

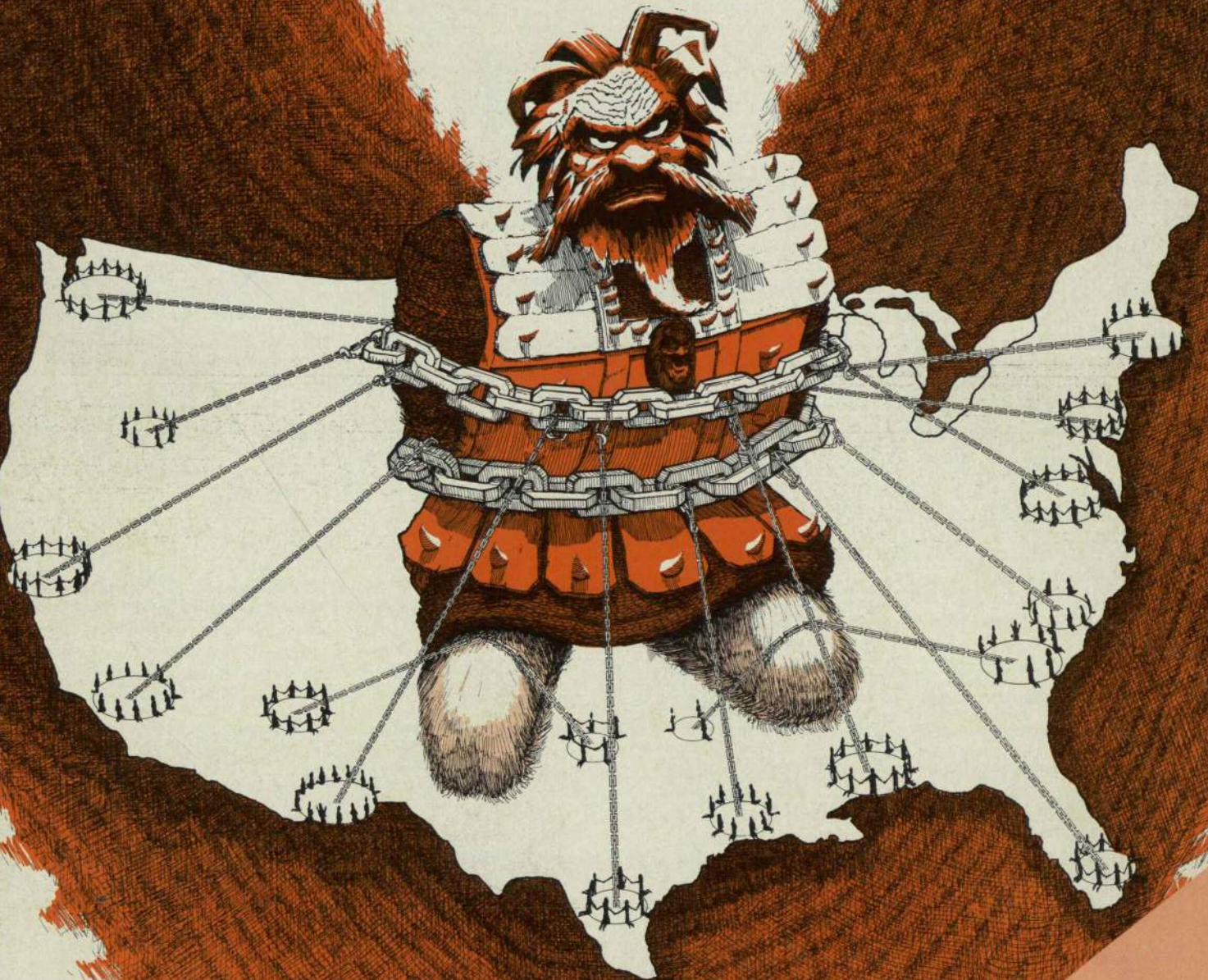


T.M.

# new wine

MARCH 1977

THE INTERNATIONAL MAGAZINE  
DEDICATED TO CHRISTIAN GROWTH



## Binding the Strongman

Waging War in the Heavens ● Croft ● 4  
Exposing the Accuser ● Basham ● 10  
Responding to God ● Hamann ● 19  
Aggressive Prayer ● Prince ● 22



## NEW WINE: FOR BETTER OR WORSE?

I am one of those individuals who lives in the shadow of your ministry. The publication — *New Wine* — provides a source of inspiration and perspiration. Today a quick look at the newsstands' array of publications readily reveals that relatively few publications appear to challenge us about the quality of our lives, to cause us to question the comfortable ways of thought which tend to dominate our lives.

My many thanks to you for contributing to the written words which can touch life at a particular moment of need.

Don Tuomi  
Arlington Hts., IL

Please find enclosed my contribution for the current year. Again, I am very late—as you will see, the check has been made out some time ago, but it did not post itself!

Last year, I wrote to you a rather disappointing letter and I really felt that way. But this year, I am very pleased to tell you that I find the magazine has greatly improved and several articles have hit the mark in my life and in my special problems.

I do know that sometimes there are translations in German magazines, but I wish the *whole* magazine would appear in German translation. It would do the German-speaking people a world of good.

Thank you for all the work you do.

Mary Ann Zwingli  
Zurich, Switzerland

One article which might be useful would be on responding to God. It seems that as we grow and change, God requires more of us. Sometimes our growth is halted because we don't draw from the Lord and don't respond in the way He wants.

Guerney Hunt  
Freeville, NY

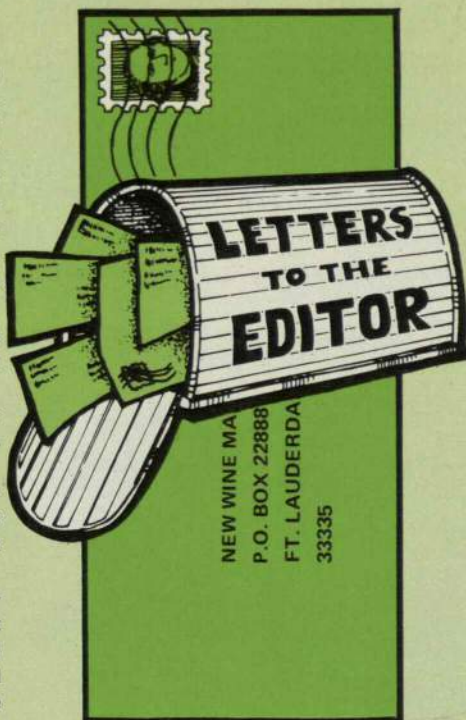
**Editor's Note:** Please see p. 19 for Jim Hamann's article, and thanks for the excellent suggestion.

I have been reading your magazine for a couple of years now and have been richly blessed and encouraged by the messages in it. We in Ireland feel a great unity with our American brothers. Certain links have been formed with California, Florida, etc. and your magazine helps to reinforce those bonds.

Alyn Doig  
Belfast, N. Ireland

Please keep the articles short and simple. I've learned so much in the past, but find them long and involved lately. Thanks for being sensitive to our needs.

Ron Polder  
Cincinnati, OH



Please stop sending me *New Wine*. Your articles have become too long for convenient reading. It's like a text book. As a housewife, my time is brief.

Marge Hutchinson  
Aptos, CA

## STARTING THE NEW YEAR RIGHT

I am so thankful to the Lord for your January issue of *New Wine*. I have always enjoyed and been ministered to through your writings, but especially this month's issue. I have needed guidance for months about prophecy in operation in my life and you provided the guidance I so much needed in your January issue.

Mary Ann Acton  
Dallas, TX

This past month's magazine on Prophecy especially fired my spirit. My husband and I realized through it that we had gotten stale and lazy in our personal time and worship of the Lord. That is why our church has been slow in its infant stage. When any of the Body is lax, the rest suffers, and we should be examples rather than just followers of the crowd.

So we began to study both together and alone; to pray on our knees, undistracted and diligently (specifically) both in the Spirit and in English; to step out in fellowship to practice these gifts which we *know* we've been given.

I must say I'm a much happier mother when I am first the part of God's Body that He wants me to be!!

Deborah Lyon  
Golden's Bridge, NY

## ADVERTISING? MORE OR LESS

I want to thank you for the work you are doing for the Lord in putting out this Christian magazine. There is one thing that disturbs me and I've heard other Christians say so and that is all that advertisement you've got in it. It seems to take away from the Word of God and indeed it takes away precious pages you could have the Word of God on in place of advertisement. Please let me know what you are doing about this serious problem.

Larry Grant  
San Mateo, FL

Praise God that your magazine is not all filled with advertisements. Your earnest desire to help Christians grow is manifested very clearly to me through your articles. Advertisements can be helpful, but when they dominate a magazine, then a change should be made. Praise God, the Lord has kept you away from making that mistake.

Mike Polzella  
Daytona Beach, FL

We certainly do enjoy the teaching in the *New Wine*. Also the list of music and tapes is most helpful. It is difficult to wait from one month to the next to see how the Spirit is leading in your teachings. Thanks again!

Ruth Sellars  
Aylesford, N.S., Canada

Really appreciate you—enjoy receiving the truth, even if at times it's not an easy word to walk in. Also I appreciate special offers on the back cover, usually pertaining to topic of issue for further study if desired.

Jackie Shaefer  
St. Louis Park, MN

Besides the fantastic articles (fantastic because they're anointed by the Holy Spirit) I appreciate also the opportunity to obtain many good albums which are not available to many of us in different areas (like Guam, where I am). Thanks!

David Peterson  
Guam, South Pacific



# Editorial

Many of us are discovering that the Christian life is more complex than we had originally believed. Most Christians, when newly saved and baptized in the Holy Spirit, tend to oversimplify their new life in Christ. Their heightened awareness of God's presence, their fresh experience with spiritual gifts, an abundance of answered prayers all cause them to conclude that all any of us need is to "have faith" or to "expect a miracle" or to "believe God to meet our needs."

However, while these are wonderful and valid characteristics of our life in Christ, it is essential to recognize there is an additional aspect of the Christian life known as *spiritual warfare*. Many of our readers are already familiar with the ministry of deliverance or casting out evil spirits. But the spiritual warfare we are involved in today includes more than casting out demons.

In this issue of *New Wine* we are presenting three articles designed to provide you with a more effective overall strategy for spiritual warfare; a strategy which involves not only methods for withstanding the enemy's attack, but also for pressing the battle against those "principalities and powers" which still greatly hinder the purposes of God in the earth. And we welcome to our ranks all those who wish to join us in this significant endeavor, remembering together that "... the weapons of our warfare are not carnal, but mighty through God to the pulling down of strongholds" (2 Cor. 10:4).

*Don Basham*

Don Basham,  
Editor



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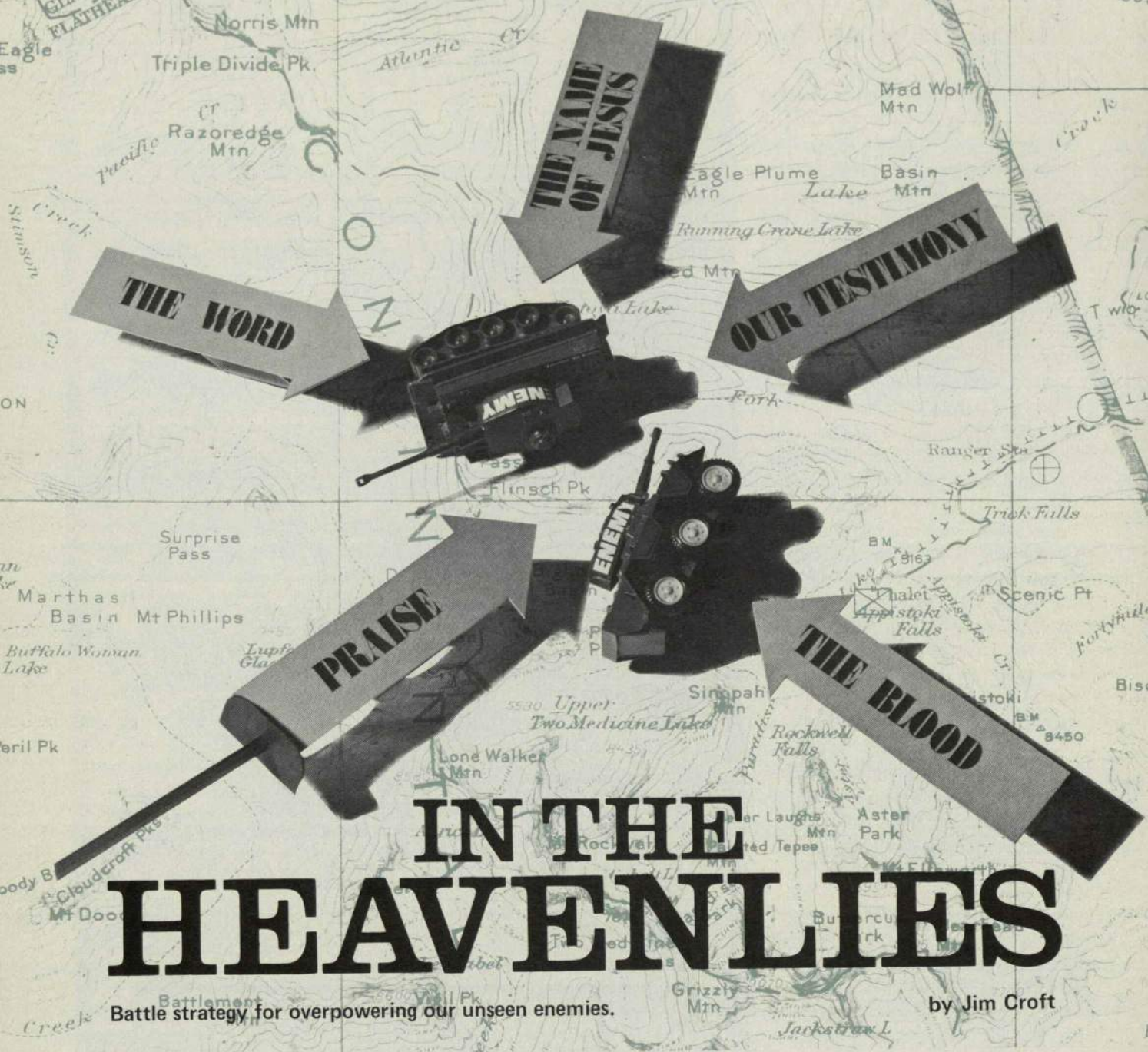
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# WAGING WAR



## IN THE HEAVENLIES

Battle strategy for overpowering our unseen enemies.

by Jim Croft

**D**uring the summer of 1970, a sister in the Lord brought me a letter she had just received from a childhood friend who was now a Christian and the wife of a U.S. Army Major stationed in Formosa. The letter was a desperate plea from that member of the Body of Christ halfway around the world, to intercede for her 13-year-old son who was creating havoc in their home by his rebellion and drug addiction. According to the letter, the boy was so violent at times that he had to be physically restrained. As a result, the father's supervisors had finally been forced to issue him an ultimatum:

"Control your son or be shipped back to the states."

As I knelt and prayed with the letter placed in front of me, I felt impressed to bind the evil spiritual powers over Formosa that were controlling the demons within the young man. At that time in my life, this seemed a rather unusual impression to receive, but as I prayed in obedience, I immediately received a vision of the island. In the vision, I could detect the faces of several distinct evil angels. They appeared to be wearing masks—with expressions similar to those on images used in some forms of Oriental worship.



I can recall praying specifically against one angel that caused the boy to be hysterically violent, and then, after about ten more minutes of prayer, I arose with the thought, "Well, now I've prayed; I'll wait and see what God has done." In all honesty I had no subjective assurance that anything specific had happened; yet I *did* know that I had wrestled with intelligent spiritual forces who were very much aware that I had apprehended the authority to resist them.

Aside from that short time of prayer, I never really thought about the incident again until one evening almost a year later. My wife and I were at a party given in our honor at the home of the lady who had originally brought me the letter from Formosa, and all through that evening I found myself observing a well-behaved, redheaded, fourteen-year-old boy. As the boy sat at the

### JIM CROFT

"At various times over the past four years Jim has ministered in close association with me. He has a proven ministry of counseling and deliverance, with special ability to discern the unseen spiritual hindrances which are the root causes of people's problems. Out of this type of experience has come—to both of us—an increasing awareness that the final battles of the age must be fought out against the Satanic hosts of wickedness 'in the heavenlies.' "

*Derek Prince*  
Derek Prince



Jim Croft was reared in an evangelical Christian home and became a Christian at the age of 25. A successful businessman for ten years, Jim pastored a church which met in his home in Lubbock, Texas. In 1970 he met Derek Prince and within two more years began assisting Derek part time in itinerant ministry. After serving as a fulltime evangelist for eighteen months, Jim moved with his family to Ft. Lauderdale to work with Derek fulltime. Since coming to Florida in 1975, he has taken over most of the pastoral responsibilities of Good News Fellowship. Jim and his wife, Prudence, have three daughters.

feet of his father, listening attentively to the conversation among the adults, he somehow reminded me of the Gadarene demoniac in Luke's gospel, who, after his deliverance, was found sitting clothed and in his right mind at the feet of Jesus. It was as if the Lord was saying to me, "There sits the fruit of your prayers."

Immediately, I asked our hostess if that was the boy I had prayed for, and she joyfully affirmed that indeed it was. Then she added that not only had his mother reported a tremendous change in the boy right after she had mailed the prayer request, but also, around that same time, her husband and two daughters had come into a much stronger relationship with the Lord.

That day I realized—and subsequent experience has repeatedly confirmed—that for me, praying over that letter marked my enrollment in a unique section of God's schooling, one that would prepare me for the very purpose for which God had originally apprehended me. For, like a host of other Christians, I was born to do spiritual warfare, utilizing every tactic and weapon given by the Holy Spirit. And the primary lesson for anyone called to spiritual warfare is the indispensability of prayer.

### PRAYER, THE KEY

Religious life becomes a treadmill unless the lives of God's people in any fellowship center around systematic prayer. Everything can be accomplished by prayer and nothing of eternal value is accomplished without it. It is significant that Jesus never taught His disciples specifically how to preach, nor did John the Baptist teach his disciples how to prophesy; yet both of them taught their men how to pray (Lk. 11:1–2). The corporate prayer life of the Church is of utmost importance because prayer is the means by which we, as God's people, can wrestle back from Satan everything that was lost in Adam's fall—whether health, creativity, dominion over the elements, fruitfulness from the earth, or the privilege of walking with God in the cool of the day. This is God's desire for us, and this can only be accomplished by prayer. Through prayer we win our battles and through service we gather the spoils.

Just as the fullness of the godhead dwelt in Jesus individually, the Lord desires to manifest each one of His redemptive attributes corporately through His Church. Because Jesus was and is Jehovah Sabaoth—the Lord, the Captain of God's Army—then if we, His people, are faithful to pray, we will join our Captain as His warrior bride, His battle-ax, His mighty war horse by which He will trample down sin and the kingdom of Satan (Heb. 2:10; Song Sol. 6:10; Jer. 51:20–21; Zech. 10:3–5; 2 Cor. 2:14; Rom. 16:20).

Some may think such language is presumptuous—that it takes away from the victory already accomplished by the death, burial and resurrection of Christ. But let me use a simple analogy to show that this is not so. Two



thousand years ago, when Jesus rose from the dead, He conquered sin, death, disease, Satan and all his host. Jesus' death and resurrection, the most decisive blows God ever struck in His battle against Satan, may be compared in their effect on the kingdom of darkness to the two atomic bombs that ended World War II. Now, when an atom bomb is dropped, everything within a fifty-mile radius will inevitably be destroyed. But that destruction is not made manifest until the waves of power push out from the point of explosion, utilizing the energy released by the initial blast to obliterate everything in their path. To apply this to the spiritual realm, the most potent of all bombs was dropped in Jerusalem two thousand years ago, and each successive generation of believers has been an extension of its waves of power. As the Gospel gains an ever-extending mushroom of authority, each generation of Christians must call afresh upon the power of the initial blast as they level the walls of opposing satanic fortresses into rubble.

My intention in this article is to outline a battle strategy by which we can methodically combat Satan, employing that initial, dynamic work of the cross effectually in our given sphere of influence.

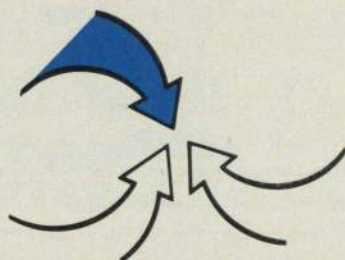
## THE SIX-POINT PLAN

The Scripture says that before any man goes to war, he should first sit down and make sure he has a battle plan that will bring defeat to his opponent (Lk. 14:31-33). With this in mind, our battle plan, to be effective, should provide the answer to all of the following six questions: (1) Is it our responsibility to fight this war? (2) Who and where is our enemy? (3) What is our first battle objective? (4) What are our weapons and how do we use them? (5) Who are our allies? (6) On what basis is our challenge to the enemy issued?

As the basis for answering the first two questions, we shall use Luke 11:20-23:

But if I with the finger of God cast out devils, no doubt the kingdom of God is come upon you. When a strong man armed keepeth his palace, his goods are in peace: But when a stronger than he shall come upon him, and overcome him, he taketh from him all his armour wherein he trusted, and divideth his spoils. He that is not with me is against me: and he that gathereth not with me scattereth.

# 1

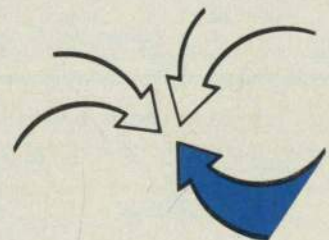


Is it our responsibility to fight this war?

There is no neutral ground in the warfare against Satan. Each of us is either for the Lord and against Satan, or against the Lord and working with Satan, either gathering spoils on behalf of the Kingdom of Christ, or helping Satan by scattering all the resources God has made available to us. Attempting to be neutral is like a professional athlete who agrees with the opposing team to throw the game. Even though he still plays in the game, he sides with the opposition by neither attempting to prevent them from winning nor trying his best to help his own team win.

I firmly believe that the Lord's plan is to enlist every child of His in spiritual warfare. Even in the garden He vowed to Satan that the woman's seed would bruise the serpent's head. God has called us as the Body of Christ to bruise the head of Satan. Although the Lord will do it by His power, He will use our feet, because He has chosen to work on the earth through the efforts of His Body (Rom. 16:20; 1 Cor. 12:21). And until we actively wage the war through prayer, the victory over Satan will not be fully realized.

# 2



Who and where is our enemy?

The enemy is the strong man, Satan, that old serpent the devil. To identify him completely, we must recognize the make-up of his army, the type of armour he uses, and the goods he covets. As Lucifer, the prince of the power of the air, he has command over thousands of rebellious angels (Eph. 2:2 & 6:10) and as Beelzebub, the prince of demons (Matt. 12:24), he marshals untold millions of earthbound evil spirits (Lk. 11:24). In essence he is the god of this present world system (2 Cor. 4:4).

His armour is the force of sin, rebellion, and disease manifested in such different forms as sickness, drunkenness, broken homes, poverty, fear, mental torment and despair. The goods he seeks to hold for himself include the lives of unredeemed people, as well as every living thing and every material resource of the earth. Because the whole creation was made subject to Satan's influence when Adam fell (Rom. 8:20-23), the devil has already robbed us of much that God intended us to enjoy, and through his deception the true potential of all creation was corrupted. But through aggressive prayer divine life can be restored in the creation around us.

We must see the location of the enemy on two levels if we hope to smite him effectively. Satan's palatial headquarters, the upper level, is in the heavenlies. From there he rules over all the rebellious angels that occupy



the first and second heavens. The following composite of Ephesians 6:12, taken from several versions of the Bible helps to identify these two levels:

For ours is no struggle against enemies of flesh and blood but against the master-spirits and cosmic powers that control and govern this dark world. Against the host of wicked spirits from the very headquarters of evil that are arrayed against us in heavenly warfare.

On the higher level, our warfare is not with forces operating from hell, but rather with wicked angels located in the first and second heavens who seek to exercise cosmic power against the purposes of Christ's Kingdom. Scripture teaches that there are actually three heavens. When Paul says in 2 Corinthians 12:2 that he was taken up into the third heaven where God dwells, this presupposes a first and second heaven, especially when compared with the statement in Ephesians 4:10 that Christ ascended far above *all heavens*. Since Jesus saw Satan fall as lightning from heaven (Lk. 10:18), yet he is still the prince of the power of the air (Eph. 2:2), the conclusion we draw from the Scriptures is that Satan presently occupies the first and second heavens while God occupies the third.

Satan actually rules from the second heaven through a well-organized army consisting of angelic princes, governors, and generals. These powerful beings war against us by hindering our prayer life, by trying to block the moving of the Holy Spirit in a given locale, and by cooperating in battle plans with the demons who are confined to the earth.

On the lower level or earth, Satan, in his role as Beelzebub, commands an army of demonic foot soldiers whose purpose it is to possess and harass people and to bring complications and disruption into any given situation. They accomplish this task by causing such difficulties as fear, cancer, insanity, religious error and confusion.

Here is an illustration of the way Satan can use his army on these two levels to rule in a given locale. There is a fallen angel who is the Chief Prince, under Satan, assigned the duty of thwarting the purposes of God in America. Under him is a lesser prince assigned to the West Coast, and under his authority is the general over Nevada. Finally, under him is the main power over the city of Reno, whose express function would be to cause divorces and to break up homes. From his position in the heavenlies, he does this by allying with and supervising the demons of Beelzebub's army assigned to that same purpose. These demons then operate in and around the individuals and families in that city, inciting people to bicker, get depressed and commit adultery.

In order to oppose these evil forces and win the battle for Reno, the Christians there must direct their prayers and efforts toward binding all the spirits, both angelic and demonic, that are arrayed against them.

# 3



## What is our first battle objective?

In this matter we have a precedent set by Daniel. At the beginning of Daniel 10, the prophet had come to understand from the writings of Jeremiah that Israel's captivity in Babylon was to last seventy years (Jer. 29:10). Having access to the historical records, Daniel knew the seventy years had run their course. However, rather than passively awaiting God's intervention, he began to fast and pray that God would show him exactly how the restoration of His people was to be accomplished. After twenty-one days of intercession, an angel of the Lord came to Daniel to tell him that from the very first day, God had heard his prayer and had sent him immediately to bring Daniel the revelation he was seeking. However, for twenty-one days a satanic angel called "The Prince of the Kingdom of Persia" had resisted the passage of God's angel through the heavenly regions. Eventually the Archangel Michael had come to the help of the first angel, enabling him to break through the satanic opposition and reach Daniel with his message.

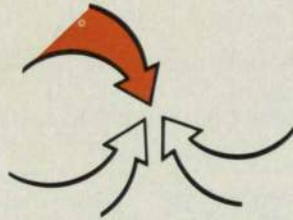
In the same way, our first objective should be to win the battle in the heavenlies—then we can expect real results on earth. It was the continued prayer and fasting of Daniel that gave the good angel and the Archangel Michael the power to overcome "The Prince of Persia." Had Daniel not endured in his intercession, the angel would likely not have made it through with the answer. To win the battle on earth, we must first win the war in the heavenlies. This is our first battle objective—conquering Satan in the heavenlies.

We can further illustrate this truth with the following example from natural warfare. The essential offensive thrust in any modern army is made up of an infantry combined with air support squadrons. The function of the air squadrons is to win the major part of the victory, via strategically placed bombs and missiles, prior to sending in any of the ground forces. A wise leader should first attempt to knock out his enemy's command headquarters and air support. If these elements can be disabled, then enemy ground troops can be crippled and scattered at will. If not, then enemy air squadrons will be left to strike again, even after a ground victory has been won.

How many times have we seen our efforts at deliverance and healing give only short range results? The main reason often proves to be that the major power in the heavens was left untouched to bomb and recapture the hard-won spoils and newly gained ground. But when the primary objectives, the forces in the heavens, are bound, we are free to gather the spoils of redeemed lives with little opposition from the rest of the enemy. To win the battle in the heavenly theatre is to have the entire battle won.



# 4



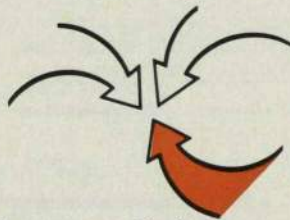
## Choosing and using our weapons

The weapons of our warfare are not carnal or natural; they are spiritual. If we are going to war against spirits, we must use spiritual weapons since we cannot harm spirit beings with fleshly or material weapons. It is said that Martin Luther once threw an inkwell at the devil. Though his zeal is commendable, his missile had no effect on the devil. Had Luther chosen to use one of the following spiritual weapons, he would have given Satan a bruise not soon to be forgotten.

Five of the weapons in our arsenal are the blood, the Word, our testimony, praise, and the name of Jesus. We overcome the forces of evil when we testify to what the Word of God says the blood of Jesus does for us. Praise is a mighty weapon by which we bind the nobles of Satan's kingdom with chains and his princes with fetters of iron (Ps. 149:5–9). The name of Jesus is our *coup de grace* by which we completely humiliate our enemies, forcing them to bow and confess that Jesus is Lord and Conqueror.

When we use our weapons in prayer, it is helpful for us to visualize their effects on the enemy. For example, picture the blood as boiling oil that wilts the powers of the enemy as you confess it. Envision the Word as a hammer by which you bruise the devil's stony head (Jer. 23:29) and your testimony crushing an evil angel as you recall the Lord's mighty acts on behalf of His people. Project in your spirit that as you praise God, the legs of oppressing spirits are shackled and they are yanked to earth where you put your foot on their necks as they confess that Jesus is Lord (Ps. 18:37–42; Phil. 2:10).

# 5



## Who are our allies?

Before anyone can confidently engage in warfare, he must both know and trust his allies. The first allies we should recognize are listed in Hebrews 12:22–24.

But ye are come unto mount Sion, and unto the city of the Living God, the heavenly Jerusalem, and to an innumerable company of angels, to the general assembly and church of the firstborn, which are written in heaven, and to God the Judge of all, and to the spirits of just men made perfect, And to Jesus the mediator of the new covenant, and to the blood of

sprinkling, that speaketh better things than that of Abel.

Among our first-line allies are the holy angels of God. Just as twelve legions of them were ready to come to Jesus' aid on the night of His betrayal, at least that many are prepared to fight on our behalf. (In the time of Caesar Augustus, a legion was 6,100 men and 726 horsemen, so this means that at least 81,912 angels are available to assist us.)

We also have our brothers and sisters in Christ, with whom we should seek to develop dependable relationships. Then they will unite with us, regarding our battle as their battle.

The third category of allies consists of the saints who have passed on before us and are now with the Lord. These saints, now living in heaven, will acknowledge our victory over satanic forces in the heavens. With each portion of territory we take, they will shout, "Now is come salvation, and strength, and the kingdom of our God, and the power of his Christ" (Rev. 12:10). They sound out the victory because they know that once Christ's kingdom and authority has been established in the heavenlies, it will soon be instituted in the earth.

Just as Moses and Elijah maintained a vital interest in Jesus' earthly ministry long after they had passed from earth, even so are the saints of old cheering us on and waiting to war on our behalf in the future (Lk. 9:30–31; Rev. 12:10; Heb. 12:1; 1 Cor. 13:9–13).

The fourth line of our allies is so vast that it almost exceeds human comprehension. To see it in part, let's take a fresh look at Romans 8:28. Where the King James Bible says, "all things," the Greek means "every spoken word from God." An expanded translation of the entire verse could read:

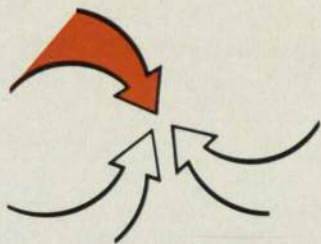
We know that all the things that God has ever spoken into place by His Word, whether stars, earth, animals or stones—in fact the entire cosmos—is interested in and cooperating together for the good of them that love God and are called according to His purpose.

Such a translation amplifies the meaning of "all things" from merely adverse circumstances to an innumerable company of allies that have heretofore been hidden in verses that seemed obscure and only symbolic. For instance, the stars fighting on behalf of Israel against Sisera (Judg. 5:20), and Balaam's ass warning Balaam of impending spiritual danger (Num. 22:26–33) are two examples of created "things" assisting God's people. (For other examples, see Job 20:26–29, Josh. 10:12, 13 and Rev. 12:16).

How can anyone refrain from joining the battle through prayer when such mighty weapons and trustworthy allies await us? For even the stones of the field are in league with us and the beasts of the field shall be at peace with us (Job 5:23).



# 6



## On what basis is our challenge issued?

Our God is a wise commander, carefully counting the cost before going into battle. He makes very sure that the troops He sends forth are strong enough and sufficiently well-trained to resist the enemy's attempts to destroy their confidence (1 Cor. 10:13; Heb. 10:35). God's selection of Job exemplifies this wisdom. Job was strong in character, a man whose righteousness surpassed that of his peers. God Himself chose the life of Job as His battlefield with Satan because, after counting the cost, He knew that Job could win. Satan accepted the challenge, eager to prove that a human soul would quickly reject God and spiritual things once material blessings were stripped away. Therefore, the devil used war, bandits, death, disease, the break-up of the family, the weather, and strange signs from heaven in his attempts to destroy Job's trust in God. But as we all know, Job emerged victorious, with twice as much in spoils as he possessed when he went into battle (Job 1:6-2:10; 42:10-17).

Now what can we learn from Job about qualifying to be a major battlefield?

A thorough reading of Job 29 shows that God's anointing rested on Job's life and that he was greatly respected because of his spirituality and willingness to minister to the oppressed. It was his knowledge of spiritual things, the blessings of God on his life, and the anointing of the Holy Spirit that marked Job as one responsible to battle. If we apply these guidelines, then the more light, teaching, gifts and respect we have, the more likely it is that God will call us into battle.

Interestingly, the weapons by which Satan assaulted Job are also referred to in the Gospels as signs that the second coming is near. War, strained relationships, strange weather and signs in the heavens will be on the increase in the midst of prosperity and world-wide evangelism (Matt. 24:7-14, 29-30). By inference, as the age comes closer to its end, more and more saints will qualify spiritually to make war upon the devil.

In Job's day he was the one man who met God's standards for a spiritual challenge. However, as the age closes there will be millions of Spirit-anointed saints qualified for battle, and there will be both global and heavenly warfare. But in the end the victorious shout will go up, "Now is come salvation, and strength, the Kingdom of our God and the power of His Christ, for the accuser of our brethren is cast down from the heavens" (Rev. 12:10).

## THE REWARDS OF VICTORY

Why must we do battle? Because it's God's "on-the-job training" for the Church to prepare us to be Christ's eternal companion. Through our warfare, we are learning skills now that will enable us to please the Lord in eternity. We must learn now in order to conquer and rule in the ages to come when we serve as His co-sovereign over all created things.

For this reason, each of us, both individually and in our fellowships, should establish a battle plan to pull down the powers of darkness that control the city where God has placed us. Only as we win the battle in the heavenlies can we truly occupy the territory until the Lord comes. As we gain victory in our present setting, we produce enduring fruit and we gather valuable spoils to present to our Master when He returns. For those who have been faithful to assault the headquarters of Satan, binding his princes through prayer, and gathering the spoils of the battle through our service, there will be great reward in the ages to come.

May everyone that has read this article qualify to hear these words from the Lord: "Well done, thou good and faithful servant. Thou hast been faithful over a few things, I will make thee ruler over many things: enter thou into the joy of thy Lord" (Matt. 25:21).

## A BATTLE PRAYER FOR SPIRITUAL WARFARE

"Satan, we come against you in the name of the Lord Jesus Christ. We are armed with the blood and the Word of God, our sword. Right now we pierce you with the truth that Jesus Christ came in the flesh to destroy your works.

Even now, as we lift our praises to the Lord, the chief prince assigned to rule over this city has been bound with fetters of iron, just as you are also bound with chains of iron. Whatever we bind on earth is bound in heaven, and with that authority, we cast you down.

By faith we scatter every heavenly force arrayed against us, as holy angels smite them in our behalf. Greater is He that is in us and more powerful are those with us than those with you. Jesus Christ Himself sends His Word to deliver us from your devices. We put to flight every demonic power in this city that would hinder us. Satan, we have bound your chiefs; therefore, all your demons grope in darkness, staggering as we smite them by the resurrection power of Jesus.

Satan, you and every one of your angels and demons are now bound. We laugh and God laughs as we see you brought to derision as you recognize that you must bow at the name of Jesus.

Now by faith we loose the peace and grace of Christ. Come Holy Spirit and work among us, saving and healing as we see Your Kingdom established to the glory of the Father. Amen." 🕊



**T**oday we are engaging in spiritual warfare of increasing intensity. The Kingdom of God and the kingdom of Satan are locked in a powerful struggle which is destined to end in Christ's triumphant return. But, unfortunately, many Christians seem inadequately equipped to engage in successful hand-to-hand combat with the enemy. Part of the problem is fear, and part is a handicap of ignorance . . . ignorance of the power and authority we have in the name of Jesus and ignorance concerning the various kinds of attacks the enemy launches against us.

Many Christians are aware that the devil attacks us with temptation to sin, with sickness, and by demon power, and that God has made provision for these assaults through forgiveness, healing and deliverance. But not as many Christians seem aware of the more subtle ways Satan infiltrates one's defenses to carry on his nefarious work.

The Bible refers to the archenemy of our souls by various names and roles. In one passage alone, Revelation 12:9-10, he is identified by five names: dragon, serpent, devil, Satan, and accuser of our brethren. He is also named in various other verses as the god of this world, the prince or ruler of this world, liar, thief, murderer, father of lies and Lucifer. The two most common names for him are Satan and devil. The literal meaning of the word Satan is adversary; the literal meaning of "devil" is accuser.

In this article we want to deal specifically with this latter aspect of the enemy's activity; we want to expose him in his role as "the accuser of the brethren." This particular aspect of the devil's attack is partially revealed in the verse already cited:

... for the accuser of our brethren is cast down which accused them before our God day and night (Rev. 12:10).

Several things are intimated in that single verse. First, that the devil is carrying on his accusing work right in the midst of all of us, and in reality,

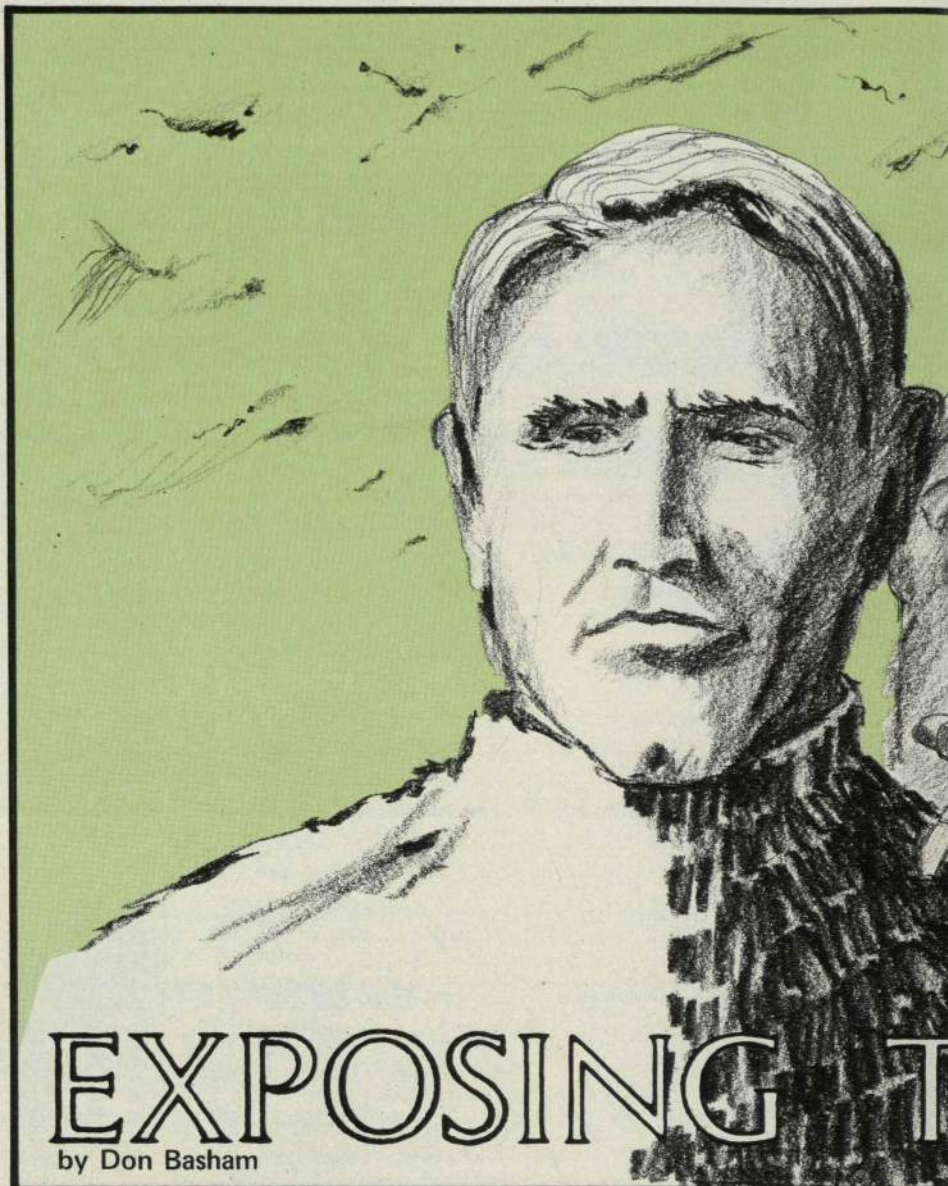
no Christian can expect to escape his accusations any more than he can expect to escape being personally tempted. The second implication is that accusation is a relentless activity of Satan—going on day and night.

I believe our current experiences in spiritual warfare confirm the accuracy of this portrayal of the devil's role, for

standing Satan's current strategy.

## THE MEANING OF OFFENCE

One problem we consistently face in our efforts to comprehend the meaning of Scripture is our own inadequate definition of terms. We continually use biblical terms without having suffi-



presently there seems to be an unprecedented amount of suspicion, bitterness, and mistrust among Christians. It seems so easy these days to accuse or to be accused; so easy to believe the worst about a brother or sister in the Lord; so easy to offend or be offended and to exaggerate our offences.

In fact, the word *offence* is a key word to this whole matter of under-

standing of their meaning. We use words like "bless" and "glory" frequently, but I doubt that 10% of the Christians who use those words can define what they mean. The same thing is true about our key word "offence." But before we define it, let us note some of the scriptures where it's used.

In Matthew 24, Jesus describes the



social and spiritual conditions which shall prevail on earth prior to "the end." After mentioning wars, pestilence, famine, earthquakes and persecutions, He describes Satan's plot to divide and destroy Christians. *Offence* is basic to his strategy.

And then many shall be offend-

man by whom the offence cometh (Matt. 18:7).

Perhaps the most common synonym of "offence" is "hurt feelings," but obviously from the use Jesus made of the word, "offence" means something far more serious.

The Greek word translated as "of-

3. To entice to sin;
4. To cause a person to distrust and desert one whom he ought to trust and obey.
5. To be offended is to see in another that which I disapprove of and which hinders me from acknowledging his authority.

Summarizing, then, my definition of being offended is this: *To be offended is to be deceived into believing the worst about yourself, about others, and about God.* And we need to constantly bear in mind that a major goal of the devil in his currently active role as "the accuser" is to tempt us to offend or to take offence.

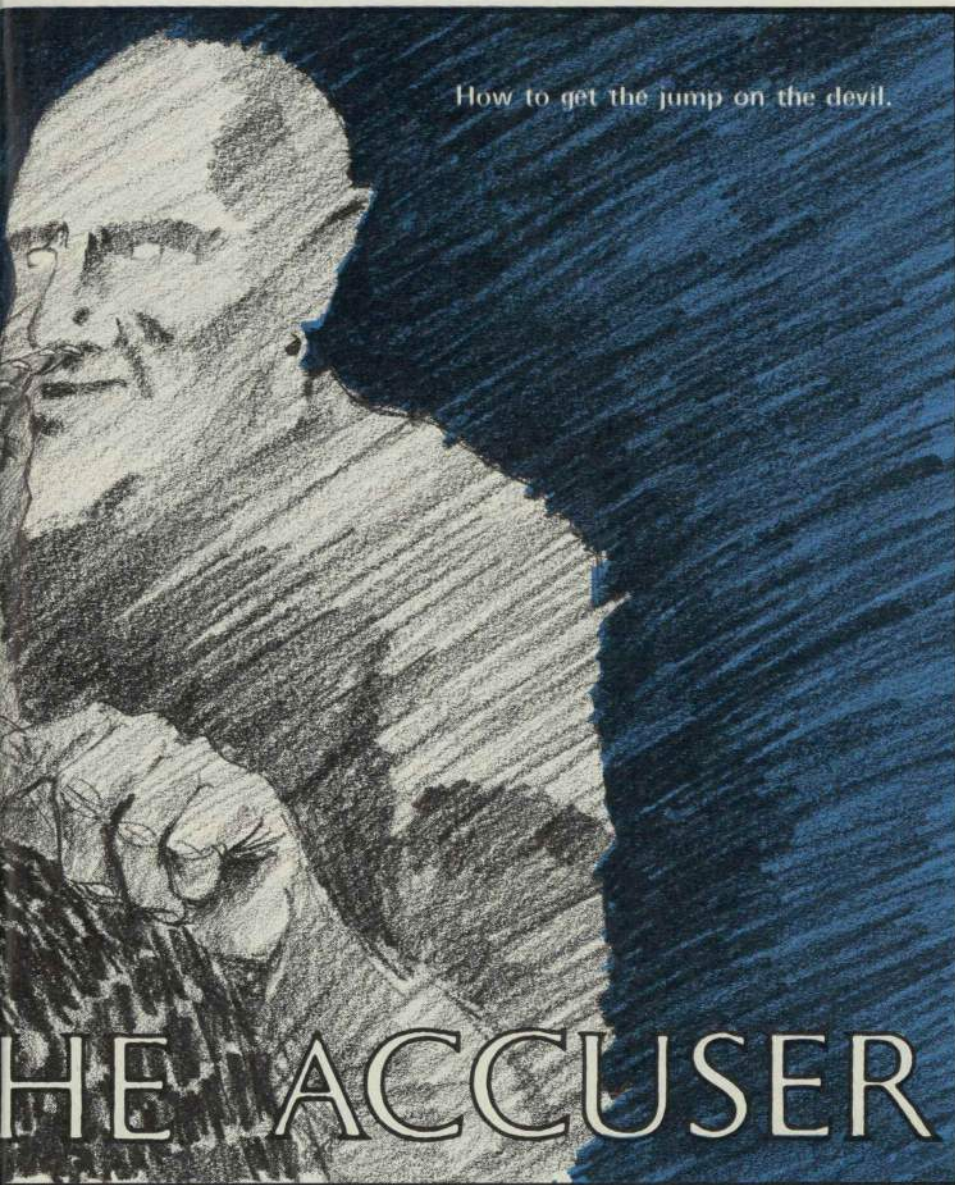
### HOW HE MAKES ACCUSATION BELIEVABLE

It is highly important to realize that in performing his role of accuser, the devil is extremely sly. Accusations, whether we are on the giving or receiving end, almost always contain a small kernel of truth, simply because all of us are imperfect and continually struggle against inadequacies and limitations which make us fall short of our goals and fail one another. The devil's technique is to take some inadequacy or some minor failure and to blow it all out of proportion by gross exaggeration and distortion. The kernel of truth he uses gives credence to the gross distortion. Perhaps a biblical example would be appropriate.

When Jesus was brought by His accusers before Pilate, one of the charges was that Jesus said He would destroy the temple.

At last came two false witnesses and said, this fellow said, I am able to destroy the temple of God and to build it in three days (Matt. 26:60-61).

What did their accusation consist of? A kernel of truth surrounded by gross exaggeration and distortion. The kernel of truth is found in John 2:19,21—"Jesus answered and said to them, Destroy this temple and in three days I will raise it up . . . But *he spake of the temple of his body.*"



ed, and shall betray one another and shall hate one another (Matt. 24:10).

In earlier teaching, Jesus remarks on the devastating effects of offences.

Woe to the world because of offences! for it must needs be that offences come; but woe to that

fence" is "scandalidzo" from which our English word "scandalize" is derived. Thayer's Greek-English Lexicon gives a detailed, five-part explanation of the full meaning of the verb "to offend" or "to be offended."

To offend is:

1. To set a trap or a snare;
2. To put a stumbling block or impediment in the way;



The gross distortion of the false witness was "This fellow said, 'I am able to destroy the temple of God (the Jerusalem temple) and to build it in three days.'" But the kernel of truth made even this exaggerated accusation palatable to Pilate.

*Remember this pattern of accusation! The devil is not very innovative! He has used this same technique for 2000 years and he's using it today: a tiny kernel of truth surrounded by gross distortion and exaggeration. In other words, 10% truth mixed with 90% lie. Without the 10% truth, no one would swallow the 90% lie.*

**The devil's technique is to take some minor failure and blow it all out of proportion by gross exaggeration or distortion.**

An example from recent experience will further illustrate the point. A few months ago when the controversy concerning "discipleship" and "sheep/shepherding" was at its peak, many accusations were laid upon those trying to implement the spiritual principle of submission and authority. Some criticisms, of course, were justified since, in any attempt to walk in new spiritual insights, mistakes and abuses occur. But beyond that, the devil was busily at work trying to discredit what has become a major emphasis of the Holy Spirit in the Body of Christ today.

One story which was widely circulated across the country concerned a leader of a certain "discipleship group" in southern Florida who allegedly had abused his authority over a certain family by "forbidding the husband to witness to others about Jesus Christ." Consequently the husband had withdrawn his family from the group and had proceeded to condemn the "heresy of discipleship" in letters of complaint distributed to many Christian groups.

What were the actual circumstances? The young family, with deep marital and personal problems, had *voluntarily submitted themselves* to a small committed group of believers who were under the spiritual supervision of a shepherd or pastor. Immediately, it became obvious to the pastor that a major problem was the husband's refusal to get a job and support his wife and two children. An ex-hippie, he spent his time on the beach, passing out tracts and "witnessing" while his wife and children were left neglected, without proper food and clothing.

The pastor firmly insisted that the husband's first responsibility was to his family (1 Tim. 5:8), and on that basis counselled the husband to stop witnessing on the beach, find a job and begin to spend his other time with his wife and children to get his home in proper order. Then later, after his family life was straightened out, he could resume some form of ministry.

The husband became furious, rejected the counsel, withdrew his family from the group and began to proclaim to all who would listen that "discipleship" was heretical and opposed to "winning souls." What was the pattern of accusation? 10% truth, 90% gross distortion.

#### WHY WE ARE SO VULNERABLE

Recently a fine Christian woman said to me, "Reverend Basham, I don't understand why everything seems to be so difficult! Our culture and our society are disintegrating before our eyes, and yet most of our churches don't appear to have any answers and even devout Christians seem to be having about as many problems as everyone else! What's happening?"

What's happening is that the spiritual warfare between the Kingdom of God and the kingdom of Satan is becoming more and more intense. Christians need to understand that *there is a war going on*, despite the fact that it is largely an unseen war. In other words, the weather can be beautiful, our material circumstances comfortable, and superficially every-

thing seems peaceable enough. But internally, in our thoughts and feelings concerning ourselves and our relationships to one another, all kinds of storms can be raging—whipped into a frenzy by our archenemy—"the accuser of our brethren." Remember Jesus' description of the last days: "And then many shall be offended..." at themselves, at one another and even at God. And why? Because the accuser is at work!

I believe a second reason for our increased vulnerability results from our moving into a new phase of the Holy Spirit's activity—a phase which poses an even greater threat to Satan's kingdom. I describe what is happening as "God moving us beyond renewal to restoration."

Although the following definitions I offer for these two terms are somewhat arbitrary, they serve the purpose. By *renewal* I mean the outpouring of the Holy Spirit on the Church which has been taking place over the last fifteen years: that work of the Spirit which has blessed and revolutionized the lives of millions of Christians of all denominations through what is commonly called the charismatic renewal.

Today, within the "renewal" there is also *restoration*, a powerful activity of the Holy Spirit to bring about authority, discipline, rule, order, commitment and covenant. In renewal, the emphasis is on what God is doing for us; in restoration, the emphasis is on how we are to serve God through honoring His delegated authorities, and how we are to be responsibly related to each other. And that emphasis on submission to authority and commitment seems to raise the devil's ire even more than the reappearance of the miraculous gifts of the Holy Spirit. When we remember that the devil is not only the accuser, but also the archrebel, the father of all lawlessness and rebellion, it is no wonder he stirs such a tempest and levels such an attack every time he discovers a significant effort to establish order in the family or in the Church.

Renewal is a time of increased joy



and power, but restoration involves not only hard work, but also battle. In the Old Testament there are two books which deal primarily with the task of restoration: Ezra and Nehemiah. Ezra deals with the restoration of the temple; Nehemiah deals with the restoration of the wall around the city of Jerusalem. Just one brief passage from Nehemiah reveals the difficult struggle which the prophet and his workers had to endure as they sought to rebuild in the face of enemy opposition:

And it came to pass from that time forth, that the half of my servants wrought in the work, and the other half of them held both the spears, the shields, and the bows, and the habergeons; and the rulers were behind all the house of Judah. They which builded on the wall and they that bare the burdens, with those that laded, *every one with one of his hands wrought in the work, and with the other hand held a weapon* (Neh. 4:16-17).

Those engaged in the work of restoration, then must understand that it isn't simply a matter of building, but of building and battling at the same time.

### FOILING THE ACCUSER'S STRATEGY

Remember how, in our definition of "offence" we said that to be offended is to be deceived into believing the worst about ourselves, about others and about God? That's the way the accuser works; he bombards our minds with accusations about ourselves, about others, and even about God Himself. Now, we want to offer some practical suggestions about how to foil his accusations in each of these cases.

### WHEN HE ACCUSES US TO OURSELVES

When the devil begins to launch a railing accusation concerning our own failures and shortcomings we should remember first that there is some truth in his accusation. None of us is perfect—none without his own peculiar

faults and weaknesses. To that extent then we should "agree with our adversary quickly." *But we don't stop there!* We can say, "Devil, you are right; I do have a nasty temper, *but God knows all about it and He loves me anyway!* He knew about my temper when He saved and called me, and He knows I'm trying to deal with that shortcoming. His grace is sufficient and His strength is made perfect in my weakness! I am in Christ and there is no condemnation for those who are in Christ Jesus."

Then follow this affirmation with a healthy time of praising and thanking God. It's hard for the devil to get anywhere with a grateful man.

Secondly, when you fall guilty of some sin or transgression, confess it quickly and honestly, receive God's forgiveness by faith and get on with the job of being a Christian. Don't wallow in self-pity! The trick of the accuser is to catch you in a weak moment, trip you up into some sin, then hit you with condemnation. "See there? You did it again. You fool!

You're not a Christian or else you wouldn't have done that! Aren't you ashamed! You'll never make it. Why don't you just give up?"

Don't buy his lie! Remember, the price has already been paid for your sin—even the one you just committed. Christ died for *all* our sins.

Thirdly, remember there is a difference between guilt and guilt feelings. Another favorite trick of the accuser is

**It's hard for the devil to get anywhere with a grateful man.**

to tell us that because we're being sorely tempted, we're as guilty as if we had committed the act. "You're thinking about doing it," he rails,

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"that's as bad as actually doing it! You're guilty."

No, you're *not* guilty of sin simply because you're sorely tempted to sin. Even Jesus was tempted with all the temptations we are faced with; yet He was without sin (Heb. 4:15).

Many people feel guilty because they are greatly tempted. Others feel guilty because they may have failed to measure up to someone's unreasonable expectation of them. The devil is a pastmaster at heaping guilt feelings on us all. But the fact that we *feel* guilty is no sign that we *are* guilty, and therefore no basis for accepting the devil's lying accusation.

#### WHEN HE ACCUSES US TO ONE ANOTHER

We have already noted that this is a time when the Holy Spirit is emphasizing the necessity for maintaining personal loyalty and for establishing committed relationships between Christians. Little wonder then, that the devil is doing all he can to prevent such

relationships. Covenant, loyalty and commitment are basic ingredients to the unity God desires for the Body of Christ, and Satan knows that the more

**The trick of the accuser  
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with condemnation.**

committed to one another we become, the more we can stand together against his schemes to discredit, divide and destroy. Therefore as we attempt to become more responsibly related to each other, the devil throws up an increasing barrage of accusations. He's busy pointing out our flaws and weaknesses, telling us all the reasons we shouldn't trust or believe one another.

Here we need to make allowances for each other. First of all we must realize that there is no perfect man or woman, husband or wife, father or mother. There is no perfect preacher or teacher or shepherd. No perfect child or young person. What's more, it should be obvious that the closer we get to one another and the more involved we become in one another's lives, the easier it is to see one another's flaws and weaknesses. In the past, Christians have tended to keep a certain distance from one another for self-protection. "I don't want to get involved" has been a kind of watchword in our society. Such a posture is basically selfish and uncaring, and though it may be "safe," it is also unchristian.


We need to take a conscious and determined stand against taking the easy way out and "not getting involved." To remain separated from one another, uncommitted to one another, is to allow suspicions, fears and mistrust to breed, thus playing right into Satan's hands. Fear and mistrust neither come from God nor serve the purposes of God. The gift of suspicion is not a gift of the Holy Spirit. God is not in the accusing business, He's in the reconciling business.

However, Satan is always on the scene, and every important commitment we make, every new relationship we establish as members of the Body of Christ, the devil will challenge and attempt to destroy. Commitment to others always involves risk and no little pain. But the eventual fruits of tried and tested relationships in terms of the loyalty, mutual trust and confidence that finally emerge are essential and invaluable ingredients to life in the Kingdom of God.

#### WHEN HE ACCUSES GOD

A favorite trick of the devil is not only to accuse us before ourselves and before one another, but also to accuse God. By that I mean he is out to discredit God in our eyes. He revealed himself as a liar from the very begin-

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ning, when in the garden he accused God before Eve by telling her God had lied and His words were untrustworthy. "Ye shall not surely die," the devil told Eve. And she took his word over God's word and ate the forbidden fruit.

Satan works the same way today, constantly accusing God in our sight, constantly tempting us to doubt God's Word. Whenever we are faced with a difficulty he slyly whispers, "See, God doesn't care if you suffer," or "God won't help you get out of this! All is lost! You'll go under for sure!"

And even though we have experienced God's gracious help in the past, the accuser still serves up his lies: "God may have helped you before, but he won't help you this time!"

It's dismaying to realize how many Christians, when confronted by crisis, are thrown into fear and confusion because they believe the devil's accusations rather than the Word of God. We must not forget that God's Word contains His will for us and He wills and works for our good. By the exercise of our will we *choose to believe God*, who has promised, "I will never leave you or forsake you" (Heb. 13:5). We *decide* to accept His Word over the accuser's. If only we could realize that vital faith is not based on feeling but on our *decision* to accept God's Word as His will for us! It was no mere coincidence that when Jesus faced the tempter in the wilderness, He overcame him by a firm reliance on God's Word.

When the devil, by his barrage of accusations, raises doubts in our minds, there is a simple mental exercise which can help. Since God is the author of faith, and faith is the opposite of doubt, the doubt obviously comes from the devil and not from God. Therefore, by a simple but firm act of our will we *can decide to doubt our doubts*, rather than doubting God.

Most fear and most depression stem from the doubts we have temporarily accepted. Doubts about God's love and His desire to help us, doubts which make us feel as if we are cut off from God—and that He can't help. When we succumb to such doubts and

depression, it almost seems as if God had died.

It is said that the great reformer Martin Luther was subject to periods of deep depression. One morning during one such period, his wife appeared dressed all in black. When asked by Luther who had died, she is reported to have said, "You've been acting like it was God." Apparently her rather dramatic ploy helped jolt Luther out of that particular period of depression and self-pity.

**The gift of suspicion is not a gift of the Holy Spirit. God is not in the accusing business, He's in the reconciling business.**

When we're enduring one of the accuser's periodic onslaughts, we also need to recognize whose voice it is. Are we listening to the voice of the accuser or the voice of the Comforter? Even when our unfortunate state is the result of some fault or weakness of our own, we still need not accept his condemnation.

In my early years as a Christian, I suffered no little torment by my inability to distinguish between the voice of the accuser and the voice of the Comforter. Every time I failed or gave in to some temptation of the flesh, I would immediately experience the voice of the accuser. "You'll always fail! You'll never overcome this problem! You're not really a Christian or you wouldn't have done that! You miserable sinner!" Too many times I acted as if it were the Lord's chastisement instead of the devil's condemnation. I would be plunged into gloom and self-pity, and then, for several days afterward, I would mope around under a cloud of heaviness.

But in later years, I've gained some helpful insights concerning spiritual warfare and have become more mature in my understanding of the unfailing

grace of God. I've learned that the devil exposes our sins and weaknesses only to condemn us and make us feel hopeless. The Holy Spirit may gently confront us with the same sins and weaknesses, only His exposure is designed to bring us to repentance, forgiveness and redemption. In the devil's accusations, he tries to bind us to past failure and sin, but the Lord says, "I will remember their sins no more" (Heb. 8:12).

## CONCLUSION

In 1 Corinthians 10:4–5, Paul speaks of "the weapons of our warfare" and the need for "casting down imaginations," and of bringing our thought life into captivity to Christ. In our present spiritual conflict, the minds of men provide the chief battleground in the war between the Kingdom of God and the kingdom of Satan. More than we have realized up to now, we need to assume a firm and unrelenting stand against the "accuser of our brethren."

In the same passage in Revelation 12 that describes the devil as the accuser of our brethren, there is found the prescription for victory over his accusations:

And they overcame him by the blood of the lamb, and by the word of their testimony (Rev. 2:11).

With gratitude we need to daily reaffirm who and what we are in Jesus Christ, testifying both inwardly and outwardly that we belong to the Lord, steadfastly refusing to "give place to the devil" (Eph. 4:27).

As a saintly old friend said to me years ago: "God is always voting for us; the devil is always voting against us; and how we vote carries the election!"

In other words, when we are buffeted by the enemy's accusation, by affirming our salvation through the blood of Jesus and by giving living testimony to God's goodness and acceptance, we can effectively foil his strategy for undermining the peace and assurance which is our heritage as sons and daughters of God. ☞



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P218 — Foundation Series — Prince

B801 — The Beginnings of Christian Life — Baxter

C501 — Seed Truth — Basham, Mumford, Prince, Simpson

#### **Tapes**

W-FS — Foundations Series — Baxter

## **AREAS OF CHRISTIAN DEVELOPMENT**

### **Spiritual Warfare**

#### **Books**

B109 — A Manual for Spiritual Warfare — Basham

B110 — The Most Dangerous Game — Basham and Leggatt  
**Tapes**

P-SC-1 thru 5 — Spiritual Conflict Series 1 — 5 — Prince  
**Deliverance**

#### **Books**

B103 — Can a Christian Have a Demon? — Basham

B104 — Deliver Us from Evil — Basham

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P-DD-1 — Deliverance & Demonology Series — Prince

#### **Books**

M701 — Healing — MacNutt

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DPP-3 — God's Promise of Healing — Basham

EB-451 — The Lord for the Body — A Message on Divine Healing — Baxter

### **Family Relationships**

#### **Books**

C102 — The Christian Family — Christenson

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DHF-4 — Wives Be Subject to Your Husbands — Basham

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#### **Books**

C502 — Beyond Blessing to Obedience — Basham

P222 — Discipleship, Shepherding & Commitment — Prince

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M103 — Take Another Look at Guidance — Mumford

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#### **Books**

M108 — The Purpose of Temptation — Mumford

#### **Tapes**

P-WH-1 & 2 — The Way into the Holiest Series — Prince

C-TM — Three Keys to Maturity Series — Simpson

### **Forgiveness**

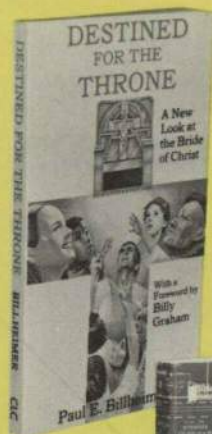
#### **Tapes**

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4039 — The Necessity of Forgiveness — Prince



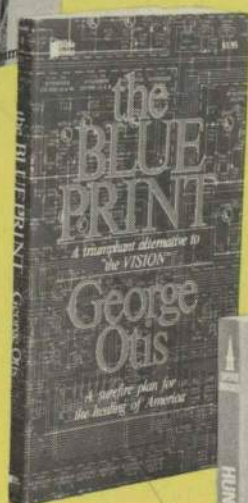
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A thorough presentation of God's total purpose and destiny for the Church as the Body and Bride of Christ. Covering such areas as God's purpose for the Church, prayer, Christ's gift of authority and the legal basis for the authority of the Church, faith and His dynamic victory over Satan, Paul Billheimer shows each of us how to attain our place in the Body as a part of Christ's Bride.

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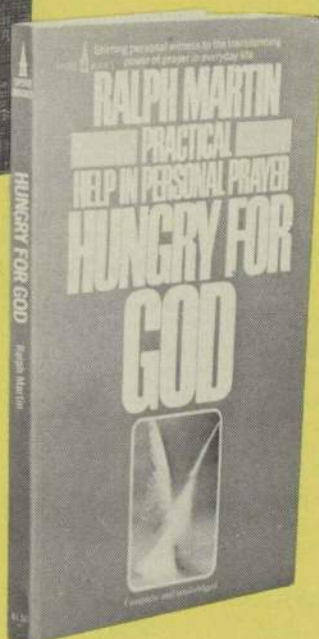


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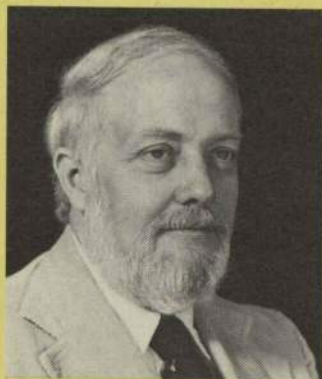
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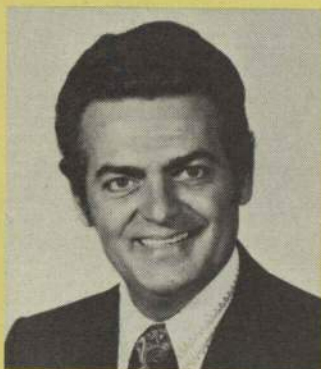
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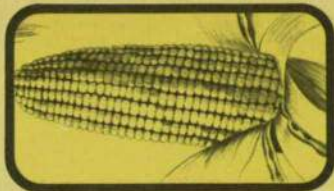
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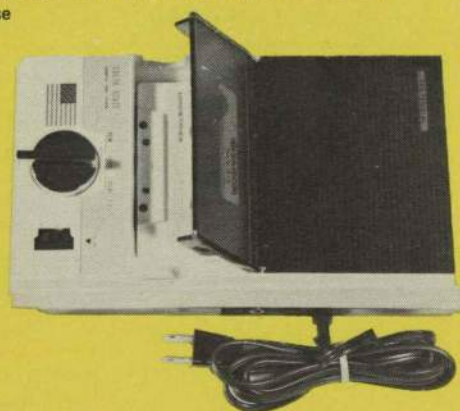
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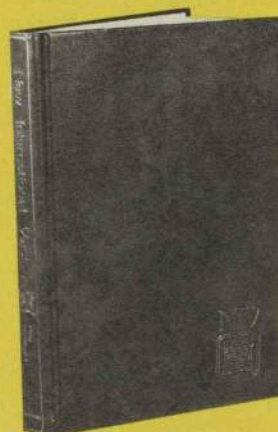
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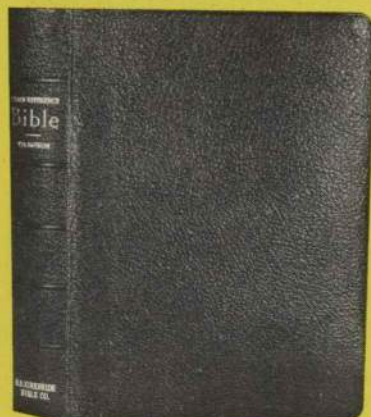
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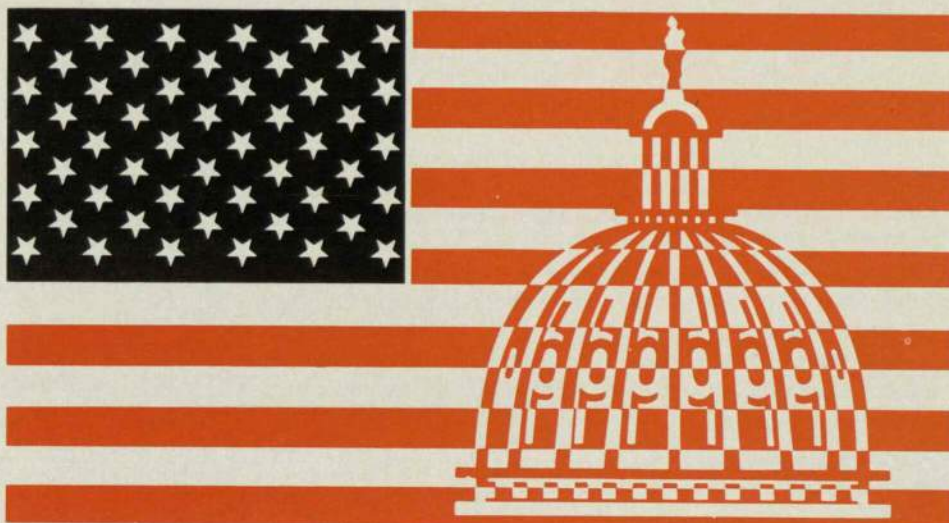
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# INTERCESSORS REPORT

by John Beckett

## PRAYER GROUPS

For the past three years, Intercessors for America has been calling Christians to unite in prayer and fasting for America. During 1976, this effort was expanded so that by mid-year IFA was in regular contact with over 50,000 subscribers through its monthly newsletter.

In December 1976, IFA conducted a survey among its subscribers to determine the dimensions of the prayer movement in America. Over five thousand subscribers completed a detailed, two-page questionnaire.

The highlights of these results are presented in this report. We believe the results to be highly significant, indicating a much greater intensity of prayer and fasting in our country than we might have imagined.

Almost without exception, those who returned the questionnaire are regular church attenders, with the largest individual group (one in five) classifying themselves as non-denominational. Following in order are Baptists, Methodists, Presbyterians, Assemblies of God, Roman Catholics, Lutherans and Episcopalians.

Here is what their responses show:

*Over seventy percent of those responding to the survey belong to prayer groups.* One-third of the groups have less than ten participants. One-third have between ten and twenty, and one-third have over twenty participants.

The discipline of gathering regularly is evidenced by the fact that *over ninety percent of the groups meet at least each week*, and of these, ten percent meet more often than weekly.

And where do people gather? Over half of the groups meet in homes. One third meet in churches and the balance in such locations as restaurants, schools, or offices.

Hebrews 10:25 encourages us to gather ourselves together, and Matthew 18:19-20 speaks about the added power when Christians assemble to pray. Christian prayer cells, small and large—so essential to the health of the church—are functioning on a wide scale. Praise God!

## FASTING

The past year has seen a renewed emphasis on fasting. A nationwide call by church leaders to pray and fast on the first Friday of each month has

been a special catalyst, perhaps prompting many to experience the benefits of fasting for the first time.

*A remarkable forty-five percent of those answering the survey fast regularly.* The typical fast is either two or three meals, and half of those who are fasting do so each week. Most of the balance fast monthly—predominantly the first Friday of each month.

While the great majority of those fasting seem to prefer the discipline of a regular schedule, many do not and endeavor to be specifically led as to when and how long they should fast.

## PRAYER FOR AMERICA

The bicentennial of our nation, a national election, and the rapid disintegration of moral standards were among the key reasons for focusing prayer on America during 1976. IFA, along with other organizations and individuals, has urged Christians to adopt 2 Chronicles 7:14 for our land in the belief that healing can come only through the repentance and prayer of God's people.

The survey indicated there has been an impressive response to this challenge. *Forty percent state that they have a regular time to pray for Amer-*



ica. When and how long people pray varies greatly. Some pray for a short period each day; others have set times ranging from one to two hours for intercessory prayer. During the year, over one thousand have been part of an IFA-coordinated prayer chain resulting in prayer around the clock. The important point is that our responsibility to pray for our nation and its leaders is being taken seriously. We find that many have been faithfully carrying this burden for years. To these people especially, the knowledge that thousands of others are sharing the burden is a tremendous encouragement.

### THE RESULTS

Knowing the results of our prayer is not as easy to measure statistically, no matter how desirable this would be. Where Christians have had faith to pray specifically and look for answers expectantly, there have been some exciting and dramatic results. Perhaps the clearest example of this on a national scale was the fact that plans for terrorist activity during our bicentennial year were totally thwarted, in spite of highly developed plans by several well-armed terrorist groups. We believe this was the direct intervention of God. Dramatic results were achieved by many on the local level, often coupling prayer with Spirit-led

action to close pornography outlets, enact obscenity laws, counteract such false religions as transcendental meditation, Sun Moon's Unification Church, and secular humanism in education. An undergirding of prayer enabled the "Here's Life, America" program to extend to nearly two hundred cities, bringing tens of thousands into the Kingdom of God. The influence of the evangelical Christian community was widely recognized during the election, and an unprecedented number of openly professing believers ran for elective office. And for the first time in history, a national congress on prayer was held. The shifting attitude and outlook in our nation was noticed by the staff of *U.S. News and World Report*, who wrote in August that "America's Spirit is on the Rise"—and spoke about "a profound change stirring in this country."

Clearly, the task of turning our nation around has barely begun. Prayer must continue and accelerate during 1977. The scriptural admonition that we "pray and faint not" means that we pray and not lose heart or give up when answers don't come immediately. Toward this end, *Intercessors for America* will continue, endeavoring to expand the scope and depth of the prayer movement. And *New Wine* will continue to bring these reports, as a reminder that we have no higher priority as Christians than to pray. 🍷

*Intercessors for America Newsletter carries news of concern to Christians and informs them of crucial issues before Congress and of urgent prayer needs in the government and nation. It is a great aid in helping Christians pray for the government.*

*If you would like to receive this newsletter, send your name and address to: Intercessors for America, P.O. Box D, Elyria, Ohio 44035. Although the newsletter is free, it is supported solely by contributions (which are IRS deductible.)*

## Day of Prayer and Fasting

At the Chicago Summit Conference in September 1975, national Christian leaders established the first Friday of each month as a day of united prayer and fasting for all Christians in America.

As a reminder to those who participate in this day of prayer and fasting, we want to point out that the day set aside this month is: **March 4.**

## Just Around the Corner in



Our April issue, which will focus on the important role of elderly people in the Body, features an interview by Charles Simpson with his father, a "retired" minister. The issue also includes an article by Norman Grubb expressing his personal views on old age and union with Christ, along with a variety of other articles and features.



# RESPONDING TO GOD

"That you may be strengthened with might by His Spirit in the inner man."



by Jim Hamann

**T**he words "responding" and "response" are not found in the scriptures, but they certainly are *now* words which the Holy Spirit is emphasizing in these wonderful days of renewal. He is sharing with us the import of being able to react and flow with God in all that He is saying and doing. In other words, the Holy Spirit is actually teaching us how to respond to the sovereign initiative of God.

In Ephesians 3:16 Paul prays for the believers at Ephesus in this manner: "That he would grant you, according to the riches of his glory, to be strengthened with might by his Spirit in the inner man." The apostle Paul is praying for the development of their inner man, or spirit, that they might be able to respond to God in reality. The inference is that some believers are weak and impotent in their spirits and hence are dominated by the strength of the soul (mind, will, emotions). The result of



soul domination is passivity in the area of the spirit; this, in turn, produces an inability to respond to God. As far as I am concerned, passivity is one of the greatest banes of the Church today. Believers attend meetings, but remain spectators rather than participants. Although the Holy Spirit initiates freshness and life in the service, very few enter in and flow with what God is doing and saying.

It might be well for us to stop here and define what we mean by "passivity." This is a state of inactivity characterized by deficient vitality and reaction. In reality, the whole church structure of the past, with its pulpit-oriented ministry, has helped to foster passivity on the part of believers. But in this new day of change in the Church and restoration of primitive Christianity, we see the importance of every member being involved and functioning as a vital participant in Body life. Also, since the Holy Spirit is leading us in this direction, the eldership must know how to lead and teach individuals to exercise the spirit and respond to God.

### JIM HAMANN

"It is a joy to again recommend Jim Hamann to our *New Wine* readers. As pastor of Christ Church of Northgate, he has successfully guided his flock into the present truth of God's Word. He is a man truly spiritual and very practical, as well as being the father of a beautiful family, moving in the order of the Lord."

*Bob Mumford*

Bob Mumford



Jim Hamann is a graduate of the Northwest College of the Assemblies of God in Kirkland, Washington. Besides the pastoral position he presently holds at Christ Church of Northgate in Seattle, he has pastored churches at Whitelake, Marinette, and Racine, Wisconsin.

Rev. Hamann has been a leader in interdenominational church renewal in the Pacific Northwest, as well as teaching around the world, for several years.

He and his wife, Phyllis, reside with their three children in Seattle.

As we study Paul's epistles, we see that he not only exhorts us to a God-centered way of life, but he also always tells us how. He not only prays for the church at Ephesus to be strong in their spirits, but through his instruction to his son in the Lord, Timothy, he goes on to tell them how. We must remember that Paul's letters to Timothy were not just written to him personally. But because Timothy was in the city of Ephesus at this time, he was to share with the local eldership that which Paul was communicating to him. Ultimately, his personal letters would be passed on to the church.

### EXERCISE

"But refuse profane and old wives' fables, and exercise thyself rather unto godliness. For bodily exercise profiteth little: but godliness is profitable unto all things, having promise of the life that now is, and that which is to come. This is a faithful saying and worthy of all acceptance" (1 Tim. 4:7-9).

The key word in these verses is "exercise." Paul tells us that it is not mental or psychological exercise that produces godliness, nor is bodily exercise the secret to a meaningful life. He goes on to state, however, that there is a certain kind of exercise that will ultimately lead to life and godliness.

This word "exercise" was very familiar to the people living during that era. It was a word that would have really "grabbed" them, for this was the time of initiating the Olympic Games. This particular culture was placing great emphasis on the development of the physical body. Moreover, this was the period of the philosopher—Plato, Socrates, Seneca—so there was a heavy emphasis on the development of the mind. But the Apostle Paul very succinctly lays these things aside and states by inference that the only vital exercise which alone will produce meaningful living is the exercise of the spirit.

The matter of responding to God is a matter of learning how to exercise the spirit—making our inner man strong so as to rule our lives according to God's creative design. I can almost hear someone say, "I know how to exercise my body. I know how to exercise my mind, but how in the world can I exercise my spirit?" Praise the Lord! The Holy Spirit is teaching how.

### VERBALIZING

In Acts 2, we have the story of the outpouring of the Holy Spirit on the 120 believers in the upper room on the day of Pentecost (Acts 2:4). Immediately after the blending of the Holy Spirit with the human spirit, we see a significant physical reaction. Men began to verbalize to God. They opened their mouths and began to speak out loud, in languages they had never learned, words of adoration and praise to the Lord. I see here a meaningful connection between speaking with the mouth and the development of the spirit within. Notice 1 Corin-



thians 14:4: "He that speaketh in an unknown tongue edifieth himself . . ." The word "edify" means "to build up," "to make strong." When one is speaking in tongues, just what is being built up? Is it one's physical body? Is it one's mind? Or, is it the spirit—the inner man? Of course, we all know the answer. It is the spirit being made strong.

It might be well to interject here that this is one valid reason for continuing to use one's prayer language daily. It produces an increase in might in the inner man. Now, I do not want to infer that this development of the spirit is just a matter of speaking in tongues, but the overall emphasis represented by this action is *verbalizing to God*.

This is reinforced by the rather familiar verses in Ephesians 5:18,19: "Be not drunk with wine, wherein is excess; but be filled with the Spirit; Speaking to yourselves in psalms and hymns and spiritual songs, singing and making melody in your heart to the Lord." The King James translation of this passage needs an adjustment which is relatively minor, but yet a matter of real import. The King James Version's phrase "speaking to yourselves," is literally in the Greek "speaking to one another." This tells us that the secret of being strong in the Spirit, walking in the Spirit, and being ruled by the Spirit is a continued life of verbalizing: audibly responding to God by singing, praying, and confessing.

In these days the Holy Spirit has been speaking to us corporately about the value of praise. In fact, many wonderful books have been written on this subject. We are learning to praise the Lord, whether or not we feel like it, as an acknowledgement of His Lordship in every situation. Jesus, in Matthew 21:16, quotes from Psalm 8:2 and reveals that praise results in strength.

Jesus saith unto them, Yea; have ye never read,  
Out of the mouth of babes and sucklings thou has  
perfected praise? (Matt. 21:16).

Out of the mouths of babes and sucklings hast  
thou ordained strength because of thine enemies, that  
thou mightest still the enemy and the avenger (Ps.  
8:2).

Again, we must clearly understand that real strength is that which is worked in the inner man.

### BY THE WORD OF THEIR TESTIMONY

In Revelation 12:11, the way the saints overcome Satan is "by the blood of the Lamb, and by the word of their testimony . . . ." Once again, the Word of God emphasizes the value of confession—that the word of faith should not just be in our hearts, but in our mouths as well. The emphasis is not only on the cleansing of the blood, but on a strong, clear, verbal confession. By responding to God and exercising the spirit in an audible

confession, we rise above circumstances, problems, and Satanic attacks. The Apostle Paul asks a searching question in Romans 8:31: "What shall we say to these things?" His question here refers to our response when tribulation, distress, persecution, famine, or peril touch our lives. How will we react?

We can be passive, or we can respond negatively, like Israel in the wilderness when they murmured against God. Or, we can declare the Lordship of Jesus in the situation. We can see Him conforming us to the image of His Son and declare that all things truly work together for good. You see, the Holy Spirit is provoking us to open our mouths and exercise our spirits by audible confession.

While in the Middle East recently, I was struck by the significance of a portion of scripture as I read these words concerning Hannah: "My mouth is enlarged over my enemies." The Holy Spirit spoke to my heart and said, "Do you see the value of confession and praise? You, like Hannah, may triumph over your enemies by letting me enlarge your mouth in response to adversity."

For years I could never understand Paul's exhortation to Timothy in 2 Timothy 1:6: "Wherefore I put thee in remembrance that thou stir up the gift of God, which is in thee by the putting on of my hands." I always had a problem understanding how I could "stir up the gift of God," which I knew was the Holy Spirit resident in me. I would somehow end up saying, "Lord, you stir me up." However, now I have more of an understanding of this verse. I see how the Holy Spirit can be stirred up inside me—how I can be released. And that is by the exercise of my spirit in verbalizing to God. As we have already stated, this takes many forms: a prayer language, singing in the Spirit, praise, confession, etc.

I would like to conclude with one verse found in the Psalms.

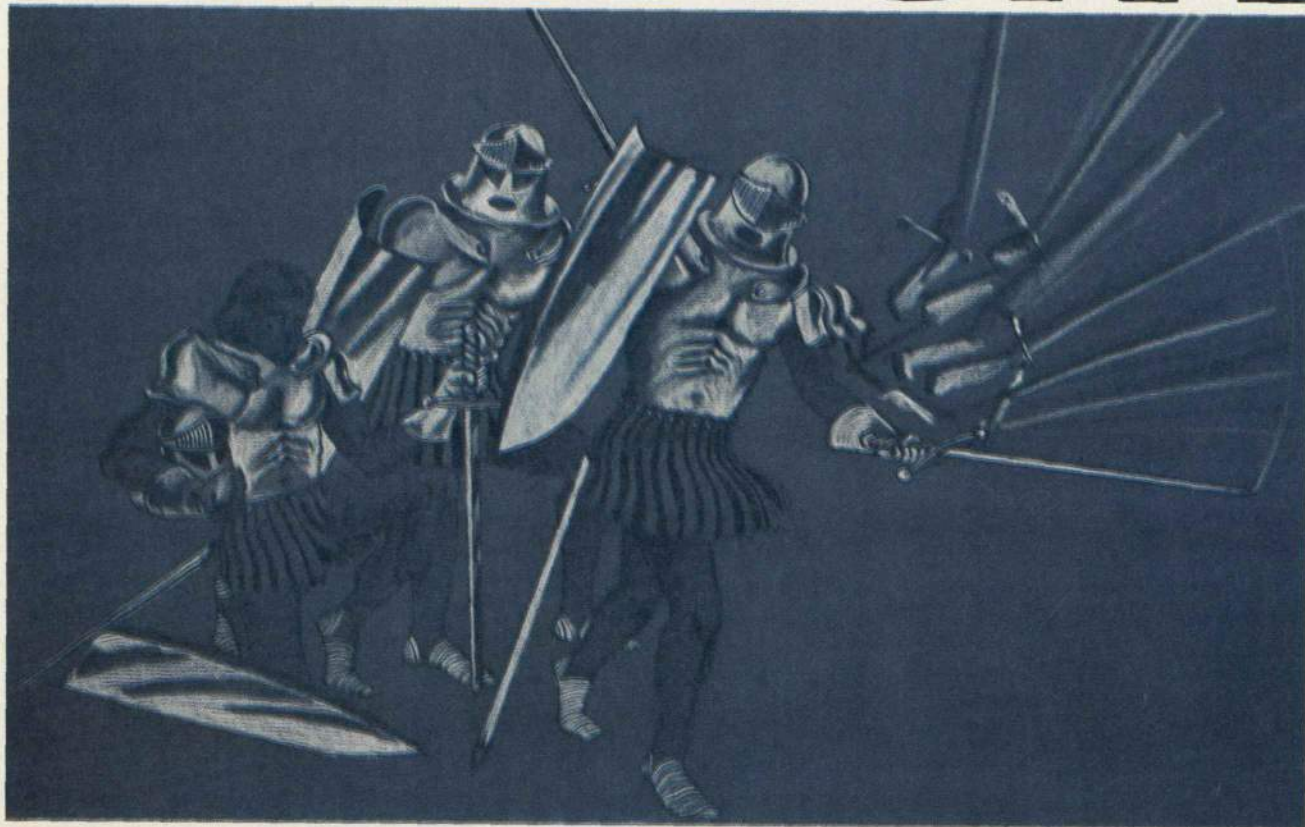
Why are thou cast down, O my soul? and why art  
thou disquieted in me? hope thou in God: for I shall  
yet praise him for the help of his countenance (Ps.  
42:5).

David here asks himself a series of questions. Then in his spirit there comes a realization, followed by an outpouring of spoken praise and adoration to the Lord. His mind had been feeding his emotions with observations which resulted in depression and discouragement, but as he exercised his spirit and began to respond to God, the result was victory.

Just as physical muscles and biceps are developed by lifting heavy weights and exercising against pressure, so we, as David demonstrated, must exercise our spirits against the pressure of the soul and respond to God. As we are faithful to do this, the beautiful results of this aspect of the charismatic move will continue to bring renewal to the Church today, as men and women from all cultures and denominational backgrounds learn to open their mouths and respond to God. ♡



# AGGRESSIVE



Two  
proven ways  
to confound  
the adversary.

# PRAYER

by Derek Prince

For our wrestling match is not against persons with bodies, but against rulers with various realms of authority, against the world dominators of the present darkness, against spiritual forces of wickedness in the heavenlies (Eph. 6:12, freely translated).

**T**he passage quoted above from Ephesians 6:12 tells us that, as Christians, we are engaged in total warfare against veritable armies of invisible spiritual beings—"persons

without bodies"—all of whom take their orders from a headquarters located "in the heavenlies." The objective of these opposing forces is global conquest and their overall strategy is directed to this end.

In recent years the rising interest in the occult and spiritual realms has brought Christians face to face with the need to be informed on the subject of spiritual warfare. Although most of the emphasis in the recent past has been on the activity of demons, many believers are now beginning to realize

that these beings are not the main force which opposes us. It is to the subject of these other forces and how to overcome them that I wish to address myself in this article.

Since our warfare is in the spiritual realm, God has provided us weapons which are appropriate to that realm. In 2 Corinthians 10:3-5 Paul tells us, "For though we walk in the flesh, we do not war after the flesh: For the weapons of our warfare are not carnal"—but, by implication, spiritual. However, Paul continues, these spiritu-



al weapons of ours are "mighty through God to the pulling down of strongholds (Satan's strongholds); Casting down imaginations and every high thing that exalteth itself against the knowledge of God . . ." The supreme "high thing that exalteth itself against the knowledge of God" is Satan's spiritual kingdom "in the heavenlies." As Christians, we alone on earth have the God-given weapons that can cast down this satanic kingdom.

In approaching this warfare, the first and most important thing for us to realize is that God, through Christ, has already totally defeated Satan. In Colossians 2:15 Paul tells us that, through the death of Christ on the cross, God has "spoiled (stripped) the principalities and powers" of Satan, "triumphing over them in it." Again, in 2 Corinthians 2:14, he says, "Now thanks be unto God, who always causeth us to triumph in Christ . . ." A triumph is not the actual winning of a victory; it is the celebration of a victory that has already been won. Christ has won the victory over Satan for us, but He has left to us the responsibility of enforcing and administering that victory on His behalf.

In view of the conflict pictured in Ephesians 6:12, Paul goes on—in the next five verses—to list six items of armor with which every Christian needs to equip himself: the girdle of truth; the breastplate of righteousness; the shoes of the preparation of the gospel of peace; the shield of faith; the helmet of salvation; the sword of God's Word. However, these six items of armor are primarily *defensive*. The sword alone is in any sense a weapon of attack—and even that is effective only as far as the arm can reach.

However, in the next verse—Ephesians 6:18—Paul discloses a weapon whose effectiveness is not limited by space or time: "praying always with all prayer and supplication in the Spirit . . ." I suggest that prayer is the most powerful and far-reaching spiritual weapon committed to the Church. In fact, I like to call it our "intercontinental ballistic missile."

Out of our total arsenal of spiritual "missiles," I would say that the three

most important are: the Word of God, the name of Jesus and the blood of Jesus. All three are launched through one and the same channel—the mouth. All may be launched—through our mouth—in four main ways: prayer, praise, testimony and preaching. Of these four, the one I would like to discuss here is prayer: specifically, two types of aggressive praying which I have proved in personal experience over the years.

## BINDING AND LOOSING

The first is the prayer of binding and loosing. In Matthew 16:19 Jesus says to Peter, "I will give unto thee the keys of the kingdom of heaven: and whatsoever thou shalt bind on earth shall be bound in heaven: and whatsoever thou shalt loose on earth shall be loosed in heaven." By these words Jesus conferred on Peter the most tremendous spiritual authority—authority to be exercised on earth, but effective in heaven.

Volumes of theological controversy have been written about this passage and I'm not interested in writing another. However, God showed me one simple, practical reason why Jesus conferred this authority on Peter: *he was going to need it!* This encourages me to believe that if the rest of us should need similar authority, Jesus would confer it on us, too. Sure enough, in Matthew 18:18–20, He repeats the same promise and extends it to all believers who meet the conditions:

Verily, I say unto you whatsoever ye shall bind on earth shall be bound in heaven; and whatsoever ye shall loose on earth shall be loosed in heaven. Again, I say unto you that if two of you shall agree on earth touching anything that they shall ask, it shall be done for them of my Father which is in heaven. Where two or three are gathered together in my name, there am I in the midst.

The word "agree" in Greek is *sumphoneo* which gives us the English word "symphony." It doesn't mean

mere intellectual agreement; it means musical harmony. "If two of you can harmonize touching anything that you ask, it will be done." This is a harmony in the Spirit, not just a mental decision about an item on a prayer list—"Sister Jones in the hospital with cancer." How often we make such mental decisions in prayer, without true harmony—but Sister Jones is not healed!

Then Jesus goes on to say, "Where two or three are gathered together in my name." The Greek says, "Where two or three have been led together into my name." I use the word "led" because this demands a leader. The leader is the Holy Spirit. "For as many as are led by the Spirit of God, they are the sons of God" (Rom. 8:14). So Jesus is speaking about believers brought together by the Holy Spirit, around the focus of the person of Christ, represented by His name. He says, "When you're led together by My Spirit into My name and you can harmonize, count on My presence." There's where the authority is. I don't believe we can detach verse 18 from verses 19 and 20. The exercise of the authority depends upon the leading of the Holy Spirit and being so related to our fellow believers that we can harmonize with them.

Now, the Greek language is very subtle and refined in its use of tenses. A rather crude example from English would be the simple past and the present perfect tenses. In simple past, I would say, "The door *was closed* yesterday." But the present perfect is, "The door *has been closed*." The difference is that the simple past says nothing about the present situation—the door was closed yesterday, but today it may be closed or open—we don't know. However, when I use the perfect, I tell you something about both the past and the present. "The door has been closed" implies that it is still closed now.

So the perfect tense refers to something that happened in the past but has continuing application right into the present. Jesus said, "Whatsoever ye shall loose on earth shall be *having been loosed* in heaven." In each



case, the effects of the past action continue on into the present. They are settled and irrevocable.

There are two ways to understand this and you may take your choice. One emphasizes man's responsibility; the other emphasizes God's sovereignty. This provides a real theological meeting point.

If you want to emphasize man's responsibility, the verse reads: "Whatsoever ye shall bind on earth shall be having been bound in heaven." The moment you bind it on earth, it's bound in heaven. Your action is decisive. Though you take the action on earth, its consequences are effective in heaven.

The other translation says, "What you bind on earth will be that which has already been bound in heaven." You can only bind on earth what has already been bound in heaven. But it still places the responsibility upon us, because until we pray, the binding is not effective. It requires earth's action to make heaven's decree effective.

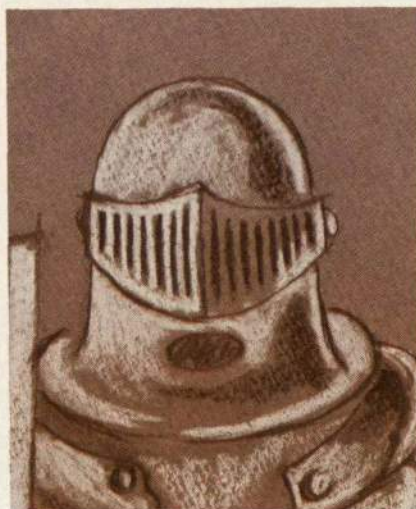
Really, these are merely two different emphases of the same truth. In either view, we are given the responsibility for what goes on in heaven. This is absolutely staggering! We so easily adopt the attitude that we are waiting for God to act, but many times the truth is that God is waiting for us. In fact, He's been waiting a long time!

Let me give you an up-to-date example from a friend of mine who is a pastor in Denmark. He has been having a problem with marrying people who had been divorced. He refused to marry one couple, and then another couple came and he agreed to marry them—one of them having been divorced. There was some reaction in the church—some disapproval. So, he took a day to seek the Lord, and had two different encounters with Him.

First the pastor said, "Lord, why didn't You make it plain in Your Word so that everybody could understand just exactly what you meant about marriage and divorce?" And he felt the Lord answered this way: "Because if I had done that, you'd have used it as a legalistic rod to beat people with."

After he recovered from that, he

said, "Well, Lord, You just show me what You want done and I'll go along with it." But the Lord said, "On the contrary, you tell Me what you intend to do and I'll go along with that!" See, that's it—"Whatsoever ye shall bind on earth, shall be having been bound in heaven." God says, "The initiative is with you. You make the decision and I'll go along with it." The fact of the matter is we have a much greater responsibility than we are willing to face up to. (Since we have touched on the controversial issue of marriage, let me offer you my personal opinion: every single question of a doubtful marriage has to be dealt with individually by those with pastoral responsibility, not on the basis of some blanket regulation.)



Well, let's return to binding and loosing: the authority vested in believers who meet together in the name of Jesus and harmonize with one another. The whole essence of the teaching of this section of Scripture is right relationship. The authority is only given to those who are in right relationship. God has built a fence around His delegated authority. As long as you're not right in your personal relationships, there is no way in.

God has invited us to share the throne with Him (Eph. 2:6), but He has to take a few elementary precautions in order to preserve the stability of the universe. Take a newly converted Baptist, put him on the throne and hand him God's thunderbolts, and he'll blast all the Catholics

out of existence. Or, the other way around. So, God says, "You're welcome to the throne and the thunderbolts, but first you've got to meet a few personal conditions."

Let me point out to you that once the conditions are met, binding and loosing essentially cover any situation that you can think of. If evil or hindering forces are at work you can bind them. Conversely, if resources or provisions of any kind are needed, or if people are in any form of bondage, you can loose them. However, if anything should be left out, Jesus goes on to say, "If two of you can agree touching anything that you ask, it shall be done." So in those two verses is contained all the authority that will ever be needed in prayer.

### BINDING THE STRONG MAN

Now I want to speak about one particular type of binding which is relevant to our theme. Jesus said in Matthew 12:28-29, "But if I cast out demons by the Spirit of God, then the kingdom of God is come unto you. Or else how can one enter into a strong man's house and spoil his goods, except he first bind the strong man? and then he will spoil his house (i.e., take his goods from him)."

We also need to look at a parallel passage in Luke 11:20-22:

But if I with the finger of God cast out demons, no doubt the kingdom of God is come upon you. When a strong man armed keepeth his palace, his goods are in peace: But when a stronger than he shall come upon him, and overcome him, he taketh from him all his armour wherein he trusted, and divideth his spoils."

I believe there are two applications of this scripture. The first relates directly to Jesus and the devil. Satan was the strong man armed who kept his palace. He had everything the way he wanted it; no one could resist him. The world was under his control. But Jesus, the one stronger than Satan, came upon him, defeated him and took from him all his armor wherein he trusted. This agrees with the state-



ment of Paul in Colossians 2:15 that Jesus has *stripped* the principalities and powers of Satan. Take note of this fact: *Satan is an unarmed foe*. The armor is on our side. Having dealt with Satan, Jesus now divides the spoil. He points to everything Satan had in his palace, and He says to us, "Help yourselves."

However, as we have already seen, it is our responsibility to administer the victory of Jesus over Satan. Therefore we have a share in binding the strong man. This is brought out by Matthew's version: "How can one enter into a strong man's house and spoil his goods except *he first bind the strong man*." It is my impression that the Holy Spirit is seeking to show us that much of our activity, though good, will not be fully effective in any given situation until we deal with the strong man. We're trying to take away his goods, but we haven't bound him. Consequently we spend much of our time and strength still warding off his attacks, and this hinders us from spoiling his goods or delivering his captives. We may get some results, but they can't compare with the victory we can achieve once we bind the strong man.

So in any given situation where God places with us the responsibility of ministry, the first thing we need to do is come to grips with the strong man—that is, Satan's delegated repre-

sentative watching over his interests in that situation. For example, in Daniel 10, before Daniel could receive the answer to his prayers for Israel, he had first to encounter and overcome "the prince of the kingdom of Persia"—the particular "strong man" representing Satan's interests in the Persian empire, which at that time dominated the people of Israel and their land.

Now I believe there are many echelons in Satan's kingdom—many levels of authority. For instance, there doubtless still is a strong man over both Persia and Greece—the same ones who were mentioned in Daniel 10. But we aren't living in Greece or Persia. We're living in America, and I do not doubt that over America, Satan has echelons of strong men on ascending levels of authority—over a community, a city, a state, and the whole nation. Also I believe there are different satanic forces over different ethnic groups. For instance, the people of Spanish-American background have one type of strong man; black people whose racial origin is in Africa have another type; the American Indians have yet another. Likewise with groups from other ethnic backgrounds. Certainly I do not have all the answers, but I want to suggest to those of you who are serious prayer warriors that God is going to begin to reveal to you the particular type of strong man dominating the situation you confront. He could be over just one family, over a little area in the city, over some type of business enterprise, or over something much bigger. Each of us has our allotted area of conflict.

### THE STRONG MAN'S NAME

Before we effectively deal with the strong man, we must know his identity. At this point we are dependent in large measure upon revelation—not merely general Bible revelation, but specific, word-of-knowledge revelation. In 1 Corinthians 9:26 Paul said, "I don't fight like one who is beating the air." In other words, "I don't just lash out with my fists and hope I'll land on my opponent. I'm not a blindfolded

boxer. I aim my blows where I know my opponent is and where it will hurt him most." That's what we must do with the devil. Briefly, I want to give you three practical examples of what I mean.

For some time past I have been closely related to a community—a group of Christians living in a covenant relationship—which for two or three years had grown and flourished with unusual success. Then suddenly it was torn apart in an incredible way. Two of the elders turned against the leading elder, condemned him for witchcraft and excommunicated him. The whole thing happened in a few days.

Some time later, in another city, I met with a group of brothers to take counsel together as to how to deal with this situation. While we were talking, somebody casually mentioned that a few months previously a member of this community had been given a vision of an armed man in a coat of mail standing over the community. The moment I heard that, something in me said, "That's the strong man," and I identified him as the iron man of harsh legalism. I shared this with the brothers and we prayed and bound that strong man right where we were.

Less than twenty-four hours later, the two other elders phoned, without having been approached, and said, "We realize we did entirely the wrong thing. We're sorry and we've repented. We want to put it right." Well, I could hardly believe it! If I had gone there and argued with them for a week, they wouldn't have been persuaded. But once the strong man in the situation was dealt with, it was just a question of walking in and spoiling his goods.

The next instance I want to mention occurred at a council of ministers in Oklahoma City at which I was present. There were about forty charismatic ministers and leaders there for a tense confrontation—the issue: discipleship; the vortex of the storm: Ft. Lauderdale.

The first night that we really got down to business, God showed a brother a picture of a wild boar. This was confirmed by two other brothers





not directly related to the first. Without going into detail, the whole company of ministers from many different backgrounds became convinced that the boar was our problem and that we would have to deal with him. However, when we attempted to do so, the Holy Spirit made it clear to us that we couldn't deal with the boar until our personal relationships were right—exactly as it says in Matthew 18. After about forty-eight hours of intense spiritual transactions, we felt we had broken through to right relationships. Then we gathered in a room to deal with the wild boar. One of the men—a well-known charismatic leader whom I highly respect—said, “God has shown me the identity of the boar. It's the spirit of religious controversy.”

Armed with this revelation, we joined our hands, united our spirits and bound the boar. The same brother who had seen him at first now saw him again in another vision—stretched out on the ground, the life gone out of him. From that moment on there has been an ongoing change for the better in attitudes and relationships that is extending to ever-widening areas within the Body of Christ. Looking back, I see this as a clear illustration of the fact that we are not wrestling with “persons with bodies.” Only as we identify and deal with the unseen spiritual forces behind human personalities, can we enter into God's purposes for us.

I'll tell you another situation related to me by a friend. He was involved in a big commitment—a major outreach for the Lord which the whole council of his church had agreed to support. However, when he began to make the financial commitments and plans, it seemed as though the church council vacillated and was indecisive—one day they would support, the next day they wouldn't. They finally said, “We want you to withdraw this outreach.” But he said, “I'm committed and I cannot withdraw because many other people have made commitments on the basis of mine.”

So he and his wife, in a condition of spiritual desperation, went to visit another Christian couple who were

friends of theirs and members of the same church. They began to pray about the situation, and the other man saw a mental picture of the church of which they were all members. He saw a meeting of the church council and little strings going up from some of its members into an unseen realm above. The picture was of people like marionettes, moving whichever way they were tugged by the strings. So he said, “Well, the only thing to do is cut those strings in the name of Jesus.” They did, and the next day the council met and without further argument or discussion unanimously voted to support the outreach.

What I'm saying is we save ourselves a lot of hard work if we can come to grips with the strong man and bind him. That's the first type of prayer.

### HOLY SPIRIT-GIVEN PRAYERS

Now let's consider the other, which is *specific, directed, persistent prayers given by the Holy Spirit*. I want to take two illustrations from the Old Testament. The first is in Joshua 8 and deals with the capture of the city of Ai by the children of Israel. In the middle of all the military operations, God told Joshua to do something that had no military significance at all.

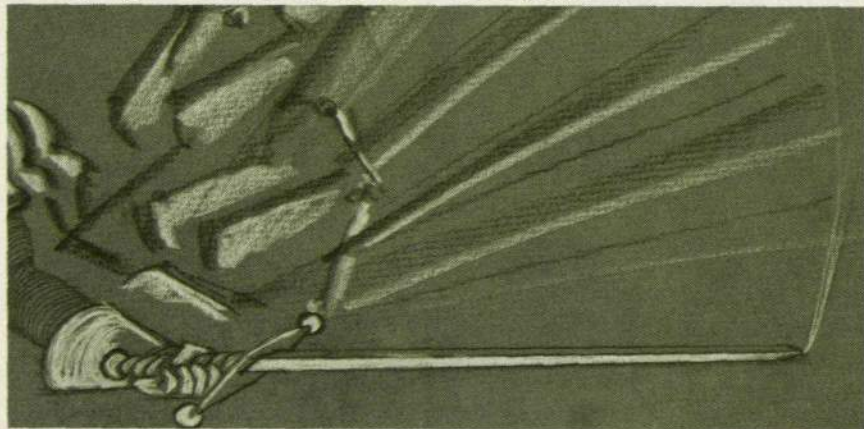
And the Lord said unto Joshua, stretch out the spear that is in thy hand toward Ai, for I will give it into thine hand. And Joshua stretched out the spear that he had in his hand toward the city (Josh. 8:18).

Now that outstretched spear had no military significance; its significance

was spiritual. In the verses that follow we are told that the Israelites completely captured and destroyed the city. Then verse 26 gives this comment: “For Joshua drew not his hand back, wherewith he stretched out the spear until he had utterly destroyed all the inhabitants of Ai.”

Joshua stretched out his spear when the battle began and kept it in the same position, directed specifically against Ai, until the victory had been totally won. The spear did nothing militarily. But in the spiritual realm Joshua was laying hold upon God's promise to give them Ai, claiming it until it was completely fulfilled. That outstretched spear is a beautiful picture of God-given, persistent, unwavering, directed prayer. Many people wave the spear half way around the horizon when they pray: “God bless all our missionaries.” I don't know if anybody ever feels the effect of a prayer like that or not! The kind which works for certain is the prayer that's specific. You've got your objective and you propose to take it and you're not going to draw back the spear until the job is complete.

There is great emphasis, especially in the psalms of David, on destroying our enemies, consuming them, not letting them arise. In Psalm 18 he says, “I beat them small like the dust in the street. I tramped on them until they couldn't rise again.” God does not approve of partial victory. So many times as Christians we win partial victories in prayer and then we withdraw the spear. Later we have problems with the objective we should have taken earlier.





The second Old Testament example relates to the death scene of the prophet Elisha. When Elisha was on his deathbed, Joash, the king of Israel, came down to see him. When he arrived, Elisha told him to do something that was related to the military situation in Israel at that time. Israel was being threatened on the east by Syria, and before Elisha died, he wanted to make provision for dealing with the threat of attack from Syria.

Now Elisha was fallen sick of his sickness whereof he died. And Joash the king of Israel came down unto him, and wept over his face, and said, O my father, my father, the chariot of Israel, and the horsemen thereof.

And Elisha said unto him, Take bow and arrows. And he took unto him bow and arrows.

And he said unto the king of Israel, Put thine hand upon the bow. And he put his hand upon it: and Elisha put his hands on the king's hands.

And he said, Open the window eastward. And he opened it.

Then Elisha said, Shoot. And he shot. And he said, the arrow of the Lord's deliverance and the arrow of deliverance from Syria: for thou shalt smite the Syrians in Aphek, till thou have consumed them.

And he said, Take the arrows. And he took them. And he said unto the king of Israel, Smite upon the ground. And he smote thrice and stayed.

And the man of God was wroth with him and said, Thou shouldest have smitten five or six times; then hadst thou smitten Syria till thou hadst consumed it: whereas now thou shalt smite Syria but thrice.

All this provides a beautiful picture of Spirit-directed, Spirit-empowered prayer. The window opened eastwards speaks of direction—the Syrian attack would come from the east. Likewise the arrow aimed through the window. What is the significance of the king putting his hand on the bow and the prophet then putting his hand on the king's? It signifies that the source of the prophet's authority—the Holy Spirit—was empowering the king as he shot the arrow toward Syria. Thereafter, smiting on the ground with the remaining arrows signifies persistence

in following through with prayer once it has been given by the Holy Spirit. Joash did not smite often enough. Had he smitten five times, his victory would have been total. Because he smote only three times, that was the limit of his victory (see 2 Kings 13:25).

In other words, success in the natural realm is dependent upon spiritual forces. If you win the victory in the spiritual realm, it will be worked out in the military, political, social or economic realm. But the spiritual realm is decisive, and our chief weapon in it is Spirit-directed, Spirit-empowered, persistent prayer. Joash partially failed because he wasn't sufficiently determined in the spiritual realm. On the other hand, Joshua kept his spear held out until his victory was total.

### APPLIED PRAYER POWER

Now let me give you three examples from my own experience of what I would call Spirit-given, directed, specific persistent prayer. If you read my book *Shaping History through Prayer and Fasting*, you'll find other examples there that are more fully dealt with.

This first one is given in my book and I'll only deal with it briefly. In 1941–42 I was a soldier with the British forces in North Africa and took part in the longest retreat in the history of the British Army. Now, retreating continuously for 750 miles without knowing why or what will happen next can be very demoralizing. I for one felt one of our major problems was that the officers were selfish and undisciplined and therefore lacked the confidence of the men. For instance, water was the scarcest commodity in the desert at that time, and the average soldier was given one military bottle full of water for all his needs for two days—drinking, washing, cooking, etc. We used to wash our shirts in high octane gasoline because it was easier to obtain than water. During this period, however, in the officer's mess the officers used to mix with their whiskey more water than the men

used for all other purposes. That is not calculated to produce high morale among the rank and file!

At that time I was newly saved and baptized in the Holy Spirit. I felt I ought to pray, but I asked myself, "How can I pray for such unworthy leadership—how can I ask God to bless it?" Finally I decided, "God will have to show me how to pray." After a while I felt God gave me this specific prayer: "Lord, give us leaders such that it will be for your glory to give us victory through them." From then on I prayed that prayer almost every day.

Only after the war ended did I learn the full story of what happened. Shortly after I began praying, the British government decided to remove the military commander in the Middle East and replace him with another commander. They chose a man who was serving out in the desert and flew him back to Cairo to take command. His plane crashed on landing, he was thrown out, broke his neck, and was killed. So at this critical moment, in the most active theatre of the war, the British forces were left without a commander.

At that point Winston Churchill, then Prime Minister of Britain, chose a little-known commander in Britain and had him flown out to take command. His name was Bernard Montgomery. We did not know anything about him at the time, but I would say now on the basis of personal experience and knowledge that Montgomery was a keen, committed, witnessing Christian—a man of integrity and a very strong disciplinarian. Montgomery arrived and turned those officers upside down! In two months he had totally changed the discipline and morale of the forces. Then was fought the battle of El Alamein, the first major Allied victory in the entire war; it changed the whole course of the war in Africa.

About two days after the battle, I was in the desert beside a truck on the tailboard of which was a little portable radio. The news commentator, describing the scene at Montgomery's headquarters the night before the battle of El Alamein was joined, told how



Montgomery came out, called all his officers and men together, and said, "Let us ask the Lord, mighty in battle, to give us the victory." When I heard those words, heaven's electricity—if you know what that is!—went through me from the crown of my head to the soles of my feet and the Lord said to me quietly but clearly, "That is the answer to your prayer." In this way, right at the beginning of my Christian experience I learned that you can change history by praying. God gives you the objective, but it is your responsibility to stretch out the spear. Once you've done this, don't draw it back. Keep it held out!

I'll give you two other examples. In the 1950's, when I was serving as a pastor in London, England, it occurred to me that the alliance of the two largest nations and the two strongest Communist world powers—Russia and China—could not but be a hindrance to the progress of the gospel in the world. I'm not especially politically minded, nor am I a rabid anti-communist, but I felt God wanted me to pray. Once again I said, "Lord, if I'm to pray, give me the prayer." This time I felt the Lord gave me a prayer out of the Psalms—a prayer of David that says, "Destroy, O Lord, and divide their tongues" (Ps. 55:9). I saw that if God divides people's tongues and turns them against one another, their power is reduced. So for maybe two or three years, almost every day, certainly every week, I offered up that one simple prayer about Russia and China: "Destroy, O Lord, and divide their tongues." And what did God do? Just what I asked Him to. Today these two powers are probably more afraid of one another and more hostile to one another than any other power. On the border between them Russia keeps one million highly armed men and China keeps two million highly armed men. No matter what a threat they may be in other parts of the world, a great deal of their power to do harm is negated by their attitude toward one another.

Now for the third and final example. When I came to the United States in 1963, I came as a visitor, intending

to stay six months. But things happened that I didn't plan: I ended up as an immigrant and in 1970 I became a citizen. So in fact, I've lived here ever since 1963. Quite soon after I came, it seemed as if the Lord began to hold me responsible for the government of the United States. In a way I resisted it. At that time, I wasn't even an American citizen and I said, "I'm just here for a short while—why me?" But God had begun to show me that the first specific prayer responsibility for Christians is to pray for their government. So once again I asked the Lord to give me the specific prayer that would represent His will—the spear that I could thrust out.

The prayer I felt the Lord gave me was very simple (as it nearly always is): "Raise up the righteous and put down the wicked." It had a scriptural basis:

Promotion cometh neither from east nor from the west nor from the south. But God is the judge: he putteth down one, and setteth up another (Ps. 75:6–7).

And he changeth the times and the seasons: he removeth kings, and setteth up kings: he giveth wisdom unto the wise, and knowledge to them that know understanding:

He revealeth the deep and secret things: he knoweth what is in the darkness, and the light dwelleth with him (Dan. 2:21–22).

Not only did I pray that prayer myself, I began to share it with friends, one of whom was a Catholic charismatic brother. For several years I went on praying that way. Then at the height of the Watergate crisis I met my Catholic brother; he looked me in the eye and said, "Brother Derek, I hold you personally responsible for what's going on in Washington." And I said, "I gladly accept the responsibility!"

Finally, let me suggest two prayers which we might use in the future. The first is based on Proverbs 10:9—"He that walketh uprightly, walketh surely; but he that perverteth his ways, shall be known." We can use the latter part of that verse to root out perversion and corruption in government. That is

not a disaster: it's an answer to prayer. We need to continue praying until God has purged the entire governmental structure of this nation.

The other suggested prayer concerns the force of world Communism, which now dominates about two-thirds of the earth's surface. I'm not claiming that I have faith at this moment to pray this prayer, but it may be what the Lord wants to give us faith for. In Job 38:8–11 we have a revelation of how God controls and restrains the vast power of the sea:

Who shut up the sea with doors, when it brake forth, as if it had issued out of the womb?

When I made the cloud the garment thereof, and thick darkness a swaddlingband for it,

And brake up for it my decreed place, and set bars and doors.

And said, Hitherto shalt thou come, but no further: and here shall thy proud waves be stayed (or stopped).

The Lord sets a boundary to the sea and no matter how it rages or roars, it just can't go beyond God's boundary. The thought occurred to me that God can also set a boundary on atheistic Communism and say, "Hitherto shalt thou come, but no further, and here shall thy proud waves be stayed." If the Lord quickens it to you, maybe you can be the one to pray that prayer.

By this type of prayer—Spirit-given, empowered, specific, persistent—and by the prayer of binding and loosing, we can effectively administer the victory Christ gained on Calvary. Let us draw confidence from the completeness of His previous triumph and from His declaration that the "gates of hell shall not prevail against" us; and let us press on to the final defeat of the forces of Satan arrayed against us. ☞

## Book Available

If you would like a copy of the book Derek mentioned in this article, *Shaping History through Prayer and Fasting*, you may order it by using the back page order form.



# BIBLE STUDY

## Spiritual Weapons

by Jim Croft

The implications of Scripture are clear: the Church of the Lord Jesus Christ has an unparalleled advantage over all the forces that oppose her, whether spiritual or elemental. Christ, our surety, has not only paid for our redemption and armed us with the mighty weapons revealed in His Word, but also pronounced us "more than conquerors." With all this on our side, the manifestation of our victory should be even more expeditious.

(Bible Study answers are found on page 31.)

1. When Abijah, the king of Judah, offered peace to the children of Israel before doing battle with them, who did he say the captain of his army was? (2 Chron. 13:12) \_\_\_\_\_
2. Who is the captain of our salvation? (Heb. 2:9-10) \_\_\_\_\_
3. According to Revelation 15:1-3, the saints in heaven will someday sing the song of \_\_\_\_\_
4. This song, taken from Exodus 15:1-19, describes the Lord as a \_\_\_\_\_ of \_\_\_\_\_.
5. Before the Lord sent the waters of the Red Sea to drown the pursuing Egyptians, how did he demobilize their chariots? (Ex. 14:24-25) \_\_\_\_\_
6. When Jesus was taken on the night of His betrayal, He said that He could summon 12 legions of angels should He desire to be free. How many men could just one angel defeat? (2 Ki. 19:35) \_\_\_\_\_
7. When Elisha prayed against the army of Syria in 2 Kings 6:18, he asked the Lord to \_\_\_\_\_ them with \_\_\_\_\_.
8. According to Acts 13:8-12, who prayed a similar prayer against whom by the Spirit of the Lord? \_\_\_\_\_
9. And as a result the deputy \_\_\_\_\_, being \_\_\_\_\_ at the \_\_\_\_\_ of the \_\_\_\_\_.
10. Psalm 18 depicts not only how the Lord battles on behalf of His saints, but also how He enables them to war. Read verses 32-42 and answer the following:
  - a. He makes our feet like \_\_\_\_\_ feet.
  - b. He teaches our \_\_\_\_\_ to war.
  - c. His \_\_\_\_\_ makes us great.

- d. He has given us the \_\_\_\_\_ of our enemies.
  - e. When our enemies cry, there is \_\_\_\_\_ to save them.
11. The Lord \_\_\_\_\_ when His enemies are in derision (Ps. 2:4).
  12. God has an unusual timetable when it comes to reckoning with those who have mistreated His people. 1 Samuel 15:1-4 relates how the Lord sent \_\_\_\_\_ to smite \_\_\_\_\_ because He remembered how Amalek had \_\_\_\_\_ for Israel when they came up from \_\_\_\_\_ 450 years earlier.
  13. 1 Samuel 30:1-8 tells how King David inquired of the Lord through the office and instruments of the priesthood as to whether or not he should pursue the Amalekites after they kidnapped his family. What was the priest's name and what instrument did he use? \_\_\_\_\_
  14. Read 2 Timothy 2:3-4 and fill in the blanks in the following statement. We, as soldiers of \_\_\_\_\_, should \_\_\_\_\_ hardships, not \_\_\_\_\_ ourselves with the affairs of this \_\_\_\_\_. In this way we will please \_\_\_\_\_ who has \_\_\_\_\_ us to be soldiers.
  15. Many are familiar with the weapons of our warfare as listed in Ephesians 6:13-18. Read 1 Thessalonians 5:8 and tell (a) what the breastplate consists of and (b) what the helmet is made of.
    - a. \_\_\_\_\_
    - b. \_\_\_\_\_
  16. Should one desire to put on the belt of truth, what must he continue in? (Jn. 8:31-32) \_\_\_\_\_
  17. According to Psalm 107:2 what are the redeemed of the Lord to do? \_\_\_\_\_
  18. Deuteronomy 20 gives battle instructions for the children of Israel. Read verses 1-9 and state how many categories of people are exempt from battle. \_\_\_\_\_
  19. According to verse 8, the fainthearted were to go home lest their \_\_\_\_\_ hearts \_\_\_\_\_ as well as their own \_\_\_\_\_.
  20. Whether a man be building a tower or contemplating going to war, he should first sit down and \_\_\_\_\_ the \_\_\_\_\_. (Lk. 14:28-31)



# QUESTIONS & ANSWERS

This month's answers by Don Basham.



**To what extent does Satan have authority in the world and to what extent has his power been removed and delivered to Jesus?**



The spiritual warfare we are currently engaged in has accurately been described as a war between the Kingdom of God and the kingdom of Satan. As a result of His atoning death on the cross and subsequent resurrection, Jesus triumphed over Satan (Col. 1:13; 2:13–16; 1 Jn. 3:8). Nevertheless, Satan, though legally defeated, is still identified as the ruler of this world (Jn. 14:30) and the god of this world (2 Cor. 4:4).

While there is no doubt about the final outcome of the conflict between the two kingdoms, we are still in the midst of the struggle. For us, that struggle consists of appropriating, by faith, what is legally ours by Christ's triumph on the cross. In our day-to-day experience, the authority of Jesus Christ extends only as far as we Christians acknowledge and apply it. Satan still maintains control over world systems, and all philosophies and religions which ignore or deny Jesus Christ.

During Jesus' temptation in the wilderness, Satan showed him all the kingdoms of the world and boasted that they were his (Lk. 4:5–7), and Jesus did not deny his claim.

Satan's power and influence are only temporary, however. When Jesus told His disciples following His resurrection, "All power (authority) is given unto me in heaven and in earth . . ." it was no idle boast. Even so, we are still in the process of bringing into earthly manifestation the results of that spiritual triumph.



**What are the "principalities and powers" mentioned in Ephesians 6:12 against which we war?**



Ephesians 6:12 seems to describe various ranks of authority and power in Satan's hierarchy. It may help to remember that in the beginning, God, through Jesus Christ, created all things, including a

spiritual hierarchy of heavenly beings who, under Father, Son and Holy Spirit, ruled creation.

Who (Jesus Christ) is the image of the invisible God, the firstborn of every creature: For by him were all things created, that are in heaven, and that are in earth, visible and invisible, whether they be thrones, or dominions, or principalities, or powers: all things were created by him, and for him (Col. 1:15,16).

But with Lucifer's rebellion and fall, a portion of the heavenly hierarchy rebelled with him (Jude 6). Together, they make up the varied rulership of Satan's kingdom described in Ephesians 6:12. The "principalities and powers" are presumed to be the higher ranks of the devil's angels, the "princes" which rule over great world areas such as those described in Daniel 10, where the "prince of Persia" and the "prince of Greece" battled the archangel Michael for twenty-one days to delay God's answer to Daniel's prayer.

The "rulers of the darkness of this world" may correspond to those fallen angels who keep the world in darkness by hindering the bringing of the gospel of Jesus Christ.

Finally, "spiritual hosts of wickedness" (literally, hosts of wicked spirits) seem to refer to the lowest order of evil supernatural beings, the demons or evil spirits which pervade the earth and fill the atmosphere immediately surrounding it.



**How can we know what principalities and powers have control in our cities and regions and what can we do to combat them?**



We have already mentioned the prince of Persia and the prince of Greece referred to in Daniel 10. From this biblical reference we conclude that there are evil ruling princes over specific geographical areas. This has been repeatedly confirmed in contemporary experience. God has revealed that nations, cities, and even neighborhoods or communities are often dominated by some powerful unseen spiritual



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entity. As a result of prayer, God may reveal to a group of Christians the name of a particular prince or ruler. With the revelation it seems He also gives authority to pray against that ruling spirit, to bind it and even to "dethrone it" or topple it from its ruling position. But it is important to identify the particular ruling prince before taking it on in prayer.

Not long ago, some of us were involved in a situation where a ruling spirit of legalism was exercising great authority and power over a certain group of Christians. As a result, some legalistic and destructive decisions had been made which had brought much harm and confusion. But once we discerned what the ruling spirit was in that situation, we then offered united and concerted prayer. Corporately, we took authority over that ruling spirit, bound it in Jesus' name, and by faith divested it of its authority. The results were drastic and immediate! Within twenty-four hours the confusion over the situation lifted. The leaders who had been in bondage to the spirit suddenly repented of their error, reversed some crucial decisions, and peace and harmony were restored in a miraculous way among all those involved. Not always are such dramatic results immediately forthcoming; nevertheless, such examples do illustrate the power that corporate, authoritative prayer can wield.

"principalities" and "powers" are terms signifying various powerful orders of evil dignitaries. War against them should only be undertaken corporately and under the clear leading of the Holy Spirit. Any individual Christian who decides to declare his own personal spiritual war against some powerful ruling spirit may be asking for real difficulty. Even in the ministry of casting out evil spirits, which may be conducted by an individual Christian (although it's better to have someone to help), those ministering frequently experience harassment and attack in retaliation. Since demons represent the lowest order of evil powers, to begin to oppose more powerful satanic forces is to invite more powerful opposition and retaliation.

For this reason we strongly recommend that care and caution be exercised in entering spiritual warfare at this higher level. While we do not need to be frightened of such a challenge, we do need to have genuine revelation from the Holy Spirit concerning the particular principality or power we are to resist, and the assistance of a determined group of fellow Christians to join with us when we enter into that realm of spiritual conflict. 🍷

## BIBLE STUDY ANSWERS

(From page 29)

1. God Himself; 2. Jesus; 3. Moses; 4. Man, war; 5. Took off wheels; 6. One hundred eighty-five thousand; 7. Smite, blindness; 8. Paul against Elymas; 9. Believed, astonished, doctrine, Lord; 10. a. Hinds, b. Hands, c. Gentleness, d. Necks, e. None; 11. Laughs; 12. Saul, Amalek, laid in wait, Egypt; 13. Abiathar; ephod; 14. Jesus Christ, endure, entangling, life, Him, chosen; 15. a. Faith and love, b. Hope of salvation; 16. The Word; 17. Say so; 18. Four; 19. Brethren's, faint, hearts; 20. Count, cost.



**What guidelines can you give for binding satanic forces? What other ways do we have for combatting them?**



It is important to realize that the kind of spiritual warfare we have just been describing is not recommended for novices. Nor should such activity normally be entered into alone. "Rulers,"

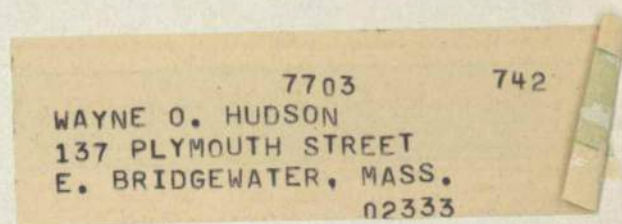


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