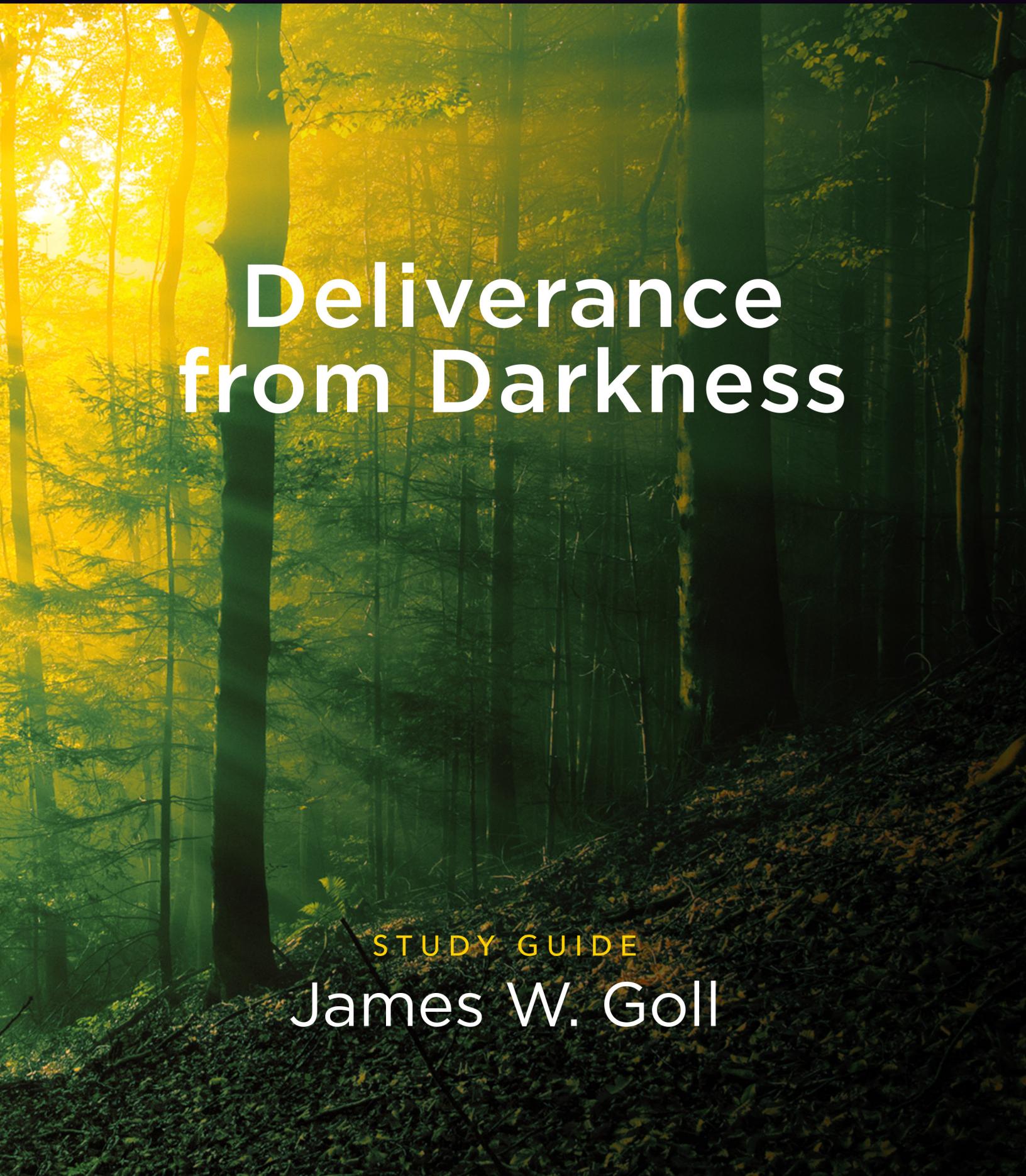




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Deliverance from Darkness

STUDY GUIDE

James W. Goll



GOD
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MINISTRIES

with James W. Goll

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Classes and Other Resources

The following Deliverance from Darkness Study Guide is great for individual study in your own home, with a small group, or in a classroom setting. It also serves as part of the Deliverance from Darkness class at God Encounters Ministries, along with the complementary book, *Deliverance from Darkness*, and 12 Class Sessions taught by James W. Goll. For more information about this and many other life-changing classes, visit www.GodEncounters.com.

At the end of each detailed lesson are simple questions for your reflection and review. In the back of this study guide, you will find the answers to these questions to aid in your learning.

James W. Goll has many other resources available. They may be purchased at www.GodEncounters.com or by calling 1-877-200-1604. For more information, visit our website or email info@godencounters.com.

Acknowledgments and Gratitude

This set of teachings has come forth from the gleanings of various pastors, teachers, and authors over the years. A great debt of gratitude goes to the late Derek Prince for his systematic exposition on the subject of deliverance and the breaking of curses. I learned more from Derek Prince than any other ten leaders all added together. He opened the New Testament to me concerning the ministry of deliverance from a Jesus frame of reference.

I also wish to acknowledge the late John Wimber, formerly of the Vineyard Ministries International, Dr. Sam Storms formerly of Wheaton University, David Altschul of Reconciliation Ministries, Chester and Betsy Kylstra of Restoring the Foundations, the late John Sanford of Elijah House Ministries and my friend of years, Dr. Bill Greenman of Purpose International.

Their ministries have been so helpful in forming my thoughts and presentation. Remember, you shall know the truth and the truth shall set you free!

Blessings in Christ Jesus!

James W. Goll

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Introduction: Setting the Captives Free

Jesus came to set the captives free! In fact, a large part of Jesus' public ministry (25 to 33 percent) was spent confronting demons and setting people free from their enslavement to the powers of darkness. This reflects His purpose in coming as a man: "*The Son of God appeared for this purpose, to destroy the works of the devil*" (1 John 3:8).

Jesus is the same yesterday, today and forever. He still wants to destroy the works of the devil in our day—through His Church, which includes you and me. Jesus has delegated His authority to His disciples on the earth. Because of the new creation realities, if you are in Christ, Christ is in you, and He wants you to use the authority of His name to keep making His enemies a footstool for His feet.

This study guide corresponds with the *Deliverance from Darkness* book and the corresponding twelve class sessions available in audio and video format. The twelve lessons in this study guide match the twelve chapters of the book, and they are divided into four sections: The Demonic Exposed, Revealing and Defeating the Enemy's Plans, Our Authority in Christ and The Remedy.

The first section begins with an overview of the ministry of deliverance in the New Testament and the basics of what we are up against in the demonic realm. The next section shows the truths of how to exercise your delegated authority. It includes timeless insights into the raging battle of human temptation.

The third and fourth sections go into greater depth on Kingdom authority, practical help in setting captives free through deliverance, and how to restore with blessings what has been stolen through curses.

At the conclusion of each lesson, you will find questions to test your grasp of the material. At the end of the study guide, you will find answers to the study questions and additional material about demonology. You can use this study guide as a stand-alone tool or use it alongside my book, *Deliverance from Darkness*.

I wish to thank the many leaders over the years who have made an impact on my life and whose fingerprints are all over these materials. I will forever be grateful to the apostolic teaching imprint of the late Derek Prince, the "big brother" anointing that has rested upon Mahesh Chavda and Jim Croft, the timely applications of John and Paula Sandford, Chester and Betsy Kylstra and many others. They have all been pioneers and I am grateful that their shadows have been cast upon my life.

I want to see you and your generation be equipped and empowered to defeat the darkness. With the help of Jesus' Spirit and for the sake of our children, we need to do our part of the job destroying the works of the devil. May this study guide help you to become free in Christ and in turn equipped to set the captives free in Jesus' great name!

With Gratitude,

Dr. James W. Goll

Section One:

The Demonic, Exposed

Lesson One:

Jesus, Overcoming Demons

*“For this purpose the Son of God was manifested,
that He might destroy the works of the devil.”*

—1 John 3:8

I. INTRODUCING THE MINISTRY OF JESUS

Studying the deliverance accounts in all four of the gospels provides a great starting place and an overview of the entire subject of Deliverance from Darkness.

A. Jesus in the Wilderness

Jesus was baptized in the Jordan, and the voice of the Father said, “*This is My Beloved Son, in whom I am well pleased*” (Matthew 3:17).

In that moment, Jesus became an absolute threat to the powers of darkness. Immediately the Spirit took Him into the wilderness to be tempted by Satan. In a 40-day period, He resisted every temptation successfully. Then the evil one left Him for a season (see Luke 4:13) while He was strengthened by angels (see Matthew 4:11). Coming forth from His wilderness victory in the power of the Spirit, the battle with darkness began (see Luke 4:14). Also see Matthew 3:13–4:11; Mark 1:9–13; Luke 3:21–22 and 4:1–15.

B. Confrontation of Kingdoms

Jesus walked through Galilee proclaiming that the time of the Kingdom had arrived (see Mark 1:14). Coming into Capernaum, He entered the synagogue where He confronted the power of darkness (see Mark 1:21–28). At His word of command, an unclean spirit departed from the man he had inhabited.

Later Jesus described it by saying, “*If I cast out demons with the finger of God, surely the Kingdom of God has come upon you*” (Luke 11:20; see also Matthew 12:28). He had not come with an agenda of His own, but He had been sent to accomplish the will of the Father (see John 7:16–18). He had been sent with an assignment—to drive out the kingdom of darkness so that the Kingdom of God could be ushered in.

II. JESUS AND THE DEMONS

A. Case Study Number One – The Gerasene Demoniac

Here we turn to Mark 5:1–20 and Matthew 8:28–34 as our primary text to compare and study.

1. This is an extreme case of demonization. Every area of this man's life had been affected: social (he had no relationships), physical (he cut himself and tore chains apart), emotional and mental (he often cried aloud in torment).
2. The man still had the will and desire to be free (see Mark 5:6).
3. Many demons lived in this man, and one acted as spokesman: "*Then Jesus asked him, ‘What is your name?’ ‘My name is Legion,’ he replied, ‘for we are many’*" (Mark 5:9–10, NIV).
4. The manifest presence of God will always cause demons to show themselves because of their fear of Jesus.
5. Demons may shriek loudly or do other things—sometimes out of sheer terror, other times as an evasive tactic.
6. Jesus had initiated the battle by saying, "Come out of this man, you evil spirit!"
7. The Pharisees and some Jewish exorcists believed that if you knew the demon's name (in this case, "Legion"), you had authority over it. There is some truth to this, although the name of Jesus carries the most authority.
8. The demons begged not to be sent out of the geographical area they were most familiar with (see Mark 5:10). Perhaps they knew they would be less effective in a strange area.
9. If they were going to have to leave the man's body, the demons begged to be sent into the nearby herd of pigs (see verse 12). Demons live in bodies like houses. They prefer human bodies better to express their wickedness (i.e., spirits of sexual perversion, murder, fear, suicide, etc.). They are afraid of being homeless (see Matthew 12:43–45). But they can only enter a new "house" with permission and cooperation. They did not enter any of the bystanders—only the pigs.
10. The pigs went berserk and stampeded over the cliff to drown in the nearby sea (see verse 13). This—after their treatment of their human host—shows their entirely destructive nature.
11. Jesus had expelled the demons once and for all with verbal commands (see verses 8 and 13).

12. From that moment forward, the man was restored to health and sanity. His sense of dignity and his emotional life were restored. The people in the surrounding region were profoundly affected (see Mark 5:15–20).

B. Case Study Number Two – The Child with an Evil Spirit

Here we turn to see Matthew 17:14–21; Mark 9:14–29 and Luke 9:37–42 as our primary texts to compare and study.

1. The disciples had not been able to cast an evil spirit out of a boy (see Mark 9:14–18).
2. The boy’s father had brought him to Jesus’ disciples, which showed that his faith was operative (see Mark 9:17).
3. The symptoms of the boy’s demonization included the following:
 - a) He had seizures (see Matthew 17:15).
 - b) He was robbed of speech (see Mark 9:17).
 - c) The demon threw the boy to the ground, even into water and fire, attempting to kill him (see Mark 9:18, 22).
4. This demonization had affected the boy in every way—spiritually, emotionally, mentally, physically, and socially.
5. Jesus scolded His disciples for their unbelief (see Mark 9:19), later explaining that their inability to drive out the demon could be blamed on their failure to pray and fast (see Mark 9:28–29).
6. The mere presence of Jesus caused the demon to manifest itself: the boy had an epileptic convulsion (see verse 20). This was likely a diversionary tactic to dissipate faith by engendering fear in the hearts of the bystanders.
7. Jesus inquired of the father about the boy’s condition (see verse 21). This shows that Jesus did not obtain all of His information by means of a revelation or a word of knowledge; sometimes He had to ask questions, as we do, too.
8. Jesus reiterated the importance of faith, and He shored up the father’s faltering faith at his request (see Mark 9:23–24).
9. Notice that Jesus performed the deliverance and healing quickly when He noticed that a crowd was running to the scene (see verse 25). He wanted to avoid the following:
 - a) Excess emotion; a “spectator mentality.”
 - b) Dissipation of faith.
 - c) Extra attention for the attention-craving demon.
 - d) Gloating over the boy’s embarrassing condition, which would have been a violation of his dignity.

10. Because Jesus also identified the spirit as “deaf and dumb” through a word of knowledge, it seems that there was a further dimension to the demon’s activity (deafness) that had not been mentioned previously (see verse 25).
11. Again, Jesus had cast out the demon by rebuking and commanding it verbally. *“When Jesus saw that a crowd was rapidly gathering, He rebuked the unclean spirit, saying to it, ‘You deaf and mute spirit, I command you, come out of him and do not enter him again”* (Mark 9:25, NASB).
12. The demons objected (they shrieked) and they put up a fight (they tried to harm the boy, throwing him down to the ground, exhausting and traumatizing him – see verse 26).
13. Jesus restored the boy to his father, carefully lifting him up to his feet and strengthening him (see verse 27).

C. Case Study Number Three – The Man with the Unclean Spirit

Here we turn to see Mark 1:21–28 and Luke 4:31–37 as our primary texts to compare and to study.

1. This demon expulsion took place in public, inside the Jewish synagogue in Capernaum (see Mark 1:21).
2. The demonized man had no symptoms; he was like any other ordinary person attending the synagogue as usual. (Evidently Jesus drove out many demons in synagogues—see Mark 1:23–24).
3. When Jesus came into the synagogue, His authority was obvious to the demon, and it shouted out loud (see Mark 1:23–24).
4. The demon queried Jesus forcefully and fearfully: *“What do you want with us, Jesus of Nazareth? Have you come to destroy us? I know who you are—the Holy One of God!”* (Mark 1:24, NIV).
5. Jesus silenced the unclean spirit and commanded it to come out of the man (see Mark 1:25).
6. The demon reacted by causing convulsions and loud shrieks, but *“it came out of him and did not hurt him”* (Luke 4:35).
7. The salient feature in this account concerns the authority of Jesus. When He entered a place, demons manifested themselves, asserted His Lordship, begged for mercy, and—upon His command—left their hosts.

D. Case Study Number Four – The Syrophenician Woman’s Daughter

Here we turn to see Matthew 15:22–28 and Mark 7:24–30 as our primary texts to compare and to study.

1. The woman came to Jesus on behalf of her daughter, who was demonized (see Mark 7:25). The account does not specify the nature of her demonization.
2. Jesus spurned her at first. But in desperate faith the woman persisted in her request (see Matthew 15:23–27).
3. Because of her persistence and her faith, Jesus pronounced deliverance for her daughter (see Mark 7:29).
4. This deliverance has two unique features:
 - a) It did not require a command, only a pronouncement from Jesus.
 - b) It took place over a long distance: The demon left the child when Jesus spoke from miles away (see Mark 7:30).

E. Case Study Number Five – The Multitudes Being Healed

1. Demoniacs were often healed in big meetings or in crowds. Jesus drove out the evil spirits with a word (see Matthew 8:16).
2. Jesus would not allow the demons to speak out (see Mark 1:32–34).
3. Often the demons would become disruptive, shouting and shrieking as they departed (see Mark 3:10–11 and Luke 4:41. See also Acts 8:7, where demons shrieked in Philip’s large meetings as they were driven out of people).
4. Besides casting out evil spirits, Jesus healed those who were “troubled by evil spirits” (see Luke 6:18, NIV), which seems to imply a lesser degree of demonic influence such as “affliction” or “oppression” as opposed to “control” or “possession.”

III. SUMMARY OF JESUS’ DEALING WITH DEMONS

A. Characteristics of Demons in the New Testament

1. Demons exhibit the three basic elements of personality:
 - a) Knowledge — “*I know who You are*” (Mark 1:24).
 - b) Will — “*I will return to my house from which I came*” (Matthew 12:44, NASB, emphasis added). Note also Satan’s rebellious self-will in Isaiah 14:13–14, in which he utters, “I will” five times.
 - c) (Negative) feelings and emotions — shrieking with terror (see Mark 5:7; 1:26; 9:26), trembling and shuddering with fear (see James 2:19).

2. They prefer to inhabit human bodies rather than wandering without a body (see Luke 11:24). They will inhabit animal bodies if human bodies are not available (see Matthew 8:31).
3. They have assigned territories. They call the bodies they inhabit “my house” (see Matthew 12:44 and Luke 11:24). They do not want to be banished, preferring to stay in the country in which they currently reside (see Mark 5:10). In the book of Daniel, we see clear regional assignments of spiritual princes (see Daniel 10:13).
4. They are ranked according to their levels of wickedness: “*Then it [the cast-out demon] goes and takes along with it seven other spirits more wicked than itself, and they go in and live there*” (Matthew 12:45, NASB).
5. They are commonly named by the way they defile, afflict, tempt, or torment (see Appendix Two for many common names and designations for demons).
 - a) Jesus used the common designation of “foul” or “unclean” spirits, and this term covered everything from the legion of demons in Mark 5 to spirits causing sickness (see Luke 9:42) and spirits of war (see Revelation 16:13–14). (See also Matthew 10:1; 12:43; Mark 1:23, 26; 3:30; 5:2; 7:25; 9:25; Luke 11:24).
 - b) Other names Jesus used include “deaf and dumb spirit” (Mark 9:25) and “spirit of infirmity” (Luke 13:12).
 - c) Paul the apostle spoke of a “spirit of divination” (Acts 16:16), a “spirit of bondage” (Romans 8:15), the “spirit of the world” (1 Corinthians 2:12), “seducing” or “deceitful” spirits (1 Timothy 4:1) and a “spirit of disobedience” (Ephesians 2:2).
 - d) John spoke of “the spirit of the Antichrist” (1 John 4:3).
6. One of the key marks of demonic activity is restlessness: “*But when the unclean spirit has gone out of a man, it roams through dry [arid] places in search of rest, but it does not find any*” (Matthew 12:43, AMP).
7. Evil spirits can be stubborn and must be overcome with prior preparation and steadfastness (see Mark 5:8; 9:26–29).

B. How Jesus and His disciples Expelled Demons

1. Command of faith (see Mark 1:25; 9:25).
2. Laying on of hands (see Luke 4:40–41).
3. Anointing with oil (see Mark 6:12–13).
4. Presence of Jesus (see Mark 5:6–7; 9:20).

5. Word of Jesus (see Matthew 15:28; Mark 7:29; 2 Corinthians 4:13).
6. Prayer and Fasting (see Matthew 17:21).

IV. PRAYERS FOR OVERCOMERS

Father God, we are so thankful for the example of the life and ministry of the Lord Jesus Christ who came to destroy the works of the devil. As we begin this study of Deliverance from Darkness, we are asking that the Holy Spirit will illuminate the written Word of God to us and wash and cleanse us from doubt and unbelief. We come to You to be students, learners, and modern-day disciples of the Lord Jesus Christ. Teach us the ways of an overcomer that greater is He who is in us than he who is in the world. Thank you for the opportunity to displace darkness by walking in the Light. Amen and Amen!

Reflection Questions

Lesson One: Jesus, Overcoming Demons

Answers to these questions can be found in the back of the study guide.

1. The most significant Scripture for understanding how to approach the subject of deliverance is 1 John 3:8 [fill in the key words]: "*For this purpose the Son of God was manifested, that He might _____ the works of the _____.*"
2. The key to Jesus' success in casting out demons was His _____ as the Son of God.
3. Names six scriptural methods that can be used to expel demons:
 - a. _____
 - b. _____
 - c. _____
 - d. _____
 - e. _____
 - f. _____
 - g. _____
4. What elements of personality do demons exhibit?

5. True/False: Up to one-third of Jesus' ministry time was devoted to delivering captives from evil spirits. _____

Reflection Question:

6. Why do you think that Jesus stopped the demons from speaking?

Scripture Memorization

7. Write out John 14:12 and memorize.

Answers to the Reflection Questions

Lesson One: Jesus, Overcoming Demons

1. Destroy, devil
2. Authority
3. Command of faith, laying on of hands, anointing with oil, presence of Jesus, word of Jesus, prayer and fasting
4. Knowledge, will, feelings/emotions
5. True

Lesson Two: Overcoming Demons in the Early Church

1. Ambassadors
2. False
3. Possible answers: commands, proclamations, prayers, submission to the Holy Spirit, righteousness, the authority of the name of Jesus, the Word of God, living in the light, worship, faith
4. Keep
5. A testimony is given by a witness. The word for “witness” in Greek is *martus*, from which we get our English word “martyr.” The word implies that one who will testify to Jesus’ sacrifice on the cross would be willing to speak about it even if that costs him his life.

Lesson Three: Scriptural Characteristics of Demons

1. “Devil” (singular) and “Demons” (plural) are not interchangeable. The Greek word for “devil” is *diabolos*, which means “slanderous” or “slanderer,” and it should be used only as a name for Satan himself. “Demon” is equivalent to “evil spirit” or “unclean spirit.” The Greek word for “demon” (often plural) is *daimon* or *daimonion*. In spite of the usage in the King James Version and many other translations of Scripture, we should not refer to “devils.”
2. The characteristics of personality that demons exhibit include the following: will, emotion, Knowledge, self-awareness, the ability to speak, and the desire for a body.
3. See Section IV. A–M of Lesson Three and Appendix Two for typical names of demons.
4. False
5. Restlessness

Lesson Four: Truth and Tactics of Temptation

1. The purpose of divine testing is to sanctify and strengthen. The purpose of satanic temptation is to deceive and destroy (see John 10:10).
2. No. Accept
3. Any three of the following seven vulnerable times: (1) When faith is fresh (recent converts), (2) when faith feels strongest, (3) when in an alien environment, (4) when faith is being tested, (5) immediately following spiritual highs or lows, (6) when Satan puts his thoughts into our minds and then blames us for having them, (7) when Satan launches his accusations as if they were from the Holy Spirit.
4. Flee
5. (1) Lust of the flesh, (2) lust of the eyes, (3) the pride of life

Lesson Five: Battle Plans for Overcomers

1. (B)
2. False
3. Delay, deceit, distraction, and disappointment
4. Fast
5. “Seasons” of attack include: times of physical exhaustion, times of major change, when a child is destined for prophetic greatness, when a specific miracle is leaving the hand of God, when someone is next in line for promotion.

Additional Resources by James W. Goll

(Many of these books feature a corresponding study guide and class taught by James W. Goll, available at www.GodEncounters.com.)

Adventures in the Prophetic (with Michal Ann Goll, Mickey Robinson, Patricia King, Jeff Jansen, and Ryan Wyatt)

Angelic Encounters (with Michal Ann Goll)

The Call to the Elijah Revolution (with Lou Engle)

Deliverance from Darkness

The Discerner

Dream Language (with Michal Ann Goll)

The Feeler

God Encounters Today (with Michal Ann Goll)

Global Prayer Storm

Hearing God's Voice Today

Heroines of Faith: Women of Courage, Compassion, and the Secret Place – Women on the Frontlines (Michal Ann Goll with James W. Goll)

The Lifestyle of a Prophet

The Lifestyle of a Watchman

The Lost Art of Intercession

The Lost Art of Practicing His Presence

The Lost Art of Pure Worship (with Chris Dupré and contributions from Jeff Deyo, Sean Feucht, Julie Meyer, and Rachel Goll Tucker)

Living a Supernatural Life

Passionate Pursuit

Praying with God's Heart

The Prophet

A Radical Faith

Releasing Spiritual Gifts Today

The Mystery of Israel and the Middle East

The Scribe

The Seer

Strike the Mark

Tell Your Heart to Sing Again

End Notes

- ¹ William Gurnall, *The Christian in Complete Armour*, Moody Press ed., Lindale, Tex.: World Challenge, Inc., 1986, p. 39.
- ² Neil T. Anderson, *The Bondage Breaker*, Eugene, Ore.: Harvest House, 1990, 1993, pp. 126-128.
- ³ Eberhard Arnold, *The Early Christians*, Farmington, Penn.: Plough Publishing House, 2007, pp. 27-28. (Available online at <http://www.plough.com/ebooks/pdfs/EarlyChristians.pdf>.)
- ⁴ Frank and Ida Mae Hammond, *Pigs in the Parlor: A Practical Guide to Deliverance*. Kirkwood, Mo.: Impact Christian Books, Inc., 1973, 2008, pp. 77-78.
- ⁵ John Loren Sandford and Mark Sandford, *Deliverance and Inner Healing*, Grand Rapids: Chosen Books, 1992, 2008, pp. 175-176.
- ⁶ See Chapter 4 in *Biblical Healing and Deliverance: A Guide to Experiencing Freedom from Sins of the Past, Destructive Beliefs, Emotional and Spiritual Pain, Curses and Oppression*, by Chester and Betsy Kylstra, Grand Rapids: Chosen Books, 2005. Another great resource on this topic from Chester and Betsy Kylstra is Chapter 8 in *Restoring the Foundations: An Integrated Approach to Healing Ministry*, 2nd ed. (Pomona, N.J.), Proclaiming His Word, 2001.
- ⁷ Gary Smalley and John Trent, *The Blessing*, Nashville: Thomas Nelson, 2004.
- ⁸ I am indebted to my friend Andy Reese for his portrayal of the Father's love in his Scripture-based "letter" from God the Father entitled, "My Child." You can find it in his book, *Freedom Tools for Overcoming Life's Tough Problems*, Grand Rapids: Chosen Books, 2008, pp. 43-46.
- ⁹ Ibid., Reese, p. 178.
- ¹⁰ Arnold, p. 37. Quoting from * Cyprian, "To Donatus" 5 [Epistles of Cyprian of Carthage, "To Donatus," Letter 5]; ** Tertullian, *Apology* 46 [R.T. Glober, trans., Tertullian: *Apology*, Cambridge, Mass.: Harvard University Press, 1960]; *** Tertullian, *Apology* 27; Tatian, Address to the Greeks, 16 [Hinrichs, 1923, 1924, Tatians Rede an die Griechen, translated into German, Gessen, 1884].
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- ²⁰ Ibid., p. 35.
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- ²² G.E.H. Palmer, et al., trans., *The Philokalia: The Complete Text (Vol.1)*, London: Faber and Faber, 1979, p. 29.
- ²³ *Philokalia*, p. 46.
- ²⁴ Ibid., p. 52.
- ²⁵ *Sayings*, p. 5.
- ²⁶ Ibid., p. 138.
- ²⁷ *Philokalia*, p. 90.
- ²⁸ Ibid., p. 93.
- ²⁹ *Sayings*, pp. 21-22.
- ³⁰ Ibid., p. 78.
- ³¹ Ibid., p. 71.
- ³² Ibid., p. 123.
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- ³⁴ St. Bonaventure, *The Life of St. Francis of Assisi*, Rockford, Ill.: Tan Books, 1988, p. 117.
- ³⁵ Jeffrey Burton Russell, *The Prince of Darkness*, Ithaca, N.Y.: Cornell University Press, 1992, p. 170.
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- ³⁷ Ibid., pp. 173-174.
- ³⁸ Henry J. Cadbury, ed., *George Fox's Book of Miracles*, Philadelphia: Quakers Uniting in Publications, 2000, p. 107.

About the Author

James W. Goll is the founder of God Encounters Ministries, formerly known as Encounters Network. He is an international bestselling author, a certified Life Language Coach, an adviser to leaders and ministries, and a recording artist.

With great joy James has traveled around the world ministering in more than 50 nations sharing the love of Jesus, imparting the power of intercession, prophetic ministry, and life in the Spirit. His passion is to “win for the Lamb the rewards of His suffering.” In the spirit of revival and reformation, James desires to facilitate unity in body of Christ by relationally networking with leaders of various denominational streams.

He has recorded numerous classes with corresponding curriculum kits and is the author of more than fifty books, including The Seer, The Discerner, The Feeler, The Prophet, Dream Language, Global Prayer Storm, The Lost Art of Intercession, Praying with God’s Heart and The Mystery of Israel and the Middle East. James is also the founder of GOLL Ideation LLC, where creativity, consulting, and leadership training come together.

James was married to Michal Ann for thirty-two years before her graduation to heaven in the fall of 2008. He has four adult married children and a growing number of grandchildren. James continues to make his home in Franklin, Tennessee.

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GOD ENCOUNTERS MINISTRIES

with James W. Goll



God Encounters Ministries was founded in 1993 in Missouri, and was originally called Ministry to the Nations. It was a natural - supernatural overflow of the relationship that James and Michal Ann Goll had with Jesus and each other. After moving to the Nashville, TN area in 1997, the ministry was renamed Encounters Network. Through the years the heart and core values of the ministry have remained exactly the same!

Now we are reaching more people than ever with the gospel of Jesus, teaching and imparting the power of prophetic ministry, intercession and life in the Spirit. We believe that God Encounters are for everyone! So visit our website and deepen your walk with God today!

For more info, visit: GodEncounters.com



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