may be glorified in the Son

Part B - True / False (1 pt each)

Question / Blank	Answer
6. Pisteuo refers to a one-time mental agreement	✓ FALSE
7. The centurion recognized Jesus' authority worked like his own chain of command	✓ TRUE
8. Matthew 16:19 (corrected) teaches believers originate new realities	✓ FALSE
9. Jesus said His words were not His own but the Father's, dwelling in Him	✓ TRUE
10. The four principalities in Chicago included a Religious Spirit	✓ TRUE
11. The greater works exist mainly to build impressive ministries	✓ FALSE

Part C - Fill in the Blank (1 pt each)

Question / Blank	Answer
12. "...and ___ works than these he will do." (John 14:12)	✓ greater
13. "...that the ___ may be glorified in the Son." (John 14:13)	✓ Father
14. Pisteuo means ongoing ___ and submission to authority.	✓ fidelity / loyalty
15. "The Father who ___ in Me does the works." (John 14:10)	✓ dwells
16. The intercessor is not generating the reality. They are ___ it.	✓ voicing

Part D - Short Answer Model Answers (Completion Credit)

17. Model answer: The centurion understood that authority flows through a chain of command - his soldiers obeyed him not because of anything in himself, but because of Rome's authority behind him. He recognized Jesus was fully submitted to God's authority, so a spoken word from Jesus carried heaven's full backing without needing physical presence.

18. Model answer: The corrected translation shows the believer does not originate a new reality by declaring it - they discover and voice what heaven has already decided. This means the first work of intercession is listening for what God is already doing, not deciding what should happen and asking God to back it.

19. Model answer: Jesus says even His own miracles were not performed through independent divine power, but flowed from the Father's unbroken indwelling. This reframes the greater works promise - we are not being offered a bigger version of our own effort, but an invitation into the same kind of total dependence Jesus modeled.

TEACHER NOTE

Part E (Application, questions 20-22) is intentionally ungraded. Consider discussing these one-on-one or in small groups rather than the full class.

Suggested Illustrations

- The Chain of Command - Use a simple workplace or military chain-of-command example to illustrate how the centurion's authority worked. Ask: Whose authority backs up your words when you speak on behalf of someone else?
- Overhearing a Conversation vs. Joining One - Binding and loosing is not shouting your own idea into the room; it is listening long enough to hear what is already being said, then repeating it faithfully. Ask: What would change about your prayer requests if you spent more time listening before asking?
- The Voice, Not the Author - A radio does not compose the song it plays; it carries a signal already broadcast. Ask: Where might you be trying to compose a prayer request instead of tuning in to what heaven has already decided?
- If any students have military or law enforcement backgrounds, invite them to describe how authority and obedience worked in their chain of command, and connect it to the centurion's insight.

Additional Teaching Resources

Anticipated Student Questions

Question	Suggested Response
"Does 'greater works' mean we will do more impressive miracles than Jesus?"	The chapter frames 'greater' primarily in scope and reach (more people, more places, across history) flowing from the same total dependence Jesus modeled - not competing to out-perform Jesus.
"How do I know if I'm 'binding and loosing' correctly and not just presuming?"	The chapter's answer is listening first - discovering what heaven has already decided through prayer and God's revealed word, then declaring it, rather than deciding first and asking God to back it.
"Isn't believing in Jesus enough? Why complicate it with a Greek word?"	Pisteuo does not add a requirement beyond faith - it clarifies what biblical faith actually is: ongoing submission, not a one-time mental transaction.

Preparation Prayer for the Teacher

- Ask the Holy Spirit to anoint your teaching and make pisteuo a living reality in the room, not just a Greek word study.
- Ask God to soften any student who has reduced faith to intellectual agreement without ongoing submission.
- Pray for students who are wrestling with unanswered prayer, that they would hear this as an invitation to listen rather than a rebuke.
- Ask for wisdom to know when to linger on the contrast table and when to move the class forward.
- Pray this lesson produces students who disappear into the place of submission, not students chasing a bigger platform.

DEEP PRAYER BOOK DISCIPLESHIP COURSE

TEACHER GUIDE

Chapter 4

The Pattern and the Condition

Based on Chapter 4 of the D.E.E.P. Prayer Book by Dr. Steve Foss

Dr. Steve Foss | stevefoss.com

Chapter at a Glance

Chapter Title	The Pattern and the Condition
Series	DEEP Prayer Book Discipleship Course (Chapter 4 of 18)
Source	D.E.E.P. Prayer Anointing: Releasing the Greater Works, Chapter 4
Target Audience	Believers ready to move from obeying God reluctantly into genuinely wanting what He wants
Suggested Time	70-85 minutes (see time guide per step)
Core Theme	The pattern of answered prayer is: the Father reveals, we ask in alignment with what He revealed, He answers. The condition that opens this pattern is agape love expressed as total obedience - moving beyond compliance into genuine union with God's will.
Key Verse	John 14:10 - The Father who dwells in Me does the works.
Supporting Verses	John 14:15-16, 21 • John 5:20, 30 • John 6:38 • John 4:34 • John 8:28-29 • John 10:17-18 • John 11:41-42 • Psalm 2:7-8 • James 5:17
Key Story	December 2006 - the 2:30 a.m. word to go on Christian television, funded and contracted in under eighteen hours; the later window encounter where God called Steve beyond compliance into union
Materials Needed	Student Study Guides • Bibles • Pens • Whiteboard or screen (optional)
Learning Objectives	Distinguish mere compliance from genuine alignment with God's will. Explain the pattern of Psalm 2:7-8 (the Father reveals, the Son asks). Define agape love as the chapter describes it. Explain what 'manifest' means in John 14:21. Identify one area of reluctant obedience in their own life.
Chapter Goal	Students will understand the pattern by which Jesus prayed (the Father reveals, the Son asks, the Father answers) and the condition that opens it (agape love expressed as total, non-selective obedience) - and will be able to distinguish mere compliance from genuine alignment with God's will.

Test Value

21 points (5 Multiple Choice, 6 True/False, 5 Fill-in-Blank, 3 Short Answer, 3 Application)

PART ONE: TEACHER BACKGROUND & CONTENT MASTERY

Section A - The 2:30 A.M. Word

In December 2006, Steve was finishing the Zadok Discipleship Course video series in his home office at 2:30 in the morning when he heard the voice of the Lord: "Son, I need you to do something for me... I want you to go on TV." Steve, who had a personal aversion to Christian television after seeing behind the scenes of it for years, said yes - but with a condition: he told God he was not going to spend a lot of time fundraising for the airtime. The very next morning, a network approved his program on the spot (skipping the normal 30-60 day review process), offered seventy percent off, a prime time slot, and two free repeat showings. Before Steve had even stood up from his desk, a businessman from California called, felt led to pay for the entire first year. Less than eighteen hours from the word to a signed contract and full funding.

TEACHER NOTE

Make sure students see that none of this was Steve's effort or networking. It was the Father who had already been moving on both sides of the conversation, waiting for the Son to say yes and ask.

Section B - "It Is Not Good Enough Just to Obey"

For six months Steve told this story everywhere he went, always with the same line: "I didn't want to do it, but God asked so I said yes." People were inspired by the obedience. But one morning, standing at a window in his home, God spoke again - not as a Father making a request, but as a Father calling a son deeper.

◆ The Word at the Window

"Son, it is not good enough just to obey Me. You must choose to want what I want."

God was not rebuking the obedience or the results. He was exposing a layer Steve had not known was still there: he had surrendered his behavior without surrendering his desire. Six months of "I didn't want to do it but God asked" was the sound of a man still keeping a private record of what the surrender had cost him. The Father was inviting him beyond compliance into union - the difference between obedience (the beginning) and alignment (the destination).

DISCUSSION QUESTIONS

- What is the difference between obeying God while still privately preferring something else, and genuinely wanting what God wants?
- Why might six months of telling a testimony the same way actually reveal something the storyteller had not yet fully surrendered?

Section C - The Pattern Jesus Lived By

Jesus repeatedly and explicitly said He did not act from His own independent will: "I have come down from heaven, not to do My own will, but the will of Him who sent Me" (John 6:38); "My food is to do the will of Him who sent Me, and to finish His work" (John 4:34); "I do nothing of Myself... I always do those things that please Him" (John 8:28-29). This was total submission, not selective submission - not yielding in dramatic moments while keeping personal preferences in the ordinary ones.

✦ **John 14:10**

The words that I speak to you I do not speak on My own authority; but the Father who dwells in Me does the works.

Mere Compliance	Genuine Union / Alignment
Obeys while privately keeping a record of the cost	Has ceased to hold onto a separate preference at all
Surrenders behavior but not desire	Surrenders desire itself - "I do not seek My own will" (John 5:30)
A starting point in the walk with God	The destination Jesus is calling every believer toward

Section D - The Eternal Pattern

The same pattern of submission applied to Jesus' prayers: the Father would reveal His will, and Jesus would ask according to what was revealed. Psalm 2 shows this pattern in its eternal form - the Father first establishes relationship ("You are My Son") and only then invites the asking ("Ask of Me, and I will give You the nations for Your inheritance"). The inheritance was never in question; the Father wanted the asking to flow from intimacy, not entitlement.

✦ **Psalm 2:7-8**

The Lord has said to Me, 'You are My Son, today I have begotten You. Ask of Me, and I will give You the nations for Your inheritance, and the ends of the earth for Your possession.'

This is why Jesus could pray with total confidence, even at Lazarus's tomb before calling a dead man to life: "Father, I thank You that You have heard Me. And I know that You always hear Me" (John 11:41-42). James 5:17 shows Elijah operating in the identical pattern - he aligned his heart with what God had already revealed in Deuteronomy's covenant warnings before he prayed the heavens shut for three and a half years.

KEY POINT FOR CLASS

Emphasize that this is not a technique for getting prayers answered faster. It is a description of relationship: the asking is the overflow of a relationship so intimate that the one praying already knows what the Father wants.

Section E - The Condition That Opens the Pattern

✦ **John 14:15-16**

If you love Me, keep My commandments. And I will pray the Father, and He will give you another Helper, that He may abide with you forever.

Jesus places a condition on the fullness of this prayer anointing: agape love expressed as obedience. Agape is not sentiment - it is a willing forfeiture of rights on another's behalf, a choice to act in another's best interest regardless of the cost to oneself. Jesus promises that the one who meets this condition receives a personal "manifestation" of Himself (John 14:21) - the Greek word means to make fully visible, a real and personal disclosure, not mere information.

This is what the chapter calls the Love Exchange: "The Father loves the Son, and shows Him all things that He Himself does" (John 5:20), and Jesus said of His own relationship with the Father, "Therefore My Father loves Me, because I lay down My life... This command I have received from My Father" (John 10:17-18). Love produces obedience. Obedience produces intimacy. Intimacy produces revelation. Revelation makes the prayer possible.

DISCUSSION QUESTIONS

- Why do you think Jesus makes obedience - not spiritual giftedness or effort - the condition for this level of intimacy and revelation?

Section F - Beyond Compliance

Steve is candid about where he actually was for six months: measuring the distance between what God wanted and what he wanted, and reporting the gap as a virtue. That is compliance - a starting point, not the Love Exchange. The window encounter called him into John 5:30's deeper posture: "I do not seek My own will but the will of the Father who sent Me." Not a reluctant setting aside - a will that has ceased to look elsewhere at all.

DOCTRINAL CAUTION

The chapter names the hyper-grace message - which treats any requirement to obey God's commands as legalism - as the greatest enemy of this condition. Be prepared to address this gently but clearly: grace did not remove the requirement to obey; it supplied the power to obey from love rather than fear.

The chapter closes with a direct question to the reader: "Are you ready to pray the way Jesus prayed?"

PART TWO: CLASS OUTLINE & STEP-BY-STEP TEACHING GUIDE

Setup - Before Students Arrive

- Print or prepare student guides (or confirm access to the online HTML guide).
- Have Bibles or Bible apps ready for John 14:10, 15-16, 21; John 5:20, 30; Psalm 2:7-8.
- Consider preparing a personal example (or inviting one from the class) of the difference between reluctant obedience and genuinely wanting what God wants.

Step 1 - Opening (12 minutes)

Ask (no hands required): "Have you ever said yes to something God asked, but privately kept telling yourself - and maybe others - how much you didn't want to do it? What was that like?" Allow 2-3 brief responses, then: "Today we're going to look at the difference between obeying God and genuinely wanting what He wants."

Time	Topic	Method
0-3 min	Welcome, prayer, and icebreaker	Open in brief prayer, ask the icebreaker question above
3-12 min	Tell the 2:30 a.m. story (Section A)	Verbal storytelling - build to the phone call and the eighteen-hour timeline
DISCUSSION QUESTIONS • Steve specifically told God he was not going to fundraise for this - and God provided a signed contract and a full year of funding in less than eighteen hours anyway. What does the timing suggest about who was actually doing the work?		
Question / Blank		Answer
si-1: "I want you to go on ____."		✓ TV
si-2: "...not going to spend a lot of time trying to raise ____."		✓ money
si-3: "...gave a ____ percent discount off the normal rate."		✓ seventy

Step 2 - Compliance vs. Union (15 minutes)

Time	Topic	Method
0-8 min	Teach Section B - the window encounter	Narrative teaching + read the key quote aloud
8-15 min	Discuss the difference between obedience and alignment	Full class or small group discussion
TEACHER NOTE This is the emotional and theological center of the lesson. Give it room to breathe. Many students will recognize themselves in the 'I didn't want to but God asked' pattern.		
DISCUSSION QUESTIONS		

- What is the difference between obeying God while still privately preferring something else, and genuinely wanting what God wants? - Why might six months of telling a testimony the same way actually reveal something the storyteller had not yet fully surrendered?	
Question / Blank	Answer
si-4 (recall): "...full funding for an entire ____."	✓ year
si-5: "You must choose to ____ what I want."	✓ want
si-6: "Obedience is the beginning. ____ is the destination."	✓ Alignment

Step 3 - The Pattern Jesus Lived By (15 minutes)

Time	Topic	Method
0-8 min	Teach Section C - total, non-selective submission	Word study + read John 6:38, 4:34, 8:28-29
8-15 min	Complete the Compliance vs. Union table together	Small group or full class discussion
DISCUSSION QUESTIONS Where in your own life is your submission to God still selective rather than total?		
Question / Blank		Answer
si-7 (recall): "...regardless of the ____ to yourself."		✓ cost
si-8: "...and to ____ His work." (John 4:34)		✓ finish
si-9: "I do nothing of ____..." (John 8:28)		✓ Myself
si-10: Jesus' submission was not selective. It was ____.		✓ total

Step 4 - The Eternal Pattern (12 minutes)

Time	Topic	Method
0-12 min	Teach Section D - Psalm 2, Lazarus, Elijah	Narrative teaching + read Psalm 2:7-8 aloud
DISCUSSION QUESTIONS "The prayer was not the mechanism by which the Son talked the Father into something. The prayer was the expression of perfect union between two hearts that already wanted the same thing." How does this change the way you think about persistence in prayer?		
Question / Blank		Answer
si-11 (recall): "...I always do those things that ____ Him." (John 8:29)		✓ please
si-12: "' ____ of Me, and I will give You the nations.'" (Psalm 2:8)		✓ Ask

si-13: "I know that You always ____ Me." (John 11:41-42)	✓ hear
si-14: Andrew Murray described entire dependence, implicit obedience, and loving ____.	✓ intimacy

Step 5 - The Condition and Closing (13 minutes)

Time	Topic	Method
0-8 min	Teach Sections E and F - agape, the Love Exchange, beyond compliance	Narrative teaching + read John 14:15-16, 21
8-13 min	Distribute or direct students to the Chapter 4 test	Individual work, autograded online
DISCUSSION QUESTIONS Why do you think Jesus makes obedience - not spiritual giftedness or effort - the condition for this level of intimacy and revelation?		
Question / Blank		Answer
si-15 (recall): "...prayed with divinely energized ____ until heaven answered."		✓ intensity
si-16: "If you love Me, keep My ____." (John 14:15)		✓ commandments
si-17: Agape means to act in another's best interest regardless of the ____ to oneself.		✓ consequences
si-18: "Manifest" means to make fully ____.		✓ visible
si-19 (recall): "...proven its love through ____."		✓ obedience
si-20: "I do not seek My own will but the will of the ____ who sent Me." (John 5:30)		✓ Father
TEACHER NOTE Close by reading the chapter's final line aloud: 'Are you ready to pray the way Jesus prayed?' Consider closing in a moment of quiet, inviting students to silently identify one place where they have been complying rather than aligning.		

PART THREE: COMPLETE ANSWER KEY

Study Section Fill-in-the-Blank Answers

Question / Blank	Answer
si-1 (Sec 1): "I want you to go on ____."	✓ TV
si-2 (Sec 1): "...not going to spend a lot of time trying to raise ____."	✓ money
si-3 (Sec 1): "...gave a ____ percent discount off the normal rate."	✓ seventy
si-4 (Sec 2 recall): "...full funding for an entire ____."	✓ year
si-5 (Sec 2): "You must choose to ____ what I want."	✓ want
si-6 (Sec 2): "Obedience is the beginning. ____ is the destination."	✓ Alignment
si-7 (Sec 3 recall): "...regardless of the ____ to yourself."	✓ cost
si-8 (Sec 3): "...and to ____ His work." (John 4:34)	✓ finish
si-9 (Sec 3): "I do nothing of ____..." (John 8:28)	✓ Myself
si-10 (Sec 3): Jesus' submission was not selective. It was ____.	✓ total
si-11 (Sec 4 recall): "...I always do those things that ____ Him." (John 8:29)	✓ please
si-12 (Sec 4): "' ____ of Me, and I will give You the nations.'" (Psalm 2:8)	✓ Ask
si-13 (Sec 4): "I know that You always ____ Me." (John 11:41-42)	✓ hear
si-14 (Sec 4): Andrew Murray described entire dependence, implicit obedience, and loving ____.	✓ intimacy
si-15 (Sec 5 recall): "...prayed with divinely energized ____ until heaven answered."	✓ intensity
si-16 (Sec 5): "If you love Me, keep My ____." (John 14:15)	✓ commandments
si-17 (Sec 5): Agape means to act in another's best interest regardless of the ____ to oneself.	✓ consequences
si-18 (Sec 5): "Manifest" means to make fully ____.	✓ visible
si-19 (Sec 6 recall): "...proven its love through ____."	✓ obedience
si-20 (Sec 6): "I do not seek My own will but the will of the ____ who sent Me." (John 5:30)	✓ Father

Practice Test Answer Key

Part A - Multiple Choice (2 pts each)

Question / Blank	Answer
1. Difference between mere obedience and alignment	✓ B - Alignment means genuinely wanting what God wants, not just reluctantly doing it
2. What the Father does before inviting the Son to ask (Psalm 2)	✓ B - He first establishes the relationship: 'You are My Son'
3. The hidden gap in Steve's six months of obedience	✓ B - He surrendered his behavior but not his desire
4. Meaning of 'manifest' in John 14:21	✓ B - To make fully visible, to disclose clearly
5. The 'greatest enemy' of this condition	✓ B - The hyper-grace message that treats obedience as legalism

Part B - True / False (1 pt each)

Question / Blank	Answer
6. Jesus prayed from His own independent desires and then asked for blessing	✓ FALSE
7. The Father wanted the Son's asking to flow from relationship, not entitlement	✓ TRUE
8. Steve raised his TV funding through months of fundraising	✓ FALSE
9. Obedience and alignment mean exactly the same thing	✓ FALSE
10. Elijah aligned his heart with what God had revealed before praying for the drought	✓ TRUE
11. Grace removed the requirement to obey God's commands	✓ FALSE

Part C - Fill in the Blank (1 pt each)

Question / Blank	Answer
12. "You must choose to ____ what I want."	✓ want
13. "Ask of Me, and I will give You the ____ for Your inheritance." (Psalm 2:8)	✓ nations
14. Agape is a choice of the will to act in another's best interest, regardless of the ____ to oneself.	✓ consequences / cost
15. "He who has My commandments and keeps them, it is he who ____ Me." (John 14:21)	✓ loves

16. "I do not seek My own will but the will of the ____ who sent Me." (John 5:30)

✓ Father

Part D - Short Answer Model Answers (Completion Credit)

17. *Model answer: For six months Steve told the story as 'I didn't want to do it but God asked so I said yes' - a sentence that kept a record of the cost and still centered his own reluctance. At the window, God revealed that this was mere compliance. He was being called into genuinely wanting what the Father wanted, not just overriding his own preference while still holding onto it.*

18. *Model answer: In Psalm 2, the Father first establishes relationship with the Son, then invites Him to ask for what was already purposed to be given. The prayer is not how the Son talks the Father into something - it is the overflow of a relationship so intimate that the Son already knows what the Father wants. Applied to my own prayer life, this means seeking intimacy and revelation before I seek answers.*

19. *Model answer: Agape is a choice of the will to act in the best interest of another regardless of the cost to yourself - not a feeling to be worked up. It is presented as a condition, not just good advice, because the anointing itself requires total alignment with the Father's will, which is incompatible with simultaneously protecting your own agenda.*

TEACHER NOTE

Part E (Application, questions 20-22) is intentionally ungraded. Consider discussing these one-on-one or in small groups rather than the full class.

Suggested Illustrations

- The Resentful Chore vs. the Family's Good - A child who does chores resentfully while keeping a mental tally of what it 'costs' them, versus a child who has come to want the family's good as their own. Ask: Which child are you most like in your walk with God right now?
- The Ask Already Answered - The Father tells the Son 'Ask of Me' about an inheritance already decided (Psalm 2:8). Ask: Where might God already have something purposed - and simply be waiting for you to ask, aligned with what He has shown you?
- Keeping the Receipt - Saying "I didn't want to but I did it anyway" is like keeping a receipt for a gift. Ask: What would it look like to genuinely stop keeping the receipt on your obedience to God?
- If anyone in the room has a testimony like Steve's window encounter - a moment God called them from reluctant obedience into genuinely wanting His will - invite a brief, voluntary share.

Additional Teaching Resources

Anticipated Student Questions

Question	Suggested Response
"Isn't it unrealistic to expect myself to never have a preference of my own?"	The chapter is not asking for the absence of preferences, but for a will that has stopped seeking its own way as the final word - a process, not a single arrival, as the author himself makes clear he is still walking out.
"Doesn't emphasizing obedience risk turning this into legalism?"	The chapter directly addresses this: grace did not remove the requirement to obey - it supplied the power to obey from love rather than fear. Obedience flowing from love is not legalism.
"How is 'union' different from just having strong faith?"	Union is about the alignment of desire with God's will, not the intensity of belief. A person can have strong faith and still privately prefer something different from what God has asked.

Preparation Prayer for the Teacher

- Ask the Holy Spirit to show you any place you have obeyed God while still quietly preferring something else, before you try to teach it to others.
- Ask God to soften hearts that may feel defensive at the idea of surrendering desire, not just behavior.
- Pray for students currently obeying God reluctantly in a hard season, that they would encounter grace rather than pressure.
- Ask for wisdom to know when to let the discussion on compliance vs. union breathe and when to move the class forward.
- Pray this lesson produces students who want what God wants, not students who simply comply out of duty.

DEEP PRAYER BOOK DISCIPLESHIP COURSE

TEACHER GUIDE

Chapter 5

The Door No One Can Shut

Based on Chapter 5 of the D.E.E.P. Prayer Book by Dr. Steve Foss

Dr. Steve Foss | stevefoss.com

Chapter at a Glance

Chapter Title	The Door No One Can Shut
Series	DEEP Prayer Book Discipleship Course (Chapter 5 of 18)
Source	D.E.E.P. Prayer Anointing: Releasing the Greater Works, Chapter 5
Target Audience	Believers who want to understand what it truly means to pray 'in Jesus' name' and recognize substitutes for direct access to God
Suggested Time	75-90 minutes (see time guide per step)
Core Theme	Praying in Jesus' name is a position of standing in Christ's authority as sole Mediator, not a verbal formula - and every generation is tempted to insert substitutes between themselves and the Father.
Key Verse	1 Timothy 2:5 - For there is one God, and there is one Mediator between God and men, the Man Christ Jesus.
Supporting Verses	Hebrews 10:19-22 • John 14:13-14 • John 16:24 • 2 Kings 18:4 • Isaiah 8:19 • Leviticus 26:1 • Isaiah 58:3
Key Stories	Good Friday in Seville, Spain (2025) - the false spirit at the Mary float; the 110-day European prayer journey through Marseille, Naples, Cologne, and Vilnius; Colombo, Sri Lanka
Materials Needed	Student Study Guides • Bibles • Pens • Whiteboard or screen (optional)
Learning Objectives	Distinguish praying in Jesus' name as a position from reciting it as a formula. Explain 1 Timothy 2:5 and Hebrews 10:19-22 in their own words. Use the Hezekiah/Nehushtan story to explain how a God-given encounter can become an idol. Identify the shared pattern across Marseille, Naples, Cologne, and Vilnius. Identify one area in their own life where they may have leaned on a substitute for direct access to God.
Chapter Goal	Students will understand that direct access to the Father through Jesus' name alone is the only door through which the D.E.E.P. anointing flows, and will be able to recognize both traditional and charismatic substitutes for that access.

Test Value

21 points (5 Multiple Choice, 6 True/False, 5 Fill-in-Blank, 3 Short Answer, 3 Application)

PART ONE: TEACHER BACKGROUND & CONTENT MASTERY

Section A - The Door No One Can Shut

On Good Friday 2025, in Seville, Spain, Steve and his friend Travis were caught inside the Semana Santa - the largest religious street procession in the world. Turning a corner, they found themselves beside a massive float bearing a statue of Mary. Slipping through a narrow gap past the statue, Steve felt a tangible, supernatural spiritual power flowing from it toward the worshipers - real, but not the Spirit of God. He immediately cried out to Travis, "What was that?" It was the same ancient deceiving spirit he had once felt in a Hindu temple district in India - a different image and costume, but the same mechanism: a real spiritual power that gives just enough comfort to keep people coming back while diverting them from the Father.

TEACHER NOTE

This story is intense and may be unfamiliar territory for students from traditions without much exposure to Catholic devotional practice. Keep the focus on the theological point - counterfeit spiritual power can feel genuinely comforting - rather than on cultural criticism of any single tradition.

Section B - What Praying in Jesus' Name Actually Is

✦ 1 Timothy 2:5

For there is one God, and there is one mediator between God and men, the man Christ Jesus.

"In Jesus' name" is not a polite phrase attached to the end of a prayer, a formula, or a password. Praying in His name is a living reality - standing in His authority, His identity, and His righteousness before the Father. Hebrews presses this further: the veil is torn, the holy of holies is open, and the new and living way is direct - Father, Son, you, with no other stop on the journey.

✦ Hebrews 10:19-20

Having boldness to enter the Holiest by the blood of Jesus, by a new and living way which He consecrated for us, through the veil, that is, His flesh.

DISCUSSION QUESTIONS

- What is the difference between saying the right words at the end of a prayer and actually standing in the position the chapter describes?
- Why might a position be a much bigger claim than a phrase?

Section C - The Reformers' Warning

✦ Martin Luther, Table Talk

We cannot pray without faith in Christ, the Mediator... But when the Holy Ghost came, then they prayed aright in the name of Christ.

John Calvin wrote that those who pray to God in any other name "contumaciously falsify his orders" and have no promise they shall obtain what they ask. The Reformers were not attacking sincere believers - they were defending the glory of the one Mediator and the open door He purchased. Praying

in Jesus' name has three inseparable components: it is prayer rooted in union with Christ alone as sole Mediator, prayer aligned with His character, will, and mission, and prayer exercised with the full authority of the risen Christ.

HISTORICAL SENSITIVITY

Some students may have Catholic family members or backgrounds. Frame this section around the Reformers' theological argument for direct access, not as a personal attack on individuals in any tradition. The chapter itself models this - it turns the mirror on charismatic excess later in the same chapter.

Section D - What the Open Door Is Not

On a 110-day prayer journey through Europe, Steve and Travis encountered the same pattern repeatedly. In Marseille, pilgrims climb a hill to a thirty-seven-foot golden statue of Mary, leaving offerings and vows. In Naples, crowds gather to watch for a martyr's dried blood to liquefy in a sealed vial, celebrating or fearing for the city based on the outcome.

✦ 2 Kings 18:4

He removed the high places... and broke in pieces the bronze serpent that Moses had made; for until those days the children of Israel burned incense to it, and called it Nehushtan.

God had used the bronze serpent sovereignly under Moses, but generations later the people had turned it into an idol. Hezekiah did not weigh their sincerity or the tradition's antiquity - he destroyed it because God had not authorized its worship.

DISCUSSION QUESTIONS

- Is there anything in church history, or your own personal history, that started as a genuine encounter with God but has since become something people lean on instead of Him?

Section E - The Ancient Pattern, Everywhere

In Cologne, the Golden Chamber displays walls covered in skulls and bones, promoted with the explicit claim that these martyrs can intercede for the living - a direct denial of the sufficiency of the one Mediator, and the very abomination rebuked in Isaiah 8:19. In Vilnius, Steve watched a priest and a packed crowd bow before a gilded icon of Mary reciting the Litany of Loreto, dozens of titles each answered, "Pray for us."

In Colombo, Sri Lanka, watching families bow before Buddhist statues, a verse dropped unbidden into Steve's spirit: Isaiah 58:3 - the cry underneath every act of devotion he had witnessed across Europe: is anyone listening? "We serve a God who hears and answers prayer" became, for Steve, the key to reaching every tradition on that journey.

TURNING THE MIRROR

Before students feel too comfortable watching from a charismatic distance, the chapter explicitly turns the mirror around: anointing oil, holy water, prayer cloths, and seed offerings promising special transferable blessing use the same mechanism as the bones of Cologne, just different vocabulary. Do not skip this section - it is essential to the chapter's integrity.

Section F - The Offense to the Cross and the Invitation That Still Stands

When Jesus cried "It is finished!" the veil tore from the top down - not from the bottom up as a man might tear it, but from the top down, God Himself tearing it open. To insert another mediator, however sincerely, is to declare that the blood Jesus shed was not enough. But the invitation still stands.

✦ **John 16:24**

Until now you have asked nothing in My name. Ask, and you will receive, that your joy may be full.

The chapter closes with a direct declaration: there is one God, one Mediator, and the door is open. It cost everything. Now we are invited to walk through it.

PART TWO: CLASS OUTLINE & STEP-BY-STEP TEACHING GUIDE

Setup - Before Students Arrive

- Print or prepare student guides (or confirm access to the online HTML guide).
- Have Bibles or Bible apps ready for 1 Timothy 2:5, Hebrews 10:19-22, John 16:24, and 2 Kings 18:4.
- Consider pulling up an image of the Notre-Dame de la Garde statue or the Semana Santa procession to help students visualize the scale of what is described.

Step 1 - Opening (12 minutes)

Ask (no hands required): "Have you ever encountered something that felt spiritually powerful but you sensed, or later realized, was not actually from God? What made you question it?" Allow 2-3 brief responses, then: "Today we're going to look at what real access to God actually is - and what it is not."

Time	Topic	Method
0-3 min	Welcome, prayer, and icebreaker	Open in brief prayer, ask the icebreaker question above
3-12 min	Tell the Seville story (Section A)	Verbal storytelling - build to the moment Steve cries out, 'What was that?'
DISCUSSION QUESTIONS • Steve says what he felt was real emotions of kindness, care, and compassion - but not the Spirit of God. Why do you think a counterfeit spiritual experience can feel so genuinely comforting?		
Question / Blank		Answer
si-1: "It was Good Friday in ____, Spain..."		✓ Seville
si-2: "...like a ____."		✓ mother
si-3: "There is one door. One _____. One name."		✓ Mediator

Step 2 - What Praying in Jesus' Name Actually Is (15 minutes)

Time	Topic	Method
0-8 min	Teach Section B - 1 Timothy 2:5 and Hebrews 10:19-22	Word study + narrative teaching
8-15 min	Discussion	See discussion questions below
DISCUSSION QUESTIONS • What is the difference between saying the right words at the end of a prayer and actually standing in the position the chapter describes? • If praying in Jesus' name is a position rather than a phrase, what would change about how you personally approach prayer?		
Question / Blank		Answer

si-4 (recall): "...emotionally overwhelming ____ in its place."	✓ substitute
si-5: "...it is not a ____."	✓ formula
si-6: "...by the ____ of Jesus." (Hebrews 10:19)	✓ blood

Step 3 - The Reformers' Warning (13 minutes)

Time	Topic	Method
0-8 min	Teach Section C - Luther and Calvin	Narrative teaching + read the Luther quote aloud
8-13 min	Discussion	See discussion questions below
HISTORICAL SENSITIVITY Frame this section around the Reformers' theological argument for direct access, not as a personal attack on any individual tradition or student's family background.		
DISCUSSION QUESTIONS Luther and Calvin were writing five hundred years ago about a problem the chapter says is still happening today. Why do you think this error is so persistent across centuries?		
Question / Blank		Answer
si-7 (recall): "...the reality of standing in His ____."		✓ authority
si-8: Luther said, "...they prayed ____ in the name of Christ."		✓ aright
si-9: Calvin said they "contumaciously falsify his ____."		✓ orders

Step 4 - What the Open Door Is Not (15 minutes)

Time	Topic	Method
0-8 min	Teach Section D - Marseille, Naples, Hezekiah/Nehushtan	Narrative teaching + read 2 Kings 18:4 aloud
8-15 min	Discussion	See discussion questions below
DISCUSSION QUESTIONS Hezekiah destroyed something God had once genuinely used, because it had become a substitute for God Himself. Is there anything in your own life that started as a genuine encounter with God but has since become something you lean on instead of Him?		
Question / Blank		Answer
si-10 (recall): "...aligned with His character, will, and ____."		✓ mission
si-11: "...the Virgin of Notre-Dame de la ____."		✓ Garde
si-12: Hezekiah called it ____ - just a piece of bronze.		✓ Nehushtan

Step 5 - The Ancient Pattern, Everywhere (15 minutes)

Time	Topic	Method
0-8 min	Teach Section E - Cologne, Vilnius, Colombo, the charismatic mirror	Narrative teaching + read Isaiah 58:3 aloud
8-15 min	Complete the contrast table together	Small group or full class discussion

TEACHER NOTE

Do not skip the charismatic mirror. It is essential to the chapter's integrity and prevents students from feeling superior to the traditions described earlier in the lesson.

DISCUSSION QUESTIONS

- "We just use different packaging." Where might you have looked for a transferable anointing through an object, a person, or a 'special tier' of blessing, instead of direct access already purchased for you?

Question / Blank	Answer
si-13 (recall): "...hundreds of ____ set into ornate displays."	✓ skulls
si-14: "' ____ for us.'"	✓ Pray
si-15: "We serve a God who ____ and answers prayer."	✓ hears
si-16: "...a special transferable ____."	✓ anointing

Step 6 - The Offense to the Cross and Closing (12 minutes)

Time	Topic	Method
0-6 min	Teach Section F - the veil, John 16:24	Narrative teaching + read John 16:24 aloud
6-12 min	Distribute or direct students to the Chapter 5 test	Individual work, autograded online

DISCUSSION QUESTIONS

- "The door is open. The way has been purchased. It cost everything. Now let us walk through it." What would it look like this week for you to walk through that door more fully than you have before?

Question / Blank	Answer
si-17 (recall): "...try to ____ that moment and sell access to it."	✓ package
si-18: "...not from the ____ up."	✓ bottom
si-19: "...that your joy may be ____." (John 16:24)	✓ full
si-20: "The door is ____."	✓ open

TEACHER NOTE

Close by reading the chapter's final declaration aloud: 'There is one God, and there is one Mediator between God and men, the man Christ Jesus. The door is open.' Consider closing in

corporate prayer thanking Jesus for direct access and asking Him to reveal any substitute in the room.

PART THREE: COMPLETE ANSWER KEY

Study Section Fill-in-the-Blank Answers

Question / Blank	Answer
si-1 (Sec 1): "It was Good Friday in ____, Spain..."	✓ Seville
si-2 (Sec 1): "...like a ____."	✓ mother
si-3 (Sec 1): "There is one door. One _____. One name."	✓ Mediator
si-4 (Sec 2 recall): "...emotionally overwhelming ____ in its place."	✓ substitute
si-5 (Sec 2): "...it is not a ____."	✓ formula
si-6 (Sec 2): "...by the ____ of Jesus." (Hebrews 10:19)	✓ blood
si-7 (Sec 3 recall): "...the reality of standing in His ____..."	✓ authority
si-8 (Sec 3): Luther: "...they prayed ____ in the name of Christ."	✓ aright
si-9 (Sec 3): Calvin: they "contumaciously falsify his ____."	✓ orders
si-10 (Sec 4 recall): "...aligned with His character, will, and ____."	✓ mission
si-11 (Sec 4): "...the Virgin of Notre-Dame de la ____."	✓ Garde
si-12 (Sec 4): Hezekiah called it ____ - just a piece of bronze.	✓ Nehushtan
si-13 (Sec 5 recall): "...hundreds of ____ set into ornate displays."	✓ skulls
si-14 (Sec 5): "'____ for us.'	✓ Pray
si-15 (Sec 5): "We serve a God who ____ and answers prayer."	✓ hears
si-16 (Sec 5): "...a special transferable ____."	✓ anointing
si-17 (Sec 6 recall): "...try to ____ that moment and sell access to it."	✓ package
si-18 (Sec 6): "...not from the ____ up."	✓ bottom
si-19 (Sec 6): "...that your joy may be ____." (John 16:24)	✓ full
si-20 (Sec 6): "The door is ____."	✓ open

Practice Test Answer Key

Part A - Multiple Choice (2 pts each)

Question / Blank	Answer
1. What Steve felt near the Mary float in Seville	✓ B - A real, supernatural spiritual power that was not the Spirit of God
2. What 'praying in Jesus' name' actually means	✓ B - A position of standing in Christ's authority and righteousness before the Father
3. Why Hezekiah destroyed the bronze serpent	✓ C - The people had turned it into an idol and were burning incense to it
4. Significance of the veil tearing from the top down	✓ A - It shows God Himself tore it open, not man
5. The chapter's 'key to reaching' other religions and nominal Christians	✓ B - The declaration that we serve a God who hears and answers prayer

Part B - True / False (1 pt each)

Question / Blank	Answer
6. The spiritual power near the Mary float was the Holy Spirit	✓ FALSE
7. Praying in Jesus' name is fundamentally a verbal formula	✓ FALSE
8. Paul taught there is only one Mediator between God and men	✓ TRUE
9. Hezekiah preserved the bronze serpent for its historical significance	✓ FALSE
10. God has sovereignly used physical objects such as handkerchiefs and shadows	✓ TRUE
11. Charismatic believers are entirely exempt from this error	✓ FALSE

Part C - Fill in the Blank (1 pt each)

Question / Blank	Answer
12. "...the man Christ ____." (1 Timothy 2:5)	✓ Jesus
13. Hezekiah called the bronze serpent ____.	✓ Nehushtan
14. "We serve a God who ____ and answers prayer."	✓ hears
15. "...that your joy may be ____." (John 16:24)	✓ full
16. Praying in Jesus' name is a position, not a ____.	✓ formula

Part D - Short Answer Model Answers (Completion Credit)

17. Model answer: *Praying in Jesus' name is not a phrase added to the end of a prayer or a password that unlocks God's response. It is standing in Christ's own authority, identity, and righteousness before the Father - a position of the soul, not a formula of words.*

18. Model answer: *God genuinely used the bronze serpent to heal Israel under Moses. But generations later the people began burning incense to it as an object of worship. Hezekiah destroyed it - not because God had not used it, but because the human heart had turned a genuine encounter into a substitute for God Himself. The chapter says this same pattern repeats whenever we hold onto the object instead of the One who moved through it.*

19. Model answer: *The chapter argues that promising a special transferable anointing through oil, cloths, or offerings uses the same mechanism as venerating bones or relics - inserting something between the believer and direct access to God that Jesus already purchased for free at Calvary. The vocabulary is different, but the error - looking for something extra to unlock what is already freely available - is the same.*

TEACHER NOTE

Part E (Application, questions 20-22) is intentionally ungraded. Consider discussing these one-on-one or in small groups rather than the full class.

Suggested Illustrations

- The Torn Veil - A curtain torn from the top by someone standing above it looks completely different from one torn from the bottom by someone standing below. Ask: What does the direction of the tear tell us about who opened the way to God?
- The Bronze Serpent's Second Life - An object God used for healing became, generations later, an idol that had to be destroyed. Ask: What in your own spiritual history might have started as a genuine gift from God but has quietly become something you lean on instead of Him?
- Different Packaging, Same Mechanism - A prayer cloth mailed for a suggested donation and a relic venerated in a cathedral both promise access through an object rather than through Christ alone. Ask: What is the 'packaging' most common in your own faith community?
- If any students have traveled internationally and witnessed devotional practices similar to those described in the chapter, invite a brief, respectful share connecting it to the chapter's themes.

Additional Teaching Resources

Anticipated Student Questions

Question	Suggested Response
"Isn't it disrespectful to call sincere religious devotion idolatry?"	The chapter distinguishes sincerity from source. Sincerity does not change what a practice actually is; Hezekiah did not weigh the worshipers' sincerity before destroying the idol, and the chapter treats all traditions - including charismatic ones - by the same standard.
"Does this mean God never uses physical objects or symbols?"	No - the chapter affirms God sovereignly used Paul's handkerchiefs and Peter's shadow. The error is not the object; it is turning what God used once into something marketed or worshiped as a permanent point of access.
"How is praying 'in Jesus' name' different from just believing in Jesus?"	Believing in Jesus is foundational, but the chapter is specifically addressing the authority and position from which prayer is offered - standing in Christ as sole Mediator, not adding intermediaries alongside that belief.

Preparation Prayer for the Teacher

- Ask the Holy Spirit to give you sensitivity as you teach material that touches other Christian traditions and possibly students' own family backgrounds.
- Ask God to show you, before you teach it, any substitute you may have quietly leaned on instead of direct access to Him.
- Pray for students who may feel convicted or defensive during the charismatic mirror section, that they would receive it as grace rather than accusation.
- Ask for wisdom to know when to let the discussion on substitutes breathe and when to move the class forward.
- Pray this lesson produces students who walk boldly through the open door, not students who feel shame about traditions they grew up in.

DEEP PRAYER BOOK DISCIPLESHIP COURSE

TEACHER GUIDE

Chapter 6

The Vine, the Branches, and the Abiding Life

Based on Chapter 6 of the D.E.E.P. Prayer Book by Dr. Steve Foss

Dr. Steve Foss | stevefoss.com

Chapter at a Glance

Chapter Title	The Vine, the Branches, and the Abiding Life
Series	DEEP Prayer Book Discipleship Course (Chapter 6 of 18)
Source	D.E.E.P. Prayer Anointing: Releasing the Greater Works, Chapter 6
Target Audience	Believers who want to move from occasional, effortful prayer into continuous, fruit-bearing abiding
Suggested Time	75-90 minutes (see time guide per step)
Core Theme	Jesus is the true Vine, the seventh and final 'I am' - not merely the Giver but the Source. Fruit is answered prayer, and it flows only from abiding: continuous, volitional dependence, not passive agreement.
Key Verse	John 15:5 - I am the vine, you are the branches. He who abides in Me, and I in him, bears much fruit; for without Me you can do nothing.
Supporting Verses	John 15:1-2, 4, 7, 16 • 2 Corinthians 3:5 • Philippians 4:13 • 1 John 5:4
Key Stories	The satanist young man and the 'wall' in Alpine, California; the deliverance of seventeen teenagers from a witch's recruitment
Materials Needed	Student Study Guides • Bibles • Pens • Whiteboard or screen (optional)
Learning Objectives	Explain why John 15:1 is the seventh and final 'I am' statement and how it differs from the first six. Define what the Father does with fruitless branches versus fruitful ones. Define the fruit of John 15:16 as answered prayer. Distinguish theoretical dependence from actual abiding using Finney's crutch and cliff illustrations. Identify one area of self-reliance in their own prayer life.
Chapter Goal	Students will understand that fruitfulness in prayer flows only from continuous, active abiding in Christ, and will be able to recognize the difference between believing in dependence and actually practicing it.
Test Value	21 points (5 Multiple Choice, 6 True/False, 5 Fill-in-Blank, 3 Short Answer, 3 Application)

PART ONE: TEACHER BACKGROUND & CONTENT MASTERY

Section A - The Wall That Breaks

While driving a youth-group van route in Alpine, California, Steve met a young man reputed to be a satanist - completely closed to the gospel. After repeated failed attempts to reach him, Steve prayed for him the night before a concert and felt something he had never felt before: a tangible, solid, impenetrable spiritual wall. He pressed in deeper - travailing, warring, refusing to stop - until, without warning, the resistance shattered and an overwhelming knowing flooded in: it is done, he is coming tomorrow, and he will get saved. It happened exactly as prayed. The young man was saved, delivered, and baptized in the Spirit that same night, then revealed he had been recruiting for a local witch - seventeen other teenagers. Steve prayed the same way for them; the wall came again, broke again, and all seventeen were saved within two weeks.

TEACHER NOTE

The key teaching point is the contrast between the first wall (pressed through in ignorance, with nothing to lean on but the life of the Vine) and the second (pressed through with confidence, because the first had taught what the wall means). Do not let students conclude this is about Steve's spiritual gifting - the chapter's thesis is that any yielded branch can press through the same way.

Section B - The True Vine: The Seventh I Am

Throughout John, Jesus made seven 'I am' declarations. Six show what He gives - bread, light, door, shepherd, resurrection, way/truth/life. The seventh, saved for His last night before the cross, shows what He is: not the Giver, but the Source.

✦ John 15:1

I am the true vine, and My Father is the vinedresser.

The Son is the Vine - the exclusive Source of all spiritual life and power. The Father is the Vinedresser - hands-on, continuously tending every branch. The Holy Spirit, though unnamed in the verse, is the sap - the divine life flowing from the Vine into every abiding branch. This is the Trinitarian picture of the D.E.E.P. prayer anointing from the inside of the Godhead.

DISCUSSION QUESTIONS

- The first six 'I am' statements show Jesus as the Giver; the seventh shows Him as the Source. What is the practical difference between receiving something from Jesus and drawing your very life from Him?

Section C - What the Father Does with Fruitless Branches

✦ John 15:2

Every branch in Me that does not bear fruit He takes away; and every branch that bears fruit He prunes, that it may bear more fruit.

The word translated 'takes away' most fundamentally means to lift up, not cut off. A branch trailing on the ground pushes roots into the soil and quietly redirects its nourishment away from the vine, though it

still looks attached. The Father's first response is not judgment but rescue - lifting the branch to restore full dependence.

✦ **John 15:16**

You did not choose Me, but I chose you and appointed you that you should go and bear fruit, and that your fruit should remain, that whatever you ask the Father in My name He may give you.

Most people never ask 'what is the fruit?' Jesus answers directly: the fruit is answered prayer. This reframes the lifting and pruning - the Father lifts a fruitless branch because it cannot ask from genuine abiding while drawing life from elsewhere, and prunes a fruitful branch (the same word used for 'clean' in verse 3) so even more answered prayer flows through it.

PASTORAL SENSITIVITY

Many students will hear 'dryness' in their own prayer lives and feel judged. Reframe this compassionately: 'What many believers experience as God withdrawing from them is often the loving Vinedresser lifting a trailing branch off the ground.' This is restoration, not rejection.

Section D - Without Me You Can Do Nothing

✦ **John 15:4-5**

Abide in Me, and I in you... I am the vine, you are the branches. He who abides in Me, and I in him, bears much fruit; for without Me you can do nothing.

Charles Finney pressed a convicting question: almost every believer will agree with 'without Christ I can do nothing' - but if it were a genuine, settled reality, prayer would be the first movement of the mind in everything, not the last resort. Finney compared it to a man with one leg and a crutch - the awareness that he cannot walk without it is constant, never forgotten three steps later. Most believers hold the doctrine as theory while living as practical self-sufficientists.

DISCUSSION QUESTIONS

- If 'without Me you can do nothing' were truly alive in your spirit today, what would change about the order of your planning and your praying?

Section E - Admitting It Is Not the Same as Abiding

Finney drew a sharp distinction: acknowledging dependence on Christ is not the same as depending on Him. Jesus does not say 'know about Me' - He says 'abide in Me' (John 15:4), meaning to remain, stay, make a permanent dwelling. Finney's image of a child led along a cliff edge by a trusted guide is instructive: if the child truly believes 'without me you will fall,' the grip never releases and re-grasps at intervals - it stays constant.

✦ **Charles Finney, Sermons on Gospel Themes**

To abide in Christ is for the mind to cleave to Him - to depend on Him not as an outward and distant Savior, but as a present, inward, indwelling support.

Theoretical Dependence (Knowing)	Actual Abiding (Doing)
Can explain the doctrine of dependence beautifully	Practices continuous, volitional reliance moment by moment

Prayer life is thin and mechanical	Prayer flows from a constant, active grip on Christ
Runs largely on natural gifting and energy	Bears fruit that is genuinely not self-generated

Section F - The Most Dangerous Season

The most dangerous moment in the prayer life is not dryness - a desperate believer grips the crutch tightly because they know they need it. It is the season of fruitfulness, when a believer begins leaning on the memory of what worked before instead of fresh dependence today. Finney named two opposite errors: holding dependence theoretically while living on natural gifting, or using dependence as an excuse for passivity. Paul held both truths without contradiction.

✦ 2 Corinthians 3:5 / Philippians 4:13

Not that we are sufficient of ourselves to think of anything as being from ourselves, but our sufficiency is from God... I can do all things through Christ who strengthens me.

WATCH FOR

Some students may hear this as license for passivity ('I can't do anything, so why try'). Clarify immediately: the abiding branch still reaches toward the light and grows - the difference is that everything flows from the Vine's life, not from straining self-effort.

PART TWO: CLASS OUTLINE & STEP-BY-STEP TEACHING GUIDE

Setup - Before Students Arrive

- Print or prepare student guides (or confirm access to the online HTML guide).
- Have Bibles or Bible apps ready for John 15:1-16, 2 Corinthians 3:5, Philippians 4:13, and 1 John 5:4.
- Consider bringing a small potted plant or a picture of a grape vine with trailing branches to illustrate the 'lifting' image.

Step 1 - Opening (13 minutes)

Ask (no hands required): "Have you ever prayed for something and felt like you hit a wall - like nothing was breaking through no matter how hard you prayed? What did you do?" Allow 2-3 brief responses, then: "Today we're going to look at what it takes for that wall to actually break - and why it isn't a technique."

Time	Topic	Method
0-3 min	Welcome, prayer, and icebreaker	Open in brief prayer, ask the icebreaker question above
3-13 min	Tell the Alpine story (Section A)	Verbal storytelling - build to the moment the wall breaks, then the seventeen teenagers
DISCUSSION QUESTIONS • Steve says the first wall was pressed through in ignorance, but the second was pressed through with confidence because of what the first one taught him. What do you think changed in him between those two moments?		
Question / Blank		Answer
si-1: Steve felt something he had never felt before: a ____.		✓ wall
si-2: "He is coming tomorrow and he is going to get ____."		✓ saved
si-3: All ____ of those teenagers gave their lives to Jesus.		✓ seventeen

Step 2 - The True Vine: The Seventh I Am (12 minutes)

Time	Topic	Method
0-12 min	Teach Section B	Narrative teaching + read John 15:1 aloud
DISCUSSION QUESTIONS • The first six 'I am' statements show Jesus as the Giver; the seventh shows Him as the Source. What is the practical difference between receiving something from Jesus and drawing your very life from Him?		
Question / Blank		Answer
si-4 (recall): What Steve carried out of that hallway was not a method. It was a ____.		✓ discovery

si-5: "I am the true ____, and My Father is the vinedresser." (John 15:1)	✓ vine
si-6: The Son is the Vine. The Father is the Vinedresser. The Spirit is the ____.	✓ sap

Step 3 - What the Father Does with Fruitless Branches (15 minutes)

Time	Topic	Method
0-8 min	Teach Section C - lifting and pruning	Word study + read John 15:2 and 15:16 aloud
8-15 min	Discussion	See discussion questions below
PASTORAL SENSITIVITY Reframe dryness compassionately - it is often the loving Vinedresser lifting a trailing branch, not God withdrawing in judgment.		
DISCUSSION QUESTIONS "What many believers experience as God withdrawing from them is often the loving Vinedresser lifting a trailing branch off the ground." Has a season of dryness in your life ever turned out to be this kind of lifting rather than abandonment?		
Question / Blank		Answer
si-7 (recall): This is the Trinitarian picture...from the inside of the ____.		✓ Godhead
si-8: "Takes away" most fundamentally means to ____ up.		✓ lift
si-9: Jesus defines the fruit as ____ prayer.		✓ answered

Step 4 - Without Me You Can Do Nothing (13 minutes)

Time	Topic	Method
0-8 min	Teach Section D - Finney's crutch illustration	Narrative teaching + read John 15:4-5 aloud
8-13 min	Discussion	See discussion questions below
DISCUSSION QUESTIONS If 'without Me you can do nothing' were truly alive in your spirit today, what would change about the order of your planning and your praying?		
Question / Blank		Answer
si-10 (recall): The Father prunes the fruitful branch because He wants even more ____ prayer.		✓ answered
si-11: "____ Me you can do nothing." (John 15:5)		✓ Without
si-12: Finney asked, "If you truly believe it, where is the ____?"		✓ evidence

Step 5 - Admitting It Is Not the Same as Abiding (14 minutes)

Time	Topic	Method
0-8 min	Teach Section E - the cliff-edge illustration	Narrative teaching + read the Finney quote aloud
8-14 min	Complete the contrast table together	Small group or full class discussion
DISCUSSION QUESTIONS Where in your own life do you hold the language of dependence on Christ without the daily practice of it?		
Question / Blank		Answer
si-13 (recall): The man with one leg does not remember the ____ three steps later.		✓ crutch
si-14: "Abide" means to remain, to stay, to make your permanent ____.		✓ dwelling
si-15: "...it shall be done for ____." (John 15:7)		✓ you

Step 6 - The Most Dangerous Season and Closing (13 minutes)

Time	Topic	Method
0-7 min	Teach Section F - fruitfulness as the danger zone	Narrative teaching + read 2 Corinthians 3:5 and Philippians 4:13 aloud
7-13 min	Distribute or direct students to the Chapter 6 test	Individual work, autograded online
DISCUSSION QUESTIONS Where might you be relying on a past season's breakthrough instead of today's fresh dependence on Jesus?		
Question / Blank		Answer
si-16 (recall): Abiding is a continuous mental and volitional ____ on Christ.		✓ grip
si-17: The most dangerous moment is a season of ____.		✓ fruitfulness
si-18: "...our sufficiency is from ____." (2 Corinthians 3:5)		✓ God
si-19: "I can do all things through Christ who ____ me." (Philippians 4:13)		✓ strengthens
si-20: "...this is the victory...our ____." (1 John 5:4)		✓ faith
TEACHER NOTE Close by reading the chapter's final lines aloud: 'Abide in Him. Pray from that place. The Vinedresser will tend what needs tending. The sap will flow. The wall will break.' Consider closing in corporate prayer inviting students to renew their grip on the Vine rather than lean on a past season.		

PART THREE: COMPLETE ANSWER KEY

Study Section Fill-in-the-Blank Answers

Question / Blank	Answer
si-1 (Sec 1): Steve felt something he had never felt before: a ____.	✓ wall
si-2 (Sec 1): "He is coming tomorrow and he is going to get ____."	✓ saved
si-3 (Sec 1): All ____ of those teenagers gave their lives to Jesus.	✓ seventeen
si-4 (Sec 2 recall): It was not a method. It was a ____.	✓ discovery
si-5 (Sec 2): "I am the true ____..." (John 15:1)	✓ vine
si-6 (Sec 2): The Spirit is the ____.	✓ sap
si-7 (Sec 3 recall): ...from the inside of the ____.	✓ Godhead
si-8 (Sec 3): "Takes away" most fundamentally means to ____ up.	✓ lift
si-9 (Sec 3): Jesus defines the fruit as ____ prayer.	✓ answered
si-10 (Sec 4 recall): He wants even more ____ prayer.	✓ answered
si-11 (Sec 4): "____ Me you can do nothing." (John 15:5)	✓ Without
si-12 (Sec 4): "...where is the ____?"	✓ evidence
si-13 (Sec 5 recall): ...does not remember the ____ three steps later.	✓ crutch
si-14 (Sec 5): ...make your permanent ____.	✓ dwelling
si-15 (Sec 5): "...it shall be done for ____." (John 15:7)	✓ you
si-16 (Sec 6 recall): Abiding is a continuous mental and volitional ____.	✓ grip
si-17 (Sec 6): The most dangerous moment is a season of ____.	✓ fruitfulness
si-18 (Sec 6): "...our sufficiency is from ____." (2 Cor. 3:5)	✓ God
si-19 (Sec 6): "...who ____ me." (Phil. 4:13)	✓ strengthens
si-20 (Sec 6): "...our ____." (1 John 5:4)	✓ faith

Practice Test Answer Key

Part A - Multiple Choice (2 pts each)

Question / Blank	Answer
1. Meaning of 'abide' in John 15:4	✓ B - To remain, stay, and make your permanent dwelling
2. Meaning of 'takes away' in John 15:2	✓ B - To lift up
3. Meaning of 'fruit' in John 15:16	✓ B - Answered prayer - whatever you ask the Father in His name
4. Finney's most dangerous season	✓ B - When God lifts a believer into a season of fruitfulness and answered prayer
5. Difference between lifting and pruning	✓ B - Lifting rescues a wrongly-attached branch; pruning refines an already-fruitful one

Part B - True / False (1 pt each)

Question / Blank	Answer
6. 'I am the true vine' was the first of the seven 'I am' statements	✓ FALSE
7. The Father is described as the Vinedresser	✓ TRUE
8. Theoretical dependence is the same as actual abiding	✓ FALSE
9. The chapter connects 'fruit' directly to answered prayer	✓ TRUE
10. Finney taught the danger of self-reliance disappears once fruitful	✓ FALSE
11. The wall in Alpine broke only after sustained, persistent prayer	✓ TRUE

Part C - Fill in the Blank (1 pt each)

Question / Blank	Answer
12. "I am the true ____..." (John 15:1)	✓ vine
13. "____ Me you can do nothing." (John 15:5)	✓ Without
14. Abide means to remain, to stay, to make your permanent ____.	✓ dwelling
15. "I can do all things through Christ who ____ me." (Phil. 4:13)	✓ strengthens
16. "Takes away" most fundamentally means to ____ up.	✓ lift

Part D - Short Answer Model Answers (Completion Credit)

17. Model answer: A fruitless branch has redirected its nourishment away from the Vine into the ground; the Father lifts it to restore dependence - an act of rescue, not judgment. A fruitful branch is already drawing rightly from the Vine; the Father prunes away everything unnecessary so it bears even more. Lifting restores; pruning refines.

18. Model answer: Finney's crutch illustration shows that a man missing a leg never forgets he needs it - the awareness is constant, not remembered three steps later. Theoretical dependence is agreeing with the doctrine 'without Christ I can do nothing' while still planning and acting from self-reliance. Actual abiding means prayer and dependence are the first movement of the mind in everything, not an afterthought.

19. Model answer: When a believer is dry and desperate, they grip Christ tightly because they know they need Him. In a season of fruitfulness, the temptation is to quietly start leaning on the memory of what worked before instead of fresh dependence today - and that subtle shift is harder to notice precisely because things still look like they are working.

TEACHER NOTE

Part E (Application, questions 20-22) is intentionally ungraded. Consider discussing these one-on-one or in small groups rather than the full class.

Suggested Illustrations

- The Trailing Branch - A vine branch that touches the ground and roots into the soil looks connected but is quietly feeding from somewhere else. Ask: Where might you look 'attached' to Christ from a distance while actually drawing life from something else?
- The One-Legged Man's Crutch - He never forgets he needs it three steps later; the awareness is constant. Ask: Is prayer the first movement of your mind before a decision, or something you reach for once the plan is already moving?
- The Child on the Cliff Path - A child who truly believes 'without me you will fall' keeps a constant grip on the guide's hand, never releasing and re-grasping. Ask: Where has your own grip on Christ become intermittent rather than continuous?
- If any students have a testimony of pressing through a 'wall' in prayer similar to the Alpine story, invite a brief, voluntary share connecting it to the chapter's themes.

Additional Teaching Resources

Anticipated Student Questions

Question	Suggested Response
"Does this mean if my prayer life feels dry, God is displeased with me?"	Not necessarily - the chapter reframes this as possibly the loving Vinedresser lifting a trailing branch off a wrong attachment, an act of restoration rather than punishment.
"If I can't do anything without Christ, why try at all?"	The chapter explicitly rejects this as a misuse of the truth - the abiding branch still reaches, grows, and extends; everything simply flows from the Vine's life rather than self-effort.
"How do I know if I'm abiding or just agreeing with the idea of abiding?"	Look at your actual prayer life: is dependence the first movement of your mind before decisions, or something you reach for only when your own plans fail?

Preparation Prayer for the Teacher

- Ask the Holy Spirit to show you, before you teach it, any place where you are holding the doctrine of dependence theoretically rather than actually abiding.
- Ask God to give you sensitivity toward students currently experiencing dryness, so they hear restoration rather than rebuke.
- Pray for students in a season of fruitfulness right now, that they would recognize the subtle pull toward self-reliance before it takes hold.
- Ask for wisdom to know when to let the abiding illustrations breathe and when to move the class forward.
- Pray this lesson produces students who keep a constant grip on the Vine, not students who merely admire the doctrine of the vine from a distance.

DEEP PRAYER BOOK DISCIPLESHIP COURSE

TEACHER GUIDE

Chapter 7

Ask What You Desire

Based on Chapter 7 of the D.E.E.P. Prayer Book by Dr. Steve Foss

Dr. Steve Foss | stevefoss.com

Chapter at a Glance

Chapter Title	Ask What You Desire
Series	DEEP Prayer Book Discipleship Course (Chapter 7 of 18)
Source	D.E.E.P. Prayer Anointing: Releasing the Greater Works, Chapter 7
Target Audience	Believers who want to understand what John 15:7 actually promises, and how the Holy Spirit makes abiding operational
Suggested Time	80-95 minutes (see time guide per step)
Core Theme	John 15:7's 'ask what you desire' is the top step of a staircase built across John 14-15, not a stand-alone blank check. The Holy Spirit's five Upper Room promises spell ABIDE, and a rhema word is what reshapes desire until it matches the Father's own.
Key Verse	John 15:7 - If you abide in Me, and My words abide in you, you will ask what you desire, and it shall be done for you.
Supporting Verses	John 14:13-16, 21, 23, 26 • John 15:1-5, 16, 26-27 • John 16:7-9, 13-14 • Romans 5:5 • Acts 2:36
Key Stories	The Corona, California high school outreach (over 1,100 saved in four months); the 2 a.m. parking lot vision in Fort Worth and the Upper Room Church plant (14,500 saved through street evangelism); Peter's agape/phileo exchange and Pentecost
Materials Needed	Student Study Guides • Bibles • Pens • Whiteboard or screen (optional)
Learning Objectives	Explain why John 15:7 is the top step of a staircase built across John 14-15. Define rhema and distinguish it from logos. Identify the five Holy Spirit promises that spell ABIDE. Explain the difference between Peter's phileo love and the agape released at Pentecost. Identify one desire in their own life that may need to be reshaped by the Spirit rather than pursued as-is.
Chapter Goal	Students will understand that 'ask what you desire' is the fruit of a Spirit-reshaped desire formed through abiding, not a blank check, and will be able to describe the Holy Spirit's role in making that abiding operational.

Test Value

21 points (5 Multiple Choice, 6 True/False, 5 Fill-in-Blank, 3 Short Answer, 3 Application)

PART ONE: TEACHER BACKGROUND & CONTENT MASTERY

Section A - Ask What You Desire

After planting a small church in Corona, California in 1999, Steve was told during a prayer drive to take spiritual authority over a high school football field and cover the students in prayer - even though a much larger church was nearby. God said plainly: 'No one is covering these campuses. I need you to do it.' After sustained prayer produced a sense of breakthrough, Steve asked God for a strategy. God did not give a curriculum - He said, 'Make something. Whatever it is, I will bless it.' A simple four-question survey opened gospel conversations outside the campus, and in four months over 1,100 students across three high schools gave their lives to Jesus.

TEACHER NOTE

The key teaching point is that the outreach method (a simple survey) was ordinary. The result was extraordinary because sustained prayer had produced alignment first. Do not let students conclude the lesson is 'find a clever outreach idea' - it is 'get into alignment through prayer, then bring your creativity.'

Section B - The Staircase Jesus Built

Jesus was not sharing scattered encouragement the night before the cross - He was building a staircase from the broadest prayer promise to the most specific and personal one. Step One (John 14:13-14) opens the door wide. Step Two (John 14:15-16) adds the condition of obedient love and the Helper's arrival. Step Three (John 14:21) promises Jesus manifesting Himself to the obedient lover. Step Four (John 14:23) - the Father and Son making their home in the believer. Step Five (John 14:26) - the Spirit teaching and reminding. Step Six (John 15:1-5) - the Vine and total dependence.

✦ John 15:7-8

If you abide in Me, and My words abide in you, you will ask what you desire, and it shall be done for you. By this My Father is glorified, that you bear much fruit.

Step Seven is the destination. The desire that asks from that place is not the desire a person walked in with - it is the desire the Spirit has formed through abiding, which is already the Father's own desire being prayed back. John 15:7 is not a blank check. It is the payoff of a process.

DISCUSSION QUESTIONS

- Why does it matter that John 15:7 is the top of a staircase rather than a stand-alone promise you could lift out on its own?

Section C - My Words Abide in You

The word Jesus uses for 'words' in John 15:7 is *rhema* - not the general body of Scripture (*logos*), but the word that comes alive in a specific moment for a specific situation. That is exactly what Steve heard about the high school campus: not a general principle, but a Spirit-breathed direction for that exact situation.

In 2008, at 2 a.m. in a parking lot, Steve felt the weighty presence of the Lord arrive mid-conversation. He had learned years earlier to stop everything the moment he sensed that presence and find out why it had come. He saw a vision of a hungry, glory-filled church and heard: 'The work I started hasn't been

completed.' He chose, right there, to want what God wanted - planting the Upper Room Church in Fort Worth, which saw over 14,500 souls saved through street evangelism in three and a half years.

KEY POINT FOR CLASS

Emphasize that the 14,500 souls flowed from a rhema word received because Steve stopped to listen - not from strategic planning. The desire to plant a church was not naturally his (he says pastoring is not his primary calling); it became his desire because the Spirit reshaped it through the rhema word.

Section D - He Is Coming

Jesus speaks of the Holy Spirit five distinct times in the Upper Room. Together, the five promises spell ABIDE: He Abides in you, Bears witness through you, Illuminates the Word in you, Declares all truth to you, and Exposes.

✦ John 14:16-17

And I will pray the Father, and He will give you another Helper, that He may abide with you forever - the Spirit of truth.

The Spirit's indwelling is permanent - not for a season, not during special services, but forever. And because the greater works draw the same opposition Jesus drew, the Spirit is promised as Witness (John 15:26-27): empowering a persecuted, fruit-bearing Church to keep doing what Jesus did in the face of pushback.

DISCUSSION QUESTIONS

- "He is not sent to make your life comfortable." How does that reshape what we should expect the Holy Spirit's presence to feel like?

Section E - He Illuminates, Declares, and Exposes

The Spirit illuminates the written Word until it becomes a rhema word for right now (John 14:26), and He declares - not whispers or suggests, but declares with the authority of one carrying a message directly from the throne (John 16:13-14). Finally, He exposes: convicting the world of sin, righteousness, and judgment (John 16:7-9) - but also exposing hidden things inside believers.

✦ Psalm 139:23-24

Search me, O God, and know my heart; try me, and know my anxieties; and see if there is any wicked way in me, and lead me in the way everlasting.

PASTORAL SENSITIVITY

Frame the Spirit's inward exposing work as restorative, not condemning - He exposes hidden sin, unhealed offense, and hidden motives 'not to condemn but to cleanse,' pruning the branch so divine life flows freely again.

Section F - Why They Still Ran

Despite receiving the greatest prayer revelation ever given to human beings, all eleven disciples ran when pressure came. Peter denied Jesus three times before a servant girl. By the Sea of Galilee, Jesus asked Peter three times, 'Do you love Me?' - the first two times using agape. Each time Peter answered with phileo, the warmth of friendship, honestly admitting what he had discovered about himself under pressure.

✦ **Romans 5:5**

The love of God has been poured out in our hearts by the Holy Spirit who was given to us.

At Pentecost, the same Peter who cowered before a servant girl stood before thousands with total authority, and three thousand souls were saved. The five promises are received in the Upper Room discourse; the power to live them is received at Pentecost. Both are available to every believer today.

PART TWO: CLASS OUTLINE & STEP-BY-STEP TEACHING GUIDE

Setup - Before Students Arrive

- Print or prepare student guides (or confirm access to the online HTML guide).
- Have Bibles or Bible apps ready for John 14:13-26, John 15:1-27, John 16:7-14, and Romans 5:5.
- Consider drawing a simple seven-step staircase on the whiteboard to visualize Section B before class, labeling each step as you teach it.

Step 1 - Opening (13 minutes)

Ask (no hands required): "Has God ever given you a simple, almost too-ordinary assignment that ended up producing far more than you expected? What was it?" Allow 2-3 brief responses, then: "Today we're going to look at what actually made that kind of thing work - and it wasn't the method."

Time	Topic	Method
0-3 min	Welcome, prayer, and icebreaker	Open in brief prayer, ask the icebreaker question above
3-13 min	Tell the Corona story (Section A)	Verbal storytelling - build to the simple survey and the 1,100 saved
DISCUSSION QUESTIONS • God didn't give Steve a detailed method - He gave a simple assignment and a promise to bless whatever was created. Why do you think God often works this way instead of handing over the whole plan up front?		
Question / Blank		Answer
si-1: "I need you to ____ it."		✓ do
si-2: "Make something. Whatever it is, I will ____ it."		✓ bless
si-3: In four months, over ____ students gave their lives to Jesus.		✓ eleven hundred (1,100)

Step 2 - The Staircase Jesus Built (15 minutes)

Time	Topic	Method
0-10 min	Teach Section B - the seven steps	Narrative teaching + whiteboard staircase diagram
10-15 min	Complete the staircase table together	Small group or full class discussion
DISCUSSION QUESTIONS • Why does it matter that John 15:7 is the top of a staircase rather than a stand-alone promise you could lift out on its own?		
Question / Blank		Answer

si-4 (recall): It is the explosive result of getting into ____ with the heart of God.	✓ alignment
si-5: Step One: "Whatever you ask in My name, that I will ____." (John 14:13-14)	✓ do
si-6: Step Seven: "...you will ask what you ____." (John 15:7)	✓ desire

Step 3 - My Words Abide in You (15 minutes)

Time	Topic	Method
0-8 min	Teach Section C - rhema vs. logos	Word study + narrative teaching
8-15 min	Tell the 2 a.m. parking lot story	Verbal storytelling - build to the 14,500 souls saved
TEACHER NOTE This section pays off two earlier 'seed ahead' references (Chapters 3 and 5) that mentioned rhema without fully defining it. Consider pointing this out explicitly to reinforce how the book has been building toward this definition.		
DISCUSSION QUESTIONS Have you ever sensed God's presence arrive unexpectedly in the middle of something else? What did you do?		
Question / Blank		Answer
si-7 (recall): The asking flows from the ____.		✓ abiding
si-8: The word Jesus uses for "words" in John 15:7 is ____.		✓ rhema
si-9: "The work I started hasn't been ____."		✓ completed
si-10: Over three and a half years the church saw over ____ souls saved.		✓ 14,500

Step 4 - He Is Coming (13 minutes)

Time	Topic	Method
0-8 min	Teach Section D - the five promises spelling ABIDE	Narrative teaching + read John 14:16-17 aloud
8-13 min	Discussion	See discussion questions below
DISCUSSION QUESTIONS "He is not sent to make your life comfortable." How does that reshape what you expect the Holy Spirit's presence to feel like in your life?		
Question / Blank		Answer
si-11 (recall): "...find out ____ He came."		✓ why
si-12: The five promises of the Holy Spirit spell the word ____.		✓ ABIDE

si-13: "He may abide with you ____." (John 14:16)	✓ forever
si-14: The Spirit bears witness so the Church can keep doing what Jesus did in the face of ____.	✓ opposition

Step 5 - He Illuminates, Declares, and Exposes (14 minutes)

Time	Topic	Method
0-8 min	Teach Section E	Narrative teaching + read John 16:13-14 aloud
8-14 min	Discussion	See discussion questions below
PASTORAL SENSITIVITY Frame the Spirit's inward exposing work as restorative, not condemning - He exposes to cleanse, not to shame.		
DISCUSSION QUESTIONS "The Spirit exposes them not to condemn but to cleanse." Is there anything hidden that you sense the Spirit gently exposing in you right now?		
Question / Blank		Answer
si-15 (recall): The Spirit floods the Word with light until it becomes a ____ word.		✓ rhema
si-16: "He will take of what is Mine and ____ it to you." (John 16:14)		✓ declare
si-17: The Spirit "will not speak on His own ____." (John 16:13)		✓ authority
si-18: The Spirit will convict the world of sin, righteousness, and _____. (John 16:8)		✓ judgment

Step 6 - Why They Still Ran and Closing (15 minutes)

Time	Topic	Method
0-10 min	Teach Section F - Peter's agape/phileo exchange and Pentecost	Narrative teaching + read Romans 5:5 aloud
10-15 min	Distribute or direct students to the Chapter 7 test	Individual work, autograded online
DISCUSSION QUESTIONS Peter had heard the greatest prayer revelation ever given, and still ran under pressure. What does that tell us about the difference between receiving truth and having the power to live it?		
Question / Blank		Answer
si-19 (recall): Unconfessed sin and hidden motives are prayer ____.		✓ obstructions
si-20: Jesus used the word ____ the first two times He asked Peter, "Do you love Me?"		✓ agape

TEACHER NOTE

Close by reading the chapter's final lines aloud: 'Ask what you desire. Not the desire you walked in with. The desire the Spirit formed in you through abiding.' Consider closing in corporate prayer inviting students to surrender a current desire to the Spirit's reshaping.

PART THREE: COMPLETE ANSWER KEY

Study Section Fill-in-the-Blank Answers

Question / Blank	Answer
si-1 (Sec 1): "I need you to ____ it."	✓ do
si-2 (Sec 1): "...I will ____ it."	✓ bless
si-3 (Sec 1): Over ____ students gave their lives to Jesus.	✓ eleven hundred (1,100)
si-4 (Sec 2 recall): ...getting into ____ with the heart of God.	✓ alignment
si-5 (Sec 2): "...that I will ____." (John 14:13-14)	✓ do
si-6 (Sec 2): "...you will ask what you ____." (John 15:7)	✓ desire
si-7 (Sec 3 recall): The asking flows from the ____.	✓ abiding
si-8 (Sec 3): The word for "words" in John 15:7 is ____.	✓ rhema
si-9 (Sec 3): "The work I started hasn't been ____."	✓ completed
si-10 (Sec 3): Over ____ souls saved.	✓ 14,500
si-11 (Sec 4 recall): "...find out ____ He came."	✓ why
si-12 (Sec 4): The five promises spell ____.	✓ ABIDE
si-13 (Sec 4): "...abide with you ____." (John 14:16)	✓ forever
si-14 (Sec 4): ...in the face of ____.	✓ opposition
si-15 (Sec 5 recall): ...becomes a ____ word.	✓ rhema
si-16 (Sec 5): "...____ it to you." (John 16:14)	✓ declare
si-17 (Sec 5): "...His own ____." (John 16:13)	✓ authority
si-18 (Sec 5): ...righteousness, and _____. (John 16:8)	✓ judgment
si-19 (Sec 6 recall): ...prayer ____.	✓ obstructions
si-20 (Sec 6): The word ____ the first two times.	✓ agape

Practice Test Answer Key

Part A - Multiple Choice (2 pts each)

Question / Blank	Answer
------------------	--------

1. What God told Steve to reach the high school campus	✓ B - "Make something. Whatever it is, I will bless it."
2. What 'ask what you desire' (John 15:7) actually means	✓ B - The result of a desire reshaped by the Spirit through abiding
3. Difference between logos and rhema	✓ B - Logos is general Scripture; rhema is a specific word alive for a specific moment
4. What the five Holy Spirit promises spell	✓ B - ABIDE
5. Why Peter denied Jesus despite the Upper Room revelation	✓ B - He had phileo but lacked the agape only available through Pentecost

Part B - True / False (1 pt each)

Question / Blank	Answer
6. God gave Steve a detailed evangelism curriculum	✓ FALSE
7. The staircase moves from the broadest promise to the most specific	✓ TRUE
8. Rhema refers to general Scripture reading unrelated to a specific moment	✓ FALSE
9. The five Holy Spirit promises are each explained in their own right, not just mentioned in passing	✓ TRUE
10. Peter answered Jesus with phileo when asked about agape	✓ TRUE
11. Unconfessed sin and hidden motives can obstruct the prayer life	✓ TRUE

Part C - Fill in the Blank (1 pt each)

Question / Blank	Answer
12. "...I will ____ it."	✓ bless
13. The word for "words" in John 15:7 is ____.	✓ rhema
14. The five promises spell ____.	✓ ABIDE
15. "...____ it to you." (John 16:14)	✓ declare
16. The word ____ the first two times Jesus asked Peter.	✓ agape

Part D - Short Answer Model Answers (Completion Credit)

17. Model answer: Logos is the general written body of Scripture; rhema is a specific word the Spirit makes alive for a specific moment and situation. In this chapter, 'Make something, whatever it is I will bless it' and

'The work I started hasn't been completed' are both rhema words - Spirit-breathed direction for that exact situation, not general biblical principles.

18. Model answer: John 15:7 is the seventh and final step of a staircase that establishes the condition (obedient love), the intimacy (the Father and Son dwelling in the believer), the Teacher (the Spirit), and the Source (abiding in the Vine). 'Ask what you desire' only functions rightly once all of that is in place - lifted out on its own, it can be misread as a blank check.

19. Model answer: Peter's phileo was the warmth of human friendship, and it collapsed under real pressure before a servant girl. The agape poured out at Pentecost was a self-sacrificing, obedient love that came not from willpower but from the Holy Spirit's power. The difference mattered because it was the difference between a disciple who ran and a disciple who could stand before thousands and not be moved.

TEACHER NOTE

Part E (Application, questions 20-22) is intentionally ungraded. Consider discussing these one-on-one or in small groups rather than the full class.

Suggested Illustrations

- The Simple Survey - A four-question survey led to 1,100 salvations, not because it was clever, but because of the prayer behind it. Ask: Where might you be waiting for a better method instead of praying first for alignment?
- The Staircase - Draw seven steps on a board and label each one as the class reviews them. Ask: Which step in the staircase do you personally skip most often on your way to asking God for something?
- A-B-I-D-E - Write the acronym vertically on the board and fill in each promise as you teach it. Ask: Which of the five - Abides, Bears witness, Illuminates, Declares, Exposes - do you experience most, and which do you experience least?
- If any students have a testimony of receiving a specific rhema word that reshaped their plans, invite a brief, voluntary share connecting it to this chapter.

Additional Teaching Resources

Anticipated Student Questions

Question	Suggested Response
"How do I know if something is a real rhema word and not just my own idea?"	The chapter's pattern is consistent: a rhema word comes in a moment of genuine abiding and prayer, reshapes your desire toward the Father's revealed heart, and is confirmed by the Father's blessing on it afterward - it is not manufactured on demand.
"Does 'ask what you desire' mean I can get anything I want if I just believe hard enough?"	No - the chapter explicitly corrects this misreading. The desire in view is one the Spirit has already reshaped through abiding, not the desire a person walked into prayer with.
"If the disciples had the Holy Spirit's promises already in the Upper Room, why did they still need Pentecost?"	The promises gave them the truth; Pentecost gave them the power to live it - specifically the power to love with agape rather than mere phileo, as seen in Peter's transformation.

Preparation Prayer for the Teacher

- Ask the Holy Spirit to show you, before you teach it, any desire in your own heart that needs His reshaping rather than your own pursuit.
- Ask God to help you recognize His presence quickly this week, the way Steve did in that parking lot, rather than rushing past it.
- Pray for students who have been discouraged by unanswered prayer, that they would hear this chapter's correction as hope rather than more pressure.
- Ask for wisdom to know when to let the staircase diagram breathe and when to move the class forward.
- Pray this lesson produces students who wait for Spirit-formed desires, not students chasing formulas for getting what they want.

DEEP PRAYER BOOK DISCIPLESHIP COURSE

TEACHER GUIDE

Chapter 8

The Price of Love

Based on Chapter 8 of the D.E.E.P. Prayer Book by Dr. Steve Foss

Dr. Steve Foss | stevefoss.com

Chapter at a Glance

Chapter Title	The Price of Love
Series	DEEP Prayer Book Discipleship Course (Chapter 8 of 18)
Source	D.E.E.P. Prayer Anointing: Releasing the Greater Works, Chapter 8
Target Audience	Believers ready to move from understanding the D.E.E.P. anointing to counting its cost - the agape love that makes it operate
Suggested Time	80-95 minutes (see time guide per step)
Core Theme	Agape - a deliberate choice of the will to lay down one's life for others - is not the soft edge of the D.E.E.P. anointing but its hardest and most necessary requirement. It must flow both vertically (toward God) and horizontally (toward other believers), and it is the hinge on which the corporate, fullest expression of the anointing turns.
Key Verse	John 15:12-13 - This is My commandment, that you love one another as I have loved you. Greater love has no one than this, than to lay down one's life for his friends.
Supporting Verses	John 10:17-18 • John 13:35 • John 15:26-27 • Romans 5:5 • Philippians 3:13-14
Key Stories	The lunch table prayer in South Carolina with Apostle Robinson; Steve's three-week wrestling match and hotel-room prayer; the discovery of his son James's addiction; the young adults conference outcry that opened the altar to over twenty thousand
Materials Needed	Student Study Guides • Bibles • Pens • Whiteboard or screen (optional)
Learning Objectives	Define agape as a deliberate choice of the will rather than a feeling. Explain the connection Jesus draws between John 10:17-18 and John 15:12-13. Identify why love for one another, not just love for God, is required for the corporate expression of the D.E.E.P. anointing. Compare Steve's 1988 Anaheim experience of receiving love with his 2014 experience of laying it down. Identify one relationship in their own life where costly love is currently being asked of them.

Chapter Goal	Students will understand that agape love - laid down for others, not just received from God - is the non-negotiable requirement beneath every other truth this book has taught, and will be able to name where God is currently asking them to pay its price.
Test Value	21 points (5 Multiple Choice, 6 True/False, 5 Fill-in-Blank, 3 Short Answer, 3 Application)

PART ONE: TEACHER BACKGROUND & CONTENT MASTERY

Section A - The Price of Love

In November 2014, Steve was in one of the most intense seasons of his life: his adopted son James was three years into addiction and facing a potential ten-year prison sentence, his wife was dealing with what was then an undiagnosed terminal cancer, and the church he pastored in Fort Worth was in the middle of major internal battles. Into that season, God sent him to preach with Apostle Robinson in South Carolina.

Over lunch, Apostle Robinson revealed he had been praying a particular prayer for seven years - one he could not discuss without weeping for the last two of those years. When he finally got the words out - 'I have been asking God to help me love His people the way He loves them' - Steve felt, by the Holy Spirit, the full weight of what that prayer would cost: the suffering, rejection, betrayal, and death Jesus willingly walked into because of love. For the first time in his Christian life, his gut reaction to a divine invitation was resistance.

TEACHER NOTE

Make sure students grasp that this was not a mundane prayer - it produced seven years of tears in a seasoned minister of the gospel. The weight of the reaction (Steve's own resistance) is the pivot point of the whole chapter: real agape costs something real, and even mature believers can rightly sense its price before choosing it.

Section B - My Cross Was Standing Right in Front of Me

Back in his hotel room, Steve prayed honestly: 'I want to love Your people a lot. But I don't know if I want to pay that price.' He was, in his own words, looking for a way out - not theatrically, but genuinely. For three weeks the Holy Spirit gently and firmly pressed the same question: 'Will you ask Me for this?' Steve knew that mere gritted-teeth obedience was not what God wanted - he had to choose to want what God wanted. After three weeks, he surrendered fully: 'Teach me to love Your people the way You love them.'

✦ From the Chapter

There is no other way. There is only the cross. And on the other side of it is the kind of power that three weeks of wrestling finally produced.

DISCUSSION QUESTIONS

- Steve says he knew he 'couldn't just comply with gritted teeth.' Why does God want us to want what He wants, rather than settling for reluctant obedience?

Section C - The Young Adults Conference

Weeks after the prayer, Steve discovered the full depth of his son James's addiction and bondage - a burden that drove him into days of continuous prayer for James and for an entire generation trapped in similar darkness. That burden was still on him at a conference of over twenty thousand young adults, where a third of the crowd had already drifted out during an unreceived prophetic message.

As the speaker made his final plea, something broke open in Steve that he could not contain. He cried out, 'Oh God, have mercy on us,' dropped to his knees, and within moments the room shifted - the session was cancelled, the altar opened, and thousands rushed forward. In the middle of the

outpouring, God spoke: 'Son, your cries will ignite a fire,' and later, 'Your prayers will always be far more powerful than your preaching.'

KEY POINT FOR CLASS

Emphasize that this breakthrough did not come from Steve's decades of powerful preaching - it came from costly, agape-shaped prayer. This directly answers the question the whole book has been building toward: what actually releases the greater works?

Section D - Greater Love Has No One Than This

Jesus arrives at the summit of the Upper Room discourse: 'Greater love has no one than this, than to lay down one's life for his friends' (John 15:13). This is not a metaphor - He is describing what is about to happen to Him in a few hours, and connecting it directly to the prayer anointing He has unfolded all evening. Agape is a deliberate choice of the will to act in another's best interest, regardless of the cost to yourself.

✦ John 10:17-18

My Father loves Me, because I lay down My life that I may take it again... This command I have received from My Father.

The Father loves the Son because He lays down His life in obedience to the Father's command - and out of that love, the prayer partnership between them operates at full power. Jesus tells us the same dynamic is now offered to us.

DISCUSSION QUESTIONS

- Why is agape described in this chapter as 'the hardest edge' of the D.E.E.P. anointing rather than its softest, most comfortable part?

Section E - My Love Produces My Power

In 1988, at a Morris Cerullo conference in Anaheim, lying on the floor for ninety minutes barely able to speak, Steve asked God what had happened. God said, 'Son, My love produces My power.' That word never left him, but it wasn't until 2014 that he understood its full cost. The love received in Anaheim was real; the love asked of him after South Carolina was more expensive - tested in the fires of everything that followed his prayer.

God didn't fill the conference room through Steve's preparation, gifting, or theological understanding - He filled it through love that had been wrung out of him by the cross he had just carried. The same principle appears at Pentecost: when the disciples were finally united in one accord, God could not hold the power back, because the agape love Jesus commanded was now flowing between them by the Holy Spirit.

TEACHER NOTE

Consider drawing a simple two-column contrast on the whiteboard: 'Love Received (1988)' vs. 'Love Poured Out (2014 and after).' This mirrors the student guide's 'Two Encounters With Love' table and helps students see that receiving God's love is not the finish line - it is preparation for laying it down.

Section F - Love One Another: The Hinge Everything Turns On

Jesus does not merely describe greater love - He commands it: 'This is My commandment, that you love one another as I have loved you' (John 15:12). It is not enough to lay down your life for the Father

in private prayer while treating fellow believers with contempt, competition, or indifference. Love must flow horizontally as well as vertically.

✦ **John 13:35**

By this all will know that you are My disciples, if you have love for one another.

The world is not meant to know we are His disciples by our theology, our preaching, or our conferences - but by our love for one another, a testimony the Church has too often failed to produce. The D.E.E.P. anointing in its fullest expression is not an individual anointing; it is a corporate one, and this chapter sets up the book's turn toward unity in the chapters ahead.

DISCUSSION QUESTIONS

- Why can a believer have a powerful individual prayer life and still be 'blocked corporately' if the love required for the corporate anointing has not been paid for?

PART TWO: CLASS OUTLINE & STEP-BY-STEP TEACHING GUIDE

Setup - Before Students Arrive

- Print or prepare student guides (or confirm access to the online HTML guide).
- Have Bibles or Bible apps ready for John 10:17-18, John 13:35, John 15:12-13 and 26-27, Romans 5:5, and Philippians 3:13-14.
- Consider preparing a simple two-column whiteboard layout for the 'Two Encounters With Love' table before class.

Step 1 - Opening (13 minutes)

Ask (no hands required): "Has God ever shown you what a prayer or a calling would cost before you were ready to say yes to it? What was your gut reaction?" Allow 2-3 brief responses, then: "Today we're going to look at a prayer that took seven years to even say out loud - and why it produced resistance instead of eagerness at first."

Time	Topic	Method
0-3 min	Welcome, prayer, and icebreaker	Open in brief prayer, ask the icebreaker question above
3-13 min	Tell the South Carolina story (Section A)	Verbal storytelling - build to Steve's gut reaction: "I don't think I want that."
DISCUSSION QUESTIONS • A prayer that produced seven years of tears turned out to be simple: 'help me love Your people the way He loves them.' Why do you think that particular prayer would cost so much?		
Question / Blank		Answer
si-1: Apostle Robinson had been praying his prayer for ____ years.		✓ seven
si-2: The prayer was: "...help me ____ His people the way He loves them."		✓ love
si-3: Steve's gut reaction was: "I don't think I ____ that."		✓ want

Step 2 - My Cross Was Standing Right in Front of Me (14 minutes)

Time	Topic	Method
0-9 min	Teach Section B - the three-week wrestling match	Narrative teaching + read the highlighted quote aloud
9-14 min	Discussion	See discussion questions below
DISCUSSION QUESTIONS • Steve says he knew he couldn't just comply with gritted teeth. Why does God want us to want what He wants, rather than settling for reluctant obedience?		
Question / Blank		Answer

si-4 (recall): His wife was dealing with an undiagnosed terminal ____.	✓ cancer
si-5: The Holy Spirit kept pressing: "Will you ask Me for ____?"	✓ this
si-6: The Father had already told him ____ alone was not enough.	✓ obedience
si-7: "Teach me to love Your people the way ____ love them."	✓ You

Step 3 - The Young Adults Conference (15 minutes)

Time	Topic	Method
0-10 min	Teach Section C - the conference outcry	Narrative teaching - build to the altar opening for thousands
10-15 min	Discussion	See discussion questions below
TEACHER NOTE This story models the chapter's central claim in real time: costly, surrendered love - not preaching skill - is what released the breakthrough. Consider pausing here to let the weight of the moment sit before moving on.		
DISCUSSION QUESTIONS Have you ever experienced a moment when a private burden burst out publicly and shifted the room around you? What holds most people back from that kind of open cry?		
Question / Blank		Answer
si-8 (recall): "...looking for a way ____."		✓ out
si-9: Steve discovered the full depth of his son James's ____ and bondage.		✓ addiction
si-10: Steve cried out: "Oh God, have ____ on us."		✓ mercy
si-11: God said, "Son, your ____ will ignite a fire."		✓ cries

Step 4 - Greater Love Has No One Than This (14 minutes)

Time	Topic	Method
0-9 min	Teach Section D - John 15:13 and John 10:17-18	Narrative teaching + read both scriptures aloud
9-14 min	Discussion	See discussion questions below
DISCUSSION QUESTIONS Why is agape described in this chapter as 'the hardest edge' of the D.E.E.P. anointing rather than its softest, most comfortable part?		
Question / Blank		Answer
si-12 (recall): "Your prayers will always be far more powerful than your ____."		✓ preaching

si-13: "...lay down one's life for his ____." (John 15:13)	✓ friends
si-14: Agape is a deliberate choice of the ____ to act in another's best interest.	✓ will
si-15: The Father loves the Son because He lays down His life in ____ to the Father's command.	✓ obedience

Step 5 - My Love Produces My Power (14 minutes)

Time	Topic	Method
0-9 min	Teach Section E - Anaheim 1988 and the upper room	Narrative teaching + complete the "Two Encounters" table together
9-14 min	Discussion	See discussion questions below
DISCUSSION QUESTIONS Which of the six moments in the "Two Encounters With Love" table do you relate to most right now - receiving love, or being asked to pour it out?		
Question / Blank		Answer
si-16 (recall): "This command I have received from My ____."		✓ Father
si-17: In 1988, God said, "Son, My love produces My ____."		✓ power
si-18: When the disciples were finally united, they were in one ____.		✓ accord

Step 6 - Love One Another and Closing (15 minutes)

Time	Topic	Method
0-10 min	Teach Section F - John 15:12 and John 13:35	Narrative teaching + read John 13:35 aloud
10-15 min	Distribute or direct students to the Chapter 8 test	Individual work, autograded online
DISCUSSION QUESTIONS Why can a believer have a strong individual prayer life and still be 'blocked corporately' if the love required for the corporate anointing has not yet been paid for?		
Question / Blank		Answer
si-19 (recall): God filled the room through the love wrung out of him by the ____ he had just carried.		✓ cross
si-20: "By this all will know that you are My disciples, if you have ____ for one another."		✓ love
TEACHER NOTE Close by reading the chapter's final lines aloud: 'The price of love is not optional. It is the price of everything. And the Church that is willing to pay it is the Church that will turn the world upside down.' Consider closing in prayer inviting students to name one relationship where costly love is currently being asked of them.		

PART THREE: COMPLETE ANSWER KEY

Study Section Fill-in-the-Blank Answers

Question / Blank	Answer
si-1 (Sec 1): Apostle Robinson prayed for ____ years.	✓ seven
si-2 (Sec 1): "...____ His people the way He loves them."	✓ love
si-3 (Sec 1): "I don't think I ____ that."	✓ want
si-4 (Sec 2 recall): His wife had an undiagnosed terminal ____.	✓ cancer
si-5 (Sec 2): "Will you ask Me for ____?"	✓ this
si-6 (Sec 2): ...____ alone was not enough.	✓ obedience
si-7 (Sec 2): "...the way ____ love them."	✓ You
si-8 (Sec 3 recall): "...looking for a way ____."	✓ out
si-9 (Sec 3): ...his son James's ____ and bondage.	✓ addiction
si-10 (Sec 3): "Oh God, have ____ on us."	✓ mercy
si-11 (Sec 3): "Son, your ____ will ignite a fire."	✓ cries
si-12 (Sec 4 recall): "...more powerful than your ____."	✓ preaching
si-13 (Sec 4): "...lay down one's life for his ____."	✓ friends
si-14 (Sec 4): Agape is a deliberate choice of the ____.	✓ will
si-15 (Sec 4): ...lays down His life in ____ to the Father's command.	✓ obedience
si-16 (Sec 5 recall): "This command I have received from My ____."	✓ Father
si-17 (Sec 5): "Son, My love produces My ____."	✓ power
si-18 (Sec 5): ...they were in one ____.	✓ accord
si-19 (Sec 6 recall): ...wrung out of him by the ____ he had just carried.	✓ cross
si-20 (Sec 6): "...if you have ____ for one another."	✓ love

Practice Test Answer Key

Part A - Multiple Choice (2 pts each)

Question / Blank	Answer
1. The prayer Apostle Robinson had prayed for seven years	✓ B - That God would help him love His people the way He loves them
2. Steve's initial gut reaction to the prayer's true cost	✓ A - "I don't think I want that"
3. What triggered "Oh God, have mercy on us" at the conference	✓ C - The compassion and burden that broke open as the preacher pleaded for revival
4. Why the Father loves the Son (John 10:17-18)	✓ B - Because He lays down His life in obedience to the Father's command
5. The sign by which the world will know we are His disciples	✓ D - Our love for one another

Part B - True / False (1 pt each)

Question / Blank	Answer
6. Apostle Robinson had prayed his prayer for three years	✓ FALSE
7. Steve's first reaction was eager excitement	✓ FALSE
8. Steve's wife had an undiagnosed terminal illness during this season	✓ TRUE
9. God said Steve's prayers would be more powerful than his preaching	✓ TRUE
10. Love for one another is optional for operating in the greater works	✓ FALSE
11. Agape is primarily a warm feeling rather than a choice of the will	✓ FALSE

Part C - Fill in the Blank (1 pt each)

Question / Blank	Answer
12. "...lay down one's life for his ____."	✓ friends
13. Agape is a deliberate choice of the ____.	✓ will
14. "Son, your cries will ignite a ____."	✓ fire
15. "...if you have ____ for one another."	✓ love
16. "Son, My love produces My ____."	✓ power

Part D - Short Answer Model Answers (Completion Credit)

17. Model answer: The 1988 Anaheim experience was love poured into Steve - an overwhelming, joyful encounter that lasted ninety minutes. The 2014 South Carolina prayer and everything that followed was love

poured out of him - tested through suffering, betrayal, and grief across months. The first prepared him to receive; the second cost him something real to give away.

18. Model answer: In John 10:17-18, Jesus says the Father loves Him because He lays down His life in obedience. In John 15:12-13, Jesus commands the same pattern for believers: love one another the way He loved us, which means laying down our lives for each other. The Father-Son love relationship becomes the template for how believers are meant to love one another - not sentiment, but obedient self-giving.

19. Model answer: Jesus says the world will know we are His disciples by our love for one another, not by our theology, preaching, or conferences, because love for one another is the one testimony no amount of correct doctrine or impressive ministry can substitute for. A watching world can tell the difference between a group with good theology and a group that has actually been changed by God's love.

TEACHER NOTE

Part E (Application, questions 20-22) is intentionally ungraded. Consider discussing these one-on-one or in small groups rather than the full class, since they may surface real relational pain.

Suggested Illustrations

- The Seven-Year Prayer - A prayer so costly it took a mature minister seven years to even say out loud, and produced tears every time he tried. Ask: What prayer have you been avoiding because you already sense what it might cost?
- The Two Encounters Table - Walk through the six moments in the student table side by side on a whiteboard. Ask: Where in your own story is God asking you to move from receiving His love to pouring it out?
- The Hinge - Draw a simple door hinge on the board with "Love God" on one side and "Love One Another" on the other. Ask: Which side of the hinge is easier for you, and why?
- If any students have a testimony of costly love that produced breakthrough - for themselves or someone they were serving - invite a brief, voluntary share connecting it to this chapter.

Additional Teaching Resources

Anticipated Student Questions

Question	Suggested Response
"Isn't it normal to feel some resistance to a costly calling? Does that mean something is wrong with my faith?"	No - the chapter shows a seasoned, deeply devoted minister of the gospel feeling exactly this resistance. Honest hesitation in the face of real cost is not unbelief; the chapter's point is that surrender comes after wrestling honestly, not by pretending the cost isn't real.
"How is agape different from just being a nice, loving person?"	Agape is defined in this chapter as a deliberate choice of the will to act in someone's best interest regardless of the cost to yourself - not a personality trait or a pleasant feeling. It can exist even when the feeling of warmth is absent, and it is proven precisely in situations where it costs something.
"Does this chapter mean my personal prayer life doesn't matter if my church isn't unified?"	No - the chapter affirms a believer can have a powerful individual prayer life. Its point is narrower: the corporate, fullest expression of the D.E.E.P. anointing requires horizontal love between believers in addition to that vertical relationship with God.

Preparation Prayer for the Teacher

- Ask the Holy Spirit to show you, honestly, where you may be resisting a costly love He is inviting you into, the way Steve resisted at first.
- Pray for any students carrying a burden similar to Steve's - a loved one in addiction, an undiagnosed illness, or internal conflict in their church or family.
- Ask God for grace to model agape toward this class itself, especially toward any student who is difficult to love this week.
- Pray that students would hear this chapter as an invitation rather than a guilt-inducing demand.
- Pray this lesson produces students who choose costly love deliberately, not students who wait to feel like loving before they act.

DEEP PRAYER BOOK DISCIPLESHIP COURSE

TEACHER GUIDE

Chapter 9

The Great Divides

Based on Chapter 9 of the D.E.E.P. Prayer Book by Dr. Steve Foss

Dr. Steve Foss | stevefoss.com

Chapter at a Glance

Chapter Title	The Great Divides
Series	DEEP Prayer Book Discipleship Course (Chapter 9 of 18)
Source	D.E.E.P. Prayer Anointing: Releasing the Greater Works, Chapter 9
Target Audience	Believers ready to see how pride and fear-driven division have historically shut down the prayer anointing, and to examine their own role in unity
Suggested Time	85-100 minutes (this chapter carries more historical content - consider allowing extra time)
Core Theme	The D.E.E.P. anointing only flows freely where love and unity are present. Three permanent splits in Church history - Chalcedon in 451, the Great Schism of 1054, and the Reformation - all began with real issues but were driven into permanent fracture by pride and the fight for power, shutting down the prayer power that could have changed history.
Key Verse	John 13:34-35 - A new commandment I give to you, that you love one another... By this all will know that you are My disciples, if you have love for one another.
Supporting Verses	Psalms 133:1-3 • John 14:12-13, 15:7, 17:21 • Acts 2:1 • James 5:16
Key Stories	The December 2019 prophetic word and the church's response to Covid and 2020's unrest; the Council of Chalcedon (451); the Great Schism (1054); the Protestant Reformation; the Azusa Street Revival's fracture; Steve's 1988 Anaheim experience of love-empowered prayer
Materials Needed	Student Study Guides • Bibles • Pens • Whiteboard or screen (optional, recommended for the timeline of splits)
Learning Objectives	Summarize the three major historical splits in the visible Church and identify their common root cause. Explain the connection between Psalm 133's 'oil' and the release of the D.E.E.P. prayer anointing. Explain what Acts 2:1's 'one accord' contributed to Pentecost. Identify one place in their own life or church where pride, fear, or the need to be right may be costing unity.

Chapter Goal	Students will understand that unity, not doctrinal uniformity, is what releases the D.E.E.P. anointing corporately, and will be able to name a concrete step toward guarding that unity in their own relationships.
Test Value	21 points (5 Multiple Choice, 6 True/False, 5 Fill-in-Blank, 3 Short Answer, 3 Application)

PART ONE: TEACHER BACKGROUND & CONTENT MASTERY

Section A - The Great Divides

On December 28, 2019, Steve received a prophetic word during a drive to Crystal Springs, Mississippi: the decade of the 2020s would be a decade of extremes, and stability would come not from circumstances but from wisdom, knowledge, and the fear of the Lord (Isaiah 33:6). Within weeks, Covid had exploded globally, and the Church faced a test greater than any generation before it: unite in love, or let fear-driven division shut off the anointing the world desperately needed.

According to the chapter, instead of unity the Church saw major battle lines drawn over church closures, mask mandates, government overreach, vaccines, and the racial unrest of 2020. Steve describes this as a season when fear, division, and self-preservation caused many churches - even highly regarded ones - to retreat rather than stand together in prayer.

TEACHER NOTE

This section reflects the author's own testimony and interpretation of recent events, some of which remain genuinely debated among believers today (church closures, public health measures, and civil unrest). Teach it as Steve Foss's perspective and pastoral concern rather than as settled historical fact requiring full agreement from every student. The chapter's larger point - that fear so easily produces division - applies regardless of where any individual student landed on the specific issues of 2020.

Section B - The New Commandment: The Only Answer

Jesus placed His new commandment to love one another immediately before His greatest prayer promises - the greater works, answered prayer, and abiding in the Vine. The oil of Psalm 133 flows down from the head only when brothers and sisters dwell together in unity; when pride and the lust for power replace love, that oil is blocked and the anointing that could change nations is cut off.

✦ Psalm 133:1-3

Behold, how good and how pleasant it is for brethren to dwell together in unity!... for there the Lord commanded the blessing, life forevermore.

History has shown the devastating cost three times: permanent splits in the visible Church in 451, 1054, and the Reformation of the 1500s. In each case, the disputes were often relatively invisible in the daily life of the average believer, yet leaders escalated them into life-or-death battles that shut down the prayer power that could have changed history.

DISCUSSION QUESTIONS

- Why do you think Jesus placed the command to love one another immediately before, rather than after, His greatest prayer promises?

Section C - The First Major Split: Chalcedon, 451

A century after Nicaea settled that Jesus is fully God, a new dispute arose over how His divine and human natures relate in one Person. Alexandria stressed the unity of Christ's natures; Antioch stressed His genuine humanity. When the monk Eutyches pushed the Alexandrian view to an extreme, Constantinople excommunicated him, and Pope Leo I's claim to final authority (his 'Tome') was received by Alexandria as a profound insult to its own centuries of theological leadership.

At a violent council in 449 that Pope Leo called a 'robber synod,' Patriarch Flavian was beaten so badly he died of his injuries. The Council of Chalcedon in 451 finally affirmed Rome's authority and defined Christ's two natures - but at Alexandria's direct expense. Egypt's reaction was violent and permanent: entire regions - what became the Coptic, Syriac, Armenian, and Ethiopian churches - broke away and remain separate over 1,575 years later.

KEY POINT FOR CLASS

Emphasize the chapter's own observation: the average believer on both sides could not have explained the theological dispute, let alone decided between the positions. The split was driven by leaders' pride and competition for power, not by ordinary believers' convictions.

Section D - The Second Major Split: The Great Schism of 1054

Six centuries later the same pattern repeated at larger scale. Small differences between Rome and Constantinople had piled up for generations, but the real issue was still power: who had the final say? On July 16, 1054, Cardinal Humbert walked into the Hagia Sophia cathedral during its most sacred worship service, slammed a papal bull on the altar excommunicating Patriarch Cerularius, and walked out shaking the dust from his feet. Cerularius excommunicated Rome right back within days.

✦ From the Chapter

The average Christian in 1054 still prayed the same Lord's Prayer, confessed the same Trinity, and loved the same Jesus. Yet pride, ego, and the power struggle over final authority turned minor differences into justification for permanent separation.

The Roman Catholic and Eastern Orthodox churches have been formally divided since that day - over 970 years. In 1204, crusaders who were supposed to be fighting Muslims instead sacked Constantinople itself, deepening wounds that did not heal for centuries even after the mutual excommunications were formally lifted in 1965.

DISCUSSION QUESTIONS

- The chapter notes believers on both sides of 1054 prayed the same Lord's Prayer and loved the same Jesus. Why does that detail matter?

Section E - The Third Fracture: The Reformation

By the early 1500s, resistance to real papal excess - indulgence sales, political domination of kings, and the claim that submission to Rome was required for salvation - had been building for over a century, from Wycliffe's English Bible to Jan Hus, burned at the stake in 1415 after being promised safe conduct. When Martin Luther posted his 95 Theses in 1517 protesting indulgences, his deeper conclusion from studying Romans - that a sinner is made right with God through faith alone - struck at the medieval Church's entire theological foundation.

Excommunicated in 1521, Luther famously told the Emperor: 'Here I stand, I cannot do otherwise, God help me.' The violence that followed was catastrophic - the St. Bartholomew's Day Massacre, the Thirty Years' War - and Protestantism itself fractured almost immediately, as Luther and Zwingli broke apart permanently in 1529 over the nature of Christ's presence in communion.

TEACHER NOTE

The chapter is careful to say the Reformers had genuine grievances - it is not arguing that one side was entirely right and the other entirely wrong. Its point is narrower and sharper: the response on every side sank into pride, power, and bloodshed that Jesus never modeled, and the cost was measured in the Spirit realm as much as in human lives.

Section F - The Devastating Cost to the Prayer Anointing

Pentecost came when 'they were all with one accord in one place' (Acts 2:1) - not when every theological debate had been resolved. The same tragedy repeated in the twentieth century: the interracial Azusa Street Revival (1906-1909) under William Seymour was one of the most remarkable outpourings in modern history, until theological disputes and a public break with Charles Parham fragmented the movement into competing, often racially segregated denominations within a few years.

In Anaheim in 1988, God told Steve that Dr. Morris Cerullo had taken authority over the spiritual atmosphere in prayer 'through love.' Love-empowered prayer is the secret ingredient of the D.E.E.P. anointing, and it cannot operate where the Body is divided by pride and power struggles.

DISCUSSION QUESTIONS

- This chapter calls the three great splits 'the final warning.' What is one specific, practical way you could help guard unity rather than division this month?

PART TWO: CLASS OUTLINE & STEP-BY-STEP TEACHING GUIDE

Setup - Before Students Arrive

- Print or prepare student guides (or confirm access to the online HTML guide).
- Have Bibles or Bible apps ready for Psalm 133:1-3, John 13:34-35, John 17:21, and Acts 2:1.
- Consider preparing a simple timeline on the whiteboard with three marks: 451, 1054, and 1517, to help students track the three splits.

TEACHER NOTE

This chapter covers sensitive recent history (Covid-era church responses, 2020 civil unrest) alongside centuries-old church history. Encourage class members to focus on the chapter's central argument - that pride and fear-driven division shut off the prayer anointing - rather than relitigating every specific political or public-health judgment call from 2020. Redirect debate about current events back to the unity principle if needed.

Step 1 - Opening (14 minutes)

Ask (no hands required): "Can you think of a time you saw a group of believers divide over something that, looking back, seems smaller than it felt at the time?" Allow 2-3 brief responses, then: "Today we're going to look at three times that happened on a massive, history-changing scale - and why it matters for our own prayer lives."

Time	Topic	Method
0-4 min	Welcome, prayer, and icebreaker	Open in brief prayer, ask the icebreaker question above
4-14 min	Teach Section A - the 2020 test	Narrative teaching - handle with the pastoral sensitivity noted above
DISCUSSION QUESTIONS • Why do you think fear so often produces division rather than unity, even among believers who share the same core faith?		
Question / Blank		Answer
si-1: God said the decade of the 2020s would be a decade of ____.		✓ extremes
si-2: Isaiah 33:6: "...the fear of the ____ is His treasure."		✓ Lord
si-3: Battle lines were drawn over church closures, masks, and racial ____.		✓ divisions

Step 2 - The New Commandment (14 minutes)

Time	Topic	Method
0-9 min	Teach Section B - Psalm 133 and the three splits overview	Narrative teaching + read Psalm 133:1-3 aloud
9-14 min	Discussion	See discussion questions below

DISCUSSION QUESTIONS

- Why do you think Jesus placed the command to love one another immediately before, rather than after, His greatest prayer promises?

Question / Blank	Answer
si-4 (recall): Stability comes from wisdom, knowledge, and the fear of the Lord, not from ____.	✓ circumstances
si-5: Jesus gave the new commandment ____ His greatest prayer promises.	✓ immediately before
si-6: "...dwell together in ____!" (Psalm 133:1)	✓ unity
si-7: The visible Church suffered permanent splits in 451, 1054, and the ____.	✓ 1500s (the Reformation)

Step 3 - Chalcedon, 451 (14 minutes)

Time	Topic	Method
0-9 min	Teach Section C - the first split	Narrative teaching + optional whiteboard timeline mark
9-14 min	Discussion	See discussion questions below
DISCUSSION QUESTIONS The chapter says most ordinary believers on both sides could not have explained the theological dispute, let alone decided between the two positions. What does that tell you about how disputes get inflamed by leaders?		
Question / Blank	Answer	
si-8 (recall): The oil flows only when believers dwell together in ____.	✓ unity	
si-9: The bishops shouted, "Peter has spoken through ____!"	✓ Leo	
si-10: Egyptian believers who rejected Chalcedon became the ____ Church.	✓ Coptic	
si-11: The split of 451 coincided with the collapse of the western Roman ____.	✓ empire	

Step 4 - The Great Schism of 1054 (14 minutes)

Time	Topic	Method
0-9 min	Teach Section D - the second split	Narrative teaching + optional whiteboard timeline mark
9-14 min	Discussion	See discussion questions below
DISCUSSION QUESTIONS The chapter notes believers on both sides of 1054 prayed the same Lord's Prayer and loved the same Jesus. Why does that detail matter?		

Question / Blank	Answer
si-12 (recall): The Coptic, Syriac, Armenian, and Ethiopian churches trace back to ____.	✓ Chalcedon
si-13: Humbert's papal bull declared Cerularius ____.	✓ excommunicated
si-14: In 1204, crusaders sacked ____ instead of fighting Muslims.	✓ Constantinople
si-15: The 1054 excommunications were formally lifted in ____.	✓ 1965

Step 5 - The Reformation (15 minutes)

Time	Topic	Method
0-10 min	Teach Section E - the third fracture	Narrative teaching + optional whiteboard timeline mark
10-15 min	Discussion	See discussion questions below
DISCUSSION QUESTIONS The chapter says the Reformation had genuine grievances behind it, yet the response on all sides sank into pride and bloodshed. How do you personally tell the difference between a genuine grievance and pride taking over a genuine grievance?		
Question / Blank		Answer
si-16 (recall): Historians mark the Great Schism from a bull slammed on the altar of ____.		✓ Hagia Sophia
si-17: Luther said, "Here I stand... God help ____."		✓ me
si-18: Luther and Zwingli broke apart over whether Christ's presence in communion was literal or ____.		✓ symbolic

Step 6 - The Cost to the Prayer Anointing and Closing (15 minutes)

Time	Topic	Method
0-10 min	Teach Section F - Acts 2:1, Azusa Street, and Anaheim 1988	Narrative teaching + read Acts 2:1 aloud
10-15 min	Distribute or direct students to the Chapter 9 test	Individual work, autograded online
DISCUSSION QUESTIONS This chapter calls the three great splits 'the final warning.' What is one specific, practical way you could help guard unity rather than division this month?		
Question / Blank		Answer
si-19 (recall): Jesus sent disciples out two by two so His ____ could rest on a place.		✓ peace
si-20: In 1988, God said Dr. Cerullo took authority over the atmosphere through ____.		✓ love

TEACHER NOTE

Close by reading the chapter's closing lines aloud: 'Never again let the pride of being right about our theological distinctives cost us the unity that releases heaven's power.' Consider closing in corporate prayer for unity within the class itself, and within students' own churches and families.

PART THREE: COMPLETE ANSWER KEY

Study Section Fill-in-the-Blank Answers

Question / Blank	Answer
si-1 (Sec 1): A decade of ____.	✓ extremes
si-2 (Sec 1): "...fear of the ____ is His treasure."	✓ Lord
si-3 (Sec 1): ...racial ____.	✓ divisions
si-4 (Sec 2 recall): ...not from ____.	✓ circumstances
si-5 (Sec 2): The commandment came ____ the prayer promises.	✓ immediately before
si-6 (Sec 2): "...dwell together in ____!"	✓ unity
si-7 (Sec 2): 451, 1054, and the ____.	✓ 1500s / the Reformation
si-8 (Sec 3 recall): The oil flows when believers dwell in ____.	✓ unity
si-9 (Sec 3): "Peter has spoken through ____!"	✓ Leo
si-10 (Sec 3): The ____ Church of Egypt.	✓ Coptic
si-11 (Sec 3): The western Roman ____ was collapsing.	✓ empire
si-12 (Sec 4 recall): ...trace back to ____.	✓ Chalcedon
si-13 (Sec 4): Cerularius was declared ____.	✓ excommunicated
si-14 (Sec 4): Crusaders sacked ____ in 1204.	✓ Constantinople
si-15 (Sec 4): Excommunications lifted in ____.	✓ 1965
si-16 (Sec 5 recall): A bull slammed on the altar of ____.	✓ Hagia Sophia
si-17 (Sec 5): "...God help ____."	✓ me
si-18 (Sec 5): Christ's presence was literal or ____.	✓ symbolic
si-19 (Sec 6 recall): Jesus sent them so His ____ could rest.	✓ peace
si-20 (Sec 6): Cerullo took authority through ____.	✓ love

Practice Test Answer Key

Part A - Multiple Choice (2 pts each)

Question / Blank	Answer
------------------	--------

1. What God told Steve the 2020s would be	✓ B - A decade of extremes
2. What happens to the "oil" when unity is broken	✓ B - It stops flowing and the commanded blessing dries up
3. What triggered the formal start of the Great Schism	✓ B - Cardinal Humbert excommunicating Cerularius at Hagia Sophia's altar
4. Luther's central conclusion from studying Romans	✓ B - A sinner is made right with God through faith alone
5. What was true of the believers in Acts 2:1	✓ B - They were all with one accord in one place

Part B - True / False (1 pt each)

Question / Blank	Answer
6. Stability in the 2020s comes from circumstances	✓ FALSE
7. The new commandment came immediately before the greatest prayer promises	✓ TRUE
8. Chalcedon was the only major split the chapter describes	✓ FALSE
9. The Great Schism is marked from a bull slammed on Hagia Sophia's altar	✓ TRUE
10. Luther and Zwingli fully united in 1529 with no disagreements	✓ FALSE
11. Azusa Street's interracial unity fragmented after leaders' disputes	✓ TRUE

Part C - Fill in the Blank (1 pt each)

Question / Blank	Answer
12. A decade of ____.	✓ extremes
13. "...dwell together in ____!"	✓ unity
14. "Peter has spoken through ____!"	✓ Leo
15. "...God help ____."	✓ me
16. Cerullo took authority through ____.	✓ love

Part D - Short Answer Model Answers (Completion Credit)

17. Model answer: In all three splits (451, 1054, the Reformation), the underlying dispute was often invisible to ordinary believers' daily faith, yet leaders escalated it into a battle over power and position. In each case, pride replacing love shut down the oil of Psalm 133 and the prayer anointing that could have changed history - which is why the chapter treats unity, not just correct doctrine, as essential to the D.E.E.P. anointing operating corporately.

18. Model answer: Acts 2:1 says the believers were 'all with one accord in one place' - not that they had resolved every theological question. The chapter argues it was this unity, not doctrinal precision, that positioned them for the Spirit to fall and for three thousand souls to be saved in a single day.

19. Model answer: The chapter says fear, division, and self-preservation caused many churches to retreat rather than pray and stand together during 2020's unrest, and that this - not merely external circumstances - is what "stopped the oil from flowing." It suggests that unity, prayer, and hearing God's voice, rather than yielding to fear, could have positioned the Church to respond with greater spiritual authority.

TEACHER NOTE

Part E (Application, questions 20-22) is intentionally ungraded. These questions may surface real relational or church conflict - consider discussing them one-on-one or in small groups rather than the full class.

Suggested Illustrations

- The Timeline of Splits - Draw 451, 1054, and 1517 on a simple line and mark what was lost at each point. Ask: What pattern do you notice repeating each time?
- The Oil of Psalm 133 - Hold up a small bottle of oil (or simply describe it) and ask what it would mean, practically, for that oil to "stop flowing" in a modern church staff or family.
- Azusa Street's Photograph - If available, show a historical image of the interracial Azusa Street congregation. Ask: What made that unity so supernatural for its time, and what caused it to fracture?
- If any students have witnessed a church split or a serious rift among believers firsthand, invite a brief, voluntary reflection on what they learned from it, without naming names or reopening old wounds.

Additional Teaching Resources

Anticipated Student Questions

Question	Suggested Response
"Doesn't sound doctrine matter? Isn't this chapter saying doctrine doesn't matter as long as we're unified?"	No - the chapter explicitly says the Reformers and other historical parties had genuine issues. Its argument is narrower: pride and the fight for power, not the doctrinal questions themselves, turned real issues into permanent fractures that shut down the prayer anointing.
"Is this chapter taking a side on the 2020 Covid and political debates it mentions?"	The chapter reflects Steve Foss's own testimony and pastoral concern about that season. Encourage students to focus on its central argument - that fear-driven division shuts off the prayer anointing - rather than relitigating every specific judgment call from 2020.
"If the Church has been divided for 1,500-plus years, is unity even realistically possible?"	The chapter points to Acts 2:1 and Azusa Street as historical proof that supernatural unity is possible, even if imperfect and temporary. Its call is for each believer and local body to choose love and unity in their own sphere, not to require a single global reunification.

Preparation Prayer for the Teacher

- Ask the Holy Spirit to show you any place in your own church or relationships where pride may be disguised as "defending what's right."
- Pray for wisdom to teach the 2020-era content in this chapter with pastoral sensitivity, since students may hold different views on those specific events.
- Ask God to give this class a supernatural taste of unity in the room itself, regardless of any differences among the students.
- Pray for any students currently in the middle of a real relational or church conflict as this chapter is taught.
- Pray this lesson produces students who choose love over being right, and unity over winning secondary arguments.

DEEP PRAYER BOOK DISCIPLESHIP COURSE

TEACHER GUIDE

Chapter 10

The Power of Unity

Based on Chapter 10 of the D.E.E.P. Prayer Book by Dr. Steve Foss

Dr. Steve Foss | stevefoss.com

Chapter at a Glance

Chapter Title	The Power of Unity
Series	DEEP Prayer Book Discipleship Course (Chapter 10 of 18)
Source	D.E.E.P. Prayer Anointing: Releasing the Greater Works, Chapter 10
Target Audience	Believers ready to see the positive side of Chapter 9's warning - what becomes available when unity, not division, is chosen
Suggested Time	85-100 minutes (this chapter carries the Herrnhut narrative in depth - consider allowing extra time)
Core Theme	Where there is unity, there is power - a spiritual law as reliable as gravity. Matthew 18's binding-and-loosing authority is tied directly to symphoneo (genuine agreement), and history's clearest proof is the Moravian community at Herrnhut, whose choice of covenant over quarreling in 1727 released a hundred-year prayer movement and the first great Protestant missionary movement.
Key Verse	Matthew 18:19-20 - If two of you agree on earth concerning anything that they ask, it will be done for them by My Father in heaven.
Supporting Verses	Luke 11:17-18 • 1 Corinthians 1:10 • Ephesians 4:1-3, 1:10 • Philippians 2:1-4 • Romans 12:16-18 • John 17:21-22 • Hebrews 12:14
Key Stories	The Auckland, New Zealand "Ho!" testimony and its multi-year revival; the Moravian community of Herrnhut and the August 13, 1727 communion service; Steve's wife choosing to wear skirts for the sake of unity; the hundred-year Moravian prayer watch and its missionary fruit
Materials Needed	Student Study Guides • Bibles • Pens • Whiteboard or screen (recommended for the Herrnhut timeline)
Learning Objectives	Explain why Matthew 18 ties binding-and-loosing authority to symphoneo (genuine agreement) rather than volume or reputation. Define symphoneo and Paul's word for "united" in 1 Corinthians 1:10. Summarize what happened at Herrnhut between 1722 and August 13, 1727. Identify one

	secondary difference in their own life where they could choose unity over being right.
Chapter Goal	Students will understand that unity is not a soft, optional virtue but the literal channel through which the D.E.E.P. prayer anointing's authority operates, and will be able to name a concrete step toward guarding that unity.
Test Value	21 points (5 Multiple Choice, 6 True/False, 5 Fill-in-Blank, 3 Short Answer, 3 Application)

PART ONE: TEACHER BACKGROUND & CONTENT MASTERY

Section A - The Power of Unity

Steve's initial reaction to unfamiliar prayer manifestations at a youth conference in Auckland was judgment - internally dismissing leaders who cried 'Ho!' over people as they prayed. After several days observing their deep, pure passion for God, he opened his heart to the possibility that they had something he didn't. On the last night, the power of God hit him directly, and he later realized the cry was a direct quote of Isaiah 55:1: 'Ho! Everyone who thirsts, come to the waters.'

From that meeting grew a multi-year partnership among five leaders who gathered before each session with no keynote speaker and no one elevated above the rest, simply asking the Holy Spirit who was to speak and minister. The result was unprecedented healing, financial breakthroughs, mass salvations, and unity between formerly competing denominations - a revival that shook the nation.

TEACHER NOTE

Use this story to set up the chapter's central claim: unity isn't primarily about resolving every difference of style or expression, but about a shared, humble posture before the Holy Spirit. Steve's breakthrough came only after he stopped judging what was unfamiliar to him.

Section B - The Legal Right to Change the Atmosphere

Matthew 16:19 is the famous binding-and-loosing passage, but Jesus repeats the same governmental language in Matthew 18:18-20 - this time tying it directly to two or three people walking in genuine agreement, after an entire chapter built on humility, restoring a fallen brother, and radical forgiveness. The Greek word behind 'agree,' symphoneo, gives us our word 'symphony': distinct voices tuned to the same key, producing together what none could produce alone.

✦ Matthew 18:19-20

If two of you agree on earth concerning anything that they ask, it will be done for them by My Father in heaven. For where two or three are gathered together in My name, I am there in the midst of them.

The word for 'bind' (deo) and 'loose' (lyo) are legal/governmental terms. Jesus deposits this authority inside the community of symphoneo - not volume, reputation, or religious intensity. This is why Pentecost required ten days of one accord: 120 people with real conflicts stayed in the room until agreement was genuine, and once it was, heaven opened.

DISCUSSION QUESTIONS

- Why do you think Jesus ties this governing authority to agreement rather than to the volume or intensity of the prayer?

Section C - Even the Enemy Understands This / One Mind

Jesus points to a principle so foundational even the kingdom of darkness operates by it: 'Every kingdom divided against itself is brought to desolation... If Satan also is divided against himself, how will his kingdom stand?' (Luke 11:17-18). The enemy is not afraid of a divided Church - he built his strategy around keeping it that way.

Paul's word for 'united' in 1 Corinthians 1:10 literally means to be perfectly mended, the same word used in Mark 1:19 for James and John repairing torn fishing nets. A torn net loses the fish; a mended net keeps them. Paul is not demanding identical opinions on secondary questions - he is calling for Gospel-centered harmony that refuses to let secondary differences tear the net apart.

KEY POINT FOR CLASS

Emphasize the chapter's own challenge: most of what the Church divides over will not matter in a hundred years, let alone eternity. Encourage students to test their own convictions against that standard before treating any dispute as worth dividing over.

Section D - The Bond of Peace and Humility

Paul calls believers to be 'endeavoring to keep the unity of the Spirit in the bond of peace' (Eph. 4:3). The 120 in the Upper Room did not arrive unified - they had been arguing about who would be greatest - but they stayed together until, after ten days, they reached one accord and heaven opened.

Philippians 2 names the two enemies of unity as selfish ambition and conceit - both of which disguise themselves as vision and healthy confidence. The antidote is lowliness of mind: esteeming others as more important than yourself. Practically, Romans 12 calls believers to 'readily adjust' themselves - not reluctantly, not after a long argument. Steve's wife modeled this early in ministry, choosing to wear skirts at a church with strong convictions about it: 'my freedom is not worth that cost.'

DISCUSSION QUESTIONS

- Selfish ambition 'looks like vision' and conceit 'looks like healthy self-confidence.' Where might one of these be disguising itself in your own life right now?

Section E - The Glory, the Unity, and Herrnhut 1727

'The glory which You gave Me I have given them, that they may be one' (John 17:22). Jesus gave the Church His glory specifically so they would be one - and the outpouring of that glory, not better organizational effort, is what will finally produce the Church's oneness.

In 1722, Count Zinzendorf opened his estate as a refuge for persecuted believers. By 1727 the community, Herrnhut, had swelled to hundreds - and factions had formed over predestination, baptism, and church government. Zinzendorf went house to house pleading for repentance and love. On May 12, 1727, he preached three hours on the sin of division and a voluntary Brotherly Agreement was signed. On August 13, 1727, during a communion service, the Holy Spirit fell so powerfully that old divisions melted away. The Moravians' own summary: 'We learned to love one another.'

TEACHER NOTE

Consider walking through the Herrnhut timeline on a whiteboard (mirroring the student guide's table): early 1727 factions, May 12 Brotherly Agreement, July 4 second covenant and small groups, August 5 all-night prayer, August 13 the Spirit falls, and the following century's hundred-year prayer watch and missionary movement.

Section F - The Prophetic Roadmap and Your Choice

Jesus' final days before the cross form a prophetic roadmap: He sought a humble vessel (the colt), was carried in on prophetic worship, and the first thing He did once inside the city was cleanse the temple - after which the blind and lame were healed and children cried out in pure praise. Ephesians 1:10 says the end-times is the appointed season for 'the maturity of the times... to unify all things... in Christ' - the glory, not better relationship management, is the unifying agent.

◆ **Hebrews 12:14**

Pursue peace with all people, and holiness.

The chapter closes with a direct challenge: every believer will face situations where a secondary difference feels enormous. In each one, there is a choice between insisting on being right and choosing unity - readily adjusting, esteeming others, and keeping eyes on Jesus rather than on the differences.

DISCUSSION QUESTIONS

- This chapter calls unity 'a spiritual law as reliable as gravity.' What is one specific, practical way you could choose unity over being right this month?

PART TWO: CLASS OUTLINE & STEP-BY-STEP TEACHING GUIDE

Setup - Before Students Arrive

- Print or prepare student guides (or confirm access to the online HTML guide).
- Have Bibles or Bible apps ready for Matthew 18:18-20, Luke 11:17-18, 1 Corinthians 1:10, Ephesians 4:1-3, Philippians 2:1-4, Romans 12:16-18, and John 17:21-22.
- Consider preparing a simple whiteboard timeline of the Herrnhut story (1722, May 12 1727, July 4 1727, August 5 1727, August 13 1727) before class.

Step 1 - Opening (14 minutes)

Ask (no hands required): "Have you ever judged something in another believer or church as strange, only to later realize God was actually in it?" Allow 2-3 brief responses, then: "Today we're going to look at what becomes possible when believers choose unity over judgment - and what one small, unassuming community did with it in 1727."

Time	Topic	Method
0-4 min	Welcome, prayer, and icebreaker	Open in brief prayer, ask the icebreaker question above
4-14 min	Tell the Auckland story (Section A)	Verbal storytelling - build to the multi-year revival
DISCUSSION QUESTIONS • Steve's first reaction to something unfamiliar was to silently judge it. What helped him move from judgment to breakthrough, and where might you be doing something similar right now?		
Question / Blank		Answer
si-1: "Ho! Everyone who thirsts, come to the ____." (Isaiah 55:1)		✓ waters
si-2: When Steve stopped judging, he received a ____.		✓ breakthrough
si-3: The five leaders gathered to ask who was supposed to ____.		✓ speak (and minister)

Step 2 - The Legal Right to Change the Atmosphere (14 minutes)

Time	Topic	Method
0-9 min	Teach Section B - Matthew 18 and symphoneo	Narrative teaching + read Matthew 18:18-20 aloud
9-14 min	Discussion	See discussion questions below
TEACHER NOTE This section directly pays off the seed planted in Chapter 9 about John 17 and the ten days in the Upper Room. Consider pointing this out explicitly - it reinforces the book's larger argument that symphoneo, not perfect theology, positioned the 120 for Pentecost's fire.		
DISCUSSION QUESTIONS		

Why do you think Jesus ties this governing authority to agreement rather than to the volume or intensity of the prayer?	
Question / Blank	Answer
si-4 (recall): The New Zealand revival produced unity between formerly competing ____.	✓ denominations
si-5: Jesus ties binding and loosing to two or three who ____.	✓ agree
si-6: Symphoneo gives us the English word ____.	✓ symphony
si-7: "Loose" (lyo) means to untie, release, or ____.	✓ unlock

Step 3 - Even the Enemy Understands This / One Mind (14 minutes)

Time	Topic	Method
0-9 min	Teach Section C - Luke 11 and 1 Corinthians 1:10	Narrative teaching + read both scriptures aloud
9-14 min	Discussion	See discussion questions below
DISCUSSION QUESTIONS The chapter says even Satan's kingdom knows division destroys power. What does it tell you that the Church sometimes forgets a principle the enemy takes for granted?		
Question / Blank		Answer
si-8 (recall): "...I am there in the midst of ____."		✓ them
si-9: A divided kingdom of darkness would be brought to ____.		✓ desolation
si-10: Paul's word for "united" means to be perfectly ____.		✓ mended
si-11: A mended net ____ the fish.		✓ keeps

Step 4 - The Bond of Peace and Humility (14 minutes)

Time	Topic	Method
0-9 min	Teach Section D - Ephesians 4, Philippians 2, and Romans 12	Narrative teaching + the skirt story
9-14 min	Discussion	See discussion questions below
DISCUSSION QUESTIONS Selfish ambition 'looks like vision' and conceit 'looks like healthy self-confidence.' Where might one of these be disguising itself in your own life right now?		
Question / Blank		Answer
si-12 (recall): Most disputes will not matter in a ____ years.		✓ hundred
si-13: Keep the unity of the Spirit in the bond of ____.		✓ peace

si-14: The two enemies of unity in Philippians 2 are selfish ambition and ____.	✓ conceit
si-15: "...my freedom is not worth that ____."	✓ cost

Step 5 - The Glory, Unity, and Herrnhut (15 minutes)

Time	Topic	Method
0-10 min	Teach Section E - John 17 and Herrnhut's timeline	Narrative teaching + complete the whiteboard timeline together
10-15 min	Discussion	See discussion questions below
DISCUSSION QUESTIONS Herrnhut's breakthrough came at a communion table, not a conference or a famous sermon. What does that suggest about where unity is actually forged?		
Question / Blank		Answer
si-16 (recall): Romans 12 says to readily ____ ourselves.		✓ adjust
si-17: Jesus gave the Church His ____ so that they may be one.		✓ glory
si-18: "We learned to ____ one another."		✓ love

Step 6 - The Prophetic Roadmap and Closing (15 minutes)

Time	Topic	Method
0-10 min	Teach Section F - the triumphal entry pattern and the closing challenge	Narrative teaching + read Hebrews 12:14 aloud
10-15 min	Distribute or direct students to the Chapter 10 test	Individual work, autograded online
DISCUSSION QUESTIONS This chapter calls unity 'a spiritual law as reliable as gravity.' What is one specific, practical way you could choose unity over being right this month?		
Question / Blank		Answer
si-19 (recall): The Herrnhut watch began with forty-eight believers covenanting to one hour of ____ per day.		✓ intercession / prayer
si-20: Hebrews 12:14 says to pursue ____ with all people.		✓ peace
TEACHER NOTE Close by reading the chapter's closing lines aloud: 'Choose unity. Work at it. Pay the price for it. Keep your eyes on Jesus rather than on the differences between you and your brothers.' Consider closing in corporate prayer for unity within the class itself.		

PART THREE: COMPLETE ANSWER KEY

Study Section Fill-in-the-Blank Answers

Question / Blank	Answer
si-1 (Sec 1): "...come to the ____."	✓ waters
si-2 (Sec 1): He received a ____.	✓ breakthrough
si-3 (Sec 1): ...who was supposed to ____.	✓ speak (and minister)
si-4 (Sec 2 recall): ...formerly competing ____.	✓ denominations
si-5 (Sec 2): ...two or three who ____.	✓ agree
si-6 (Sec 2): Symphoneo gives us ____.	✓ symphony
si-7 (Sec 2): "Loose" means to untie, release, or ____.	✓ unlock
si-8 (Sec 3 recall): "...midst of ____."	✓ them
si-9 (Sec 3): ...brought to ____.	✓ desolation
si-10 (Sec 3): "United" means perfectly ____.	✓ mended
si-11 (Sec 3): A mended net ____ the fish.	✓ keeps
si-12 (Sec 4 recall): ...will not matter in a ____ years.	✓ hundred
si-13 (Sec 4): ...bond of ____.	✓ peace
si-14 (Sec 4): ...selfish ambition and ____.	✓ conceit
si-15 (Sec 4): "...not worth that ____."	✓ cost
si-16 (Sec 5 recall): Readily ____ ourselves.	✓ adjust
si-17 (Sec 5): Jesus gave the Church His ____.	✓ glory
si-18 (Sec 5): "We learned to ____ one another."	✓ love
si-19 (Sec 6 recall): ...one hour of ____ per day.	✓ intercession / prayer
si-20 (Sec 6): Pursue ____ with all people.	✓ peace

Practice Test Answer Key

Part A - Multiple Choice (2 pts each)

Question / Blank	Answer
------------------	--------

1. What the New Zealand leader's "Ho!" actually was	✓ B - A prophetic invitation straight from Isaiah 55:1
2. What binding-and-loosing authority is tied to in Matthew 18	✓ C - Agreement between two or three gathered in His name
3. What symphoneo pictures	✓ B - Distinct voices sounding together in harmony, like a symphony
4. What Paul's word for "united" pictures	✓ B - A torn net being mended and repaired
5. What broke heaven open at Herrnhut on August 13, 1727	✓ B - A communion service

Part B - True / False (1 pt each)

Question / Blank	Answer
6. The "Ho!" was a prophetic invitation from Isaiah 55:1	✓ TRUE
7. Binding and loosing is tied to crowd size	✓ FALSE
8. Symphoneo means identical opinions on every issue	✓ FALSE
9. Paul's word for "united" pictures a mended net	✓ TRUE
10. Herrnhut's disputes were resolved first, then unity followed	✓ FALSE
11. The Herrnhut prayer watch lasted over a hundred years	✓ TRUE

Part C - Fill in the Blank (1 pt each)

Question / Blank	Answer
12. "...come to the ____." (Isaiah 55:1)	✓ waters
13. Symphoneo gives us the word ____.	✓ symphony
14. "United" pictures a net being ____.	✓ mended
15. "...bond of ____." (Eph. 4:3)	✓ peace
16. "We learned to ____ one another."	✓ love

Part D - Short Answer Model Answers (Completion Credit)

17. Model answer: Jesus deposits binding-and-loosing authority inside the community of symphoneo - genuine agreement between two or three gathered in His name - rather than in loud, intense, or reputable prayer alone. The chapter argues this is why Pentecost required ten days of one accord: authority flows through unity, not performance.

18. Model answer: Between 1722 and 1727, Herrnhut grew into a divided community fighting over predestination, baptism, and church government. Zinzendorf's house-to-house pleading and the Brotherly Agreement built toward August 13, 1727, when the Spirit fell during a communion service - not a conference or sermon - and old divisions melted away, because the covenant and the table, not winning theological arguments, is where the community's unity was actually forged.

19. *Model answer: John 17:22 says Jesus gave the Church His glory so that they may be one. The chapter argues the glory itself, not better relational effort or organizational management, is the agent that will finally produce the Church's oneness - because no one argues about position or preference when they are face down under the weight of God's glory together.*

TEACHER NOTE

Part E (Application, questions 20-22) is intentionally ungraded. These questions may surface real relational tension - consider discussing them one-on-one or in small groups rather than the full class.

Suggested Illustrations

- The Torn Net - Hold up or describe a torn fishing net versus a mended one. Ask: What secondary difference might be tearing a "net" in your own church or family right now?
- The Herrnhut Timeline - Walk through the six dates on the whiteboard from early 1727 to the following century's missionary movement. Ask: Which step in that timeline do you think was hardest for the community, and why?
- Symphony vs. Unison - If possible, play a brief clip of an orchestra tuning up versus playing in harmony. Ask: How is symphoneo different from everyone simply agreeing to think the same thing?
- If any students have a testimony of choosing unity over being right in a real conflict, invite a brief, voluntary share connecting it to this chapter.

Additional Teaching Resources

Anticipated Student Questions

Question	Suggested Response
"Does this chapter mean we should never disagree about doctrine at all?"	No - the chapter is explicit that Paul is not demanding identical opinions on secondary questions. It is calling for Gospel-centered harmony that keeps secondary differences from tearing the net apart, not doctrinal uniformity.
"Isn't it naive to think unity is always possible, especially with difficult people?"	The chapter acknowledges this directly through Romans 12's qualifier "as far as it depends on you." Your side of pursuing peace is non-negotiable even when the other party won't come to the table.
"How is choosing unity different from just avoiding conflict or people-pleasing?"	The chapter's examples (Zinzendorf's house-to-house work, Steve's wife's choice) involve costly, deliberate choices made from strength, not passive avoidance. Unity here is an active, sometimes costly pursuit, not conflict-avoidance.

Preparation Prayer for the Teacher

- Ask the Holy Spirit to show you any place where you may be silently judging something unfamiliar in another believer, the way Steve initially judged the New Zealand leaders.
- Pray for wisdom to model "readily adjusting" in this class itself, especially with any student whose perspective differs from your own.
- Ask God to give this class a taste of genuine symphoneo - agreement that comes from humility, not from everyone simply staying quiet.
- Pray for any students currently in a real relational conflict as this chapter is taught.
- Pray this lesson produces students who choose unity as a costly, deliberate act of the will, not students who merely avoid conflict.

DEEP PRAYER BOOK DISCIPLESHIP COURSE

TEACHER GUIDE

Chapter 11

The Towel and the Basin

Based on Chapter 11 of the D.E.E.P. Prayer Book by Dr. Steve Foss

Dr. Steve Foss | stevefoss.com

Chapter at a Glance

Chapter Title	The Towel and the Basin
Series	DEEP Prayer Book Discipleship Course (Chapter 11 of 18)
Source	D.E.E.P. Prayer Anointing: Releasing the Greater Works, Chapter 11
Target Audience	Believers ready to see the humility that precedes and enables the unity this book has been building toward since Chapter 9
Suggested Time	85-100 minutes
Core Theme	Before Jesus prays 'that they all may be one' (John 17), He models the pattern Himself: secure in the fullness of His glory and authority, He stoops to wash even Judas's feet. Humility - not weakness - is the low posture that makes a person invisible to the enemy and positions a community to become a mercy seat capable of holding the weight of God's glory.
Key Verse	John 13:1 - Having loved His own who were in the world, He loved them to the end.
Supporting Verses	Luke 22:24 • Numbers 12:3, 8 • John 13:3-4, 6-8, 14-17 • Philippians 2:7 • Exodus 25:22 • Galatians 6:1 • Ephesians 5:25-27
Key Stories	The 'Final Quest' cloak of humility vision and the fog-layer vision; Steve's 1986 testimony of being told his fire was not the problem; the obese man who kept his coat on rather than risk another broken chair; the 1999 forty-day fast and the Corona household mercy testimony
Materials Needed	Student Study Guides • Bibles • Pens • Whiteboard or screen (optional)
Learning Objectives	Explain what eis telos love (John 13:1) means and how washing Judas's feet demonstrates it. Explain why pride 'never announces itself' and identify what it looks like disguised as vision or confidence. Define kabod and explain the mercy seat as the place where God's glory rests. Distinguish the once-for-all bath of justification from the ongoing practice of mutual foot-washing. Identify one place they need to either wash someone else's feet or let their own be washed.

Chapter Goal	Students will understand that humility is not humiliation but the secure posture of those who know whose they are, and will be able to name a concrete step toward either extending or receiving that kind of mercy this week.
Test Value	21 points (5 Multiple Choice, 6 True/False, 5 Fill-in-Blank, 3 Short Answer, 3 Application)

PART ONE: TEACHER BACKGROUND & CONTENT MASTERY

Section A - He Loved Them to the End

John frames the entire Upper Room scene with one sentence: 'Having loved His own who were in the world, He loved them to the end' (John 13:1). The Greek *eis telos* means to the uttermost, to the farthest reach - not just a statement about that night but a prophetic declaration reaching to the Marriage Supper of the Lamb. The foot-washing is an enacted parable inseparable from the covenant meal: the bread and cup declare what Christ does for us; the towel and basin declare how that love is to shape our life together.

TEACHER NOTE

Emphasize that this chapter functions as the practical prerequisite to John 17's prayer for oneness (previewed at the end of Chapter 10). The towel comes before the prayer - humility is what makes unity possible, not a separate topic.

Section B - The Enemy That Blocked Every Revival

Before Jesus ever stood up to wash feet, 'there was also a dispute among them, as to which of them should be considered the greatest' (Luke 22:24) - in the Upper Room, on the night before the cross, with Jesus within arm's reach. Pride rarely feels like arrogance from the inside; it looks like vision or healthy self-awareness, which is exactly what makes it so dangerous, and it is the same dynamic behind every historical fracture studied in Chapters 9 and 10.

✦ Numbers 12:3, 8

Moses was the most humble man on the face of the earth... face to face, plainly, not in dark sayings.

God told Steve that favor is never measured in the size of a crowd, only in the access given to His presence - and Moses is the model: his humility produced the most intimate form of divine communication available to any human being.

DISCUSSION QUESTIONS

- The chapter says pride 'rarely feels like selfishness from the inside.' Where might pride be disguising itself as vision or self-awareness in your own life right now?

Section C - The Cloak of Humility

In Rick Joyner's *The Final Quest*, warriors who beheld Jesus's glory were given a plain cloak of humility. Those who set it aside, shining with the memory of their encounter, gradually set down their armor and eventually became prisoners of the enemy. In a second vision, warriors crawling low beneath a fog layer were invisible to enemy forces - but the instant a head lifted even slightly, 'the enemy's eyes snapped open and the firing started immediately.'

KEY POINT FOR CLASS

Make the distinction explicit: 'The D.E.E.P. prayer anointing flows through low vessels. Not weak vessels. Low ones.' Humility is not the absence of strength or fire - it is strength and fire stewarded from a secure, low posture.

Section D - Secure in Glory, He Stoops Low

'Jesus, knowing that the Father had given all things into His hands, and that He had come from God and was going to God, rose from supper and laid aside His garments, took a towel and girded Himself' (John 13:3-4). At His fullest awareness of divine glory and destiny, He stooped - exactly what Philippians 2:7 describes: He 'emptied Himself, by taking the form of a servant.' True humility is not the product of having nothing; it is the product of having everything and choosing to stoop anyway.

In 1986, when older believers told Steve his fire was 'extremism,' God spoke: 'Son, I brought you the way I wanted you. Pride is not your problem. Stay close to Me and I will deal with it.' Secure in that approval, he could stoop without needing affirmation - the same security Jesus displayed by washing the feet of Judas, already knowing the full extent of his betrayal.

DISCUSSION QUESTIONS

- 'There is nothing left to defend, because the self being defended no longer belongs to you.' How does that truth change the way you respond when your reputation feels threatened?

Section E - Preparing the Temple: The Mercy Seat

Kabod, the Hebrew word for glory, means manifested weightiness - substantial enough that Moses could not stand in the tabernacle and priests fell prostrate in Solomon's temple. God compared Himself to a large man who, having broken a chair on a previous visit, kept his coat on and left rather than risk sitting in an unprepared seat: 'I show up to My Church... but I am looking to see: have they built Me a mercy seat?'

✦ Exodus 25:22

I will meet with you, and I will speak with you from above the mercy seat.

In 1999, during a forty-day fast, Steve heard: 'Son, during this season you have never lived so holy. Yet even now, your sin is worthy of eternal damnation' - followed by 'But My mercy endures forever.' That same year, after rightly rebuking a household of disciples who failed a commitment, the weight of judgment did not lift until he simply chose to extend mercy - and God said, 'You chose to extend mercy, and I honored your word.'

TEACHER NOTE

Consider walking through the student guide's 'Mercy Seat in Practice' table, connecting each story (Judas's feet, Moses, the Final Quest vision, the 1999 fast, the Corona rebuke, Peter's refusal) to the mercy-seat principle.

Section F - You Shall Never Wash My Feet

When Jesus came to Peter, Peter refused absolutely: 'You shall never wash my feet!' Jesus answered, 'If I do not wash you, you have no part with Me' (John 13:6-8). Peter's refusal was not rebellion but misplaced reverence - a heart willing to serve Jesus but resistant to being served, common among leaders who have never learned to receive from others.

Jesus then makes the command explicit and ongoing: 'You also ought to wash one another's feet' (John 13:14) - distinct from the once-for-all bath of justification (Rom. 8:1). Paul calls this *katartizo*, the word for setting a broken bone, restoring a fallen brother 'in a spirit of gentleness' while watching yourself, 'lest you too be tempted' (Gal. 6:1). This is the Bridegroom sanctifying His Bride 'with the washing of water by the word... not having spot or wrinkle' (Eph. 5:25-27) - every act of humble foot-washing is the Bride making herself ready.

DISCUSSION QUESTIONS

- Are you more like the disciples arguing about greatness, or like Peter refusing to be served? What would it look like for you to let someone 'wash your feet' this week?

PART TWO: CLASS OUTLINE & STEP-BY-STEP TEACHING GUIDE

Setup - Before Students Arrive

- Print or prepare student guides (or confirm access to the online HTML guide).
- Have Bibles or Bible apps ready for John 13:1-17, Luke 22:24, Numbers 12:3 and 8, Philippians 2:7, Exodus 25:22, Galatians 6:1, and Ephesians 5:25-27.
- Consider bringing an actual towel and basin as a visual aid for Section D and F.

Step 1 - Opening (14 minutes)

Ask (no hands required): "What does it mean to you that Jesus's love had 'no terminal point' - that it was never withdrawn, even toward people who would fail Him within hours?" Allow 2-3 brief responses, then: "Tonight we're going to look at the single act Jesus used to demonstrate that love, and why it had to come before everything else He was about to say."

Time	Topic	Method
0-4 min	Welcome, prayer, and icebreaker	Open in brief prayer, ask the icebreaker question above
4-14 min	Teach Section A - eis telos love	Narrative teaching + read John 13:1 aloud
DISCUSSION QUESTIONS • What does it mean to you personally that Jesus's love has "no terminal point" - that it was never withdrawn, diminished, or exhausted, even toward people who would fail Him within hours?		
Question / Blank		Answer
si-1: John 13:1: Jesus "loved them to the ____."		✓ end
si-2: Eis telos means to the fullest possible ____.		✓ extent
si-3: Both point forward to the ____ Supper of the Lamb.		✓ Marriage

Step 2 - The Enemy That Blocked Every Revival (14 minutes)

Time	Topic	Method
0-9 min	Teach Section B - Luke 22:24 and Moses' humility	Narrative teaching + read Numbers 12:3, 8 aloud
9-14 min	Discussion	See discussion questions below
DISCUSSION QUESTIONS • The chapter says pride "rarely feels like selfishness from the inside." Where might pride be disguising itself as vision or self-awareness in your own life right now?		
Question / Blank		Answer
si-4 (recall): Jesus's love has no terminal ____.		✓ point

si-5: Luke 22:24: a dispute over who should be considered the ____.	✓ greatest
si-6: Favor is measured only by access to God's ____.	✓ presence
si-7: Numbers 12:3: Moses was the most ____ man on earth.	✓ humble

Step 3 - The Cloak of Humility (14 minutes)

Time	Topic	Method
0-9 min	Teach Section C - The Final Quest and fog-layer visions	Narrative teaching
9-14 min	Discussion	See discussion questions below
DISCUSSION QUESTIONS Is there a season of fruitfulness in your own life where you might have set the cloak of humility aside without realizing it?		
Question / Blank		Answer
si-8 (recall): God spoke to Moses, not in dark ____.		✓ sayings
si-9: Those who set the cloak aside became ____ of the enemy.		✓ prisoners
si-10: When a head lifted above the fog, the enemy's eyes ____ open.		✓ snapped
si-11: The anointing flows through low vessels, not ____ vessels.		✓ weak

Step 4 - Secure in Glory, He Stoops Low (14 minutes)

Time	Topic	Method
0-9 min	Teach Section D - John 13:3-4 and the 1986 testimony	Narrative teaching + read Philippians 2:7 aloud
9-14 min	Discussion	See discussion questions below
TEACHER NOTE This section pays off the seed planted at the end of Chapter 10: the towel-washing here is the direct prerequisite to Jesus's John 17 prayer for oneness. Point this out explicitly to reinforce the book's larger arc.		
DISCUSSION QUESTIONS "There is nothing left to defend, because the self being defended no longer belongs to you." How does that truth change the way you respond when your reputation feels threatened?		
Question / Blank		Answer
si-12 (recall): "...the enemy can't see where to ____ you."		✓ shoot

si-13: John 13:3: the Father had given all things into His ____.	✓ hands
si-14: Philippians 2:7: Jesus took the form of a ____.	✓ servant
si-15: In 1986, God said, "____ is not your problem."	✓ Pride

Step 5 - Preparing the Temple: The Mercy Seat (15 minutes)

Time	Topic	Method
0-10 min	Teach Section E - kabod and the mercy seat	Narrative teaching + complete the "Mercy Seat in Practice" table together
10-15 min	Discussion	See discussion questions below
DISCUSSION QUESTIONS "The glory of God cannot dwell in the midst of a church of judgment." Where might you need to build a mercy seat rather than a judgment seat this week?		
Question / Blank		Answer
si-16 (recall): Jesus washed the feet of the man already ____ Him.		✓ betraying
si-17: Kabod means manifested ____.		✓ weightiness
si-18: "...from above the ____ ____." (Ex. 25:22)		✓ mercy seat

Step 6 - You Shall Never Wash My Feet and Closing (15 minutes)

Time	Topic	Method
0-10 min	Teach Section F - Peter's refusal and the ongoing command	Narrative teaching + read John 13:14-17 aloud
10-15 min	Distribute or direct students to the Chapter 11 test	Individual work, autograded online
DISCUSSION QUESTIONS Are you more like the disciples arguing about greatness, or like Peter refusing to be served? What would it look like for you to let someone "wash your feet" this week?		
Question / Blank		Answer
si-19 (recall): "But My ____ endures forever."		✓ mercy
si-20: "If I do not wash you, you have no ____ with Me."		✓ part
TEACHER NOTE Close by reading the chapter's final line aloud: 'We are cooperating with the Bridegroom in His preparation of the very Bride He bled to purchase.' Consider closing with a brief, optional foot-washing or hand-washing exercise if appropriate for your group, or simply in prayer inviting students to name someone whose feet they need to wash.		

PART THREE: COMPLETE ANSWER KEY

Study Section Fill-in-the-Blank Answers

Question / Blank	Answer
si-1 (Sec 1): "...loved them to the ____."	✓ end
si-2 (Sec 1): ...to the fullest possible ____.	✓ extent
si-3 (Sec 1): ...the ____ Supper of the Lamb.	✓ Marriage
si-4 (Sec 2 recall): ...no terminal ____.	✓ point
si-5 (Sec 2): ...who should be considered the ____.	✓ greatest
si-6 (Sec 2): ...access to God's ____.	✓ presence
si-7 (Sec 2): Moses was the most ____ man.	✓ humble
si-8 (Sec 3 recall): ...not in dark ____.	✓ sayings
si-9 (Sec 3): They became ____ of the enemy.	✓ prisoners
si-10 (Sec 3): The enemy's eyes ____ open.	✓ snapped
si-11 (Sec 3): Low vessels, not ____ vessels.	✓ weak
si-12 (Sec 4 recall): "...where to ____ you."	✓ shoot
si-13 (Sec 4): ...all things into His ____.	✓ hands
si-14 (Sec 4): ...the form of a ____.	✓ servant
si-15 (Sec 4): "____ is not your problem."	✓ Pride
si-16 (Sec 5 recall): The man already ____ Him.	✓ betraying
si-17 (Sec 5): Kabod means manifested ____.	✓ weightiness
si-18 (Sec 5): "...above the ____ ____."	✓ mercy seat
si-19 (Sec 6 recall): "But My ____ endures forever."	✓ mercy
si-20 (Sec 6): "...you have no ____ with Me."	✓ part

Practice Test Answer Key

Part A - Multiple Choice (2 pts each)

Question / Blank	Answer
------------------	--------

1. What "loved them to the end" (eis telos) means	✓ B - Jesus loved them to the uttermost, with no terminal point
2. What was happening among the disciples before the foot-washing	✓ B - Disputing about which of them should be considered greatest
3. The reward of humility, using Moses as example	✓ C - Intimacy with God, speaking with Him face to face
4. What Jesus knew at the moment He rose to wash feet (John 13:3-4)	✓ B - The Father had given all things into His hands, and He had come from God and was going to God
5. Difference between the full bath and daily foot-washing	✓ B - The full bath never needs repeating; the foot-washing addresses ongoing defilement

Part B - True / False (1 pt each)

Question / Blank	Answer
6. Jesus skipped washing Judas's feet	✓ FALSE
7. Pride never announces itself, and often feels like vision	✓ TRUE
8. Humility's greatest reward is public promotion	✓ FALSE
9. Staying low kept warriors invisible in the fog-layer vision	✓ TRUE
10. No further confession or cleansing is needed after salvation	✓ FALSE
11. Peter initially refused to let Jesus wash his feet	✓ TRUE

Part C - Fill in the Blank (1 pt each)

Question / Blank	Answer
12. "...loved them to the ____."	✓ end
13. Moses was the most ____ man.	✓ humble
14. Low vessels, not ____ vessels.	✓ weak
15. "...the form of a ____."	✓ servant
16. "...you have no ____ with Me."	✓ part

Part D - Short Answer Model Answers (Completion Credit)

17. Model answer: *Eis telos* means Jesus loved His disciples to the uttermost, with no terminal point - a love that would never be withdrawn or diminished. Washing Judas's feet demonstrates this because Jesus fully knew the betrayal already underway and served him anyway, without exception or reservation, right up to the end.

18. *Model answer: Moses is described as the most humble man on earth (Num. 12:3), and the direct result was that God spoke with him face to face, plainly, not in dark sayings (Num. 12:8) - the most intimate form of divine communication available to any human being. The chapter argues humility's true reward is not promotion but this kind of access and intimacy with God.*

19. *Model answer: The full bath is the once-for-all justification that happens at salvation and never needs repeating (Rom. 8:1) - there is no condemnation for those in Christ. The daily foot-washing addresses the accumulated defilement of walking through a world saturated with pride, fear, and relational wounding, keeping the channel open for the D.E.E.P. anointing to flow through ongoing confession and mutual restoration (James 5:16).*

TEACHER NOTE

Part E (Application, questions 20-22) is intentionally ungraded. These questions may surface real vulnerability - consider discussing them one-on-one or in small groups rather than the full class.

Suggested Illustrations

- The Towel and Basin - Bring an actual towel and basin (or simply describe them) as a visual anchor for Section D and F. Ask: What would it cost you personally to wash someone else's feet this week - literally or figuratively?
- The Fog Layer - Draw a simple field with a low fog line on the whiteboard. Ask: What does it look like in your own life to "stay below the fog" of pride?
- The Broken Chair - Retell the story of the large man who kept his coat on rather than risk another broken chair. Ask: Have you "built a mercy seat" strong enough to hold what God wants to bring into your life or church?
- If any students have a testimony of extending or receiving mercy that changed a relationship, invite a brief, voluntary share connecting it to this chapter.

Additional Teaching Resources

Anticipated Student Questions

Question	Suggested Response
"If Jesus already paid for all my sin, why do I still need to confess to other believers?"	The chapter distinguishes the once-for-all bath of justification from the ongoing, daily foot-washing. The full bath never needs repeating; the foot-washing addresses the accumulated defilement of daily life and keeps the channel open for James 5:16's healing prayer.
"Isn't humility just another word for having low self-esteem?"	No - the chapter is explicit that true humility flows from security, not insecurity. Jesus stooped precisely because He knew who He was and whose He was; the cloak of humility is 'the garment of the secure,' not humiliation.
"How do I know if I'm being humble or just being a doormat?"	The chapter's Galatians 6:1 discussion is instructive here: restoring someone "in a spirit of gentleness" while "keeping watch on yourself" is active, discerning service - not passive self-erasure. Humility still involves boundaries and wisdom; it simply refuses to use position to avoid serving or being served.

Preparation Prayer for the Teacher

- Ask the Holy Spirit to show you any place where you, like the disciples, may be quietly ranking yourself against others.
- Pray for the grace to model both washing feet and allowing your own feet to be washed in this class.
- Ask God to reveal whether you have built a mercy seat or a judgment seat in your own relationships this season.
- Pray for any students who may be carrying shame about needing to receive help or correction from others.
- Pray this lesson produces students who are secure enough in the Father's love to stoop low without needing anyone's affirmation.

DEEP PRAYER BOOK DISCIPLESHIP COURSE

TEACHER GUIDE

Chapter 12

The Covenants of Communion

Based on Chapter 12 of the D.E.E.P. Prayer Book by Dr. Steve Foss

Dr. Steve Foss | stevefoss.com

Chapter at a Glance

Chapter Title	The Covenants of Communion
Series	DEEP Prayer Book Discipleship Course (Chapter 12 of 18)
Source	D.E.E.P. Prayer Anointing: Releasing the Greater Works, Chapter 12
Target Audience	Believers ready to see the Lord's Table as covenant renewal - both vertical and horizontal - rather than a brief, individual ritual
Suggested Time	85-100 minutes
Core Theme	The Lord's Table renews two aspects of covenant at once: the vertical covenant with Christ (the Bridegroom who paid the bride price) and the horizontal covenant with one another (the mutual, foot-washing love that seals it). When both are honored together, the table becomes the launchpad for the D.E.E.P. prayer anointing; when the horizontal is neglected, the table produces judgment instead of life.
Key Verse	Acts 2:42, 44 - And they continued steadfastly in the apostles' doctrine and fellowship, in the breaking of bread, and in prayers... Now all who believed were together, and had all things in common.
Supporting Verses	Luke 22:19-20 • John 14:2-3 • John 6:56 • Hosea 2:19 • 1 Corinthians 10:16, 11:26-30 • Matthew 5:23-24, 26:29 • Revelation 22:17
Key Stories	Steve and Travis's extended communion prayer journeys across the nations; the first-century Jewish betrothal (kiddushin) pattern; the Corinthian church's mistreatment of the poor at the Lord's Table
Materials Needed	Student Study Guides • Bibles • Pens • Communion elements (optional, for an experiential close)
Learning Objectives	Explain the two aspects of the covenant renewed at the Lord's Table. Explain the first-century Jewish betrothal (kiddushin) pattern and how Jesus deliberately used it. Define koinonia and explain what the early Church in Acts 2 understood about it. Explain what it means to fail to "discern the Lord's body" (1 Cor. 11:27-30). Identify a step toward approaching communion as covenant renewal rather than ritual.

Chapter Goal	Students will understand that the Lord's Table is inseparably both a vertical and horizontal covenant renewal, and will be able to name one relationship where they need to bring both covenants into alignment before their next communion.
Test Value	21 points (5 Multiple Choice, 6 True/False, 5 Fill-in-Blank, 3 Short Answer, 3 Application)

PART ONE: TEACHER BACKGROUND & CONTENT MASTERY

Section A - Fellowshiping at the Table

Steve and his ministry partner Travis have taken communion together on many prayer journeys, describing it as one of the most consistently powerful experiences of their partnership. Rather than choosing passages in advance, they let the Spirit bring different Scriptures to each of them in the moment - passages that almost always connect, revealing themes that speak directly to the situation they've been sent to address. Sessions can last one to three hours, unhurried.

TEACHER NOTE

Use this testimony to reset expectations before the doctrinal content that follows. Communion here is presented as an extended, Spirit-led encounter - Acts 2:42 lived out - not a rushed formality. This frames everything the rest of the chapter argues.

Section B - The Lord's Supper: Two Covenants

Jesus instituted the new covenant meal before the cross: 'This is My body given for you... This cup is the new covenant in My blood' (Luke 22:19-20). But believers coming to the table are reaffirming two aspects of covenant, not one: the covenant with Jesus (well known) and the covenant with one another (largely forgotten) - the mutual, self-denying, foot-washing love inseparable from the table.

✦ Luke 22:19-20

This is My body given for you... This cup is the new covenant in My blood.

When Jesus said 'do this in remembrance of Me,' He said it to a room whose feet He had just washed. The foot-washing set the standard; the table sealed it. Coming to the bread and cup is a horizontal declaration: 'I am in covenant with you.'

DISCUSSION QUESTIONS

- Why do you think the horizontal covenant - our covenant with each other - has been 'largely forgotten' by the modern Church?

Section C - The Bridal Meaning of the Table

In first-century Jewish culture, betrothal (kiddushin) was legally binding, requiring an actual divorce to break. The bridegroom paid the bride price and shared a cup; the bride's drinking was her act of acceptance. He then returned to prepare a place, and she waited, ready. Jesus deliberately used this pattern: He paid the bride price with His blood, shared the cup, and promised, 'I am going to My Father's house to prepare a place for you' (John 14:2-3).

✦ Hosea 2:19

I will betroth you to Me forever... in righteousness and justice, in steadfast love and in mercy.

KEY POINT FOR CLASS

Every Lord's Table re-enacts the betrothal covenant - the Church declaring she is waiting, ready, with her lamp filled. This bridal frame recurs later in the book and should not be treated as decorative language.

Section D - Acts 2: What the First Church Understood

After Pentecost, 'they continued steadfastly (proskarterountes) in the apostles' teaching and the fellowship (koinonia), to the breaking of bread and the prayers' (Acts 2:42). Proskarterountes pictures persistent, wholehearted devotion; koinonia means deep covenant sharing where what belongs to one belongs to all - the same word Paul uses for participation in Christ's body and blood at the table (1 Cor. 10:16).

Acts 2:44 adds that believers 'had all things in common' - because you cannot drink the new covenant cup and treat your brother as a stranger. The covenant renewed at the table reshapes how you live with everyone who shares it.

DISCUSSION QUESTIONS

- 'You cannot drink the cup of the new covenant and walk out treating your brother as a stranger.' Is there anyone in your life you currently treat this way?

Section E - When the Table Becomes a Judgment

Paul warned the Corinthians with real severity: 'Whoever eats this bread or drinks this cup in an unworthy manner will be guilty of the body and blood of the Lord' (1 Cor. 11:27), and 'for this reason many are weak and sick among you, and many sleep' (1 Cor. 11:30). Wealthy members ate to excess before the poor arrived from work, leaving nothing - failing to discern that the poor person was the Lord's body too.

✦ Matthew 5:23-24

If you bring your gift to the altar, and there remember that your brother has something against you... first be reconciled to your brother, and then come and offer your gift.

The foot-washing has to come before the table. Confession and reconciliation are prerequisites, not optional extras, to receiving life rather than judgment from the meal.

TEACHER NOTE

Consider walking through the student guide's 'Two Covenants We Renew at the Table' with the class, pairing each vertical statement with its horizontal counterpart in their own words.

Section F - The Table Points Forward

'As often as you eat this bread and drink this cup, you proclaim the Lord's death till He comes' (1 Cor. 11:26). Jesus said He would not drink of the fruit of the vine again 'until that day when I drink it new with you in My Father's kingdom' (Matt. 26:29) - the next cup will be at the wedding feast. Every Lord's Table is the Bride looking forward to her Bridegroom's return.

✦ Revelation 22:17

And the Spirit and the Bride say, 'Come!' And let him who hears say, 'Come!'

DISCUSSION QUESTIONS

- 'Pick up the towel. Keep the cloak of humility on. Build the mercy seat. Then come to the table.' What would it look like for you to approach communion as covenant renewal rather than a quick ritual, starting this week?

PART TWO: CLASS OUTLINE & STEP-BY-STEP TEACHING GUIDE

Setup - Before Students Arrive

- Print or prepare student guides (or confirm access to the online HTML guide).
- Have Bibles or Bible apps ready for Luke 22:19-20, John 14:2-3, Hosea 2:19, Acts 2:42-44, 1 Corinthians 10:16 and 11:26-30, Matthew 5:23-24 and 26:29, and Revelation 22:17.
- Consider having communion elements available for an optional experiential close to this session.

Step 1 - Opening (14 minutes)

Ask (no hands required): "When you think about communion, does it feel more like a quick ritual or a real conversation with God? What would change if you slowed it down?" Allow 2-3 brief responses, then: "Today we're going to look at why the Lord's Table was always meant to be both - and why the Church has forgotten half of what it actually renews."

Time	Topic	Method
0-4 min	Welcome, prayer, and icebreaker	Open in brief prayer, ask the icebreaker question above
4-14 min	Teach Section A - the extended communion testimony	Narrative teaching + read Acts 2:42 aloud
DISCUSSION QUESTIONS • Steve and Travis describe communion as taking one to three hours, not rushed or performed. How does that compare to how you have typically experienced communion?		
Question / Blank		Answer
si-1: The two passages the Spirit brings almost always ____.		✓ connect
si-2: This is Acts 2:42 lived out in a ____ room in a foreign city.		✓ hotel
si-3: The koinonia of the bread and cup releases the ____ word of the Spirit.		✓ rhema

Step 2 - The Lord's Supper: Two Covenants (14 minutes)

Time	Topic	Method
0-9 min	Teach Section B - the vertical and horizontal covenants	Narrative teaching + read Luke 22:19-20 aloud
9-14 min	Discussion	See discussion questions below
DISCUSSION QUESTIONS • Why do you think the horizontal covenant - our covenant with each other - has been "largely forgotten" by the modern Church?		
Question / Blank		Answer
si-4 (recall): The table is the ____.		✓ launchpad

si-5: "This cup is the new covenant in My ____." (Luke 22:20)	✓ blood
si-6: Believers renew the covenant with Jesus and with one ____.	✓ another
si-7: The foot-washing set the standard; the table ____ it.	✓ sealed

Step 3 - The Bridal Meaning of the Table (14 minutes)

Time	Topic	Method
0-9 min	Teach Section C - kiddushin and the bridal pattern	Narrative teaching + read John 14:2-3 and Hosea 2:19 aloud
9-14 min	Discussion	See discussion questions below
TEACHER NOTE This section plants a seed that will pay off later in the book - the bridal language (bride price, cup of acceptance, preparing a place) returns when the D.E.E.P. anointing is described as the cry of a readied Bride. Flag this connection for students.		
DISCUSSION QUESTIONS Knowing the bridal pattern behind the table, how does it change how you see communion - not just as remembrance, but as a betrothed bride saying yes again?		
Question / Blank		Answer
si-8 (recall): Separating the two covenants turns the table into ____.		✓ judgment
si-9: The bride's drinking of the cup was her act of ____.		✓ acceptance
si-10: "I am going to My Father's house to prepare a ____ for you." (John 14:2–3)		✓ place
si-11: "I will ____ you to Me forever." (Hos. 2:19)		✓ betroth

Step 4 - Acts 2: What the First Church Understood (14 minutes)

Time	Topic	Method
0-9 min	Teach Section D - proskarterountes and koinonia	Narrative teaching + read Acts 2:42, 44 aloud
9-14 min	Discussion	See discussion questions below
DISCUSSION QUESTIONS "You cannot drink the cup of the new covenant and walk out treating your brother as a stranger." Is there anyone you currently treat this way?		
Question / Blank		Answer
si-12 (recall): Only the Father knows the day and the ____ of the Bridegroom's return.		✓ hour
si-13: Proskarterountes means persistent, wholehearted ____.		✓ devotion

si-14: Koinonia means what belongs to one belongs to ____.	✓ all
si-15: Acts 2:44 says believers had all things in ____.	✓ common

Step 5 - When the Table Becomes a Judgment (15 minutes)

Time	Topic	Method
0-10 min	Teach Section E - 1 Corinthians 11 and Matthew 5:23-24	Narrative teaching + complete the "Two Covenants" table together
10-15 min	Discussion	See discussion questions below
DISCUSSION QUESTIONS Is there a relationship where you might be honoring the vertical covenant with Christ while neglecting the horizontal covenant with a specific person?		
Question / Blank		Answer
si-16 (recall): Koinonia describes participation in the ____ and blood of Christ. (1 Cor. 10:16)		✓ body
si-17: Many were weak, sick, and many ____, because of how they treated each other.		✓ slept (died)
si-18: By the time the poor arrived, there was ____ left.		✓ nothing

Step 6 - The Table Points Forward and Closing (15 minutes)

Time	Topic	Method
0-10 min	Teach Section F - 1 Corinthians 11:26, Matthew 26:29, and Revelation 22:17	Narrative teaching + read Revelation 22:17 aloud
10-15 min	Distribute or direct students to the Chapter 12 test	Individual work, autograded online
DISCUSSION QUESTIONS "Pick up the towel. Keep the cloak of humility on. Build the mercy seat. Then come to the table." What would it look like for you to approach communion as covenant renewal rather than a quick ritual, starting this week?		
Question / Blank		Answer
si-19 (recall): "First be ____ to your brother..." (Matt. 5:23–24)		✓ reconciled
si-20: The final prayer of the Bride (Rev. 22:17) is one word: ____.		✓ Come
TEACHER NOTE Close by reading the chapter's final lines aloud: 'That is the D.E.E.P. anointing. That is the Bride made ready. That is the one word that changes everything. Come, Lord Jesus. Come.' Consider closing with an actual communion time if appropriate for your setting, inviting students to first privately examine both covenants before receiving.		

PART THREE: COMPLETE ANSWER KEY

Study Section Fill-in-the-Blank Answers

Question / Blank	Answer
si-1 (Sec 1): The two passages almost always ____.	✓ connect
si-2 (Sec 1): ...a ____ room in a foreign city.	✓ hotel
si-3 (Sec 1): ...releases the ____ word.	✓ rhema
si-4 (Sec 2 recall): The table is the ____.	✓ launchpad
si-5 (Sec 2): "...new covenant in My ____."	✓ blood
si-6 (Sec 2): ...with one ____.	✓ another
si-7 (Sec 2): The table ____ it.	✓ sealed
si-8 (Sec 3 recall): ...turns the table into ____.	✓ judgment
si-9 (Sec 3): The bride's drinking was her act of ____.	✓ acceptance
si-10 (Sec 3): "...prepare a ____ for you."	✓ place
si-11 (Sec 3): "I will ____ you to Me forever."	✓ betroth
si-12 (Sec 4 recall): ...the day and the ____.	✓ hour
si-13 (Sec 4): Persistent, wholehearted ____.	✓ devotion
si-14 (Sec 4): What belongs to one belongs to ____.	✓ all
si-15 (Sec 4): All things in ____.	✓ common
si-16 (Sec 5 recall): Participation in the ____ and blood.	✓ body
si-17 (Sec 5): Many ____, because of how they treated each other.	✓ slept (died)
si-18 (Sec 5): There was ____ left.	✓ nothing
si-19 (Sec 6 recall): "First be ____ to your brother."	✓ reconciled
si-20 (Sec 6): The final prayer is one word: ____.	✓ Come

Practice Test Answer Key

Part A - Multiple Choice (2 pts each)

Question / Blank	Answer
------------------	--------

1. The two aspects of covenant renewed at the table	✓ B - The covenant with Jesus and the covenant with one another
2. What the bride's drinking of the cup signified in kiddushin	✓ B - Her acceptance of a legally binding covenant
3. What proskarterountes emphasizes	✓ B - Persistent, wholehearted devotion that doesn't quit
4. Why some Corinthians were weak, sick, and dying	✓ B - How they were treating each other at the Lord's Table
5. The final prayer of the Bride in Revelation 22:17	✓ B - "Come"

Part B - True / False (1 pt each)

Question / Blank	Answer
6. The table only renews the vertical covenant	✓ FALSE
7. Kiddushin was legally binding, requiring divorce to break	✓ TRUE
8. Acts 2:44 says believers had all things in common	✓ TRUE
9. Mistreatment at the table had no spiritual consequences	✓ FALSE
10. Reconciliation should precede offering a gift at the altar	✓ TRUE
11. Communion is best treated as a fifteen-second formality	✓ FALSE

Part C - Fill in the Blank (1 pt each)

Question / Blank	Answer
12. "...new covenant in My ____."	✓ blood
13. Koinonia: what belongs to one belongs to ____.	✓ all
14. All things in ____.	✓ common
15. Many ____, because of how they treated each other.	✓ slept (died)
16. The final prayer is one word: ____.	✓ Come

Part D - Short Answer Model Answers (Completion Credit)

17. Model answer: The Lord's Table renews the vertical covenant with Christ - saying yes again to His Lordship and love - and the horizontal covenant with one another, the mutual, self-denying, foot-washing love inseparable from the table. Both matter because when the horizontal is neglected while the vertical is performed, the table stops producing life and starts producing judgment, as Paul describes in 1 Corinthians 11.

18. Model answer: In first-century Jewish betrothal (kiddushin), the bridegroom paid a bride price, shared a cup of wine which the bride drank as her act of acceptance, then returned to his father's house to prepare a place, promising to come back for her. Jesus deliberately followed this pattern at the Last Supper - paying

the bride price with His blood, sharing the cup, and promising to prepare a place and return - identifying Himself as the Bridegroom and the Church as His betrothed Bride.

19. Model answer: Paul means the Corinthians could not see that the poor person standing at the edge of the room with nothing was the Lord's body too - the Bride, the one new man. It mattered because treating fellow believers with contempt at the very table meant to declare their shared worth in Christ produced spiritual weakness, sickness, and even death in the community, since it broke the horizontal covenant while performing the vertical one.

TEACHER NOTE

Part E (Application, questions 20-22) is intentionally ungraded. These questions may surface real relational or church tension - consider discussing them one-on-one or in small groups rather than the full class.

Suggested Illustrations

- The Wedding Cup - Describe or show an image of a traditional Jewish betrothal cup. Ask: What does it change to know Jesus was proposing marriage, not just sharing a meal, at the Last Supper?
- The Two Covenants Table - Walk through the student guide's six-row table together, pairing each vertical statement with its horizontal counterpart. Ask: Which pairing challenges you most?
- The Full Table, Empty Table - Describe the Corinthian scene: wealthy members full, poor members arriving to nothing. Ask: Where might a modern version of this dynamic exist in our own church or community?
- If any students have a testimony of an extended, unhurried communion experience like Steve and Travis describe, invite a brief, voluntary share.

Additional Teaching Resources

Anticipated Student Questions

Question	Suggested Response
"Does this mean I shouldn't take communion if I'm in conflict with someone?"	The chapter points to Matthew 5:23-24 - the call is to pursue reconciliation as part of approaching the table rightly, not to avoid communion indefinitely. Self-examination and taking steps toward reconciliation honor both covenants.
"Is the 'bridal' language just a metaphor, or does the chapter mean it literally?"	The chapter treats the betrothal (kiddushin) pattern as the deliberate, historically grounded framework Jesus used - not a decorative metaphor. It is presented as the lens through which the entire Lord's Table should be understood.
"How long should communion actually take?"	The chapter doesn't prescribe a fixed length - Steve and Travis's one-to-three-hour experiences are offered as an example of unhurried engagement, not a rule. The point is approaching the table as genuine encounter rather than rushed formality.

Preparation Prayer for the Teacher

- Ask the Holy Spirit to show you any relationship where you may be honoring your vertical covenant with Christ while neglecting a horizontal one.
- Pray for wisdom to lead this class into genuine self-examination without producing guilt or shame.
- Ask God to give you a fresh sense of the bridal wonder of the table before you teach it.
- Pray for any students who may be avoiding communion due to unresolved conflict with someone in the room or their church.
- Pray this lesson produces students who approach the table as covenant renewal, not ritual, this week and beyond.

DEEP PRAYER BOOK DISCIPLESHIP COURSE

TEACHER GUIDE

Chapter 13

Divinely Energized End-Time Prayer

Based on Chapter 13 of the D.E.E.P. Prayer Book by Dr. Steve Foss

Dr. Steve Foss | stevefoss.com

Chapter at a Glance

Chapter Title	Divinely Energized End-Time Prayer
Series	DEEP Prayer Book Discipleship Course (Chapter 13 of 18)
Source	D.E.E.P. Prayer Anointing: Releasing the Greater Works, Chapter 13
Target Audience	Believers ready to move from identity and relationship with God into the actual exercise of prayer authority - taking up the Word of God as a weapon through Spirit-led prayer
Suggested Time	85-100 minutes
Core Theme	The sword of the Spirit, the Word of God, is not most effectively wielded by study or intellect alone - it is taken up BY MEANS OF fervent prayer in the Spirit. When a fresh, Spirit-quickened rhema word is prayed back to the Father, it releases real, verifiable authority over nature, over death, and over regional demonic and governmental forces - the same greater works Jesus promised in the Upper Room.
Key Verse	Ephesians 6:17-18 - Take the helmet of salvation, and the sword of the Spirit, which is the word of God; praying always with all prayer and supplication in the Spirit.
Supporting Verses	Psalms 119:38 • Psalm 24:1 • Psalm 33:10-12 • John 14:12
Key Stories	The Crystal Springs, Mississippi revival and flood of 2001; a young man raised from brain death long enough to receive Christ; the 2023 Kenya prayer meeting that preceded the sudden, unexplained end of threatened national riots
Materials Needed	Student Study Guides • Bibles • Pens • A world map or brief note on Kenya's 2023 political context (optional)
Learning Objectives	Explain the Greek grammatical insight behind Ephesians 6:17-18 and why Steve says prayer is the means by which the sword is taken up. Define rhema and distinguish it from the whole written body of Scripture in the abstract. Summarize the three testimonies (nature, death, government) and identify what they share in common. Explain what it means to 'wait before

	God to hear before I pray.' Identify one situation in their own life that needs a fresh rhema word rather than their own understanding.
Chapter Goal	Students will understand that authoritative, Divinely Energized Prayer is not reserved for a spiritual elite, but is available to every yielded, abiding believer who will wait to hear the Father's rhema word and then pray it back to Him with everything they have.
Test Value	21 points (5 Multiple Choice, 6 True/False, 5 Fill-in-Blank, 3 Short Answer, 3 Application)

PART ONE: TEACHER BACKGROUND & CONTENT MASTERY

Section A - Taking the Sword by Means of Prayer

Ephesians 6:17-18 is usually read as two separate commands: take the sword of the Spirit, and also pray always. But Greek has no native punctuation - the semicolon in most English translations is a translator's insertion. The word 'praying' is a present participle functioning as a means or manner clause. Paul is giving one unified instruction: take the sword of the Spirit BY MEANS OF all prayer and supplication in the Spirit.

✦ Ephesians 6:17-18 (Wuest)

Take...the sword of the Spirit, which is the word of God, by means of all prayer and petition, praying at every season in the Spirit.

The Greek word behind 'word' here is rhema - not the full written body of Scripture in the abstract, but a fresh, living, Spirit-quickened word made alive and powerful in the moment. The D.E.E.P. remnant does not simply quote Scripture; they take the sword by means of fervent, Spirit-empowered prayer, and when the rhema word and Spirit-empowered prayer come together, the sword becomes unstoppable.

TEACHER NOTE

This rhema concept is not new to the class - it is the same word used for the fresh, living word that flows out of abiding in the Vine back in Chapters 3-7. Here the metaphor shifts from fruit to weapon: abiding produces a rhema word, and that rhema word becomes a sword in battle. Connecting this explicitly will strengthen the whole course's continuity.

DISCUSSION QUESTIONS

- Have you ever experienced a scripture rising up in your spirit with unusual force in a moment of need - a rhema word rather than something you studied ahead of time? Describe it.

Section B - Power Over Nature: The Journey to the Breakthrough

In February 2001, Steve preached a week of meetings at Pastor Darrel Blankenship's Crystal Springs, Mississippi church during a season of fasting and prayer. The presence of God fell so powerfully that Pastor Darrel told Steve, 'You are carrying revival in your spirit.' Late one night, alone at the darkened church, Steve saw in the spirit two angels on the roof pouring out treasure chests over the building. For a few weeks it seemed the twenty-years-prayed-for revival had finally arrived - then, as it had before, the fire lifted and the people drifted back into discouragement.

By late March, Steve's normally full summer schedule had nothing booked after July 1, even as the Lord kept directing him in prayer toward a coming summer outpouring. About two weeks before a planned visit, in prayer he asked, 'Where is this greatest move supposed to happen?' The words 'Crystal Springs' came out of his mouth, and he was struck by the power of God and began to travail, knowing beyond doubt that was the place.

KEY POINT FOR CLASS

Notice that Pastor Darrel had survived multiple false starts and 'almost-revivals' over twenty years before this one. The rhema word did not eliminate the waiting or the discouragement that preceded it - it broke through in God's timing, not on the first try.

DISCUSSION QUESTIONS

- Pastor Darrel had prayed for revival for over twenty years and had survived several false starts before this one. What keeps you praying for a breakthrough you have not yet seen?

Section C - Power Over Nature: The Flood

Steve arrived to a fairly dead crowd and a weak altar call. Then, unprompted, about a dozen children spontaneously moved to the front wall and began weeping and crying, 'Jesus, Jesus, have mercy on me!' The anointing swept through the whole church, and a discouraged congregation exploded into a revival that lasted twenty-five months.

✦ Psalm 119:38 (AMPC)

Establish Your word and confirm Your promise to Your servant, which is for those who reverently fear and devotedly worship You.

Weeks later, on a late July night, Steve told the Lord he didn't need confirmation of the revival he already knew was happening. The Lord answered sternly: 'Pray it!' Steve prayed Psalm 119:38 over and over until peace settled over him. Hours later - against a forecast showing less than a one percent chance of rain - an isolated, perfectly round thunderstorm formed directly over Crystal Springs, dropping eleven inches of rain in eight hours and making national news.

TEACHER NOTE

Emphasize that Steve initially assumed the promised 'flood' was purely spiritual. God gave both - the spiritual outpouring and a natural, meteorologically inexplicable sign confirming it. Use this to reinforce that a rhema word, once prayed, is not merely internal encouragement; it is aligned with what the Father is actually about to do.

DISCUSSION QUESTIONS

- Steve says he assumed the 'flood' meant only a spiritual outpouring, but God sent a natural sign too. Why do you think God sometimes confirms a spiritual word with something visible in the natural world?

Section D - Power Over Death: Raised from the Dead

As a young believer not yet a year saved, Steve was in a youth group when a local bar owner, a family friend of one of the teens, suffered a brain aneurysm and was declared legally brain dead on machines. The group's prayer was not especially strong, but afterward Steve felt led to pray with the young man one on one, and a scripture he had barely read before rose up in him with unexplainable force before he consciously decided to say it.

✦ Psalm 24:1 (KJV)

The earth is the LORD's, and the fulness thereof; the world, and they that dwell therein.

Steve prayed the man would be raised long enough to receive Christ, then declared Psalm 24:1 over him. Doctors said even in the best case, if he survived, he would be a vegetable. His heart kept beating through Thursday, Friday, and Saturday, defying every medical expectation, before he finally passed on Sunday morning. Beside his bed, the family found a note in his own handwriting: 'Thank you Lord Jesus.'

DISCUSSION QUESTIONS

- Steve says the group prayer was not especially strong, but the one-on-one rhema prayer carried unusual authority. What does this suggest about how the rhema word operates differently than routine prayer?

Section E - Power Over Regional and Governmental Forces: Kenya

In 2023, while skiing for a week before a Kenya ministry trip, Steve spent his non-skiing hours in Psalm 33, and one passage kept radiating in his spirit: that the Lord brings the counsel of the nations to nothing and establishes His own plans forever. A week later, he arrived in Kenya during a national crisis - presidential candidate Raila Odinga, with a history of triggering deadly tribal violence after contested elections, had organized weeks of riots and was threatening 'the mother of all riots' the very next day.

✦ Psalm 33:10-12

The Lord brings the counsel of the nations to nothing; He makes the plans of the peoples of no effect. The counsel of the Lord stands forever, the plans of His heart to all generations.

Preaching that Sunday, Steve felt led to set aside his prepared message and shift mid-sentence into prayer, declaring Psalm 33:10-12 over the nation. A travailing spirit of prayer swept the church for nearly two hours as the congregation bound the demonic forces behind the unrest. Hours later, without any negotiation or political concession, Odinga simply called off the riots. Kenya was at total peace the next day, and no one outside that prayer meeting could explain why.

SENSITIVE CONTENT NOTE

This testimony references real, named political figures and an actual contested election in Kenya. Present it as Steve's own eyewitness testimony of what he believes God did through prayer, not as a verdict on Kenyan politics or either candidate's character. Keep the class discussion focused on the prayer principle - waiting to hear a rhema word and praying it with authority - rather than on political allegiances.

DISCUSSION QUESTIONS

- A whole nation's crisis was met with two hours of travailing, Word-saturated prayer instead of political strategy. What would it look like for you to respond to a crisis in your own life or nation the same way?

Section F - Three Realms, One Anointing

Power over nature, power over death, and power over regional demonic and governmental forces are the same three realms in which Jesus exercised authority during His earthly ministry - the same greater works He promised in John 14:12.

✦ 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, because I go to My Father.

Steve is candid that many of his prayers over the years did not produce what he was believing for - prayers born of his own need and finite understanding, which God still hears as a good Father. Divinely Energized Prayer is different: abiding in the Vine, asking according to what the Father reveals, then watching it come to pass. Steve says this anointing has increased in frequency as he has aged, not

because of elevated status, but because he has become far more willing to wait before God and hear before he prays.

TEACHER NOTE

This chapter also mentions that the rhema word and Spirit-empowered prayer together are 'how the two witnesses will prophesy with fire in their mouths.' Flag this phrase for students - the identity and calling of this end-time praying company will come into sharper focus in the book's closing chapters.

DISCUSSION QUESTIONS

- "This is not the experience of a spiritual elite. This is the inheritance of every yielded, abiding, Word-saturated, love-driven believer." Do you believe that includes you? Why or why not?

PART TWO: CLASS OUTLINE & STEP-BY-STEP TEACHING GUIDE

Setup - Before Students Arrive

- Print or prepare student guides (or confirm access to the online HTML guide).
- Have Bibles or Bible apps ready for Ephesians 6:17-18, Psalm 119:38, Psalm 24:1, Psalm 33:10-12, and John 14:12.
- Review the Sensitive Content Note above regarding the Kenya testimony before teaching Step 5.

Step 1 - Opening (14 minutes)

Ask (no hands required): "Have you ever felt a Bible verse suddenly become alive to you in a moment of real need - more than just something you remembered? What was that like?" Allow 2-3 brief responses, then: "Today we're going to look at why prayer, not study alone, is what turns the Word of God into a sword you can actually use in battle."

Time	Topic	Method
0-4 min	Welcome, prayer, and icebreaker	Open in brief prayer, ask the icebreaker question above
4-14 min	Teach Section A - the Greek grammar of Ephesians 6:17-18 and rhema	Narrative teaching + read Ephesians 6:17-18 aloud
DISCUSSION QUESTIONS • Have you ever experienced a scripture rising up in your spirit with unusual force in a moment of need - a rhema word rather than something you studied ahead of time? Describe it.		
Question / Blank		Answer
si-1: Take the sword of the Spirit by ____ of all prayer.		✓ means
si-2: The Greek word behind "word" in Eph. 6:17 is ____.		✓ rhema
si-3: The same Holy Spirit who inspired the Word must ____ our use of it.		✓ energize

Step 2 - Power Over Nature: The Journey to the Breakthrough (14 minutes)

Time	Topic	Method
0-9 min	Teach Section B - the Crystal Springs buildup	Narrative teaching
9-14 min	Discussion	See discussion questions below
DISCUSSION QUESTIONS • Pastor Darrel had prayed for revival for over twenty years and had survived several false starts before this one. What keeps you praying for a breakthrough you have not yet seen?		
Question / Blank		Answer

si-4 (recall): Rhema is a fresh, Spirit-quickenened word made ____ in the moment.	✓ alive
si-5: Pastor Darrel told Steve, "You are carrying ____ in your spirit."	✓ revival
si-6: Steve saw two angels pouring out the contents of a ____ over the building.	✓ treasure chest
si-7: The words that came out of Steve's mouth in prayer were "____."	✓ Crystal Springs

Step 3 - Power Over Nature: The Flood (14 minutes)

Time	Topic	Method
0-9 min	Teach Section C - the altar call, the children, and the flood	Narrative teaching + read Psalm 119:38 aloud
9-14 min	Discussion	See discussion questions below
DISCUSSION QUESTIONS Steve says he assumed the "flood" meant only a spiritual outpouring, but God sent a natural sign too. Why do you think God sometimes confirms a spiritual word with something visible in the natural world?		
Question / Blank		Answer
si-8 (recall): Steve's summer schedule had nothing booked after ____ 1.		✓ July
si-9: The Lord answered sternly, "____ it!"		✓ Pray
si-10: The forecast showed less than one percent chance of ____.		✓ rain
si-11: The storm dropped eleven inches of rain in ____ hours.		✓ eight

Step 4 - Power Over Death: Raised from the Dead (14 minutes)

Time	Topic	Method
0-9 min	Teach Section D - the brain-dead man and Psalm 24:1	Narrative teaching + read Psalm 24:1 aloud
9-14 min	Discussion	See discussion questions below
DISCUSSION QUESTIONS Steve says the group prayer was not especially strong, but the one-on-one rhema prayer carried unusual authority. What does this suggest about how the rhema word operates differently than routine prayer?		
Question / Blank		Answer
si-12 (recall): The flood made national news as "Freak Thunderstorm Floods Small Southern ____."		✓ Town

si-13: Steve prayed the man would be raised to give his life to ____.	✓ Jesus Christ
si-14: Doctors said even in the best case he would be a ____.	✓ vegetable
si-15: The note found by his bed said, "____ Lord Jesus."	✓ Thank you

Step 5 - Power Over Regional and Governmental Forces: Kenya (15 minutes)

Time	Topic	Method
0-10 min	Teach Section E - Psalm 33 and the Kenya prayer meeting	Narrative teaching + read Psalm 33:10-12 aloud; review the Sensitive Content Note before teaching
10-15 min	Discussion	See discussion questions below
DISCUSSION QUESTIONS A whole nation's crisis was met with two hours of travailing, Word-saturated prayer instead of political strategy. What would it look like for you to respond to a crisis in your own life or nation the same way?		
Question / Blank		Answer
si-16 (recall): Steve declared Psalm 24:1, commanding the man to be raised because he belonged to ____.		✓ God
si-17: Odinga had threatened "the mother of all ____."		✓ riots
si-18: Mid-sermon, Steve shifted from teaching into ____.		✓ prayer
si-19: Without negotiation or concession, Odinga simply ____ the riots.		✓ called off

Step 6 - Three Realms, One Anointing and Closing (15 minutes)

Time	Topic	Method
0-10 min	Teach Section F - John 14:12 and the call to wait before praying	Narrative teaching + read John 14:12 aloud + walk through the "Three Realms" table together
10-15 min	Distribute or direct students to the Chapter 13 test	Individual work, autograded online
DISCUSSION QUESTIONS "This is not the experience of a spiritual elite. This is the inheritance of every yielded, abiding, Word-saturated, love-driven believer." Do you believe that includes you? Why or why not?		
Question / Blank		Answer
si-20 (recall): The next day, all of Kenya was at total ____.		✓ peace
TEACHER NOTE		

Close by reading the chapter's final lines aloud: 'Take the word of God, praying, in the Spirit. And watch what He said come to pass.' Consider closing in a brief guided time of silence, inviting students to simply wait and listen before praying anything aloud.

PART THREE: COMPLETE ANSWER KEY

Study Section Fill-in-the-Blank Answers

Question / Blank	Answer
si-1 (Sec 1): Take the sword by ____ of prayer.	✓ means
si-2 (Sec 1): The word behind "word" is ____.	✓ rhema
si-3 (Sec 1): The Spirit must ____ our use of it.	✓ energize
si-4 (Sec 2 recall): Rhema is made ____ in the moment.	✓ alive
si-5 (Sec 2): "You are carrying ____ in your spirit."	✓ revival
si-6 (Sec 2): A ____ poured out over the building.	✓ treasure chest
si-7 (Sec 2): The words spoken were "____."	✓ Crystal Springs
si-8 (Sec 3 recall): Nothing booked after ____ 1.	✓ July
si-9 (Sec 3): "____ it!"	✓ Pray
si-10 (Sec 3): Less than one percent chance of ____.	✓ rain
si-11 (Sec 3): Rained for ____ hours.	✓ eight
si-12 (Sec 4 recall): "...Small Southern ____."	✓ Town
si-13 (Sec 4): Raised to give his life to ____.	✓ Jesus Christ
si-14 (Sec 4): He would be a ____.	✓ vegetable
si-15 (Sec 4): "____ Lord Jesus."	✓ Thank you
si-16 (Sec 5 recall): He belonged to ____.	✓ God
si-17 (Sec 5): "The mother of all ____."	✓ riots
si-18 (Sec 5): Shifted from teaching into ____.	✓ prayer
si-19 (Sec 5): Odinga simply ____ the riots.	✓ called off
si-20 (Sec 6 recall): Kenya was at total ____.	✓ peace

Practice Test Answer Key

Part A - Multiple Choice (2 pts each)

Question / Blank	Answer
------------------	--------

1. What the Greek grammar of Eph. 6:17-18 reveals	✓ B - The sword is taken up BY MEANS OF prayer in the Spirit
2. What rhema means	✓ B - A fresh, living, Spirit-quickened word made alive in the moment
3. Scripture prayed over Crystal Springs before the flood	✓ B - Psalm 119:38
4. What was found beside the raised man's bed	✓ B - A note that said, "Thank you Lord Jesus"
5. What Steve sensed from Psalm 33 before Kenya	✓ B - The Lord brings the counsel of nations to nothing

Part B - True / False (1 pt each)

Question / Blank	Answer
6. Eph. 6:17-18 gives two separate, unrelated commands	✓ FALSE
7. Rhema is a fresh, Spirit-quickened word, not Scripture in the abstract	✓ TRUE
8. Children spontaneously wept and cried out before the revival broke	✓ TRUE
9. Doctors expected a full recovery if the man survived	✓ FALSE
10. Odinga called off the riots with no negotiation or concession	✓ TRUE
11. This anointing is reserved for a spiritual elite	✓ FALSE

Part C - Fill in the Blank (1 pt each)

Question / Blank	Answer
12. "...all prayer and ____ in the Spirit."	✓ supplication (petition)
13. The Greek word behind "word" is ____.	✓ rhema
14. " ____ it!"	✓ Pray
15. "Thank you Lord ____."	✓ Jesus
16. God brings the counsel of the nations to ____.	✓ nothing

Part D - Short Answer Model Answers (Completion Credit)

17. Model answer: Greek has no native punctuation, and the word "praying" in Ephesians 6:17-18 is a present participle functioning as a means clause. Paul is not giving two separate commands but one: take the sword of the Spirit **BY MEANS OF** prayer in the Spirit. It matters because it means the Word is not most powerfully wielded through study or intellect alone, but through Spirit-empowered prayer that releases its living power in the moment.

18. *Model answer: In Crystal Springs, a rhema word (Psalm 119:38) prayed in obedience preceded a natural flood that confirmed a spiritual outpouring. In the death testimony, a rhema word (Psalm 24:1) prayed over a brain-dead man preceded days of otherwise inexplicable survival that gave him time to respond to Christ. In Kenya, a rhema word (Psalm 33:10-12) prayed over a nation preceded the sudden, unexplained end of threatened riots. All three involve a fresh word from God, prayed back to Him with full authority, that produced a real, verifiable outcome beyond natural explanation.*

19. *Model answer: Steve means slowing down to hear what the Father is actually saying in a specific moment rather than immediately praying out of his own understanding, needs, or assumptions. He says this posture has increased the frequency of the anointing in his life as he has aged, not because of any elevated spiritual status, but because greater willingness to wait and listen puts him in position to pray what the Father is already purposing rather than merely what he hopes for.*

TEACHER NOTE

Part E (Application, questions 20-22) is intentionally ungraded. These questions may surface real, specific situations where a student is praying from need rather than from a heard word - consider making time for individual prayer or small-group follow-up rather than full-class discussion.

Suggested Illustrations

- The Sword and the Participle - Write "Take the sword of the Spirit... praying always" on a board, first with the semicolon, then without it, showing the single unified instruction. Ask: How does removing the semicolon change how you read this verse?
- Three Realms, One Anointing - List "Nature / Death / Government" and ask students to name the common thread across all three testimonies. Ask: What connects a rainstorm, a dying man, and a nation's riots?
- Waiting Before Speaking - Lead a brief 60-second silence before the closing discussion question, simply asking students to listen rather than compose a prayer. Ask: What was it like to wait instead of immediately speaking?
- If any students have a testimony of a rhema word that produced a verifiable outcome in their own life, invite a brief, voluntary share.

Additional Teaching Resources

Anticipated Student Questions

Question	Suggested Response
"How do I know if something is a real rhema word and not just my own thought?"	The chapter doesn't offer a formula, but the testimonies share common features: unusual force or clarity, timing that lines up with real need, and a track record of yielded obedience over time. Encourage students toward patient discernment rather than either skepticism or presumption.
"Isn't it risky to talk about a political situation like the Kenya riots in class?"	Acknowledge the sensitivity directly. The point of the testimony is the prayer principle - a fresh word prayed with authority - not a verdict on Kenyan politics. Keep discussion focused there, and be ready to redirect if conversation veers into partisan territory.
"Does this mean my ordinary prayers, when I don't sense a rhema word, don't matter?"	No - the chapter explicitly says God is a good Father who hears every sincere prayer, even ones prayed from our own limited understanding. Divinely Energized Prayer is described as a further dimension, not a replacement for ordinary, faithful prayer.

Preparation Prayer for the Teacher

- Ask the Holy Spirit to give you a fresh rhema word of your own before you teach this chapter, rather than relying only on prepared notes.
- Pray for wisdom to present the Kenya testimony in a way that keeps the class focused on prayer authority rather than political opinion.
- Ask God to help you model waiting and listening, not just teaching about it, in how you lead this session.
- Pray for any students who may be discouraged by unanswered prayers, that they would hear this chapter as an invitation rather than a rebuke.
- Pray this lesson produces students who take up the sword of the Spirit by means of real, Spirit-led prayer this week.

DEEP PRAYER BOOK DISCIPLESHIP COURSE

TEACHER GUIDE

Chapter 14

The Prayer Language

Based on Chapter 14 of the D.E.E.P. Prayer Book by Dr. Steve Foss

Dr. Steve Foss | stevefoss.com

Chapter at a Glance

Chapter Title	The Prayer Language
Series	DEEP Prayer Book Discipleship Course (Chapter 14 of 18)
Source	D.E.E.P. Prayer Anointing: Releasing the Greater Works, Chapter 14
Target Audience	Believers ready to understand and personally engage the gift of tongues as a daily prayer weapon, not a controversial or optional add-on
Suggested Time	85-100 minutes
Core Theme	Speaking in tongues is first and foremost a prayer language - a fresh, Spirit-initiated means of communion by which the believer prays the mysteries of God back to the Father, bypassing the limitations of the natural mind, in perfect alignment with His eternal purposes, including His purpose to give the nations to the Son.
Key Verse	Romans 8:26-27 - The Spirit Himself makes intercession for us with groanings which cannot be uttered... He makes intercession for the saints according to the will of God.
Supporting Verses	Acts 2:1-4, 5-6, 13 • 1 Corinthians 14:2, 14:15, 14:18-19, 14:28, 14:39 • Psalm 2:7-8 • Ephesians 1:4, 3:9-11 • Daniel 7:14 • Ephesians 6:17-18 • 1 Thessalonians 5:17
Key Stories	Steve's salvation, forgiveness of his stepmother, call to preach, and baptism in the Holy Spirit on May 4, 1986 in Stockton, California; the two groups at Pentecost who heard the same sound differently; Steve's four distinct prayer languages developed over decades
Materials Needed	Student Study Guides • Bibles • Pens
Learning Objectives	Explain the law of first mention and what it reveals about tongues from the Pentecost account. Define what it means that tongues is 'first and foremost prayer.' Explain Paul's actual instruction regarding tongues in the church setting (1 Cor. 14). Explain how Psalm 2:7-8 connects to the purpose of praying in tongues. Identify a step toward praying in the Spirit more consistently in ordinary life.

Chapter Goal	Students will understand that the prayer language is available to every believer as a daily, Spirit-energized weapon of prayer, not a controversial or lesser gift, and will identify one specific way to engage it more consistently this week.
Test Value	21 points (5 Multiple Choice, 6 True/False, 5 Fill-in-Blank, 3 Short Answer, 3 Application)

PART ONE: TEACHER BACKGROUND & CONTENT MASTERY

Section A - The Prayer Language

Two nights after his salvation, Steve returned to the church where he'd been saved, having spent hours driving to find it again with only a partial memory of its name. At a service that night, preacher Donnie Moore taught on forgiveness. At the altar, Steve released years of bitterness toward his stepmother: 'Gerry, what you did to me was wrong, but I forgive you.' Worshiping afterward, he saw a vision of his own dreams of wealth and business success, then heard inwardly and unmistakably, 'I have called you to preach My gospel.' He said yes and watched every plan fade away.

Moments later, while simply repeating, 'Jesus, thank you, I love you,' waves of power began cascading through his body, and an unfamiliar language began bursting from his mouth. He tried to resist it, but the more he yielded, the more power he experienced. Steve was baptized in the Holy Spirit and received tongues with no prior expectation and no one having explained the gift to him beforehand.

TEACHER NOTE

This chapter directly continues the teaching from Chapter 13 on taking the sword of the Spirit BY MEANS OF prayer. Consider opening by briefly reminding students of that connection: this chapter names the specific gift most tied to that command.

DISCUSSION QUESTIONS

- Steve's forgiveness of his stepmother released something in him before he ever received the Holy Spirit's baptism. Is there unforgiveness in your own life that may be blocking something God wants to give you?

Section B - The Law of First Mention: What Happened at Pentecost

The law of first mention holds that the first appearance of a truth in Scripture establishes the pattern for interpreting it. At Pentecost, tongues of fire rested on each believer and they began to speak the wonderful works of God - a prophetic prayer and worship anointing before anything else occurred, echoing the fire that once fell at Sinai.

♦ Acts 2:2-4

And suddenly there came a sound from heaven, as of a rushing mighty wind... Then there appeared to them divided tongues, as of fire, and one sat upon each of them. And they were all filled with the Holy Spirit and began to speak with other tongues, as the Spirit gave them utterance.

The text never says the 120 spoke in known languages - it says devout Jews from every nation 'heard them speak in his own language' (Acts 2:6), a supernatural act of interpretation on the receiving end. Others, likely not devout, heard only babbling and mocked, 'They are full of new wine' (Acts 2:13). Same sound, two very different receptions.

DISCUSSION QUESTIONS

- Two groups heard the exact same sound completely differently - one heard languages, one heard babbling. What does this suggest about spiritual perception in general?

Section C - Paul Prayed in Tongues More Than All

Paul said he spoke in tongues more than the entire Corinthian church combined - yet in church he would rather speak five understood words than ten thousand in a tongue (1 Cor. 14:18-19). This was not a blanket prohibition; it addressed the Corinthians' disorderly practice of standing to speak in tongues publicly with no interpretation, drawing attention to themselves with nothing understandable to say.

✦ **1 Corinthians 14:2**

For he who speaks in a tongue does not speak to men but to God, for no one understands him; however, in the spirit he speaks mysteries.

KEY POINT FOR CLASS

Paul never forbids tongues in church: "Do not forbid to speak with tongues" (1 Cor. 14:39). Without interpretation, he simply redirects it: "let him speak to himself and to God" (1 Cor. 14:28). This distinction is often missed and worth slowing down for.

Section D - A River That Never Stops

Paul said he would pray and sing both with the spirit and with the understanding - not one or the other, but both, flowing together (1 Cor. 14:15). Since 1986, Steve has prayed in tongues constantly, even in his sleep, and has found that praying in tongues while seeking understanding often opens insight that natural reasoning alone could not reach.

✦ **1 Corinthians 14:15**

I will pray with the spirit, and I will also pray with the understanding. I will sing with the spirit, and I will also sing with the understanding.

Over the decades, Steve has developed four distinctly different prayer languages: a regular one flowing throughout the day, a second for deep intercession for another person, a third accompanying intense spiritual warfare, and a rare fourth manifesting only during the most intensive intercession for nations or regions.

DISCUSSION QUESTIONS

- Steve says the prayer language 'deepens over decades of use' and 'differentiates.' Have you noticed any change or growth in your own prayer life over time?

Section E - The Nations Belong to the Son

Smith Wigglesworth described tongues as 'a wonderful, supernatural means of communication in the Spirit' by which believers 'pray according to the will of God.' The nations belonging to the Son was the Father's settled will before the foundation of the world (Eph. 1:4), a mystery hidden until revealed through the Church (Eph. 3:9-11), seen by Daniel as a kingdom given so all peoples would serve Him (Dan. 7:14).

✦ **Psalms 2:7-8**

Ask of Me, and I will give You the nations for Your inheritance, and the ends of the earth for Your possession.

TEACHER NOTE

Emphasize that the nations were already the Son's by eternal right - the asking in Psalm 2:8 is not the moment God decides, but the moment the Son (and now the abiding believer) receives

through prayer what was always His. This distinction prevents students from thinking prayer changes God's mind rather than releasing what He already purposed.

DISCUSSION QUESTIONS

- The chapter says the nations were always the Son's by eternal right, but "the receiving requires asking." What does this teach you about the relationship between God's sovereign will and our prayers?

Section F - Praying in Tongues Is Praying in the Spirit

The armor of God passage reaches its climax in prayer: 'Take...the sword of the Spirit, which is the word of God; praying always with all prayer and supplication in the Spirit' (Eph. 6:17-18). Praying in the Spirit, often through tongues, lets us wield the sword of God's word with precision, according to the Father's perfect will - the supernatural means by which we 'pray without ceasing' (1 Thess. 5:17).

✦ 1 Thessalonians 5:17

Pray without ceasing.

That stammering in Stockton, California in 1986 - that river that has not stopped flowing since - is the Holy Spirit praying the Father's purposes through a yielded vessel. Steve's closing line to the reader is direct: He wants to do the same through you.

DISCUSSION QUESTIONS

- "He wants to do the same through you." If you have not received this gift, what questions or hesitations come to mind? If you have, how consistently do you actually use it?

PART TWO: CLASS OUTLINE & STEP-BY-STEP TEACHING GUIDE

Setup - Before Students Arrive

- Print or prepare student guides (or confirm access to the online HTML guide).
- Have Bibles or Bible apps ready for Acts 2:1-13, 1 Corinthians 14:2, 14-15, 18-19, 28, 39, Psalm 2:7-8, Ephesians 1:4, 3:9-11, 6:17-18, and 1 Thessalonians 5:17.
- Be prepared for varying levels of experience and comfort with this topic in the room - see the Anticipated Student Questions section for guidance.

Step 1 - Opening (14 minutes)

Ask (no hands required): "When you hear the phrase 'speaking in tongues,' what comes to mind - curiosity, confusion, skepticism, or personal experience?" Allow 2-3 brief responses, then: "Today we're going to look at what this gift actually is according to Scripture, and why Steve calls it one of the greatest gifts he has ever received."

Time	Topic	Method
0-4 min	Welcome, prayer, and icebreaker	Open in brief prayer, ask the icebreaker question above
4-14 min	Teach Section A - Steve's testimony of receiving tongues	Narrative teaching
DISCUSSION QUESTIONS • Steve's forgiveness of his stepmother released something in him before he ever received the Holy Spirit's baptism. Is there unforgiveness in your own life that may be blocking something God wants to give you?		
Question / Blank		Answer
si-1: Steve prayed, "Gerry... but I ____ you."		✓ forgive
si-2: "I have called you to ____ My gospel."		✓ preach
si-3: "Jesus, thank you, I ____ you."		✓ love

Step 2 - The Law of First Mention: What Happened at Pentecost (14 minutes)

Time	Topic	Method
0-9 min	Teach Section B - Acts 2 and the two groups	Narrative teaching + read Acts 2:2-4 aloud
9-14 min	Discussion	See discussion questions below
DISCUSSION QUESTIONS • Two groups heard the exact same sound completely differently - one heard languages, one heard babbling. What does this suggest about spiritual perception in general?		
Question / Blank		Answer
si-4 (recall): Steve had no prior ____ of what would happen.		✓ expectation

si-5: The tongues of fire pointed back to Mount ____.	✓ Sinai
si-6: Devout men heard them speak in his own ____.	✓ language
si-7: "They are full of new ____." (Acts 2:13)	✓ wine

Step 3 - Paul Prayed in Tongues More Than All (14 minutes)

Time	Topic	Method
0-9 min	Teach Section C - 1 Corinthians 14 in context	Narrative teaching + read 1 Cor. 14:2 aloud
9-14 min	Discussion	See discussion questions below

TEACHER NOTE

This is a good moment to clarify a common misconception directly: Paul does not forbid tongues in church. He redirects uninterpreted tongues toward private prayer (1 Cor. 14:28) while never revoking 1 Cor. 14:39, "Do not forbid to speak with tongues."

DISCUSSION QUESTIONS

- Many have concluded tongues in church is simply wrong. Does knowing the actual context of 1 Corinthians 14 change how you understand Paul's instructions?

Question / Blank	Answer
si-8 (recall): At Sinai, God wrote on stone; at Pentecost, on ____.	✓ hearts
si-9: Paul preferred five words over ten thousand in a ____.	✓ tongue
si-10: "Do not ____ to speak with tongues." (1 Cor. 14:39)	✓ forbid
si-11: "...let him speak to himself and to ____." (1 Cor. 14:28)	✓ God

Step 4 - A River That Never Stops (14 minutes)

Time	Topic	Method
0-9 min	Teach Section D - praying with spirit and understanding, the four languages	Narrative teaching + read 1 Cor. 14:15 aloud
9-14 min	Discussion	See discussion questions below

DISCUSSION QUESTIONS

- Steve says the prayer language "deepens over decades of use" and "differentiates." Have you noticed any change or growth in your own prayer life over time?

Question / Blank	Answer
si-12 (recall): Paul spoke in tongues more than the whole Corinthian ____.	✓ church
si-13: Praying in tongues opens Spirit-empowered ____.	✓ understanding (revelation)
si-14: Steve has ____ distinctly different prayer languages.	✓ four

si-15: His rarest language manifests during intercession for nations or ____.	✓ regions
---	-----------

Step 5 - The Nations Belong to the Son (15 minutes)

Time	Topic	Method
0-10 min	Teach Section E - Wigglesworth, Psalm 2, and the eternal purpose	Narrative teaching + read Psalm 2:7-8 aloud
10-15 min	Discussion	See discussion questions below
DISCUSSION QUESTIONS The chapter says the nations were always the Son's by eternal right, but "the receiving requires asking." What does this teach you about the relationship between God's sovereign will and our prayers?		
Question / Blank		Answer
si-16 (recall): Paul would pray and sing both with the spirit and with the ____.		✓ understanding
si-17: Chosen in Him before the foundation of the _____. (Eph. 1:4)		✓ world
si-18: All peoples, nations, and languages should ____ Him. (Dan. 7:14)		✓ serve
si-19: "Ask of Me, and I will give You the ____..." (Psa. 2:8)		✓ nations

Step 6 - Praying in Tongues Is Praying in the Spirit and Closing (15 minutes)

Time	Topic	Method
0-10 min	Teach Section F - Ephesians 6:17-18, 1 Thess. 5:17, and closing testimony	Narrative teaching + read 1 Thess. 5:17 aloud
10-15 min	Distribute or direct students to the Chapter 14 test	Individual work, autograded online
DISCUSSION QUESTIONS "He wants to do the same through you." If you have not received this gift, what questions or hesitations come to mind? If you have, how consistently do you actually use it?		
Question / Blank		Answer
si-20 (recall): The nations belonging to the Son was settled before the foundation of the ____.		✓ world
TEACHER NOTE Close by reading the chapter's final lines aloud: 'Pray in the Spirit. Pray without ceasing. Ask the Father for the nations.' If appropriate for your setting, consider offering to pray with any student who wants to receive this gift for the first time, in a low-pressure, one-on-one way after class rather than a public altar call.		

PART THREE: COMPLETE ANSWER KEY

Study Section Fill-in-the-Blank Answers

Question / Blank	Answer
si-1 (Sec 1): "...but I ____ you."	✓ forgive
si-2 (Sec 1): "...called you to ____ My gospel."	✓ preach
si-3 (Sec 1): "...I ____ you."	✓ love
si-4 (Sec 2 recall): No prior ____.	✓ expectation
si-5 (Sec 2): Pointed back to Mount ____.	✓ Sinai
si-6 (Sec 2): Heard in his own ____.	✓ language
si-7 (Sec 2): "Full of new ____."	✓ wine
si-8 (Sec 3 recall): Written on ____.	✓ hearts
si-9 (Sec 3): Five words over ten thousand in a ____.	✓ tongue
si-10 (Sec 3): "Do not ____..."	✓ forbid
si-11 (Sec 3): "...to himself and to ____."	✓ God
si-12 (Sec 4 recall): More than the whole ____.	✓ church
si-13 (Sec 4): Opens Spirit-empowered ____.	✓ understanding (revelation)
si-14 (Sec 4): ____ prayer languages.	✓ four
si-15 (Sec 4): Nations or ____.	✓ regions
si-16 (Sec 5 recall): Spirit and the ____.	✓ understanding
si-17 (Sec 5): Foundation of the ____.	✓ world
si-18 (Sec 5): Should ____ Him.	✓ serve
si-19 (Sec 5): I will give You the ____.	✓ nations
si-20 (Sec 6 recall): Foundation of the ____.	✓ world

Practice Test Answer Key

Part A - Multiple Choice (2 pts each)

Question / Blank	Answer
------------------	--------

1. What happened when Steve tried to resist the tongues	✓ B - It was completely overwhelming; the more he yielded, the more power he experienced
2. Who heard the disciples speaking in known languages at Pentecost	✓ B - The devout, who supernaturally heard their own language; others heard babbling
3. Who a tongue without interpretation speaks to (1 Cor. 14:2)	✓ B - God, speaking mysteries in the spirit
4. Paul's own tongues practice (1 Cor. 14:18-19)	✓ B - He spoke in tongues more than the entire church, yet preferred five understood words in church
5. What the Father invites the Son to do regarding the nations	✓ B - Ask of Him, and receive them as His inheritance

Part B - True / False (1 pt each)

Question / Blank	Answer
6. Steve expected the gift of tongues before it happened	✓ FALSE
7. Everyone at Pentecost clearly understood the disciples' words	✓ FALSE
8. Paul preferred five understood words over ten thousand in a tongue, in church	✓ TRUE
9. Praying in tongues bypasses natural understanding, per God's will	✓ TRUE
10. Steve has only one unchanging prayer language	✓ FALSE
11. The nations belonging to the Son began only when Psalm 2:8 was first prayed	✓ FALSE

Part C - Fill in the Blank (1 pt each)

Question / Blank	Answer
12. "Jesus, thank you, I ____ you."	✓ love
13. Pointed back to Mount ____.	✓ Sinai
14. "...speak to himself and to ____."	✓ God
15. The Spirit makes ____ for us.	✓ intercession
16. "...give You the ____ for Your inheritance."	✓ nations

Part D - Short Answer Model Answers (Completion Credit)

17. Model answer: On May 4, 1986, at a church in Stockton, California, Steve forgave his stepmother, surrendered his personal ambitions in response to an inward call to preach, and was then baptized in the Holy Spirit, receiving the gift of tongues with no prior expectation. He calls it more significant than almost anything else he's received because, outside of salvation itself, it has become the single most consistent gift, weapon, and source of revelation in his entire ministry.

18. Model answer: At Pentecost, devout onlookers supernaturally heard the disciples speaking the wonderful works of God in their own native languages, even though the disciples themselves were not consciously speaking those languages. Others standing nearby, likely not devout, heard the exact same sound as mere babbling and mocked that the disciples were drunk. This reveals that the miracle included supernatural hearing on the receiving end, not only supernatural speech - spiritual perception depends on the condition of the hearer, not merely the nature of what is spoken.

19. Model answer: Psalm 2:7-8 shows the Father inviting the Son to ask for the nations, which were already His by eternal, pre-creation right (Eph. 1:4). When believers first spoke in tongues at Pentecost, they were declaring the mysteries of God's eternal purpose back to Him. Praying in tongues continues that same pattern today - the Father reveals His purposes, the believer prays them back in the Spirit, and the Spirit manifests them, including God's purpose that the nations belong to Christ.

TEACHER NOTE

Part E (Application, questions 20-22) is intentionally ungraded. These questions may surface real personal experience or hesitancy around this gift - consider offering individual conversation or prayer after class rather than putting anyone on the spot in the full group.

Suggested Illustrations

- Two Groups, Same Sound - Read Acts 2:6 and 2:13 side by side. Ask: What does it mean that the miracle happened partly in the ears of the hearer, not just the mouth of the speaker?
- The River Illustration - Describe Steve's phrase 'a river that never stops.' Ask: What would change if prayer in the Spirit became this natural and continuous in your own daily rhythm?
- Ask of Me - Write Psalm 2:8 on a board: 'Ask of Me, and I will give You the nations.' Ask: What is one 'nation' or sphere of influence in your own life you have never actually prayed for?
- If any students have a testimony of receiving or growing in the prayer language, invite a brief, voluntary share, being sensitive to those who may not have this experience.

Additional Teaching Resources

Anticipated Student Questions

Question	Suggested Response
"I've never spoken in tongues - does that mean something is wrong with me?"	The chapter presents this as a gift available to every believer, not a sign of spiritual failure if not yet experienced. Encourage students to simply ask God for it, in their own timing, without pressure or comparison to others.
"Is Paul really against tongues in church, like some people say?"	No - the chapter shows Paul explicitly says 'Do not forbid to speak with tongues' (1 Cor. 14:39). His actual concern was disorderly, uninterpreted tongues drawing attention with nothing understandable being communicated to the group.
"How do I know my tongue is really from the Holy Spirit and not just made up?"	The chapter doesn't offer a test beyond yielding rather than resisting, as Steve describes. Encourage students toward a posture of yielded faith rather than either skepticism or performance, trusting Romans 8:26-27's promise that the Spirit intercedes according to God's will.

Preparation Prayer for the Teacher

- Ask the Holy Spirit to help you teach this chapter with warmth and without pressure, for students at every level of experience.
- Pray for wisdom to answer questions about tongues clearly and biblically, without either overstating or understating what Scripture teaches.
- Ask God to renew your own prayer language, or to give you patience and grace if you do not yet have this experience yourself.
- Pray for any students who may carry confusion, bad past experiences, or skepticism about this gift, that they would receive this chapter with an open heart.
- Pray this lesson produces students who pray in the Spirit more consistently, in ordinary moments, this week and beyond.

DEEP PRAYER BOOK DISCIPLESHIP COURSE

TEACHER GUIDE

Chapter 15

The Sound of Many Waters

Based on Chapter 15 of the D.E.E.P. Prayer Book by Dr. Steve Foss

Dr. Steve Foss | stevefoss.com

Chapter at a Glance

Chapter Title	The Sound of Many Waters
Series	DEEP Prayer Book Discipleship Course (Chapter 15 of 18)
Source	D.E.E.P. Prayer Anointing: Releasing the Greater Works, Chapter 15
Target Audience	Believers ready to receive the third and final weapon of the D.E.E.P. triad - high praise - completing the sword (Ch. 13) and the prayer language (Ch. 14)
Suggested Time	85-100 minutes
Core Theme	Jesus' voice is described as "the sound of many waters" - prophetic and musical, the pattern behind all heavenly worship. High praise, the physical, wholehearted expression of worship mixed with the rhema word of God, is a spiritual weapon that binds demonic strongholds and establishes God's kingdom authority. The grand peak of redemptive history is a Bride so filled with Christ's Spirit that her voice - her prayers, praise, and life - becomes indistinguishable from His.
Key Verse	Revelation 1:15 - And His voice as the sound of many waters.
Supporting Verses	Ezekiel 1:24, 43:1-2 • Revelation 4:8, 5:8-9, 14:2, 19:6-7 • 2 Kings 3:15-16 • 1 Samuel 10:5-6 • 1 Chronicles 25:1, 3 • Ezekiel 28:12-15 • Psalm 22:3, 68:1-2, 138:1, 149:1, 5-9 • Hebrews 4:12 • 2 Corinthians 3:18, 10:3-5 • 2 Chronicles 20:15, 21-22 • Hebrews 2:12 • Zephaniah 3:17 • John 17:22-23, 26 • Ephesians 3:14, 19 • Romans 8:29
Key Stories	The 1990 San Diego parking lot outreach where unamplified worship overrode a fifteen-hundred-car cruise and dissolved a three-year stronghold; the 1999 Marianna, Florida youth camp where over 100 students independently saw the same angels Steve saw
Materials Needed	Student Study Guides • Bibles • Pens
Learning Objectives	Explain the Law of First Mention as applied to "the sound of many waters." Define the biblical distinction between worship and praise, and describe what "high praise" is. Explain how Psalm 149 connects high praise to

	spiritual warfare. Explain the significance of 2 Chronicles 20 as a battle strategy. Explain what it means that "the Bride will sound just like Jesus."
Chapter Goal	Students will understand high praise as a specific, biblical spiritual weapon - not entertainment or emotionalism - and will identify one practical step toward pressing into it more consistently in their own life.
Test Value	21 points (5 Multiple Choice, 6 True/False, 5 Fill-in-Blank, 3 Short Answer, 3 Application)

PART ONE: TEACHER BACKGROUND & CONTENT MASTERY

Section A - The Sound That Changes Everything

In 1990, while youth pastoring in San Diego, Steve brought about twenty-five teenagers to a shopping center parking lot known for a three-year-running cruise involving drugs and partying, with no sound system beyond a pickup truck and two acoustic guitars. As they began high praise, a demon-possessed man charged at the group but hit what felt like an invisible wall and fled. After an hour, the atmosphere broke open, and a backslidden young man later reported that despite fifteen hundred vehicles blasting music, the only sound audible across the entire cruise was their unamplified worship.

TEACHER NOTE

This chapter completes a triad begun in Chapter 13 (the sword of the Spirit, taken up by means of prayer) and continued in Chapter 14 (the prayer language). Consider opening with a brief recap of those two weapons before introducing this third one.

DISCUSSION QUESTIONS

- Twenty-five teenagers with no sound system overrode fifteen hundred competing car stereos. What does this suggest about the actual source of spiritual power versus natural resources?

Section B - His Voice as the Sound of Many Waters

By the Law of First Mention, "the noise of many waters" first appears in Ezekiel 1:24 (the sound of the cherubim's wings, replicating the voice of the Almighty) and again in Ezekiel 43:1-2 (as God's glory fills the temple). In Revelation 14:2, the voice from heaven, like the voice of many waters, is described as the music of harpists playing their harps - Jesus' own voice is inherently musical and prophetic.

✦ Revelation 14:2

And I heard a voice from heaven, like the voice of many waters, and like the voice of loud thunder. And I heard the sound of harpists playing their harps.

The harps are consistently tied to the prophetic throughout Scripture (2 Kings 3:15-16, 1 Sam. 10:5-6, 1 Chr. 25:1, 3) - even Lucifer himself was created with timbrels and pipes prepared in him for his original role leading heaven's worship (Ezek. 28:12-15). Heaven's worship has always been patterned after Jesus' own voice.

DISCUSSION QUESTIONS

- The chapter says Jesus' voice is inherently musical and prophetic. Does this change how you think about music and worship in your own life?

Section C - The Weapon in Your Mouth

The common idea that worship is slow songs and praise is fast songs is imprecise. Worship in the Old Testament literally means to be laid prostrate before God - an inward posture of humility and surrender. Praise is that posture physically expressed: singing, shouting, dancing, clapping, kneeling. High praise is a more intense dimension within this - not louder singing, but a state where the natural realm recedes and the worshiper presses into real spiritual reality.

✦ **Psalm 138:1, clarity added**

I will praise (shout and confess) You with my whole heart (every fiber of my being); before (right up in the faces of) the gods I will sing praises to You.

KEY POINT FOR CLASS

Most believers have never deeply experienced high praise; some have touched its edge briefly; very few enter it consistently. It is the fruit of deliberate, sustained pursuit of God through praise, pressing past distraction and self-consciousness - not a spontaneous accident.

Section D - High Praise as Spiritual Warfare

Psalm 149 pairs the high praises of God in the mouth with a two-edged sword in the hand - the rhema word of God (Heb. 4:12). Combined, this binds demonic principalities over regions and peoples. Psalm 22:3 says God is "enthroned" - established as King with absolute, operative authority - in the midst of high praise, not merely visiting.

✦ **Psalm 68:1**

Let God arise, let His enemies be scattered; let those also who hate Him flee before Him.

In 2 Chronicles 20, Jehoshaphat received the rhema ("the battle is not yours, but God's"), then sent worshipers ahead of the army. When they began to sing and praise, the Lord set ambushes against the invading armies, and they were defeated before a single conventional weapon was drawn.

DISCUSSION QUESTIONS

- Jehoshaphat sent the worshipers out ahead of the army. What would it look like for you to lead with worship, rather than strategy or worry, the next time you face a real battle?

Section E - Jesus Joins the Praise, and the Day God Danced

Hebrews 2:12 pictures Jesus saying, "In the midst of the assembly I will sing praise to You" - worship so genuine and sustained that Jesus Himself joins in. In 1999, at a youth camp in Marianna, Florida, over 250 people danced before the Lord for over an hour. Steve's eyes were opened to see angels fanning the flame of worship, and independently, over 100 youth reported seeing the very same thing.

✦ **Zephaniah 3:17**

The Lord your God in your midst, the Mighty One, will save; He will rejoice over you with gladness, He will quiet you with His love, He will rejoice over you with singing.

TEACHER NOTE

Steve reports seeing Jesus praising the Father with them, then the Father rising to dance over them - the Hebrew word for "rejoice" carries the sense of leaping and spinning under violent emotion. Present this as testimony of real spiritual alignment with heaven's worship, not mere subjective feeling.

Section F - The Grand Peak and the Triad Completed

As believers behold the Lord's glory, they are transfigured "from one degree of glory to another" (2 Cor. 3:18). Jesus prayed His people would be "made perfect in one" (John 17:22-23), and Paul prayed the Church would be "filled unto all the fullness of God" (Eph. 3:19). The grand peak of redemptive history

is a people so filled with Christ's Spirit that their prayers, praise, and lives sound exactly like heaven sounds.

✦ **Revelation 19:6-7**

And I heard, as it were, the voice of a great multitude, as the sound of many waters and as the sound of mighty thunderings, saying, "Alleluia! For the Lord God Omnipotent reigns!... for the marriage of the Lamb has come, and His wife has made herself ready."

TEACHER NOTE

This is the payoff of a seed planted in Chapter 12: the bridal language promised to "return again later in this book... as the cry of a readied Bride" returns here. In Revelation 19, the Bride's voice is described the same way as the Bridegroom's own voice. Point this connection out explicitly - it rewards students who have been following the thread since Chapter 12.

DISCUSSION QUESTIONS

- "Heaven can no longer tell where His voice ends and hers begins." Is this a reality you long for, and what is one practical step toward it this week?

PART TWO: CLASS OUTLINE & STEP-BY-STEP TEACHING GUIDE

Setup - Before Students Arrive

- Print or prepare student guides (or confirm access to the online HTML guide).
- Have Bibles or Bible apps ready for Ezekiel 1:24, 43:1-2, Revelation 14:2, Psalm 138:1, 149:1-9, 22:3, 68:1-2, 2 Chronicles 20:15-22, Hebrews 2:12, Zephaniah 3:17, and Revelation 19:6-7.
- Consider whether your class setting allows for a brief experiential time of unrestrained praise as part of the closing - see Suggested Illustrations.

Step 1 - Opening (14 minutes)

Ask (no hands required): "Think of the most powerful time of worship you've ever personally experienced. What made it different from an ordinary Sunday?" Allow 2-3 brief responses, then: "Today we look at the third and final weapon in the D.E.E.P. arsenal - one hiding inside a single phrase most people read right past."

Time	Topic	Method
0-4 min	Welcome, prayer, and icebreaker	Open in brief prayer, ask the icebreaker question above
4-14 min	Teach Section A - the 1990 San Diego testimony	Narrative teaching
DISCUSSION QUESTIONS • Twenty-five teenagers with no sound system overrode fifteen hundred competing car stereos. What does this suggest about the actual source of spiritual power versus natural resources?		
Question / Blank		Answer
si-1: No sound system, just a pickup truck and two ____.		✓ acoustic guitars
si-2: A demon-possessed man was frozen at an invisible ____.		✓ wall
si-3: Within three weeks, the cruise spontaneously ____.		✓ dissolved

Step 2 - His Voice as the Sound of Many Waters (14 minutes)

Time	Topic	Method
0-9 min	Teach Section B - Ezekiel, Revelation 14:2, and the harps	Narrative teaching + read Rev. 14:2 aloud
9-14 min	Discussion	See discussion questions below
DISCUSSION QUESTIONS • The chapter says Jesus' voice is inherently musical and prophetic. Does this change how you think about music and worship in your own life?		
Question / Blank		Answer
si-4 (recall): A backslidden man said he could hear nothing but the group's ____.		✓ worship

si-5: The first place "the noise of many waters" appears is the book of ____.	✓ Ezekiel
si-6: Rev. 14:2 says the voice was like the music of ____ playing their harps.	✓ harpists
si-7: Heaven's worship is patterned after His ____.	✓ voice

Step 3 - The Weapon in Your Mouth (14 minutes)

Time	Topic	Method
0-9 min	Teach Section C - worship vs. praise, and high praise defined	Narrative teaching + read Psalm 138:1 aloud
9-14 min	Discussion	See discussion questions below
DISCUSSION QUESTIONS Have you ever touched the edge of "high praise" as described here? What kept you from entering it more fully, or more consistently?		
Question / Blank		Answer
si-8 (recall): Elisha called for a harpist, and the hand of the Lord released the ____ word.		✓ rhema (prophetic)
si-9: Worship literally means to be laid ____ before God.		✓ prostrate
si-10: Praise is worship physically ____.		✓ expressed
si-11: In high praise, the natural realm begins to ____.		✓ recede

Step 4 - High Praise as Spiritual Warfare (14 minutes)

Time	Topic	Method
0-9 min	Teach Section D - Psalm 149, Psalm 22:3, and Jehoshaphat	Narrative teaching + read Psalm 68:1 aloud
9-14 min	Discussion	See discussion questions below
DISCUSSION QUESTIONS Jehoshaphat sent the worshipers out ahead of the army. What would it look like for you to lead with worship, rather than strategy or worry, the next time you face a real battle?		
Question / Blank		Answer
si-12 (recall): Very few believers enter high praise ____.		✓ consistently
si-13: The word of God is sharper than any two-edged ____. (Heb. 4:12)		✓ sword
si-14: "Enthroned" means God is established as ____, not merely visiting.		✓ King
si-15: When Jehoshaphat's singers praised, the Lord set ____ against the enemy.		✓ ambushes

Step 5 - Jesus Joins the Praise, and the Day God Danced (15 minutes)

Time	Topic	Method
0-10 min	Teach Section E - Hebrews 2:12 and the 1999 Marianna testimony	Narrative teaching + read Zephaniah 3:17 aloud
10-15 min	Discussion	See discussion questions below
DISCUSSION QUESTIONS "The angels weren't joining our praise. They were there to release the prophetic praise of heaven... and to empower us to align with it." How does this reframe your understanding of corporate worship?		
Question / Blank		Answer
si-16 (recall): Jehoshaphat's armies were defeated before a conventional ____ was drawn.		✓ weapon
si-17: "In the midst of the assembly I will sing ____ to You." (Heb. 2:12)		✓ praise
si-18: Over ____ of the youth said they saw the same angels.		✓ 100
si-19: Steve saw the Father get up and begin to ____ over them.		✓ dance

Step 6 - The Grand Peak and the Triad Completed (15 minutes)

Time	Topic	Method
0-10 min	Teach Section F - the Bride's voice in Revelation 19, and the completed triad	Narrative teaching + read Rev. 19:6-7 aloud
10-15 min	Distribute or direct students to the Chapter 15 test	Individual work, autograded online
DISCUSSION QUESTIONS "Heaven can no longer tell where His voice ends and hers begins." Is this a reality you long for, and what is one practical step toward it this week?		
Question / Blank		Answer
si-20 (recall): Steve saw Jesus ____ the Father with them at the youth camp.		✓ praising
TEACHER NOTE Close by reading the chapter's final lines aloud: 'Press in. Take the sword of the Spirit and the high praises of God... Become the bride who sounds just like Jesus. Heaven is listening for it even now.' If appropriate for your setting, consider closing with a brief time of unhurried, unrestrained worship rather than ending on discussion alone.		

PART THREE: COMPLETE ANSWER KEY

Study Section Fill-in-the-Blank Answers

Question / Blank	Answer
si-1 (Sec 1): Two ____.	✓ acoustic guitars
si-2 (Sec 1): An invisible ____.	✓ wall
si-3 (Sec 1): Spontaneously ____.	✓ dissolved
si-4 (Sec 2 recall): The group's ____.	✓ worship
si-5 (Sec 2): The book of ____.	✓ Ezekiel
si-6 (Sec 2): ____ playing their harps.	✓ harpists
si-7 (Sec 2): Patterned after His ____.	✓ voice
si-8 (Sec 3 recall): The ____ word.	✓ rhema (prophetic)
si-9 (Sec 3): Laid ____.	✓ prostrate
si-10 (Sec 3): Physically ____.	✓ expressed
si-11 (Sec 3): Begins to ____.	✓ recede
si-12 (Sec 4 recall): ____ consistently.	✓ consistently
si-13 (Sec 4): Two-edged ____.	✓ sword
si-14 (Sec 4): Established as ____.	✓ King
si-15 (Sec 4): Set ____.	✓ ambushes
si-16 (Sec 5 recall): A conventional ____.	✓ weapon
si-17 (Sec 5): Sing ____.	✓ praise
si-18 (Sec 5): Over ____.	✓ 100
si-19 (Sec 5): Begin to ____.	✓ dance
si-20 (Sec 6 recall): Jesus ____ the Father.	✓ praising

Practice Test Answer Key

Part A - Multiple Choice (2 pts each)

Question / Blank	Answer
------------------	--------

1. The third weapon revealed alongside the sword and tongues	✓ B - The high praises of God, the voice as the sound of many waters
2. What happened to the cruise within three weeks	✓ B - It spontaneously dissolved and never returned
3. What Ezekiel 1:24 and 43:1-2 describe	✓ B - The voice of the Almighty and His glory manifesting in the earth
4. The distinction between worship and praise	✓ B - Worship is the inward posture of humility; praise is that posture physically expressed
5. What Jehoshaphat did before the battle	✓ B - Sent worshipers out ahead of the army to praise the Lord

Part B - True / False (1 pt each)

Question / Blank	Answer
6. The youth group used a large professional sound system	✓ FALSE
7. Jesus' voice is described as the sound of many waters, tied to harps and the prophetic	✓ TRUE
8. Praise and worship are exactly the same, with no meaningful distinction	✓ FALSE
9. Psalm 149 connects high praise in the mouth with a two-edged sword in the hand	✓ TRUE
10. Psalm 22:3 says God is enthroned in the midst of His people's praises	✓ TRUE
11. Only Steve saw angels at the 1999 youth camp, with no other reports	✓ FALSE

Part C - Fill in the Blank (1 pt each)

Question / Blank	Answer
12. "...the sound of many ____." (Rev. 1:15)	✓ waters
13. An offering could be considered ____ without the proper song.	✓ invalid
14. "...holy, ____ in the praises of Israel." (Psa. 22:3)	✓ enthroned
15. The Lord set ____ against their enemies.	✓ ambushes
16. Conformed to the image of His _____. (Rom. 8:29)	✓ Son

Part D - Short Answer Model Answers (Completion Credit)

17. Model answer: About twenty-five teenagers with no sound system, only a pickup truck and two acoustic guitars, engaged in high praise in the middle of a fifteen-hundred-vehicle cruise. A demon-possessed man

was physically unable to break through an invisible barrier to reach them, and a witness reported that despite hundreds of blasting car stereos, the only sound audible across the entire gathering was their unamplified worship. Within three weeks, a three-year stronghold that police had never been able to break up dissolved on its own - outcomes Steve says could not be explained by natural means.

18. Model answer: Worship, biblically, is the inward posture of humility and surrender - literally, being laid prostrate before God. Praise is that same posture given outward, physical expression through singing, shouting, dancing, or stillness. High praise is a more intense dimension within praise: not simply louder or more enthusiastic singing, but a sustained, deliberate pressing in past distraction and self-consciousness until the natural realm recedes and the worshiper enters real spiritual engagement with God.

19. Model answer: The chapter describes a Bride so filled with Christ's Spirit through abiding, self-sacrificing love, and continual filling that her prayers, praise, and life become indistinguishable from His own voice - the same "sound of many waters" used to describe both the Bridegroom in Revelation 14:2 and the Bride in Revelation 19:6-7. This is presented as the destination of the entire redemptive story: not merely learning doctrine about Jesus, but a people so yielded that heaven can no longer tell where His voice ends and hers begins.

TEACHER NOTE

Part E (Application, questions 20-22) is intentionally ungraded. These questions may surface longing, hesitancy, or unfamiliarity with this kind of worship experience - consider making space for open, judgment-free conversation rather than a single 'correct' expectation of what high praise should look like for every student.

Suggested Illustrations

- No Amplification Needed - Retell the detail that a backslidden young man walked the entire fifteen-hundred-car cruise and heard nothing but the youth group's unamplified worship. Ask: What does this reveal about where real spiritual power actually comes from?
- Worship vs. Praise Chart - Write "Worship = inward posture" and "Praise = outward expression" side by side on a board. Ask: Which of these do I practice more naturally, and which do I tend to neglect?
- The Jehoshaphat Strategy - Read 2 Chronicles 20:21-22 aloud. Ask: What is one situation right now where I could send "worship" out ahead of my own strategy or worry?
- If any students have experienced anything resembling "high praise" as described in this chapter, invite a brief, voluntary share, being sensitive to differing worship backgrounds and comfort levels in the room.

Additional Teaching Resources

Anticipated Student Questions

Question	Suggested Response
"Isn't this just emotionalism or hype dressed up in spiritual language?"	The chapter is explicit that high praise is not entertainment or an emotional add-on but a specific, biblical, weaponized dimension - Psalm 149 and 2 Chronicles 20 present it as literal spiritual warfare strategy, not a feeling to be chased for its own sake.
"My church's worship style is quiet and reserved - does that mean we're missing this?"	The chapter does not prescribe a single style (loud, quiet, charismatic, liturgical). The core distinction is wholehearted, sustained pursuit of God versus surface-level or self-conscious participation - this can happen in many different worship traditions.
"How do I know if what I experienced was really 'high praise' and not just excitement?"	The chapter doesn't give a formula, but points to fruit: strongholds broken, lives changed, a sense of the natural realm receding. Encourage students to focus less on labeling past experiences and more on pursuing wholehearted worship going forward.

Preparation Prayer for the Teacher

- Ask the Holy Spirit to give you a genuine, personal encounter with high praise before you teach this chapter, not just secondhand knowledge of it.
- Pray for wisdom to present this material in a way that welcomes different worship backgrounds and comfort levels without diluting its warfare significance.
- Ask God to help you model wholehearted worship, not just teach about it, in how you lead this session.
- Pray for any students who may feel spiritually dry, self-conscious, or distant from worship, that this chapter would draw them in rather than discourage them.
- Pray this lesson produces students whose lives, over time, increasingly sound like Jesus.

DEEP PRAYER BOOK DISCIPLESHIP COURSE

TEACHER GUIDE

Chapter 16

Taking It by Force

Based on Chapter 16 of the D.E.E.P. Prayer Book by Dr. Steve Foss

Dr. Steve Foss | stevefoss.com

Chapter at a Glance

Chapter Title	Taking It by Force
Series	DEEP Prayer Book Discipleship Course (Chapter 16 of 18)
Source	D.E.E.P. Prayer Anointing: Releasing the Greater Works, Chapter 16
Target Audience	Believers ready to bring holy intensity and persistence to the weapons already learned - the sword (Ch. 13), tongues (Ch. 14), and high praise (Ch. 15)
Suggested Time	85-100 minutes
Core Theme	The kingdom of heaven is not received passively; it is taken by force, with ardent zeal and intense exertion (Matt. 11:12). Jesus Himself modeled this on the night of His arrest, sweating blood in agonized, earnest prayer in Gethsemane. This holy violence is not self-willed striving but wholehearted, relentless pressing into what the Father has already willed - the difference between being a spectator, a participant, or a generator in the prayer life of the Church.
Key Verse	Matthew 11:12 - And from the days of John the Baptist until now the kingdom of heaven suffers violence, and the violent take it by force.
Supporting Verses	Hebrews 11:6, 5:7 • Luke 22:42, 44 • Genesis 32:24-29 • Luke 11:5-10 • Mark 5:25-34, 5:40 • Psalm 34:4, 17 • Jeremiah 29:11-13 • Luke 10:27 • Exodus 32 • 1 Kings 18 • 1 Samuel 1 • Matthew 15
Key Stories	A girl's swollen, immobile neck instantly healed at a youth camp when Steve was nine weeks saved; a young man's crushed, broken back healed at a Denny's restaurant, followed by his first experience of tongues; the January 1990 meeting where three successive bolts of power fell on Steve after he refused to let go; David becoming a generator in the cave of Adullam
Materials Needed	Student Study Guides • Bibles • Pens
Learning Objectives	Explain what Matthew 11:12 (AMPC) reveals about how the kingdom of heaven is taken. Explain what happened in Gethsemane and its

	significance as a model for prayer. Distinguish spectators, participants, and generators. Explain the meaning of the Hebrew word darash as applied to David. Identify one area where the student needs to move from passive waiting to active pursuit.
Chapter Goal	Students will understand that breakthrough is not passively received but actively taken by force, and will identify one specific area of their own prayer life where they need to move from spectating or participating to generating.
Test Value	21 points (5 Multiple Choice, 6 True/False, 5 Fill-in-Blank, 3 Short Answer, 3 Application)

PART ONE: TEACHER BACKGROUND & CONTENT MASTERY

Section A - Taking It by Force

To experience the full power of the sword of the Spirit (Ch. 13), tongues (Ch. 14), and high praise (Ch. 15), believers must become people who lay hold of God's promises. The AMPC renders Matthew 11:12: violent men seize the kingdom "as a precious prize - a share in the heavenly kingdom is sought with most ardent zeal and intense exertion." This is not self-willed striving, but wholehearted pressing into what the Father has already willed.

✦ Hebrews 11:6

But without faith it is impossible to please Him, for he who comes to God must believe that He is, and that He is a rewarder of those who diligently seek Him.

TEACHER NOTE

A common enemy strategy is convincing believers that intensity in prayer is a sign of immaturity or presumption, and that true spirituality looks like passive waiting. Name this lie directly early in the session - it will reframe how students hear everything that follows.

Section B - The Gethsemane Pattern

After the Upper Room discourse ended, Jesus did not go to bed - He went to Gethsemane. The Greek word for His "agony" is *agonia*, describing maximum, concentrated spiritual exertion, like an athlete's final decisive push. "More earnestly" translates *ektenos*: stretched out, extended to the maximum, without holding back.

✦ Luke 22:44

And being in agony, He prayed more earnestly. Then His sweat became like great drops of blood falling down to the ground.

Hematidrosis, blood mixing with sweat under extreme pressure, is a documented medical phenomenon. This was not serenity - it was holy violence directed toward heaven, "with vehement cries and tears" (Heb. 5:7). The same Jesus who taught the Upper Room's prayer anointing ended that night face down, pressing through agony until the Father's will was sealed.

DISCUSSION QUESTIONS

- Jesus modeled agonized, intense prayer at the most critical moment of His life. When was the last time you prayed with that level of intensity?

Section C - Three Witnesses: The Neck and the Crushed Back

Only nine weeks saved, Steve watched a youth camp prayer group pray tentatively and conditionally over a girl's swollen, immobile neck, quietly setting her faith up to take the blame for failure. He said, "Move aside!" and commanded her healed - the swelling went down under his hand immediately.

KEY POINT FOR CLASS

"Sometimes you have to get the doubt and unbelief out of the room before you can get the healing in." Jesus modeled this at Jairus's house, putting the unbelieving mourners out before

raising the girl (Mark 5:40). This is not about being rude to people, but about refusing to let an atmosphere of doubt control the outcome.

Later, at a restaurant, a young man with a crushed, broken back from a warehouse accident was healed the same way - and right there in public, he was filled with the Holy Spirit and spoke in tongues for the first time, while the group's own pastors quietly relocated to a far corner of the restaurant.

Section D - Three Bolts of Lightning, and the Pattern in Scripture

In January 1990, under Dr. Morris Cerullo's ministry, Steve refused to be a spectator: "God, if nobody else in this place gets it, I am going to get this tonight... I am not letting You go until You give it to me." Three successive, increasingly powerful bolts of power hit him until the third dropped him to the ground. He traces his entire ministry's anointing back to that decision.

✦ Genesis 32:26

And He said, "Let Me go, for the day breaks." But he said, "I will not let You go unless You bless me!"

This pattern runs throughout Scripture: Jacob wrestling all night for the blessing; the midnight friend whose shameless persistence, not friendship, moved his neighbor (Luke 11:5-10, 9); the woman with the issue of blood who pressed through a crowd for twelve years of desperation and was the only one, among hundreds pressing near Jesus, to press through to a miracle (Mark 5:25-34).

DISCUSSION QUESTIONS

- "Hundreds of people in that crowd were pressing against Jesus. Only one pressed through to a miracle." What is the difference between being near a move of God and actually pressing into it?

Section E - Spectators, Participants, and Generators

After forty years of ministry, Steve identifies three categories: spectators (present, impressed, doing nothing), participants (who engage once the atmosphere is already charged, dependent on conditions), and generators (who press in regardless of conditions and refuse to accept the atmosphere as fixed). Generators are the reason breakthroughs happen in a room.

✦ Psalm 34:4, 17

I sought the Lord, and He heard me, and delivered me from all my fears... The righteous cry out, and the Lord hears, and delivers them out of all their troubles.

TEACHER NOTE

The Hebrew word *darash* (translated "sought") means to seek diligently, to pursue with persistence, to beat a path to someone's door until they respond. David *darash'd* the Lord in the cave of Adullam - his internal breakthrough (freedom from fear) came before his external circumstances changed, and the four hundred distressed men around him became his mighty men because their leader had learned to storm heaven first.

Section F - Seeking With All Your Heart

The promise of Jeremiah 29:13 is absolute: seek with all your heart - not a percentage, not leftover energy - and you will find Him. The greatest lie keeping believers from breakthrough is not atheism but passivity dressed as contentment: the idea that where you currently are spiritually is probably sufficient.

✦ **Luke 22:42**

Saying, "Father, if it is Your will, take this cup away from Me; nevertheless not My will, but Yours, be done."

Everything this book has described about the D.E.E.P. anointing was given in the Upper Room; then Jesus went to Gethsemane and modeled what the full expression of it looks like in practice. This is the model, the invitation, and the challenge with which the chapter closes: are you a spectator, a participant, or a generator?

DISCUSSION QUESTIONS

- "Are you a spectator, a participant, or a generator? ...take by force everything that Jesus purchased for you." Answer that question honestly for where you are today.

PART TWO: CLASS OUTLINE & STEP-BY-STEP TEACHING GUIDE

Setup - Before Students Arrive

- Print or prepare student guides (or confirm access to the online HTML guide).
- Have Bibles or Bible apps ready for Matthew 11:12, Hebrews 11:6, Luke 22:42-44, Hebrews 5:7, Genesis 32:24-29, Luke 11:5-10, Mark 5:25-34, 5:40, Psalm 34:4, 17, and Jeremiah 29:11-13.
- Be sensitive that the healing testimonies in this chapter involve blunt, direct language ("Move aside!") - be ready to address questions about tone versus substance; see Anticipated Student Questions.

Step 1 - Opening (14 minutes)

Ask (no hands required): "Have you ever been taught, directly or indirectly, that being intense or persistent in prayer is somehow less spiritual than being calm and quiet?" Allow 2-3 brief responses, then: "Today we look at the most uncomfortable verse in the New Testament for a passive church culture - and what Jesus Himself modeled about it on the last night of His life."

Time	Topic	Method
0-4 min	Welcome, prayer, and icebreaker	Open in brief prayer, ask the icebreaker question above
4-14 min	Teach Section A - Matthew 11:12 and Hebrews 11:6	Narrative teaching + read Matt. 11:12 (AMPC) aloud
DISCUSSION QUESTIONS • Have you ever been taught, directly or indirectly, that intensity in prayer is less mature or less spiritual than calm passivity? Where did that idea come from?		
Question / Blank		Answer
si-1: Sought with ardent zeal and intense ____.		✓ exertion
si-2: God is a ____ of those who diligently seek Him.		✓ rewarder
si-3: Diligently means earnest, intense, wholehearted ____.		✓ pursuit

Step 2 - The Gethsemane Pattern (14 minutes)

Time	Topic	Method
0-9 min	Teach Section B - agony, ektenos, and hematidrosis	Narrative teaching + read Luke 22:44 aloud
9-14 min	Discussion	See discussion questions below
DISCUSSION QUESTIONS • Jesus modeled agonized, intense prayer at the most critical moment of His life. When was the last time you prayed with that level of intensity?		
Question / Blank		Answer

si-4 (recall): Intensity in prayer is not less ____ than passivity.	✓ spiritual
si-5: Agonia describes maximum concentrated spiritual ____.	✓ exertion
si-6: Ektenos means stretched out, extended to the ____.	✓ maximum
si-7: Jesus offered up prayers with vehement ____ and tears. (Heb. 5:7)	✓ cries

Step 3 - Three Witnesses: The Neck and the Crushed Back (14 minutes)

Time	Topic	Method
0-9 min	Teach Section C - the youth camp and Denny's testimonies	Narrative teaching
9-14 min	Discussion	See discussion questions below
TEACHER NOTE If students push back on the bluntness of "Move aside!", clarify that the point is removing an atmosphere of doubt, not being harsh with people. Redirect to Jesus putting the mourners out at Jairus's house (Mark 5:40) as the biblical precedent.		
Question / Blank		Answer
si-8 (recall): Hematidrosis is blood mixing with sweat under extreme physical and emotional ____.		✓ pressure
si-9: Steve said "Move ____!" before praying for the girl's neck.		✓ aside
si-10: The young man at the restaurant had a crushed and broken ____.		✓ back
si-11: He had never spoken in ____ before that night.		✓ tongues

Step 4 - Three Bolts of Lightning, and the Pattern in Scripture (14 minutes)

Time	Topic	Method
0-9 min	Teach Section D - the 1990 testimony, Jacob, the midnight friend, and the woman with the issue of blood	Narrative teaching + read Gen. 32:26 aloud
9-14 min	Discussion	See discussion questions below
DISCUSSION QUESTIONS "Hundreds of people in that crowd were pressing against Jesus. Only one pressed through to a miracle." What is the difference between being near a move of God and actually pressing into it?		
Question / Blank		Answer
si-12 (recall): Jesus put the mourners out before raising Jairus's _____. (Mark 5:40)		✓ daughter
si-13: Jacob said, "I will not let You go unless You ____ me!" (Gen. 32:26)		✓ bless

si-14: "Ask and keep on asking... knock and keep on ____." (Luke 11:9)	✓ knocking
si-15: The woman with the issue of blood had been bleeding for ____ years.	✓ twelve

Step 5 - Spectators, Participants, and Generators (15 minutes)

Time	Topic	Method
0-10 min	Teach Section E - the three categories and David in the cave	Narrative teaching + read Psalm 34:4, 17 aloud
10-15 min	Discussion	See discussion questions below
DISCUSSION QUESTIONS Honestly, which of the three categories - spectator, participant, or generator - best describes you right now? What would it take to move toward being a generator?		
Question / Blank		Answer
si-16 (recall): With the woman with the issue of blood, the difference was not proximity - it was ____.		✓ intention
si-17: Generators refuse to accept the atmosphere as fixed and ____.		✓ unchangeable
si-18: Darash means to seek ____.		✓ diligently
si-19: David's ____ breakthrough came before his circumstances changed.		✓ internal

Step 6 - Seeking With All Your Heart and Closing (15 minutes)

Time	Topic	Method
0-10 min	Teach Section F - Jeremiah 29:13 and what Jesus modeled on the last night	Narrative teaching + read Luke 22:42 aloud
10-15 min	Distribute or direct students to the Chapter 16 test	Individual work, autograded online
DISCUSSION QUESTIONS "Are you a spectator, a participant, or a generator? ...take by force everything that Jesus purchased for you." Answer that question honestly for where you are today.		
Question / Blank		Answer
si-20 (recall): David's mighty men did not produce his breakthrough; his breakthrough produced the ____.		✓ mighty men
TEACHER NOTE Close by reading the chapter's final lines aloud: 'Be violent. Be ardent. Be shameless. Take it by force. The world is waiting for you to grab ahold of the horns of the altar and not let go.' Consider closing with a time of focused, individual prayer rather than ending purely on discussion, giving students space to actually practice this posture.		

PART THREE: COMPLETE ANSWER KEY

Study Section Fill-in-the-Blank Answers

Question / Blank	Answer
si-1 (Sec 1): Intense ____.	✓ exertion
si-2 (Sec 1): A ____.	✓ rewarder
si-3 (Sec 1): Wholehearted ____.	✓ pursuit
si-4 (Sec 2 recall): Less ____.	✓ spiritual
si-5 (Sec 2): Spiritual ____.	✓ exertion
si-6 (Sec 2): The ____.	✓ maximum
si-7 (Sec 2): Vehement ____.	✓ cries
si-8 (Sec 3 recall): Extreme ____.	✓ pressure
si-9 (Sec 3): "Move ____!"	✓ aside
si-10 (Sec 3): Broken ____.	✓ back
si-11 (Sec 3): Spoken in ____.	✓ tongues
si-12 (Sec 4 recall): Jairus's ____.	✓ daughter
si-13 (Sec 4): You ____ me!	✓ bless
si-14 (Sec 4): Keep on ____.	✓ knocking
si-15 (Sec 4): ____ years.	✓ twelve
si-16 (Sec 5 recall): It was ____.	✓ intention
si-17 (Sec 5): Fixed and ____.	✓ unchangeable
si-18 (Sec 5): Seek ____.	✓ diligently
si-19 (Sec 5): ____ breakthrough.	✓ internal
si-20 (Sec 6 recall): The ____.	✓ mighty men

Practice Test Answer Key

Part A - Multiple Choice (2 pts each)

Question / Blank	Answer
------------------	--------

1. How the kingdom of heaven is seized (Matt. 11:12, AMPC)	✓ B - By force, with ardent zeal and intense exertion
2. What agony describes about Jesus' prayer in Gethsemane	✓ B - Maximum, concentrated spiritual exertion, like an athlete's decisive push
3. What was wrong with the group's original prayer for the girl's neck	✓ B - It was tentative and conditional, quietly placing the burden of faith on her
4. Key difference between a participant and a generator	✓ B - Participants depend on conditions being right; generators press in and create breakthrough regardless
5. What the Hebrew word darash means	✓ B - To seek diligently, intensely, and persistently

Part B - True / False (1 pt each)

Question / Blank	Answer
6. Intensity in prayer is a sign of spiritual immaturity	✓ FALSE
7. Jesus sweat great drops of blood, a real phenomenon called hematidrosis	✓ TRUE
8. The young man with the crushed back was filled with the Spirit and spoke in tongues at the restaurant	✓ TRUE
9. David waited passively in the cave for God to remember where he was	✓ FALSE
10. The chapter describes only two categories: spectators and generators, no middle category	✓ FALSE
11. Jeremiah 29:13 promises that seeking God with all your heart guarantees you will find Him	✓ TRUE

Part C - Fill in the Blank (1 pt each)

Question / Blank	Answer
12. "...take it by ____." (Matt. 11:12)	✓ force
13. Ektenos: extended to the ____.	✓ maximum
14. "...I am laying hold of ____."	✓ it
15. "...unless You ____ me!" (Gen. 32:26)	✓ bless
16. Darash means to seek ____.	✓ diligently

Part D - Short Answer Model Answers (Completion Credit)

17. Model answer: After the Upper Room discourse, Jesus went to Gethsemane and prayed with such agonized intensity (agonia) and earnestness (ektenos) that His sweat became like great drops of blood - a documented phenomenon called hematidrosis caused by extreme physical and emotional strain. Steve calls it the most powerful prayer in history because it was not calm or composed; it was holy violence directed toward the Father from a Son pressing through the full weight of what was coming until "Not My will but Yours be done" was settled.

18. Model answer: Spectators are present where God is moving, genuinely impressed, but do nothing - close to the kingdom without pressing into it. Participants engage once the atmosphere is already charged, but depend on the right conditions to move. Generators press in regardless of conditions, refusing to accept the atmosphere as fixed; they do not wait for permission or a perfect setup, and they are the reason breakthroughs happen in a room.

19. Model answer: Hiding in the cave of Adullam, at one of the lowest points of his life with no throne and no army, David darash'd (sought diligently and persistently) the Lord and was delivered from his fears - his internal breakthrough came before his external circumstances changed. The four hundred distressed, indebted men who gathered around him were transformed into his mighty men not through military training, but because their leader had first learned to storm heaven himself.

TEACHER NOTE

Part E (Application, questions 20-22) is intentionally ungraded. Question 20 in particular (spectator/participant/generator) may be uncomfortable for some students to answer honestly in a group setting - consider allowing written reflection without requiring anyone to share their answer aloud.

Suggested Illustrations

- Three Categories - Draw three simple columns labeled Spectator, Participant, Generator on a board. Ask: Which one describes most of the people in most churches on a given Sunday, and why?
- The Crowd and the Woman - Read Mark 5:25-34 aloud, emphasizing that hundreds were physically pressing against Jesus but only one pressed through to a miracle. Ask: What was different about her, if not proximity?
- David's Cave - Describe the cave of Adullam: David, a fugitive with no throne, surrounded by four hundred broken men. Ask: What 'cave' season in your own life could become the place where you learn to storm heaven?
- If any students have a testimony of persistent, forceful prayer that produced a breakthrough, invite a brief, voluntary share.

Additional Teaching Resources

Anticipated Student Questions

Question	Suggested Response
"Isn't saying 'Move aside!' during someone's prayer disrespectful?"	The chapter frames this as removing an atmosphere of doubt, not disrespecting people - the same pattern Jesus used at Jairus's house (Mark 5:40). Encourage students to focus on the substance (refusing to let unbelief control the outcome) rather than imitating the exact wording in every context.
"Does 'taking it by force' mean I can demand anything I want from God?"	No - the chapter is explicit that this is 'wholehearted pressing into what the Father has already willed and revealed,' not self-willed striving for whatever we want. It is intensity aligned with God's revealed purposes, not a blank check.
"What if I press in with everything I have and still don't see the breakthrough?"	The chapter doesn't promise instant results in every circumstance - David's external circumstances (Saul still hunting him) didn't change immediately, but his internal breakthrough came first. Encourage students that seeking God diligently is never wasted, even when the full answer takes time.

Preparation Prayer for the Teacher

- Ask the Holy Spirit to show you honestly whether you are currently a spectator, participant, or generator in your own prayer life.
- Pray for wisdom to present holy intensity in prayer without producing guilt or striving in students who are in a genuinely difficult season.
- Ask God to give you your own "Gethsemane" measure of earnestness before you teach this chapter.
- Pray for any students who may be discouraged by unanswered prayer, that this chapter would renew their pursuit rather than add to their weariness.

- Pray this lesson produces students who move from spectating to generating in the weeks ahead.

DEEP PRAYER BOOK DISCIPLESHIP COURSE

TEACHER GUIDE

Chapter 17

The Mighty End-Time Witnesses

Based on Chapter 17 of the D.E.E.P. Prayer Book by Dr. Steve Foss

Dr. Steve Foss | stevefoss.com

Chapter at a Glance

Chapter Title	The Mighty End-Time Witnesses
Series	DEEP Prayer Book Discipleship Course (Chapter 17 of 18)
Source	D.E.E.P. Prayer Anointing: Releasing the Greater Works, Chapter 17
Target Audience	Believers ready to consider the identity and character of the end-time praying remnant, approached with humility toward differing eschatological views
Suggested Time	85-100 minutes
Core Theme	God is raising up a unified, praying remnant of Jewish and Gentile believers - one new man - whose divinely energized witness and intercession will participate in releasing heaven's final purposes on earth. This end-time witness company is marked not by power or prominence, but by sackcloth-wearing brokenness, costly communion with God, and accumulated intercession that releases the judgments and purposes of God.
Key Verse	Isaiah 43:10 - You are My witnesses, says the Lord, and My servant whom I have chosen, that you may know and believe Me, and understand that I am He.
Supporting Verses	Revelation 7:9, 14, 11:1-2, 8:3-5, 5:8 • 1 Corinthians 3:16-17 • Ephesians 2:14-16, 19-22 • Romans 11:11, 15, 17-18, 25-26, 28-29 • Isaiah 66:8, 13:2-3, 11:10-12, 62:10-11 • Deuteronomy 30:3-5 • Acts 1:8 • Matthew 23:39 • Ezekiel 37:10, 13-14 • Joel 2:17 • Exodus 32:10-14 • 1 Kings 17-18 • Daniel 9:3, 20-23
Key Stories	Steve's 2025 prayer journey to Gibraltar, prophesying over a cave once called the "Gate of Hades," and its unexpected connection to the Hebrew concept of Aliyah (the return of Jews to Israel)
Materials Needed	Student Study Guides • Bibles • Pens • Optional: a map showing Gibraltar and Israel
Learning Objectives	Explain what it means, biblically, that God "measures" the temple in Revelation 11:1-2. Explain why Israel's calling as a witness is described as

	irrevocable. Explain the "one new man" relationship between Israel and the Church. Define the "Sackcloth Spirit" as the character of the end-time witness. Explain the mechanism of Revelation 5:8 and 8:3-5 regarding the prayers of the saints.
Chapter Goal	Students will understand the end-time praying remnant as a unified, humble, Spirit-empowered company of Jew and Gentile together, and will identify one way to grow toward being part of that "inner court" remnant.
Test Value	21 points (5 Multiple Choice, 6 True/False, 5 Fill-in-Blank, 3 Short Answer, 3 Application)

PART ONE: TEACHER BACKGROUND & CONTENT MASTERY

Section A - The Mighty End-Time Witnesses

Before opening this chapter's prophetic themes, Steve is explicit that sincere believers hold different views on end-time sequence and timing, and he will not let secondary prophetic debate become a wall between believers who love Jesus. His core conviction: God is raising up a unified, praying remnant of Jewish and Gentile believers whose divinely energized witness and intercession will participate in releasing heaven's final purposes on earth.

✦ Revelation 7:9, 14

A great multitude which no one could number, of all nations, tribes, peoples, and tongues... These are the ones who come out of the great tribulation, and washed their robes and made them white in the blood of the Lamb.

TEACHER NOTE

This chapter fulfills a promise made in Chapters 13 and 14, both of which mentioned "the two witnesses" and the coming clarity about the end-time praying company's identity. Consider opening by connecting this thread explicitly for students who have been following it.

Section B - The Reed and the Measuring

John is told to measure the temple, the altar, and those who worship there, but to leave the outer court unmeasured (Rev. 11:1-2). In Scripture, measuring always signals divine ownership and protection - not architecture, but a spiritual line between the inner court (wholly surrendered worshipers) and the outer court (near the temple, not fully given over).

✦ Revelation 11:1-2

Rise and measure the temple of God, the altar, and those who worship there. But leave out the court which is outside the temple, and do not measure it, for it has been given to the Gentiles.

KEY POINT FOR CLASS

In the New Testament, the true temple is the people of God themselves (1 Cor. 3:16-17; Eph. 2:19-22). The inner court is defined by the intensity and purity of devotion to Jesus Christ - not denomination, attendance, or theological tribe.

Section C - Israel: The Called Witness

God named Israel as His witnesses long before the Church existed (Isa. 43:10-12). Paul confirms in Romans 11:28-29 that this calling is "irrevocable" - not subject to reversal. Israel's future is restoration, not diminishment (Rom. 11:15), and the nation's rebirth on May 14, 1948 fulfilled Isaiah 66:8's picture of a nation born in a single day.

✦ Romans 11:29 (ESV)

For the gifts and the calling of God are irrevocable.

In 2025, on a prayer journey, Steve stood atop Gibraltar over a cave historically called the "Gate of Hades" and prophesied from Isaiah 13:2-3 for Christ's return. He later learned this overlapped with Aliyah - the Hebrew word for "ascent," the prophesied return of Jews to Israel (Deut. 30:3-5).

DISCUSSION QUESTIONS

- "The election stands. The witness calling stands." How does this change the way you think about Israel's ongoing role in God's end-time purposes?

Section D - The Church: The Witness Sent to the Nations

"You shall be witnesses to Me" (Acts 1:8) - the Greek *martyrs*, root of "martyr," describes one who has seen and declares it publicly at any cost. Paul pictures Jew and Gentile as one olive tree, not two separate programs (Rom. 11:17-18).

✦ Ephesians 2:14-15

For He Himself is our peace, who has made both one... so as to create in Himself one new man from the two, thus making peace.

The cross did not produce two separate spiritual communities running parallel tracks. It produced one new humanity where the dividing wall has been torn down - and the fullest expression of this one new man is still coming.

DISCUSSION QUESTIONS

- "The Church was never meant to be a Gentile replacement of Israel." Was this how you previously understood the relationship between Israel and the Church?

Section E - The End-Time Convergence

"Blindness in part has happened to Israel until the fullness of the Gentiles has come in. And so all Israel will be saved" (Rom. 11:25-26). The Gentile witness provokes Israel to jealousy (Rom. 11:11), accelerating Israel's return to Messiah - the condition Jesus named in Matthew 23:39.

✦ Ezekiel 37:14

I will put My Spirit in you, and you shall live, and I will place you in your own land.

TEACHER NOTE

Ezekiel's dry bones describe a two-stage restoration: flesh and sinew (fulfilled in 1948), then the breath of God (the spiritual awakening still to come). Peter previewed this convergence at Pentecost, where Israel's feast, Gentile presence, and the Spirit's outpouring intersected simultaneously - not by accident.

Section F - The Sackcloth Spirit and the Prayers of the Saints

The end-time witness's character is defined by sackcloth - brokenness, mourning, repentance - not power or prominence: Nehemiah weeping before the king, Daniel confessing Israel's sin as his own, Joel's cry to weep between the porch and altar (Joel 2:17). Authority comes from costly communion with God, not spiritual performance.

✦ based on Revelation 8:3-5

Fire from the altar hurled to the earth, thunderings, lightnings, an earthquake - the judgments of God set in motion in direct response to the accumulated intercession of His people.

Moses stood in the breach (Ex. 32:10-14); Elijah prayed and fire fell, then the drought broke (1 Kgs. 17-18); Daniel's supplication released the angel Gabriel mid-prayer (Dan. 9:3, 20-23). None of those prayers were lost - all of it ascended and was kept. The bowls are being filled right now.

DISCUSSION QUESTIONS

- "We want to be prophets without being prayer warriors. We want the fire without the oil." Is there an area where you have wanted spiritual authority without the costly communion that produces it?

PART TWO: CLASS OUTLINE & STEP-BY-STEP TEACHING GUIDE

Setup - Before Students Arrive

- Print or prepare student guides (or confirm access to the online HTML guide).
- Have Bibles or Bible apps ready for Revelation 7:9-14, 11:1-2, 8:3-5, Isaiah 43:10-12, 66:8, Romans 11, Ephesians 2:14-16, Acts 1:8, Ezekiel 37, and Joel 2:17.
- Review the eschatological-humility framing in Section A carefully before class - this chapter deliberately avoids taking sides on rapture timing and should be taught the same way.

Step 1 - Opening (14 minutes)

Ask (no hands required): "When you hear 'end-times prophecy,' does it make you feel curious, anxious, confused, or excited? Why?" Allow 2-3 brief responses, then: "Today's chapter asks us to hold our views with conviction and open hands, while looking at what Scripture consistently says about God's end-time praying people."

Time	Topic	Method
0-4 min	Welcome, prayer, and icebreaker	Open in brief prayer, ask the icebreaker question above
4-14 min	Teach Section A - the great multitude and eschatological humility	Narrative teaching + read Rev. 7:9, 14 aloud
DISCUSSION QUESTIONS • Steve says he holds his prophetic view "with conviction, but with open hands." Why is this posture important when studying end-time Scripture with other believers?		
Question / Blank		Answer
si-1: The great multitude washed their robes in the ____ of the Lamb.		✓ blood
si-2: The D.E.E.P. anointing is not ____.		✓ dispensational
si-3: Moses, Elijah, Jesus, and the Apostles all ____ in this anointing.		✓ operated

Step 2 - The Reed and the Measuring (14 minutes)

Time	Topic	Method
0-9 min	Teach Section B - measuring the temple	Narrative teaching + read Rev. 11:1-2 aloud
9-14 min	Discussion	See discussion questions below
DISCUSSION QUESTIONS • Are you more naturally drawn to the "inner court" (wholehearted devotion) or the "outer court" (nearness without full surrender)? Be honest.		
Question / Blank		Answer

si-4 (recall): Steve will not allow prophetic debate to become a ____ between believers.	✓ wall
si-5: John measured the temple, the altar, and those who ____ there.	✓ worship
si-6: The outer court will be trampled for exactly forty-two ____.	✓ months
si-7: The inner court is defined by the intensity and purity of one's ____.	✓ devotion

Step 3 - Israel: The Called Witness (14 minutes)

Time	Topic	Method
0-9 min	Teach Section C - Isaiah 43, Romans 11, and the Gibraltar testimony	Narrative teaching + read Rom. 11:29 aloud
9-14 min	Discussion	See discussion questions below
DISCUSSION QUESTIONS "The election stands. The witness calling stands." How does this change the way you think about Israel's ongoing role in God's end-time purposes?		
Question / Blank		Answer
si-8 (recall): The true temple is the ____ of God themselves.		✓ people
si-9: Irrevocable means not subject to ____.		✓ reversal
si-10: The Jewish state was reborn on May 14, ____.		✓ 1948
si-11: Aliyah means "____" or going up.		✓ ascent

Step 4 - The Church: The Witness Sent to the Nations (14 minutes)

Time	Topic	Method
0-9 min	Teach Section D - Acts 1:8 and the one new man	Narrative teaching + read Eph. 2:14-15 aloud
9-14 min	Discussion	See discussion questions below
DISCUSSION QUESTIONS "The Church was never meant to be a Gentile replacement of Israel." Was this how you previously understood the relationship between Israel and the Church?		
Question / Blank		Answer
si-12 (recall): Steve stood atop Gibraltar over the Gate of ____.		✓ Hades
si-13: Martys is the root of our word "____."		✓ martyr
si-14: Jew and Gentile are one ____ tree, not two programs.		✓ olive
si-15: The cross produced one new man, one body, one ____.		✓ witness

Step 5 - The End-Time Convergence (15 minutes)

Time	Topic	Method
0-10 min	Teach Section E - Romans 11:25-26 and Ezekiel's dry bones	Narrative teaching + read Ezek. 37:14 aloud
10-15 min	Discussion	See discussion questions below
DISCUSSION QUESTIONS What would it look like for you to personally pray for Israel and for the Church's unified witness to the nations?		
Question / Blank		Answer
si-16 (recall): The fullest expression of the one new man will be the most powerful ____ the world has ever seen.		✓ witness
si-17: The Gentile witness provokes Israel to _____. (Rom. 11:11)		✓ jealousy
si-18: Ezekiel's bones first come together, then receive the ____ of God.		✓ breath
si-19: At Pentecost, Israel's feast, Gentiles, and the Spirit's ____ intersected at once.		✓ outpouring

Step 6 - The Sackcloth Spirit and Closing (15 minutes)

Time	Topic	Method
0-10 min	Teach Section F - sackcloth and the prayers of the saints	Narrative teaching + read Joel 2:17 aloud
10-15 min	Distribute or direct students to the Chapter 17 test	Individual work, autograded online
DISCUSSION QUESTIONS "We want to be prophets without being prayer warriors. We want the fire without the oil." Is there an area where you have wanted spiritual authority without the costly communion that produces it?		
Question / Blank		Answer
si-20 (recall): Israel's physical restoration happened in ____; the spiritual awakening is still coming.		✓ 1948
TEACHER NOTE Close by reading the chapter's final lines aloud: 'None of those prayers were lost... The bowls are being filled right now. Pray accordingly.' Consider closing with a time of intercession for Israel and for the Church's unified witness, rather than ending on discussion alone.		

PART THREE: COMPLETE ANSWER KEY

Study Section Fill-in-the-Blank Answers

Question / Blank	Answer
si-1 (Sec 1): The ____ of the Lamb.	✓ blood
si-2 (Sec 1): Not ____.	✓ dispensational
si-3 (Sec 1): All ____.	✓ operated
si-4 (Sec 2 recall): A ____.	✓ wall
si-5 (Sec 2): Those who ____.	✓ worship
si-6 (Sec 2): Forty-two ____.	✓ months
si-7 (Sec 2): One's ____.	✓ devotion
si-8 (Sec 3 recall): The ____ of God.	✓ people
si-9 (Sec 3): Subject to ____.	✓ reversal
si-10 (Sec 3): May 14, ____.	✓ 1948
si-11 (Sec 3): " ____."	✓ ascent
si-12 (Sec 4 recall): Gate of ____.	✓ Hades
si-13 (Sec 4): " ____."	✓ martyr
si-14 (Sec 4): One ____ tree.	✓ olive
si-15 (Sec 4): One ____.	✓ witness
si-16 (Sec 5 recall): Most powerful ____.	✓ witness
si-17 (Sec 5): To ____.	✓ jealousy
si-18 (Sec 5): The ____ of God.	✓ breath
si-19 (Sec 5): The Spirit's ____.	✓ outpouring
si-20 (Sec 6 recall): In ____.	✓ 1948

Practice Test Answer Key

Part A - Multiple Choice (2 pts each)

Question / Blank	Answer
------------------	--------

1. What the "great multitude" in Rev. 7:9, 14 is	✓ B - Those who came through the Great Tribulation from every nation, washed in the blood of the Lamb
2. What John being told to "measure" the temple signifies	✓ B - Divine ownership, protection, and marking of God's people
3. What "irrevocable" means about God's calling on Israel	✓ B - Not subject to reversal - the calling stands
4. What the cross produced regarding Jew and Gentile	✓ B - One new man, one body, reconciled together to God
5. What "sackcloth" represents in the end-time witness	✓ B - Brokenness, mourning, and repentance from costly communion with God

Part B - True / False (1 pt each)

Question / Blank	Answer
6. The chapter claims to resolve every rapture/tribulation debate with total certainty	✓ FALSE
7. Paul says in Rom. 11:28-29 that God's gifts and calling toward Israel are irrevocable	✓ TRUE
8. Israel was reborn in a single day, May 14, 1948, fulfilling Isaiah 66:8	✓ TRUE
9. The chapter teaches the Church replaced Israel and Israel's calling has ended	✓ FALSE
10. The end-time witness gains authority through credentials and performance	✓ FALSE
11. Revelation 8:3-5 shows judgments released when the bowls of the saints' prayers are full	✓ TRUE

Part C - Fill in the Blank (1 pt each)

Question / Blank	Answer
12. "You are My ____." (Isa. 43:10)	✓ witnesses
13. Martys is the root of "____."	✓ martyr
14. "One new ____." (Eph. 2:15)	✓ man
15. Gate of ____.	✓ Hades
16. Aliyah means "____."	✓ ascent

Part D - Short Answer Model Answers (Completion Credit)

17. Model answer: In Scripture, measuring always signals divine ownership and protection, not a literal architectural survey. By telling John to measure the inner temple, altar, and worshipers while leaving the outer court unmeasured, God is marking a spiritual line between those wholly given over to genuine, Spirit-filled worship and those merely near the temple without full surrender - sovereignly claiming, shielding, and setting apart a faithful inner remnant even in the darkest hour.

18. Model answer: Ephesians 2:14-16 describes the cross creating "one new man" from Jew and Gentile, not two separate spiritual programs running parallel tracks - the dividing wall has been torn down. Romans 11:28-29 confirms that Israel's calling remains irrevocable even after the Church's founding. Together these passages show the Church did not replace Israel; rather, Jew and Gentile believers are grafted into one olive tree, and God's end-time purpose is to bring both into a unified, Spirit-empowered witness.

19. Model answer: The Sackcloth Spirit describes an end-time witness company whose authority comes not from power, prominence, or impressive credentials, but from brokenness, mourning, and repentance born out of genuine, costly communion with God - like Nehemiah weeping before the king, Daniel confessing Israel's sin as his own, or the priests weeping between the porch and the altar in Joel 2:17. It is total surrender to the Father's will, not spiritual performance.

TEACHER NOTE

Part E (Application, questions 20-22) is intentionally ungraded. These questions touch on Israel and eschatology, topics where students may hold strongly differing views - model the same humility Steve calls for in Section A, and avoid letting the discussion become a debate about rapture timing.

Suggested Illustrations

- The Measuring Rod - Show or describe a simple measuring tool. Ask: If God were to "measure" your life today, what would He find in the inner court versus the outer court?
- The Olive Tree - Draw one tree with two kinds of branches grafted in. Ask: How does picturing Israel and the Church as one tree, rather than two separate programs, change how you view God's plan?
- The Filling Bowls - Reference Revelation 5:8 and 8:3-5. Ask: If your own prayers are contributing to bowls being filled in heaven right now, does that change how you pray this week?
- If any students have a personal connection to Israel, Jewish heritage, or a testimony related to end-time intercession, invite a brief, voluntary share, with sensitivity to differing views in the room.

Additional Teaching Resources

Anticipated Student Questions

Question	Suggested Response
"Does this chapter say the Church replaced Israel?"	No - the opposite. The chapter is explicit that Israel's calling is irrevocable (Rom. 11:28-29) and that Jew and Gentile are one new man (Eph. 2:14-16), not a replacement of one by the other.
"What about believers who hold a different view on the rapture or tribulation?"	The chapter models exactly this tension: Steve states his own interpretation with conviction but explicitly holds it "with open hands," refusing to let secondary prophetic debate divide believers who love Jesus. Encourage students to adopt the same posture.
"Is the Gibraltar story meant to be taken as a literal, verifiable prophecy?"	Present it as Steve's own personal testimony of a prayer journey and what he believes God showed him, connecting to the broader biblical theme of Aliyah - not as a claim requiring the class to adopt every specific detail as doctrine.

Preparation Prayer for the Teacher

- Ask the Holy Spirit to give you the same humility toward differing eschatological views that this chapter models.
- Pray for wisdom to teach on Israel and the end-times in a way that unifies rather than divides your class.
- Ask God to search your own heart for whether you are living as inner-court or outer-court in your devotion.
- Pray for the peace of Jerusalem and for the unity of Jewish and Gentile believers in the Body of Christ.
- Pray this lesson produces students who take their place, however small, in the accumulated prayers filling heaven's bowls.

DEEP PRAYER BOOK DISCIPLESHIP COURSE

TEACHER GUIDE

Chapter 18

Hidden Together

Based on Chapter 18 of the D.E.E.P. Prayer Book by Dr. Steve Foss - The Final Chapter

Dr. Steve Foss | stevefoss.com

Chapter at a Glance

Chapter Title	Hidden Together
Series	DEEP Prayer Book Discipleship Course (Chapter 18 of 18 - FINAL CHAPTER)
Source	D.E.E.P. Prayer Anointing: Releasing the Greater Works, Chapter 18
Target Audience	Believers completing the full DEEP Prayer Book Discipleship Course, ready to receive the book's closing commission
Suggested Time	90-105 minutes
Core Theme	Throughout Scripture and church history, God's greatest works have almost never been released through isolated individuals, but through two or three hidden, ordinary people bound together in covenant agreement - the "sons of oil" who refuse to let go. This is the book's final revelation and its closing call: find your partner, and take it by force together.
Key Verse	Zechariah 4:6 - Not by might nor by power, but by My Spirit, says the Lord of hosts.
Supporting Verses	Zechariah 4:7, 14 • Ecclesiastes 4:9-12 • Matthew 18:19-20 • Luke 10:1 • Revelation 5:8, 8:3-5 • Isaiah 44:3 • 1 Samuel 18-20 • 1 Kings 19 • Acts 4:36, 9:27
Key Stories	Father Nash & Abel Clary (Second Great Awakening) • Peggy & Christine Smith (1949 Hebrides Revival) • Four young men of Kells (1859 Ulster Awakening) • John Hyde & R. McCheyne Paterson (1904 Sialkot Revival) • Simeon Nsibambi & Blasio Kigozi (1929 East African Revival) • Four teenage miners & Evan Roberts (1904-05 Welsh Revival) • Steve's 2016 Nairobi testimony with Bishop Evans Kariuki • Travis and Steve's own prayer partnership
Materials Needed	Student Study Guides • Bibles • Pens • Optional: this is the final class session - consider a small closing celebration or commissioning moment
Learning Objectives	Explain the "sons of oil" image from Zechariah 4 and its meaning for the end-time witnesses. Identify the biblical pattern of "the power of two" across

	at least three Scripture examples. Summarize at least two of the chapter's historical revival testimonies. Explain the 2016 Nairobi testimony and what Steve means by "the golden bowl principle made visible." Articulate, in their own words, the cumulative D.E.E.P. prayer anointing taught across the whole 18-chapter course.
Chapter Goal	Students will identify a person God may be calling them to partner with in prayer, and will respond to the book's closing altar call: "Here am I, Lord, send me."
Test Value	21 points (5 Multiple Choice, 6 True/False, 5 Fill-in-Blank, 3 Short Answer, 3 Application)

PART ONE: TEACHER BACKGROUND & CONTENT MASTERY

Section A - Hidden Together

Zerubbabel's temple sat unfinished for sixteen years - worn down by opposition and weariness, not lack of ability. God's answer was not a better strategy but a single word delivered to one man: not by might, not by power, but by My Spirit. The "sons of oil" (Zech. 4:14) are called "two anointed ones" who stand beside the Lord of the whole earth, connected to an unceasing flow of oil through golden pipes.

✦ Zechariah 4:6-7

"Not by might nor by power, but by My Spirit," says the Lord of hosts. "Who are you, O great mountain? Before Zerubbabel you shall become a plain!"

TEACHER NOTE

This is the final chapter of the entire course. Consider opening class by briefly reminding students this is chapter 18 of 18, and that the book's closing revelation ties together everything taught since Chapter 13 (the sword, tongues, high praise, taking it by force, the end-time witnesses) into one final pattern: God's power is almost never released through isolated individuals.

Section B - The Power of Two

God's consistent pattern for releasing His greatest power runs through pairs: Moses and Aaron, Joshua and Caleb, David and Jonathan, Elijah and Elisha, Barnabas and Paul (Acts 4:36, 9:27). Jesus sent His disciples out two by two (Luke 10:1) rather than as isolated individuals.

✦ Matthew 18:19-20

Again I say to you that if two of you agree on earth concerning anything that they ask, it will be done for them by My Father in heaven. For where two or three are gathered together in My name, I am there in the midst of them.

This promise is not for isolated individuals but for two in genuine covenant harmony - the same Love Exchange taught in earlier Upper Room chapters is the key that unlocks it. Ecclesiastes 4:9-12 confirms: "Two are better than one... a threefold cord is not quickly broken."

DISCUSSION QUESTIONS

- Is there a person God may be calling you to partner with in prayer the way Travis and Steve, or Nash and Clary, partnered together?

Section C - Nash and Clary, Peggy and Christine

Before Charles Finney arrived in any town during the Second Great Awakening, Father Nash had gone ahead with a companion, usually Abel Clary, to travail in prayer for days. Finney later wrote that Nash "was found dead in his room in the attitude of prayer." In 1949, two elderly Scottish sisters, Peggy (84, blind) and Christine Smith (82, arthritic), knelt for years in an unheated cottage, praying Isaiah 44:3 until the Hebrides Revival broke.

✦ Isaiah 44:3

I will pour water on him who is thirsty, and floods on the dry ground; I will pour My Spirit on your descendants, and My blessing on your offspring.

KEY POINT FOR CLASS

Two elderly, physically limited women in an unheated cottage sparked an island-wide revival. Neither Nash nor the Smith sisters ever stood on a public platform. Their power came from hidden, sustained, covenant-partnered prayer - not visibility.

Section D - Ulster, Sialkot, and East Africa

Four young men in Kells, Northern Ireland met weekly for six months with no visible results before the Ulster Awakening of 1859 eventually produced an estimated one hundred thousand conversions. In 1904 Punjab, John Hyde and R. McCheyne Paterson committed to thirty continuous days of agonized prayer, launching the Sialkot Convention's decades of revival influence across India - the same agony joined to ektenos taught in Chapter 16's Gethsemane study.

✦ Eyewitness account of John Hyde, Sialkot, 1904

It was evident to all that he was bowed down with sore travail of soul. He missed many meals, and when I went to his room I would find him lying as in great agony.

In 1929 Uganda, brothers Simeon Nsibambi and Blasio Kigozi sought God together until heaven answered, confessing sin and crying out for cleansing. From that two-man partnership, the East African Revival spread across four nations and its fruit is still visible today.

DISCUSSION QUESTIONS

- The Ulster four saw six months of no visible results before breakthrough. How do you typically respond when prayer seems to produce nothing for a long season?

Section E - Wales, and the Drought Broken in Nairobi

In 1903 Wales, four teenage coal miners climbed a mountain nightly to pray, unorganized and unnoticed, until "the whole neighbourhood was ablaze with the divine fire." The 1904-05 Welsh Revival produced roughly one hundred thousand conversions in nine months - fed by many small, hidden prayer groups filling the same golden bowls simultaneously (Rev. 5:8).

In 2016, Steve woke in Nairobi under an unshakable burden and travailed until the Lord said: "Son, go into the city center and prophesy... the spiritual drought is over." He declared that word live at a youth service. That same night, Bishop Evans Kariuki - who had received the identical word independently in America months earlier and had just flown home - met Steve, having never spoken to him before.

✦ declared in Nairobi, 2016

Thus saith the Lord, the spiritual drought is over!

TEACHER NOTE

Steve calls this "the golden bowl principle made visible in human experience" - a direct callback to Revelation 5:8 and 8:3-5, taught in Chapter 17. Two intercessors, unaware of each other, carrying the identical word, is a modern picture of accumulated prayer converging at the appointed moment.

DISCUSSION QUESTIONS

- Has God ever confirmed something to you through someone else's independent, unprompted word?

Section F - Taking It By Force Together, and the Call

Steve recognizes the same architecture in his own partnership with Travis: two sons of oil holding the pipe together, daily communion becoming their version of the boarding house room and the unheated cottage, praying in tongues together, taking it by force together until the fire fell in the places God sent them.

✦ closing appeal of the chapter

Here am I, Lord, send me. He is looking for you.

The book closes with a direct, personal call: God is searching the earth for the next Joshua and Caleb, the next Finney and Nash, the next four young men on a mountain - for those who will receive and walk in this Divinely Energized End-Time Prayer anointing, and find someone to carry it with.

DISCUSSION QUESTIONS

- Looking back across this entire course, which chapter's teaching or testimony affected you most, and why?

PART TWO: CLASS OUTLINE & STEP-BY-STEP TEACHING GUIDE

Setup - Before Students Arrive

- Print or prepare student guides (or confirm access to the online HTML guide).
- Have Bibles or Bible apps ready for Zechariah 4, Ecclesiastes 4:9-12, Matthew 18:19-20, Luke 10:1, Isaiah 44:3, and Revelation 5:8.
- This is the final class of the 18-chapter course. Consider preparing a short word of encouragement or a small closing marker (certificate, communion, or group prayer of commissioning) for the end of class.

Step 1 - Opening: Hidden Together (15 minutes)

Ask (no hands required): *"The enemy's strategy against Zerubbabel was to wear the people down through opposition until they quit. Has weariness ever caused you to set down an assignment God gave you?"* Allow 2-3 brief responses, then: *"Today we finish this course with the pattern behind every great move of God in history."*

Time	Topic	Method
0-5 min	Welcome, prayer, and icebreaker	Open in brief prayer, ask the icebreaker question above
5-15 min	Teach Section A - Zechariah 4 and the sons of oil	Narrative teaching + read Zech. 4:6-7 aloud
DISCUSSION QUESTIONS • The enemy's strategy against Zerubbabel was to wear the people down through opposition until they quit. Has weariness ever caused you to set down an assignment God gave you?		
Question / Blank		Answer
si-1: "Not by might nor by power, but by My ____."		✓ Spirit
si-2: The sons of oil stand beside the Lord of the whole ____.		✓ earth
si-3: Before Zerubbabel, the great mountain shall become a ____.		✓ plain

Step 2 - The Power of Two (14 minutes)

Time	Topic	Method
0-9 min	Teach Section B - the biblical pattern of pairs	Narrative teaching + read Matt. 18:19-20 aloud
9-14 min	Discussion	See discussion questions below
DISCUSSION QUESTIONS • Is there a person God may be calling you to partner with in prayer the way Travis and Steve, or Nash and Clary, partnered together?		
Question / Blank		Answer

si-4 (recall): The end-time witnesses are powerful because they have not let go of the ____.	✓ oil
si-5: Jesus sent His disciples out two by _____. (Luke 10:1)	✓ two
si-6: "A threefold cord is not quickly ____." (Eccl. 4:12)	✓ broken
si-7: Matthew 18:19-20's promise is given to two who ____, not isolated individuals.	✓ agree

Step 3 - Nash and Clary, Peggy and Christine (15 minutes)

Time	Topic	Method
0-10 min	Teach Section C - Second Great Awakening and Hebrides Revival testimonies	Narrative teaching + read Isa. 44:3 aloud
10-15 min	Discussion	See discussion questions below
DISCUSSION QUESTIONS Two elderly, physically limited women in an unheated cottage sparked an island-wide revival. What excuses have you used to believe you are unqualified or too limited to press in like this?		
Question / Blank		Answer
si-8 (recall): The power of two is a revelation of the nature of the love that holds the ____ together.		✓ covenant
si-9: Father Nash was found dead in his room in the attitude of ____.		✓ prayer
si-10: Peggy Smith was eighty-four years old and ____.		✓ blind
si-11: Peggy prayed Isaiah 44:3 night after night, refusing to accept the spiritual ____ as final.		✓ drought

Step 4 - Ulster, Sialkot, and East Africa (15 minutes)

Time	Topic	Method
0-10 min	Teach Section D - three more revival testimonies	Narrative teaching + read Hyde eyewitness account aloud
10-15 min	Discussion	See discussion questions below
DISCUSSION QUESTIONS The Ulster four saw six months of no visible results before breakthrough. How do you typically respond when prayer seems to produce nothing for a long season?		
Question / Blank		Answer
si-12 (recall): The entire Hebrides Revival traces back to two elderly sisters kneeling in a ____.		✓ cottage
si-13: The four young men in Kells met for six months before the first ____ was saved.		✓ soul

si-14: John Hyde and Paterson committed to thirty continuous days and nights of ____.	✓ prayer
si-15: The East African Revival began with two brothers, Simeon Nsibambi and Blasio ____.	✓ Kigozi

Step 5 - Wales, and the Drought Broken in Nairobi (15 minutes)

Time	Topic	Method
0-10 min	Teach Section E - Welsh Revival and the 2016 Nairobi testimony	Narrative teaching + read the Nairobi declaration aloud
10-15 min	Discussion	See discussion questions below
DISCUSSION QUESTIONS Has God ever confirmed something to you through someone else's independent, unprompted word?		
Question / Blank		Answer
si-16 (recall): The Ulster Awakening of 1859 produced an estimated one hundred ____ conversions.		✓ thousand
si-17: The golden bowls of Revelation 5:8 fill from every Spirit-empowered prayer that ____ before the throne.		✓ rises
si-18: Steve and Bishop Evans Kariuki had never ____ to each other before receiving the same word.		✓ spoken
si-19: When the two intercessors locked together in the spirit of prayer, the breakthrough shook an entire ____.		✓ city

Step 6 - Taking It By Force Together, and the Call (16 minutes)

Time	Topic	Method
0-8 min	Teach Section F - Travis and Steve's partnership, and the closing altar call	Narrative teaching + read the closing appeal aloud
8-16 min	Distribute or direct students to the Chapter 18 test; close the entire course	Individual work, autograded online, then group closing
DISCUSSION QUESTIONS Looking back across this entire course, which chapter's teaching or testimony affected you most, and why?		
Question / Blank		Answer
si-20 (recall): The Welsh Revival was fed by many prayer groups filling the same golden ____ simultaneously.		✓ bowls
TEACHER NOTE Close by reading the chapter's final lines aloud: "Here am I, Lord, send me. He is looking for you." Since this is the final class of the entire 18-chapter course, consider closing with group prayer, communion, or a moment where students identify aloud (or silently) who God may be calling them to partner with going forward.		

PART THREE: COMPLETE ANSWER KEY

Study Section Fill-in-the-Blank Answers

Question / Blank	Answer
si-1 (Sec 1): My ____.	✓ Spirit
si-2 (Sec 1): Whole ____.	✓ earth
si-3 (Sec 1): A ____.	✓ plain
si-4 (Sec 2 recall): The ____.	✓ oil
si-5 (Sec 2): Two by ____.	✓ two
si-6 (Sec 2): Not quickly ____.	✓ broken
si-7 (Sec 2): Two who ____.	✓ agree
si-8 (Sec 3 recall): The ____.	✓ covenant
si-9 (Sec 3): Attitude of ____.	✓ prayer
si-10 (Sec 3): 84 and ____.	✓ blind
si-11 (Sec 3): Spiritual ____.	✓ drought
si-12 (Sec 4 recall): A ____.	✓ cottage
si-13 (Sec 4): The first ____.	✓ soul
si-14 (Sec 4): Thirty days of ____.	✓ prayer
si-15 (Sec 4): Blasio ____.	✓ Kigozi
si-16 (Sec 5 recall): One hundred ____.	✓ thousand
si-17 (Sec 5): That ____ before the throne.	✓ rises
si-18 (Sec 5): Never ____.	✓ spoken
si-19 (Sec 5): An entire ____.	✓ city
si-20 (Sec 6 recall): The same golden ____.	✓ bowls

Practice Test Answer Key

Part A - Multiple Choice (2 pts each)

Question / Blank	Answer
------------------	--------

1. How Zechariah 4:6 says the temple would be finished	✓ B - Not by might nor by power, but by My Spirit
2. God's consistent pattern for releasing His greatest power	✓ B - Two people in genuine covenant agreement
3. What Matthew 18:19-20 promises for two in agreement	✓ B - The Father will do it for them; Jesus is present in their midst
4. Who Peggy and Christine Smith were	✓ B - Two elderly sisters, one blind and one arthritic, who prayed for years in an unheated cottage
5. What happened when Steve and Bishop Evans Kariuki came together	✓ B - They had independently received the identical word from God, and their coming together released a regional breakthrough

Part B - True / False (1 pt each)

Question / Blank	Answer
6. God's greatest works are released primarily through isolated individuals working alone	✓ FALSE
7. Jesus sent His disciples out two by two, not as isolated individuals (Luke 10:1)	✓ TRUE
8. Father Nash was found dead in his room in the attitude of prayer	✓ TRUE
9. The four young men who sparked the Ulster Awakening saw immediate, visible results in their first week	✓ FALSE
10. Steve and Bishop Evans Kariuki had spoken to each other and coordinated their message beforehand	✓ FALSE
11. The chapter closes by inviting the reader to answer God's call to walk in the D.E.E.P. prayer anointing	✓ TRUE

Part C - Fill in the Blank (1 pt each)

Question / Blank	Answer
12. "Not by might nor by power, but by My ____." (Zech. 4:6)	✓ Spirit
13. Connected to the Spirit's oil through the golden ____	✓ pipes
14. "I am there in the midst of ____." (Matt. 18:20)	✓ them
15. "I will pour ____ upon him that is thirsty." (Isa. 44:3)	✓ water
16. "The spiritual ____ is over!" (Nairobi, 2016)	✓ drought

Part D - Short Answer Model Answers (Completion Credit)

17. Model answer: From Moses and Aaron to Joshua and Caleb, David and Jonathan, Elijah and Elisha, Barnabas and Paul, and Jesus sending His disciples two by two, Scripture consistently shows God's greatest power released through two people in covenant agreement rather than through isolated individuals. History repeats the pattern - Nash and Clary, the Smith sisters, the four young men of Ulster, Hyde and Paterson, Nsibambi and Kigozi. Isolated intercessors are limited because they lack the covenant unity and the "threefold cord" strength Ecclesiastes 4 describes, and because Matthew 18:19-20's specific promise is given to two or more gathered in agreement, not to solitary prayer.

18. Model answer: In 2016, Steve received a word in Nairobi that "the spiritual drought is over" and declared it publicly. That same night he met Bishop Evans Kariuki, who had received the identical word independently in America months earlier, having never spoken to Steve. Steve calls this "the golden bowl principle made visible in human experience" because it pictures Revelation 5:8's golden bowls of the saints' prayers - two intercessors, unaware of each other, carrying the same prayer and the same word, converging at the appointed moment to release breakthrough.

19. Model answer (answers will vary): The D.E.E.P. prayer anointing is a Divinely Energized End-time Prayer anointing built chapter by chapter across this course - beginning with intimacy and abiding in Christ, moving through the sword taken up by means of prayer, the prayer language of tongues, high praise as spiritual warfare, taking the kingdom by force, the identity of the end-time praying witnesses, and now, in this final chapter, the power of two hidden, covenant-partnered intercessors. Each chapter built on the last, and this final chapter reveals that the anointing was never meant to be carried alone.

TEACHER NOTE

Part E (Application, questions 20-22) is intentionally ungraded. Since this is the final chapter of the entire course, consider giving students extra time on these questions and inviting a few students to voluntarily share their answer to question 22 (the closing prayer, "Here am I, Lord, send me") as a way of closing the whole course together.

Suggested Illustrations

- The Golden Pipes - Draw or describe two lampstands connected by a single pipe of oil (Zech. 4:11-14). Ask: What does it look like practically for two believers to stay "connected to the same pipe" in prayer?
- The Threefold Cord - Bring three strands of rope or string; show how one strand snaps easily but three twisted together resist breaking. Ask: Who could you "twist together" with in a covenant prayer partnership?
- The Filling Bowls, Revisited - Reference Revelation 5:8 one final time, tying back to Chapter 17. Ask: How does knowing your prayers may converge with someone else's, even someone you've never met, change how faithfully you pray?
- If any students have a personal history of prayer partnership - a spouse, friend, or prayer group - invite a brief, voluntary testimony as a closing encouragement for the whole class.

Additional Teaching Resources

Anticipated Student Questions

Question	Suggested Response
"Does this mean solo prayer doesn't matter or isn't powerful?"	No - the whole course has taught the value of personal, individual intimacy with God. This chapter adds a complementary truth: God's greatest, history-altering breakthroughs have consistently come through covenant partnerships layered on top of that personal foundation, not instead of it.
"What if I don't have anyone to partner with like this?"	Encourage students that this is a matter for prayer itself - ask God to highlight or bring a partner, the way Nsibambi and Kigozi were brothers, and Nash and Clary were introduced through ministry circles. It may start small, even with someone praying by phone or text.
"Is the Nairobi story meant to be taken as a literal, verifiable testimony?"	Present it as Steve's own personal testimony of what he believes God did, in the same spirit as the historical revival accounts - meaningful as pattern and encouragement, not as a doctrinal claim requiring the class to verify every detail.

Preparation Prayer for the Teacher

- Ask the Holy Spirit to help you close this entire 18-chapter course in a way that commissions students rather than simply concluding a curriculum.
- Pray for the specific person or persons God may want to connect with each student in prayer partnership.
- Ask God to search your own heart: are you carrying the D.E.E.P. prayer anointing alone when He intends you to carry it with someone else?
- Pray for boldness for your class to answer the book's closing call: "Here am I, Lord, send me."
- Thank God for each student's perseverance through all eighteen chapters, and ask Him to seal what has been sown in their lives.