



CALL^{to}WAR

Bishop C. M. Wright

CALL^{to}WAR

ELECTRONIC EDITION

WRITTEN BY BISHOP C.M. WRIGHT

COVER DESIGN AND LAYOUT BY JOEL WRIGHT

All Scripture quotations in this syllabus are from the King James Version of the Bible unless otherwise identified.

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PREFACE

THE CALL TO WAR

The purpose of this syllabus is to better explain, train, and equip the body of Christ in the sphere of Spiritual Warfare.

For the purpose of this syllabus, *Spiritual Warfare* is defined as: “The participation with the Lord Jesus Christ and His host of heavenly armies by each individual believer and the corporate church body (both locally and universally) in the supernatural conflict which began in heaven when the Arch Angel Lucifer rebelled against God for the purpose of making himself “like the Most High.” The original portion of this warfare took place in heaven and was fought strictly between God’s faithful and loyal angels and Lucifer and ‘his angels.’ However, since the creation of man in the garden (or possibly at some time before), the earth became the arena of this conflict with the result that the minds and hearts of men have been the battlefield. In the garden, because of his sin, man forfeited the dominion over the earth given to him by God. Lucifer, who is now better known as *satan* or *the devil*, obtained (captured) this dominion from man and now exercises it as the *god of this world* and/or *the prince of the power of the air*. Therefore, the Church and its members constitute an ‘invasion’ force into the enemy’s kingdom for the purpose of liberating the hearts, souls, minds, and lives of mankind from bondage to his authority. First and foremost in this liberating process is the defeating of the ‘blindness’ put on the minds of mankind by the *god of this world* which prevents them from seeing, believing, and being saved. During this “pre-rapture” time period in which we are currently living, there is no intent, desire, or objective to take over any physical territory on the earth, to undermine natural governments, or to consider or make any human being our enemy or foe. This is a supernatural war, fought in a spiritual sphere, for the purpose of accomplishing eternal purposes in the lives of men and women. This warfare is fought under the authority of the Word of God, in the name of Jesus, and by and through supernatural means and methods only. From now to the rapture, the only goal or objective of this warfare is to bring glory to the name of Jesus by seeing men and women liberated from the powers of darkness in order that they may live the life that God has ordained that man should live in Him. This warfare is fought for His Kingdom only, by His power only, and for His glory only.”

It is the corporate desire of Antioch, The Apostolic Church (and of this writer) that this syllabus will better enable each of us to be an active and effective “soldier” in God’s army. In Jesus’ name! Amen!

To God be the Glory,



C. M. Wright
Bishop of Antioch Church

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NOTE FROM THE WRITER

FORMATTING AND WRITING CONVENTIONS **used by the writer for this Syllabus**

The following are a few “idiosyncracies” of mine that found their way into this syllabus:

1. Satan and other related nouns have **purposely** not been capitalized when they are not the first word in a sentence (even that was difficult to concede to do):

As a personal protest against the adversary, I have purposely refused to capitalize any noun that is used to name or describe the enemy. Therefore, *satan*, *devil*, *adversary*, *enemy*, etc. are left in the lower case regardless of some “man-made” rule to the contrary. If this bothers you, ask yourself, Why?

The only concession that I have made to this small display of disregard and disdain is that I have capitalized his former name, “Lucifer.” My motive for doing so is that this was his name before he “blew it” in heaven and got himself kicked out for being stupid enough to think that he could be God. So I have capitalized his “former” name as a small way to remind him of what he has lost.

2. The verse numbers listed with some Biblical book references included at the top of some quotes do not match the printed verses. The reason for this is that, for that particular section, I had more Scriptures in the text quoted than there was room to include. By leaving the full number of verses that were considered for the Scriptural inclusion, it is my hope that the reader will be interested enough to look up and read the full text for themselves.

3. I love quotation marks. I am hoping against hope that you will hear my “tone of voice with its particular inflection” when you see the quotes in all the odd places that I love to put them.

4. I used the heading “**NOTE:**” to include certain facts and/or specific points in the material that I do not want the reader to miss.

5. I used or did not use “**COMMENTARY:**” based on whether or not what was being included in the outline was an integral part of the outline or my personal thoughts. I tried to be as consistent with this “convention” as possible but I am sure that if I reread these lessons a thousand times I would go back and forth over using or not using it in several places.

I also used this heading for particularly long sections of input regardless of the subject matter being discussed and its importance to the lesson.

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6. While this document is considered a “syllabus,” it is in fact not a syllabus. There is no intention of using this entire document to teach from. Therefore, the real purpose of this so-called syllabus is to act as a study guide to the hungry!

7. Finally, of necessity, some points and/or material are included in more than one lesson. It would be impossible to discuss the varied topics of this syllabus without being redundant in some areas. Therefore, when you see or hear material or points more than once rest assured that it is on purpose not the early stages of dementia. You can breath easier. I am not done yet.

Your fellow soldier in Christ,

cmwright

Philippians 2:25 Yet I supposed it necessary to send to you Epaphroditus, my brother, and companion in labour, and fellowsoldier, but your messenger, and he that ministered to my wants.

Philemon 1:2 And to our beloved Apphia, and Archippus our fellowsoldier, and to the church in thy house:

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LESSON ONE

THE CALL TO WAR

INTRODUCTION

Matthew 16:18-19

18 And I say also unto thee, That thou art Peter, and upon this rock I will build my church; and **the gates of hell shall not prevail against it.**

19 And **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.**

COMMENTARY: With men, a man's last words are considered to be of great importance. But with God, His first words on any subject or situation are more important, He calls those things that are not as though they were, and He tells the end of a thing before the beginning.

This text contains His first words about the Church. The Church is not found in the Old Testament. The word *Church* is used only twice in the Gospels, and each time it is with a future tense verb. Matthew 16:18 is the first time the Church is discussed in the entire Bible. In this text, Jesus gives us revelatory precepts almost as important as the revelation of His Deity in verses 16 and 17.

These revelatory principles form the basis of this entire seminar in general and this lesson specifically. These are irrefutable and undeniable principles which constitute the Church and the kingdom of God.

The foundational principles can be stated as: Here on earth the Church is at war. Our God is not the God of this world, satan is. The Church is an invasion force in this age. However, we have His promise that we are going to win this conflict. Hell cannot survive the Church's attack.

IN MATTHEW 16:18-19, JESUS REVEALS:

- 1.THE CONFLICT WHICH EXISTS BETWEEN THE KINGDOM OF GOD AND THE KINGDOM OF DARKNESS
2. THE PROMISE OF VICTORY FOR THE CHURCH IN THIS CONFLICT
3. WHAT THE WEAPONS OF OUR WARFARE ARE

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I. WHY WE FIGHT?

COMMENTARY: By definition, the simple explanation of *Kingdom* is “King’s Dominion.” Both the English and Greek definitions of the words associated with *King*, *Lord*, *Kingdom*, and *Dominion* (including their associated verb forms) as used in Scripture clearly state that a Kingdom exists when a *King* and/or a *Lord* has dominion over specific territory and/or specific subjects (people). In the context of the Scripture, at this present time and in this specific dispensation, the Kingdom is spiritual and thus supernatural. Therefore, it is known as the *Kingdom of God*.

Knowing the above, we can conclude that, by definition, the existence of a Lord must precede the existence of dominion and thus a kingdom, then the reverse is also true. In order to establish the Kingdom of God, we must be involved in expanding the Dominion of the Lord Jesus Christ by ministering the Gospel to people to the end that our Savior becomes the Lord/King of their hearts and lives (“The Kingdom of God is within you” - Luke 17:21). When someone submits their lives to His Lordship, then, again by definition, we are expanding or increasing His Kingdom/Dominion in the earth.

Causing Jesus to become the Lord of people’s lives is not as straight forward or as simplistic as we would like to assume and/or practice. There exists a resistance to the Lordship of Jesus in people’s lives that is caused by the enemy of their souls — the devil or satan (adversary). His influence on lost mankind is clearly established in the Bible. The lost are specifically described as being blinded by him so that they cannot believe and be saved; thus, the Bible also states that they are his captives.

Therefore, for the Lordship (Kingdom) of Jesus to grow/increase in the earth, the influence of the adversary upon the souls of men has to be defeated supernaturally by spiritual warriors! Thus, spiritual warfare is foundational for all of our efforts to reach the lost. If spiritual warfare is absent from our efforts, then the unavoidable and eventual result of our efforts is futility, frustration, and “failure.” Even when we “appear” to have results, the majority of the harvest is consumed by the enemy before it can be incorporated into the body (see Judges 6). The result of this upon the “laborers?” Weariness in well-doing.

The Lord has specifically called us to be involved with Him in His warfare. In every instance of the commissioning of the twelve, and the seventy, one of the focal points of the Lord’s ministerial imperatives, as He sent them out, was to defeat the influence of the devil in people’s lives. To this end, the Word emphatically states that Jesus gave them both authority and power to “cast out devils.” In EVERY instance of His charge concerning their purpose and method of ministry, this imperative was a focal point. However, this is NOT a focal point of our “ministerial imperatives” today. This must be changed!

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II. WAR STARTED IN HEAVEN BEFORE MAN WAS CREATED.

Revelation 12:7-13

7 And **there was war in heaven: Michael and his angels fought against the dragon; and the dragon fought and his angels,**

8 And prevailed not; neither was their place found any more in heaven.

9 And the great dragon was cast out, that old serpent, called the Devil, and Satan, which deceiveth the whole world: he was cast out into the earth, and his angels were cast out with him.

Isaiah 14:12-17

12 **How art thou fallen from heaven, O Lucifer, son of the morning! how art thou cut down to the ground, which didst weaken the nations!**

13 For thou hast said in thine heart, I will ascend into heaven, I will exalt my throne above the stars of God: I will sit also upon the mount of the congregation, in the sides of the north:

14 I will ascend above the heights of the clouds; I will be like the most High.

15 Yet thou shalt be brought down to hell, to the sides of the pit.

16 They that see thee shall narrowly look upon thee, and consider thee, saying, Is this the man that made the earth to tremble, that did shake kingdoms;

17 That made the world as a wilderness, and destroyed the cities thereof; **that opened not the house of his prisoners?**

A. WHEN LUCIFER FELL INTO SIN, THE CREATOR GOD HAD A BETTER PLAN. HE CREATED MAN LOWER THAN THE ANGELS TO DEMONSTRATE HIS GREAT POWER AND GLORY IN BEING ABLE TO USE SUCH “WEAK” AND INFERIOR BEINGS TO DO SUCH GREAT THINGS.

Psalms 8:1-8

1 O Lord our Lord, how excellent is thy name in all the earth! who hast set thy glory above the heavens.

2 Out of the mouth of babes and sucklings hast thou ordained strength because of thine enemies, that thou mightest still the enemy and the avenger.

3 When I consider thy heavens, the work of thy fingers, the moon and the stars, which thou hast ordained;

4 What is man, that thou art mindful of him? and the son of man, that thou visitest him?

5 For thou hast made him a little lower than the angels, and hast crowned him with glory and honour.

6 **Thou madest him to have dominion over the works of thy hands; thou hast put all things under his feet:**

7 All sheep and oxen, yea, and the beasts of the field;

8 The fowl of the air, and the fish of the sea, and whatsoever passeth through the paths of the seas.

9 O Lord our Lord, how excellent is thy name in all the earth!

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Hebrews 2:6-18

6 But one in a certain place testified, saying, What is man, that thou art mindful of him? or the son of man, that thou visitest him?

7 Thou madest him a little lower than the angels; thou crownedst him with glory and honour, and didst set him over the works of thy hands:

8 Thou hast put all things in subjection under his feet. For in that he put all in subjection under him, he left nothing that is not put under him. *But now we see not yet all things put under him.*

9 But we see Jesus, who was made a little lower than the angels for the suffering of death, crowned with glory and honour; that he by the grace of God should taste death for every man.

10 For it became him, for whom are all things, and by whom are all things, in bringing many sons unto glory, to make the captain of their salvation perfect through sufferings.

11 For both he that sanctifieth and they who are sanctified are all of one: for which cause he is not ashamed to call them brethren,

12 Saying, I will declare thy name unto my brethren, in the midst of the church will I sing praise unto thee.

13 And again, I will put my trust in him. And again, Behold I and the children which God hath given me.

14 Forasmuch then as the children are partakers of flesh and blood, he also himself likewise took part of the same; that through death he might destroy him that had the power of death, that is, the devil;

15 And deliver them who through fear of death were all their lifetime subject to bondage.

16 For verily he took not on him the nature of angels; but he took on him the seed of Abraham.

17 Wherefore in all things it behoved him to be made like unto his brethren, that he might be a merciful and faithful high priest in things pertaining to God, to make reconciliation for the sins of the people.

18 For in that he himself hath suffered being tempted, he is able to succour them that are tempted.

COMMENTARY: What an insult and challenge to the fallen archangel! God chose to make mankind his Sons, and He gave them dominion over all that was God's on earth. He gave the Son of God (The Man, Christ) dominion over all of heaven under the Father. Obviously, Lucifer was not happy about any of this, and thus, became satan — the adversary of mankind!

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III. CONSEQUENTLY, FROM THE VERY BEGINNING OF TIME, IRREVERSIBLE AND UNALTERABLE ENMITY HAS EXISTED BETWEEN HUMANS AND SATAN.

Genesis 3:13-15

13 And the Lord God said unto the woman, What is this that thou hast done? And the woman said, The serpent beguiled me, and I did eat.

14 And **the Lord God said unto the serpent**, Because thou hast done this, thou art cursed above all cattle, and above every beast of the field; upon thy belly shalt thou go, and dust shalt thou eat all the days of thy life:

15 And **I will put enmity between thee and the woman, and between thy seed and her seed**; it shall bruise thy head, and thou shalt bruise his heel.

ENMITY (STRONG'S) = #342 'eybah; hostility:...is derived from #340 'ayab; to hate (as one of an opposite tribe or party); hence to be hostile, an enemy.

ENMITY (TWOT) = #347 ayab enmity, hatred. The basic meaning of the verb is "to be hostile to," "to be or treat as an enemy."

DICTIONARY.COM defines *ENMITY* as, "a feeling or condition of hostility; hatred; ill will; animosity; antagonism."

DICTIONARY.COM defines *HOSTILITY* as, "a hostile state, condition, or attitude; enmity; antagonism; unfriendliness. A hostile act. opposition or resistance to an idea, plan, project, etc. Hostilities, acts of warfare; war."

A. THE SERPENT'S CHILDREN (SEED):

John 8:43-44

44 **Ye are of your father the devil**, and the lusts of your father ye will do. He was a murderer from the beginning, and abode not in the truth, because there is no truth in him. When he speaketh a lie, he speaketh of his own: for he is a liar, and the father of it.

Matthew 3:7 But when he saw many of the Pharisees and Sadducees come to his baptism, he said unto them, **O generation of vipers**, who hath warned you to flee from the wrath to come?

Acts 13:6-12

9 Then Saul, (who also is called Paul,) filled with the Holy Ghost, set his eyes on him,

10 And said, O full of all subtilty and all mischief, **thou child of the devil**, thou enemy of all righteousness, wilt thou not cease to pervert the right ways of the Lord?

11 And now, behold, the hand of the Lord is upon thee, and thou shalt be blind, not seeing the sun for a season. And immediately there fell on him a mist and a darkness; and he went about seeking some to lead him by the hand.

SEE ALSO: Matthew 12:34; 13:38-43; 23:33; 1 John 3:7-10

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B. THE SEED OF THE WOMAN — CHRIST AND HIS CHILDREN:

Galatians 4:4-6

4 But when the fulness of the time was come, God sent forth his Son, made of a woman, made under the law,

5 To redeem them that were under the law, that we might receive the adoption of sons.

6 And because ye are sons, God hath sent forth the Spirit of his Son into your hearts, crying, Abba, Father.

Romans 4:13-25

13 For the promise, that he should be the heir of the world, was not to Abraham, or to his seed, through the law, but through the righteousness of faith.

16 Therefore it is of faith, that it might be by grace; **to the end the promise might be sure to all the seed;** not to that only which is of the law, but to that also which is of the faith of Abraham; who is the father of us all,

Galatians 3:6-9,16,27-29

6 Even as Abraham believed God, and it was accounted to him for righteousness.

7 Know ye therefore that they which are of faith, the same are the children of Abraham.

8 And the scripture, foreseeing that God would justify the heathen through faith, preached before the gospel unto Abraham, saying, In thee shall all nations be blessed.

9 So then they which be of faith are blessed with faithful Abraham.

16 **Now to Abraham and his seed were the promises made. He saith not, And to seeds, as of many; but as of one, And to thy seed, which is Christ.**

27 For as many of you as have been baptized into Christ have put on Christ.

28 There is neither Jew nor Greek, there is neither bond nor free, there is neither male nor female: **for ye are all one in Christ Jesus.**

29 **And if ye be Christ's, then are ye Abraham's seed, and heirs according to the promise.**

SEE ALSO: Psalms 132:11 Isaiah 7:14 Matthew 1:20-25 Luke 1:31-35.54-56,76-80 John 7:42; 8:33-47 Acts 7:1-8; 13:21-41 Romans 1:1-7 9:7-8 11:1 2 Corinthians 11:21-23 Galatians 3:19; 2 Timothy 2:8; Hebrews 2:9-18; 11:11-12,17-19

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C. GOD HAS PROMISED THE WOMAN'S SEED VICTORY OVER SATAN FROM THE BEGINNING.

Genesis 3:15 And **I will put enmity between thee and the woman, and between thy seed and her seed; it shall bruise thy head, and thou shalt bruise his heel.**

Romans 16:20 And **the God of peace shall bruise Satan under your feet shortly.** The grace of our Lord Jesus Christ be with you. Amen.

Psalms 110:1-2

1 The Lord said unto my Lord, Sit thou at my right hand, until I make thine enemies thy footstool.

2 The Lord shall send the rod of thy strength out of Zion: rule thou in the midst of thine enemies.

Psalms 149:6-9

6 Let the high praises of God be in their mouth, and a twoedged sword in their hand;

7 To execute vengeance upon the heathen, and punishments upon the people;

8 To bind their kings with chains, and their nobles with fetters of iron;

9 To execute upon them the judgment written: this honour have all his saints. Praise ye the Lord.

IV. GOD HAS GIVEN US HIS AUTHORITY OVER OUR ENEMY AND THROUGH HIM WE SHALL HAVE GUARANTEED VICTORY.

Luke 10:17-20

17 And the seventy returned again with joy, saying, Lord, even the devils are subject unto us through thy name.

18 And he said unto them, I beheld Satan as lightning fall from heaven.

19 **Behold, I give unto you power to tread on serpents and scorpions, and over all the power of the enemy: and nothing shall by any means hurt you.**

Psalms 91:11-16

11 For he shall give his angels charge over thee, to keep thee in all thy ways.

12 They shall bear thee up in their hands, lest thou dash thy foot against a stone.

13 **Thou shalt tread upon the lion and adder: the young lion and the dragon shalt thou trample under feet.**

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Job 40:12 Look on every one that is proud, and bring him low; and **tread down the wicked in their place.**

Psalms 108:12-13

12 Give us help from trouble: for vain is the help of man.

13 **Through God we shall do valiantly: for he it is that shall tread down our enemies.**

SEE ALSO: 1 Kings 5:2-4; Psalms 44:1-8; 47:1-4; Isaiah 26:1-6; Zechariah 3:1-10; 10:3-5; Malachi 4:1-3; Acts 2:34-35 and MANY others!

A. HOW DO WE “TREAD” ON SUPERNATURAL BEINGS?

Matthew 12:28 **But if I cast out devils by the Spirit of God, then the kingdom of God is come unto you.**

Mark 16:17-18

17 **And these signs shall follow them that believe; In my name shall they cast out devils; they shall speak with new tongues;**

18 **They shall take up serpents; and if they drink any deadly thing, it shall not hurt them; they shall lay hands on the sick, and they shall recover.**

V. HOWEVER, THIS VICTORY IS NOT “AUTOMATIC!” TO HAVE DOMINION (ULTIMATE VICTORY), WE MUST FIRST CHANGE OUR CONCEPTS IN ORDER TO ACCEPT THAT WE LITERALLY ARE AT WAR WITH THE KINGDOM OF DARKNESS.

A. THEOLOGIANS CALL THE CHURCH IN HEAVEN “THE CHURCH TRIUMPHANT,” BUT THE CHURCH ON EARTH IS CALLED “*THE CHURCH MILITANT.*”

B. WE MUST BREAK OUT OF THE CONSTRAINTS OF PASSIVITY IN A “DEFENSE-ORIENTED” ATTITUDE WHICH IS SATISFIED WITH SIMPLE “SPIRITUAL” SURVIVAL.

1. The Church is described Scripturally as being on the offensive.

a. The Word does not say “hell shall not prevail against the Church” but that the “gates of hell shall not prevail against [the attack] of the Church.”

b. Hell is on **the defensive — Gates are for defense.**

c. The Church is on the offensive — attacking hell’s gates.

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d. The Church was given keys — keys are used to open that which is closed and locked.

e. As always, the best defense is a good offense.

—“Your opponent can’t score if he doesn’t have the ball.”

—Winning is more motivating (and satisfying) than simply trying to keep from losing.

— Winners are admired and emulated — not non-losers!

C. THOSE WHO WALK AFTER THE FLESH WILL ATTEMPT TO WAR AFTER THE FLESH.

2 Corinthians 10:3 For though we walk in the flesh, we do not war after the flesh:

2 Corinthians 10:3 (**The Amplified Version**)

3 For though we walk (live) in the flesh, we are not carrying on our warfare according to the flesh and using mere human weapons.

2 Corinthians 10:3 (**The Bible in Basic English**)

3 For though we may be living in the flesh, we are not fighting after the way of the flesh

2 Corinthians 10:3 (**Weymouth’s Translation**)

3 For, though we are still living in the world, it is no worldly warfare that we are waging.

2 Corinthians 10:3 (**The Apologetics Study Bible**)

3 For although we are walking in the flesh, we do not wage war in a fleshly way,

D. IF ONE DOES WAR AFTER THE FLESH, THEY WILL BE DEFEATED. THIS IS A SUPERNATURAL WAR AND MUST BE FOUGHT BY THE SPIRIT.

Zechariah 4:6 Then he answered and spake unto me, saying, This is the word of the Lord unto Zerubbabel, saying, **Not by might, nor by power, but by my spirit, saith the Lord of hosts.**

Zechariah 4:6 (**Good News Translation**)

God’s Promise to Zerubbabel 6 The angel told me to give Zerubbabel this message from the Lord: **“You will succeed, not by military might or by your own strength, but by my spirit.**

Zechariah 4:6 (**God’s Word Translation**)

6 Then he replied, “This is the word the Lord spoke to Zerubbabel: **You won’t succeed by might or by power, but by my Spirit, says the Lord of Armies.**

Zechariah 4:6 (**Geneva Bible of 1599**)

6 Then he answered and spake unto me, saying, This is the word of the Lord unto Zerubbabel, saying, **Neither by an army nor strength, but by my Spirit, saith the Lord of hosts.**

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VI. THIS IS A SUPERNATURAL WAR.

COMMENTARY: God is a spirit, and is therefore supernatural. Believers are filled with His Spirit, which makes the Church a supernatural organism. Our adversary was once an angel of God and his substance is spirit. Any conflict between the Church and him must be fought in the supernatural realm, or we are defeated before we begin. Men were made lower than the “angels.” Therefore, we have no hope of defeating him by using flesh. But if we cooperate with the Lord and allow Him, by His power and authority, to fight through us, then God obtains for Himself great glory by defeating the adversary using vessels and instruments, “made lower than” the enemy, as the *Vehicles of Victory*.

A. THE ADVERSARY IN THIS WAR IS SATAN (formally known as: *LUCIFER*) AND HIS FORCES. HIS GOAL IS TO RESIST US IN ALL THAT WE DO AS A PART OF THE KINGDOM OF GOD AND CAUSE US TO GIVE UP AND QUIT.

Zechariah 3:1-3

1 And he shewed me Joshua the high priest standing before the angel of the LORD, and **Satan standing at his right hand to resist him.**

2 And **the LORD said unto Satan, The LORD rebuke thee, O Satan; even the LORD** that hath chosen Jerusalem rebuke thee: is not this a brand plucked out of the fire?

3 Now Joshua was clothed with filthy garments, and stood before the angel.

Daniel 10:12-13;20-21

12 Then said he unto me, **Fear not, Daniel: for from the first day that thou didst set thine heart to understand, and to chasten thyself before thy God, thy words were heard, and I am come for thy words.**

13 **But the prince of the kingdom of Persia withstood me one and twenty days: but, lo, Michael, one of the chief princes, came to help me;** and I remained there with the kings of Persia.

20 Then said he, Knowest thou wherefore I come unto thee? and **now will I return to fight with the prince of Persia: and when I am gone forth, lo, the prince of Grecia shall come.**

21 But I will shew thee that which is noted in the Scripture of truth: and **there is none that holdeth with me in these things, but Michael your prince.**

Ephesians 6:12 **For we wrestle not against flesh and blood, but against principalities, against powers, against the rulers of the darkness of this world, against spiritual wickedness in high places.**

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B. THESE PASSAGES OF SCRIPTURE TELL OF DIRECT CONFLICT — GOD, HIS ANGELS, AND HIS PEOPLE, VERSUS SATAN, HIS DEMONS, AND HIS FOLLOWERS.

1. In Zechariah, we see Joshua the High Priest standing with God's angel, and Satan standing in conflict against him.

a. This conflict was not necessarily visible to Joshua.

2. In Daniel, if Michael the Prince is an angel, then the Prince of Persia and Grecia also have to be angels—fallen angels—demonic spirits!

a. Like Daniel, our prayers are being heard, but we must also win the battle to get the answer for revival.

C. WE ARE CALLED TO “OPPOSE THE OPPOSER” (THE ADVERSARY)!

1. Even though the Lord opens a door, there may still be resistance to our walking through it.

1 Corinthians 16:9 For a great door and effectual is opened unto me, and there are **many adversaries** [GK = #480].

CONTRARY (ADVERSARY) (STRONG'S) = #480 antikeimai; to lie opposite, i.e. be adverse (figuratively, repugnant) to: KJV-- adversary, be contrary, oppose.

CONTRARY (VINE'S) = #480 antikeimai is, literally, "to lie opposite to, to be set over against." In addition to its legal sense it signifies "to withstand"; the present participle of the verb with the article, which is equivalent to a noun, signifies "an adversary"...

2. We must learn to oppose the opposer!

II Thessalonians 2:3-4

3 Let no man deceive you by any means: for that day shall not come, except there come a falling away first, and that man of sin be revealed, the son of perdition;

4 **Who opposeth** [GK = #480] **and exalteth himself above all that is called God**, or that is worshipped; so that he as God sitteth in the temple of God, shewing himself that he is God.

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3. The Lord has promised us that He will give us a mouth (RHEMA) and the wisdom to defeat our adversaries in this war.

Luke 21:12-15

15 For I will give you a mouth and wisdom, which all your *adversaries* [GK = #480] shall not be able to gainsay nor resist.

FOR OTHER SCRIPTURES WITH #480, SEE: Luke 21:15; Galatians 5:17; Philippians 1:27-28; 1 Timothy 5:14

D. IN THE BOOK OF EPHESIANS, PAUL DESCRIBES WHAT HE HAS LEARNED ABOUT THE VARIOUS POSITIONS OF POWER IN THE RANKS OF ALL SPIRITUAL BEINGS.

1. The terms “principality and power, etc.” are used in general for all governing spirit beings, both good and evil.

Ephesians 1:19-23

19 And what is the exceeding greatness of his power to us-ward who believe, according to the working of his mighty power,

20 Which he wrought in Christ, when he raised him from the dead, and set him at his own right hand in the heavenly places,

21 Far above all principality, and power, and might, and dominion, and every name that is named, not only in this world, but also in that which is to come:

22 And hath put all things under his feet, and gave him to be the head over all things to the church,

23 Which is his body, the fulness of him that filleth all in all.

a. Ephesians 3:10 refers specifically to God's angels:

Ephesians 3:9-10

9 And to make all men see what is the fellowship of the mystery, which from the beginning of the world hath been hid in God, who created all things by Jesus Christ:

10 To the intent that now unto the principalities and powers in heavenly places might be known by the church the manifold wisdom of God,

b. Ephesians 6:12 refers specifically to demonic beings:

Ephesians 6:12 For we wrestle not against flesh and blood, but against principalities, against powers, against the rulers of the darkness of this world, against spiritual wickedness in high places.

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2. Daniel was in conflict with the Prince of Persia and later the Prince of Grecia.

a. These were not humans!

—They were demonic spirits exercising dominion over these nations or peoples through humans.

—These spirits were the power behind the throne.

b. Their mission was to prevent God's Kingdom from overthrowing theirs.

VII. ISRAEL HAD AN ANGELIC PRINCE WHO OVERSAW THEIR JOURNEY AND PROVIDED PROTECTION FOR THEM.

Exodus 14:17-21

17 And I, behold, I will harden the hearts of the Egyptians, and they shall follow them: and I will get me honour upon Pharaoh, and upon all his host, upon his chariots, and upon his horsemen.

18 And the Egyptians shall know that I am the LORD, when I have gotten me honour upon Pharaoh, upon his chariots, and upon his horsemen.

19 And **the angel of God, which went before the camp of Israel, removed and went behind them; and the pillar of the cloud went from before their face, and stood behind them:**

20 **And it came between the camp of the Egyptians and the camp of Israel; and it was a cloud and darkness to them, but it gave light by night to these: so that the one came not near the other all the night.**

21 And Moses stretched out his hand over the sea; and the LORD caused the sea to go back by a strong east wind all that night, and made the sea dry land, and the waters were divided.

A. THIS ANGEL WAS CALLED THE “ANGEL OF THE LORD” AND WAS SENT TO ISRAEL TO KEEP AND LEAD THEM. AS SEEN IN THE PREVIOUS TEXT, HE WORKED IN AND WITH THE PILLAR OF CLOUD AND FIRE.

Exodus 23:20-23

20 **Behold, I send an Angel before thee, to keep thee in the way, and to bring thee into the place which I have prepared.**

21 Beware of him, and obey his voice, provoke him not; for he will not pardon your transgressions: for my name is in him.

22 But if thou shalt indeed obey his voice, and do all that I speak; then I will be an enemy unto thine enemies, and an adversary unto thine adversaries.

23 **For mine Angel shall go before thee**, and bring thee in unto the Amorites, and the Hittites, and the Perizzites, and the Canaanites, and the Hivites, and the Jebusites: and I will cut them off.

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B. THIS ANGEL WAS ALSO CALLED THE “CAPTAIN OF THE HOST (ARMY) OF THE LORD.” HIS SPECIFIC PURPOSE AS CAPTAIN WAS TO LEAD THE PEOPLE OF GOD INTO THE BATTLES TO ESTABLISH GOD’S DOMINION IN THE PROMISED LAND.

Joshua 5:13-15

13 And it came to pass, when Joshua was by Jericho, that he lifted up his eyes and looked, and, behold, there stood a man over against him with his sword drawn in his hand: and Joshua went unto him, and said unto him, Art thou for us, or for our adversaries?

14 And he said, Nay; but as captain of the host of the LORD am I now come. And Joshua fell on his face to the earth, and did worship, and said unto him, What saith my Lord unto his servant?

15 And the captain of the LORD’S host said unto Joshua, Loose thy shoe from off thy foot; for the place whereon thou standest is holy. And Joshua did so.

VIII. OUR GOD IS A GOD OF WAR.

A. DOES THE CHURCH HAVE A CAPTAIN TO LEAD THEM INTO BATTLE AND TO RE-ESTABLISH THE DOMINION OF THE KINGDOM OF LIGHT IN THE EARTH? YES, OUR CAPTAIN IS LOWER THAN THE ANGELS IN THE FLESH, BUT IS THE ALMIGHTY GOD IN THE SPIRIT.

Hebrews 2:9-10

9 **But we see Jesus**, who was made a little lower than the angels for the suffering of death, crowned with glory and honour; that he by the grace of God should taste death for every man.

10 For it became him, for whom are all things, and by whom are all things, in bringing many sons unto glory, **to make the captain of their salvation perfect through sufferings.**

B. OUR LORD IS A MAN OF WAR.

Exodus 15:1-3

1 Then sang Moses and the children of Israel this song unto the LORD, and spake, saying, **I will sing unto the LORD, for he hath triumphed gloriously: the horse and his rider hath he thrown into the sea.**

2 The LORD is my strength and song, and he is become my salvation: he is my God, and I will prepare him an habitation; my father's God, and I will exalt him.

3 **The LORD is a man of war: the LORD is his name.**

Psalms 24:8 **Who is this King of glory? The LORD strong and mighty, the LORD mighty in battle.**

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C. OUR GOD WILL FIGHT FOR US.

Exodus 14:13-14

13 And Moses said unto the people, Fear ye not, stand still, and see the salvation of the LORD, which he will shew to you to day: for the Egyptians whom ye have seen to day, ye shall see them again no more for ever.

14 **The LORD shall fight for you, and ye shall hold your peace.**

2 Chronicles 32:8 **With him is an arm of flesh; but with us is the LORD our God to help us, and to fight our battles.** And the people rested themselves upon the words of Hezekiah king of Judah.

Exodus 14:24-25

24 And it came to pass, that in the morning watch the LORD looked unto the host of the Egyptians through the pillar of fire and of the cloud, and troubled the host of the Egyptians,

25 And took off their chariot wheels, that they drave them heavily: so that the Egyptians said, **Let us flee from the face of Israel; for the LORD fighteth for them against the Egyptians.**

Joshua 10:42 And all these kings and their land did Joshua take at one time, **because the LORD God of Israel fought for Israel.**

Joshua 23:3 And ye have seen all that the LORD your God hath done unto all these nations because of you; **for the LORD your God is he that hath fought for you.**

2 Chronicles 20:15 And he said, Hearken ye, all Judah, and ye inhabitants of Jerusalem, and thou king Jehoshaphat, Thus saith the LORD unto you, **Be not afraid nor dismayed by reason of this great multitude; for the battle is not yours, but God's.**

2 Chronicles 20:17 **Ye shall not need to fight in this battle: set yourselves, stand ye still, and see the salvation of the LORD with you, O Judah and Jerusalem: fear not, nor be dismayed; to morrow go out against them: for the LORD will be with you.**

SEE ALSO: Deuteronomy 3:21-22; 2 Chronicles 20:14-29; Nehemiah 4:20

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D. THE LORD CAUSED THE SUN TO STAND STILL AND PROLONG THE DAYLIGHT SO ISRAEL COULD WIN THE BATTLE. IF GOD BE FOR US (THE CHURCH), THEN WHO CAN BE AGAINST US?

Joshua 10:7-14

7 So Joshua ascended from Gilgal, he, and **all the people of war with him, and all the mighty men of valour.**

8 And the LORD said unto Joshua, Fear them not: for I have delivered them into thine hand; there shall not a man of them stand before thee.

9 Joshua therefore came unto them suddenly, and went up from Gilgal all night.

10 And **the LORD discomfited them before Israel, and slew them with a great slaughter at Gibeon, and chased them along the way that goeth up to Beth-horon, and smote them to Azekah, and unto Makkedah.**

11 And it came to pass, as they fled from before Israel, and were in the going down to Beth-horon, **that the LORD cast down great stones from heaven upon them unto Azekah, and they died: they were more which died with hailstones than they whom the children of Israel slew with the sword.**

12 Then spake Joshua to the LORD in the day when the LORD delivered up the Amorites before the children of Israel, and he said in the sight of Israel, Sun, stand thou still upon Gibeon; and thou, Moon, in the valley of Ajalon.

13 And the sun stood still, and the moon stayed, until the people had avenged themselves upon their enemies. Is not this written in the book of Jasher? So the sun stood still in the midst of heaven, and hasted not to go down about a whole day.

14 And **there was no day like that before it or after it, that the LORD hearkened unto the voice of a man: for the LORD fought for Israel.**

1. Our God is no respecter of persons. If He did this for Israel, then what will He do for His blood bought Church? Greater is He that is in us than he that is in the world!

Romans 8:31-32

31 What shall we then say to these things? If God be for us, who can be against us?

32 He that spared not his own Son, but delivered him up for us all, how shall he not with him also freely give us all things?

E. WHEN GOD FIGHTS FOR US, IT SEEMS AS IF THERE ARE MANY MORE OF US FIGHTING THAN THERE ACTUALLY ARE.

Joshua 23:9-10

9 For the LORD hath driven out from before you great nations and strong: but as for you, no man hath been able to stand before you unto this day.

10 One man of you shall chase a thousand: **for the LORD your God, he it is that fighteth for you, as he hath promised you.**

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Leviticus 26:6-8

7 And **ye shall chase your enemies, and they shall fall before you by the sword.**

8 And **five of you shall chase an hundred, and an hundred of you shall put ten thousand to flight: and your enemies shall fall before you by the sword.**

1. Israel and its soldiers accomplished many amazing feats in battle, but the Lord is responsible for them all.

Judges 3:31 And after him was **Shamgar** the son of Anath, **which slew of the Philistines six hundred men with an ox goad: and he also delivered Israel.**

Judges 7:12,19-22

12 And the Midianites and the Amalekites and all the children of the east lay along in the valley like grasshoppers for multitude; and their camels were without number, as the sand by the sea side for multitude.

19 **So Gideon, and the hundred men that were with him, came unto the outside of the camp in the beginning of the middle watch; and they had but newly set the watch: and they blew the trumpets, and brake the pitchers that were in their hands.**

20 And the three companies blew the trumpets, and brake the pitchers, and held the lamps in their left hands, and the trumpets in their right hands to blow withal: and they cried, The sword of the Lord, and of Gideon.

21 **And they stood every man in his place round about the camp: and all the host ran, and cried, and fled.**

22 And the three hundred blew the trumpets, and **the Lord set every man's sword against his fellow, even throughout all the host:** and the host fled to Beth-shittah in Zererath, and to the border of Abel-meholah, unto Tabbath.

Judges 15:14-16

14 And when he came unto Lehi, the Philistines shouted against him: and the Spirit of the Lord came mightily upon him, and the cords that were upon his arms became as flax that was burnt with fire, and his bands loosed from off his hands.

15 And **he found a new jawbone of an ass, and put forth his hand, and took it, and slew a thousand men therewith.**

16 And **Samson said, With the jawbone of an ass, heaps upon heaps, with the jaw of an ass have I slain a thousand men.**

2 Samuel 23:8 These be the names of the mighty men whom David had: The Tachmonite that sat in the seat, chief among the captains; **the same was Adino the Eznite: he lift up his spear against eight hundred, whom he slew at one time.**

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IX. REVIVAL WITH ITS RESULTANT HARVEST IS OUR “SPIRITUAL PROMISED LAND”, WHICH MUST BE “POSSESSED” BY SPIRITUAL WARFARE.

A. JOSHUA AND THE ISRAELITES WERE TOLD THAT THE LAND WAS THEIRS, BUT THAT THEY MUST “GO IN AND POSSESS THE LAND.” “POSSESSING THE LAND” WAS A COMMANDMENT OF GOD.

Deuteronomy 1:8 Behold, I have set the land before you: **go in and possess the land** which the LORD swore unto your fathers, Abraham, Isaac, and Jacob, to give unto them and to their seed after them.

Joshua 1:1-9

1 Now after the death of Moses the servant of the Lord it came to pass, that the Lord spake unto Joshua the son of Nun, Moses' minister, saying,

2 Moses my servant is dead; now therefore arise, go over this Jordan, thou, and all this people, unto the land which I do give to them, even to the children of Israel.

3 **Every place that the sole of your foot shall tread upon, that have I given unto you**, as I said unto Moses.

4 From the wilderness and this Lebanon even unto the great river, the river Euphrates, all the land of the Hittites, and unto the great sea toward the going down of the sun, shall be your coast.

5 **There shall not any man be able to stand before thee all the days of thy life: as I was with Moses, so I will be with thee: I will not fail thee, nor forsake thee.**

6 **Be strong and of a good courage**: for unto this people shalt thou divide for an inheritance the land, which I swore unto their fathers to give them.

7 **Only be thou strong and very courageous**, that thou mayest observe to do according to all the law, which Moses my servant commanded thee: turn not from it to the right hand or to the left, that thou mayest prosper whithersoever thou goest.

8 This book of the law shall not depart out of thy mouth; but thou shalt meditate therein day and night, that thou mayest observe to do according to all that is written therein: for then thou shalt make thy way prosperous, and then thou shalt have good success.

9 **Have not I commanded thee? Be strong and of a good courage; be not afraid, neither be thou dismayed: for the LORD thy God is with thee whithersoever thou goest.**

POSSESS (STRONG'S) = #3423 yarash; **to occupy (by driving out previous tenants, and possessing in their place); by implication, to seize, to rob, to inherit; also to expel, to impoverish, to ruin:...**

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POSSESS (VINE'S) = #3423 yarash; "to inherit, subdue, take possession, dispossess, impoverish."...

POSSESS (COMPLETE WORD STUDY DICTIONARY) = #3423 yarash: **A verb meaning to take possession, to inherit, to dispossess, to drive out.** This term is sometimes used in the generic sense of inheriting possessions. **But the word is used usually in connection with the idea of conquering a land.** This verb is a theme of Deuteronomy in particular where God's promise of covenantal relationship is directly related to Israelite possession (and thereby foreign dispossession) of the land of Israel. **This theme continued throughout Israel's history and prophetic message. Possession of the land was directly connected to a person's relationship with the Lord; breaking the covenantal relationship led to dispossession.** But even in exile, Israelites awaited the day when they would repossess the land (Jeremiah 30:3).

COMMENTARY: No matter how wonderful the promises of God are for endtime revival and Harvest, no promise (prophecy) happens automatically or sovereignly without man being expected to believe God's Word and participating with the Lord in the manifestation of that promise. This includes possessing those things promised by the Lord to His last day Church. Possessing is not PASSIVE. Possessing implies and demands action — offensive action, aggressive action, and for the Church, supernatural action!

X. TO POSSESS THE PROMISES REQUIRES THAT WE DISPOSE OF THE ADVERSARY AND HIS HOLD ON THE LOST SOULS OF MANKIND. TO DO THIS WE NEED TO KNOW HOW TO WAR.

1 Timothy 1:18 This charge I commit unto thee, son Timothy, according to the prophecies which went before on thee, **that thou by them mightest war a good warfare;**

A. WE NEED THE LORD TO TEACH AND PREPARE US "TO WAR A GOOD WARFARE."

Psalms 144:1-2

144 **Blessed be the Lord my strength, which teacheth my hands to war, and my fingers to fight:**
2 My goodness, and my fortress; my high tower, and my deliverer; my shield, and he in whom I trust; who subdueth my people under me.

Psalms 144:1-2 (Today's English Version)

144 **Praise the Lord, my protector! He trains me for battle and prepares me for war.**
2 He is my protector and defender, my shelter and savior, in whom I trust for safety. He subdues the nations under me.

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Psalms 144:1-2 (The Bible in Basic English)

1 **Praise be to the God of my strength, teaching my hands the use of the sword, and my fingers the art of fighting:**

2 He is my strength, and my Rock; my high tower, and my saviour; my keeper and my hope: he gives me authority over my people.

Psalms 144:1-2 (Easy-to-Read Bible)

144 **The Lord is my Rock. Praise the Lord! He prepares me for war. He trains me for battle.**

2 He loves me and protects me. He is my safe place high on the mountain. He rescues me. He is my shield. I trust in him. He helps me rule my people.

Psalms 144:1-2 (Contemporary English Version)

144 **I praise you, Lord! You are my mighty rock, and you teach me how to fight my battles.**

2 You are my friend, and you are my fortress where I am safe. You are my shield, and you made me the ruler of our people.

B. OUR GOD TEACHES OUR HANDS TO WAR. THIS IMPLIES THAT HE TEACHES SPECIFIC SKILLS AND TACTICS.

Psalms 18:34 **He teacheth my hands to war, so that a bow of steel is broken by mine arms.**

TEACHETH (STRONG'S) = #3925 lamad; **properly, to goad, i.e. (by implication) to teach (the rod being an Oriental incentive):...**

TEACHETH (BROWN, DRIVER, AND BRIGGS) = #3925 lamad; **to learn, to teach, to exercise in...**

TEACHETH (VINE'S) = #3925 lamad, "to teach, learn, cause to learn."...In its simple, active form, this verb has the meaning "to learn," but it is also found in a form giving the causative sense, "to teach."

TEACHETH (COMPLETE WORD STUDY DICTIONARY) = #3925 lamad: A verb meaning to learn, to study, to teach, to be taught, to be learned. The verb describes learning war, training for war, the lack of training...

WAR (BROWN, DRIVER, AND BRIGGS) = #4421 *milchamah*; **battle, war**

WAR (STRONG'S) = #4421 *milchamah*; **(in the sense of fighting); a battle (i.e. the engagement); generally, war (i.e. warfare):** KJV - battle, fight (-ing), war ([-rior]).

WAR (VINE'S) = #4421 *milchamah*, "war; battle; skirmish; combat." ...This word means "war," the over-all confrontation of two forces. It can refer to the engagement in hostilities considered as a whole, the "battle."...This word is used not only of what is intended but of the hand-to-hand fighting which takes place. *Milchamah* sometimes represents the art of soldiering, or "combat": "The Lord is a man of war..."

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C. WHEN WE LEARN TO WAR AND PARTICIPATE IN SPIRITUAL BATTLES WITH JESUS LEADING US, WE GAIN GREAT FAITH AND CONFIDENCE IN HIM AND HIS ABILITIES THROUGH US.

2 Samuel 22:30-51

30 **For by thee I have run through a troop: by my God have I leaped over a wall.**

31 As for God, his way is perfect; the word of the Lord is tried: he is a buckler to all them that trust in him.

32 For who is God, save the Lord? and who is a rock, save our God?

33 God is my strength and power: and he maketh my way perfect.

34 He maketh my feet like hinds' feet: and setteth me upon my high places.

35 He teacheth my hands to war; so that a bow of steel is broken by mine arms.

36 Thou hast also given me the shield of thy salvation: and thy gentleness hath made me great.

37 Thou hast enlarged my steps under me; so that my feet did not slip.

38 I have pursued mine enemies, and destroyed them; and turned not again until I had consumed them.

39 And I have consumed them, and wounded them, that they could not arise: yea, they are fallen under my feet.

40 For thou hast girded me with strength to battle: them that rose up against me hast thou subdued under me.

41 Thou hast also given me the necks of mine enemies, that I might destroy them that hate me.

42 They looked, but there was none to save; even unto the Lord, but he answered them not.

43 Then did I beat them as small as the dust of the earth, I did stamp them as the mire of the street, and did spread them abroad.

44 Thou also hast delivered me from the strivings of my people, thou hast kept me to be head of the heathen: a people which I knew not shall serve me.

45 Strangers shall submit themselves unto me: as soon as they hear, they shall be obedient unto me.

46 Strangers shall fade away, and they shall be afraid out of their close places.

47 The Lord liveth; and blessed be my rock; and exalted be the God of the rock of my salvation.

48 It is God that avengeth me, and that bringeth down the people under me,

49 And that bringeth me forth from mine enemies: thou also hast lifted me up on high above them that rose up against me: thou hast delivered me from the violent man.

50 **Therefore I will give thanks unto thee, O Lord, among the heathen, and I will sing praises unto thy name.**

51 **He is the tower of salvation for his king: and sheweth mercy to his anointed, unto David, and to his seed for evermore.**

1. The disciples experienced this elation after finding out how great God worked through them.

Luke 10:17 And **the seventy returned again with joy, saying, Lord, even the devils are subject unto us through thy name.**

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D. IN THE FIRST BATTLE RECORDED IN THE BIBLE, ABRAHAM PURSUED THE ENEMY TO FREE CAPTIVES. TO DO THIS, HE ARMED HIS “TRAINED SERVANTS” AND THEY WON THE VICTORY.

Genesis 14:14-16

14 And **when Abram heard that his brother was taken captive, he armed his trained servants, born in his own house, three hundred and eighteen, and pursued them unto Dan.**

15 And he divided himself against them, he and his servants, by night, and smote them, and pursued them unto Hobah, which is on the left hand of Damascus.

16 And **he brought back all the goods, and also brought again his brother Lot, and his goods, and the women also, and the people.**

ARMED (COMPLETE WORD STUDY DICTIONARY) = #7324 ruwq; "to empty, to pour out, to draw out. **It is used of Abraham drawing out, leading forth his military men;...It means to draw a sword, to empty its sheath...**

TRAINED (STRONG'S) = #2593 chaniyk; **initiated; i.e. practiced**: KJV - trained. #2593 Is derived from #2596 chanak; properly, to narrow; figuratively, **to initiate or discipline**: KJV - dedicate, train up.

TRAINED (THE COMPLETE WORD STUDY DICTIONARY) = # OT:2593 chaniyk; An adjective meaning trained, instructed. It designates the men of Abraham's house whom he takes with him to rescue Lot (Genesis 14:14), hence, men trained by him.

E. THE LORD PROMISED TO PUT EVERYTHING UNDER THE FEET OF CHRIST, THE SON OF GOD, AND HIS “BRETHREN” (THE CHURCH).

Hebrews 2:5-15

5 For unto the angels hath he not put in subjection the world to come, whereof we speak.

6 But one in a certain place testified, saying, **What is man, that thou art mindful of him? or the son of man, that thou visitest him?**

7 Thou madest him a little lower than the angels; thou crownedst him with glory and honour, and **didst set him over the works of thy hands:**

8 **Thou hast put all things in subjection under his feet. For in that he put all in subjection under him, he left nothing that is not put under him. But now we see not yet all things put under him. [YET!]**

9 But we see Jesus, who was made a little lower than the angels for the suffering of death, crowned with glory and honour; that he by the grace of God should taste death for every man.

10 **For it became him, for whom are all things, and by whom are all things, in bringing many sons unto glory, to make the captain of their salvation perfect through sufferings.**

11 For both he that sanctifieth and they who are sanctified are all of one: for which cause **he is not ashamed to call them brethren,**

12 Saying, I will declare thy name unto my brethren, in the midst of the church will I sing praise unto thee.

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13 And again, I will put my trust in him. And again, Behold I and the children which God hath given me.

14 Forasmuch then as the children are partakers of flesh and blood, he also himself likewise took part of the same; that through death he might destroy him that had the power of death, that is, the devil;

15 And deliver them who through fear of death were all their lifetime subject to bondage.

F. BUT ALL THINGS HAVE NOT BEEN PUT UNDER MAN'S FEET YET. WHY?

Judges 2:21-3:4

21 I also will not henceforth drive out any from before them of the nations which Joshua left when he died:

22 That through them I may prove Israel, whether they will keep the way of the Lord to walk therein, as their fathers did keep it, or not.

23 Therefore the Lord left those nations, without driving them out hastily; neither delivered he them into the hand of Joshua.

3:1 Now these are the nations which the Lord left, to prove Israel by them, even as many of Israel as had not known all the wars of Canaan;

2 Only that the generations of the children of Israel might know, to teach them war, at the least such as before knew nothing thereof;

3 Namely, five lords of the Philistines, and all the Canaanites, and the Sidonians, and the Hivites that dwelt in mount Lebanon, from mount Baal-hermon unto the entering in of Hamath.

4 And they were to prove Israel by them, to know whether they would hearken unto the commandments of the Lord, which he commanded their fathers by the hand of Moses.

COMMENTARY: The Church needed to experience war. If the Lord had put all things under the feet of Christ from Calvary forward, then the Church would have become like Israel — full and fat! By the Lord's own plan, He has put the responsibility to reach the lost of this world in our hands. He has made our salvation dependant upon their salvation (the proof of this statement unfortunately must be left to be the subject for another lesson). He has allowed the adversary to resist us in this effort. By this, the Lord is able to prove us, keep us saved, and make Himself known to us, including both His love and His power, in a greater dimension and to a greater degree than He could have if our lives were void of spiritual responsibilities, challenges, obstacles, and adversaries! Therefore, we must learn to war.

1. Jesus declared plainly that we were guaranteed to have pain, problems, and pressure in this world. He has made no promise to protect us from any of these. He only promised to be with us through all of them!

John 14:30 Hereafter I will not talk much with you: **for the prince of this world cometh, and hath nothing in me.**

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John 16:32-33

32 Behold, the hour cometh, yea, is now come, that ye shall be scattered, every man to his own, and shall leave me alone: and yet I am not alone, because the Father is with me.

33 **These things I have spoken unto you, that in me ye might have peace. In the world ye shall have tribulation: but be of good cheer; I have overcome the world.**

TRIBULATION (STRONG'S) = #2347 thlipsis (thlip'-sis); from NT:2346; **pressure (literally or figuratively):...**

TRIBULATION (COMPLETE WORD STUDY DICTIONARY) = #2347 thlípsis; from thlíboē (2346), **to crush, press, compress, squeeze, which is from thláō, to break. Tribulation, trouble, affliction...pressure from evils, affliction, distress...**

OVERCOME (STRONG'S) = #3528 nikao (nik-ah'-o); from NT:3529; to subdue (literally or figuratively): KJV - conquer, overcome, prevail, get the victory.

OVERCOME (COMPLETE WORD STUDY DICTIONARY) = # NT:3528 nikáō; contracted, from níkē (3529), victory. To be victorious, prevail...to overcome, conquer, subdue...

XI. JESUS CALLED AND SENT HIS DISCIPLES OUT TO WAR.

COMMENTARY: Jesus gave detailed instructions to His disciples as He sent them out to evangelize. When considered objectively in the context of the Scriptures of this study, we are left with no other conclusion than that He gave them “marching orders” for warfare. This is clearly stated in the beginning of each instance of the commission, both to the twelve and to the seventy. The Bible emphatically declares that Jesus called them, commissioned them, and sent them out to war against the kingdom of darkness. He NEVER told them to “save souls” or “to build the Church.” Both of these are within His power and authority alone. If we will go and do our job, then He will do His. We are struggling to truly impact our world because we are trying to do His job while ignoring ours. This must change, or the lost have no chance to avoid hell!

A. A SYNOPSIS OF THE COMMISSIONING SCRIPTURES:

Matthew 10:1,7-8,34-36

1 **And when he had called unto him his twelve disciples, he gave them power against unclean spirits, to cast them out, and to heal all manner of sickness and all manner of disease.**

7 And as ye go, preach, saying, **The kingdom of heaven is at hand.**

8 **Heal the sick, cleanse the lepers, raise the dead, cast out devils: freely ye have received, freely give.**

34 **Think not that I am come to send peace on earth: I came not to send peace, but a sword.**

35 For I am come to set a man at variance against his father, and the daughter against her mother, and the daughter in law against her mother in law.

36 And **a man's foes** shall be they of his own household.

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Mark 6:7,12-13

7 And he called unto him the twelve, and began to send them forth by two and two; and gave them power over unclean spirits;

12 And they went out, and preached that men should repent.

13 And they cast out many devils, and anointed with oil many that were sick, and healed them.

Luke 9:1-2,6

1 Then he called his twelve disciples together, and gave them power and authority over all devils, and to cure diseases.

2 And he sent them to preach the kingdom of God, and to heal the sick.

6 And they departed, and went through the towns, preaching the gospel, and healing every where.

Luke 10:1-2,9,11,13, 17-20

1 After these things the Lord appointed other seventy also, and sent them two and two before his face into every city and place, whither he himself would come.

2 Therefore said he unto them, The harvest truly is great, but the labourers are few: pray ye therefore the Lord of the harvest, that he would send forth labourers into his harvest.

9 And heal the sick that are therein, and say unto them, The kingdom of God is come nigh unto you.

11 Even the very dust of your city, which cleaveth on us, we do wipe off against you: notwithstanding be ye sure of this, that the kingdom of God is come nigh unto you.

13 Woe unto thee, Chorazin! woe unto thee, Bethsaida! for if the mighty works had been done in Tyre and Sidon, which have been done in you, they had a great while ago repented, sitting in sackcloth and ashes.

17 And the seventy returned again with joy, saying, Lord, even the devils are subject unto us through thy name.

18 And he said unto them, I beheld Satan as lightning fall from heaven.

19 Behold, I give unto you power to tread on serpents and scorpions, and over all the power of the enemy: and nothing shall by any means hurt you.

20 Notwithstanding in this rejoice not, that the spirits are subject unto you; but rather rejoice, because your names are written in heaven.

B. THE CALLING AND THE COMMISSIONING:

(IVP Bible Commentary) on Matthew 10:1: "Apostles" means "sent ones," or **commissioned representatives**. The analogous Hebrew term was used for business agents, although the general concept is broader than that; a "sent one" acted on the full authority of the sender to the extent that he accurately represented the sender's mission.

(Matthew Henry's Commentary) on Matthew 10:1: It is an undeniable proof of the fulness of power which Christ used as Mediator, that he could impart his power to those he employed, and enable them to work the same miracles that he wrought in his name. He gave them power over unclean spirits, and over all manner of sickness. Note, The design of the gospel was to conquer the devil and to cure the world.

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(from The Pulpit Commentary) on Matthew 10:1: **Observe that nothing is said of their receiving authority to convert.** This God himself keeps. But they can remove all hindrances other than those purely subjective and spiritual, whether the objective hindrances be intruding evil spirits affecting body and mind or only bodily diseases.

C. THEY WERE CHARGED WITH MANIFESTING THE POWER OF THE GOSPEL OF THE KINGDOM OF GOD BY CASTING OUT DEVILS AND HEALING THE SICK.

(Robertson's) on Mark 6:12-13: **They cast out many demons and they anointed with oil... Imperfect tenses, continued repetition.** Alone in Mark.

(Dake's) on Luke 10:9: [heal the sick that are therein, and say unto them, The kingdom of God is come nigh unto you] They were commissioned to heal all the sick in every city they entered, as proof that the kingdom of God had come to them and that God's representatives were in their midst. How we need such representation today! The kingdom of God is still not in word only, "but in power" (1 Corinthians 4:20; 2 Timothy 1:7).

(UBS Handbook) on Luke 10:9: *eeggiken eph' humas hee basileia tou theou* 'the kingdom of God has come close to you'... The perfect tense of eeggiken indicates that the rule of God is a present reality then and there...The kingdom of God has come near to you, or, 'has come to you' (Toba Batak); or, 'the day that God rules has come near to you', 'here and now God is going to rule you'.

COMMENTARY: It is important to observe that these demonstrations of God's power and authority were not restricted to a "gifted" few. Also, these miracles were done "pre-Baptism of the Holy Ghost." Again, they did not even have the Baptism of the Holy Ghost! Is it possible that we have limited God, by lowering our expectations of the demonstration of the miraculous, to the place that we do not even meet the level of manifestation of God's power occurring during the pre-existence of the Church? What is the Lord willing to do through us (corporately and individually) today, if He did all of this through people who were still under the Old Testament?

XII. PAUL'S CALL TO WAR:

Acts 26:13-18

13 At midday, O king, I saw in the way a light from heaven, above the brightness of the sun, shining round about me and them which journeyed with me.

14 And when we were all fallen to the earth, I heard a voice speaking unto me, and saying in the Hebrew tongue, Saul, Saul, why persecutest thou me? it is hard for thee to kick against the pricks.

15 And I said, Who art thou, Lord? And he said, I am Jesus whom thou persecutest.

16 But rise, and stand upon thy feet: **for I have appeared unto thee for this purpose, to make thee a minister and a witness both of these things which thou hast seen, and of those things in the which I will appear unto thee;**

17 Delivering thee from the people, and from the Gentiles, **unto whom now I send thee,**

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18 To open their eyes, and to turn them from darkness to light, and from the power of Satan unto God, that they may receive forgiveness of sins, and inheritance among them which are sanctified by faith that is in me.

Acts 26:16-18 (Young's Literal Translation)

16 but rise, and stand upon thy feet, **for for this I appeared to thee, to appoint thee an officer and a witness** both of the things thou didst see, and of the things [in which] I will appear to thee,

17 delivering thee from the people, and the nations, to whom now I send thee,

18 **to open their eyes, to turn [them] from darkness to light, and [from] the authority of the Adversary unto God, for their receiving forgiveness of sins, and a lot among those having been sanctified, by faith that [is] toward me.**

(UBS Handbook Series) = It should be pointed out that verses 16-18 comprise one sentence in the Greek. Also of importance for these three verses is the number of Old Testament allusions that Paul makes.

A. ACTS 26:16 — “BUT RISE, AND STAND UPON THY FEET: FOR I HAVE APPEARED UNTO THEE FOR THIS PURPOSE, TO MAKE THEE A MINISTER AND A WITNESS BOTH OF THESE THINGS WHICH THOU HAST SEEN, AND OF THOSE THINGS IN THE WHICH I WILL APPEAR UNTO THEE;”

Acts 26:16 (Young's Literal Translation)

16 but rise, and stand upon thy feet, **for for this I appeared to thee, to appoint thee an officer and a witness** both of the things thou didst see, and of the things [in which] I will appear to thee,

Acts 26:16 (The Amplified Version)

16 But arise and stand upon your feet; **for I have appeared to you for this purpose, that I might appoint you to serve as [My] minister and to bear witness** both to what you have seen of Me and to that in which I will appear to you,

Acts 26:16 (Weymouth's Translation)

16 `But rise, and stand on your feet; **for I have appeared to you for the very purpose of appointing you My servant and My witness** both as to the things you have already seen and as to those in which I will appear to you.

1. Paul was “arrested” by the Lord for the “purpose” of making (appointing) him to the Offices of “Servant” and “Witness.”

FOR (STRONG'S) = #1519 eis; to or into (indicating the point reached or entered), of place, time, **or (figuratively) purpose (result, etc.);**

TO MAKE (VINE'S) = #4400 procheirizo,...**in the middle voice, "to take into one's hand, to determine, appoint beforehand," translated "appointed" and "to appoint" in Acts 26:16 (for KJV, "to make").**

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Acts 9:15-16

15 But the Lord said unto him, **Go thy way: for he is a chosen vessel unto me, to bear my name before the Gentiles, and kings, and the children of Israel:**

16 For I will shew him how great things he must suffer for my name's sake.

SEE ALSO: Acts 13:1-4; 22:14-15

2. The Greek word *huperetes* ("minister") specifically refers to someone who takes orders from his superior and does exactly what he is told to do (without any right to initiate action on his own).

A MINISTER (COMPLETE WORD STUDY DICTIONARY) = #5257 *huperetes*; A subordinate, servant, attendant, or assistant in general. The subordinate official who waits to accomplish the commands of his superior...Generally, a minister, attendant, associate in any work...

A MINISTER (VINE'S) = #5257 *huperetes*, properly "an under rower" (*hupo*, "under," *eretes*, "a rower"), as distinguished from *nautes*, "a seaman" (a meaning which lapsed from the word), hence came to denote "any subordinate acting under another's direction";...it is said of Paul as a servant of Christ in the gospel;...Speaking broadly, *diakonos* views a servant in relation to his work; *doulos*, in relation to his master; ***huperetes*, in relation to his superior; *leitourgos***, in relation to public service.

3. The ultimate "witness" is a *martyr*: someone who is so committed to what they are attesting that they are willing to lay down their life in to demonstrate how strongly they believe in the veracity of their experience and beliefs. Thus, "witnessing" is not a casual conversation with another person, but a surrender of our lives to His mission on earth and the resultant actions that will be produced by such a surrender. When we become witnesses, we will see the fruit of it.

WITNESS (VINE'S) = #3144 *martus* (**whence Eng., "martyr," one who bears "witness" by his death**) denotes **"one who can or does aver what he has seen or heard or knows";...**

Dictionary.com defines *AVER* as: verb; **to assert or affirm with confidence; declare in a positive or peremptory manner.**

Acts 1:8 But ye shall receive power, after that the Holy Ghost is come upon you: and ye shall be **witnesses** unto me both in Jerusalem, and in all Judaea, and in Samaria, and unto the uttermost part of the earth.

Acts 5:32 And we are his **witnesses** of these things; and so is also the Holy Ghost, whom God hath given to them that obey him.

Hebrews 12:1 Wherefore seeing we also are compassed about with so great a cloud of **witnesses**, let us lay aside every weight, and the sin which doth so easily beset us, and let us run with patience the race that is set before us,

Acts 20:22-24

22 And now, behold, I go bound in the spirit unto Jerusalem, not knowing the things that shall befall me there:

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23 Save that the Holy Ghost **witnesseth** in every city, saying that bonds and afflictions abide me.

24 But none of these things move me, neither count I my life dear unto myself, so that I might finish my course with joy, and the ministry, which I have received of the Lord Jesus, to testify the gospel of the grace of God.

4. The Lord “put” Paul into the ministry; he did not volunteer.

1 Timothy 1:12 And I thank Christ Jesus our Lord, who hath enabled me, for that he counted me faithful, **putting me into the ministry**;

SEE ALSO: 2 Corinthians 4:1; Ephesians 3:7-8; Colossians 1:25

B. ACTS 26:17 — “DELIVERING THEE FROM THE PEOPLE, AND FROM THE GENTILES, UNTO WHOM NOW I SEND THEE,”

1. COMMENTARY: Scholars are divided on the correct interpretation of the Greek word *exaireoo* (“deliver”) in this verse. Some believe that it should be translated “delivered”, meaning that Paul was being “rescued” (and will be in the future) from both the Jews and the Gentiles. Other scholars believe that it should be translated “chosen”, meaning that the Lord specifically chose Paul from among the Jews and Gentiles to be “appointed” and “sent out” as a “minister” and a “witness.” I believe in order to harmonize with the Greek word *apostello* (“sent forth”), used later in this verse, that the second translation is the one most in harmony with the charge that Jesus is delivering to Paul.

DELIVERING (THAYER’S) = #1807 *exaireoo*;...**to take out...to choose out (for oneself), select, one person from many**: Acts 26:17.

DELIVERED (COMPLETE WORD STUDY DICTIONARY) = #1807 *exaireoo*,...**To take out-from a number, select, in the mid., to select for oneself, to choose,**...

2. COMMENTARY: Paul was called, commissioned, and now the Lord is pronouncing him “sent forth.” This is the verb form of the noun “Apostle.” Technically, every God-called minister is “sent forth” (Romans 10:14-15). However, there is a “sending forth” that is above and beyond the norm where an office of Apostleship is involved. Obviously, this was the case with Paul.

SEND (STRONG’S) = #649 *apostello*; **set apart, i.e. (by implication) to send out (properly, on a mission) literally or figuratively**:...

SEND (VINE’S) = #649 *apostello*, literally, **“to send forth” (apo, “from”), akin to apostolos, “an apostle,”** denotes...“to send on service, or with a commission.”
...*apostello* usually “suggests official or authoritative sending” (Thayer).

SEND (COMPLETE WORD STUDY DICTIONARY) = #649 *apostello*;...To send off, forth, out...*apostellō* is to send forth on a certain mission such as to preach...The expression that Jesus was sent by God (John 3:34) denotes the mission which He had to fulfill and the authority which backed Him. The importance of this mission is denoted by the fact that God sent His own Son.

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Luke 4:18 The Spirit of the Lord is upon me, because he hath anointed me to preach the gospel to the poor; he **hath sent** me to heal the brokenhearted, to preach deliverance to the captives, and recovering of sight to the blind, **to set at** liberty them that are bruised,

Matthew 10:5 These twelve Jesus **sent forth**, and commanded them, saying, Go not into the way of the Gentiles, and into any city of the Samaritans enter ye not:

Mark 6:7 And he called unto him the twelve, and began to **send** them forth by two and two; and gave them power over unclean spirits;

Luke 10:1 After these things the Lord appointed other seventy also, and **sent** them two and two before his face into every city and place, whither he himself would come.

Romans 10:15 And how shall they preach, except they be **sent**? as it is written, How beautiful are the feet of them that preach the gospel of peace, and bring glad tidings of good things!

SEE ALSO: Mark 1:2; 3:14; Luke 9:2 10:3; John 1:6

C. ACTS 26:18 — “TO OPEN THEIR EYES, AND TO TURN THEM FROM DARKNESS TO LIGHT, AND FROM THE POWER OF SATAN UNTO GOD, THAT THEY MAY RECEIVE FORGIVENESS OF SINS, AND INHERITANCE AMONG THEM WHICH ARE SANCTIFIED BY FAITH THAT IS IN ME.”

Acts 26:16-18 (Young’s Literal Translation)

18 to open their eyes, to turn [them] from darkness to light, and [from] the authority of the Adversary unto God, for their receiving forgiveness of sins, and a lot among those having been sanctified, by faith that [is] toward me.

Acts 26:16-18 (Wuest’s Expanded Translation)

18 I will send you on a mission to open their eyes that they may turn from darkness to light and from the authority of Satan to God, that they may receive forgiveness of sins and an inheritance among those who have been sanctified by faith which is in me.

Acts 26:16-18 (God’s Word Translation)

18 You will open their eyes and turn them from darkness to light and from Satan’s control to God’s. Then they will receive forgiveness for their sins and a share among God’s people who are made holy by believing in me.’

Isaiah 42:6-7,16

6 I the Lord have called thee in righteousness, and will hold thine hand, and will keep thee, and give thee for a covenant of the people, for a light of the Gentiles;

7 To open the blind eyes, to bring out the prisoners from the prison, and them that sit in darkness out of the prison house.

16 And I will bring the blind by a way that they knew not; I will lead them in paths that they have not known: I will make darkness light before them, and crooked things straight. These things will I do unto them, and not forsake them.

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1. **COMMENTARY:** The first and foremost part of Paul's commission was to remove the blindness from the eyes of the lost. This was a mandate from God requiring Paul's participation in spiritual warfare for the sake of the blind lost. The "opening of the eyes" as a part of Paul's calling is a supernatural work. In every other reference to the figurative "opening of the eyes of the blind" in Scripture, it is a spiritual work done by the power and authority of God's Spirit to enable the blind to "see," "believe," and understand the truth about God and salvation. Therefore, opening eyes must be the focus of Paul's ministry. As we will see, all of Paul's marching orders are sequential. Each one is dependent upon accomplishing the previous step. **Without him being used of God to open the eyes of the spiritually blind, nothing else specified in this verse can occur!**

2 Corinthians 4:3-4

3 **But if our gospel be hid, it is hid to them that are lost:**

4 **In whom the god of this world hath blinded the minds of them which believe not,** lest the light of the glorious gospel of Christ, who is the image of God, should shine unto them.

OPEN (COMPLETE WORD STUDY DICTIONARY) = #455 ανοίγω; To open...Spoken of what is closed...Spoken of the eyes, to open the eyes means either one's own eyes or those of another, meaning to cause to see, restore sight...Metaphorically, to open the eyes means the understanding of the mind, to cause to perceive and understand, as in Acts 26:18.

Ephesians 1:18 **The eyes of your understanding being enlightened;** that ye may know what is the hope of his calling, and what the riches of the glory of his inheritance in the saints,

Matthew 9:30 And their eyes **were opened**; and Jesus straitly charged them, saying, See that no man know it.

Matthew 20:33 They say unto him, Lord, that our eyes **may be opened**.

SEE ALSO: John 9:10,14,17,21,26,30,32; 10:21; 11:37; Acts 9:8

2. **COMMENTARY:** The result of eyes being opened was an immediate and decisive change (conversion) [see Vine's below]. What prevented such decisive action before? Spiritual blindness. The same Spirit that brought spiritual sight was the same one that brought conviction of sin and caused a desire for change. This change is by definition "repentance."

TO TURN (VINE'S) = #1994 epistrepho;..."to make to turn towards"... "ye turned," the aorist tense indicating **an immediate and decisive change**, consequent upon a deliberate choice; conversion is a voluntary act in response to the presentation of truth.

TO TURN (COMPLETE WORD STUDY DICTIONARY) = #1994 epistréphœ; **To turn upon, toward...to turn upon or convert unto...In the sense of to turn back again upon, to cause to return from error,...to turn oneself upon or toward, i.e., to turn toward or unto...**

...The word commonly translated "convert" and "conversion" in the NT occurs as follows:...The question that arises is whether man turns to God or God turns man to Himself...But it is impossible to deny the action of God in the process...or the connection between conversion and salvation...The relationship of the action of God and of man in conversion is not a case of "either / or." Regeneration is wholly an act of God whereby the principle of spiritual life is imparted to

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man bringing him under the dominion of righteousness. Conversion is the human response of faith and repentance issuing forth from this new condition. Thus, conversion is both an act of God and man. Man cooperates because he has been made willing and able by divine grace. Exhorting the sinner, the preacher will say, "Turn to God"; looking back on the act, the sinner will say, "God turned me to Himself." Conversion and repentance are mentioned together twice (Acts 3:19; 26:20). Repentance comes first in both cases.

Luke 22:32 But I have prayed for thee, that thy faith fail not: and when thou **art converted**, strengthen thy brethren.

Acts 3:19 Repent ye therefore, and **be converted**, that your sins may be blotted out, when the times of refreshing shall come from the presence of the Lord;

James 5:19-20

19 Brethren, if any of you do err from the truth, and one **convert** him;

20 Let him know, that he which **converteth** the sinner from the error of his way shall save a soul from death, and shall hide a multitude of sins.

1 Peter 2:25 For ye were as sheep going astray; but are now **returned** unto the Shepherd and Bishop of your souls.

2 Peter 2:21-22

21 For it had been better for them not to have known the way of righteousness, than, after they have known it, **to turn** from the holy commandment delivered unto them.

22 But it is happened unto them according to the true proverb, The dog **is turned** to his own vomit again; and the sow that was washed to her wallowing in the mire.

3. COMMENTARY: The Greek word *apo* translated "from" is only contained in Acts 26:18 one time. As you can see from the definition included below, it speaks of moving away from or separating oneself from. Since it is only in the original once, we must therefore understand that the opening of the eyes of the blind will allow them to see, and turn from BOTH darkness to light AND the authority of satan to God's. It is not a turning from two different things, but from one thing expressed from two different perspectives by synonymous concepts. Turning from darkness to light is synonymous to being delivered from the authority of darkness to God's authority.

FROM (COMPLETE WORD STUDY DICTIONARY) = # NT:575 *apó*; preposition primarily meaning from...It basically means the going forth or proceeding of one object from another. *Apó* indicates the separation of a person or an object from another person or an object with which it was formerly united but is now separated.

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4. COMMENTARY: Change or turning is not an indefinable action. It has a focus. The part of the focus of change is to turn from darkness to light. This is not a theoretical change. This is a major, life altering transformation. Leaving darkness for light means leaving everything associated with darkness, and embracing all that pertains to light. Darkness is defined as “the absence of light.” Therefore, it is impossible for the two to physically or spiritually co-exist. What we used to love, we will now hate; what we use to hate we will now love. Everything looks different in the light. Nothing is the same as it appeared in the darkness. Once someone has changed from a life and world of darkness to a life of light and living in the light, the only way to stay the same person is to leave light and “go back into darkness and blindness.” God forbid!

DARKNESS (STRONG’S) = #4655 skotos; **shadiness, i.e. obscurity (literally or figuratively):** KJV - darkness.

DARKNESS (COMPLETE WORD STUDY DICTIONARY) = # NT:4656 skótos; Dark-ness...Spiritual darkness, implying ignorance or error...The infernal spirits as the opposite of Christ, the sun or light of righteousness...

Matthew 4:16 The people which sat in **darkness** saw great light; and to them which sat in the region and shadow of death light is sprung up.

Luke 1:79 To give light to them that sit in **darkness** and in the shadow of death, to guide our feet into the way of peace.

Luke 22:53 When I was daily with you in the temple, ye stretched forth no hands against me: but this is your hour, and the power of **darkness**.

John 3:19 And this is the condemnation, that light is come into the world, and men loved **darkness** rather than light, because their deeds were evil.

2 Corinthians 4:6 For God, who commanded the light to shine out of **darkness**, hath shined in our hearts, to give the light of the knowledge of the glory of God in the face of Jesus Christ.

2 Corinthians 6:14 Be ye not unequally yoked together with unbelievers: for what fellowship hath righteousness with unrighteousness? and what communion hath light with **darkness**?

Ephesians 6:12 For we wrestle not against flesh and blood, but against principalities, against powers, against the rulers of the **darkness** of this world, against spiritual wickedness in high places.

Colossians 1:13 Who hath delivered us from the power of **darkness**, and hath translated us into the kingdom of his dear Son:

1 Peter 2:9 But ye are a chosen generation, a royal priesthood, an holy nation, a peculiar people; that ye should shew forth the praises of him who hath called you out of **darkness** into his marvellous light:

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LIGHT (VINE'S) = #5457 phos, "to give light" (from roots pha— and phan—, expressing "light as seen by the eye," and, metaphorically, as "reaching the mind," whence phaino, "to make to appear," phaneros, "evident," etc.) ... "Primarily light is a luminous emanation, probably of force, from certain bodies, which enables the eye to discern form and color. Light requires an organ adapted for its reception...Where the eye is absent, or where it has become impaired from any cause, light is useless. Man, naturally, is incapable of receiving spiritual light inasmuch as he lacks the capacity for spiritual things...Hence believers are called 'sons of light,' Luke 16:8, not merely because they have received a revelation from God, but because in the New Birth they have received the spiritual capacity for it.

LIGHT (THE COMPLETE WORD STUDY DICTIONARY) = # NT:5457 phos; ...Figuratively, meaning moral and spiritual light and knowledge which enlightens the mind, soul or conscience; including also the idea of moral goodness, purity and holiness, and of consequent reward and happiness...Generally, true knowledge of God and spiritual things, Christian piety...

Matthew 4:16 The people which sat in darkness saw great **light**; and to them which sat in the region and shadow of death **light** is sprung up.

Matthew 5:14 Ye are the **light** of the world. A city that is set on an hill cannot be hid.

John 1:4-5,7-9

4 In him was life; and the life was the **light** of men.

5 And the **light** shineth in darkness; and the darkness comprehended it not.

7 The same came for a witness, to bear witness of the **Light**, that all men through him might believe.

8 He was not that **Light**, but was sent to bear witness of that **Light**.

9 That was the true **Light**, which lighteth every man that cometh into the world.

John 3:19-21

19 And this is the condemnation, that **light** is come into the world, and men loved darkness rather than **light**, because their deeds were evil.

20 For every one that doeth evil hateth the **light**, neither cometh to the **light**, lest his deeds should be reprov'd.

21 But he that doeth truth cometh to the **light**, that his deeds may be made manifest, that they are wrought in God.

John 12:46 I am come a **light** into the world, that whosoever believeth on me should not abide in darkness.

Acts 13:47 For so hath the Lord commanded us, saying, I have set thee to be a **light** of the Gentiles, that thou shouldest be for salvation unto the ends of the earth.

Acts 26:23 That Christ should suffer, and that he should be the first that should rise from the dead, and should shew **light** unto the people, and to the Gentiles.

2 Corinthians 4:6 For God, who commanded the **light** to shine out of darkness, hath shined in our hearts, to give the light of the knowledge of the glory of God in the face of Jesus Christ.

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2 Corinthians 6:14 Be ye not unequally yoked together with unbelievers: for what fellowship hath righteousness with unrighteousness? and what communion hath **light** with darkness?

1 Peter 2:9 But ye are a chosen generation, a royal priesthood, an holy nation, a peculiar people; that ye should shew forth the praises of him who hath called you out of darkness into his marvellous **light**:

SEE ALSO: Matthew 5:16; Luke 2:32, John 8:12; 9:5; 11:9-10; 12:35-36; James 1:17; 1 John 1:5,7-9; 2:10

5. COMMENTARY: Acts 26:18 makes the condition of the lost painfully clear. Not only are the lost blind and living daily in darkness, but they are under the authority of satan. When a person's mind is blind, they have no ability to discern the right or wrong of what is put into their minds. Biblically, and naturally, authority is exercised by words, not force. A person with genuine authority has only to speak their desires, and those who are under their authority will do their wishes (even if that individual does not recognize that influence upon themselves). Since it is a proven, and all-to-often experienced, fact that satan can put thoughts in our minds that we do not discern as being from him, then those thoughts, and our "blind" obedience to them, constitutes "authority."

Since even a "legion" of demons could not keep the Demoniak of Gadara from falling at the feet of Jesus to worship, it must be assumed that the authority (KJV - "power") of satan cannot violate the human will. If our God will not violate the human will, then satan cannot! Yet, a deliverance is needed to free the lost soul from the power of satan. As a result of blindness, satan has the ability to influence our minds, and to subtly and deceptively persuade us to do his bidding. The inability to recognize and reject the suggestions of satan means that the lost are indefensible under the power and influence of his directives. Since his most effective characteristic is subtlety, he does not "announce" that it is him speaking to our minds (he comes to us as an angel or "spirit" of light - 2 Corinthians 11:14). The blinded believe that the thoughts are their own. By taking ownership of the thoughts, they assume it is what they want to do or think. The result of this condition is called "being lost."

Luke 4:5-8

5 And the devil, taking him up into an high mountain, shewed unto him all the kingdoms of the world in a moment of time.

6 And the devil said unto him, All this *power* [GK = #1849] will I give thee, and the glory of them: **for that is delivered unto me; and to whomsoever I will I give it.**

7 If thou therefore wilt worship me, all shall be thine.

8 And Jesus answered and said unto him, Get thee behind me, Satan: for it is written, Thou shalt worship the Lord thy God, and him only shalt thou serve.

POWER (THAYER'S) = #1849 exousia;...the power of authority (influence) and of right; the power of rule or government...

AUTHORITY (COMPLETE WORD STUDY DICTIONARY) = # NT:1849 exousía;...As far as right, authority, or capability is concerned, it involves ability, power, strength..Power over persons and things, dominion, authority, rule.

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AUTHORITY (VINE'S) = #1849 exousia denotes "authority" (from the impersonal verb exesti, "it is lawful"). From the meaning of "leave or permission," or liberty of doing as one pleases, it passed to that of "the ability or strength with which one is endued," then to that of the "power of authority," the right to exercise power,...

RIGHT (VINE'S) = #1849 exousia, "authority, power,"...**Exousia first denotes "freedom to act" and then "authority for the action."**

Matthew 10:1 And when he had called unto him his twelve disciples, he gave them **power** against unclean spirits, to cast them out, and to heal all manner of sickness and all manner of disease.

Matthew 28:18 And Jesus came and spake unto them, saying, All **power** is given unto me in heaven and in earth.

Mark 3:15 And to have **power** to heal sicknesses, and to cast out devils:

Luke 9:1 Then he called his twelve disciples together, and gave them power and **authority** over all devils, and to cure diseases.

Luke 10:19 Behold, I give unto you **power** to tread on serpents and scorpions, and over all the power of the enemy: and nothing shall by any means hurt you.

John 1:12 But as many as received him, to them gave he **power** to become the sons of God, even to them that believe on his name:

Ephesians 2:2 Wherein in time past ye walked according to the course of this world, according to the prince of the **power** of the air, the spirit that now worketh in the children of disobedience:

Ephesians 6:12 For we wrestle not against flesh and blood, but against principalities, against **powers**, against the rulers of the darkness of this world, against spiritual wickedness in high places.

Colossians 1:13 Who hath delivered us from the **power** of darkness, and hath translated us into the kingdom of his dear Son:

Colossians 2:10 And ye are complete in him, which is the head of all principality and **power**.

Colossians 2:15 And having spoiled principalities and **powers**, he made a shew of them openly, triumphing over them in it.

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(Barnes' Notes) on Acts 26:18: [And from the power of Satan] From the dominion of Satan. Compare Colossians 1:13; 1 Peter 2:9. **Satan is thus represented as the prince of this world, the ruler of the darkness of this world, the prince of the power of the air, etc.** The pagan world, lying in sin and superstition, is represented as under his control; and this passage teaches, doubtless, that the great mass of the people of this world are the subjects of the kingdom of Satan, and are led captive by him at his will.

Colossians 1:12-13

12 Giving thanks unto the Father, which hath made us meet to be partakers of the inheritance of the saints in light:

13 **Who hath delivered us from the power of darkness, and hath translated us into the kingdom of his dear Son:**

1 Peter 2:9-10

9 But ye are a chosen generation, a royal priesthood, an holy nation, a peculiar people; that ye should shew forth the praises of him **who hath called you out of darkness into his marvellous light:**

10 Which in time past were not a people, but are now the people of God: which had not obtained mercy, but now have obtained mercy.

6. COMMENTARY: The word “that” in this verse indicates purpose. Paul’s mission was to supernaturally open the eyes (minds) blinded by darkness, “so that” or “for the purpose” “that they may receive forgiveness of sins, and inheritance among them which are sanctified by faith that is in me.” Once they could “see,” the lost could then understand and believe the gospel so that their sins could be forgiven as a result of them obeying the plan of salvation. This constitutes rebirth. Now, as new children of God, they are heirs with all other children of God.

Acts 26:16-18 **(God’s Word Translation)**

18 You will open their eyes and turn them from darkness to light and from Satan's control to God's. **Then** they will receive forgiveness for their sins and a share among God's people who are made holy by believing in me.'

7. COMMENTARY: It is clear from studying Paul's life and ministry that he faithfully followed this clarification call from the Savior, as the verse that follows the text that we have studied in this section indicates. He was a powerful warrior for God's Kingdom!

Acts 26:19-20

19 **Whereupon, O king Agrippa, I was not disobedient unto the heavenly vision:**

20 **But shewed** first unto them of Damascus, and at Jerusalem, and throughout all the coasts of Judaea, and then to the Gentiles, that they should repent and turn to God, and do works meet for repentance.

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XIII. PAUL WAS A WARRIOR. NOT ONLY DID HE WAR, BUT HE FOUGHT TO WIN!

Matthew 11:12 And from the days of John the Baptist until now **the kingdom of heaven suffereth violence, and the violent take it by force.**

1 Corinthians 9:24-27

24 Know ye not that they which run in a race run all, but one receiveth the prize? So run, that ye may obtain.

25 And every man that striveth for the mastery is temperate in all things. Now they do it to obtain a corruptible crown; but we an incorruptible.

26 I therefore so run, not as uncertainly; so fight I, not as one that beateth the air:

27 But I keep under my body, and bring it into subjection: lest that by any means, when I have preached to others, I myself should be a castaway.

A. PAUL ALSO TAUGHT OTHERS TO WAR. HIS INSTRUCTIONS TO TIMOTHY, HIS SON IN THE GOSPEL, CONCERNING FIGHTING THE WARS OF THE KINGDOM OF GOD WERE.

1 Timothy 1:17-18

17 Now unto the King eternal, immortal, invisible, the only wise God, be honour and glory for ever and ever. Amen.

18 This charge I commit unto thee, son Timothy, according to the prophecies which went before on thee, **that thou by them mightest war a good warfare;**

1 Timothy 6:11-12

11 But thou, O man of God, flee these things; and follow after righteousness, godliness, faith, love, patience, meekness.

12 Fight the good fight of faith, lay hold on eternal life, whereunto thou art also called, and hast professed a good profession before many witnesses.

2 Timothy 2:3-5

3 Thou therefore endure hardness, as a good soldier of Jesus Christ.

4 No man that warreth entangleth himself with the affairs of this life; that he may please him who hath chosen him to be a soldier.

5 And if a man also strive for masteries, yet is he not crowned, except he strive lawfully.

2 Timothy 4:6-8

6 For I am now ready to be offered, and the time of my departure is at hand.

7 I have fought a good fight, I have finished my course, I have kept the faith:

8 Henceforth there is laid up for me a crown of righteousness, which the Lord, the righteous judge, shall give me at that day: and not to me only, but unto all them also that love his appearing.

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B. PAUL'S WARFARE WAS NOT WITH HUMANS.

Ephesians 6:12 **For we wrestle not against flesh and blood, but against principalities, against powers, against the rulers of the darkness of this world, against spiritual wickedness in high places.**

1 Corinthians 15:32 **If after the manner of men I have fought with beasts at Ephesus, what advantageth it me, if the dead rise not?** let us eat and drink; for to morrow we die.

1 Corinthians 15:32 **(THE AMPLIFIED VERSION)**

32 What do I gain if, merely from the human point of view, I fought with [wild] beasts at Ephesus? If the dead are not raised [at all], let us eat and drink, for tomorrow we will be dead. [Isaiah 22:13.]

C. PAUL FOUGHT ONLY BY THE STRENGTH GIVEN TO HIM BY THE LORD.

Colossians 1:29 **Whereunto I also labour, striving according to his working, which worketh in me mightily.**

Colossians 1:29 **(Wuest's Expanded Translation)**

29 To which end also I am constantly laboring to the point of exhaustion, engaging in a contest in which I am controlled by His energy which operates in me in power.

Colossians 1:29 **(Good News Translation)**

29 To get this done I toil and struggle, using the mighty strength which Christ supplies and which is at work in me.

Colossians 1:29 **(New Century Version)**

29 To do this, I work and struggle, using Christ's great strength that works so powerfully in me.

Colossians 1:29 **(Weymouth's Translation)**

29 To this end, like an earnest wrestler, I exert all my strength in reliance upon the power of Him who is mightily at work within me.

D. PAUL STRONGLY ENCOURAGED US TO STAND UP AND BE STRONG IN BATTLE "LIKE [COURAGEOUS] MEN."

1 Corinthians 16:13 **Watch ye, stand fast in the faith, quit you like men, be strong.**

1 Samuel 4:9 **Be strong, and quit yourselves like men**, O ye Philistines, that ye be not servants unto the Hebrews, as they have been to you: **quit yourselves like men, and fight.**

1 Chronicles 19:13 **Be of good courage, and let us behave ourselves valiantly for our people**, and for the cities of our God: and let the Lord do that which is good in his sight.

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Hebrews 11:32-34

32 And what shall I more say? for the time would fail me to tell of Gedeon, and of Barak, and of Samson, and of Jephthae; of David also, and Samuel, and of the prophets:

33 Who through faith subdued kingdoms, wrought righteousness, obtained promises, stopped the mouths of lions,

34 Quenched the violence of fire, escaped the edge of the sword, out of weakness were made strong, waxed valiant in fight, turned to flight the armies of the aliens.

XIV. EPHESUS — PAUL'S GREATEST BATTLE AND GREATEST VICTORY.

A. A GREAT DOOR OF REVIVAL AND HARVEST "WAS OPENED" TO PAUL AT EPHESUS, BUT THERE WERE MANY ADVERSARIES.

1 Corinthians 16:8-9

8 But I will tarry at Ephesus until Pentecost.

9 **For a great door and effectual is opened unto me, and there are many adversaries.**

1. Paul's adversaries were not human.

1 Corinthians 15:32 **If after the manner of men I have fought with beasts at Ephesus**, what advantageth it me, if the dead rise not? let us eat and drink; for to morrow we die.

2. He was not wrestling with flesh and blood, but demonic spirits.

Ephesians 6:10-20

10 Finally, my brethren, be strong in the Lord, and in the power of his might.

11 Put on the whole armour of God, that ye may be able to stand against the wiles of the devil.

12 **For we wrestle not against flesh and blood, but against principalities, against powers, against the rulers of the darkness of this world, against spiritual wickedness in high places.**

13 **Wherefore take unto you the whole armour of God, that ye may be able to withstand in the evil day, and having done all, to stand.**

14 Stand therefore, having your loins girt about with truth, and having on the breastplate of righteousness;

15 And your feet shod with the preparation of the gospel of peace;

16 Above all, taking the shield of faith, wherewith ye shall be able to quench all the fiery darts of the wicked.

17 And take the helmet of salvation, and the sword of the Spirit, which is the word of God:

18 Praying always with all prayer and supplication in the Spirit, and watching thereunto with all perseverance and supplication for all saints;

19 And for me, that utterance may be given unto me, that I may open my mouth boldly, to make known the mystery of the gospel,

20 For which I am an ambassador in bonds: that therein I may speak boldly, as I ought to speak.

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B. THE OUTCOME OF PAUL'S BATTLE:

Acts 19:1-12

1 And it came to pass, that, while Apollos was at Corinth, Paul having passed through the upper coasts came to Ephesus: and finding certain disciples,

2 He said unto them, Have ye received the Holy Ghost since ye believed? And they said unto him, We have not so much as heard whether there be any Holy Ghost.

3 And he said unto them, Unto what then were ye baptized? And they said, Unto John's baptism.

4 Then said Paul, John verily baptized with the baptism of repentance, saying unto the people, that they should believe on him which should come after him, that is, on Christ Jesus.

5 When they heard this, they were baptized in the name of the Lord Jesus.

6 And when Paul had laid his hands upon them, the Holy Ghost came on them; and they spake with tongues, and prophesied.

7 And all the men were about twelve.

8 And he went into the synagogue, and spake boldly for the space of three months, disputing and persuading the things concerning the kingdom of God.

9 But when divers were hardened, and believed not, but spake evil of that way before the multitude, he departed from them, and separated the disciples, disputing daily in the school of one Tyrannus.

10 And **this continued by the space of two years; so that all they which dwelt in Asia heard the word of the Lord Jesus, both Jews and Greeks.**

11 And God wrought special miracles by the hands of Paul:

12 So that from his body were brought unto the sick handkerchiefs or aprons, and the diseases departed from them, and the evil spirits went out of them.

C. PAUL WON THE VICTORY AND WALKED THROUGH THE OPEN DOOR — THE RESULTS WERE AMAZING!

COMMENTARY: The twelve disciples of John at Ephesus being baptized and receiving the Holy Ghost was the beginning. But the “great effective door” resulted in all of those dwelling in Asia hearing “the word of the Lord Jesus” within TWO YEARS! This is almost beyond imagination.

Consider also that the miracles of ministry “performed” by God, in response to the faith of those who put these cloths upon those in need, is exactly the same as those type things that Jesus commanded both the twelve and the seventy to do: heal the sick of their diseases and cast out devils. This makes it very clear that the same calling, same commission, same purpose, same mission, was consistent throughout the New Testament. It has not changed to this day. If we are not fulfilling this commission, it is not God's fault!

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XV. THE LORD FULLY EXPECTS THAT WE WILL BE VICTORIOUS OVER SATAN.

Luke 10:17-19

17 And the seventy returned again with joy, saying, Lord, even the devils are subject unto us through thy name.

18 And he said unto them, I beheld Satan as lightning fall from heaven.

19 **Behold, I give unto you power to tread on serpents and scorpions, and over all the power of the enemy: and nothing shall by any means hurt you.**

A. THIS VICTORY STARTS WITH THE RIGHT ATTITUDES.

1. The Lord uses key words to describe what His attitude is and what He wants ours to be.

a. **“TREAD ON.”**

= Trample.

= Put down harshly.

= To crush under foot.

Luke 10:19 Behold, I give unto you power **to tread** on serpents and scorpions, and over all the power of the enemy: and nothing shall by any means hurt you.

b. **“TRIUMPH.”**

= The act or fact of being victorious.

= Public humiliation of the defeated foe during the joyous celebration of victory.

= Implies a victory in which one exults because of its outstanding and decisive character.

Colossians 2:14-15

14 Blotting out the handwriting of ordinances that was against us, which was contrary to us, and took it out of the way, nailing it to his cross;

15 And having spoiled principalities and powers, he made a shew of them openly, **triumphing over them in it.**

2 Corinthians 2:14 Now thanks be unto God, **which always causeth us to triumph in Christ**, and maketh manifest the savour of his knowledge by us in every place.

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c. “OVERCOME.”

= (GREEK) = To conquer, to prevail over.

To Conquer = To get possession or control of by or as by winning a war.

= Implies “gaining mastery over”.

John 16:33 These things I have spoken unto you, that in me ye might have peace. In the world ye shall have tribulation: but be of good cheer; **I have overcome the world.**

I John 5:4 **For whatsoever is born of God overcometh the world: and this is the victory that overcometh the world, even our faith.**

d. “VICTORY.”

= The Greek is translated literally “Conquest”.

— the act or process of conquering.

— Something conquered, especially land taken in a war.

— Implies a victory in which one subjugates others and brings them under complete control.

Matthew 12:20 A bruised reed shall he not break, and smoking flax shall he not quench, **till he send forth judgment unto victory.**

I John 5:4 For whatsoever is born of God overcometh the world: and **this is the victory that overcometh the world**, even our faith.

— Literally: “...this is the *conquest* that *conquers* the world, even our faith.

XVI. ANOTHER SIGNIFICANT FACTOR THAT AFFECTS SPIRITUAL WARFARE IS DESIRE, OR AS MOST OFTEN EXPRESSED IN THE KJV, “ZEAL.”

Matthew 11:12 And from the days of John the Baptist until now the kingdom of heaven suffereth violence, and the violent take it by force.

Matthew 11:12 (**The Amplified Version**) - “From the days of John the Baptist until the present time the Kingdom of Heaven has endured violent assault, and violent men seize it by force (as a precious prize) — **a share in the heavenly kingdom is sought for with most ardent zeal and intense exertion.**”

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COMMENTARY: What was it on the inside of a warrior, that faced an enemy with swords, shields, spears, arrows, etc., that enabled him to rush into battle with his army and fight man-on-man, face-to-face with his foe, and kill him. What came over David, or Shamgar, or Gideon, or Samson, and many others to enable them to slay so many of the enemy in battle. Passion!

Spiritual Warriors must be people of violence. Not violence with or against humans, but against an adversary that greatly desires that we will spend eternity with them in the unquenchable fires of hell. This “violence” is not produced by human passion. It is not of earthly origin — it’s a God thing!

A. ZEAL = INTENSE ENTHUSIASM FOR AN OBJECT OR CAUSE, USUALLY AS DISPLAYED IN VIGOROUS AND UNTIRING ACTIVITY IN ITS SUPPORT.

John 2:13-17

13 And the Jews' passover was at hand, and Jesus went up to Jerusalem,

14 And found in the temple those that sold oxen and sheep and doves, and the changers of money sitting:

15 **And when he had made a scourge of small cords, he drove them all out of the temple, and the sheep, and the oxen; and poured out the changers' money, and overthrew the tables;**

16 And said unto them that sold doves, Take these things hence; make not my Father's house an house of merchandise.

17 **And his disciples remembered that it was written, The zeal of thine house hath eaten me up.**

John 2:15-17 (The Message Bible)

15 Jesus put together a whip out of strips of leather and chased them out of the Temple, stampeding the sheep and cattle, upending the tables of the loan sharks, spilling coins left and right.

16 He told the dove merchants, "Get your things out of here! Stop turning my Father's house into a shopping mall!"

17 That's when his disciples remembered the Scripture, "Zeal for your house consumes me."

1. COMMENTARY: This passion was displayed by Jesus as He braided rope into a whip and began to attack and drive these people out of His Father's house, for their vile spirits and attitudes towards the things of God. This passion rose up and took over Him to such a way that it shocked His disciples. The only explanation they could come up with was that He was “eaten up” with zeal for the House of God.

B. ISAIAH 9:6-7 CONTAINS ONE OF THE MOST MILITANT STATEMENTS IN SCRIPTURE.

Isaiah 9:6-7

6 For unto us a child is born, unto us a son is given: and the government shall be upon his shoulder: and his name shall be called Wonderful, Counsellor, The mighty God, The everlasting Father, The Prince of Peace.

7 **Of the increase of his government and peace there shall be no end,** upon the throne of David, and upon his kingdom, to order it, and to establish it with judgment and with justice from henceforth even for ever. ***The zeal of the LORD of hosts will perform this.***

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Isaiah 9:7 (The Message Bible)

7 His ruling authority will grow, and there'll be no limits to the wholeness he brings. He'll rule from the historic David throne over that promised kingdom. He'll put that kingdom on a firm footing and keep it going With fair dealing and right living, beginning now and lasting always.

The zeal of God-of-the-Angel-Armies will do all this.

1. The increase of His Kingdom shall be without end...the zeal of the Lord of Hosts (Armies) shall perform this.

- a. For His Kingdom to increase, His dominion must increase.
- b. His zeal will perform the increase of His dominion.
- c. If we are to fight and win in spiritual warfare, we must be filled with **His zeal**.

C. SOME FEAR THE ZEALOUS. THEY THINK THAT ZEALOUSNESS IS A PRODUCT OF IMMATURITY. THEY CONSIDER THAT THESE HAVE ZEAL WITHOUT KNOWLEDGE. BUT KNOWLEDGE WITHOUT ZEAL IS MORE DANGEROUS TO US INDIVIDUALLY AND COLLECTIVELY.

Romans 10:2 For I bear them record that they have a zeal of God, but not according to knowledge.

D. DESIRE HAS A DIRECT EFFECT UPON FAITH AND, CONSEQUENTLY, ON THE SUCCESS OF SPIRITUAL WARFARE. YOU WILL NOT BELIEVE FOR THAT WHICH YOU DO NOT DESIRE.

Mark 11:22-24

22 And Jesus answering saith unto them, Have faith in God.

23 For verily I say unto you, That whosoever shall say unto this mountain, Be thou removed, and be thou cast into the sea; and shall not doubt in his heart, but shall believe that those things which he saith shall come to pass; he shall have whatsoever he saith.

24 Therefore I say unto you, **that things soever ye desire**, when ye pray, believe that ye receive them, and ye shall have them.

E. SPIRITUAL WARFARE IS PRAYER — PERSISTENT PRAYER! THE PERSISTENCE OF YOUR PRAYER IS IN DIRECT PROPORTION TO YOUR DESIRE-PRODUCED FAITH. PASSION PRAYS UNTIL IT GETS AN ANSWER.

Luke 18:1-8

18 **And he spake a parable unto them to this end, that men ought always to pray, and not to faint;**

2 Saying, There was in a city a judge, which feared not God, neither regarded man:

3 And there was a widow in that city; and she came unto him, saying, Avenge me of mine adversary.

4 And he would not for a while: but afterward he said within himself, Though I fear not God, nor regard man;

5 **Yet because this widow troubleth me, I will avenge her, lest by her continual coming she weary me.**

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6 And the Lord said, Hear what the unjust judge saith.

7 And shall not God avenge his own elect, which cry day and night unto him, though he bear long with them?

8 I tell you that he will avenge them speedily. Nevertheless when the Son of man cometh, shall he find faith on the earth?

1. COMMENTARY: Persistent, prevailing prayer is not a begging, whining prayer. It is an authoritative exercise in asserting and insisting on the power and authority of God, the name of God, and the Word of God to be yielded to and obeyed. It is warfare! Fighting the enemy until you win — however long it takes. Daniel prayed and fasted 21 days insisting on his answer. God heard and sent the angel with the answer the first day, but the warfare was over Daniel getting the answer. And he prevailed!

Daniel 10:1-14

10 In the third year of Cyrus king of Persia a thing was revealed unto Daniel, whose name was called Belteshazzar; and the thing was true, but the time appointed was long: and he understood the thing, and had understanding of the vision.

2 In those days I Daniel was mourning three full weeks.

3 I ate no pleasant bread, neither came flesh nor wine in my mouth, neither did I anoint myself at all, till three whole weeks were fulfilled.

9 Yet heard I the voice of his words: and when I heard the voice of his words, then was I in a deep sleep on my face, and my face toward the ground.

10 And, behold, an hand touched me, which set me upon my knees and upon the palms of my hands.

11 And he said unto me, O Daniel, a man greatly beloved, understand the words that I speak unto thee, and stand upright: for unto thee am I now sent. And when he had spoken this word unto me, I stood trembling.

12 Then said he unto me, Fear not, Daniel: **for from the first day** that thou didst set thine heart to understand, and to chasten thyself before thy God, **thy words were heard, and I am come for thy words.**

13 But the prince of the kingdom of Persia withstood me one and twenty days: but, lo, Michael, one of the chief princes, came to help me; and I remained there with the kings of Persia.

14 Now I am come to make thee understand what shall befall thy people in the latter days: for yet the vision is for many days.

F. RIZPAH FOUGHT HARDER AND MORE PERSISTENTLY OVER “DEAD BODIES” THAN WE DO OVER LIVING, BUT LOST, SOULS!

2 Samuel 21:8-10

8 But the king took the two sons of Rizpah the daughter of Aiah, whom she bare unto Saul, Armoni and Mephibosheth; and the five sons of Michal the daughter of Saul, whom she brought up for Adriel the son of Barzillai the Meholathite:

9 And he delivered them into the hands of the Gibeonites, and they hanged them in the hill before the Lord: and they fell all seven together, and were put to death in the days of harvest, in the first days, in the beginning of barley harvest.

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10 And Rizpah the daughter of Aiah took sackcloth, and spread it for her upon the rock, from the beginning of harvest until water dropped upon them out of heaven, and suffered neither the birds of the air to rest on them by day, nor the beasts of the field by night.

G. THE LACK OF DESIRE FOR VICTORY IN BATTLE MAKES THE LORD ANGRY. IT ALSO CAUSES HIM TO TAKE BACK HIS PROMISES FROM US.

2 Kings 13:14-19

14 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.

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

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

17 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.**

18 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.

19 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.**

1. COMMENTARY: This is a very sobering account. God had already promised the King victory "until thou have consumed them." It was a done deal! He was promised complete and total victory over his enemy! But when the Lord tested his zeal/passion, and therefore his faith in the promise, instead of being "out of his mind" with joy because of his word from God, he was tepid, half-hearted, luke-warm, and therefore not fully believing. The result: God withdrew His promise and substituted it with a lesser one. What a lesson this is to learn! Jesus emphatically said, "Take heed how ye hear." Included in this exhortation was the warning, "Take heed how you respond." Why? Because your response and its passion, or lack of passion, will directly influence what God ultimately does through His promise.

H. HOW FAR DOES THE LORD DESIRE FOR OUR FAITH, PASSION, AND WARFARE PRAYING TO GO? CONSIDER THIS:

Isaiah 62:1-7

1 For Zion's sake will I not hold my peace, and for Jerusalem's sake I will not rest, until the righteousness thereof go forth as brightness, and the salvation thereof as a lamp that burneth.

2 And the Gentiles shall see thy righteousness, and all kings thy glory: and thou shalt be called by a new name, which the mouth of the LORD shall name.

3 Thou shalt also be a crown of glory in the hand of the LORD, and a royal diadem in the hand of thy God...

6 I have set watchmen upon thy walls, O Jerusalem, which shall never hold their peace day nor night: ye that make mention of the LORD, keep not silence,

7 And give him no rest, till he establish, and till he make Jerusalem a praise in the earth.

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XVII. THE POWER OF GOD IS GREAT IN BRINGING VICTORY TO HIS PEOPLE, BUT WE MUST FIGHT THE BATTLE WITH HIM.

Psalms 114:1-8

- 1 When Israel went out of Egypt, the house of Jacob from a people of strange language;
- 2 Judah was his sanctuary, and Israel his dominion.
- 3 The sea saw it, and fled: Jordan was driven back.
- 4 The mountains skipped like rams, and the little hills like lambs.
- 5 What ailed thee, O thou sea, that thou fleddest? thou Jordan, that thou wast driven back?
- 6 Ye mountains, that ye skipped like rams; and ye little hills, like lambs?
- 7 Tremble, thou earth, at the presence of the Lord, at the presence of the God of Jacob;
- 8 Which turned the rock into a standing water, the flint into a fountain of waters.

A. BRO. BILLY COLE'S TESTIMONY CONCERNING THE PRINCE OF THAILAND.

B. TESTIMONY OF REVIVAL IN ANNAPOLIS.

CONCLUSION

WE MUST NOT SEEK FOR THE KINGDOMS BY BYPASSING THE CROSS; THAT IS WHAT SATAN OFFERED JESUS IN THE WILDERNESS.

Luke 4:5-8

- 5 And the devil, taking him up into an high mountain, shewed unto him all the kingdoms of the world in a moment of time.
- 6 And the devil said unto him, All this power [GK = #1849] will I give thee, and the glory of them: for that is delivered unto me; and to whomsoever I will I give it.
- 7 If thou therefore wilt worship me, all shall be thine.
- 8 And Jesus answered and said unto him, Get thee behind me, Satan: for it is written, Thou shalt worship the Lord thy God, and him only shalt thou serve.

1. But there will be a day, when He shall have all the kingdoms because of the cross.

Revelation 11:15 And the seventh angel sounded; and there were great voices in heaven, saying, **The kingdoms of this world are become the kingdoms of our Lord, and of his Christ; and he shall reign for ever and ever.**

FEAR OF OUR ENEMY MUST NOT KEEP US FROM GOD'S PURPOSE FOR US.

Esther 4:14 For if thou altogether holdest thy peace at this time, then shall there enlargement and deliverance arise to the Jews from another place; but thou and thy father's house shall be destroyed: and who knoweth whether thou art come to the kingdom for such a time as this?

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WE MUST TRUST GOD AND NOT FEAR!

Deuteronomy 20:1-4

20 When thou goest out to battle against thine enemies, and seest horses, and chariots, and a people more than thou, be not afraid of them: for the Lord thy God is with thee, which brought thee up out of the land of Egypt.

2 And it shall be, when ye are come nigh unto the battle, that the priest shall approach and speak unto the people,

3 And shall say unto them, Hear, O Israel, ye approach this day unto battle against your enemies: let not your hearts faint, fear not, and do not tremble, neither be ye terrified because of them;

4 **For the Lord your God is he that goeth with you, to fight for you against your enemies, to save you.**

WE MUST NOT LET OUR FLESH CAUSE US TO FAIL GOD IN “HIS HOUR OF NEED” IN REACHING THE LOST OF THIS WORLD. IF WE DO, THERE WILL BE A CURSE UPON US!

Judges 5:23 **Curse ye Meroz, said the angel of the Lord, curse ye bitterly the inhabitants thereof; because they came not to the help of the Lord, to the help of the Lord against the mighty.**

WE HAVE BEEN GIVEN GREAT POWER, AND WITH IT COMES GREAT RESPONSIBILITY. WE MUST ACCEPT OUR OPPORTUNITY AND RESPONSIBILITY TO HELP THOSE WHO CANNOT HELP THEMSELVES SPIRITUALLY.

Psalms 79:11 **Let the sighing of the prisoner come before thee; according to the greatness of thy power preserve thou those that are appointed to die;**

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LESSON TWO

THE PRINCIPLES OF BIBLICAL WARFARE

INTRODUCTION

COMMENTARY: In this lesson, we will study war in the Bible and how it was fought. There are many varied instances of fighting, battles, and warfare in the Scripture. Other than the subject “God” it is the second most discussed subject when viewed directly and indirectly. In this study, we will examine the general principles of warfare that can be gleaned from a compilation of these accounts. Because the Old Testament is our “school master,” the things that the Lord instituted for earthly Israel have a direct spiritual application to the Church. In fact, the Word of God is a single document. Regardless of its divisions, it is the “Word” of God, not the “words” of God. Therefore, since truth cannot contradict truth, there has to be harmony between the truth of the Old Testament and the truth of the New Testament. Consequently, EVERY principle of the Old Testament has to have a spiritual mirror image in the New Testament. Understanding this opens the door for great revelation. Ignoring or rejecting this gives opportunity for great error and its resultant destruction. In Jesus’ name, Lord open our minds to understand Your truth and shine Your light upon our spirits so that we may please You in all things. Amen!

FORMAT AND APPROACH:

COMMENTARY: The format and approach of this lesson will be dramatically different from any of the other lessons in this syllabus. The first section of the lesson will contain the initial discussion of principles of war with supporting materials. The second section will contain an analysis of several battles/wars in the Bible. The third section will include the recounting of some of the writer’s personal warfare experiences. The purpose of this will be to share some “real life” applications of the principles contained in this lesson and to show some of the varied ways that the Lord applies the principles.

THE GUIDING PRINCIPLE AT ANTIOCH IS:

“RIGID IN PRINCIPLE; FLEXIBLE IN APPLICATION”

In regards to this lesson, it must be understood that no two wars are fought by the same approach in all of the Bible. Yet they are always faithful to the Biblical principles of warfare. Anytime Israel varied from God’s principles of warfare they lost!

Therefore, it must be clearly stated that this syllabus is not intended to declare “methodologies” of warfare. Its purpose is to reveal Biblical principles of warfare that we must allow the Spirit of God to apply in our lives on a day by day, situation by situation basis. We must be led of the Spirit of God if we expect to be used of Him in winning Spiritual Wars!

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SECTION ONE

A GENERAL OVERVIEW OF THE BIBLICAL PRINCIPLES OF WARFARE

I. TWO CRITICAL THINGS NECESSARY TO SUCCESSFULLY FIGHT BIBLICAL WARS — WE MUST BE SERVANTS WHO ARE TRAINED AND ARMED. IF SO WE WILL PURSUE THE ENEMY.

Genesis 14:14-15

14 And when Abram heard that his brother was taken captive, he armed his trained servants, born in his own house, three hundred and eighteen, and pursued them unto Dan.

15 And he divided himself against them, he and his servants, by night, and smote them, and pursued them unto Hobah, which is on the left hand of Damascus.

TRAINED (STRONG'S) = #2593 chaniyk; initiated; i.e. practiced: KJV - trained. #2593 Is derived from #2596 chanak; properly, to narrow; figuratively, to initiate or discipline: KJV - dedicate, train up.

TRAINED (THE COMPLETE WORD STUDY DICTIONARY) = # OT:2593 chaniyk; An adjective meaning trained, instructed. It designates the men of Abraham's house whom he takes with him to rescue Lot (Genesis 14:14), hence, men trained by him.

ARMED (COMPLETE WORD STUDY DICTIONARY) = #7324 ruwq; "to empty, to pour out, to draw out. It is used of Abraham drawing out, leading forth his military men;...It means to draw a sword, to empty its sheath...

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II. THE FOUR ELEMENTS OR PHASES OF BIBLICAL WAR.

A. THE INITIAL BATTLE: STRENGTH AGAINST STRENGTH (THE ENEMY RESISTS)

COMMENTARY: Biblically, what we commonly call “war” was actually only phase one of a war: the “battle.” The battle was the initial confrontation between two opposing forces. It was characterized as “strength against strength.” At this point of the war, both sides were still expecting and trying to win. In the Bible, this phase took on many different forms: God’s angels wiping out an entire army in the night, the Lord causing the enemy to turn their swords on each other; hundreds of thousands of soldiers facing and fighting each other; four lepers “invading” an enemy camp; a boy facing a giant as two representatives of entire armies, etc., etc. The Bible is full of a myriad of ways that God fought battles with, for, and through His people.

Regardless of whatever way the battle was fought, every war started with “the battle.” Those who trusted God never fought a battle without inquiring of the Lord how, where, and when to fight. They would also inquire about who was supposed to do the fighting for Israel. Because the Lord used so many different ways for fighting battles in the Old Testament, it is impossible to give a specific pattern. In the “normal” way, (the one that was similar to the way that the other nations fought,) two armies would set themselves in array before each other. At some signal or sign, they would charge each other and begin fighting. There are so many variations of this that it is significantly beyond the scope of this lesson to discuss them all.

Biblically, the “battle” was only the first step of the war, it was not the war. Every time God gave Israel victory in the “battle” and they failed to do the next three phases of war, He was very displeased with them.

THE APPLICATION FOR TODAY: Every Christian and every church fights “battles” — knowingly or unknowingly. No one can possibly “endure to the end” and be saved without fighting many battles during our walk with God. We may not know what is happening, but we fight or we do not survive, individually and collectively. Call it “testing,” “trials,” “temptations,” “sickness,” “disease,” “affliction,” etc. (along with all of the incalculable number of types of feelings we experience), but the Bible considers it “BATTLE.” The adversary’s strength is against our strength. He opposes and we must oppose/resist back. If we do not recognize these things as “battles,” we will not fight to win, we will only fight to survive.

Many times we fight the battle and “win.” Winning to us has become “the problem going away,” “things getting better,” “a few prayers answered,” “feeling relief or release” (from what we usually do not know, we only know we feel it), etc.

When we survive/win the battle, we frequently “withdraw from the field” and “go home” (going back to OUR lives the way they were before). But what are we really fighting for? Not the Kingdom of God. No, we are fighting to preserve our “lives.” We fight to keep living like we are living. Therefore, fighting the battle rarely does us any lasting good because as soon as the Lord helps us, we go back to being just exactly like we were before we fought. This is almost always a result of not understanding what is supposed to come next.

Usually, we fail to see the supernatural picture and, therefore, fail to take full advantage of our “victory.” Often, we think that we have won the battle (and to a degree we did). But by not doing the next phase of war (pursuing), we let the enemy and his forces off the hook allowing them to fall back, regroup, and attack us again. We often wonder why we fight the same battles over and over again. The reason is that we only fight and win battles. We never win the war. A clue to knowing when we have “won the war”: we change, our church changes, backsliders are restored, sinners are saved, etc. Militantly, this is called “dividing the spoil.”

Because the above is the “norm” in the Apostolic movement, almost all of our battles are “defensive” in nature. The enemy attacks us, we fight to survive. But somewhere in all of this we need a revelation: it is better to be on the offensive than on the defensive. By initiating the attack/battle, we can thwart the enemy’s plans, cause him to fall back, and defeat him so thoroughly that this enemy is finally and fully defeated and his city/house is spoiled. We have not won the war until we divide the spoils!

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B. THE PURSUIT: THE ENEMY RETREATS AND GOD'S ARMY PURSUES.

COMMENTARY: Biblically, in some ways, “pursuing the enemy” after winning the battle was the most critical part of the war. This phase was necessary in order to take full advantage of the victory God gave in the battle. The enemy was no longer organized. He was no longer resisting/opposing; he was fleeing. It was incumbent upon every individual soldier to fully participate in this phase. It was in the pursuit that the most ground was gained. Individually and collectively, the objectives of the war were advanced by the pursuit. In pursuing the enemy, the conflicts were almost always between individuals as a fleeing enemy was overtaken or discovered in hiding. The enemy was now fighting to survive not fighting to win. Every enemy soldier that could be slain during the pursuit was one less to be faced ever again on some future “field of battle.” It was much easier to defeat a fleeing enemy than a resisting one.

“Command and control” was a great challenge for leaders in the pursuit. The troops were scattered and progressing at differing paces of progress. Yet, the leader had to be able to keep up his encouragement of his soldiers not to allow them to let up during the pursuit. Once an army has experienced all four phases of warfare, they have a better idea of what is expected of them and of the great rewards available to those who fully win the war. But for “green troops” who have never “completed” a war, they are not really sure of the objective. As much as possible, the leader had to make sure that his “green troops” were paired with experienced ones. This phase of warfare was not over until the enemy’s gates were in sight.

The greatest challenge for the individual was that the battle required so much energy that the temptation was to just rest or even to go home. But the leader could not allow this or the investment in winning the battle was wasted and lost. They had to pursue!

THE APPLICATION FOR TODAY: For most Christians, when things “get better,” we want to go home, back to our lives. But for those with vision, passion, and faith, the victory in the battle produces such confidence in God that we feel like we could “run through a troop” and “leap over a wall” (Psalms 18:29). It is at this time that a Church and/or an individual Christian can make the greatest advances of their lives and/or existence.

To pursue the enemy, we must continue to do what we were doing to win the battle. All of those things (prayer, fasting, interceding, confessing our promises, “binding and loosing,” etc.) must be continued but with a greater individual focus. This is a less organized effort than any of the other phases. The success of this phase is very dependent upon the desire, faith, and commitment of each individual “soldier.”

Some will not feel the same urgency to pursue as they did to fight to survive. Therefore, the urgency in the pursuit must come from the passion to see the lost saved. For those who fought the battle only for their own survival, this will be a problem that must be acknowledge and openly dealt with. If we do not have His passion for the lost by now, then we MUST seek God for Him to help us to let His passion flow through us to motivate us to keep fighting.

In order to overcome the fatigue from the battle, much praying in the spirit is required. This will produce a supernatural rest and refreshing in order to re-energize us for the pursuit.

Once the believer and the Church experiences all that God is doing to help them in the pursuit, then the excitement and joy of each personal victory experienced while pursuing will make staying motivated much easier. You will know that you have completed the “pursuit” when you join with your fellow soldiers (believers) outside the city’s gates.

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C. THE GATES OF THE CITY ARE DEFEATED AND THE KING IS “KILLED” (THE AUTHORITY OF THE ENEMY IS ELIMINATED).

COMMENTARY: Biblically, when God’s people totally fulfilled His will, they would not stop fighting until they finished the third phase of warfare. The second phase brings the pursuing army to the gates and walls of the enemy’s city. After all that has been accomplished to this point, if the third phase was not successfully completed, then little would have been actually gained as a result of all the sacrifice and effort that had been invested to get the soldier and the army outside of the enemy’s city. The gates must be defeated and the king killed. If this was accomplished, then they knew that this particular enemy would never be a problem again.

If the army lets the king or any of the enemy live, though it may take a long time, this enemy would rise up to fight against them again. Israel found this out far too many times in their history.

Defeating the gates required a more focused and organized effort than either of the first two phases. While fighting the battle required organization and direction, the battle was actually a collection of individual soldiers each fighting an enemy in a win-and-live or lose-and-die proposition. The pursuit phase had a chaotic quality, as one army swarmed after the other army as they were retreating. But defeating the gates of a city required a very organized and an extremely cooperative effort.

The gates were usually defeated by using a “battering ram.” To use a “battering ram,” many hands must be placed on the ram. While working in complete unity, they repeatedly slammed the ram against the gates until they gave way — no matter how many times that it took to do that. At this time, the conquering army would be able to flood the city, defeat any remaining troops, and kill the king. There was no simple way to defeat the gates. It took a repeated unified effort to corporately slam the “battering ram” against the gates until they were broken.

Once inside, the army found that usually the king was surrounded by his most senior and best warriors. But these special soldiers were too few to defeat masses of even untrained, but highly motivated fighters. Many kings and kingdoms have been overthrown just like that. While the number of casualties may be high among the untrained fighters, the greatness of their number alone won the victory.

Usually the king was captured. He was then presented for all to see. At this time, he was slain in front of the people by Israel’s king or even the prophet of God. Most often a sword was used to kill him. This is called “triumphing.” When the king was “dispatched,” then it was time to spoil the city.

THE APPLICATION FOR TODAY: Spiritually, the third phase of the war is actually one that some of us have tried to do first — “binding the strong man.” After the “free-for-all” that pursuing was, the attack upon the gates is exactly the opposite. It is a very organized and persistent effort. A single soldier or a small troop of men may breach a wall, but to defeat the gates of hell requires a unified, cooperative effort.

The attack upon the gates is done corporately as we pray using the authority of Jesus. Our “Battering Ram” is the name of Jesus, giving the full weight of His authority to our “binding and loosing.” “Binding and Loosing” are the Keys of the Kingdom. Just as Jesus took possession of the Keys of death, hell, and the grave after His death, our Keys work on hell’s gates.

It may appear to an observer that unbelief is present, but repeatedly using the name of Jesus and “binding and loosing” the same things over and over again is a necessary part of the methodology of defeating gates. This repetition is not unbelief neither is it “vain repetition.” It is faith in action. The literal Greek for what Jesus said was, “Ask and keep on asking..., seek and keep on seeking..., knock and keep on knocking....” This phase of warfare definitely involves this exact type of faith. While doing this “battering,” the enemy will whisper that it is foolish and that it is accomplishing nothing. If he is saying that then it must be working because he is a liar and not capable of telling the truth!

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When the gates give way, there will be a feeling of release and victory like no other. The army can then flood the city, liberate the captives, and take the adversary's possessions away.

The leaders must strip the Prince of his power, bind him with permanent chains, and "cast him into the pit." While we cannot "kill" a demonic being, we do have the authority to remove him permanently from our world. If this is not true, then the Old Testament is a book of stories, not a guide for teaching spiritual principles. We cannot pick and choose from the Old Testament's teachings according to what we are comfortable with or understand. The Word is the Word of God. Every natural thing of the Old Testament has corresponding applications in the spiritual realm for New Testament believers. When Israel "killed" a king, he was eliminated, no longer able to fight or lead a war against them ever again. If we cannot "cast" a Prince into the pit, then what is the New Testament parallel to "killing the king"?

D. DIVIDING THE SPOIL.

COMMENTARY: Biblically, this was the least structured phase of warfare. It does not seem to have ever been done the same way twice. The basic principle was that everyone who fought collected up everything of value that was possessed by the king, his city, and his troops. These things were brought home and divided among those who fought and, after David's decree, even among those who were too faint to pursue. On many occasions (such as Jericho), the Lord claimed all of the spoil for Himself and His House (Kingdom.) Most of the time, this was the rule for the first victory in a new land or against a new enemy. The Lord obviously wanted to know if they would fight for Him rather than themselves before He would bless their efforts to benefit them in any way (in the New Testament the parallel is Matthew 6:33).

Dividing the spoils is proof of total victory. To stop fighting before the spoils were divided was no victory at all. In fact, God considered it a lie to claim a victory where there were no spoils. Much of the riches of His kings and His people came from winning wars that He fought for or with them. In fact, the ten plagues that the Lord loosed on Egypt won a war. The people left "captivity" with the riches of Egypt. The Bible said that they "spoiled" the Egyptians. However, because Pharaoh lived, he pursued them to get them and the riches back. So God "killed" the king Himself when He caused the waters of the Red Sea to collapse on Pharaoh and his army.

From the Lord's perspective, setting the captives free as a part of spoiling a defeated foe was His ultimate goal. Every part of the Old Testament makes statements concerning setting captives or prisoners free. The Lord made it very clear that this was His number one purpose for coming to earth as a man.

THE APPLICATION FOR TODAY: To not do phase four spiritually is unthinkable. From the perspective of another Biblical metaphor, not setting the captive free as a part of spoiling the strong man would be the same as plowing a field, sowing the seed, the plant growing and producing fruit, the fruit ripening for harvest, and the harvest being left in the field. All that labor and no results!

Again, the most important part of spoiling the strong man's house is setting the captives free. The same people who "fought" the battle are the same ones who "collect" the spoils. We must be willing to be "all things to all men" so that God can use us to gain every soul for the Kingdom that this warfare has produced. Winning the war will make seeing people saved very easy. Those who were not interested will suddenly show interest. Those who would never talk to us about the Lord will now initiate the conversation. Those who did not seem hungry will be ravenous for His Word. The difficulties of people receiving the Holy Ghost will cease as many receive the Holy Ghost very easily, some even on their own. People will start receiving the Holy Ghost in many types of settings not just in church services. This is the harvest that results from revival. "Revival" is another way of saying "warfare." And the "harvest" is the gathering of the spoils.

Jesus gave us a "guideline" to understand His expectations for His Church in warfare. In fact, He did

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Jesus gave us a “guideline” to understand His expectations for His Church in warfare. In fact, He did not even specifically emphasize the first three phases of warfare when He said,

“But if I cast out devils 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” (Matthew 12:28-29).

The “spoiling of the house” was Jesus’ priority. Why? Because He came to set bound souls free!

ONE WORD OF CAUTION: Matthew 16:18 says that the “gates” of hell shall not prevail against the Church. “Gates” is plural. This implies more than one city, more than one king, therefore, more than one war. There will never be a day in this life when there will never again be another “king” to defeat and another “army” to conquer.” But with each victory comes greater knowledge of how to trust God to help us fight and a greater confidence in His ability to give us the victory over any foe. In Jesus’ Name!

III. THE THREE STEPS TO BECOMING A LEADER/WARRIOR.

In the whole of Psalms 18, David sings of how God trained him to be His warrior.

Psalms 18:34 **He teacheth my hands to war**, so that a bow of steel is broken by mine arms.

A. DAVID TESTIFIED TO KING SAUL OF HIS TRAINING EXPERIENCES AND THE CONFIDENCE THAT IT PRODUCED.

1 Samuel 17:33-37

33 And Saul said to David, Thou art not able to go against this Philistine to fight with him: for thou art but a youth, and he a man of war from his youth.

34 And David said unto Saul, Thy servant kept his father's sheep, and there came a lion, and a bear, and took a lamb out of the flock:

35 And I went out after him, and smote him, and delivered it out of his mouth: and when he arose against me, I caught him by his beard, and smote him, and slew him.

36 Thy servant slew both the lion and the bear: and this uncircumcised Philistine shall be as one of them, seeing he hath defied the armies of the living God.

37 David said moreover, The Lord that delivered me out of the paw of the lion, and out of the paw of the bear, he will deliver me out of the hand of this Philistine. And Saul said unto David, Go, and the Lord be with thee.

B. STEP ONE: LEARNING TO DEFEND THE FLOCK FROM ATTACK.

1 Samuel 17:34-35 **(The Amplified Version)**

34 And David said to Saul, Your servant kept his father's sheep. And **when there came a lion or again a bear and took a lamb out of the flock**,

35 I went out after it and smote it and delivered the lamb out of its mouth; and when it arose against me, I caught it by its beard and smote it and killed it.

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1 Samuel 17:34 (**Young's Literal Translation**)

34 And David saith unto Saul, 'A shepherd hath thy servant been to his father among the sheep, **and the lion hath come — and the bear — and hath taken away a sheep out of the drove,**

COMMENTARY: David was faithfully doing his job of protecting his father's sheep. The sheep were attacked by a lion and David chased it off. Then, on another occasion, when a bear came and took a lamb, David chased and struck it and rescued the lamb out of its mouth. The Lord used these attacks against the flock to begin to train David as a warrior.

C. STEP TWO: LEARNING TO DEFEND YOURSELF FROM ATTACK BY A FOE THAT YOU HAVE THWARTED.

1 Samuel 17:35 (**The Amplified Version**)

35 I went out after it and smote it and delivered the lamb out of its mouth; and **when it arose against me, I caught it by its beard and smote it and killed it.**

COMMENTARY: During the rescue of the lamb from the bear, it rose up against David (it tried to attack David). He defended himself by catching the bear by the hair, striking it with shepherd's rod (Psalms 23:4), and killed it. Amazing. Killing a bear by hand!

D. STEP THREE: LEARNING THAT THE SAME GOD WHO TAUGHT YOU THE FIRST TWO STEPS CAN USE YOU TO DO THE THIRD STEP: ATTACK THE ENEMY.

1 Samuel 17:36-37 (**The Bible in Basic English**)

36 Your servant has overcome lion and bear: and the fate of this Philistine, who is without circumcision, will be like theirs, seeing that he has put shame on the armies of the living God.

37 And David said, The Lord, who kept me safe from the grip of the lion and the bear, will be my saviour from the hands of this Philistine. And Saul said to David, Go! and may the Lord be with you.

COMMENTARY: When David heard Goliath challenging the Israelites and their God, something stirred within him. This "new anointing" brought with it an authority and a boldness that caused him to be willing to "take on" the "impossible." Because of his confidence in God's ability to help him and "fight through him," David volunteered to face Goliath. When Saul was skeptical (as any "sane" human would have been), David boldly declared to the King his testimony of "combat training." As a result of his faith that Saul witnessed, the King sent David out to represent Israel against Goliath. Through the name of the Lord, David defeated the giant and won a great victory for the glory of God. It all started with a lion, a bear, and a Mighty God.

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E. DAVID WAS CALLED “A MIGHTY VALIANT MAN AND A MAN OF WAR” *BEFORE* HE FACED GOLIATH, WHY?

1 Samuel 16:18 Then answered one of the servants, and said, Behold, I have seen a son of Jesse the Bethlehemite, that is cunning in playing, and **a mighty valiant man, and a man of war**, and prudent in matters, and a comely person, and the Lord is with him.

COMMENTARY: This particular servant of King Saul obviously had heard the stories about the lion and the bear like many others had. Because it was such an amazing thing for a man to kill both a lion and a bear in hand-to-hand combat, many people had already labeled David as a “Mighty Valiant Man” and a “Man of War.”

F. SUMMARY:

COMMENTARY: God used David’s faithfulness to his father’s sheep to teach him to war. David was just “doing his job” when the lion came. Likewise, when the bear came, he was just doing what he thought a shepherd was supposed to do. But when the bear rose up, he had to defend himself. God then gave David confidence to fight the giant. David not see how big the giant was, he saw how big God was by what He had already done through him.

Many men of God do not see themselves as “great” in God. They are just doing their job “pastoring” (same Greek word as “shepherd”) God’s sheep. God allows the flock to be attacked. He expects the Shepherd to rise up and defend the flock. Sheep DO NOT protect themselves — they need a shepherd. When the Shepherd makes up his mind to defend the sheep, he will need to seek God to learn how to fight in order to run the enemy off. At times, God will allow the enemy who has been run off to rise up and attack the Shepherd. Why? So that the Shepherd will learn how to fight for himself and for his family. When these two things happen often enough, God will then be able to show the Shepherd that it is better to be on the attack than on the defensive. The experience, confidence, and courage that the Shepherd has gained in battle will be used by God to produce great victories for the Kingdom of God.

However, if the Shepherd just allows the flock to be raided, thinking about what he has left and not what he has lost, then he will allow the flock to be regularly attacked without trying to defeat the “lion” or the “bear.” The saints that are lost are viewed as being trouble-makers or problems that we are better off without.

Other times, Shepherds will not defend the flock because they realize that if they try to defend the flock, the attacker will turn on them. They do not want to put themselves or their families “at risk” by “just stirring up more trouble,” so they run away, avoiding the fight, protecting themselves rather than letting God teach them how to protect themselves in God.

However, God will never give up. He will repeatedly allow these attacks in order to try and stir us up enough to get us to be willing to fight. Either we will learn to fight as Shepherds are supposed to or He will replace us with onw who will fight as he should.

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IV. THREE BATTLES THAT THE INDIVIDUAL SOLDIER MUST LEARN TO WIN IN ORDER BE A PART OF GOD'S ARMY.

2 Corinthians 7:5 For, when we were come into Macedonia, **our flesh had no rest, but we were troubled on every side; without were fightings, within were fears.**

Deuteronomy 32:25 The sword without, and terror within, shall destroy both the young man and the virgin, the suckling also with the man of gray hairs.

SEE ALSO: Genesis 6:14; Jeremiah 15:2-3; Ezekiel 7:15

A. FOR A SOLDIER TO BE SUCCESSFUL IN BATTLE, THEY MUST FIGHT AND WIN THREE BATTLES:

1. The One Fought Within (Internally)
2. The One Without (Externally)
3. The One Fought as a Part of an Army

B. THE BATTLE FOUGHT WITHIN:

COMMENTARY: Every man who has ever faced combat will admit that the most important battle any soldier fights is the one within. If a man cannot fight and win the battle against his own fear of dying, he will never be able to fight in a war and win. God has not given us the spirit of fear!

2 Timothy 1:7 **For God hath not given us the spirit of fear;** but of power, and of love, and of a sound mind.

Hebrews 2:14-15

14 Forasmuch then as the children are partakers of flesh and blood, he also himself likewise took part of the same; **that through death he might destroy him that had the power of death, that is, the devil;**

15 And **deliver them who through fear of death were all their lifetime subject to bondage.**

1. The Armor of God is Our Protection So That We Might Win the Inward Battle.

Isaiah 59:16-19

16 And he saw that there was no man, and wondered that there was no intercessor: **therefore his arm brought salvation unto him; and his righteousness, it sustained him.**

17 For he put on righteousness as a breastplate, and an helmet of salvation upon his head; and he put on the garments of vengeance for clothing, and was clad with zeal as a cloke.

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C. THE BATTLE WITHOUT — (THE ONE-ON-ONE BATTLES OF HAND-TO-HAND COMBAT THAT ARE THE FOUNDATION OF BIBLICAL WARFARE).

1. The First Step to Winning the One-on-one Battles Is to Be Trained to Fight.

Genesis 14:14 And when Abram heard that his brother was taken captive, **he armed his trained servants, born in his own house, three hundred and eighteen, and pursued them** unto Dan.

Psalms 144:1-2

44 Blessed be the Lord my strength, which teacheth my hands to war, and my fingers to fight:

2 My goodness, and my fortress; my high tower, and my deliverer; my shield, and he in whom I trust; who subdueth my people under me.

2. The second step is to trust in the weapons of our warfare.

2 Corinthians 10:3-5

3 For though we walk in the flesh, we do not war after the flesh:

4 (For the weapons of our warfare are not carnal, but mighty through God to the pulling down of strong holds;)

5 Casting down imaginations, and every high thing that exalteth itself against the knowledge of God, and bringing into captivity every thought to the obedience of Christ;

a. The Sword of the Spirit and spiritual, prevailing prayer are our weapons for winning the battle without:

Ephesians 6:10-11,13,16-18

10 Finally, my brethren, be strong in the Lord, and in the power of his might.

11 Put on the whole armour of God, that ye may be able to stand against the wiles of the devil.

13 Wherefore take unto you the whole armour of God, that ye may be able to withstand in the evil day, and having done all, to stand.

16 Above all, taking the shield of faith, wherewith ye shall be able to quench all the fiery darts of the wicked.

17 And take the helmet of salvation, and the sword of the Spirit, which is the word of God:

18 Praying always with all prayer and supplication in the Spirit, and watching thereunto with all perseverance and supplication for all saints;

3. The third step is know that you are never alone in the fight.

2 Samuel 22:1-3

3 The God of my rock; in him will I trust: he is my shield, and the horn of my salvation, my high tower, and my refuge, my saviour; thou savest me from violence.

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Hebrews 13:5-6

5 Let your conversation be without covetousness; and be content with such things as ye have:
for he hath said, I will never leave thee, nor forsake thee.

6 So that we may boldly say, The Lord is my helper, and I will not fear what man shall do unto me.

D. THE SOLDIER'S BATTLE AS A PART OF AN ARMY:

Psalms 44:1-8

1 We have heard with our ears, O God, our fathers have told us, what work thou didst in their days, in the times of old.

2 How thou didst drive out the heathen with thy hand, and plantedst them; how thou didst afflict the people, and cast them out.

3 For they got not the land in possession by their own sword, neither did their own arm save them: but thy right hand, and thine arm, and the light of thy countenance, because thou hadst a favour unto them.

4 Thou art my King, O God: command deliverances for Jacob.

5 Through thee will we push down our enemies: through thy name will we tread them under that rise up against us.

6 For I will not trust in my bow, neither shall my sword save me.

7 But thou hast saved us from our enemies, and hast put them to shame that hated us.

8 In God we boast all the day long, and praise thy name for ever. Selah.

V. THE COVERING OF AUTHORITY: MOSES AND JOSHUA.

Exodus 17:8-14

9 And Moses said unto Joshua, Choose us out men, and go out, fight with Amalek: to morrow I will stand on the top of the hill with the rod of God in mine hand.

10 So Joshua did as Moses had said to him, and fought with Amalek: and Moses, Aaron, and Hur went up to the top of the hill.

11 And it came to pass, when Moses held up his hand, that Israel prevailed: and when he let down his hand, Amalek prevailed.

12 But Moses' hands were heavy; and they took a stone, and put it under him, and he sat thereon; and Aaron and Hur stayed up his hands, the one on the one side, and the other on the other side; and his hands were steady until the going down of the sun.

13 And Joshua discomfited Amalek and his people with the edge of the sword.

COMMENTARY: This text contains one of the most critical of Biblical principles of warfare. It is that we must never fight the enemy unless we are under the covering of God's authority. Notice that Moses provided the covering on the mountain top. Joshua led the troops in the valley. The blessing on the battle "flowed" when Moses had his hands raised. But when he could not hold up his hands, the battle went against Israel. Joshua did not become a better or worse "commander" based on how the battle was going. It was all dependent upon the covering of authority. Moses did not get the credit for the victory. Joshua did and rightly so. But it was a team effort — the covering of authority and the faith to fight. Because they were a team, God gave great victory!

SECTION TWO

THE BIBLICAL BATTLES

I. GOD FIGHTING FOR ISRAEL HIMSELF WITHOUT THEM BEING ARMED.

A. GOD FIGHTING BY HIMSELF FOR ISRAEL: FIRST BATTLE — JEHOSHAPHAT.

2 Chronicles 20:10-31

15 And he said, Hearken ye, all Judah, and ye inhabitants of Jerusalem, and thou king Jehoshaphat, Thus saith the Lord unto you, Be not afraid nor dismayed by reason of this great multitude; for the battle is not yours, but God's.

16 To morrow go ye down against them: behold, they come up by the cliff of Ziz; and ye shall find them at the end of the brook, before the wilderness of Jeruel.

17 Ye shall not need to fight in this battle: set yourselves, stand ye still, and see the salvation of the Lord with you, O Judah and Jerusalem: fear not, nor be dismayed; to morrow go out against them: for the Lord will be with you.

21 And when he had consulted with the people, he appointed singers unto the Lord, and that should praise the beauty of holiness, as they went out before the army, and to say, Praise the Lord; for his mercy endureth for ever.

22 And when they began to sing and to praise, the Lord set ambushments against the children of Ammon, Moab, and mount Seir, which were come against Judah; and they were smitten.

23 For the children of Ammon and Moab stood up against the inhabitants of mount Seir, utterly to slay and destroy them: and when they had made an end of the inhabitants of Seir, every one helped to destroy another.

24 And when Judah came toward the watch tower in the wilderness, they looked unto the multitude, and, behold, they were dead bodies fallen to the earth, and none escaped.

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B. GOD FIGHTS FOR ISRAEL BY HIMSELF WITHOUT MAN BEING INVOLVED: SECOND BATTLE — HEZEKIAH.

2 Kings 19:32-37

32 Therefore thus saith the Lord concerning the king of Assyria, He shall not come into this city, nor shoot an arrow there, nor come before it with shield, nor cast a bank against it.

33 By the way that he came, by the same shall he return, and shall not come into this city, saith the Lord.

34 For I will defend this city, to save it, for mine own sake, and for my servant David's sake.

35 And it came to pass that night, that the angel of the Lord went out, and smote in the camp of the Assyrians an hundred fourscore and five thousand: and when they arose early in the morning, behold, they were all dead corpses.

36 So Sennacherib king of Assyria departed, and went and returned, and dwelt at Nineveh.

37 And it came to pass, as he was worshipping in the house of Nisroch his god, that Adrammelech and Sharezer his sons smote him with the sword: and they escaped into the land of Armenia. And Esar-haddon his son reigned in his stead.

SEE ALSO: 2 Chronicles 32:1-22

C. GOD DEFEATS PHARAOH AND HIS ARMY WITH ANY MAN'S HELP: THE RED SEA

Exodus 14:1-31

26 And the Lord said unto Moses, Stretch out thine hand over the sea, that the waters may come again upon the Egyptians, upon their chariots, and upon their horsemen.

27 And Moses stretched forth his hand over the sea, and the sea returned to his strength when the morning appeared; and the Egyptians fled against it; and the Lord overthrew the Egyptians in the midst of the sea.

28 And the waters returned, and covered the chariots, and the horsemen, and all the host of Pharaoh that came into the sea after them; there remained not so much as one of them.

29 But the children of Israel walked upon dry land in the midst of the sea; and the waters were a wall unto them on their right hand, and on their left.

30 Thus the Lord saved Israel that day out of the hand of the Egyptians; and Israel saw the Egyptians dead upon the sea shore.

31 And Israel saw that great work which the Lord did upon the Egyptians: and the people feared the Lord, and believed the Lord, and his servant Moses.

II. ABRAHAM — THE FIRST WAR (BATTLE) IN THE BIBLE

THE FIRST WARFARE (BATTLE) IN THE BIBLE WAS FOUGHT BY THE “FATHER” OF ALL BELIEVERS (ABRAHAM) TO LIBERATE CAPTIVES.

Genesis 13:1-15:3

14:13 And there came one that had escaped, and told Abram the Hebrew; for he dwelt in the plain of Mamre the Amorite, brother of Eschol, and brother of Aner: and these were confederate with Abram.

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14 And when Abram heard that his brother was taken captive, **he armed his trained servants, born in his own house, three hundred and eighteen, and pursued them unto Dan.**

15 And he divided himself against them, he and his servants, by night, and smote them, and pursued them unto Hobah, which is on the left hand of Damascus.

16 And he brought back all the goods, and also brought again his brother Lot, and his goods, and the women also, and the people.

III. JOSHUA — JERICHO: THE FIRST BATTLE IN THE PROMISED LAND.

THIS WAS THE FIRST BATTLE IN THE WAR TO “DISPOSSESS” THE PEOPLE FROM THE LAND AND FOR THE PEOPLE OF GOD TO POSSESS (CLAIM) THEIR PROMISES.

Joshua 6:1-2

2 And the LORD said unto Joshua, See, I have given into thine hand Jericho, and the king thereof, and the mighty men of valour.

6 And Joshua the son of Nun called the priests, and said unto them, Take up the ark of the covenant, and let seven priests bear seven trumpets of rams' horns before the ark of the LORD.

7 And he said unto the people, Pass on, and compass the city, and let him that is armed pass on before the ark of the LORD.

8 And it came to pass, when Joshua had spoken unto the people, that the seven priests bearing the seven trumpets of rams' horns passed on before the LORD, and blew with the trumpets: and the ark of the covenant of the LORD followed them.

9 And the armed men went before the priests that blew with the trumpets, and the rereward came after the ark, the priests going on, and blowing with the trumpets.

10 And Joshua had commanded the people, saying, Ye shall not shout, nor make any noise with your voice, neither shall any word proceed out of your mouth, until the day I bid you shout; then shall ye shout.

15 And it came to pass on the seventh day, that they rose early about the dawning of the day, and compassed the city after the same manner seven times: only on that day they compassed the city seven times.

16 And it came to pass at the seventh time, when the priests blew with the trumpets, Joshua said unto the people, Shout; for the LORD hath given you the city.

20 So the people shouted when the priests blew with the trumpets: and it came to pass, when the people heard the sound of the trumpet, and the people shouted with a great shout, that the wall fell down flat, so that the people went up into the city, every man straight before him, and they took the city.

21 And they utterly destroyed all that was in the city, both man and woman, young and old, and ox, and sheep, and ass, with the edge of the sword.

27 So the Lord was with Joshua; and his fame was noised throughout all the country.

IV. JOSHUA — BATTLING TO POSSESS THE PROMISED LAND.

THE FOLLOWING THE ACCOUNT OF ISRAEL'S INITIAL EFFORTS IN POSSESSING THE LAND OF PROMISE. NOTICE THE STRESS IN THESE SCRIPTURES CONCERNING NOT ONLY TAKING CITIES BUT ELIMINATING THE KINGS OF THE CITIES.

Joshua 10:1-43

10 And the Lord discomfited them before Israel, and slew them with a great slaughter at Gibeon, and chased them along the way that goeth up to Beth-horon, and smote them to Azekah, and unto Makkedah.

11 And it came to pass, as they fled from before Israel, and were in the going down to Beth-horon, that the Lord cast down great stones from heaven upon them unto Azekah, and they died: they were more which died with hailstones than they whom the children of Israel slew with the sword.

12 Then spake Joshua to the Lord in the day when the Lord delivered up the Amorites before the children of Israel, and he said in the sight of Israel, Sun, stand thou still upon Gibeon; and thou, Moon, in the valley of Ajalon.

13 And the sun stood still, and the moon stayed, until the people had avenged themselves upon their enemies. Is not this written in the book of Jasher? So the sun stood still in the midst of heaven, and hasted not to go down about a whole day.

14 And there was no day like that before it or after it, that the Lord hearkened unto the voice of a man: for the Lord fought for Israel.

17 And it was told Joshua, saying, The five kings are found hid in a cave at Makkedah.

18 And Joshua said, Roll great stones upon the mouth of the cave, and set men by it for to keep them:

19 And stay ye not, but pursue after your enemies, and smite the hindmost of them; suffer them not to enter into their cities: for the Lord your God hath delivered them into your hand.

20 And it came to pass, when Joshua and the children of Israel had made an end of slaying them with a very great slaughter, till they were consumed, that the rest which remained of them entered into fenced cities.

21 And all the people returned to the camp to Joshua at Makkedah in peace: none moved his tongue against any of the children of Israel.

22 Then said Joshua, Open the mouth of the cave, and bring out those five kings unto me out of the cave.

23 And they did so, and brought forth those five kings unto him out of the cave, the king of Jerusalem, the king of Hebron, the king of Jarmuth, the king of Lachish, and the king of Eglon.

24 And it came to pass, when they brought out those kings unto Joshua, that Joshua called for all the men of Israel, and **said unto the captains of the men of war which went with him, Come near, put your feet upon the necks of these kings. And they came near, and put their feet upon the necks of them.**

25 And Joshua said unto them, Fear not, nor be dismayed, be strong and of good courage: for thus shall the Lord do to all your enemies against whom ye fight.

26 And afterward Joshua smote them, and slew them, and hanged them on five trees: and they were hanging upon the trees until the evening.

27 And it came to pass at the time of the going down of the sun, that Joshua commanded, and they took them down off the trees, and cast them into the cave wherein they had been hid, and laid great stones in the cave's mouth, which remain until this very day.

40 So Joshua smote all the country of the hills, and of the south, and of the vale, and of the springs, and all their kings: he left none remaining, but utterly destroyed all that breathed, as the Lord God of Israel commanded.

41 And Joshua smote them from Kadesh-barnea even unto Gaza, and all the country of Goshen, even unto Gibeon.

42 And all these kings and their land did Joshua take at one time, because the Lord God of Israel fought for Israel.

43 And Joshua returned, and all Israel with him, unto the camp to Gilgal.

V. GIDEON — BATTLING TO BE FREE AND PROSPER.

ISRAEL WAS UNDER THE INTIMIDATION AND OPPRESSION FROM THE MIDIANITES BECAUSE THEY HAD SINNED AGAINST THE LORD. THE LORD RAISED UP GIDEON TO SET ISRAEL FREE. HE DID IT WITH AN ARMY OF 300 MEN AGAINST 185,000.

Judges 6:1-40

11 And there came an angel of the Lord, and sat under an oak which was in Ophrah, that pertained unto Joash the Abi-ezrite: and his son Gideon threshed wheat by the winepress, to hide it from the Midianites.

12 And the angel of the Lord appeared unto him, and said unto him, The Lord is with thee, thou mighty man of valour.

13 And Gideon said unto him, Oh my Lord, if the Lord be with us, why then is all this befallen us? and where be all his miracles which our fathers told us of, saying, Did not the Lord bring us up from Egypt? but now the Lord hath forsaken us, and delivered us into the hands of the Midianites.

14 And the Lord looked upon him, and said, Go in this thy might, and thou shalt save Israel from the hand of the Midianites: have not I sent thee?

Judges 7:1-25

2 And **the Lord said unto Gideon, The people that are with thee are too many for me to give the Midianites into their hands, lest Israel vaunt themselves against me, saying, Mine own hand hath saved me.**

3 Now therefore go to, proclaim in the ears of the people, saying, Whosoever is fearful and afraid, let him return and depart early from mount Gilead. And there returned of the people twenty and two thousand; and there remained ten thousand.

4 And the Lord said unto Gideon, The people are yet too many; bring them down unto the water, and I will try them for thee there: and it shall be, that of whom I say unto thee, This shall go with thee, the same shall go with thee; and of whomsoever I say unto thee, This shall not go with thee, the same shall not go.

5 So he brought down the people unto the water: and the Lord said unto Gideon, Every one that lapped of the water with his tongue, as a dog lapped, him shalt thou set by himself; likewise every one that boweth down upon his knees to drink.

6 And the number of them that lapped, putting their hand to their mouth, were three hundred men: but all the rest of the people bowed down upon their knees to drink water.

7 And the Lord said unto Gideon, By the three hundred men that lapped will I save you, and deliver the Midianites into thine hand: and let all the other people go every man unto his place.

20 And the three companies blew the trumpets, and brake the pitchers, and held the lamps in their left hands, and the trumpets in their right hands to blow withal: and they cried, The sword of the Lord, and of Gideon.

21 And they stood every man in his place round about the camp: and all the host ran, and cried, and fled.

22 And the three hundred blew the trumpets, and **the Lord set every man's sword against his fellow, even throughout all the host:** and the host fled to Beth-shittah in Zererath, and to the border of Abel-meholah, unto Tabbath.

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VI. DAVID — THREE STEPS IN LEARNING TO WAR.

DEFEND THE SHEEP, DEFEND YOURSELF, THEN ATTACK THE ENEMY.

1 Samuel 16:1-23

14 But the Spirit of the Lord departed from Saul, and an evil spirit from the Lord troubled him.

15 And Saul's servants said unto him, Behold now, an evil spirit from God troubleth thee.

16 Let our lord now command thy servants, which are before thee, to seek out a man, who is a cunning player on an harp: and it shall come to pass, when the evil spirit from God is upon thee, that he shall play with his hand, and thou shalt be well.

17 And Saul said unto his servants, Provide me now a man that can play well, and bring him to me.

18 Then answered one of the servants, and said, Behold, I have seen a son of Jesse the Bethlehemite, that is cunning in playing, and **a mighty valiant man, and a man of war**, and prudent in matters, and a comely person, **and the Lord is with him...**

1 Samuel 17:1-24;28-54

20 And David rose up early in the morning, and left the sheep with a keeper, and took, and went, as Jesse had commanded him; and he came to the trench, as the host was going forth to the fight, and shouted for the battle.

21 For Israel and the Philistines had put the battle in array, army against army.

22 And David left his carriage in the hand of the keeper of the carriage, and ran into the army, and came and saluted his brethren.

23 And as he talked with them, behold, there came up the champion, the Philistine of Gath, Goliath by name, out of the armies of the Philistines, and spake according to the same words: and David heard them.

24 And all the men of Israel, when they saw the man, fled from him, and were sore afraid.

28 And Eliab his eldest brother heard when he spake unto the men; and Eliab's anger was kindled against David, and he said, Why camest thou down hither? and with whom hast thou left those few sheep in the wilderness? I know thy pride, and the naughtiness of thine heart; for thou art come down that thou mightest see the battle.

32 And David said to Saul, Let no man's heart fail because of him; thy servant will go and fight with this Philistine.

33 And Saul said to David, Thou art not able to go against this Philistine to fight with him: for thou art but a youth, and he a man of war from his youth.

34 And **David said unto Saul, Thy servant kept his father's sheep, and there came a lion, and a bear, and took a lamb out of the flock:**

35 And **I went out after him, and smote him, and delivered it out of his mouth: and when he arose against me, I caught him by his beard, and smote him, and slew him.**

36 **Thy servant slew both the lion and the bear: and this uncircumcised Philistine shall be as one of them, seeing he hath defied the armies of the living God.**

37 David said moreover, The Lord that delivered me out of the paw of the lion, and out of the paw of the bear, he will deliver me out of the hand of this Philistine. And Saul said unto David, Go, and the Lord be with thee.

40 And he took his staff in his hand, and chose him five smooth stones out of the brook, and put them in a shepherd's bag which he had, even in a scrip; and his sling was in his hand: and he drew near to the Philistine.

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41 And the Philistine came on and drew near unto David; and the man that bare the shield went before him.

42 And when the Philistine looked about, and saw David, he disdained him: for he was but a youth, and ruddy, and of a fair countenance.

43 And the Philistine said unto David, Am I a dog, that thou comest to me with staves? And the Philistine cursed David by his gods.

44 And the Philistine said to David, Come to me, and I will give thy flesh unto the fowls of the air, and to the beasts of the field.

45 Then said David to the Philistine, Thou comest to me with a sword, and with a spear, and with a shield: but I come to thee in the name of the Lord of hosts, the God of the armies of Israel, whom thou hast defied.

46 This day will the Lord deliver thee into mine hand; and I will smite thee, and take thine head from thee; and I will give the carcasses of the host of the Philistines this day unto the fowls of the air, and to the wild beasts of the earth; that all the earth may know that there is a God in Israel.

47 And all this assembly shall know that the Lord saveth not with sword and spear: for the battle is the Lord's, and he will give you into our hands.

48 And it came to pass, when the Philistine arose, and came and drew nigh to meet David, that David hasted, and ran toward the army to meet the Philistine.

49 And David put his hand in his bag, and took thence a stone, and slang it, and smote the Philistine in his forehead, that the stone sunk into his forehead; and he fell upon his face to the earth.

50 So David prevailed over the Philistine with a sling and with a stone, and smote the Philistine, and slew him; but there was no sword in the hand of David.

51 Therefore David ran, and stood upon the Philistine, and took his sword, and drew it out of the sheath thereof, and slew him, and cut off his head therewith. And when the Philistines saw their champion was dead, they fled.

52 And the men of Israel and of Judah arose, and shouted, and pursued the Philistines, until thou come to the valley, and to the gates of Ekron. And the wounded of the Philistines fell down by the way to Shaaraim, even unto Gath, and unto Ekron.

53 And the children of Israel returned from chasing after the Philistines, and they spoiled their tents.

54 And David took the head of the Philistine, and brought it to Jerusalem; but he put his armour in his tent.

1 Samuel 18:1-30

5 And David went out whithersoever Saul sent him, and behaved himself wisely: and **Saul set him over the men of war, and he was accepted in the sight of all the people, and also in the sight of Saul's servants.**

SECTION THREE

PERSONAL EXPERIENCES IN WARFARE

I. THE PRINCE OF ANNAPOLIS:

My wife and I had been in Annapolis for 15 months and no one had received the Holy Ghost in our building. No matter what we did or how long we prayed, they just did not break through. I had been praying people through to the Holy Ghost since I was twelve. So I knew this was unusual. The Lord led me to a tape by Bro. Billy Cole who told of his experiences in Thailand and how he and his wife had bound the Prince of Thailand and the outpouring of the Holy Ghost that followed that. He stated that they fasted seven days and prayed. So we did what they did.

We started a seven-day fast on Saturday Nov 27, 1971. It went through Friday December 3rd. We had prayer at my house every night, Monday through Friday nights, of that fast. We did not know what to do or how to do it, so we just gathered, prayed, and asked God to help us. We prayed in tongues most of the time. On Friday night, after praying some time, a heavy Spirit of anointing came upon me. With that anointing the Spirit of "authority" also came, but I did not understand it or recognize the difference at that time. Ministering angels were also present. I did not understand what I was feeling or what either the Spirit of authority or the ministering angels were about, yet I did not resist what God was doing. I just did what the Spirit of God was leading me to do and said what He was giving me to say.

Under that anointing, I bound the Prince of Annapolis and commanded him to loose the lost souls of our city. I loosed the Holy Ghost and the angels of God to go throughout our city and lead the hungry souls to us and us to the hungry souls. I also bound every spirit that was hindering people from receiving the Holy Ghost in our church services and loosed an outpouring of the Holy Ghost in our services. There were other things that I bound and loosed under the anointing that night but I cannot recall the specifics.

On Sunday, December 5th, we had our first two people receive the Holy Ghost in the building we were using and it was "easy." That month we had eleven receive the Holy Ghost and nine baptized in Jesus' name. That proved to be the "beginning" of the Church in Annapolis. We had someone receive the Holy Ghost every month for over two years.

For this warfare, because I was desperate, I did what someone else (Bro. Cole) had done that worked for them. I could see that it was in the Bible, even though, as one raised in the Church, I had never heard any preacher talk about it. I had a strong feeling and have a vivid memory of the night of victory. The results of the warfare started that same weekend.

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II. THE PRINCE OF ANNE ARUNDEL COUNTY:

Some time in early 1974, things became very difficult again. I asked the Lord what was going on. He replied that we were now being confronted by the Prince of our county. We fasted and prayed as before and did the “binding and loosing.” At some point, God gave us dominion over the Prince of Anne Arundel County. God gave us victory! We had two unprecedented revivals (for us) that year. During the first one with Keith Clark, we had over 35 receive the Holy Ghost in about three weeks. That fall with Charles Mahaney, we had over 50 receive the Holy Ghost in four weeks. This was a completely new dimension for us.

For this season of warfare, I have no specific memory of a specific occasion or feeling when God gave us the dominion. We kept praying (binding and loosing) and things changed. I learned that warfare is sometimes like this. There are not always “memorable feelings,” Rhema from God, etc. It just worked. How do I know? Things changed.

III. THE PRINCE OF MARYLAND:

Things continued to progress well until the beginning of 1979. At that time, everything became worse than we had ever experienced. EVERYTHING: finances, strife in the Church, it became difficult again for people to receive the Holy Ghost, and it seemed like those who did pray through never came back. I asked the Lord what was happening. He said that, with our city being the Capital of the State of Maryland, our revival was affecting the whole state in the spirit world. The Prince of Maryland was now opposing us.

As before, we fasted and prayed. And fasted and prayed. And fasted and prayed. Even though we did “binding and loosing” as before, it seemed nothing was changing. In early November, the Lord gave me a Word and I preached it to the Church on the first Sunday night of the month.

2 Chronicles 15:4-7

4 But when they in their trouble did turn unto the Lord God of Israel, and sought him, he was found of them.

5 And in those times there was no peace to him that went out, nor to him that came in, but great vexations were upon all the inhabitants of the countries.

6 And nation was destroyed of nation, and city of city: for God did vex them with all adversity.

7 Be ye strong therefore, and let not your hands be weak: for your work shall be rewarded.

As a result of the Word, a new wave of encouragement swept the Church. We prayed and fasted some more and re-doubled our efforts to evangelize.

Near the end of November, the Lord gave me a very vivid dream. In the dream, I walked in the door of our church building, and in our foyer, there was a very large snake with a very unusual black-and-gold pattern on his body. I went around the snake and into the sanctuary. In the altar area, there were two more snakes (which were smaller than the one in the foyer, but still large) with the same pattern on their bodies. I went into a small office off the back right of the platform and found three brothers there. I asked one of them, Bro. Ron Richards, to help me get these snakes out of our church building. He reached into the closet in the office and pulled out a burlap sack. I remember thinking in the dream, “How did that get in there?”

I am not from Texas and had never heard of a “snake round-up” where snakes are caught and put in burlap sacks, but we were about to have a Maryland version of it. We went into the altar area. I held the sack open and Ron caught the snakes and put them in the sack.

We then went into the foyer. What happened then I did not know was literally possible until just a few years ago. In the dream, Ron grabbed the snake right behind the head. Then I grabbed the tail and popped the snake like a whip. When I did, his head flew off.

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At that moment, I woke up. Immediately, I recognized the black-and-gold pattern on the snake. It looked like a diagonal “swath” taken from a portion of the Maryland State flag. “The Maryland flag contains the family crests of the Calvert and Crossland families. Maryland was founded as an English colony in 1634 by Cecil Calvert, the second Lord Baltimore. The black and gold design belongs to the Calvert family. The red and white design belongs to the Crossland family (50states.com).” The land grant forming the Colony of Maryland (“Mary Land” — the first and only Catholic Colony of the original 13) was granted to Lord Baltimore.

Immediately after I recognized the colors of the state flag, the Lord spoke very clearly to me and said, “I have given you dominion over the Prince of Maryland.” That was all He said. No instructions, no directions, just that He had given me dominion. I did not know what to do with dominion. I did not realize at the time that the Lord had already given me direction in early November. So we just worked — as He already said to do!

It was difficult to tell if anything was different because we had a “too normal” December with the holidays. However, on the last Sunday of the month, the first prayer I ever prayed in my life was answered. I had first prayed for this in 1951 when I was five. My Dad received the Baptism of the Holy Ghost in our Church on Sunday night, December 30, 1979! He had been baptized three months before I was born a little over 34 years before this night.

Beginning immediately in January, visitors started coming to church in unprecedented numbers. In fact, if you came to church late on Sunday mornings, you had to sit on the platform because, literally, there was no place left in the building to put another chair. In January and February, in “regular services” we had over 30 receive the Holy Ghost. On March 13, 1980, we started an eleven-week revival during which 405 received the Holy Ghost and 397 were baptized. At the start of 1980, we were only averaging about 125 men, women, and children on Sunday nights. During 1980, 551 people received the Holy Ghost. This was a miracle.

However, in 1981, we had 1034 receive the Holy Ghost.

For this season of warfare, I have no memory of any specific time of prayer, but there were many. I did receive a specific word of direction to the Church that, at the time, I did not realize was the result of warfare praying. But afterward, I had the very specific dream that I remember vividly to this day and the message of it was very definitive. The results were not immediate but the spirit of the services changed dramatically beginning with the Word from God in early November. So we battled three principalities in Maryland and each warfare was exactly the same in principle, but different in experience.

Over the years since this warfare against the Prince of Maryland, we have had seasons of prayer for the Northeast, the East Coast, and America. While God helped us and did many wonderful things as a result of those times of warfare (including giving us revelations that helped us and others,) we came to understand that for these Princes to truly be defeated, we were going to have to have some help from other churches and brothers. We have tried many different ways and different settings to bring this about. But it obviously was not time yet. But it is time NOW! This seminar is the first step in seeing us come together and war together both in the same physical location and/or in the Spirit at the same time.

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IV. THE WALLS OF “JERICO”:

One of the occasions when we prayed against the Prince of America alone was October, 2002. The Lord had directed me to bring down the “walls of Jericho” that were keeping us from possessing our “promised land.” To do this, I called for seven days of fasting. I asked that on the first six days everyone would come to the church at least one hour per day and “bind and loose.” For the seventh day, we all came to the church on Friday night at 6 pm (each new Biblical day began at 6pm) and we stayed straight through to 6 pm on Saturday.

On that Friday evening, the Holy Ghost was extremely strong in the room. People were praying, worshiping, “binding and loosing” as the Lord led them. Late in the evening, the Lord spoke to me and said, “Take my message and my presence out of this building. Take the services to places that you will claim by putting the soles (souls) of your feet in those neighborhoods.” I understood that we were to close down our services in our building on Sunday nights and take our services to different locations.

Needless to say, when I shared this with others including family and senior leadership, NOBODY agreed with me. But they knew not to argue with me when I believe that I have heard from God. We bought a small trailer and all new portable sound equipment and instruments to take with us. We took one of our buses and converted it into a portable baptistry including changing rooms and a way to heat the water. We made reservations in school auditoriums for every Sunday night for the first five months of 2003.

We started doing this on the first Sunday of January. On the weekend of February 16 and 17 we had two major storms occur back to back. Over 34 inches of snow fell that weekend. On Monday morning, February 18 (my birthday), I received a call about 8 am telling me that our church building had collapsed because of the snow on the roof. While this was a very difficult time for the Church and a very emotional time for all of us with “losing” our building, the only group of all the ministries that had to change anything was the ministry that was using our auditorium on Sunday mornings. NOTHING ELSE CHANGED! The only sound system we owned was the one in the trailer. The musical instruments we owned were the ones in the trailer. Our only baptistry was the one in the bus.

Did warfare work? That would be a resounding YES! I do not have the time or space to tell everything that the Lord has done for me personally and for Antioch as a result of the building’s collapse, but suffice it to say, it was life altering. In fact our Church more than doubled during the years after the collapse. Because of the opposition from the county government, it took over seven years for us to have another auditorium of our own to use. Yet, what the adversary meant for evil, God meant for good! To Him be the glory. Jesus won the victory!

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V. “NO SNOW ON SUNDAY” WINTERS:

Over the years, I have been involved in “binding and loosing” for many different things. Specifically, there were numerous occasions when the weather, either rain or snow, would have been a hindrance to something to do with the Kingdom of God. I was given instruction and the faith to pray against it. Many times this was declared publically in advance and hundreds of people were a witness to it. The Lord miraculously prevented the weather from hindering the ministry that was planned many times including on one occasion when it snowed all around our county’s borders but not at all inside our county. That was what we were told to pray and we did. The news media made a “big deal” at the time of how unusual this pattern of snow was. The meteorologists had no answer for it, but Jesus did.

But several years ago while complaining about church being closed because of snow during the winter time, the Lord asked me if I was being a “victim” willingly or because of unbelief. I asked Him what He was saying. He said, “I said whatever you bind on earth shall be bound in heaven.” He said, “Bind it from snowing on the weekends for the winter.” I did and it didn’t. Not one winter since then, when God has given me specific directions to pray against snow on weekends for that winter, have we missed even one service due to snow for the whole winter. Many times snow was forecast, but it never happened!

I never prayed this without God’s direction. He specifically told me NOT to pray for the winter of 2003. That was the winter that our building collapsed in the snow storm. Again, as I said above, I do not have the time or space to tell everything that the Lord has done for me personally and for Antioch as a result of the buildings collapse, but suffice it to say, it was life altering. What the adversary meant for evil, God meant for good! To Him be the glory. I did not understand why the Lord would not let me pray against the snow that winter. However, I remember specifically that He did not.

Obviously, during these times of warfare, “binding and loosing” the weather either works or it doesn’t and everybody knows the result. Sometimes I have had a specific feeling of confirmation (in various degrees of intensity) other times I have not had anything. I have not seen any difference in results based on what I felt or did not feel as long as I had confidence that it was the Lord initiating and instructing me to speak “binding and loosing.”

ONE WORD OF CAUTION HERE: Jesus made it very clear that He would not use His authority for His personal benefit. He did not “save” Himself when He easily could have. When situations of hindrance have arisen that would affect me personally but not necessarily hinder the Kingdom, then I NEVER “bind and loose.” Following Jesus’ example, I do not use my authority for my personal benefit or gain. Binding and loosing are KEYS to and for His Kingdom, not mine. In these situations, at times I accept what is happening, other times, I “ASK” for the Lord to cause something different to happen. But when I am “asking” for what I want or would like, I ALWAYS qualify it with “Not my will, but Thine be done.” It is a very dangerous thing to use God for your own benefit. He is Lord! He has the power and right to use us; we do not use Him. He owns us; we do not “own” Him! “Using” God to benefit or promote self opens the door to destruction!

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VI. PENTECOST SUNDAY 2010:

The Senior Pastor of Antioch, David Wright, felt led by the Lord to do a major effort for Pentecost Sunday, 2010. He rented the Anne Arundel County Fair Grounds, contracted to rent over 20 school buses, had over 25,000 full-color printed flyers passed out, etc. It was decided to cancel all Sunday services and have only one service at 4 pm on the Fair Grounds. He planned to actually have three services going on simultaneously: one for English-speaking Adults, one for Spanish-speaking adults, and a Children's Crusade. He flew in special speakers for both of the adult services (Bro. David Smith, Bro. Daniel Drost). Sound systems were set up for each of the three services. Three "horse troughs" were brought in to use for Baptisms in addition to our Baptismal Bus. Tents were set up to be additional baptismal changing areas, etc. With several promotions planned to "compel them to come in," we all were expecting to have the greatest day in the history of Antioch.

Being the Bishop, I was not given any specific "job" to do, so I planned to just show up and enjoy it all. The services were planned to start at 4 pm. When I got up at 6 am that Sunday it was raining — hard. When I checked the weather and radar apps on my phone, I found that for hundreds of miles around extremely severe weather was happening and was forecast for the entire day. I now knew what my job was. I immediately began "binding and loosing." By around noon, the weather in our immediate area was beginning to "lighten up." At the Fair Grounds, it was only drizzling. The decision was made to "set up for church." So the crews from the Church began to set up for OUTDOOR services — in the rain! Faith in action!

Shortly after, I went to the Fair Grounds. I found a spot centrally located between the two adult services that also gave me a clear view of the sky all around us. And, with others praying also where they were, we warred. I stood on that spot and warred for over four hours. By 2 pm, it stopped raining. By 3 pm, we had sunshine — only in the immediate vicinity of the Fair Grounds. The weather radar apps showed that severe weather was happening all around us. There was this "pocket" of clear weather centered right over us. We had sunshine through the altar services.

22 buses of people showed up. Most people had to drive through heavy rain to get to the services. Many did not come because it was raining where they were, and they assumed that we were not having the service. While we did not have the crowd we were believing for, 1719 people attended the services. That was the most we have ever had in one location in the history of Antioch. We had 134 adults and 2 children receive the Holy Ghost that day. The most we had ever had receive the Holy Ghost in one day before was 26. Praise God for His mercy and His power.

Many news outlets reported how severe and unusual that the weather had been for that day. But for those who knew how to war, they had four hours of sunshine AND an outpouring of the Holy Ghost.

In this season of warfare, I felt an anointing of authority and a strong resolve to fight the whole time (to varying degrees, it was not always to the same degree of "feeling"). There was never one time a Word from God came that said, "It is done, you can stop now." We prayed and fought and the results were the answer of confirmation. Many times we had to pray and believe regardless of what it looked like to the eyes. Also, the experts available to us both on the weather apps and the weather radar apps never gave us any hope. But we all believed regardless of what it looked like. Those radar maps sure had to confirm what God was doing by showing that the weather was happening all around us while it was not happening where we were.

Sometimes Spiritual Warfare is just that — war! It is not accomplished in a few words nor confirmed by a few "goose bumps." Sometimes it is necessary to battle continuously until what you are "fighting" for happens. Whether it happens with just a spoken word or by long, persistent, prevailing prayer, it is all Spiritual Warfare.

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VII. SINGAPORE:

In the fall of 2010, I was asked by Bro. Steve Willoughby to lead a Manna-Fest meeting in Singapore in March of 2011. He said that the Lord specifically spoke to him to do this. Several men who have been involved with me in these meetings in the past agreed to attend and participate: Bros. Joe Ellis, Doug Klin-edinst, Mark Hemus, Scott Shelton, David Wright, and Joel Wright. Also, several mighty missionaries from the region were present and participated. Ministers and leaders from over twelve different nations attended with over 130 delegates from outside of Singapore.

The meeting started on Monday night, March 13. Initially, we thought that this was going to be a “normal” “Manna-Fest” meeting: much time spent in prayer, fasting, teaching, praying for one another, no agenda, no schedule, just waiting on and obeying God, etc. But early on, it became obvious that God had something else in mind. Without consultation among us, we began to talk and teach about Spiritual Warfare. The Lord spoke and said that He wanted us to war for every nation represented in the meeting. So the preaching and teaching and the prayer preparation began to point us in that direction. It was agreed that we would spend all day Thursday and Friday in warfare praying for each specific nation present. An “order” for when we would do warfare for each nation was given by the Lord. Many people around the world contacted us and said that the Lord had spoken to them to war for our meeting.

The Lord led us to use the following “pattern” of warfare for each season of war:

- 1) When a new nation was to be prayed for, those who were residents of that nation or were born or raised in that nation were asked to come to the front of the auditorium together.
- 2) Someone in senior authority among them was asked to “bind and loose” in the language of that nation while the remainder were asked to yield to either “warfare intercession” or “travail intercession” for that nation.
- 3) To begin, we all just prayed quietly in our language or in tongues (which most did). Everyone was told very pointedly to NOT start warring until the “command” was given to start. We were all to start warring together as one. Several times the person in authority had to stop people who were “feeling it” and were letting it go early.
- 4) It was explained that the person in authority was waiting for a signal from God to begin. That signal was not given until a new “contingent” of angels were manifested to be present. These angels from God’s “Hosts/Heavenly Armies” were present to respond to God’s command to go forth and fight in the nation that we were praying for. When His Spirit commands (usually through “tongues” so the person “commanding” does not know what they are doing), these “warrior” angels go forth and fight by the Lord’s direction.
- 5) When the signal was given by the Lord, the command was given to “FIGHT”! Immediately, because people were ready and yielded, there would be an “explosion” of intercessory prayer in the Spirit. People prayed with great anointing and authority. This time of prayer would continue for five to twenty minutes or so.
- 6) At the direction of the Lord’s Spirit, a command would be given, “SHOUT!” An amazing time of unified shouting and praising God would always follow usually lasting anywhere from ten to thirty or so minutes.

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7) At the conclusion of this time of praise, as the Spirit would begin to lift, the participants would be instructed to pray in the tongues of “rest and refreshing” (Isaiah 28:11-12). By doing this, we were all supernaturally recharged and were readied to go the “next round.”

After this, as the Lord would direct us, we would begin the next season of warfare. We did this over and over again for nine or more hours a day for two days. It was an indescribable atmosphere. We prayed for seventeen different nations plus several specific Princes of religion that were over regions and people.

We tried to help everyone present understand that this warfare was just a beginning. They were told to “take this home” and continue to pursue the enemy by continuing to war until things had completely broken through in the Spirit in their nation. Some have, some haven’t.

The reports of what God has done and is doing as a result of this warfare are too many to write here. It is important for all to understand that all of this was done in submission to the authority and oversight of Apostle Steve Willoughby who was our covering in the Lord. The Lord strengthened him to be able to attend and to participate in every session. Without the covering of authority, anyone who participates in warfare is doing so unwisely.

This meeting was an occasion when I was able to experience what God could do through a group of people who were very hungry for God for His manifestation, and for His Kingdom to come. Mark 11:22-24 tells us that we will only pray for something that we desire. The amount of faith we have is not the issue. The issue is, how much desire (hunger) do I have? God responds to hunger because hunger is directly connected to faith. I cannot/will not believe for something with more faith than I have a desire for the thing that I am asking for in prayer. Hunger produces focus; focus urgency; urgency persistence; and persistence prevails; there is power in prevailing prayer.

On this occasion of warfare, I experienced warfare on a different level and a broader scale than anything that I have ever experienced before. For me personally, this was the most Bible-like and Apostolic experience that I have ever been involved with. The anointing was very strong, the confidence and boldness great, the authority unshakeable, and the sensitivity that He allowed was as keen as I personally have ever experienced. While there were no immediate results to “see,” the impact of what God did in the meeting is on going. It may take eternity to fully grasp all that the Lord did in and by that meeting. Again, and always, to God be the glory. Because He alone did it and is responsible for it.

A WORD OF CAUTION: EVERY great meeting and time of being greatly used are preceded by and followed by times of great personal battle. AND GOD ALLOWS IT! Why? Because He wants to keep us saved! It is the struggle that we experience before and after that reminds us that all that happened was Him and not us. Therefore, we must not be tempted to take the glory.

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VIII. EASTERN SHORE:

One final “war story.” On July 13th of 2011, over a hundred of us gathered in the facility our Eastern Shore Congregation (a “Daughter Work” of Antioch) uses for service. Our purpose was to war against the Prince of the Eastern Shore of Maryland. He has proven over the years to be extremely powerful and, for reasons that I do not understand and therefore cannot explain, not under the authority or oversight of the Prince of Maryland. He is some kind of “international spirit” and has great influence. Over the years, he has wreaked much havoc and done much harm to the Church in general and to the ministry specifically on the Eastern Shore. We gathered to pray against him.

We started by spending a considerable time in personal prayer like you would in any prayer meeting. This allowed people to gather and to begin to focus their minds and spirits. After awhile, they were encouraged to pray and make sure that there was no “un-repented” sins in their lives. Also, they were warned about the danger of participating in warfare with ANY grudges or unforgiveness in their hearts. Time was spent in praying about this.

Before beginning warfare, those who were doing the Lord’s work on the Eastern Shore and those who lived on or were from the Eastern Shore were all asked to come to the front and be the focus of the prayer. When the leader felt the prompting of God, we began to pray together. We were instructed to “plead the blood of Jesus” over ourselves and our families for protection. Then we were led to just pray and wait on the Lord preparing ourselves for a time of “binding and loosing” along with intercessory warfare praying. This would be the main element of warfare against this Prince.

When it was time, the command “WAR” was given. After this warfare went a considerable period of time, the order to “SHOUT” was given. We gave the shout and praised God for a good while. As the Spirit lifted, there was a leading to pray for leaders and others who were involved in ministry on the Eastern Shore. More warfare took place while praying for these brothers and sisters.

The results of this warfare have not been manifested as of yet. Many things have improved and others have gotten worse. I have included this testimony to show how the pattern for warfare was used in this setting and also to show how a “work in progress” cannot be judged while it is ongoing.

Much strength was gained for warfare when many brothers and sisters who were not a part of the Eastern Shore ministry gathered to join with their fellow laborers (warriors) in order to war. This fulfilled an extremely important Biblical principle of brothers helping brothers to war and possess their land. This principle was frequently used by the tribes of Israel as they fought to possess their individual inheritances. This is very pleasing to God!

The story of the defeat of the Prince of the Eastern Shore is a story in progress. It is included here so that “after” the victory we can all rejoice in both the victory and in how we got there.

CONCLUSIONS

There are many other times and seasons that I have been allowed to experience. There are many hours, days, weeks, months of testing, trials, the silence of God, and of course, personal failure that have been interspersed in and around the occasions discussed above. If any of this has any tone of boasting, then like Paul, I am a fool. Please forgive me.

LESSON THREE

THE KINGDOM OF GOD

INTRODUCTION

IGNORANCE OF GOD'S KINGDOM (HIS MANIFESTED AUTHORITY AND POWER) CAUSES US TO ERR.

1 Corinthians 4:20 For the kingdom of God is not in word, but in power.

1 Corinthians 4:20 (**Wuest's Expanded Translation**)

20 for the kingdom of God is not in the sphere of speech but in that of power.

COMMENTARY: The Lord's dominion over this earth is not exercised by word alone. Many have the Word, but do not have dominion. This verse indicates that God's Kingship and Kingdom are the result of the Word exercised and are utilized. Having the Word and having the Kingdom are two different things. Faith is the Word exercised — this is the power of God manifested. If we do not exercise His power, we prove that we have a deficiency in our knowledge of His Word. One cannot separate lack of experiential knowledge of God's power from lack of true "fulness" of knowledge of His Word. Lack of the first is demonstrated and proven by the lack of the second.

Mark 12:24 And Jesus answering said unto them, Do ye not therefore err, because ye know not the scriptures, neither the power of God?

Mark 12:24 (**Amplified Version**)

24 Jesus said to them Is not this where you wander out of the way and go wrong, because you know neither the Scriptures nor the power of God?

COMMENTARY: The Greek word makes it very plain that the Lord's meaning here is not "mistake." They were not making a "mistake" because they did not know His Word or His power. Their ignorance of His Word and His power "led them away" from relationship with God and into sin. The manifested power of God is no more optional in our lives than the Word of God, the blood of the Lamb, water baptism, the baptism of the Holy Ghost, etc.

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I. BY DEFINITION, WHAT IS THE KINGDOM OF GOD?

DICTIONARY.COM defines *KINGDOM* as: noun

1. a state or government having a king or queen as its head...
5. the spiritual sovereignty of God or Christ.
6. **the domain over which the spiritual sovereignty of God or Christ extends, whether in heaven or on earth.**

Synonyms: ***Kingdom, monarchy, realm*** refer to the state or domain ruled by a king or queen. A ***kingdom*** is a governmental unit ruled by a king or queen. A ***monarchy*** is primarily a form of government in which a single person is sovereign; it is also the type of power exercised by the monarch. A ***realm*** is the domain, including the subjects, over which the king has jurisdiction; figuratively, a sphere of power or influence. ***Dominion, empire, domain.***

KINGDOM (THAYER'S) = #932 basileia

1. royal power, kingship, dominion, rule
2. a kingdom i. e. the territory subject to the rule of a king
3. properly, the kingdom over which God rules

KINGDOM (VINE'S) = basileia #932 is primarily an abstract noun, denoting "sovereignty, royal power, dominion,"...

"The Kingdom of God is the sphere of God's rule: The "kingdom" of God is the sphere in which, at any given time, His rule is acknowledged. God has not relinquished His sovereignty in the face of rebellion, demoniac and/or human, but has declared His purpose to establish it. In the meantime, seeking willing obedience, He gave His law to a nation and appointed kings to administer His "kingdom" over it. Israel, however, though declaring still a nominal allegiance shared in the common rebellion...Henceforth God calls upon men everywhere, without distinction of race or nationality, to submit voluntarily to His rule...

"Thus, speaking generally, references to the Kingdom fall into two classes, the first, in which it is viewed as present and involving suffering for those who enter it; the second, in which it is viewed as future and is associated with reward, and glory.

"The fundamental principle of the Kingdom is declared in the words of the Lord spoken in the midst of a company of Pharisees, **"the Kingdom of God is in the midst of you," margin, that is, "where the King is, there is the Kingdom."** Thus at the present time and so far as this earth is concerned, where the King is and where His rule is acknowledged, is, first, in the heart of the individual believer; and then in the churches of God.

"Now, the King and His rule being refused, those who enter the Kingdom of God are brought into conflict with all who disown its allegiance, as well as with the desire for ease, and the dislike of suffering and unpopularity, natural to all. On the other hand, subjects of the Kingdom are the objects of the care of God, and of the rejected King.

"Entrance into the Kingdom of God is by the new birth, for nothing that a man may be by nature, or can attain to by any form of self-culture, avails in the spiritual realm. And as the new nature, received in the new birth, is made evident by obedience, it is further said that only such as do the will of God shall enter into His Kingdom...

"Concerning the present, that a man is of the Kingdom of God is not shown in the punctilious observance of ordinances, which are external and material, but in the deeper matters of the heart, which are spiritual and essential, viz., "righteousness, and peace, and joy in the Holy Spirit"...

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...In the 'Kingdom of God', in its broader aspect, God is in antithesis to 'man' or 'the world,' and the term signifies the entire sphere of God's rule and action in relation to the world. It has a moral and spiritual force and is a general term for the Kingdom at any time. The Kingdom of Heaven is always the Kingdom of God, but the Kingdom of God is not limited to the Kingdom of Heaven, until in their final form, they become identical...

A. DOMINION:

DICTIONARY.COM DEFINES *DOMINION* AS: noun

1. **the power or right of governing and controlling; sovereign authority.**
2. **rule; control; domination...**

Webster's Dictionary definition of *DOMINION* is: noun; rule or power to rule; sovereign authority; sovereignty; a governed territory or country

Webster's Dictionary definition of *DOMINATE* is: verb; to rule or control by superior power or influence...

B. LORD IS ONE OF THE CHIEF TITLES OF GOD IN THE NEW TESTAMENT. IT IS DIRECTLY RELATED TO KINGDOM AND DOMINION.

LORD (STRONG'S) = #2962 kurios: supreme in authority, i.e. (as noun) controller; by implication, Mr. (as a respectful title): KJV - God, Lord, master, Sir.

LORD (THAYER'S) = #2962 kurios = he to whom a person or thing belongs, about which he has the power of deciding; master, Lord; used universally, of the possessor and disposer of a thing, the owner...

LORD (VINE'S) = #2962 kurios, properly an adjective, signifying "having power" (kuros) or "authority," is used as a noun, variously translated in the NT, "'Lord,' 'master,' 'Master,' 'owner,' 'Sir,'...

C. DOMINION IS THE RESULT OF THERE BEING A LORD. THERE ARE THREE GREEK WORDS THAT ARE TRANSLATED IN REGARDS TO DOMINION. THEY ARE:

TO HAVE DOMINION (THAYER'S) = #2961 kurieuo = to be lord of, to rule, to have dominion over; used of things and forces, to exercise influence upon, to have power over...

DOMINION (HAVE... OVER) (VINE'S) = kurieuo #2961, "to be lord over, rule over, have dominion over"...

VERSES WITH THIS GREEK WORD: Luke 22:25; Romans 6:9,14; 7:1;14:9; 2 Corinthians 1:24; 1 Timothy 6:15

DOMINION (STRONG'S) = #2963 kuriotes; mastery, i.e. (concretely and collectively) rulers: KJV-- dominion, government.

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DOMINION (THAYER'S) = #2963 kuriotes: dominion, power, lordship; in the New Testament: one who possesses dominion

VERSES WITH THIS GREEK WORD: Ephesians 1:21; Colossians 1:16; 2 Peter 2:10; Jude 1:8

NOTE: The root Greek word of both of the above is kurios, Lord as defined in the previous section.

TO HAVE DOMINION (THAYER'S) = #2904 crates: force, strength; power, might: mighty with great power, a mighty deed, a work of power; dominion.

DOMINION (HAVE... OVER) (VINE'S) = *kratos* #2904; "force, strength, might," more especially "manifested power,"...

Note: Synonymous words are *bia*, "force," often oppressive, *dunamis*, "power," especially "inherent power"; *energeia*, "power" especially in exercise, operative power; *exousia*, primarily "liberty of action," then "authority" either delegated or arbitrary; *ischus*, "strength," especially physical, power as an endowment.

VERSES WITH THIS GREEK WORD: Luke 1:51; Acts 19:20; Ephesians 1:19; 6:10; Colossians 1:11; 1 Timothy 6:16; Hebrews 2:14; 1 Peter 4:11; 5:11; Jude 1:25; Revelation 1:6; 5:13

D. COMMENTARY: We can conclude that since, by definition, the existence of a Lord must precede the existence of dominion and thus a kingdom, then the reverse is also true. In order to establish the Kingdom of God we must be involved in the Lord Jesus Christ becoming the Lord of the lives of people. When we submit our lives to His Lordship, then, again by definition, we are expanding or increasing His Kingdom or government in the earth. Spiritual Warfare is necessary to combat the resistance to the Lordship of Jesus in people's lives by the enemy of our souls, the Devil. His influence on lost mankind is clearly established in the Bible. The lost are specifically described as being blinded by him and as being his captives. Therefore, for the Lordship (Kingdom) of Jesus to grow that influence of the adversary upon the souls of men has to be defeated supernaturally by Spiritual Warriors! Thus, Spiritual Warfare must be the foundation of all efforts to reach the lost. If it is absent from our efforts, then the unavoidable result is futility, frustration, and failure.

II. THE PROMISE OF THE COMING KING OF THE KINGDOM.

Isaiah 9:1-7

6 For unto us a child is born, unto us a son is given: and the government shall be upon his shoulder: and his name shall be called Wonderful, Counsellor, The mighty God, The everlasting Father, The Prince of Peace.

7 Of the increase of his government and peace there shall be no end, upon the throne of David, and upon his kingdom, to order it, and to establish it with judgment and with justice from henceforth even for ever. The zeal of the Lord of hosts will perform this.

A. COMMENTARY: The coming Messiah will not only be the Almighty God robed in flesh, but he will also be the King of the Eternal Kingdom. Of the increase of His government there shall be no end!

III. THE MESSAGE OF THE KINGDOM IS THE MESSAGE OF JOHN THE BAPTIST, JESUS, THE DISCIPLES, AND THE CHURCH.

COMMENTARY: The believers (those who have “Christ in them”) were to take the authority which they would be given and exercise dominion over the kingdom of darkness, so that souls could be saved. This is the message of the kingdom (dominion) of God which was preached by John, Jesus, and the Apostles.

A. JOHN THE BAPTIST:

Matthew 3:1-2

- 1 In those days came John the Baptist, preaching in the wilderness of Judaea,
- 2 And saying, **Repent ye: for the kingdom of heaven is at hand.**

B. JESUS:

Mark 1:14-15

- 14 Now after that John was put in prison, Jesus came into Galilee, preaching the gospel of the kingdom of God,
- 15 And saying, The time is fulfilled, and the kingdom of God is at hand: repent ye, and believe the gospel.

Acts 1:1-8

- 1 The former treatise have I made, O Theophilus, of all that Jesus began both to do and teach,
- 2 Until the day in which he was taken up, after that he through the Holy Ghost had given commandments unto the apostles whom he had chosen:
- 3 To whom also he shewed himself alive after his passion by many infallible proofs, being seen of them forty days, and speaking of the things pertaining to the kingdom of God:

SEE ALSO: Matthew 4:17, Matthew 4:23-24

C. THE DISCIPLES:

Matthew 10:1-8

- 1 And when he had called unto him his twelve disciples, he gave them power against unclean spirits, to cast them out, and to heal all manner of sickness and all manner of disease.
- 7 And as ye **go, preach, saying, The kingdom of heaven is at hand.**
- 8 Heal the sick, cleanse the lepers, raise the dead, cast out devils: freely ye have received, freely give.

Luke 9:1-2

- 1 Then he called his twelve disciples together, and gave them power and authority over all devils, and to cure diseases.
- 2 And **he sent them to preach the kingdom of God, and to heal the sick.**

SEE ALSO: Luke 9:59-60

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D. THE FIRST CENTURY CHURCH:

Acts 8:12 But when they believed Philip preaching the things concerning the kingdom of God, and the name of Jesus Christ, they were baptized, both men and women.

Acts 19:8 And he went into the synagogue, and spake boldly for the space of three months, disputing and persuading the things concerning the kingdom of God.

Acts 28:30-31

30 And Paul dwelt two whole years in his own hired house, and received all that came in unto him,
31 Preaching the kingdom of God, and teaching those things which concern the Lord Jesus Christ, with all confidence, no man forbidding him.

SEE ALSO: Acts 20:24-25; 28:22-24

E. THE CHURCH TODAY — What are we preaching?

IV. WE ARE INSTRUCTED TO PRAY “THY KINGDOM COME.”

A. JESUS TAUGHT US TO PRAY FOR HIS KINGDOM TO COME.

Matthew 6:9-13

10 **Thy kingdom come.** Thy will be done in earth, as it is in heaven.

13 And lead us not into temptation, but deliver us from evil: **For thine is the kingdom**, and the power, and the glory, for ever. Amen.

Luke 11:2-4

2 And he said unto them, When ye pray, say, Our Father which art in heaven, Hallowed be thy name.
Thy kingdom come. Thy will be done, as in heaven, so in earth.

B. JESUS COMMANDED TO “SEEK FIRST THE KINGDOM OF GOD.”

Matthew 6:33 But **seek** [GK = #2122] **ye first the kingdom of God**, and his righteousness; and all these things shall be added unto you.

Luke 12:31 But rather **seek** [GK = #2122] **ye the kingdom of God**; and all these things shall be added unto you.

SEEK (THAYER’S) = #2212 zeeteoo = **to seek in order to find...to seek after, seek for, aim at, strive after...**

1. **COMMENTARY:** Pursuit of the advancement of our Lord’s Kingdom is supposed be a first priority with us. How can we pursue what we don’t even understand, or that we don’t understand the significance of?

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C. WHAT DOES JESUS MEAN BY “SEEKING FIRST” HIS KINGDOM?

- 1) His Name Sanctified
- 2) His Kingdom Come
- 3) His Will Be Done in Earth, as it Is in Heaven

D. WHEN THE SPIRIT OF GOD CASTS OUT DEVILS THROUGH US, THEN THE KINGDOM OF GOD “IS COME.”

Matthew 12:28-29

28 But if I cast out devils by the Spirit of God, **then the kingdom of God is come unto you.**

29 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.

Mark 3:27 No man can enter into a strong man's house, and spoil his goods, except he will first bind the strong man; and then he will spoil his house.

Luke 11:20-22

20 But if I with the finger of God cast out devils, **no doubt the kingdom of God is come upon you.**

21 When a strong man armed keepeth his palace, his goods are in peace:

22 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.

V. CHRIST GAVE US HIS AUTHORITY TO TREAD ON THE ENEMY.

Luke 10:19 **Behold, I give unto you power to tread on serpents and scorpions, and over all the power of the enemy: and nothing shall by any means hurt you.**

POWER (AUTHORITY) (THAYER'S) = #1849 exousia = ...the power of authority (influence) and of right (privilege); the power of rule or government (the power of him whose will and commands must be submitted to by others and obeyed)...

AUTHORITY (VINE'S) = exousia #1849 denotes "authority" (from the impersonal verb exesti, "it is lawful"). From the meaning of "leave or permission," or liberty of doing as one pleases, it passed to that of "the ability or strength with which one is endued," then to that of the "power of authority," the right to exercise power, or "the power of rule or government," the power of one whose will and commands must be obeyed by others; more specifically of apostolic "authority"...

TREAD UPON (THAYER'S) = #3961 pateo = to tread: to trample, to crush with the feet; to advance by setting foot upon, to tread upon: to encounter successfully the greatest perils from the machinations and persecutions with which Satan would fain thwart the preaching of the gospel; to tread under foot, to trample on, that is, to treat with insult and contempt: to desecrate the holy city by devastation and outrage

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A. COMMENTARY: Authority which is given but not taken is not possessed. Authority which is not possessed is therefore left unused, which is the same as having no authority at all.

B. COMMENTARY: A policeman driving down the highway has *influence*. A policeman who pulls you over is *exercising authority*. The church today may have some influence in the earth, but because we are not using the authority which God has given to us, we do not have authority.

C. COMMENTARY: A harvest left standing in the field is no harvest at all; it is only a crop. For a crop to become a harvest, it must be taken from the field and possessed.

VI. THE PURPOSE OF CALLING IN JESUS IS TO EXERCISE HIS AUTHORITY IN ORDER TO "CAUSE" HIS KINGDOM TO BE MANIFESTED.

A. COMMENTARY: The result of this revelation is that we will use the authority which we are given as His Bride (collectively) and as His Sons (individually) to alter the course of the world and to nullify the efforts of the kingdom of darkness.

SEE: Ephesians 6:10-20

1. Authority is received and thus possessed by submission/obedience to one in authority.
2. "Possessing authority" does not connote "ownership" of that authority; it implies acceptance of the responsibility to be a steward of that authority.
3. Authority possessed is exercised by speaking words, thereby "projecting" that authority and releasing it to accomplish that which the one who delegated it to you expects.
4. Exercised authority is dominion.
5. Dominion expressed and projected establishes kingdom.
6. Authority is "activated power" in manifestation for the purpose of establishing and expanding the Kingdom of God in the earth.

VII. AUTHORITY ACTIVATES POWER; THE RESULTS OF "ACTIVATED POWER" ARE:

Ephesians 3:20-21

20 **Now unto him that is able to do exceeding abundantly above all that we ask or think, according to the power that worketh in us,**
21 **Unto him be glory in the church by Christ Jesus throughout all ages, world without end. Amen.**

POWER (THAYER'S) = #1411 *dunamis* = strength, ability, power; universally, inherent power, power residing in a thing by virtue of its nature, or which a person or thing exerts and puts forth; specifically, the power of performing miracles...

WORKETH (VINE'S) = #1754 *energeo* denotes "to be active, to be powerful in action" (en, "in," ergon, "work"; Eng. "energy"; the word "work" is derived from the same root).

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VIII. THE KINGDOM OF GOD “SUFFERETH VIOLENCE, VIOLENT TAKE IT BY [THE] FORCE [OF AUTHORITY].”

Matthew 11:11-12

11 Verily I say unto you, Among them that are born of women there hath not risen a greater than John the Baptist: notwithstanding he that is least in the kingdom of heaven is greater than he.

12 And **from the days of John the Baptist until now the kingdom of heaven suffereth violence, and the violent take it by force.**

Matthew 11:12 (**The Amplified Version**)

12 And from the days of John the Baptist until the present time, **the kingdom of heaven has endured violent assault, and violent men seize it by force [as a precious prize — a share in the heavenly kingdom is sought with most ardent zeal and intense exertion].**

Matthew 11:12 (**Wuest's Expanded Translation**)

12 Indeed, from the days of John the Baptizer until this moment, **the kingdom of heaven is being taken by storm, and the strong and forceful ones claim it for themselves eagerly,**

Matthew 11:12 (**The Bible in Basic English**)

12 And from the days of John the Baptist till now, the kingdom of heaven is forcing its way in, and men of force take it.

Matthew 11:12 (**New International Reader's Version**)

12 Since the days of John the Baptist, the kingdom of heaven has been advancing with force. And forceful people are taking hold of it.

Matthew 11:12 (**New International Version**)

12 From the days of John the Baptist until now, the kingdom of heaven has been forcefully advancing, and forceful men lay hold of it.

SUFFERETH VIOLENCE (STRONG'S) = #971 *biazo*; to force, i.e. (reflexively) to crowd one-self (into), or (passively) to be seized:...

SUFFERETH VIOLENCE (THAYER'S) = #971 *diazo* = to use force, to apply force; to force, to inflict violence on...

NOTE: The Greek word for “THE VIOLENT” *BIASTES* derives from the Greek word *BI-AZO* “SUFFERETH VIOLENCE” which is the preceding word in this study.

THE VIOLENT (STRONG'S) = #973 *biastes*; from 971; a forcer, i.e. (figuratively) energetic:...

THE VIOLENT (THAYER'S) = #973 *biastes* = strong, forceful; using force, violent...

TAKE BY FORCE (THAYER'S) = #726 *harpazo* = to seize, to carry off by force; to seize on, to claim for oneself eagerly; to snatch out or to snatch away...

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Matthew 12:29 Or else how can one enter into a strong man's house, and spoil [GREEK = "TAKE BY FORCE"] his goods, except he first bind the strong man? and then he will spoil his house.

Jude 1:23 And others save with fear, pulling [GREEK = "TAKE BY FORCE"] them out of the fire; hating even the garment spotted by the flesh.

Luke 16:16 The law and the prophets were until John: **since that time the kingdom of God is preached, and every man presseth into it.**

Luke 16:16 (**Wuest's Expanded Translation**)

16 Since that time the good news of the kingdom of God is being proclaimed, and everyone with the utmost earnestness and effort is pressing into it for his share in it.

PRESSETH [same as "SUFFERETH VIOLENCE"] (STRONG'S) = #971 biazo; to force, i.e. (reflexively) to crowd oneself (into), or (passively) to be seized:...

PRESSETH (VINE'S) = #971 diazo, in the middle voice, "to press violently" or "force one's way into," is translated "presseth" in Luke 16:16, KJV, RV, "entereth violently," a meaning confirmed by the papyri...

IX. THE SAINTS SHALL TAKE THE KINGDOM.

Daniel 7:18 **But the saints of the most High shall take the kingdom, and possess the kingdom for ever, even for ever and ever.**

Psalms 149:5-9

5 Let the saints be joyful in glory: let them sing aloud upon their beds.

6 Let the high praises of God be in their mouth, and a twoedged sword in their hand;

7 To execute vengeance upon the heathen, and punishments upon the people;

8 To bind their kings with chains, and their nobles with fetters of iron;

9 To execute upon them the judgment written: this honour have all his saints. Praise ye the Lord.

SEE ALSO: Isaiah 14:1-2; Daniel 7:13-14,22,27; Micah 4:1; 1 Corinthians 6:2; Ephesians 1:1-9; 6:10-20; 2 Timothy 2:10-13; Revelation 2:26-27; 3:21; 5:8-6:1; 11:15; 20:4; 22:5

A. COMMENTARY: While the most obvious context of the Scripture is for a prophetic time in the future, in principle, it must apply to the Church now also. We are called of God to use His authority to take souls from the authority of darkness so that they can be translated into the Lord's kingdom.

Acts 26:13-18

13 At midday, O king, I saw in the way a light from heaven, above the brightness of the sun, shining round about me and them which journeyed with me.

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14 And when we were all fallen to the earth, I heard a voice speaking unto me, and saying in the Hebrew tongue, Saul, Saul, why persecutest thou me? it is hard for thee to kick against the pricks.

15 And I said, Who art thou, Lord? And he said, I am Jesus whom thou persecutest.

16 But rise, and stand upon thy feet: for I have appeared unto thee for this purpose, to make thee a minister and a witness both of these things which thou hast seen, and of those things in the which I will appear unto thee;

17 Delivering thee from the people, and from the Gentiles, unto whom now I send thee,

18 To open their eyes, and to turn them from darkness to light, and from the power [GK = #1849 exousia “authority”] of Satan unto God, that they may receive forgiveness of sins, and inheritance among them which are sanctified by faith that is in me.

Colossians 1:13 Who hath delivered us from the power of darkness, and hath translated us into the kingdom of his dear Son:

X. FOR THE WORKER IN THE FIELD OF GOD’S KINGDOM, THERE ARE FIVE DIMENSIONS OF “EXERCISED AUTHORITY.” WHEN AUTHORITY IS USED IN THESE AREAS, THEN THE WORD IS CONFIRMED.

Mark 16:17-20

17 And these signs shall follow them that believe; In my name shall they cast out devils; they shall speak with new tongues;

18 They shall take up serpents; and if they drink any deadly thing, it shall not hurt them; they shall lay hands on the sick, and they shall recover.

19 So then after the Lord had spoken unto them, he was received up into heaven, and sat on the right hand of God.

20 And **they went forth, and preached every where, the Lord working with them, and confirming the word with signs following.** Amen.

A. COMMENTARY: The Lord gives his laborers authority over:

- 1) devils (the enemy)
- 2) tongues (as a result, their own bodies, their flesh - James 3:1-8)
- 3) serpents (nature and its threats)
- 4) deadly drink (men and their efforts to harm or oppose)
- 5) sickness

1. COMMENTARY: The purpose of these “signs” is to confirm the word preached so that men may know that it is God speaking and not men.

CONFIRM (THAYER’S) = #950 bebaioo = **to make firm, to establish, to confirm, to make sure**

Webster’s definition of “CONFIRM”: vt.

- 1 to make firm; strengthen; establish; encourage
- 2 to make valid by formal approval; ratify

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3 to prove the truth, validity, or authenticity of; verify

Luke 9:1-2

1 Then he called his twelve disciples together, and gave them power and authority over all devils, and to cure diseases.

2 And he sent them to preach the kingdom of God, and to heal the sick.

SEE ALSO: Luke 10:1-9

XI. THE “GATES” OF HELL ARE PLURAL IN MATTHEW 16:18!

A. THERE IS NO “ONE” BATTLE OR “ONE” WAR FOR THE CHURCH TO FIGHT.

1. COMMENTARY: During the invasion of Afghanistan, the U.S. had air superiority almost from the beginning, which allowed us to move with relative ease and safety.

After the governmental authority fell, we could then begin to use ground troops more safely.

Now however, we must hunt down the “strongholds” where those who have fled are hiding. Until the “strongholds” are destroyed, we will never truly be victorious.

XII. “HE WHO NOW LETTETH WILL LET UNTIL HE BE TAKEN OUT OF THE WAY.”

A. COMMENTARY: The church is the “hindering” factor to Satan’s plans and his kingdom. Only after the church is removed will the kingdom of darkness be able to exert its power to rule the world. The “he” is not Christ nor the Holy Ghost; the “he” is the church because in this context the body of Christ is being referred to in its place as the instrument of God’s authority and dominion on earth. The “head” of the body is in heaven; the rest of the body is on earth. Yet, as a whole, the body is one — the head and the body are one. Since “Christ” is a male, His body would have to be “male” also.

2 Thessalonians 2:7-9

7 For the mystery of iniquity doth already work: **only he who now letteth will let, until he be taken out of the way.**

8 And then shall that Wicked be revealed, whom the Lord shall consume with the spirit of his mouth, and shall destroy with the brightness of his coming:

9 Even him, whose coming is after the working of Satan with all power and signs and lying wonders,

2 Thessalonians 2:7 (**New International Version**)

7 For the secret power of lawlessness is already at work; **but the one who now holds it back will continue to do so till he is taken out of the way.**

2 Thessalonians 2:7 (**Amplified Version**)

7 For the mystery of lawlessness — that hidden principle of rebellion against constituted authority — is already at work in the world, **[but it is] restrained only until he who restrains is taken out of the way.**

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XIII. DOMINION LOST; DOMINION RECLAIMED!

A. DOMINION = RULE OR POWER TO RULE.

= SOVEREIGN AUTHORITY; SOVEREIGNTY.

= From root word “dominate” = to rule or control by superior power or influence.

1. Hebrew word for *dominion* = To subjugate.

- a. Subjugate = To bring under control or subjection: to conquer.
= To subdue, bring under complete subjection.

2. Greek for *dominion* = Force, strength, might.

= More especially “manifested power.”

B. IN THE GARDEN, MAN WAS GIVEN “DOMINION” OVER EVERY LIVING THING THAT “MOVETH UPON THE EARTH.”

Genesis 1:26-28

26 And God said, Let us make man in our image, after our likeness: and **let them have dominion over the fish of the sea, and over the fowl of the air, and over the cattle, and over all the earth, and over every creeping thing that creepeth upon the earth.**

27 So God created man in his own image, in the image of God created he him; male and female created he them.

28 And God blessed them, and God said unto them, Be fruitful, and multiply, and replenish the earth, and **subdue it:** and **have dominion** over the fish of the sea, and over the fowl of the air, and **over every living thing that moveth upon the earth.**

DOMINION (BROWN, DRIVER, AND BRIGGS') = #7287 radah = to rule, to have dominion, to dominate, to tread down; to have dominion, to rule, to subjugate; to cause to dominate...

SUBDUE (BROWN, DRIVER, AND BRIGGS') = #3533 kabash = to subject, to subdue, to force, to keep under, to bring into bondage, to make subservient; to dominate...

C. GOD MADE MAN TO BE OVER EVERYTHING THAT HE CREATED UPON THE EARTH.

Psalms 8:4-9

4 What is man, that thou art mindful of him? and the son of man, that thou visitest him?

5 For thou hast made him a little lower than the angels, and hast crowned him with glory and honour.

6 Thou **madest** him **to have dominion over** the works of thy hands; thou hast put all things under his feet:

MADEST TO HAVE DOMINION OVER (BROWN, DRIVER, AND BRIGGS') = #4910 mashal: to rule, to have dominion, to reign; to rule, to have dominion; to cause to rule; to exercise dominion

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E. ADAM "GAVE OVER" THE DOMINION WHICH GOD HAD GIVEN HIM TO THE DEVIL.

Luke 4:5-8

5 And the devil, taking him up into an high mountain, shewed unto him all the kingdoms of the world in a moment of time.

6 And the devil said unto him, **All this power** will I give thee, and the glory of them: for that **is delivered unto me**; and to whomsoever I will I give it.

7 If thou therefore wilt worship me, all shall be thine.

8 And Jesus answered and said unto him, Get thee behind me, Satan: for it is written, Thou shalt worship the Lord thy God, and him only shalt thou serve.

POWER (THAYER'S) = #1849 exousia = ...the power of authority (influence) and of right (privilege); the power of rule or government (the power of him whose will and commands must be submitted to by others and obeyed)...

IS DELIVERED (STRONG'S) = #3860 paradidomi; to surrender, i.e yield up, intrust, transmit...

IS DELIVERED (THAYER'S) = #3860 paradidomi = to give into the hands (of another); to give over into (one's) power or use; to deliver to one something to keep, to use, to take care of, to manage; to deliver up one to custody...

F. CHRIST IS "THE SECOND AND LAST ADAM."

1 Corinthians 15:45-47

45 And so it is written, **The first man Adam was made a living soul; the last Adam was made a quickening spirit.**

46 Howbeit that was not first which is spiritual, but that which is natural; and afterward that which is spiritual.

47 **The first man is of the earth, earthy: the second man is the Lord from heaven.**

1. COMMENTARY: As the second Adam, the man Christ Jesus was given the right to reclaim the authority and dominion which the first Adam forfeited to the devil when he sinned. The church as the "body of Christ" and the "feet of dominion" are expected by God to "reclaim" that dominion — first in the Spiritual world and second, after the rapture, in the natural world.

The first Adam forfeited his God-given dominion by his sin. The second Adam has already passed the test of temptation and cannot ever fall. God's dominion and authority abide in Him. He abides in us. Therefore, the exercise of that authority and dominion is not based on our righteousness (innocence), but on His.

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G. THE MEDIATORSHIP OF JESUS CHRIST RECONCILED THE BROKEN FELLOWSHIP BETWEEN GOD AND MAN.

1. The reconciliation repositioned “redeemed man” to exercise dominion.

- a. This new dominion is not to be exercised primarily in the spirit world.

Ephesians 1:17-23

17 That the God of our Lord Jesus Christ, the Father of glory, may give unto you the spirit of wisdom and revelation in the knowledge of him:

18 The eyes of your understanding being enlightened; that ye may know what is the hope of his calling, and what the riches of the glory of his inheritance in the saints,

19 And what is the exceeding greatness of his power to us-ward who believe, according to the working of his mighty power,

20 Which he wrought in Christ, when he raised him from the dead, and set him at his own right hand in the heavenly places,

21 **Far above all principality, and power, and might, and dominion, and every name that is named, *not only in this world*, but also in that which is to come:**

22 And hath put all things under his feet, and gave him to be the head over all things to the church,

23 **Which is his body, the fulness of him that filleth all in all.**

SEE ALSO: Ephesians 2:6-7

- b. The new realm of dominion is called the “Kingdom of God.”

2. The application of the mediatorial process in the life of an individual is called the “new birth.”

- a. Repentance: the blood removes the source of broken fellowship, which is sin.
- b. Water baptism: the name of Jesus restores the forfeited authority.
- c. Spirit baptism: the indwelling of the Spirit restores the original intimacy or fellowship with God and expands the power within man to extend into the spiritual realm.
- d. The sum of the three ingredients of reconciliation equals “restored dominion.”

Ephesians 3:20-21

20 **Now unto him that is able to do exceeding abundantly above all that we ask or think, according to the power that worketh in us,**

21 **Unto him be glory in the church by Christ Jesus throughout all ages, world without end. Amen.**

- e. The three necessary elements for redeemed man to have and exercise his God-given dominion are: intimate fellowship with God, authority, and power.

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3. The result of the Lord's redemptive work in our lives is:

Colossians 1:12-13

12 Giving thanks unto the Father, which hath made us meet to be partakers of the inheritance of the saints in light:

13 **Who hath delivered us from the power of darkness, and hath translated us into the kingdom of his dear Son:**

Colossians 1:13 **(The Amplified Version)**

13 [The Father] has delivered and drawn us to Himself out of the control and the dominion of darkness and has transferred us into the kingdom of the Son of His love,

H. RESTORATION OF SONSHIP.

2 Corinthians 3:17-18

17 Now the Lord is that Spirit: and where the Spirit of the Lord is, there is liberty.

18 But we all, with open face beholding as in a glass the glory of the Lord, are **changed** into the same image from glory to glory, even as by the Spirit of the Lord.

CHANGED (STRONG'S) = #3339 metamorphoo; to transform (literally or figuratively, "metamorphose"): KJV - change, transfigure, transform.

CHANGED [TRANSFIGURE] (VINE'S) = # NT:3339 metamorphoo, "to change into another form" (meta, implying change, and morphe, "form"), is used in the passive voice; of believers, Romans 12:2, "be ye transformed," the obligation being to undergo a complete change which, under the power of God, will find expression in character and conduct; morphe lays stress on the inward change, schema (see the preceding verb in that verse, suschematizo) lays stress on the outward; the present continuous tenses indicate a process; 2 Corinthians 3:18 describes believers as being "transformed (RV) into the same image" (i. e., of Christ in all His moral excellencies), the change being effected by the Holy Spirit.

1 John 3:1-3

3 **Behold, what manner of love the Father hath bestowed upon us, that we should be called the sons of God:** therefore the world knoweth us not, because it knew him not.

2 Beloved, now are we the sons of God, and it doth not yet appear what we shall be: but we know that, when he shall appear, we shall be like him; for we shall see him as he is.

3 And every man that hath this hope in him purifieth himself, even as he is pure.

CALLED (VINE'S) = #2564 kaleo, (a) "to call anyone, invite, summon"; (b) of nomenclature or vocation, "to call by a name, to name"; in the passive voice, "to be called by a name, to bear a name." Thus it suggests either vocation or destination; the context determines which...

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XIV. MUST FIRST HAVE A REVELATION OF WHO JESUS IS BEFORE I CAN RECEIVE A REVELATION OF WHO I AM IN HIM.

Matthew 16:13-19

13 When Jesus came into the coasts of Caesarea Philippi, he asked his disciples, saying, Whom do men say that I the Son of man am?

14 And they said, Some say that thou art John the Baptist: some, Elias; and others, Jeremias, or one of the prophets.

15 He saith unto them, But whom say ye that I am?

16 And Simon Peter answered and said, Thou art the Christ, the Son of the living God.

17 And Jesus answered and said unto him, Blessed art thou, Simon Barjona: for flesh and blood hath not revealed it unto thee, but my Father which is in heaven.

18 And I say also unto thee, That thou art Peter, and upon this rock I will build my church; and the gates of hell shall not prevail against it.

19 And 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.

A. DO I BELIEVE WHO THE ACCUSER SAYS I AM OR WHO THE SAVIOR SAYS I AM IN HIM?

XV. JESUS' AUTHORITY ON EARTH.

A. THERE IS NO AUTHORITY ON EARTH EXCEPT THAT WHICH COMES FROM GOD. EVEN AUTHORITY THAT IS ABUSED OR MISUSED STILL ORIGINATED FROM GOD.

John 19:10-11

10 Then saith Pilate unto him, Speakest thou not unto me? knowest thou not that I have power [GK - "AUTHORITY"] to crucify thee, and have power [GK - "AUTHORITY"] to release thee?

11 Jesus answered, Thou couldest have no power [GK - "AUTHORITY"] at all against me, except it were given thee from above: therefore he that delivered me unto thee hath the greater sin.

SEE ALSO: Luke 12:8-12; 20:19-20; 23:6-7

B. IT WAS OBVIOUS TO THE JEWS THAT JESUS HAD AUTHORITY, BUT THEY REFUSED TO ACCEPT THAT THE FATHER WAS THE SOURCE OF HIS AUTHORITY.

Matthew 21:23-27

23 And when he was come into the temple, the chief priests and the elders of the people came unto him as he was teaching, and said, **By what authority doest thou these things? and who gave thee this authority?**

SEE ALSO: Mark 11:27-33; Luke 20:1-8

C. ONE VERY SIGNIFICANT PROOF THAT JESUS IS THE ONE TRUE AND LIVING GOD: ALL AUTHORITY IN HEAVEN AND EARTH GIVEN UNTO HIM.

Matthew 28:16-20

16 Then the eleven disciples went away into Galilee, into a mountain where Jesus had appointed them.

17 And when they saw him, they worshipped him: but some doubted.

18 And **Jesus came and spake unto them, saying, All power [GK - "AUTHORITY"] is given unto me in heaven and in earth.**

19 **Go ye therefore**, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost:

20 Teaching them to observe all things whatsoever I have commanded you: and, lo, I am with you alway, even unto the end of the world. Amen.

1. The following list itemizes some of those things that Jesus had the authority to do that only "God himself" can do. Jesus (GOD) never delegated to any man the authority to do these things.

Jesus had authority to forgive sins.

SEE: Matthew 9:3-8; Mark 2:1-12; Luke 5:18-26

Jesus had the authority to die and to resurrect Himself.

SEE: John 10:14-18; 19:10-11

Jesus has the authority to give eternal life to those who believe.

SEE: John 17:1-2

2. The authority to "judge" will not be shared with man until after the rapture.

Jesus as God in Flesh had authority to judge.

SEE: John 5:25-30

3. In addition, He had authority over devils and disease. But He has also delegated this authority to us.

Jesus as the Son of God had authority over unclean spirits and sickness / disease / affliction.

SEE: Mark 1:26-27; Luke 4:31-37

We too have this same authority because it was given to us as "Sons of God."

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D. JESUS' AUTHORITY IS SUCH THAT ALL THINGS HAVE BEEN PUT UNDER HIS FEET.

Ephesians 1:18-23

21 Far above all principality, and power, and might, and dominion, and every name that is named, not only in this world, but also in that which is to come:

22 And **hath put all things under his feet, and gave him to be the head over all things to the church,**

23 Which is his body, the fulness of him that filleth all in all.

SEE ALSO: Colossians 1:10-20

E. HOWEVER, AT PRESENT, DOMINION IS ONLY IN THE DIMENSION OF "POTENTIAL FOR DOMINION."

1. Even though man is God's instrument for establishing His kingdom, it is not yet done because God is waiting on man to do what He created him to do as part of His purpose and His Kingdom.

Hebrews 2:5-18

5 For unto the angels hath he not put in subjection the world to come, whereof we speak.

6 But one in a certain place testified, saying, What is man, that thou art mindful of him? or the son of man, that thou visitest him?

7 Thou madest him a little lower than the angels; thou crownedst him with glory and honour, and didst set him over the works of thy hands:

8 Thou hast put all things in subjection under his feet. For in that he put all in subjection under him, he left nothing that is not put under him. **But now we see not yet all things put under him.**

2. We must use the authority and power to re-establish the "dominion" of the Kingdom of God on earth for the sake of lost mankind and to the glory of God.

Luke 20:41-44

42 And David himself saith in the book of Psalms, The Lord said unto my Lord, Sit thou on my right hand,

43 Till I make thine enemies thy footstool.

Psalms 8:1-9

4 What is man, that thou art mindful of him? and the son of man, that thou visitest him?

5 For thou hast made him a little lower than the angels, and hast crowned him with glory and honour.

6 Thou madest him to have dominion over the works of thy hands; thou hast put all things under his feet:

SEE ALSO: 1 Kings 5:3-4; Psalms 18:6-19,39; 91:13; 1 Corinthians 15:24-29; Luke 10:19; Acts 2:34-36; Romans 16:20; Philippians 2:9-11; 1 Peter 3:22

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XVI. OUR AUTHORITY IN JESUS ON EARTH.

COMMENTARY: In the context of this study, the most important result of our Lord's redemptive work is that we were made Sons of God!

A. WITH SONSHIP HAS COME THE AUTHORITY OF GOD.

John 1:10-13

10 He was in the world, and the world was made by him, and the world knew him not.

11 He came unto his own, and his own received him not.

12 **But as many as received him, to them gave he power [GK - "AUTHORITY"] to become the sons of God,** even to them that believe on his name:

13 Which were born, not of blood, nor of the will of the flesh, nor of the will of man, but of God.

SEE: Mark 1:26-27; Luke 4:31-37

1. COMMENTARY: In the context of this study, verse 12 could be viewed from several different perspectives. Jesus gave them authority to become Sons of God. He gave them authority because they had become Sons of God. Or, He gave them authority to exercise as Sons of God.

B. THE IDENTIFYING MARKS OF SONSHIP:

Luke 15:11-32

22 But the father said to his servants, ***Bring forth the best robe, and put it on him; and put a ring on his hand, and shoes on his feet:***

23 And bring hither the fatted calf, and kill it; and let us eat, and be merry:

1. ROBE:

BEST (THAYER'S) = #4413 protos = first in time or place; in any succession of things or persons; first in rank, influence, honor

ROBE (THAYER'S) = #4749 stole = equipment in clothes, clothing, specifically, a loose outer garment for men extending to the feet, worn by kings, priests, and persons of rank

Isaiah 61:10 I will greatly rejoice in the Lord, my soul shall be joyful in my God; for he hath clothed me with the garments of salvation, he hath covered me with the robe of righteousness, as a bridegroom decketh himself with ornaments, and as a bride adorneth herself with her jewels.

2. SHOES:

SHOES (THAYER'S) = #5266 hupodema = what is bound under, a sandal, a sole fastened to the foot with thongs

SEE: Matthew 3:11; 10:10; Mark 1:7; Luke 3:16; 10:4; 22:35; John 1:27; Acts 7:33; 13:25

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SHOD (PUT ON SHOES):

SHOD (STRONG'S) = #5265 hupodeo; to bind under one's feet, i.e. put on shoes or sandals: KJV-- bind on, (be) shod

Ephesians 6:15 And **your feet shod with the preparation of the gospel of peace;**

3. A RING:

Genesis 41:39-44

39 And Pharaoh said unto Joseph, Forasmuch as God hath shewed thee all this, there is none so discreet and wise as thou art:

40 Thou shalt be over my house, and according unto thy word shall all my people be ruled: only in the throne will I be greater than thou.

41 And Pharaoh said unto Joseph, See, I have set thee over all the land of Egypt.

42 And Pharaoh took off his ring from his hand, and put it upon Joseph's hand, and arrayed him in vestures of fine linen, and put a gold chain about his neck;

43 And he made him to ride in the second chariot which he had; and they cried before him, Bow the knee: and he made him ruler over all the land of Egypt.

44 And Pharaoh said unto Joseph, I am Pharaoh, and without thee shall no man lift up his hand or foot in all the land of Egypt.

SEE ALSO: Genesis 38:16-18; Esther 3:9-11; Esther 8:1-3; Jeremiah 22:23-25; Luke 15:22; James 2:2

RING (I.S.B.E.) ...In the New Testament the ring, *daktulios*, "finger-ring," is a token of means, position, standing: "put a ring on his hand" <Lk 15:22>. Perhaps also it included the right to give orders in his father's name.

(Vincent's) on James 2:2: The ring was regarded as an indispensable article of a Hebrew's attire, since it contained his signet; and the name of the ring, [tabba`ath] (heb 2885), was derived from a root signifying "to impress a seal."

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C. AS SONS OF GOD, JESUS GAVE US AUTHORITY OVER SPIRITS AND SICKNESS / DISEASE.

Matthew 10:1 And when he had called unto him his twelve disciples, **he gave them power [GK - “AUTHORITY”] against unclean spirits, to cast them out, and to heal all manner of sickness and all manner of disease.**

Luke 9:1-6

9 Then he called his twelve disciples together, and gave them power [GK - *DUNAMIS*] and authority [GK - *EXOUSIA*] over all devils, and to cure diseases.

2 And he sent them to preach the kingdom of God, and to heal the sick.

Luke 10:1-22

1 After these things the Lord appointed other seventy also, and sent them two and two before his face into every city and place, whither he himself would come.

17 And the seventy returned again with joy, saying, Lord, even the devils are subject unto us through thy name.

18 And he said unto them, I beheld Satan as lightning fall from heaven.

19 Behold, I give unto you power [GK - “AUTHORITY”] to tread on serpents and scorpions, and over all the power of the enemy: and nothing shall by any means hurt you.

SEE ALSO: Mark 3:14-15; 6:6-13

D. THE MIRACLES WHICH THE FATHER DID THROUGH CHRIST WERE INTENDED TO “GLORIFY” (REVEAL or MANIFEST) HIM AS THE SON OF GOD.

John 11:1-4

1 Now a certain man was sick, named Lazarus, of Bethany, the town of Mary and her sister Martha.

2 (It was that Mary which anointed the Lord with ointment, and wiped his feet with her hair, whose brother Lazarus was sick.)

3 Therefore his sisters sent unto him, saying, Lord, behold, he whom thou lovest is sick.

4 When Jesus heard that, he said, **This sickness is not unto death, but for the glory of God, that the Son of God might be glorified thereby.**

Matthew 17:4-5

4 Then answered Peter, and said unto Jesus, Lord, it is good for us to be here: if thou wilt, let us make here three tabernacles; one for thee, and one for Moses, and one for Elias.

5 While he yet spake, behold, a bright cloud overshadowed them: and behold a voice out of the cloud, which said, **This is my beloved Son, in whom I am well pleased; hear ye him.**

SEE ALSO: Matthew 3:16-17; 17:4-5; Mark 1:10-11; 9:5-8; Luke 3:21-22; 9:1-2,33-35; John 1:50-51; 2:9-11; 5:17-27; 7:16-18; 8:54-55; 13:31-32; 15:7,16-27; 17:1-6,10; Acts 2:41-43; 3:1-18; 4:29-33; 5:11-16; 9:31-42;14:8-11; 19:9-12; 2 Corinthians 5:14-21;Philippians 1:20; 1 Peter 1:21; 2 Peter 1:16-21

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E. THE REVELATION OF THE SONSHIP OF CHRIST WAS CONFIRMED BY THE MIGHTY WORKS WHICH THE LORD DID THROUGH HIM. THIS MUST ALSO BE THE CASE FOR OUR SONSHIP.

1. JESUS ATTESTED BY HIS WORKS.

Matthew 11:2-6

2 Now when John had heard in the prison the works of Christ, he sent two of his disciples,

3 And said unto him, Art thou he that should come, or do we look for another?

4 Jesus answered and said unto them, Go and shew John again those things which ye do hear and see:

5 The blind receive their sight, and the lame walk, the lepers are cleansed, and the deaf hear, the dead are raised up, and the poor have the gospel preached to them.

6 And blessed is he, whosoever shall not be offended in me.

John 10:25 Jesus answered them, I told you, and ye believed not: **the works that I do in my Father's name, they bear witness of me.**

John 10:37-38

37 If I do not the works of my Father, believe me not.

38 **But if I do, though ye believe not me, believe the works: that ye may know, and believe, that the Father is in me, and I in him.**

SEE ALSO: Matthew 11:20-24; Luke 7:20-23; John 3:2; 5:36; 5:36-39; 6:13-14; 7:31; 8:28-32; 10:37-38; 11:41-53; 12:16-21,37-38; 14:8-12,19-21; 15:22-24; 17:21-23; Acts 10:34-43; 26:22-28; Hebrews 2:1-4

2. WE NEED TO BE “CONFIRMED” AS HIS SONS ALSO. HOW? JESUS SAID, “GREATER WORKS THAN THESE SHALL YE DO.”

John 14:9-22

11 Believe me that I am in the Father, and the Father in me: or else believe me for the very works' sake.

12 Verily, verily, I say unto you, He that believeth on me, the works that I do shall he do also; and greater works than these shall he do; because I go unto my Father.

20 At that day ye shall know that I am in my Father, and ye in me, and I in you.

21 He that hath my commandments, and keepeth them, he it is that loveth me: and he that loveth me shall be loved of my Father, and I will love him, and will manifest myself to him.

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XVII. AS SONS OF GOD, WE MUST LIVE, NOT BY OUR FAITH, BUT BY THE SON OF GOD'S FAITH.

Galatians 2:20 I am crucified with Christ: nevertheless I live; **yet not I, but Christ liveth in me: and the life which I now live in the flesh I live by the faith of the Son of God**, who loved me, and gave himself for me.

A. WHAT IS THE SON OF GOD'S FAITH?

John 5:19 Then answered Jesus and said unto them, Verily, verily, I say unto you, The Son can do nothing of himself, but what he seeth the Father do: for what things soever he doeth, these also doeth the Son likewise.

John 8:26 I have many things to say and to judge of you: but he that sent me is true; and I speak to the world those things which I have heard of him.

John 8:28 Then said Jesus unto them, When ye have lifted up the Son of man, then shall ye know that I am he, and that I do nothing of myself; but as my Father hath taught me, I speak these things.

B. WE SHOULD FOLLOW THE SON OF GOD'S STEPS OF FAITH.

John 13:15 For I have given you an example, that ye should do as I have done to you.

1 Peter 2:21-25

21 For even hereunto were ye called: because Christ also suffered for us, leaving us an example, that ye should follow his steps:

Philippians 2:5 Let this mind be in you, which was also in Christ Jesus:

1 John 2:6 He that saith he abideth in him ought himself also so to walk, even as he walked.

C. WE SHOULD ALSO FOLLOW THE FAITH OF THOSE WHO ARE FOLLOWING HIS FAITH.

Hebrews 13:7 Remember them which have the rule over you, who have spoken unto you the word of God: **whose faith follow**, considering the end of their conversation.

1 Corinthians 11:1 **Be ye followers of me, even as I also am of Christ.**

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XVIII. (AS A SON) THE OPERATION OF OUR FAITH DEPENDS UPON OUR ABILITY TO “SEE” WHAT THE FATHER IS DOING.

John 5:19 Then answered Jesus and said unto them, Verily, verily, I say unto you, **The Son can do nothing of himself, but what he seeth the Father do: for what things soever he doeth, these also doeth the Son likewise.**

John 5:19 (The Amplified Version)

19 So Jesus answered them by saying, I assure you, most solemnly I tell you, the Son is able to do nothing of Himself (of His own accord); but He is able to do only what He sees the Father doing, for whatever the Father does is what the Son does in the same way [in His turn].

John 5:19 (Wuest's Expanded Translation)

19 Accordingly, Jesus answered and was saying to them, Most assuredly, I am saying to you, The Son is not able to be doing by himself anything except that which He is seeing the Father doing; for whatever things that One is doing, these things also the Son in like manner is doing.

SEE (VINE'S EXPOSITORY) = #991 blepo, "to have sight," ...of Christ as "seeing" what the Father doeth, John 5:19. It especially stresses the thought of the person who "sees."

LOOK (VINE'S) = #991 blepo, primarily, "to have sight, to see," then, "observe, discern, perceive," frequently implying special contemplation...

XIX. SONSHIP AND GOD'S VOICE.

A. WE NEED TO HEAR AS SONS LIKE CHRIST THE SON OF GOD HEARD THE FATHER'S VOICE.

John 8:26 I have many things to say and to judge of you: but he that sent me is true; and **I speak to the world those things which I have heard of him.**

John 8:28 Then said Jesus unto them, When ye have lifted up the Son of man, then shall ye know that I am he, and **that I do nothing of myself; but as my Father hath taught me, I speak these things.**

B. AS SONS, OUR FAITH AND ITS OPERATION ARE ALSO DEPENDENT UPON OUR ABILITY TO HEAR THE VOICE OF THE FATHER.

Romans 10:17 **So then faith cometh by hearing, and hearing by the word [GK = *RHEMA*] of God.**

1. But we don't know what to say if we can't hear His voice.

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2 Corinthians 4:13 We having the same spirit of faith, according as it is written, I believed, and therefore have I spoken; we also believe, and therefore speak;

C. THE VOICE OF THE FATHER PROCLAIMED AND CONFIRMED THE SONSHIP OF JESUS.

John 12:27-30

28 Father, glorify thy name. Then came there a voice from heaven, saying, I have both glorified it, and will glorify it again.

29 The people therefore, that stood by, and heard it, said that it thundered: others said, An angel spake to him.

30 Jesus answered and said, This voice came not because of me, but for your sakes.

2 Peter 1:16-21

16 For we have not followed cunningly devised fables, when we made known unto you the power and coming of our Lord Jesus Christ, but were eyewitnesses of his majesty.

17 For he received from God the Father honour and glory, when there came such a voice to him from the excellent glory, This is my beloved Son, in whom I am well pleased.

18 And this voice which came from heaven we heard, when we were with him in the holy mount.

SEE ALSO: Matthew 3:16-17; 17:2-8; Mark 1:9-11; 9:2-8; Luke 3:21-22; 9:29-36

D. JESUS' VOICE RAISED LAZARUS FROM THE DEAD.

John 5:24-29

24 Verily, verily, I say unto you, He that heareth my word, and believeth on him that sent me, hath everlasting life, and shall not come into condemnation; but is passed from death unto life.

25 Verily, verily, I say unto you, The hour is coming, and now is, **when the dead shall hear the voice of the Son of God: and they that hear shall live.**

26 For as the Father hath life in himself; so hath he given to the Son to have life in himself;

27 And hath given him authority to execute judgment also, because he is the Son of man.

28 Marvel not at this: **for the hour is coming, in the which all that are in the graves shall hear his voice,**

29 And shall come forth; they that have done good, unto the resurrection of life; and they that have done evil, unto the resurrection of damnation.

John 11:39-45

39 Jesus said, Take ye away the stone. Martha, the sister of him that was dead, saith unto him, Lord, by this time he stinketh: for he hath been dead four days.

40 Jesus saith unto her, Said I not unto thee, that, if thou wouldest believe, thou shouldest see the glory of God?

41 Then they took away the stone from the place where the dead was laid. And Jesus lifted up his eyes, and said, Father, I thank thee that thou hast heard me.

42 And I knew that thou hearest me always: but because of the people which stand by I said it, that they may believe that thou hast sent me.

43 And when he thus had spoken, he cried with a loud voice, Lazarus, come forth.

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44 And he that was dead came forth, bound hand and foot with graveclothes: and his face was bound about with a napkin. Jesus saith unto them, Loose him, and let him go.

E. THE VOICE OF THE LORD INVITES US TO SALVATION AND FELLOWSHIP WITH HIM.

Revelation 3:20 Behold, I stand at the door, and knock: **if any man hear my voice, and open the door, I will come in to him, and will sup with him, and he with me.**

John 10:1-5,16,27

1 Verily, verily, I say unto you, He that entereth not by the door into the sheepfold, but climbeth up some other way, the same is a thief and a robber.

2 But he that entereth in by the door is the shepherd of the sheep.

3 To him the porter openeth; and the sheep hear his voice: and he calleth his own sheep by name, and leadeth them out.

4 And when he putteth forth his own sheep, he goeth before them, and the sheep follow him: for they know his voice.

5 And a stranger will they not follow, but will flee from him: for they know not the voice of strangers.

16 And other sheep I have, which are not of this fold: them also I must bring, and they shall hear my voice; and there shall be one fold, and one shepherd.

27 My sheep hear my voice, and I know them, and they follow me:

F. JESUS SAID: “IF YOU ABIDE IN ME AND MY WORDS ABIDE IN YOU, YE SHALL ASK WHAT YE WILL, AND IT SHALL BE DONE UNTO YOU.”

John 15:1-8

1 I am the true vine, and my Father is the husbandman.

2 Every branch in me that beareth not fruit he taketh away: and every branch that beareth fruit, he purgeth it, that it may bring forth more fruit.

3 Now ye are clean through the word which I have spoken unto you.

4 Abide in me, and I in you. As the branch cannot bear fruit of itself, except it abide in the vine; no more can ye, except ye abide in me.

5 I am the vine, ye are the branches: He that abideth in me, and I in him, the same bringeth forth much fruit: for without me ye can do nothing.

6 If a man abide not in me, he is cast forth as a branch, and is withered; and men gather them, and cast them into the fire, and they are burned.

7 If ye abide in me, and my words abide in you, ye shall ask what ye will, and it shall be done unto you.

8 Herein is my Father glorified, that ye bear much fruit; so shall ye be my disciples.

1. When authority is not “taken,” we move in and out of the door of authority, but we do not abide in the place of authority!

XX. SONS OF GOD ARE LED OF THE SPIRIT.

Romans 8:9-17

14 For as many as are led by the Spirit of God, they are the sons of God.

Romans 8:14 (**Wuest's Expanded Translation**)

14 For as many as are being constantly led by God's Spirit, these are sons of God.

Romans 8:14 (**Contemporary English Version**)

14 Only those people who are led by God's Spirit are his children.

Romans 8:14 (**New Century Version**)

14 The true children of God are those who let God's Spirit lead them.

NOTE: The words "by the" are not in the Greek text. They were added by the translators. Therefore, it is just as appropriate to say "spirit led" as to say "led by the spirit."

(from Barnes' Notes) Romans 8:14

[As are led] As submit to his influence and control. The Spirit is represented as influencing, suggesting, and controlling. One evidence of piety is, a willingness to yield to that influence, and submit to him. One decided evidence of the lack of piety is, where there is an unwillingness to submit to that influence, but where the Holy Spirit is grieved and resisted. All Christians submit to his influence; all sinners decidedly reject it and oppose it. The influence of the Spirit, if followed, would lead every man to heaven. But when neglected, rejected, or despised, man goes down to hell. The glory belongs to the conducting Spirit when man is saved; the fault is man's when he is lost...

(from Adam Clarke Commentary) Romans 8:14

[For as many as are led by the Spirit of God, they are the sons of God.] No man who does not have divine assistance can either find the way to heaven, or walk in it when found. As Christ, by his sacrificial offering, has opened the kingdom of God to all believers; and, as a Mediator, transacts the concerns of their kingdom before the throne; so the Spirit of God is the great agent here below, to enlighten, quicken, strengthen, and guide the true disciples of Christ; and all that are born of this Spirit are led and guided by it; and none can pretend to be the children of God who are not thus guided.

A. AS MANY AS ARE LED BY THE SPIRIT OF GOD:

Galatians 5:16 This I say then, **Walk in the Spirit, and ye shall not fulfil the lust of the flesh.**

Galatians 5:18 **But if ye be led of the Spirit, ye are not under the law.**

Galatians 5:22-25

22 But the fruit of the Spirit is love, joy, peace, longsuffering, gentleness, goodness, faith,

23 Meekness, temperance: against such there is no law.

24 And they that are Christ's have crucified the flesh with the affections and lusts.

25 **If we live in the Spirit, let us also walk in the Spirit.**

SEE ALSO: Psalms 143:10; Proverbs 8:20; Isaiah 48:16-17; Romans 8:5; Galatians 4:6; Ephesians 5:9

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B. THEY ARE THE SONS OF GOD.

I John 3:1 Behold, what manner of love the Father hath bestowed upon us, that we should be called the sons of God: therefore the world knoweth us not, because it knew him not.

SEE ALSO: Romans 8:17; 2 Corinthians 6:18; Galatians 3:26; Ephesians 1:5; Revelation 21:7

C. A “TWO-SPIRITED” MAN IS UNSTABLE IN ALL HIS WAYS. GOD CANNOT DO ANYTHING FOR HIM OR THROUGH HIM.

James 1:6-8

6 But let him ask in faith, nothing wavering. For he that wavereth is like a wave of the sea driven with the wind and tossed.

7 For let not that man think that he shall receive any thing of the Lord.

8 A double minded man is unstable in all his ways.

DOUBLE MINDED (STRONG’S) = #1374 dipsuchos; two-spirited, i.e. vacillating (in opinion or purpose): KJV-- double minded.

DOUBLE MINDED (THAYER’S) = #1374 dipsuchos = double-minded; wavering, uncertain, doubting; divided in interest

XXI. ASK ME OF THINGS TO COME CONCERNING MY [GOD’S] SONS.

Isaiah 45:11-13

11 Thus saith the LORD, the Holy One of Israel, and his Maker, *Ask* me of things to come concerning my sons, and concerning the work of my hands command ye me.

12 I have made the earth, and created man upon it: I, even my hands, have stretched out the heavens, and all their host have I commanded.

13 I have raised him up in righteousness, and I will direct all his ways: he shall build my city, and he shall let go my captives, not for price nor reward, saith the LORD of hosts.

ASK (STRONG’S) = #7592 sha'al; to inquire; by implication, to request; by extension, to demand:...

THE HEBREW WORD OF “ASK” IS IN THE “QAL IMPERATIVE” TENSE:

Qal Imperative: The Qal Imperative (qmv) is a verbal form which expresses, in the active voice, a command that is given.

Active Voice: The Active Voice represents the subject of the verb as accomplishing the action described by the verb.

Imperative: The Imperative conjugation, like the Cohortative and the Jussive, is used to express volition. The imperative is used in the second person. Though

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used primarily for commands, it can also be used to grant permission or make a request. In rare instances, the imperative is used in making promises. The primary difference between the imperative and the imperfect is that it demands immediate action. The imperative is only used for positive commands; negative commands, such as prohibition or denial, are expressed using the Jussive.

A. WE DO NOT KNOW NOR UNDERSTAND WHAT GOD IS DOING AND WHAT HE HAS PURPOSED BECAUSE WE DO NOT SEEK HIM TO KNOW, EVEN THOUGH HE HAS INVITED US TO ASK HIM.

Jeremiah 33:1-3

1 Moreover the word of the LORD came unto Jeremiah the second time, while he was yet shut up in the court of the prison, saying,

2 Thus saith the LORD the maker thereof, the LORD that formed it, to establish it; the LORD is his name;

3 **Call unto me, and I will answer thee, and shew thee great and mighty things, which thou knowest not.**

Ezekiel 36:33-38

37 Thus saith the Lord GOD; I will yet for this be inquired of by the house of Israel, to do it for them; I will increase them with men like a flock.

38 As the holy flock, as the flock of Jerusalem in her solemn feasts; so shall the waste cities be filled with flocks of men: and they shall know that I am the LORD.

SEE ALSO: Daniel 2:16-23; 9:1-4; 23-27; Mark 11:22-24

B. THE CHILDREN GOD GIVES US AND THOSE HE SAVES IN HIS KINGDOM ARE THE “WORKS OF HIS HANDS.”

Isaiah 29:22-24

22 Therefore thus saith the LORD, who redeemed Abraham, concerning the house of Jacob, Jacob shall not now be ashamed, neither shall his face now wax pale.

23 But **when he seeth his children, the work of mine hands**, in the midst of him, they shall sanctify my name, and sanctify the Holy One of Jacob, and shall fear the God of Israel.

Ephesians 2:10 **For we are his workmanship, created in Christ Jesus unto good works**, which God hath before ordained that we should walk in them.

SEE ALSO: Isaiah 19:25; 43:21; 60:21; 43:6-7; 8:14; 2 Corinthians 5:5

C. COMMAND YE ME

Isaiah 45:11 Thus saith the LORD, the Holy One of Israel, and his Maker, Ask me of things to come concerning my sons, and concerning the work of my hands **command ye me.**

COMMAND (THAYER'S) = #6680 tsavah = to command, to charge, to give orders, to lay charge, to give charge to, to order

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“COMMAND” IS IN THE “PIEL IMPERFECT” TENSE:

Piel Imperfect: The Piel Imperfect (pimf) indicates, in the active voice, imperfective achievement of a result or state, viewed as part of a whole event or situation. ”.

Imperfect: The Imperfect conjugation was traditionally thought to convey incomplete and primarily future events. The traditional view is certainly correct in declaring that the imperfect is the opposite of the Perfect conjugation. The imperfect indicates imperfective action, viewing a part of a whole event from within the event or situation. Since its only focus is a part of the whole, it never takes into account whether an act has been completed or not. This fact led early grammarians to the traditional view that the conjugation represented incomplete action. As such, the imperfect conjugation is often used for repeated or contingent action, and is often translated by the English future tense. The imperfect is sometimes used to convey capability, possibility, and obligation, much like the subjunctive and optative moods in Greek. At times it can even assume on a force similar to the imperative.

1. COMMENTARY: It would be ludicrous to think that servants could “command” God. But Sons of God are in a different role altogether. Sons of God can be delegated authority so that they act in God’s stead. The actions could appear to be “commanding” God when in fact they are acting for Him.

2. Jacob wrestled with “God”: Genesis 32:24-28, Hosea 12:1-6.

3. Joshua commanded the sun to “stand still”: Joshua 10:12-14.

XXII. ACTIVATING THE KINGDOM OF GOD AND DE-ACTIVATING THE KINGDOM OF DARKNESS.

A. DE-ACTIVATING THE KINGDOM OF DARKNESS.

Hebrews 2:14 Forasmuch then as the children are partakers of flesh and blood, he also himself likewise took part of the same; **that through death he might *destroy* him that had the power of death, that is, the devil;**

DESTROY (THAYER’S) = #2673 katargeo = **to render idle, unemployed, inactivate, or inoperative**, to cause a person or thing to have no further efficiency, to deprive of force, influence, or power; to cause to cease, to put an end to, to do away with, to annul, to abolish...

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B. ACTIVE CHRISTIANITY IS ACTIVELY INVOLVED IN “UNDOING” WHAT THE DEVIL HAS DONE IN THE LIVES OF THE LOST.

Matthew 16:18-19

18 And I say also unto thee, That thou art Peter, and upon this rock I will build my church; and the gates of hell shall not prevail against it.

19 And 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.**

I John 3:8 He that committeth sin is of the devil; for the devil sinneth from the beginning. **For this purpose the Son of God was manifested, that he might destroy the works of the devil.**

NOTE: The same Greek word is translated “LOOSE” in Matthew 16:19 and is translated “DESTROY” in 1 John 3:8.

DESTROY (THAYER’S) = #3089 luoo = to loose any person (or thing) tied or fastened; to loose one bound, i. e., to unbind, release from bonds, set free; to loosen, undo, dissolve, anything bound, tied, or compacted together...

DESTROY (VINE’S) = #3089 luo, "to loose, dissolve, sever, break, demolish," is translated "destroy," in 1 John 3:8, of the works of the Devil.

1. Again, the reason for our lack of results is that we are trying to spoil the strong man’s house without first binding the strong man.

Matthew 12:28-30

28 But if I cast out devils by the Spirit of God, then the kingdom of God is come unto you.

29 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.

30 He that is not with me is against me; and he that gathereth not with me scattereth abroad.

NOTE: The Greek word translated “BIND” in Matthew 12:29 (and other parallel verses) is the same Greek word translated “BINDING” and “BOUND” in Matthew 16:19.

SEE ALSO: Mark 3:27; Luke 11:20-23; Colossians 2:14-15

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C. THERE IS NO NEUTRAL GROUND IN GOD! PASSIVITY IS NOT NEUTRAL; IT IS ADVERSARIAL.

Matthew 12:28-30

28 But if I cast out devils by the Spirit of God, then the kingdom of God is come unto you.

29 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.

30 **He that is not with me is against me; and he that gathereth not with me scattereth abroad.**

SEE ALSO: Luke 11:23

1. **COMMENTARY:** If we are not ACTIVELY using the power and authority that God has given us to use against the kingdom of darkness, then we are NOT neutral — we are actually against God and His purposes in the earth.

D. WE ARE HIS INSTRUMENTS TO DO HIS WILL AND FULFILL HIS PURPOSE IN THE EARTH TO THE GLORY OF HIS NAME.

Luke 10:19 **Behold, I give unto you power to tread on serpents and scorpions, and over all the power of the enemy: and nothing shall by any means hurt you.**

Romans 16:20 **And the God of peace shall bruise Satan under your feet shortly.** The grace of our Lord Jesus Christ be with you. Amen.

Zechariah 10:5 And they shall be as mighty men, which tread down their enemies in the mire of the streets in the battle: and they shall fight, because the LORD is with them, and the riders on horses shall be confounded.

Malachi 4:3 And ye shall tread down the wicked; for they shall be ashes under the soles of your feet in the day that I shall do this, saith the LORD of hosts.

SEE ALSO: Isaiah 63:3: Psalms 91:11-15

E. WHAT DO WE KNOW THAT WE HAVE?

Acts 3:2-9

2 And a certain man lame from his mother's womb was carried, whom they laid daily at the gate of the temple which is called Beautiful, to ask alms of them that entered into the temple;

3 Who seeing Peter and John about to go into the temple asked an alms.

4 And Peter, fastening his eyes upon him with John, said, Look on us.

5 And he gave heed unto them, expecting to receive something of them.

6 **Then Peter said, Silver and gold have I none; but such as I have give I thee: In the name of Jesus Christ of Nazareth rise up and walk.**

7 **And he took him by the right hand, and lifted him up: and immediately his feet and ankle bones received strength.**

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8 And he leaping up stood, and walked, and entered with them into the temple, walking, and leaping, and praising God.

XXIII. WHAT WE HAVE IS GOD'S AUTHORITY AND HIS POWER TO CONQUER SATAN AND HIS KINGDOM. HE GAVE THEM TO US — TO USE!

Luke 9:1 Then he called his twelve disciples together, and **gave them power and authority over all devils**, and to cure diseases.

A. THERE IS A DIFFERENCE BETWEEN AUTHORITY AND POWER.

1. Authority is the “right to do”; power is the “ability to do.”

2. Authority gives direction and license to power.

a. License = A formal permission to do something, especially authorization by law to do some specified thing.

B. AUTHORITY IS NOT EARNED, GAINED, OR DESERVED; IT IS GIVEN (IMPARTED, DELEGATED) BY SOMEONE WHO HAS THE RIGHT TO GIVE IT.

Matthew 10:1 And when he had called unto him his twelve disciples, he gave them power [GK - “AUTHORITY”] against unclean spirits, to cast them out, and to heal all manner of sickness and all manner of disease.

Mark 6:7 And he called unto him the twelve, and began to send them forth by two and two; and gave them power [GK - “AUTHORITY”] over unclean spirits;

SEE ALSO: Matthew 21:23; Mark 11:28; 13:34; Luke 9:1; 20:2; John 1:12

C. THE PRINCIPLE OF AUTHORITY IS THAT WE DO NOT HAVE AUTHORITY UNLESS WE ARE UNDER AUTHORITY.

Matthew 8:8-10

8 The centurion answered and said, Lord, I am not worthy that thou shouldest come under my roof: **but speak the word only**, and my servant shall be healed.

9 **For I am a man under authority**, having soldiers under me: and I say to this man, Go, and he goeth; and to another, Come, and he cometh; and to my servant, Do this, and he doeth it.

10 When Jesus heard it, he marvelled, and said to them that followed, Verily I say unto you, **I have not found so great faith, no, not in Israel.**

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1. **COMMENTARY:** Unless we have someone in our lives that can tell us “no” and we have to obey them, we are not under authority. Without being under authority we have no covering of protection for the battle.

2. **COMMENTARY:** Satan does not fear our power — he has power. HE FEARS OUR AUTHORITY because our authority comes from someone greater than him, thus giving us dominion over him. Our adversary DOES NOT WANT US TO BE SUBMITTED TO AUTHORITY. He will do anything that he can to encourage or provoke us to resist or rebel against the authority that the Lord has placed over us. It is his ONLY HOPE!

D. AUTHORITY MAKES THE DIFFERENCE IN MINISTRY.

1. **COMMENTARY:** The ministry of Jesus was contrasted with that of the scribes: Jesus’ ministry was characterized as having authority; the scribes’ ministry was not.

E. JESUS HAD AUTHORITY TO TEACH AND HE TAUGHT WITH AUTHORITY.

Mark 1:21-22

22 And they were astonished at his doctrine: for he taught them as one that had authority, and not as the scribes.

SEE ALSO: Matthew 7:28-29

F. THEY WERE ALSO AMAZED THAT HE HAD AUTHORITY OVER DEMONS.

Luke 4:31-37

31 And came down to Capernaum, a city of Galilee, and taught them on the sabbath days.

32 **And they were astonished at his doctrine: for his word was with power [GK - “AUTHORITY”].**

33 And in the synagogue there was a man, which had a spirit of an unclean devil, and cried out with a loud voice,

34 Saying, Let us alone; what have we to do with thee, thou Jesus of Nazareth? art thou come to destroy us? I know thee who thou art; the Holy One of God.

35 And Jesus rebuked him, saying, Hold thy peace, and come out of him. And when the devil had thrown him in the midst, he came out of him, and hurt him not.

36 **And they were all amazed, and spake among themselves, saying, What a word is this! for with authority [GK - EXOUSIA] and power [GK - DUNAMIS] he commandeth the unclean spirits, and they come out.**

37 And the fame of him went out into every place of the country round about.

G. COMMENTARY: It is authority that makes the difference. Power (anointing) is possessed by many. But power (anointing) alone does not accomplish what God wants to do through us. We must have power (anointing) and authority if we are to become and to do all that the Lord has purposed for us individually and collectively.

XXIV. HOW TO EXERCISE APOSTOLIC AUTHORITY.

A. AUTHORITY IS EXERCISED WHEN WE SPEAK IN HIS NAME.

Luke 10:17-19

17 And the seventy returned again with joy, saying, **Lord, even the devils are subject unto us through thy name.**

18 And he said unto them, I beheld Satan as lightning fall from heaven.

19 Behold, I give unto you power to tread on serpents and scorpions, and over all the power of the enemy: and nothing shall by any means hurt you.

B. AND AUTHORITY IS EXERCISED WHEN WE SPEAK HIS WORD (RHEMA).

Matthew 8:8-10

8 The centurion answered and said, Lord, I am not worthy that thou shouldest come under my roof: but speak the word only, and my servant shall be healed.

9 For I am a man under authority, having soldiers under me: and I say to this man, Go, and he goeth; and to another, Come, and he cometh; and to my servant, Do this, and he doeth it.

10 When Jesus heard it, he marvelled, and said to them that followed, Verily I say unto you, I have not found so great faith, no, not in Israel.

CONCLUSION

THE GREAT COMMISSION:

DICTIONARY.COM defines *COMMISSION* as: noun

1. the act of committing or giving in charge.
2. an authoritative order, charge, or direction.
3. authority granted for a particular action or function.

NOTE: The word *COMMISSION* is made up of two words: the prefix “com-“ meaning “with” and “mission.”

World English Dictionary defines *MISSION* as: “a specific task or duty assigned to a person or group of people:...

JESUS COMMISSIONED THE CHURCH TO DO HIS MISSION.

Matthew 28:18-20

18 And Jesus came and spake unto them, saying, All power is given unto me in heaven and in earth.

19 **Go ye therefore, and teach all nations**, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost:

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20 Teaching them to observe all things whatsoever I have commanded you: and, lo, I am with you alway, even unto the end of the world. Amen.

Mark 16:14-20

14 Afterward he appeared unto the eleven as they sat at meat, and upbraided them with their unbelief and hardness of heart, because they believed not them which had seen him after he was risen.

15 And **he said unto them, Go ye into all the world, and preach the gospel to every creature.**

16 He that believeth and is baptized shall be saved; but he that believeth not shall be damned.

17 And these signs shall follow them that believe; In my name shall they cast out devils; they shall speak with new tongues;

18 .They shall take up serpents; and if they drink any deadly thing, it shall not hurt them; they shall lay hands on the sick, and they shall recover.

19 So then after the Lord had spoken unto them, he was received up into heaven, and sat on the right hand of God.

20 And they went forth, and preached everywhere, the Lord working with them, and confirming the word with signs following. Amen.

Luke 24:46-49

46 And said unto them, Thus it is written, and thus it behoved Christ to suffer, and to rise from the dead the third day:

47 And **that repentance and remission of sins should be preached in his name among all nations, beginning at Jerusalem.**

48 And ye are witnesses of these things.

49 And, behold, I send the promise of my Father upon you: but tarry ye in the city of Jerusalem, until ye be endued with power from on high.

THE CHURCH WAS COMMISSIONED TO PROMOTE AND FIGHT FOR GOD'S KINGDOM.

Matthew 10:1-8

1 And when he had called unto him his twelve disciples, he gave them power against unclean spirits, to cast them out, and to heal all manner of sickness and all manner of disease.

7 And as ye go, preach, saying, *The kingdom of heaven is at hand.*

8 Heal the sick, cleanse the lepers, raise the dead, cast out devils: freely ye have received, freely give.

Luke 9:1-2

1 Then he called his twelve disciples together, and gave them power and authority over all devils, and to cure diseases.

2 And he sent them *to preach the kingdom of God*, and to heal the sick.

Luke 10:1-9

10 After these things the Lord appointed other seventy also, and sent them two and two before his face into every city and place, whither he himself would come.

2 Therefore said he unto them, The harvest truly is great, but the labourers are few: pray ye therefore the Lord of the harvest, that he would send forth labourers into his harvest.

9 And heal the sick that are therein, and *say unto them, The kingdom of God is come nigh unto you.*

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(UBS New Testament Handbook) on Matthew 10:1:

In Matthew 7:29 Matthew indicates that Jesus himself taught with authority; here it is said that Jesus gave them authority. Authority can be translated "power" as long as readers do not understand it to mean physical power. **In this context the Greek word means primarily that he gave them the "right" to exercise "power" over unclean spirits.** Words like "ability" or "skill" should be avoided. In this context "authority to command" has been used by some translators.

(Adam Clarke's Commentary) on Matthew 10:1:

[He gave them power against unclean spirits] **Here we find the first call to the Christian ministry, and the end proposed by the commission given.** To call persons to the ministry belongs only to Him who can give them power to cast out unclean spirits. He whose ministry is not accompanied with healing to diseased souls, was never called of God...

(Matthew Henry's Commentary) on Matthew 10:1: He gave them power, exousian, authority in his name, to command men to obedience, and for the confirmation of that authority, to command devils too into a subjection. Note, All rightful authority is derived from Jesus Christ. All power is given to him without limitation, and the subordinate powers that be are ordained of him. Some of his honour he put on his ministers, as Moses put some of his on Joshua. Note, It is an undeniable proof of the fulness of power which Christ used as Mediator that he could impart his power to those he employed, and enable them to work the same miracles that he wrought in his name. He gave them power over unclean spirits, and over all manner of sickness. Note, The design of the gospel was to conquer the devil and to cure the world. These preachers were sent out destitute of all external advantages to recommend them; they had no wealth, nor learning, nor titles of honour, and they made a very mean figure; it was therefore requisite that they should have some extraordinary power to advance them above the scribes.

(from IVP Bible Background Commentary: New Testament) on Matthew 10:1:

"Apostles" means "sent ones," or *commissioned representatives*. The analogous Hebrew term was used for business agents, although the general concept is broader than that; a "sent one" acted on the full authority of the sender to the extent that he accurately represented the sender's mission.

PAUL'S DRAMATIC COMMISSION INTO THE KINGDOM:

Acts 26:13-18

13 At midday, O king, I saw in the way a light from heaven, above the brightness of the sun, shining round about me and them which journeyed with me.

14 And when we were all fallen to the earth, I heard a voice speaking unto me, and saying in the Hebrew tongue, Saul, Saul, why persecutest thou me? it is hard for thee to kick against the pricks.

15 And I said, Who art thou, Lord? And he said, I am Jesus whom thou persecutest.

16 But rise, and stand upon thy feet: for I have appeared unto thee for this purpose, to make thee a minister and a witness both of these things which thou hast seen, and of those things in the which I will appear unto thee;

17 Delivering thee from the people, and from the Gentiles, unto whom now I send thee

18 To open their eyes, and to turn them from darkness to light, and from the power [GK = #1849 exousia "authority"] of Satan unto God, that they may receive forgiveness of sins, and inheritance among them which are sanctified by faith that is in me.

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PAUL'S FAITHFULNESS IN FULFILLING THAT COMMISSION:

Acts 26:19

19 Whereupon. O king Agrippa, I was not disobedient unto the heavenly vision.

Acts 19:1-8

8 And he went into the synagogue, and spake boldly for the space of three months, disputing and persuading the things concerning the kingdom of God.

Acts 20:24-25

24 But none of these things move me, neither count I my life dear unto myself, so that I might finish my course with joy, and the ministry, which I have received of the Lord Jesus, to testify the gospel of the grace of God.

25 And now, behold, I know that ye all, among whom I have gone preaching the kingdom of God, shall see my face no more.

Acts 28:30-31

30 And Paul dwelt two whole years in his own hired house, and received all that came in unto him,
31 Preaching the kingdom of God, and teaching those things which concern the Lord Jesus Christ, with all confidence, no man forbidding him.

THE NAVAL OFFICER'S COMMISSION:

*I, [name], do solemnly swear that I will support and defend the
Constitution of the United States against all enemies, foreign and domestic;
that I will bear true faith and allegiance to the same; that I take this
obligation freely, without any mental reservation or purpose of evasion; and
that I will well and faithfully discharge the duties of the office on which I am
about to enter. So help me God.*

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LESSON FOUR

DEFEATING THE GATES OF HELL

Matthew 16:13-19

15 He saith unto them, But whom say ye that I am?

16 And Simon Peter answered and said, Thou art the Christ, the Son of the living God.

17 And Jesus answered and said unto him, Blessed art thou, Simon Barjona: for flesh and blood hath not revealed it unto thee, but my Father which is in heaven.

18 And I say also unto thee, **That thou art Peter, and upon this rock I will build my church; and the gates of hell shall not prevail against it.**

19 And **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.**

COMMENTARY: Man's last words are always valued as greatly important. But with our God, His first words on any subject are always the most important. Why? Because the Lord calls those things that are not as though they were, and He tells the end of a thing before the beginning.

The word *Church* is found only two times in all of the Gospels and both times the noun *Church* was paired with a future tense verb. The Scriptures printed above contain our Lord's first words in the entire Bible on the subject of the unborn Church. Therefore, we should give great importance to these verses because they contain irrefutable and undeniable principles about the Church and the Kingdom of God. If we ignore or minimize these principles we do so to our own harm and with devastating consequences for the lost of this world.

In Matthew 16:18, Jesus definitively declared that His coming Church would be at war with Hell. This war will be the culmination of the conflict started in the Garden between the serpent's seed and the seed of the woman. Lucifer wants to be God. When he was kicked out of heaven for his sin, he deceived man and "spoiled" him of the authority to exercise dominion over every moving thing upon the earth. Consequently, our God is not presently the God of this world — satan is. Therefore, the Church is an invasion force. We are taking back the souls of man from the authority of the kingdom of darkness. And, we have Jesus' promise that we are going to win this conflict. Hell cannot repel the Church's attack. The gates of hell will be defeated and the captive souls will be liberated! In Jesus' name!

HOW DID THIS CONFLICT GET STARTED?

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I. LUCIFER COMMITTED THE FIRST SIN — PRIDE. FIRST, HE WANTED WHAT BELONGED TO GOD, THEN HE WANTED TO BE GOD.

Isaiah 14:12-17

12 How art thou fallen from heaven, O Lucifer, son of the morning! how art thou cut down to the ground, which didst weaken the nations!
13 For thou hast said in thine heart, I will ascend into heaven, I will exalt my throne above the stars of God: I will sit also upon the mount of the congregation, in the sides of the north:
14 I will ascend above the heights of the clouds; I will be like the most High.
15 Yet thou shalt be brought down to hell, to the sides of the pit.
16 They that see thee shall narrowly look upon thee, and consider thee, saying, Is this the man that made the earth to tremble, that did shake kingdoms;
17 That made the world as a wilderness, and destroyed the cities thereof; that opened not the house of his prisoners?

II. LUCIFER'S DESIRE TO "BE GOD" CAUSED A WAR IN HEAVEN.

Revelation 12:7-13

7 And **there was war in heaven: Michael and his angels fought against the dragon; and the dragon fought and his angels,**
8 And prevailed not; neither was their place found any more in heaven.
9 And the great dragon was cast out, that old serpent, called the Devil, and Satan, which deceiveth the whole world: **he was cast out into the earth, and his angels were cast out with him.**
10 And I heard a loud voice saying in heaven, Now is come salvation, and strength, and the kingdom of our God, and the power of his Christ: for the accuser of our brethren is cast down, which accused them before our God day and night.
11 And they overcame him by the blood of the Lamb, and by the word of their testimony; and they loved not their lives unto the death.
12 Therefore rejoice, ye heavens, and ye that dwell in them. **Woe to the inhabitants of the earth and of the sea! for the devil is come down unto you, having great wrath, because he knoweth that he hath but a short time.**

A. COMMENTARY: This war has now come down to earth! Lucifer (now known as "satan" meaning "adversary") decided that if he could not be god in heaven, then he could become god on earth. In a limited way, he has succeeded at this.

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III. SATAN DECEIVED MAN INTO VIOLATING THE WORD OF GOD. THIS FORCED MAN TO SURRENDER THE DOMINION TO THE ADVERSARY THAT WAS GIVEN TO HIM BY GOD.

A. IN THE GARDEN, MAN WAS GIVEN “DOMINION” OVER EVERY LIVING THING THAT “MOVETH UPON THE EARTH.”

Genesis 1:26-28

26 And God said, Let us make man in our image, after our likeness: and **let them have *dominion* over the fish of the sea, and over the fowl of the air, and over the cattle, and over all the earth, and over every creeping thing that creepeth upon the earth.**

27 So God created man in his own image, in the image of God created he him; male and female created he them.

28 And God blessed them, and God said unto them, Be fruitful, and multiply, and replenish the earth, and ***subdue it***: and **have dominion** over the fish of the sea, and over the fowl of the air, and **over every living thing that moveth upon the earth.**

DOMINION (BROWN, DRIVER, AND BRIGGS') = #7287 radah = to rule, to have dominion, to dominate, to tread down; to have dominion, to rule, to subjugate; to cause to dominate...

SUBDUE (BROWN, DRIVER, AND BRIGGS') = #3533 kabash = to subject, to subdue, to force, to keep under, to bring into bondage, to make subservient; to dominate...

B. GOD MADE MAN TO BE OVER EVERYTHING THAT HE CREATED UPON THE EARTH.

Psalms 8:4-9

4 What is man, that thou art mindful of him? and the son of man, that thou visitest him?

5 For thou hast made him a little lower than the angels, and hast crowned him with glory and honour.

6 Thou ***madest*** him ***to have dominion over*** the works of thy hands; **thou hast put all things under his feet:**

MADEST TO HAVE DOMINION OVER (BROWN, DRIVER, AND BRIGGS') = #4910 mashal: to rule, to have dominion, to reign; to rule, to have dominion; to cause to rule; to exercise dominion

C. ADAM (MAN) FORFEITED HIS DOMINION BY THE SIN OF DISOBEDIENCE BECAUSE OF WHICH THE DEVIL CONFISCATED THE DOMINION WHICH GOD HAD GIVEN MAN.

Luke 4:5-8

5 And the devil, taking him up into an high mountain, shewed unto him all the kingdoms of the world in a moment of time.

6 And the devil said unto him, **All this *power*** will I give thee, and the glory of them: for that ***is delivered unto me***; and to whomsoever I will I give it.

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7 If thou therefore wilt worship me, all shall be thine.

8 And Jesus answered and said unto him, Get thee behind me, Satan: for it is written, Thou shalt worship the Lord thy God, and him only shalt thou serve.

POWER (THAYER'S) = #1849 exousia = ...the power of authority (influence) and of right (privilege); the power of rule or government (the power of him whose will and commands must be submitted to by others and obeyed)...

IS DELIVERED (STRONG'S) = #3860 paradidomi; to surrender, i.e yield up, intrust, transmit...

IS DELIVERED (THAYER'S) = #3860 paradidomi = to give into the hands (of another); to give over into (one's) power or use; to deliver to one something to keep, to use, to take care of, to manage; to deliver up one to custody...

D. SATAN HAS TAKEN THIS DOMINION AND MADE HIMSELF "THE GOD OF THIS WORLD."

2 Corinthians 4:4 In whom **the god of this world** hath blinded the minds of them which believe not, lest the light of the glorious gospel of Christ, who is the image of God, should shine unto them.

1 Corinthians 2:12 Now we have received, not **the spirit of the world**, but the spirit which is of God; that we might know the things that are freely given to us of God.

John 12:31 Now is the judgment of this world: now shall **the prince of this world** be cast out.

Ephesians 2:2 Wherein in time past ye walked according to the course of this world, according to **the prince of the power of the air**, the spirit that now worketh in the children of disobedience:

SEE ALSO: John 14:30; 16:11

E. BUT OUR GOD, THE GOD OF HEAVEN AND EARTH HAS PROPHETICALLY DECLARED VICTORY IN THIS WAR FROM ITS BEGINNING.

Genesis 3:15 **And I will put enmity between thee and the woman, and between thy seed and her seed; it shall bruise thy head, and thou shalt bruise his heel.**

F. CHRIST CAME FOR THE PURPOSE OF PROVIDING US A "WAY OUT" OF THE TYRANNY OF SATAN'S RULE OVER THE EARTH AND MANKIND.

Acts 26:15-18

18 To open their eyes, and **to turn them from darkness to light, and from the power of Satan unto God**, that they may receive forgiveness of sins, and inheritance among them which are sanctified by faith that is in me.

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Colossians 1:12-13

13 Who hath **delivered us from the power of darkness**, and hath **translated us into the kingdom of his dear Son**:

Ephesians 6:12 For **we wrestle not against flesh and blood**, but **against principalities, against powers**, against the rulers of the darkness of this world, against spiritual wickedness in high places.

Romans 16:20 And the **God of peace shall bruise Satan under your feet shortly**. The grace of our Lord Jesus Christ be with you. Amen.

SEE ALSO: 1 Chronicles 21:1-8; Daniel 10:13,20-21; Colossians 2:14-15; 1 Peter 3:22; Ephesians 1:20-23

IV. WE ARE AT WAR WITH THE DEVIL! WE MUST KNOW OUR ENEMY. WE CANNOT AFFORD TO BE IGNORANT OF THE WORKS, WILES, AND DEVICES OF THE DEVIL. THE PRICE OF IGNORANCE OF IS TOO HIGH!

2 Corinthians 2:10-11

10 To whom ye forgive any thing, I forgive also: for if I forgave any thing, to whom I forgave it, for your sakes forgave I it in the person of Christ;

11 Lest Satan should get an **advantage** of us: for we are not **ignorant** of his **devices**.

IGNORANT (THAYER'S) = #50 agnoeo = to be ignorant, not to know; not to understand, unknown; to err or sin through mistake, to be wrong...

DEVICES (THAYER'S) = #3540 norma = a mental perception, a thought; an evil purpose...

ADVANTAGE (THAYER'S) = #4122 pleonekteo = to have more, or a greater part or share, to be superior, to excel, to surpass, to have an advantage over; to gain or take advantage of another, to overreach

Ephesians 6:11 Put on the whole armour of God, that ye may be able to stand against the **wiles** of the devil.

WILES (THAYER'S) = #3180 methodeia = cunning arts, deceit, craft, trickery...

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V. SATAN'S WORKS INCLUDE THE FOLLOWING:

A. HE IS THE ADVERSARY.

SATAN (THAYER'S) = #4567 Satan =

adversary (one who opposes another in purpose or act), the name given to

- 1) the prince of evil spirits, the inveterate adversary of God and Christ
 - a) he incites apostasy from God and to sin
 - b) circumventing men by his wiles
 - c) the worshipers of idols are said to be under his control
 - d) by his demons he is able to take possession of men and inflict them with diseases
 - e) by God's assistance he is overcome
 - f) on Christ's return from heaven he will be bound with chains for a thousand years

Matthew 13:24-30,36-43

25 But while men slept, his enemy came and sowed tares among the wheat, and went his way.

26 But when the blade was sprung up, and brought forth fruit, then appeared the tares also.

27 So the servants of the householder came and said unto him, Sir, didst not thou sow good seed in thy field? from whence then hath it tares?

28 He said unto them, An enemy hath done this. The servants said unto him, Wilt thou then that we go and gather them up?

38 The field is the world; the good seed are the children of the kingdom; but the tares are the children of the wicked one;

39 The enemy that sowed them is the devil; the harvest is the end of the world; and the reapers are the angels.

40 As therefore the tares are gathered and burned in the fire; so shall it be in the end of this world.

41 The Son of man shall send forth his angels, and they shall gather out of his kingdom all things that offend, and them which do iniquity;

42 And shall cast them into a furnace of fire: there shall be wailing and gnashing of teeth.

B. HE IS A SINNER AND A PROMOTER OF SIN.

I John 3:8 **He that committeth sin is of the devil; for the devil sinneth from the beginning.** For this purpose the Son of God was manifested, that he might destroy the works of the devil.

C. TEMPTATION TO SIN.

1 Thessalonians 3:5 For this cause, when I could no longer forbear, I sent to know your faith, **lest by some means the tempter have tempted you**, and our labour be in vain.

1 Corinthians 7:5 Defraud ye not one the other, except it be with consent for a time, that ye may give yourselves to fasting and prayer; and come together again, **that Satan tempt you not for your incontinency.**

SEE ALSO: Matthew 4:1-3; Luke 4:2

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D. IDOLATRY AND THE DESIRE TO BE GOD.

Isaiah 14:12-14

12 How art thou fallen from heaven, O Lucifer, son of the morning! how art thou cut down to the ground, which didst weaken the nations!

13 For thou hast said in thine heart, I will ascend into heaven, I will exalt my throne above the stars of God: I will sit also upon the mount of the congregation, in the sides of the north:

14 I will ascend above the heights of the clouds; **I will be like the most High.**

2 Thessalonians 2:3-4

3 Let no man deceive you by any means: for that day shall not come, except there come a falling away first, and that man of sin be revealed, the son of perdition;

4 Who **opposeth and exalteth himself above all that is called God**, or that is worshipped; so that he as God sitteth in the temple of God, **shewing himself that he is God.**

E. DECEPTION AND LYING MIRACLES.

Mark 13:21-22

22 **For false Christs and false prophets shall rise, and shall shew signs and wonders, to seduce, if it were possible, even the elect.**

Revelation 12:9 And the great dragon was cast out, that old serpent, called the Devil, and Satan, which **deceiveth the whole world**: he was cast out into the earth, and his angels were cast out with him.

II Thessalonians 2:7-10

9 Even him, whose coming is after the **working of Satan with all power and signs and lying wonders,**

10 And **with all deceivableness of unrighteousness** in them that perish; because they received not the love of the truth, that they might be saved.

SEE ALSO: 2 Corinthians 11:13-14; Revelation 16:14

F. SUBTLETY, MISCHIEF, AND PERVERSION OF TRUTH.

2 Corinthians 11:3 But I fear, lest by any means, **as the serpent beguiled Eve through his subtlety**, so your minds should be corrupted from the simplicity that is in Christ.

Acts 13:10 And said, O **full of all subtlety and all mischief**, thou child of the devil, thou enemy of all righteousness, wilt thou not cease to **pervert the right ways of the Lord?**

1 Timothy 4:1 Now the Spirit speaketh expressly, that in the latter times some shall **depart from the faith, giving heed to seducing spirits, and doctrines of devils;**

SEE ALSO: Ephesians 4:14; 2 Peter 2:1-3

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G. MURDER AND LYING.

John 8:44 Ye are of your father the devil, and the **lusts of your father** ye will do. **He was a murderer** from the beginning, and abode not in the truth, because there is no truth in him. When he speaketh a lie, he speaketh of his own: **for he is a liar, and the father of it.**

SEE ALSO: Acts 5:3

H. BETRAYAL AND BACKSLIDING.

John 13:2 And supper being ended, the **devil having now put into the heart** of Judas Iscariot, Simon's son, **to betray him;**

J. UNRIGHTEOUSNESS AND DIVISION.

I John 3:10 In this the children of God are manifest, and the **children of the devil: whosoever doeth not righteousness is not of God, neither he that loveth not his brother.**

SEE ALSO: Matthew 13:38-39; II Thessalonians 2:10

K. ACCUSATION AND CONDEMNATION.

Revelation 12:10 And I heard a loud voice saying in heaven, Now is come salvation, and strength, and the kingdom of our God, and the power of his Christ: **for the accuser of our brethren is cast down,** which accused them before our God day and night.

1 Timothy 3:6 Not a novice, lest being lifted up with pride he fall into **the condemnation of the devil.**

DEVIL (STRONG'S) = #1228 diabolos; a traducer; specially, Satan [compare 7854]: KJV--**false accuser, devil, slanderer.**

DEVIL (THAYER'S LEXICON) = # 1228 diabolos-

1) **prone to slander, slanderous, accusing falsely; a calumniator, false accuser, slanderer,**

2) metaphorically, applied to [one] who, by opposing the cause of God, may be said to act the part of the devil or to side with him (Satan the prince of the demons, the author of evil, persecuting good men, estranging mankind from God and enticing them to sin, afflicting them with diseases by means of demons who take possession of their bodies at his bidding.)

L. AFFLICTION, OPPRESSION, POSSESSION, DEPRESSION, AND VEXATION.

Acts 10:38 How God anointed Jesus of Nazareth with the Holy Ghost and with power: who went about doing good, and healing all that were **oppressed of the devil;** for God was with him.

Matthew 12:22 Then was brought unto him **one possessed with a devil, blind, and dumb:** and he healed him, insomuch that the blind and dumb both spake and saw.

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Matthew 15:22 And, behold, a woman of Canaan came out of the same coasts, and cried unto him, saying, Have mercy on me, O Lord, thou Son of David; **my daughter is grievously vexed with a devil.**

SEE ALSO: Matthew 8:16; 9:32

M. STEALING, KILLING, AND DESTROYING.

John 10:10 The **thief cometh not, but for to steal, and to kill, and to destroy**: I am come that they might have life, and that they might have it more abundantly.

1 Peter 5:8 Be sober, be vigilant; because **your adversary the devil, as a roaring lion, walketh about, seeking whom he may devour**:

SEE ALSO: Hebrews 2:14

N. PROMOTER OF DISOBEDIENCE, WRATH, AND LUST AND EVIL DESIRES.

Ephesians 2:1-3

1 And you hath he quickened, who were dead in trespasses and sins;

2 Wherein in time past ye walked according to the **course of this world, according to the prince of the power of the air, the spirit that now worketh in the children of disobedience**:

3 Among whom also we all **had our conversation in times past in the lusts of our flesh, fulfilling the desires of the flesh and of the mind; and were by nature the children of wrath, even as others.**

O. PROMOTER OF EVERYTHING FOUL, UNCLEAN, AND HATEFUL.

Revelation 18:2 And he cried mightily with a strong voice, saying, Babylon the great is fallen, is fallen, and is become the **habitation of devils, and the hold of every foul spirit, and a cage of every unclean and hateful bird.**

P. BITTERNESS, STRIFE, ENVY, CARNALITY, AND CONFUSION.

James 3:14-16

14 But if ye have **bitter envying and strife** in your hearts, glory not, and lie not against the truth.

15 This wisdom descendeth not from above, but is earthly, sensual, devilish.

16 For where **envying and strife** is, there is **confusion and every evil work.**

1 Corinthians 3:3 For ye are yet **carnal**: for whereas there is among you **envying, and strife, and divisions**, are ye not carnal, and walk as men?

1 Corinthians 14:33 For **God is not the author of confusion**, but of peace, as in all churches of the saints.

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Q. SIFTS AND BUFFETS GOD'S WORKERS AND HINDERS THE WORK OF GOD.

Luke 22:31-32

31 And the Lord said, Simon, Simon, behold, **Satan hath desired to have you, that he may sift you as wheat:**

32 But I have prayed for thee, that thy faith fail not: and when thou art converted, strengthen thy brethren.

2 Corinthians 12:7 And lest I should be exalted above measure through the abundance of the revelations, there was given to me a thorn in the flesh, **the messenger of Satan to buffet me**, lest I should be exalted above measure.

1 Thessalonians 2:18 Wherefore we would have come unto you, even I Paul, once and again; but **Satan hindered us**.

VI. IN SPITE OF ALL OF THESE THINGS, SATAN'S MOST INFLUENTIAL AND EFFECTIVE WORK IS BLINDING THE LOST.

A. SATAN HAS BLINDED THE MINDS AND HEARTS OF MANKIND PREVENTING THEM FROM BELIEVING IN GOD AND BEING SAVED.

Luke 8:12 Those by the way side are they that hear; **then cometh the devil, and taketh away the word out of their hearts, lest they should believe** and be saved.

2 Corinthians 4:3-4

3 **But if our gospel be hid, it is hid to them that are lost:**

4 **In whom the God of this world hath blinded the minds of them which believe not**, lest the light of the glorious gospel of Christ, who is the image of God, should shine unto them.

Ephesians 4:17-19

18 **Having the understanding darkened, being alienated from the life of God through the ignorance that is in them, because of the blindness of their heart:**

B. MEN EVENTUALLY TAKE "OWNERSHIP" OF THEIR DARKNESS. WHEN THAT HAPPENS, THEY OFFER NO RESISTENCE TO ITS PROMPTINGS.

John 3:19-21

19 And this is the condemnation, that light is come into the world, and men loved darkness rather than light, because their deeds were evil.

20 For every one that doeth evil hateth the light, neither cometh to the light, lest his deeds should be reproofed.

21 But he that doeth truth cometh to the light, that his deeds may be made manifest, that they are wrought in God.

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2 Thessalonians 2:8-12

8 And then shall that Wicked be revealed, whom the Lord shall consume with the spirit of his mouth, and shall destroy with the brightness of his coming:

9 Even him, whose coming is after the working of Satan with all power and signs and lying wonders,
10 And with all deceivableness of unrighteousness in them that perish; because they received not the love of the truth, that they might be saved.

11 And for this cause God shall send them strong delusion, that they should believe a lie:

12 That they all might be damned who believed not the truth, but had pleasure in unrighteousness.

Matthew 13:13-16

15 For this people's heart is waxed gross, and their ears are dull of hearing, and their eyes they have closed; lest at any time they should see with their eyes, and hear with their ears, and should understand with their heart, and should be converted, and I should heal them.

SEE ALSO: Hosea 4:6; Ephesians 2:1-3

C. WHEN A MAN FINALLY REACHES THE CONDITION OF TOTAL DARKNESS, HE HAS NO ABILITY TO KNOW JUST HOW LOST HE IS.

Romans 3:10-18,23

10 As it is written, There is none righteous, no, not one:

11 There is none that understandeth, there is none that seeketh after God.

12 They are all gone out of the way, they are together become unprofitable; there is none that doeth good, no, not one.

13 Their throat is an open sepulchre; with their tongues they have used deceit; the poison of asps is under their lips:

14 Whose mouth is full of cursing and bitterness:

15 Their feet are swift to shed blood:

16 Destruction and misery are in their ways:

17 And the way of peace have they not known:

18 There is no fear of God before their eyes.

23 For all have sinned, and come short of the glory of God;

D. NOW, THEY ARE TRULY LOST! AND THEY ARE FULLY CAPTIVES OF THE GOD OF THIS WORLD! NOW THEY WILL NEVER BE SAVED WITHOUT A SAVIOR BECAUSE IT IS IMPOSSIBLE FOR THEM TO EVEN ATTEMPT TO SAVE THEMSELVES!

Zechariah 7:11-14

11 But they refused to hearken, and pulled away the shoulder, and stopped their ears, that they should not hear.

12 Yea, they made their hearts as an adamant stone, lest they should hear the law, and the words which the Lord of hosts hath sent in his spirit by the former prophets: therefore came a great wrath from the Lord of hosts.

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Ezekiel 12:2 Son of man, thou dwellest in the midst of a rebellious house, which have eyes to see, and see not; they have ears to hear, and hear not: for they are a rebellious house.

SEE ALSO: Job 24:12-17; Proverbs 16:30; Isaiah 29:10-15; Acts 7:57-58;
2 Timothy 4:3-4

VII. THIS BLINDNESS IN MAN'S HEART AND MIND CAUSES HIM TO BECOME EASY PREY TO SATAN. MAN IS EASILY TAKEN CAPTIVE BY SATAN BECAUSE OF HIS UNBELIEF.

2 Timothy 2:25-26

25 In meekness instructing **those that oppose themselves**; if God peradventure will give them repentance to the acknowledging of the truth;

26 And that they may recover themselves out of the **snare** of the devil, who are **taken captive** by him at his will.

SNARE (STRONG'S) = #3803 pagis; a trap (as fastened by a noose or notch); figuratively, a trick or stratagem (temptation): KJV-- snare.

SNARE (THAYER'S) = #3803 pagis = a snare, a trap, a noose; a snare, that is, whatever brings peril, loss, or destruction; used of a sudden and unexpected deadly peril, of the allurements and seductions of sin, of the allurements to sin by which the Devil holds one bound...

TAKEN CAPTIVE (STRONG'S) = #2221 zograo; to take alive (make a prisoner of war), i.e. (figuratively) to capture or ensnare:...

1 Timothy 3:7 Moreover he must have a good report of them which are without; lest he fall into reproach and the snare of the devil.

Isaiah 42:22 But this is a people robbed and spoiled; they are all of them snared in holes, and they are hid in prison houses: they are for a prey, and none delivereth; for a spoil, and none saith, Restore.

SEE ALSO: Psalms 19:13; Isaiah 8:14-15; 26:13

A. MAN IS NOW COMPLETELY UNDER THE DOMINION OF SIN.

Psalms 119:133 Order my steps in thy word: and **let not any iniquity have dominion over me.**

Luke 19:41-44

41 And when he was come near, he beheld the city, and wept over it,

42 Saying, **If thou hadst known, even thou, at least in this thy day, the things which belong unto thy peace! but now they are hid from thine eyes.**

44 And shall lay thee even with the ground, and thy children within thee; and they shall not leave in thee one stone upon another; **because thou knewest not the time of thy visitation.**

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VIII. THE PURPOSE OF CHRIST'S COMING WAS TO DELIVER THE CAPTIVES FROM THE POWERS OF DARKNESS SO THAT MAN MIGHT "SEE," BELIEVE, AND BE SAVED!

Luke 4:18-21

18 The Spirit of the Lord is upon me, because he hath anointed me to preach the gospel to the poor; he hath sent me to heal the brokenhearted, **to preach deliverance to the captives, and recovering of sight to the blind, to set at liberty them that are bruised,**

21 And he began to say unto them, This day is this Scripture fulfilled in your ears.

John 8:36 **If the Son therefore shall make you free, ye shall be free indeed.**

Isaiah 53:12 **Therefore will I divide him a portion with the great, and he shall divide the spoil with the strong;** because he hath poured out his soul unto death: and he was numbered with the transgressors; and he bare the sin of many, and made intercession for the transgressors.

SEE ALSO: John 8:32; Romans 8:15; 2 Corinthians 3:17

A. TO BE SAVED ONE HAS TO BE ABLE TO BOTH SEE AND HEAR, JESUS CAME TO RESTORE BOTH SPIRITUAL SIGHT AND HEARING.

Luke 1:76-79

76 **And thou, child, shalt be called the prophet of the Highest: for thou shalt go before the face of the Lord to prepare his ways;**

77 To give knowledge of salvation unto his people by the remission of their sins,

78 Through the tender mercy of our God; whereby the dayspring from on high hath visited us,

79 **To give light to them that sit in darkness and in the shadow of death,** to guide our feet into the way of peace.

Luke 4:18 **The Spirit of the Lord is upon me,** because he hath anointed me to preach the gospel to the poor; he hath sent me to heal the brokenhearted, to preach deliverance to the captives, and **recovering of sight to the blind,** to set at liberty them that are bruised,

Ephesians 1:17-23

17 That the God of our Lord Jesus Christ, the Father of glory, may give unto you the spirit of wisdom and revelation in the knowledge of him:

18 The eyes of your understanding being enlightened; that ye may know what is the hope of his calling, and what the riches of the glory of his inheritance in the saints,

Ephesians 5:14 Wherefore he saith, Awake thou that sleepest, and arise from the dead, and Christ shall give thee light.

Isaiah 29:18-19

18 And in that day shall the deaf hear the words of the book, and the eyes of the blind shall see out of obscurity, and out of darkness.

19 The meek also shall increase their joy in the Lord, and the poor among men shall rejoice in the Holy One of Israel.

SEE ALSO: Job 42:5; Psalms 119:18; Isaiah 35:5; 42:6-7; Jeremiah 5:20-24; Mark 8:17-19; 1 Peter 2:9-10

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B. HIS COMING TO DELIVER “THE BLIND CAPTIVES” WAS PROPHESED MANY TIMES IN THE OLD TESTAMENT.

Isaiah 61:1 The Spirit of the Lord GOD is upon me; because the LORD hath anointed me to preach good tidings unto the meek; he hath sent me to bind up the brokenhearted, **to proclaim liberty to the captives, and the opening of the prison to them that are bound;**

Luke 4:16-21

16 And he came to Nazareth, where he had been brought up: and, as his custom was, he went into the synagogue on the sabbath day, and stood up for to read.

17 And there was delivered unto him the book of the prophet Esaias. And when he had opened the book, he found the place where it was written,

18 The Spirit of the Lord is upon me, because he hath anointed me to preach the gospel to the poor; he hath sent me to heal the brokenhearted, to preach deliverance to the captives, and recovering of sight to the blind, to set at liberty them that are bruised,

19 To preach the acceptable year of the Lord.

20 And he closed the book, and he gave it again to the minister, and sat down. And the eyes of all them that were in the synagogue were fastened on him.

21 And he began to say unto them, This day is this scripture fulfilled in your ears.

Isaiah 42:5-7

6 I the LORD have called thee in righteousness, and will hold thine hand, and will keep thee, and give thee for a covenant of the people, for a light of the Gentiles;

7 To open the blind eyes, to bring out the prisoners from the prison, and them that sit in darkness out of the prison house.

Isaiah 49:24-26

24 Shall the prey be taken from the mighty, or the lawful captive delivered?

25 But thus saith the LORD, Even the captives of the mighty shall be taken away, and the prey of the terrible shall be delivered: for I will contend with him that contendeth with thee, and I will save thy children.

26 And I will feed them that oppress thee with their own flesh; and they shall be drunken with their own blood, as with sweet wine: and all flesh shall know that I the LORD am thy Saviour and thy Redeemer, the mighty One of Jacob.

Acts 16:14-15

14 And a certain woman named Lydia, a seller of purple, of the city of Thyatira, which worshipped God, heard us: **whose heart the Lord opened**, that she attended unto the things which were spoken of Paul.

15 And when she was baptized, and her household, she besought us, saying, If ye have judged me to be faithful to the Lord, come into my house, and abide there. And she constrained us.

(HEART) OPENED (THAYER'S) = #1272 dianoigo = to open by dividing or drawing asunder, to open thoroughly (what had been closed); used of the eyes and the ears; to open the mind of one, that is, to cause to understand a thing; to open one's soul, that is, to rouse in one the faculty of understanding or the desire of learning.

SEE ALSO: Psalms 68:6; 102:19-20; 107:14; 146:5-10; Isaiah 10:27; 45:13; 49:8-9

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IX. IT WAS THROUGH THE CRUCIFIXION THAT THE LORD JESUS CHRIST DEFEATED SATAN ONCE AND FOR ALL TIME!

A. THE VICTORY IS ALREADY WON — BUT IT IS NOT YET “MANIFESTED” IN THE LIVES OF THE LOST!

1 Corinthians 2:6-10

6 Howbeit we speak wisdom among them that are perfect: yet not the wisdom of this world, nor of the princes of this world, that come to nought:

7 But we speak the wisdom of God in a mystery, even the hidden wisdom, which God ordained before the world unto our glory:

8 **Which none of the princes of this world knew: for had they known it, they would not have crucified the Lord of glory.**

Colossians 2:14-15

14 Blotting out the handwriting of ordinances that was against us, which was contrary to us, and took it out of the way, **nauling it to his cross;**

15 And **having spoiled principalities and powers**, he made a shew of them openly, **triumphing over them in it.**

SEE ALSO: John 16:33

1. We are only required to have enough faith to fight the battle for the victory to be manifested!

John 12:28-33

31 **Now is the judgment of this world: now shall the prince of this world be cast out.**

32 And I, **if I be lifted up from the earth**, will draw all men unto me.

33 This he said, signifying what death he should die.

1 Corinthians 1:18-31

18 For the preaching of the cross is to them that perish foolishness; but unto us which are saved it is the power of God.

23 But we preach Christ crucified, unto the Jews a stumblingblock, and unto the Greeks foolishness;

24 But unto them which are called, both Jews and Greeks, Christ the power of God, and the wisdom of God.

27 But God hath chosen the foolish things of the world to confound the wise; and God hath chosen the weak things of the world to confound the things which are mighty;

28 And base things of the world, and things which are despised, hath God chosen, yea, and things which are not, to bring to nought things that are:

29 That no flesh should glory in his presence.

SEE ALSO: Isaiah 52:2-3; John 16:7-11; Acts 2:22-36

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2. The promise of victory in battle is clearly there, but the victory has to be won!

Hebrews 2:5-18

5 For unto the angels hath he not put in subjection the world to come, whereof we speak.

6 But one in a certain place testified, saying, What is man, that thou art mindful of him? or the son of man, that thou visitest him?

7 Thou madest him a little lower than the angels; thou crownedst him with glory and honour, and didst set him over the works of thy hands:

8 Thou hast put all things in subjection under his feet. For in that he put all in subjection under him, he left nothing that is not put under him. **But now we see not yet all things put under him.**

3. We must fight the battle in order to see the manifestation of what the Lord has promised us:

Luke 20:41-44

42 And David himself saith in the book of Psalms, The Lord said unto my Lord, Sit thou on my right hand,

43 Till I make thine enemies thy footstool.

Psalms 8:1-9

4 What is man, that thou art mindful of him? and the son of man, that thou visitest him?

5 For thou hast made him a little lower than the angels, and hast crowned him with glory and honour.

6 Thou madest him to have dominion over the works of thy hands; thou hast put all things under his feet:

B. THE GATES, WHICH HOLD THE SOULS OF MEN CAPTIVE, WILL BE DEFEATED BY GOD'S "BATTERING RAM" - JESUS CHRIST - THE LAMB OF GOD WHO TAKES AWAY THE SINS OF THE WORLD!

Ezekiel 21:21-22

21 For the king of Babylon stood at the parting of the way, at the head of the two ways, to use divination: he made his arrows bright, he consulted with images, he looked in the liver.

22 At his right hand was the divination for Jerusalem, to appoint captains, to open the mouth in the slaughter, to lift up the voice with shouting, **to appoint battering rams against the gates**, to cast a mount, and to build a fort.

BATTERING RAM (STRONG'S) = #3733 kar; **a ram (as full-grown and fat)**, including a battering-ram (as butting);

BATTERING RAM (BROWN-DRIVER-BRIGGS') = #3733 kar = **a ram, a lamb, a he-lamb; a battering-ram**

SEE ALSO: Ezekiel 4:2; 26:9

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X. JESUS CAME FOR THE EXPRESS PURPOSE OF DEFEATING SATAN AND SETTING US FREE FROM THE THINGS HE HAS DONE TO OUR LIVES.

Hebrews 2:14-15

14 Forasmuch then as the children are partakers of flesh and blood, he also himself likewise took part of the same; that through death he might destroy him that had the power of death, that is, the devil;
15 And deliver them who through fear of death were all their lifetime subject to bondage.

DESTROY (STRONG'S) = #2673 katargeo; to be (render) entirely idle (useless), literally or figuratively:...

DESTROY (THAYER'S) = #2673 katargeo = to render idle, unemployed, inactivate, or inoperative; to deprive of force, influence, or power; to cause to cease, to put an end to, to do away with, to annul, to abolish; to be severed from, to be separated from, to be discharged from, to be loosed from anyone...

I John 3:8 He that committeth sin is of the devil; for the devil sinneth from the beginning. For this purpose the Son of God was **manifested**, that he might **destroy** the **works** of the devil.

MANIFESTED (THAYER'S) = #5319 phaneroo = to make manifest or visible or known what has been hidden or unknown, to manifest, whether by words, or deeds, or in any other way...

DESTROY (THAYER'S) = #3089 luo = to loose any person (or thing) tied or fastened; to loose one bound, that is, to unbind, release from bonds, to set free; to loosen, to undo, to dissolve anything bound, tied, or compacted together; to do away with, to deprive of authority, whether by precept or act; to loose what is compacted or built together, to break up, to demolish, to destroy; to dissolve something coherent into parts, to destroy; metaphorically, to overthrow

DESTROY (BREAK) (VINE'S) = luo #3089, "to loosen," especially by way of deliverance, sometimes has the meaning of "breaking, destructively,"...

WORKS (THAYER'S) = #2041 ergon = business, employment, what anyone is occupied with, that which one undertakes to do, an enterprise, an undertaking;...an act, deed, thing done; the idea of working is emphasized in opposition to what is less than work

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XI. BECAUSE OF THE DAMAGE WHICH CAN BE DONE TO HIS KINGDOM BY THE CHURCH THROUGH SPIRITUAL WARFARE, THE DEVIL IS DESPERATE TO NEUTRALIZE OUR EFFECTIVENESS.

A. SATAN UNDERSTANDS THAT “A HOUSE DIVIDED AGAINST ITSELF CANNOT STAND;” CONSEQUENTLY, HIS GREATEST PRIORITY IS TO CAUSE DIVISION IN THE BODY OF CHRIST.

Matthew 12:25 And Jesus knew their thoughts, and said unto them, **Every kingdom divided against itself is brought to desolation; and every city or house divided against itself shall not stand:**

1. COMMENTARY: This principle is true no matter whose house it is: God’s or the devil’s. Division destroys the house that it affects. The opposite of division is integrity. Dictionary.com defines INTEGRITY as: “Adherence to moral and ethical principles; soundness of moral character. The state of being whole, entire, or undiminished: to preserve the integrity of the empire. A sound, unimpaired, or perfect condition.” A ship floats because of its “integrity.” The body of Christ is in unity when its members practice “integrity” in every sense of the word.

B. GOD HATES DIVISION BECAUSE IT HINDERS THE WORK OF HIS SPIRIT AND THE VICTORY OF HIS KINGDOM.

Proverbs 6:16-19

16 These six things doth the LORD hate: yea, seven are an abomination unto him:

19 A false witness that speaketh lies, and he that soweth discord among brethren.

C. WHEN DIVISION IS DEALT WITH SCRIPTURALLY AND THE CHURCH IS IN AGREEMENT, GOD CAN MANIFEST HIMSELF.

Matthew 18:15-20

15 Moreover if thy brother shall trespass against thee, go and tell him his fault between thee and him alone: if he shall hear thee, thou hast gained thy brother.

16 But if he will not hear thee, then take with thee one or two more, that in the mouth of two or three witnesses every word may be established.

17 And if he shall neglect to hear them, tell it unto the church: but if he neglect to hear the church, let him be unto thee as an heathen man and a publican.

18 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.

19 Again I say unto you, That if two of you shall agree [GK = *sumphoneo*, From which we get the English word “Symphony”] on earth as touching any thing that they shall ask, it shall be done for them of my Father which is in heaven.

20 For where two or three are gathered together in my name, there am I in the midst of them.

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D. UNITY GRANTS ACCESS TO GOD'S POWER, HIS PRESENCE IS MANIFESTED, AND THERE IS A FLOW OF ANOINTING WITH AUTHORITY.

Psalms 133:1-3

1 **Behold, how good and how pleasant it is for brethren to dwell together in unity!**

2 **It is like the precious ointment upon the head**, that ran down upon the beard, even Aaron's beard: that went down to the skirts of his garments;

3 As the dew of Hermon, and as the dew that descended upon the mountains of Zion: **for there the LORD commanded the blessing, even life for evermore.**

E. WHEN UNITY EXISTS, THE LORD CAN DEMONSTRATE HIS DOMINION.

Romans 16:17-20

17 **Now I beseech you, brethren, mark them which cause divisions and offences contrary to the doctrine which ye have learned; and avoid them.**

18 For they that are such serve not our Lord Jesus Christ, but their own belly; and by good words and fair speeches deceive the hearts of the simple.

19 For your obedience is come abroad unto all men. I am glad therefore on your behalf: but yet I would have you wise unto that which is good, and simple concerning evil.

20 **And the God of peace shall bruise Satan under your feet shortly. The grace of our Lord Jesus Christ be with you. Amen.**

1. **Dominion is “manifested power” which can be used to bruise (Greek: “break in pieces”) satan under our feet.**

a. We can trample on him as a conqueror when we deal with disunity.

XII. IN JOHN 10:10, JESUS SAID THAT THE THIEF (SATAN AND HIS KINGDOM) COMES TO STEAL, AND TO KILL, AND TO DESTROY.

John 10:9-11

9 **I am the door:** by me if any man enter in, he shall be saved, and shall go in and out, and find pasture.

10 **The thief cometh not, but for to steal, and to kill, and to destroy:** I am come that they might have life, and that they might have it more abundantly.

11 I am the good shepherd: the good shepherd giveth his life for the sheep.

A. THE WORD COMMANDS THAT THE THIEF WHO IS CAUGHT (FOUND OUT) MUST RESTORE SEVEN FOLD, EVEN TO THE EXTENT OF GIVING ALL THE SUBSTANCE OF HIS HOUSE.

Proverbs 6:30-31

30 Men do not despise a thief, if he steal to satisfy his soul when he is hungry;

31 But if he be found, he shall restore sevenfold; he shall give all the substance of his house.

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B. WE ARE CALLED TO SPOIL THE STRONG MAN'S (THIEF'S) "GOODS"!

Matthew 12:28-29

28 But if I cast out devils by the Spirit of God, then the kingdom of God is come unto you.

29 **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.**

GOODS (STRONG'S) = #5224 huparchonta; things extant or in hand, i.e. property or possessions: KJV - goods, that which one has, things which (one) possesseth, substance, that hast.

GOODS (VINE'S) = #5224 huparchonta, "to be in existence," is used as a noun with the article, signifying one's "goods," and translated "substance" in Luke 8:3.

1. The Lord has promised to give us the "treasures of darkness" by opening gates.

Isaiah 45:1-7

45 Thus saith the Lord to his anointed, to Cyrus, whose right hand I have holden, to subdue nations before him; and I will loose the loins of kings, to open before him the two leaved gates; and the gates shall not be shut;

2 I will go before thee, and make the crooked places straight: I will break in pieces the gates of brass, and cut in sunder the bars of iron:

3 And I will give thee the treasures of darkness, and hidden riches of secret places, that thou mayest know that I, the Lord, which call thee by thy name, am the God of Israel.

2. The Lord told Babylon that He was sending "spoilors" against her and that there was nothing she could do to stop it from happening.

Jeremiah 51:53 Though Babylon should mount up to heaven, and though she should fortify the height of her strength, yet from me shall spoilors come unto her, saith the Lord.

Jeremiah 50:24-26

24 I have laid a snare for thee, and thou art also taken, O Babylon, and thou wast not aware: thou art found, and also caught, because thou hast striven against the Lord.

25 The Lord hath opened his armoury, and hath brought forth the weapons of his indignation: for this is the work of the Lord God of hosts in the land of the Chaldeans.

26 Come against her from the utmost border, open her storehouses: cast her up as heaps, and destroy her utterly: let nothing of her be left.

Jeremiah 51:12-13

12 Set up the standard upon the walls of Babylon, make the watch strong, set up the watchmen, prepare the ambushes: for the Lord hath both devised and done that which he spake against the inhabitants of Babylon.

13 O thou that dwellest upon many waters, abundant in treasures, thine end is come, and the measure of thy covetousness.

SEE ALSO: Jeremiah 49:10; 50:9-10

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3. The Lord has promised that if we will bind the Strong Man, He will give us his goods.

(UBS Handbook) *GOODS* (so also NEB) is translated "belongings" by TEV and "property" by several others (NJB, NAB, AT). The Greek noun may be used in the most general sense, indicating "thing" or "object," though the context clearly indicates objects that belong to a person and that may be removed.

(Vincent's) *GOODS* skeue. The word originally means a "vessel,"...But also "the entire equipment of a house, collectively: chattels, house-gear." Also the baggage of an army.

(Barnes' Notes) on Matthew 12:29: The Saviour makes use of a new illustration to confute the Pharisees, drawn from breaking into a house. A man could not break into the house of a strong man and take his property unless he had rendered the man himself helpless. If he had taken his goods, it would therefore be sufficient proof that he had bound the man. So I, says he, have taken this "property (that this possessed person)" from the dominion of Satan. It is clear proof that I have subdued "Satan himself," the "strong" being that had him in possession...The word "spoil" commonly means, now, to corrupt, injure, or destroy. Here it means "to plunder," to take with violence, as it commonly does in the Bible.

4. Defeating the strong man will do more than set the captives free; it will set resources free also.

C. WHAT ARE THE PRIMARY GOODS THAT THE DEVIL POSSESSES THAT WE WANT TO SPOIL? WE WANT TO "SPOIL" WHAT HE HAS "SPOILED"!

Colossians 2:8 **Beware lest any man spoil you through philosophy and vain deceit**, after the tradition of men, after the rudiments of the world, and not after Christ.

Colossians 2:8 **(The Amplified Version)**

8 See to it that no one carries you off as spoil or makes you yourselves captive by his so-called philosophy and intellectualism and vain deceit (idle fancies and plain nonsense), following human tradition (men's ideas of the material rather than the spiritual world), just crude notions following the rudimentary and elemental teachings of the universe and disregarding [the teachings of] Christ (the Messiah).

Colossians 2:8 **(Good News Translation)**

8 See to it, then, that no one enslaves you by means of the worthless deceit of human wisdom, which comes from the teachings handed down by human beings and from the ruling spirits of the universe, and not from Christ.

Colossians 2:8 **(Weymouth's Translation)**

8 Take care lest there be some one who leads you away as prisoners by means of his philosophy and idle fancies, following human traditions and the world's crude notions instead of following Christ.

SPOIL (STRONG'S) = #4812 sulagogeō; to lead away as booty, i.e. (figuratively) seduce: KJV - spoil.

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SPOIL (VINE'S) = #4812 sulagogo, "to carry off as spoil, lead captive" (sule, "spoil," ago, "to lead"), is rendered "maketh spoil of" in Colossians 2:8, RV (KJV, "spoil"), rather "carry you off as spoil." The false teacher, through his "philosophy and vain deceit," would carry them off as so much booty.

XIII. THE LORD GIVES US THE AUTHORITY TO COMPLETELY DEFEAT THE POWERS OF DARKNESS AND BY FAITH THEY HAVE NO ABILITY TO RETALIATE AGAINST US.

Luke 10:19 **Behold, I give unto you power to tread on serpents and scorpions, and over all the power of the enemy: and nothing shall by any means hurt you.**

A. THE LORD GAVE US POWER (AUTHORITY) — WE HAVE BEEN GIVEN ALL WE NEED TO COMBAT THE ENEMY AND WE HAVE BEEN “COMMISSIONED” TO DEFEAT HIM.

GIVE (THAYER'S) = #1325 didomi = to give; to give something to someone, used of one's own accord to give one something, to his advantage to bestow a gift; to supply, to furnish necessary things; to furnish, to endue;
to grant or permit one : to commission

POWER (AUTHORITY) (THAYER'S) = #1849 exousia = the power of authority (influence) and of right (privilege); the power of rule or government (the power of him whose will and commands must be submitted to by others and obeyed)...

Luke 9:1 Then he called his twelve disciples together, and **gave them power and authority over all devils**, and to cure diseases.

Ephesians 6:10-18

10 Finally, my brethren, be strong in the Lord, and in the power of his might.

11 **Put on the whole armour of God, that ye may be able to stand against the wiles of the devil.**

12 **For we wrestle not against flesh and blood, but against principalities, against powers, against the rulers of the darkness of this world, against spiritual wickedness in high places.**

13 Wherefore take unto you the whole armour of God, that ye may be able to withstand in the evil day, and having done all, to stand.

I John 4:4 Ye are of God, little children, and have overcome them: because greater is he that is in you, than he that is in the world.

Zechariah 10:12 And I will strengthen them in the LORD; and they shall walk up and down in his name, saith the LORD.

SEE ALSO: Song of Solomon 6:4; Daniel 11:32; Zechariah 9:13-17; Mark 16:17; 1 Corinthians 16:13

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B. TREAD: THE LORD DESIRES THAT WE USE HIS POWER DECISIVELY TO THOROUGHLY DEFEAT THE POWERS OF DARKNESS

TREAD (THAYER'S) = #3961 pateo = to tread: **to trample, to crush with the feet**; to advance by setting foot upon, to tread upon: to encounter successfully the greatest perils from the machinations and persecutions with which Satan would fain thwart the preaching of the gospel; **to tread under foot, to trample on, that is, to treat with insult and contempt**

Zechariah 10:5 And they shall be as mighty men, which **tread down their enemies** in the mire of the streets in the battle: and they shall fight, because the LORD is with them, and the riders on horses shall be confounded.

Malachi 4:2-3

2 But unto you that fear my name shall the Sun of righteousness arise with healing in his wings; and ye shall go forth, and grow up as calves of the stall.

3 And **ye shall tread down the wicked**; for they shall be ashes under the soles of your feet in the day that I shall do this, saith the LORD of hosts.

SEE ALSO: Job 40:12; Psalms 108:13

C. GOD HAS CALLED US TO TRAMPLE SATAN!

Romans 16:20 And the God of peace shall **bruise** Satan under your feet **shortly**. The grace of our Lord Jesus Christ be with you. Amen.

BRUISE (STRONG'S) = #4937 suntribo; to crush completely, i.e. to shatter (literally or figuratively):

BRUISE (THAYER'S) = #4937 suntribo = to break, to break in pieces, to shiver; to tread down, to put Satan underfoot and (as a conqueror) trample upon him; to break down, to crush, to tear one's body and to shatter one's strength...

SHORTLY (STRONG'S) = #5034 tachos; a brief space (of time)

SHORTLY (THAYER'S) = #5034 tachos = quickness, speed

Psalms 91:11-16

11 For he shall give his angels charge over thee, to keep thee in all thy ways.

12 They shall bear thee up in their hands, lest thou dash thy foot against a stone.

13 **Thou shalt tread upon the lion and adder: the young lion and the dragon shalt thou trample under feet.**

14 Because he hath set his love upon me, therefore will I deliver him: I will set him on high, because he hath known my name.

15 He shall call upon me, and I will answer him: I will be with him in trouble; I will deliver him, and honour him.

16 With long life will I satisfy him, and shew him my salvation.

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D. THIS AUTHORITY IS OVER ALL THAT SATAN IS AND ALL THAT HE IS ABLE TO DO.

SERPENT (STRONG'S) = #3789 ophis; a snake, figuratively (as a type of sly cunning) artful malicious...

SERPENT (THAYER'S) = #3789 ophis= a snake, a serpent; with the ancients, the serpent was an emblem of cunning and wisdom.

SCORPION (THAYER'S) = #4651 skorprios = a scorpion;... it has a poisonous sting in its tail...

Revelation 9:5 And to them it was given that they should not kill them, but that they should be tormented five months: and their torment was as the torment of a scorpion, when he striketh a man.

Revelation 9:5 (The Amplified Version)

5 They were not permitted to kill them, but to torment (distress, vex) them for five months; and the pain caused them was like the torture of a scorpion when it stings a person.

ALL (VINE'S) = #3956 pas; radically means "all."

POWER (THAYER'S) = #1411 dunamis = strength power, ability; inherent power, power residing in a thing by virtue of its nature, or which a person or thing exerts and puts forth; power for performing miracles

ENEMY (STRONG'S) = #2190 echthros; hateful (passively, odious, or actively, hostile);...an adversary (especially Satan): KJV-- enemy, foe.

ENEMY (THAYER'S) = #2190 echthros = hated, odious, hateful; hostile, hating, and opposing another...

E. IF WE WILL TRUST IN THE LORD AND HIS ARMOUR, WE ARE SAFE FROM THE COUNTERATTACK OF SATAN! WE MUST NOT FEAR HIM.

NOTHING (STRONG'S) = #3762 oudeis; not even one, i.e. none, nobody, nothing:

ANY MEANS (STRONG'S) = #3364 ou me; a double negative strengthening the denial; not at all:

ANY MEANS (THAYER'S) = #3364 ou me = never, certainly not, not at all, by no means

HURT (VINE'S) = adikeo #91 signifies, intransitively, "to do wrong, do hurt, act unjustly," transitively, "to wrong, hurt or injure a person."

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Luke 21:17-18

17 And ye shall be hated of all men for my name's sake.

18 But there shall not an hair of your head perish.

Numbers 23:23 Surely there is no enchantment against Jacob, neither is there any divination against Israel: according to this time it shall be said of Jacob and of Israel, What hath God wrought!

Psalms 27:1-6

1 The LORD is my light and my salvation; whom shall I fear? the LORD is the strength of my life; of whom shall I be afraid?

2 **When the wicked, even mine enemies and my foes, came upon me to eat up my flesh, they stumbled and fell.**

3 **Though an host should encamp against me, my heart shall not fear: though war should rise against me, in this will I be confident.**

SEE ALSO: Psalms 144:10; Isaiah 14:12-27; 41:10-13; Romans 8:31-39; 2 Corinthians 12:9-10

XIV. THE LORD'S ANOINTING AND AUTHORITY UPON US WILL BREAK THE YOKE, DEFEATING THE GATES THAT HOLD THE LOST CAPTIVE. HE WILL SPOIL THE ENEMY OF OUR SOULS AND DELIVER A MIGHTY HARVEST TO HIS CHURCH!

Luke 4:18 **The Spirit of the Lord is upon me, because he hath anointed me to preach the gospel to the poor; he hath sent me to heal the brokenhearted, to preach deliverance to the captives, and recovering of sight to the blind, to set at liberty them that are bruised,**

Isaiah 10:27 And it shall come to pass in that day, that his burden shall be taken away from off thy shoulder, and his yoke from off thy neck, and **the yoke shall be destroyed because of the anointing.**

SEE ALSO: Isaiah 49:24-26; John 12:27-33; Colossians 1:10-15; 2 Timothy 2:25-26; 1 John 4:4; 5:19

A. THE ULTIMATE GOAL OF OUR WARFARE IS THE PULLING DOWN THE GATES OF HELL AND THE WALLS OF HELL'S STRONGHOLDS. WE HAVE BEEN GIVEN THE POWER TO "PULL DOWN" THE STRONGHOLDS OF OPPOSITION WHICH BOTH HINDER US AND THE SALVATION OF THE SOULS OF MEN.

Jeremiah 1:9-10

9 Then the LORD put forth his hand, and touched my mouth. And the LORD said unto me, Behold, I have put my words in thy mouth.

10 **See, I have this day set thee over the nations and over the kingdoms, to root out, and to pull down, and to destroy, and to throw down, to build, and to plant.**

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2 Corinthians 10:3-6

3 For though we walk in the flesh, we do not war after the flesh:

4 **(For the weapons of our warfare are not carnal, but mighty through God to the pulling down of strong holds;)**

5 **Casting down imaginations, and every high thing that exalteth itself against the knowledge of God, and bringing into captivity every thought to the obedience of Christ;**

6 And having in a readiness to revenge all disobedience, when your obedience is fulfilled.

WEAPONS (THAYER'S) = #3696 hoplon = any tool or implement for preparing a thing; arms used in warfare, weapons...

WEAPONS [ARMS] (VINE'S) = hoplon #3696, originally any tool or implement for preparing a thing, became used in the plural for "weapons of warfare."

PULL DOWN (STRONG'S) = #2507 kathaireo;...to lower (or with violence) demolish (literally or figuratively): KJV-- cast (pull, put, take) down, destroy.

PULL DOWN (THAYER'S) = #2507 kathaireo = to take down,...with the use of force: to throw down, to cast down; to pull down, to demolish; the subtle reasonings (of opponents) likened to a fortress, that is, to refute, to destroy.

STRONGHOLDS (STRONG'S) = #3794 ochroma;...(meaning to fortify, through the idea of holding safely); a castle...: KJV-- stronghold.

STRONGHOLD (THAYER'S) = #3794 ochuroma = a castle, a stronghold, a fortress, fastness...

CASTING DOWN (STRONG'S) = #2507 kathaireo;...this verb is the root Greek word noun translated "pull down" in verse 4;

IMAGINATIONS (STRONG'S) = #3053 logismos = a reckoning, computation; a reasoning: such as is hostile to the Christian faith,

a. *Reasoning* (WEBSTER'S) = "The drawing of inferences or conclusions from known or **assumed** facts."

1. The Kingdom of God is established by the violence of "Spiritual Warfare."

Matthew 11:12 And from the days of John the Baptist until now the kingdom of heaven suffereth violence, and the violent take it by force.

a. "Violent" comes from two Greek root words which speak of "life" and "vitality."

— *Vitality* = "living force"

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B. "REASONINGS AND THOUGHTS" — THE BATTLEGROUND IS IN THE MIND.

Romans 7:22-25

22 For I delight in the law of God after the inward man:

23 **But I see another law in my members, warring against the law of my mind, and bringing me into captivity to the law of sin which is in my members.**

24 O wretched man that I am! who shall deliver me from the body of this death?

25 **I thank God through Jesus Christ our Lord. So then with the mind I myself serve the law of God; but with the flesh the law of sin.**

1. The stronghold of the mind is the pride, blindness, fear, prejudices, doubts, unbelief, etc. that satan uses to capture and enslave the lost of the world and to paralyze the Church.

a. The gospel is hid to blinded minds.

2 Corinthians 4:3-4

3 **But if our gospel be hid, it is hid to them that are lost:**

4 **In whom the God of this world hath blinded the minds of them which believe not,** lest the light of the glorious gospel of Christ, who is the image of God, should shine unto them.

2. The lost have been "captured" by the god of this world by bringing them to a state of *mental stupor* in regards to the truth.

2 Timothy 2:24-26

24 And the servant of the Lord must not strive; but be gentle unto all men, apt to teach, patient,

25 In meekness instructing those that oppose themselves; if God peradventure will give them repentance to the acknowledging of the truth;

26 And that they may **recover** themselves out of the snare of the devil, who are taken captive by him at his will.

a. *Stupor* (WEBSTER'S) is defined as: "A state in which the mind and senses are dulled; partial or complete loss of sensibility, as from the use of a narcotic or from shock; mental or moral dullness or apathy."

b. This captivity is a mental drunkenness which results in a mental dullness in areas of spiritual understanding and discernment.

c. *Recover* (STRONG'S) = #366 ananepho; to become sober again, i.e. (figuratively) regain (one's) senses:

C. THE SPIRIT THAT WORKS IN THOSE WHO ARE CAPTIVES OF THE DEVIL WORKS IN THEIR MINDS CAUSING THEM TO BECOME "CHILDREN OF DISOBEDIENCE."

Ephesians 2:2-3

2 Wherein in time past ye walked according to the course of this world, according to the prince of the power of the air, the spirit that now worketh in the children of disobedience:

3 Among whom also we all had our conversation in times past in the lusts of our flesh, fulfilling the desires of the flesh and of the mind; and were by nature the children of wrath, even as others.

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1. Paul tells us in 2 Corinthians 4:5 to bring every one of our thoughts into captivity causing them to yield to and obey Christ.

2. Evil thoughts result in evil acts.

Proverbs 23:7 **For as he thinketh in his heart, so is he:** Eat and drink, saith he to thee; but his heart is not with thee.

Matthew 15:18-20

18 But those things which proceed out of the mouth come forth from the heart; and they defile the man.

19 For out of the heart proceed evil thoughts, murders, adulteries, fornications, thefts, false witness, blasphemies:

20 These are the things which defile a man: but to eat with unwashen hands defileth not a man.

a. Consequently, “The battlefield of the soul” is a man’s thought life.

b. Therefore, Peter told us to “gird up the loins” of our minds.

1 Peter 1:13 Wherefore gird up the loins of your mind, be sober, and hope to the end for the grace that is to be brought unto you at the revelation of Jesus Christ;

D. SATAN’S SUBTLETY CANNOT CORRUPT OUR MINDS UNLESS WE ARE CARELESS IN BEING ON GUARD (SPIRITUALLY) AND BEING SOBER (MENTALLY).

Genesis 3:1 **Now the serpent was more subtil than any beast of the field which the LORD God had made. And he said unto the woman, Yea, hath God said, Ye shall not eat of every tree of the garden?**

1. Subtlety? The devil questions God and invites us to question God.

a. This puts the human mind in opposition to God and His Word.

b. The devil encourages us to think independently of God.

c. He appealed to the ability of the human mind to think creatively on its own, outside of God’s influence and spiritual direction.

NOTE: This creative ability is a gift from God, but it results in us having to make a choice: whose will do we obey – ours or God’s?

2. We must be renewed in the spirit of our minds. We must allow God to renew His influence in our thoughts so that we obey Him and not ourselves or the devil.

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Ephesians 4:22-24

22 That ye put off concerning the former conversation the old man, which is corrupt according to the deceitful lusts;

23 And be renewed in the spirit of your mind;

24 And that ye put on the new man, which after God is created in righteousness and true holiness.

XV. WHAT DO GATES REPRESENT IN BIBLE?

A. WALLS AND GATES WERE USED TO HOLD AND PROTECT PEOPLE AND POSSESSIONS.

2 Chronicles 14:7 Therefore he said unto Judah, **Let us build these cities, and make about them walls, and towers, gates, and bars, while the land is yet before us;** because we have sought the LORD our God, we have sought him, and he hath given us rest on every side. So they built and prospered.

2 Chronicles 26:5-10

9 **Moreover Uzziah built towers in Jerusalem at the corner gate, and at the valley gate, and at the turning of the wall, and fortified them.**

10 Also he built towers in the desert, and digged many wells: for he had much cattle, both in the low country, and in the plains: husbandmen also, and vine dressers in the mountains, and in Carmel: for he loved husbandry.

SEE ALSO: Deuteronomy 3:2-6; 1 Samuel 23:7

B. IN THE OLD TESTAMENT, THE WORD “GATES” CAN BE USED TO REPRESENT ALL THAT IS INSIDE OF THEM.

Exodus 20:10 But the seventh day is the sabbath of the LORD thy God: in it thou shalt not do any work, thou, nor thy son, nor thy daughter, thy manservant, nor thy maidservant, nor thy cattle, nor thy stranger **that is within thy gates**:

Deuteronomy 31:12 **Gather the people together, men, and women, and children, and thy stranger that is within thy gates**, that they may hear, and that they may learn, and fear the LORD your God, and observe to do all the words of this law:

SEE ALSO: Deuteronomy 5:14; 14:27-29; 16:11,14

C. “GATE” IN THE BIBLE ALSO REPRESENTS THE SEAT OF AUTHORITY.

1 Kings 22:10 And the king of Israel and Jehoshaphat the king of Judah sat each on his throne, having put on their robes, in a void place in the entrance of the gate of Samaria; and all the prophets prophesied before them.

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Zechariah 8:16-17

16 These are the things that ye shall do; Speak ye every man the truth to his neighbour; execute the judgment of truth and peace in your gates:

17 And let none of you imagine evil in your hearts against his neighbour; and love no false oath: for all these are things that I hate, saith the LORD.

D. CLOSED GATES REPRESENT A TIME OF DARKNESS.

Joshua 2:5 And it came to pass about **the time of shutting of the gate, when it was dark**, that the men went out: whither the men went I wot not: pursue after them quickly; for ye shall overtake them.

SEE ALSO: Nehemiah 7:3; 13:19

XVI. DOES “HEAVEN” HAVE GATES?

A. THE LORD’S WALLS AND GATES REPRESENT THE SALVATION AND SAFETY THAT HE HAS PROVIDED FOR HIS PEOPLE.

Isaiah 26:1-4

1 In that day shall this song be sung in the land of Judah; We have a strong city; salvation will God appoint for walls and bulwarks.

2 Open ye the gates, that the righteous nation which keepeth the truth may enter in.

3 Thou wilt keep him in perfect peace, whose mind is stayed on thee: because he trusteth in thee.

4 Trust ye in the LORD for ever: for in the LORD JEHOVAH is everlasting strength:

Psalms 24:6-10

7 Lift up your heads, O ye gates; and be ye lift up, ye everlasting doors; and the King of glory shall come in.

8 Who is this King of glory? The LORD strong and mighty, the LORD mighty in battle.

9 Lift up your heads, O ye gates; even lift them up, ye everlasting doors; and the King of glory shall come in.

10 Who is this King of glory? The LORD of hosts, he is the King of glory. Selah.

Psalms 87:2 The LORD loveth the gates of Zion more than all the dwellings of Jacob.

SEE ALSO: Psalms 100:4; Isaiah 60:18-19

B. THE LORD JESUS CHRIST IS THE GATE OF SALVATION!

Psalms 118:19-26

19 Open to me the gates of righteousness: I will go into them, and I will praise the LORD:

20 This gate of the LORD, into which the righteous shall enter.

21 I will praise thee: for thou hast heard me, and art become my salvation.

22 The stone which the builders refused is become the head stone of the corner.

23 This is the LORD's doing; it is marvellous in our eyes.

24 This is the day which the LORD hath made; we will rejoice and be glad in it.

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25 Save now, I beseech thee, O LORD: O LORD, I beseech thee, send now prosperity.

26 Blessed be he that cometh in the name of the LORD: we have blessed you out of the house of the LORD.

Isaiah 62:10-12

10 Go through, go through the gates; prepare ye the way of the people; cast up, cast up the highway; gather out the stones; lift up a standard for the people.

11 Behold, the LORD hath proclaimed unto the end of the world, Say ye to the daughter of Zion, Behold, thy salvation cometh; behold, his reward is with him, and his work before him.

12 And they shall call them, The holy people, The redeemed of the LORD: and thou shalt be called, Sought out, A city not forsaken.

1. Jesus is our “gate” to “heaven”:

John 10:9 **I am the door [GATE]: by me if any man enter in, he shall be saved, and shall go in and out, and find pasture.**

C. THE FLOOD OF (END TIME) REVIVAL WILL ISSUE FORTH FROM THE GATE OF THE HOUSE OF GOD.

Ezekiel 47:1-12

1 Afterward he brought me again unto the door of the house; and, behold, waters issued out from under the threshold of the house eastward: for the forefront of the house stood toward the east, and the waters came down from under from the right side of the house, at the south side of the altar.

2 Then brought he me out of the way of the gate northward, and led me about the way without unto the utter gate by the way that looketh eastward; and, behold, there ran out waters on the right side.

5 Afterward he measured a thousand; and it was a river that I could not pass over: for the waters were risen, waters to swim in, a river that could not be passed over.

6 And he said unto me, Son of man, hast thou seen this? Then he brought me, and caused me to return to the brink of the river.

7 Now when I had returned, behold, at the bank of the river were very many trees on the one side and on the other.

9 And it shall come to pass, that every thing that liveth, which moveth, whithersoever the rivers shall come, shall live: and there shall be a very great multitude of fish, because these waters shall come thither: for they shall be healed; and every thing shall live whither the river cometh.

10 And it shall come to pass, that the fishers shall stand upon it from Engedi even unto Eneglaim; they shall be a place to spread forth nets; their fish shall be according to their kinds, as the fish of the great sea, exceeding many.

12 And by the river upon the bank thereof, on this side and on that side, shall grow all trees for meat, whose leaf shall not fade, neither shall the fruit thereof be consumed: it shall bring forth new fruit according to his months, because their waters they issued out of the sanctuary: and the fruit thereof shall be for meat, and the leaf thereof for medicine.

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D. THE SAVED HAVE BEEN DELIVERED FROM THE POWER OF THE GATES OF DEATH AND BROUGHT INTO THE PROTECTION OF THE GATES OF THE LORD.

Psalms 9:13-14

13 Have mercy upon me, O LORD; consider my trouble which I suffer of them that hate me, **thou that liftest me up from the gates of death:**

14 **That I may shew forth all thy praise in the gates of the daughter of Zion: I will rejoice in thy salvation.**

SEE ALSO: Psalms 107:15-16

E. THE CHURCH WILL BE A MIGHTY ARMY FOR THE LORD AND A POWERFUL WEAPON IN HIS HAND!

Song of Solomon 6:4 **Thou art beautiful, O my love, as Tirzah, comely as Jerusalem, terrible as an army with banners.**

SEE ALSO: Isaiah 41:14-16

F. THE LORD HAS OPENED THE DOOR OF REVIVAL AND HARVEST TO THE CHURCH:

Acts 14:26-27

26 And thence sailed to Antioch, from whence they had been recommended to the grace of God for the work which they fulfilled.

27 And when they were come, and had gathered the church together, they rehearsed all that God had done with them, and how he **had opened the door of faith** unto the Gentiles.

2 Corinthians 2:12 Furthermore, when I came to Troas to preach Christ's gospel, and a **door was opened** unto me of the Lord,

Colossians 4:3 Withal praying also for us, that God **would open unto us a door of utterance**, to speak the mystery of Christ, for which I am also in bonds:

G. EVEN THOUGH THE LORD HAS MADE PROMISES WE STILL MUST WAR TO SEE THESE PROMISES COME TO PASS:

1 Timothy 1:18 This charge I commit unto thee, son Timothy, **according to the prophecies which went before on thee, that thou by them mightest war a good warfare;**

H. OPEN DOORS DO NOT IMPLY THAT THERE WILL BE NO RESISTANCE, PAUL ENCOUNTERED MANY ADVERSARIES!

1 Corinthians 16:8-9

8 But I will tarry at Ephesus until Pentecost.

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9 For a great door and effectual is opened unto me, and there are many adversaries.

DOOR (STRONG'S) = #2374 thura; a portal or entrance (the opening or the closure, literally or figuratively): KJV-- door, gate.

GREAT (THAYER'S) = #3173 megas = great...used of number and quantity: numerous, large, abundant...

EFFECTUAL (STRONG'S) = #1756 energeo; active, operative: KJV-- effectual, powerful.

EFFECTUAL (VINE'S) = #1756 energeo denotes "active, powerful in action" (en, "in," ergon, "work"; Eng. "energy"; the word "work" is derived from the same root).

ADVERSARIES (THAYER'S) = #480 antikeimai = to be set over against, opposite to; to oppose, be adverse to, withstand

J. PAUL FOUGHT A SPIRITUAL BATTLE FOR REVIVAL IN EPHESUS AGAINST "BEASTS" (SUPERNATURAL BEINGS).

1 Corinthians 15:32 **If after the manner of men I have fought with beasts at Ephesus**, what advantage me, if the dead rise not? let us eat and drink; for tomorrow we die.

FIGHT WITH WILD BEASTS (STRONG'S) = #2341 theriomacheo; to be a beast-fighter (in the gladiatorial show), i.e. (figuratively) to encounter (furious men): KJV-- fight with wild beasts.

#2341 IS DERIVED FROM TWO #2342 AND #3164:

BEAST (STRONG'S GREEK DICTIONARY) = #2342 therion (thay-ree'-on); diminutive from the same as 2339; a dangerous animal: KJV-- (venomous, wild) beast.

FIGHT (THAYER'S) = #3164 machomai = to fight or war; used of armed combatants, or those who engage in a hand to hand struggle;...

K. WHAT WERE THE "BEASTS OF EPHESUS"?

Ephesians 6:12 **For we wrestle not against flesh and blood**, but against principalities, against powers, against the rulers of the darkness of this world, against spiritual wickedness in high places.

WRESTLE (THAYER'S) = #3823 pale = wrestling (a contest between two in which each endeavors to throw the other, and which is decided when the victor is able to hold his opponent down with his hand upon his neck); the term is transferred to the Christian's struggle with the power of evil...

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XVII. THE GATES OF HELL.

Isaiah 14:12-17

12 How art thou fallen from heaven, O Lucifer, son of the morning! how art thou cut down to the ground, which didst weaken the nations!

13 For thou hast said in thine heart, I will ascend into heaven, I will exalt my throne above the stars of God: I will sit also upon the mount of the congregation, in the sides of the north:

14 I will ascend above the heights of the clouds; I will be like the most High.

15 Yet thou shalt be brought down to hell, to the sides of the pit.

16 They that see thee shall narrowly look upon thee, and consider thee, saying, **Is this the man that made the earth to tremble, that did shake kingdoms;**

17 That made the world as a wilderness, and destroyed the cities thereof; **that opened not the house of his prisoners?**

Isaiah 14:17 (Today's English Version)

17 Is this the man who destroyed cities and turned the world into a desert? **Is this the man who never freed his prisoners or let them go home?"**

Isaiah 14:17 (The Bible in Basic English)

17 Who made the world a waste, overturning its towns; **who did not let his prisoners loose from the prison-house.**

Isaiah 14:17 (Easy-to-Read Bible)

17 who destroyed cities and turned the land into a desert, **who captured people in war and would not let them go home?"**

OPEN (STRONG'S) = #6605 pathach; to open wide (literally or figuratively); specifically, to loosen, begin, plough, carve:

OPEN (BROWN-DRIVER-BRIGGS') = #6605 pathach = to open, to free, to loosen

OPEN [DOORWAY] (VINE'S) = petach #6607, "doorway; opening; entrance; gate." Petach basically represents the "opening through which one enters a building, tent, tower (fortress), or city."...In the plural form, petach sometimes represents the "city gates" themselves:... As a verb, the basic meaning of patach is "to open," the word is extended to mean "to cause to flow,"..."to free."

PRISONERS (BROWN-DRIVER-BRIGGS') = #615 'icier = a prisoner, a captive, a bondman; is derived from: 'acar — to tie, to bind, to imprison; to be imprisoned, to be bound; to be taken prisoner

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A. WHAT ARE THE GATES OF HELL?

1. With God: Walls = Salvation; Gates = Praise

Isaiah 60:18 Violence shall no more be heard in thy land, wasting nor destruction within thy borders; **but thou shalt call thy walls Salvation, and thy gates Praise.**

2. Conversely, with Satan:

Walls = Fear with its resultant bondage.

Gates = Confession of doubt and unbelief.

B. WHAT IS BEHIND SATAN'S GATES AND INSIDE HIS WALLS?

Fortifications are intended to defend more than just territory.

What could be so important to Satan?

1. CAPTIVES!

2 Timothy 2:25-26

25 In meekness instructing those that oppose themselves; if God peradventure will give them repentance to the acknowledging of the truth;

26 **And that they may recover themselves out of the snare of the devil, who are taken captive by him at his will.**

a. Bro. T. W. Barnes: "The sinner can't even make a decision to be saved until he is set free."

2. Jesus said that He was anointed to deliver the captives that are bound.

Luke 4:18 The Spirit of the Lord is upon me, because he hath anointed me to preach the gospel to the poor; he hath sent me to heal the brokenhearted, to preach deliverance to the captives, and recovering of sight to the blind, to set at liberty them that are bruised,

a. *Captive* (STRONG'S) = Prisoner of war.

C. BEFORE A CITY CAN BE CAPTURED, THE GATES MUST BE DEFEATED.

2 Samuel 10:8 And the children of Ammon came out, and **put the battle in array at the entering in of the gate:** and the Syrians of Zoba, and of Rehob, and Ish-tob, and Maacah, were by themselves in the field.

Judges 5:8 They chose new gods; **then was war in the gates:** was there a shield or spear seen among forty thousand in Israel?

SEE ALSO: Judges 5:1-13; Isaiah 22:7

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D. THE LORD HAS PROMISED TO BE OUR STRENGTH WHEN WE ATTACK THE GATES OF HELL:

Isaiah 28:5-6

5 In that day shall the Lord of hosts be for a crown of glory, and for a diadem of beauty, unto the residue of his people,
6 And for a spirit of judgment to him that sitteth in judgment, and for strength to them that turn the battle to the gate.

STRENGTH [MIGHT] (VINE'S) = geburah #1369, "might; strength; power; mighty acts."

TURN (BROWN-DRIVER-BRIGGS') = #7725 shuwb = ..."to return unto, to go back, to come back"...

BATTLE (STRONG'S) = #4421 milchamah; from 3898 (in the sense of fighting); a battle (i.e. the engagement); generally, war (i.e. warfare):...

Amos 5:8-10

8 Seek him that maketh the seven stars and Orion, and turneth the shadow of death into the morning, and maketh the day dark with night: that calleth for the waters of the sea, and poureth them out upon the face of the earth: The LORD is his name:

9 That strengtheneth the spoiled against the strong, so that the spoiled shall come against the fortress.

2 Chronicles 14:11 And Asa cried unto the LORD his God, and said, LORD, it is nothing with thee to help, whether with many, or with them that have no power: help us, O LORD our God; for we rest on thee, and in thy name we go against this multitude. O LORD, thou art our God; let not man prevail against thee.

E. A SIGNIFICANT ELEMENT OF THE OATH THAT THE LORD MADE TO ABRAHAM IS THAT HIS SEED WOULD POSSESS THE GATE OF HIS ENEMIES.

Genesis 22:15-18

5 And the angel of the Lord called unto Abraham out of heaven the second time,

16 And said, By myself have I sworn, saith the Lord, for because thou hast done this thing, and hast not withheld thy son, thine only son:

17 That in blessing I will bless thee, and in multiplying I will multiply thy seed as the stars of the heaven, and as the sand which is upon the sea shore; and thy seed shall **possess** the gate of his enemies;

18 And in thy seed shall all the nations of the earth be blessed; because thou hast obeyed my voice.

POSSESS (STRONG'S) = #3423 yarash; to occupy (by driving out previous tenants, and possessing in their place); by implication, to seize, to rob, to inherit; also to expel, to impoverish, to ruin:

POSSESS (BROWN-DRIVER-BRIGGS) = #3423 yarash; to seize, to dispossess, to take possession of...

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1. COMMENTARY: Christ is Abraham's Seed and if we are Christ's then we (the Church) are also the Seed of Abraham and "heirs according to the promise." What is the Promise? That we would be blessed to have "spiritual seed" that would number as the sand and the stars AS A RESULT OF DEFEATING (POSSESSING) THE GATE OF OUR ENEMIES.

Galatians 3:16,27-29

16 Now to Abraham and his seed were the promises made. He saith not, And to seeds, as of many; but as of one, And to thy seed, which is Christ.

27 For as many of you as have been baptized into Christ have put on Christ.

28 There is neither Jew nor Greek, there is neither bond nor free, there is neither male nor female: for ye are all one in Christ Jesus.

29 And if ye be Christ's, then are ye Abraham's seed, and heirs according to the promise.

Matthew 16:18 And I say also unto thee, **That thou art Peter, and upon this rock I will build my church; and the gates of hell shall not prevail against it.**

SEE ALSO: Genesis 24:60

XVIII. HOW DO WE PREVAIL AGAINST THE GATES OF HELL?

A. JESUS SAID THAT THE "KEYS TO THE KINGDOM" ARE *BINDING AND LOOSING*.

Matthew 16:19 And 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.

GATES (THAYER'S) = #4439 pule = a gate; in the wall of either a city, a palace, a town, the temple, or a prison; the gates of Hades (likened to a vast prison); metaphorically, the access or entrance into any state

PREVAIL (THAYER'S) = #2729 katischuo = to be strong to another's detriment, to prevail against; to be superior in strength; to overcome; to prevail

KEYS (THAYER'S) = #2807 kleis = a key: since the keeper of the keys has the power to open and to shut; metaphorically, in the New Testament to denote power and authority of various kinds

KINGDOM (THAYER'S) = #932 basileia = royal power, kingship, dominion, rule; ...the right or authority to rule over a kingdom

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BIND (THAYER'S) = #1210 deo = to bind tie, to fasten; to bind, to fasten with chains, to throw into chains;...to forbid, to prohibit,...

LOOSE (THAYER'S) = #3089 luo = to loose any person (or thing) tied or fastened; to loose one bound, that is, to unbind, release from bonds, to set free;...to discharge from prison, to let go; to loosen, to undo, to dissolve anything bound, tied, or compacted together...

1. Keys are used to lock and unlock, to open and close, to bind and loose.

Isaiah 22:20-25

22 And **the key of the house of David** will I lay upon his shoulder; so he shall open, and none shall shut; and he shall shut, and none shall open.

Revelation 3:7-8

7 And to the angel of the church in Philadelphia write; These things saith he that is holy, he that is true, **he that hath the key of David, he that openeth, and no man shutteth; and shutteth, and no man openeth;**

8 I know thy works: **behold, I have set before thee an open door, and no man can shut it:** for thou hast a little strength, and hast kept my word, and hast not denied my name.

SEE ALSO: Job 12:14; Matthew 18:18

B. THE MOST SIGNIFICANT STEP TO SPOILING SATAN'S KINGDOM AND DELIVERING THE CAPTIVES IS TO "FIRST BIND THE STRONGMAN" BEFORE YOU CAN ATTEMPT TO SPOIL HIS HOUSE.

Matthew 12:28-29

28 But if I cast out devils by the Spirit of God, then the kingdom of God is come unto you.

29 **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.**

Mark 3:26-27

27 **No man can enter into a strong man's house, and spoil his goods, except he will first bind the strong man; and then he will spoil his house.**

C. IN LUKE, JESUS TELLS US THE SPECIFICS OF THIS ATTACK ON SATAN'S HOUSE:

Luke 11:20-22

20 But if I with the finger of God cast out devils, no doubt the kingdom of God is come upon you.

21 **When a strong man armed keepeth his palace, his goods are in peace:**

22 **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.**

1. Luke 11:21 **When a strong man armed keepeth his palace, his goods are in peace:**

ARMED (STRONG'S) = #2528 kathoplizo; to equip fully with armor: KJV-- arm.

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KEEPETH (THAYER'S LEXICON) = #5442 phulasso = to guard or to watch, to have an eye upon: lest he escape; to guard a person (or thing) that he may remain safe, to keep from being snatched away; to guard from being lost or perishing

PALACE (STRONG'S) = #833 aule; a yard (as open to the wind); by implication, a mansion: KJV-- court, ([sheep-]) fold, hall, palace.

PALACE (THAYER'S) = #833 aule = the house itself, a palace; among the Greeks in Homer's time, an uncovered space around the house, enclosed by a wall, in which the stables stood; hence, among the Orientals that roofless enclosure by a wall, in the open country in which the flocks were herded at night, a sheepfold.

...[The word PALACE can refer to] the uncovered courtyard of the house. In the Old Testament, particularly of the courts of the tabernacle and of the temple in Jerusalem. The dwellings of the higher classes usually had two, one exterior, between the door and the street; the other interior, surrounded by the buildings of the dwelling itself.

GOODS (THAYER'S) = #5224 huparchonta = possessions, goods, wealth, property

PEACE (THAYER'S) = #1515 eirene = ...exemption from the rage and havoc of war... security, safety, prosperity, felicity, (because peace and harmony make and keep things safe and prosperous)

2. Luke 11:22 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**.

COME UPON (STRONG'S) = #1904 eperchomai; to supervene, i.e. arrive, occur, impend, attack,....:

COME UPON (THAYER'S) = #1904 eperchomai = ...to come upon, to overtake one; ...used of an enemy attacking one

OVERCOME (STRONG'S) = #3528 nikao; to subdue (literally or figuratively): KJV-- conquer, overcome, prevail, get the victory.

OVERCOME (THAYER'S) = #3528 nikko = to conquer; to carry off the victory, to come off victorious...

TAKETH AWAY (THAYER'S) = #142 airo = ...to take upon oneself and carry what has been raised up, to bear; to bear away what has been raised, to carry off;...to take away from another what is his or what is committed to him, to take by force...

ARMOUR (THAYER'S) = #3833 panoplia = full armor, complete armor; it includes shield, sword, lance, helmet, greaves (shin guards), and breastplate...

TRUSTED (STRONG'S) = #3982 peitho;... to rely (by inward certainty):

TRUSTED (THAYER'S) = #3982 peitho = ...to trust, to have confidence, to be confident

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DIVIDETH (STRONG'S) = #1239 diadidomai; to give throughout a crowd, i.e. deal out; also to deliver over (as to a successor): KJV-- (make) distribute (-ion), divide, give.

SPOIL (STRONG'S) = #4661 skulon; something stripped (as a hide), i.e. booty: KJV-- spoil.

SPOIL (THAYER'S) = #4661 skulon =...the weapons and valuables stripped off from an enemy, spoils

D. JESUS "SPOILED" PRINCIPALITIES AND POWERS THROUGH HIS CRUCIFIXION GOING SO FAR AS PUBLICALLY HUMILIATING THEM.

Colossians 2:11-15

12 Buried with him in baptism, wherein also ye are risen with him through the faith of the operation of God, who hath raised him from the dead.

13 And you, being dead in your sins and the uncircumcision of your flesh, hath he quickened together with him, having forgiven you all trespasses;

14 **Blotting out the handwriting of ordinances that was against us, which was contrary to us, and took it out of the way, nailing it to his cross;**

15 And *having spoiled principalities and powers, he made a shew of them openly, triumphing over them in it.*

E. THE LORD DESIRES TO DELIVER THE CAPTIVES OF THE STRONGMAN AND SET THEM FREE; HE HAS PROMISED US VICTORY AND REVIVAL THROUGH THE DEFEAT OF THE STRONG MAN.

Isaiah 49:24-26

24 Shall the prey be taken from the mighty, or the lawful captive delivered?

25 But thus saith the LORD, Even the captives of the mighty shall be taken away, and the prey of the terrible shall be delivered: for I will contend with him that contendeth with thee, and I will save thy children.

26 And I will feed them that oppress thee with their own flesh; and they shall be drunken with their own blood, as with sweet wine: and all flesh shall know that I the LORD am thy Saviour and thy Redeemer, the mighty One of Jacob.

Jeremiah 31:11 For the LORD hath redeemed Jacob, and ransomed him from the hand of him that was stronger than he.

Isaiah 9:1-7

4 For thou hast broken the yoke of his burden, and the staff of his shoulder, the rod of his oppressor, as in the day of Midian.

5 For every battle of the warrior is with confused noise, and garments rolled in blood; but this shall be with burning and fuel of fire.

6 For unto us a child is born, unto us a son is given: and the government [Hebrew = "rule, dominion"] shall be upon his shoulder: and his name shall be called Wonderful, Counsellor, The mighty God, The everlasting Father, The Prince of Peace.

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7 Of the increase of his government and peace there shall be no end, upon the throne of David, and upon his kingdom, to order it, and to establish it with judgment and with justice from henceforth even for ever. The zeal of the LORD of hosts will perform this.

SEE ALSO: Psalms 149:1-9; Isaiah 45:1-6

F. ARE WE PARTICIPATING IN A “BIBLICAL FAST”?

Isaiah 58:4-6

4 Behold, ye fast for strife and debate, and to smite with the fist of wickedness: ye shall not fast as ye do this day, to make your voice to be heard on high.

5 Is it such a fast that I have chosen? a day for a man to afflict his soul? is it to bow down his head as a bulrush, and to spread sackcloth and ashes under him? wilt thou call this a fast, and an acceptable day to the LORD?

6 **Is not this the fast that I have chosen? to loose the bands of wickedness, to undo the heavy burdens, and to let the oppressed go free, and that ye break every yoke?**

XIX. THE MEANS OF VICTORY OVER THIS WORLD AND THE “GOD OF THIS WORLD” IS FAITH!

I John 5:4 For whatsoever is born of God overcometh the world: and **this is the victory that overcometh the world, even our faith.**

1. **Victory (STRONG’S) = conquest (abstractly), i.e. (figuratively) the means of success:...**

2. **Overcome (STRONG’S) = to subdue (literally or figuratively):**

a. In the KJV, it is translated as: “to conquer, overcome, prevail, get the victory.”

3. **Overcome (THAYER’S) = to conquer; to carry off the victory, to come off victorious**

A. FAITH IS THE SUBSTANCE (TITLE DEED) OF THINGS HOPED FOR.

Hebrews 11:1 Now faith is the substance of things hoped for, the evidence of things not seen.

1. Wuest’s says: The word “substance” ... is “that which stands under, a foundation.... [it is a] legal term. ...it stands for the whole body of documents bearing on the ownership of a person’s property, deposited in the archives, and forming the evidence of ownership.”

a. A “title deed” establishes ownership.

b. (The following definitions are from Webster’s Dictionary)

— To own = to possess; hold as personal property; have

— To possess = to hold as property or occupy in person; have as something that belongs to one; own

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- = to gain strong influence or control over; dominate
- = to keep control over or maintain
- To dominate = to rule or control by superior power or influence
- Dominion = rule or power to rule; sovereign authority; sovereignty
 - = *Law* ownership; dominium
- Dominium = *Law* the right of property and its ownership and control
- Domain = territory under one government or ruler; dominion
 - = supreme ownership
 - = field or sphere of activity or influence
- Kingdom = a realm; domain; sphere

B. FAITH COMES BY HEARING “RHEMA:” THE WORD OF GOD (ROMANS 10:17).

1. “Rhema” is, literally, the utterance of the living voice. It is usually used in the Scripture of God speaking to us or through us.
2. The “Sword of the Spirit” is the “rhema” of God (Ephesians 6:17).
3. The Sword which proceeds out of the Lord’s mouth is His weapon of “Conquest.”

Revelation 1:10-18

10 I was in the Spirit on the Lord's day, and heard behind me a great voice, as of a trumpet,
11 Saying, I am Alpha and Omega, the first and the last:...
12 And I turned to see the voice that spake with me. And being turned, I saw seven golden candlesticks;...
16 And he had in his right hand seven stars: and **out of his mouth went a sharp twoedged sword:** and his countenance was as the sun shineth in his strength.
17 And when I saw him, I fell at his feet as dead. And he laid his right hand upon me, saying unto me, Fear not; I am the first and the last:
18 I am he that liveth, and was dead; and, behold, I am alive for evermore, Amen; and have the keys of hell and of death.

Revelation 19:11-21

11 And **I saw heaven opened, and behold a white horse; and he that sat upon him was called Faithful and True, and in righteousness he doth judge and make war.**
12 His eyes were as a flame of fire, and on his head were many crowns; and he had a name written, that no man knew, but he himself.
13 And he was clothed with a vesture dipped in blood: and his name is called The Word of God.
14 **And the armies which were in heaven followed him upon white horses, clothed in fine linen, white and clean.**
15 And **out of his mouth goeth a sharp sword,** that with it he should smite the nations: and he shall rule them with a rod of iron: and he treadeth the winepress of the fierceness and wrath of Almighty God.
16 And he hath on his vesture and on his thigh a name written, KING OF KINGS, AND LORD OF LORDS...
19 And **I saw the beast, and the kings of the earth, and their armies, gathered together to make war against him that sat on the horse, and against his army.**
20 And the beast was taken, and with him the false prophet that wrought miracles before him, with which he deceived them that had received the mark of the beast, and them that worshipped his image. These both were cast alive into a lake of fire burning with brimstone.

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21 And the remnant were slain with the sword of him that sat upon the horse, which sword proceeded out of his mouth: and all the fowls were filled with their flesh.

4. Rhema is the SPOKEN Word (*logos*) of God; when the Spirit of God inspires us to speak *logos* it becomes *rhema*. This is the Sword of the Spirit.

Matthew 8:16 When the even was come, they brought unto him many that were possessed with devils: and he cast out the spirits *with his word*, and healed all that were sick:

C. WARFARE IS ACCOMPLISHED BY HEARING WHAT GOD SAYS AND SPEAKING IT OUT IN THE AUTHORITY AND POWER OF THE SPIRIT.

Matthew 21:18-22

18 Now in the morning as he returned into the city, he hungered.

19 And when he saw a fig tree in the way, he came to it, and found nothing thereon, but leaves only, and said unto it, Let no fruit grow on thee henceforward for ever. And presently the fig tree withered away.

20 And when the disciples saw it, they marvelled, saying, How soon is the fig tree withered away!

21 Jesus answered and said unto them, Verily I say unto you, If ye have faith, and doubt not, ye shall not only do this which is done to the fig tree, but also if ye shall say unto this mountain, Be thou removed, and be thou cast into the sea; it shall be done.

22 And all things, whatsoever ye shall ask in prayer, believing, ye shall receive.

NOTE: Notice that in this text “saying to the mountain” (Matthew 21:21) is equated with “asking in prayer” (Matthew 21:22).

Mark 11:22-24

22 And Jesus answering saith unto them, Have faith in God.

23 For verily I say unto you, That whosoever shall say unto this mountain, Be thou removed, and be thou cast into the sea; and shall not doubt in his heart, but shall believe that those things which he saith shall come to pass; he shall have whatsoever he saith.

24 Therefore I say unto you, What things soever ye desire, when ye pray, believe that ye receive them, and ye shall have them.

NOTE: In this text, “speaking to the mountain” (Mark 11:23) is equated with “praying” (Mark 11:24).

COMMENTARY: Even though in our rational minds speaking to the “mountain” cannot be equated to “asking in prayer” or “praying,” our Lord considered them the same thing. This is a major point! This can and should change our approach to praying.

1. In Matthew 17:20 “Say” (Greek: *ereo*) is Strengthened form of *rheo* which is the Greek verb meaning “to utter”: the noun form of this verb is “rhema.”

Matthew 17:20 And Jesus said unto them, Because of your unbelief: for verily I say unto you, If ye have faith as a grain of mustard seed, ye shall **say** unto this mountain, Remove hence to yonder place; and it shall remove; and nothing shall be impossible unto you.

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2. When the Scripture speaks of a “mountain,” frequently the term is used to represent obstacles, especially spiritual ones. The Bible also uses the term “mountain” figuratively when referring to a “kingdom” either secular or spiritual. It usually implies that the “mountain” is an obstacle rising up in the path of progress toward revival and harvest. To remove the “mountain” we must speak to it and command it to be removed. Mountains do not “go away” because we “ignore” them or “give them enough time.” They cannot be “gone around” or “tunneled through.” The “mountain” must be removed. The Scripture clearly communicates that Jesus expected us to have enough faith in him, that we could speak using His name and see the “mountain” removed.

Zechariah 4:1-7

6 Then he answered and spake unto me, saying, This is the word of the Lord unto Zerubbabel, saying, Not by might, nor by power, but by my spirit, saith the Lord of hosts.

7 Who art thou, O great mountain? before Zerubbabel thou shalt become a plain: and he shall bring forth the headstone thereof with shoutings, crying, Grace, grace unto it.

Zechariah 4:7 (The Amplified Version)

7 For who are you, O great mountain [of obstacles]? Before Zerubbabel [who with Joshua had led the return of the exiles from Babylon and was undertaking the rebuilding of the temple, before him] you shall become a plain [a mere molehill]! And he shall bring forth the finishing gable stone [of the new temple] with loud shoutings of the people, crying, Grace, grace to it! [Ezra 4:1-5,24; Isaiah 40:4.]

SEE ALSO: Jeremiah 51:25; Daniel 2:34-35; Micah 1:1-4; Job 9:2-6

3. The results of the coming of the Messiah prophesied:

Isaiah 40:3-5

3 The voice of him that crieth in the wilderness, Prepare ye the way of the Lord, make straight in the desert a highway for our God.

4 Every valley shall be exalted, and every mountain and hill shall be made low: and the crooked shall be made straight, and the rough places plain:

5 And the glory of the Lord shall be revealed, and all flesh shall see it together: for the mouth of the Lord hath spoken it.

SEE ALSO: Luke 3:4-6

a. COMMENTARY: The elimination of natural mountains and valleys would serve no purpose in the coming of the Christ to provide salvation. Therefore, the leveling of valleys and mountains has to refer to spiritual situations that must be addressed for His mission to be accomplished and His purpose to be fulfilled in coming to the earth. If He instructed us to speak to “mountains” to be removed, it is impossible that He did not practice the same. Since taking dominion over demonic spirits that were affecting souls He ministered to was such a prevalent part of His ministry and a point of significant emphasis in His commissioning and sending our the Disciples, it is more than reasonable to conclude that these “mountains” represented demonic spirits (possibly even “Principalities and Powers”) that were attempting to hinder His ability to minister to the lost souls of mankind. If He did it, then we must do it too, especially since He clearly expected us to.

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4. **COMMENTARY:** In the other text where Jesus tells us to “speak” to an obstacle, it is to a tree (Sycamine). He told His disciples this in response to their requests to “Increase our faith.” The ultimate message of this text is that it is not more faith we need, we need to be more “submitted.” What we speak to will “obey” us, if we are truly “obeying” our Master. Even a “mustard seed” amount is enough to move “mountains” or “trees” if we have “great submission” and “surrender.”

Luke 17:5-10

5 And the apostles said unto the Lord, Increase our faith.

6 And the Lord said, If ye had faith as a grain of mustard seed, ye might say unto this sycamine tree, Be thou plucked up by the root, and be thou planted in the sea; and it should obey you.

7 But which of you, having a servant plowing or feeding cattle, will say unto him by and by, when he is come from the field, Go and sit down to meat?

8 And will not rather say unto him, Make ready wherewith I may sup, and gird thyself, and serve me, till I have eaten and drunken; and afterward thou shalt eat and drink?

9 Doth he thank that servant because he did the things that were commanded him? I trow not.

10 So likewise ye, when ye shall have done all those things which are commanded you, say, We are unprofitable servants: we have done that which was our duty to do.

XX. THE ACT OF “BINDING AND LOOSING” IS SPIRIT-MOTIVATED AND DONE VERBALLY – “SPOKEN OUT LOUD.”

A. IN BINDING AND LOOSING WE ARE NOT TELLING GOD WHAT TO DO; WE ARE RELEASING THE WORD (RHEMA) THAT GOD HAS SPOKEN TO US IN ORDER FOR IT TO ACCOMPLISH WHAT IT HAS BEEN SENT TO DO.

Matthew 16:19 (The Amplified Version)

19 I will give you the keys of the kingdom of heaven; and **whatever you bind (declare to be improper and unlawful) on earth must be what is already bound in heaven; and whatever you loose (declare lawful) on earth must be what is already loosed in heaven.** [Isaiah 22:22.]

Matthew 16:19 (Wuest’s Expanded Translation)

19 I shall give to you the keys of the kingdom of heaven; and **whatever you bind on earth [forbid to be done], shall have been already bound [forbidden to be done] in heaven; and whatever you loose on earth [permit to be done], shall have already been loosed in heaven [permitted to be done].**

1. **NOTE:** The Greek grammar used in Matthew 16:19 implies that what we are binding and loosing on earth has already been bound or loosed in heaven, or more specifically, has already been bound or loosed in the mind and will of God.

a. **COMMENTARY:** Our part, which is critically necessary, is to speak out God’s word or command so that the word of faith can accomplish what God has ordained it to perform.

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2. COMMENTARY: It is important to consider that Matthew 16:19 is a “parallel” passage to Matthew 6:10 and Luke 11:2 where we are instructed to pray for His “will to be done on earth, as it is in heaven.” In principle and in practice, they are exactly the same prayer.

B. THE “SPOKEN” *RHEMA* OF GOD WILL ACCOMPLISH WHAT IT WAS SENT TO DO!

Isaiah 55:8-11

8 For my thoughts are not your thoughts, neither are your ways my ways, saith the LORD.

9 For as the heavens are higher than the earth, so are my ways higher than your ways, and my thoughts than your thoughts.

10 For as the rain cometh down, and the snow from heaven, and returneth not thither, but watereth the earth, and maketh it bring forth and bud, that it may give seed to the sower, and bread to the eater:

11 **So shall my word be that goeth forth out of my mouth: it shall not return unto me void, but it shall accomplish that which I please, and it shall prosper in the thing whereto I sent it.**

C. WE ARE LABORERS TOGETHER WITH GOD.

1 Corinthians 3:9 **For we are labourers together with God:** ye are God's husbandry, ye are God's building.

1. God has chosen to use human agency to demonstrate His power and to perform His will on earth.

2 Corinthians 5:20 **Now then we are ambassadors for Christ, as though God did beseech you by us: we pray you in Christ's stead, be ye reconciled to God.**

D. THE LORD'S CHILDREN SHALL BECOME HIS ARROWS TO DEFEAT THE GATES OF THE ENEMY. “ARROWS” ARE SOMETHING THAT FLIES THROUGH THE AIR. THE WORD OF GOD WHEN SPOKEN BY THE PEOPLE OF GOD BECOMES THE “ARROWS” OF GOD TO DEFEAT HIS ENEMY.

Psalms 127:4-5

4 As arrows are in the hand of a mighty man; so are children of the youth.

5 Happy is the man that hath his quiver full of them: they shall not be ashamed, but they shall speak with the enemies in the gate.

SPEAK (STRONG'S) = #1696 dabar;...(in a destructive sense) to subdue:

SPEAK (THAYER'S) = #1696 dabar = to speak, to declare, to command,...to lead away, to put to flight.

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XXI. ASK ME OF THINGS TO COME CONCERNING MY [GOD'S] SONS.

Isaiah 45:11-13

11 **Thus saith the LORD, the Holy One of Israel, and his Maker, Ask me of things to come concerning my sons, and concerning the work of my hands command ye me.**

12 I have made the earth, and created man upon it: I, even my hands, have stretched out the heavens, and all their host have I commanded.

13 **I have raised him up in righteousness, and I will direct all his ways: he shall build my city, and he shall let go my captives, not for price nor reward, saith the LORD of hosts.**

Isaiah 45:11 (New International Version)

11 "This is what the LORD says-- the Holy One of Israel, and its Maker: Concerning things to come, do you question me about my children, or give me orders about the work of my hands?

Isaiah 45:11 (New King James Version)

11 Thus says the LORD, the Holy One of Israel, and his Maker: "Ask Me of things to come concerning My sons; and concerning the work of My hands, you command Me.

ASK (STRONG'S) = #7592 sha'al; to inquire; by implication, to request; by extension, to demand:...

A. WE DO NOT KNOW NOR UNDERSTAND WHAT GOD IS DOING AND WHAT HE HAS PURPOSED BECAUSE WE DO NOT SEEK HIM TO KNOW EVEN THOUGH HE HAS INVITED US TO ASK HIM.

Ezekiel 36:33-38

37 Thus saith the Lord GOD; I will yet for this be inquired of by the house of Israel, to do it for them; I will increase them with men like a flock.

38 As the holy flock, as the flock of Jerusalem in her solemn feasts; so shall the waste cities be filled with flocks of men: and they shall know that I am the LORD.

SEE ALSO: Jeremiah 33:1-3; Daniel 2:16-23; 9:1-4; 23-27; Mark 11:22-24

B. COMMAND YE ME.

Isaiah 45:11 Thus saith the LORD, the Holy One of Israel, and his Maker, Ask me of things to come concerning my sons, and concerning the work of my hands *command ye me*.

COMMAND (THAYER'S) = #6680 tsavah = to command, to charge, to give orders, to lay charge, to give charge to, to order

1. COMMENTARY: It would be ludicrous to think that servants could "command" God. But Sons of God are in a different role altogether. Sons of God can be delegated authority so that they act in God's stead. The actions could appear to be "commanding" God when in fact they are acting for Him.

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C. THE ANGELS OF GOD ARE INVOLVED WITH US IN ALL WE DO. NOT AS “SERVANTS” BUT FELLOW WARRIORS FOR GOD’S KINGDOM.

Psalms 103:20 **Bless the LORD, ye his angels, that excel in strength, that do his commandments, hearkening unto the voice of his word.**

EXCEL (STRONG’S) = #1368 gibbowl; powerful; by implication, warrior, tyrant: KJV-- champion, chief, X excel, giant, man, mighty (man, one), strong (man), valiant man.

1. COMMENTARY: When we hear the RHEMA of God (Sword of the Spirit) and speak what the Lord is telling to speak, the angels of God obviously recognize God’s voice and words and OBEY what comes out of our mouths. They are not obeying us, they are obeying God. We are not commanding them, we are speaking God’s RHEMA and they are obeying Him!

XXII. WE ARE NOT CALLED TO BE “DEVIL CHASERS”!

COMMENTARY: We are not called to chase devils. To live a life that is pleasing to Jesus our focus must be on Him, His presence, and what He is doing rather than focusing on the devil, his presence, and what he is doing. Our primary calling is not to fight the devil, not to defeat gates. Our ultimate goal is liberating the captives and seeing the lost saved. According to the Word of God, it is necessary to defeat the gates of hell in order to see the lost free from blindness so that they can be saved. Defeating the gates of hell is only a means to the ultimate end — participating with Jesus in His mission and purpose on the earth: “seeking and saving the lost” (Luke 19:10).

A. MY VISION OF THE HARVEST “10/13/1981”:

1. The first focus of vision: to defeat the gate.
 - a. Warfare Intercession: The focus of this dimension is Defeating the Devil.
2. But somewhere in the vision the focus shifted: to liberating the captives
 - a. Travail Intercession: The purpose of this dimension is to give birth.
 - b. The purpose of *labor* is to “liberate the child” from the womb.

B. WE MUST CHANGE OUR FOCUS IN ORDER TO CHANGE DIMENSIONS.

1. We must focus less on just “defeating the gates” and more on the “liberating souls.”

Isaiah 61:1 The Spirit of the Lord GOD is upon me; because the LORD hath anointed me to preach good tidings unto the meek; he hath sent me to bind up the brokenhearted, to proclaim liberty to the captives, and the opening of the prison to them that are bound;

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Luke 4:18 The Spirit of the Lord is upon me, because he hath anointed me to preach the gospel to the poor; he hath sent me to heal the brokenhearted, to preach deliverance to the captives, and recovering of sight to the blind, to set at liberty them that are bruised,

SEE ALSO: Romans 8:19-22; 2 Corinthians 3:17

C. THE MOTIVES AND BURDEN OF THIS DIMENSION IS THE PUREST OF ALL.

Luke 10:17-20

17 And the seventy returned again with joy, saying, Lord, even the devils are subject unto us through thy name.

18 And he said unto them, I beheld Satan as lightning fall from heaven.

19 Behold, I give unto you power to tread on serpents and scorpions, and over all the power of the enemy: and nothing shall by any means hurt you.

20 Notwithstanding in this rejoice not, that the spirits are subject unto you; but rather rejoice, because your names are written in heaven.

1. The disciples rejoiced because the devils were subject to them through the name of Jesus!
2. The Lord did not rebuke them for their attitudes of “elation.”
3. But He did redirect the focus of their faith and their power to seeing that names were written in heaven.

D. THE PURPOSE FOR BINDING THE STRONG MAN IS TO SPOIL HIS HOUSE.

1. If you bind the strong man and then don't spoil his house, why bind the strong man?

Mark 3:27 No man can enter into a strong man's house, and spoil his goods, except he will first bind the strong man; and then he will spoil his house.

SEE ALSO: Matthew 12:28-30; Luke 11:20-23

E. IN THE LORD'S ECONOMY THE HIGHER MOTIVE IS ALWAYS THE MORE POWERFUL MOTIVE, EVEN THOUGH THE GOAL IS EXACTLY THE SAME.

1. DEFINITION OF *ECONOMY* : an orderly management or arrangement of parts; organization or system
2. Fine-tuning your motive makes the whole effort more powerful.
3. Even though you are doing the same things and praying the same things, when you change your motive you change the whole effectiveness of what you're doing.
4. Anytime you can get your motive more in tune with the Lord's motive than it is at this point, you change your anointing. Your anointing will deepen. Your anointing will intensify.

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5. We do this not by trying to get our motives to more closely match His motive; we do this by getting our motives out of the way and allowing His motive to be expressed through us.
6. We don't have to manufacture His motive within us, we just have to be a CONDUIT for it.
7. We must not stagnate or the focus upon the means for doing something (His power/authority). We must focus on the purpose for using the means.

F. OUR CHOICE: COVETING GIFTS OR DESIRING GIFTS BECAUSE OF HIS LOVE FOR THE LOST WORKING THROUGH US TO SEE THEM LIBERATED.

1 Corinthians 12:31 But **covet earnestly** the best gifts: and yet shew I unto you a more excellent way.

OR:

1 Corinthians 14:1 **Follow after charity, and desire spiritual gifts**, but rather that ye may prophesy.

G. THIS IS THE DIMENSION WITH A MOTIVE THAT DOESN'T GET WEARY OR TIRE.

1. We can get weary and lose our focus just dealing with the gates, but we will maintain our focus if we are warring to liberate souls.

1 Corinthians 13:8 Charity never faileth: but whether there be prophecies, they shall fail; whether there be tongues, they shall cease; whether there be knowledge, it shall vanish away.

1 Corinthians 13:13 And now abideth faith, hope, charity, these three; but the greatest of these is charity.

Galatians 5:6 For in Jesus Christ neither circumcision availeth any thing, nor uncircumcision; but faith which worketh by love.

2. The love of Christ constrains us to be involved with Him in reaching the lost.

2 Corinthians 5:14-15

14 For the love of Christ constraineth us; because we thus judge, that if one died for all, then were all dead:

15 And that he died for all, that they which live should not henceforth live unto themselves, but unto him which died for them, and rose again.

Dictionary.com defines CONSTRAIN as:verb

1. to force, compel, or oblige
2. to confine forcibly
3. to repress or restrain

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3. How does His love constrain us? By showing us the terror that the lost face and letting us feel His urgency to reach them.

2 Corinthians 5:9-11

9 Wherefore we labour, that, whether present or absent, we may be accepted of him.

10 For we must all appear before the judgment seat of Christ; that every one may receive the things done in his body, according to that he hath done, whether it be good or bad.

11 **Knowing therefore the terror of the Lord, we persuade men;** but we are made manifest unto God; and I trust also are made manifest in your consciences.

H. THE PARALLEL BETWEEN THE NAZI CONCENTRATION CAMPS AND THOSE WHO ARE BEHIND SATAN'S GATES:

Psalms 12:5 **For the oppression of the poor, for the sighing of the needy, now will I arise, saith the LORD;** I will set him in safety from him that puffeth at him.

1. They fed them only enough to barely keep them alive: they were always weak and hungry.
2. They only gave them enough clothes to just keep them from freezing, never enough to where they were ever actually warm.
3. They kept them constantly fearful: they would arbitrarily execute a prisoner to promote fear.
4. They would steal their hope; constantly promoting despondancy.
5. They dehumanized them, attempting to make them think that they were not worth anything and they were not worthy to live.
6. They kept them exhausted by working them without adequate nourishment and without sufficient sleep.
7. Our prayers must be:

Psalms 102:19-22

19 For he hath looked down from the height of his sanctuary; from heaven did the LORD behold the earth;

20 **To hear the groaning of the prisoner; to loose those that are appointed to death;**

21 To declare the name of the LORD in Zion, and his praise in Jerusalem;

22 When the people are gathered together, and the kingdoms, to serve the LORD.

SEE ALSO: Isaiah 42:6-9; Matthew 12:29-30

8. Will the Lord hear our prayers? YES!

Isaiah 49:24-25

24 Shall the prey be taken from the mighty, or the lawful captive delivered?

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25 But thus saith the Lord, Even the captives of the mighty shall be taken away, and the prey of the terrible shall be delivered: for I will contend with him that contendeth with thee, and I will save thy children.

SEE ALSO: Isaiah 49:7-10; Zechariah 9:9-17

9. Paul's commission is exactly the same as ours:

Acts 26:12-19

16 But rise, and stand upon thy feet: for I have appeared unto thee for this purpose, to make thee a minister and a witness both of these things which thou hast seen, and of those things in the which I will appear unto thee;

17 Delivering thee from the people, and from the Gentiles, unto whom now I send thee,

18 To open their eyes, and to turn them from darkness to light, and from the power of Satan unto God, that they may receive forgiveness of sins, and inheritance among them which are sanctified by faith that is in me.

10. The Lord's focus of ministry is:

Psalms 146:1-10

5 Happy is he that hath the God of Jacob for his help, whose hope is in the Lord his God:

6 Which made heaven, and earth, the sea, and all that therein is: which keepeth truth for ever:

7 Which executeth judgment for the oppressed: which giveth food to the hungry. The Lord looseth the prisoners:

8 The Lord openeth the eyes of the blind: the Lord raiseth them that are bowed down: the Lord loveth the righteous:

9 The Lord preserveth the strangers; he relieveth the fatherless and widow: but the way of the wicked he turneth upside down.

10 The Lord shall reign for ever, even thy God, O Zion, unto all generations. Praise ye the Lord.

CONCLUSION

THE ISRAELITES WERE SLAVES (BOND or BOUND SERVANTS or SERVANTS UNDER BONDAGE) IN EGYPT. THE LORD CALLED THIS "THE HOUSE OF BONDAGE" (THE STRONG MAN'S HOUSE).

Exodus 13:3 And Moses said unto the people, Remember this day, in which ye came out from Egypt, **out of the house of bondage; for by strength of hand the Lord brought you out from this place:** there shall no leavened bread be eaten.

Exodus 13:14 And it shall be when thy son asketh thee in time to come, saying, What is this? that thou shalt say unto him, **By strength of hand the Lord brought us out from Egypt, from the house of bondage:**

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Joshua 24:17 **For the Lord our God, he it is that brought us up and our fathers out of the land of Egypt, from the house of bondage,** and which did those great signs in our sight, and preserved us in all the way wherein we went, and among all the people through whom we passed:

SEE ALSO: Deuteronomy 5:6; 6:12; 8:14; 13:5,10; Judges 6:8

HOW DID THE LORD DELIVER THEM FROM THE HOUSE OF BONDAGE?

Exodus 5:1 And **afterward Moses and Aaron went in, and told Pharaoh, Thus saith the Lord God of Israel, Let my people go,** that they may hold a feast unto me in the wilderness.

COMMENTARY: The “vehicle” of deliverance was the word (RHEMA) of God spoken to the “Strong Man” (Pharaoh) to “Let My People go!” When they “released this Word, God manifested it, honored it, and confirmed it with miracles on a scale and unlike anything that has ever happened in such a concentrated period of time. The Word worked! The Strong Man was defeated; his house was spoiled. Israel was set free.

WHAT MOTIVATED GOD TO DO SUCH THINGS TO EGYPT (THE HOUSE OF BONDAGE)?

Exodus 2:23-25

23 And it came to pass in process of time, that the king of Egypt died: and the children of Israel sighed by reason of the bondage, and they cried, and their cry came up unto God by reason of the bondage.

24 And God heard their groaning, and God remembered his covenant with Abraham, with Isaac, and with Jacob.

25 And God looked upon the children of Israel, and God had respect unto them.

THE LORD’S SOLUTION TO FREEING HIS PEOPLE WHO WERE IN BONDAGE? HE FOUND A MAN TO WORK THROUGH!

Exodus 3:6-10

6 Moreover he said, I am the God of thy father, the God of Abraham, the God of Isaac, and the God of Jacob. And Moses hid his face; for he was afraid to look upon God.

7 And the Lord said, I have surely seen the affliction of my people which are in Egypt, and have heard their cry by reason of their taskmasters; for I know their sorrows;

8 And I am come down to deliver them out of the hand of the Egyptians, and to bring them up out of that land unto a good land and a large, unto a land flowing with milk and honey; unto the place of the Canaanites, and the Hittites, and the Amorites, and the Perizzites, and the Hivites, and the Jebusites.

9 Now therefore, behold, the cry of the children of Israel is come unto me: and I have also seen the oppression wherewith the Egyptians oppress them.

10 Come now therefore, and I will send thee unto Pharaoh, that thou mayest bring forth my people the children of Israel out of Egypt.

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ARE WE ALLOWING THE SIGHING OF THE PRISONERS TO MOVE US TO USE THE POWER AND THE AUTHORITY THAT GOD HAS GIVEN US TO “SET THE CAPTIVES FREE”?

Psalms 79:11 **Let the sighing of the prisoner come before thee; according to the greatness of thy power preserve thou those that are appointed to die;**

Psalms 12:5 **For the oppression of the poor, for the sighing of the needy, now will I arise, saith the LORD;** I will set him in safety from him that puffeth at him.

Psalms 102:19-22

19 For he hath looked down from the height of his sanctuary; from heaven did the LORD behold the earth;

20 **To hear the groaning of the prisoner; to loose those that are appointed to death;**

21 To declare the name of the LORD in Zion, and his praise in Jerusalem;

22 When the people are gathered together, and the kingdoms, to serve the LORD.

THE LORD EXPECTS US WHO HAVE BENEFITTED FROM HIS DELIVERANCE AND SALVATION TO BECOME PARTICIPANTS IN THE DELIVERANCE OF THOSE WHO ARE STILL PRISONERS AND OPPRESSED!

Jeremiah 22:1-5

1 Thus saith the LORD; Go down to the house of the king of Judah, and speak there this word,

2 And say, **Hear the word of the LORD, O king of Judah, that sittest upon the throne of David, thou, and thy servants, and thy people that enter in by these gates:**

3 Thus saith the LORD; Execute ye judgment and righteousness, and **deliver the spoiled out of the hand of the oppressor:** and do no wrong, do no violence to the stranger, the fatherless, nor the widow, neither shed innocent blood in this place.

4 For if ye do this thing indeed, then shall there enter in by the gates of this house kings sitting upon the throne of David, riding in chariots and on horses, he, and his servants, and his people.

5 But if ye will not hear these words, I swear by myself, saith the LORD, that this house shall become a desolation.

ALL THE LORD NEEDS TO GIVE MERCY RATHER THAN POUR OUT JUDGEMENT IS A MAN!

Ezekiel 22:30-31

30 And I sought for a man among them, that should make up the hedge, and stand in the gap before me for the land, that I should not destroy it: but I found none.

31 Therefore have I poured out mine indignation upon them; I have consumed them with the fire of my wrath: their own way have I recompensed upon their heads, saith the Lord God.

Ezekiel 22:30-31 **(The Message Bible)**

30 "I looked for someone to stand up for me against all this, to repair the defenses of the city, to take a stand for me and stand in the gap to protect this land so I wouldn't have to destroy it. I couldn't find anyone. Not one.

31 So I'll empty out my wrath on them, burn them to a crisp with my hot anger, serve them with the consequences of all they've done. Decree of God, the Master."

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LESSON FIVE

THE ARMOR OF GOD

INTRODUCTION

DEFENDING ONESELF WITHOUT BEING ON THE DEFENSIVE.

The importance of the armor of God is that it allows the spiritual warrior to defend himself from attack without changing his focus to being defensive. God's army is expected to be on the offensive, **not** on the defensive. We can never fulfill the purposes of God by laying back in a protective/defensive mode that is just trying to defend what we already have.

A DEFENSIVE MINDSET IS UNBELIEF.

God's plan and purpose for us is to preach the gospel to the whole world. By definition, this requires that we be offensive. A defensive mindset is in effect a product of unbelief. A spiritual soldier with a defensive mindset is, by nature, tentative and self-protecting. His focus is himself not the advancement of the Kingdom of God. The Lord never intended that we should sit back and wait to be attacked by the adversary before we finally rise up and "defend" ourselves.

THE PROMISES OF GOD DEMAND AN AGGRESSIVE, OFFENSIVE APPROACH.

The promises made to Israel required them to be the aggressors. They were commanded to go out and possess the land! To do this, they had to invade territory possessed by others, capture it, and make it their own.

TO BE THE AGGRESSOR, WE MUST PERSONALLY FIGHT TWO BATTLES.

For us to be willing to leave behind the comfort, convenience, and relative "peace" that we enjoy and willingly initiate an attack on the kingdom of darkness, we must first fight two personal wars.

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I. FIGHTINGS WITHIN AND WITHOUT.

A. EVERY CHRISTIAN SOLDIER MUST FIGHT AND WIN THE BATTLE WITHIN BEFORE THEY CAN WIN THE ONE-ON-ONE BATTLES THAT EACH WILL FACE WITHOUT AS A PART OF THE WAR.

2 Corinthians 7:5 For, when we were come into Macedonia, our flesh had no rest, but **we were troubled on every side; without were fightings, within were fears.**

Deuteronomy 32:25 **The sword without, and terror within,** shall destroy both the young man and the virgin, the suckling also with the man of gray hairs.

B. EVERY PERSON WHO HAS EVER FACED COMBAT IN THIS LIFE WILL TELL YOU THAT THE FIRST BATTLE THAT MUST BE FOUGHT AND WON IS THE INTERNAL ONE TO OVERCOME FEAR.

Deuteronomy 20:1-4

1 When thou goest out to battle against thine enemies, and seest horses, and chariots, and a people more than thou, be not afraid of them: for the Lord thy God is with thee, which brought thee up out of the land of Egypt.

2 And it shall be, when ye are come nigh unto the battle, that the priest shall approach and speak unto the people,

3 **And shall say unto them, Hear, O Israel, ye approach this day unto battle against your enemies: let not your hearts faint, fear not, and do not tremble, neither be ye terrified because of them;**

4 **For the Lord your God is he that goeth with you, to fight for you against your enemies, to save you.**

SEE ALSO: Hebrews 2:14-15

C. THE INDIVIDUAL SOLDIER'S PERSONAL FAITH MUST FIND A WAY TO MAKE PEACE WITH GOD ABOUT THE POSSIBLE CONSEQUENCES OF PARTICIPATING IN COMBAT.

Psalms 34:4 **I sought the Lord, and he heard me, and delivered me from all my fears.**

Psalms 56:3 **What time I am afraid, I will trust in thee.**

SEE ALSO: 1 Samuel 30:6; Isaiah 51:12

1. COMMENTARY: The promises of the Lord's protection on those who participate with Him in His war are mighty and effective. However, no promise is "passively" activated. A promise must be believed, confessed, and activated in order for it to be operative.

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D. GOD'S PROMISE TO PROTECT THE ATTACKING WARRIOR.

Luke 10:19 Behold, I give unto you power to tread on serpents and scorpions, and over all the power of the enemy: **and nothing shall by any means hurt you.**

TREAD (THAYER'S) = #3961 pateo = to tread; to trample, to crush with the feet; to advance by setting foot upon, to tread upon; to tread under foot, to trample on, that is, to treat with insult and contempt: to desecrate the holy city by devastation and outrage

a. To tread is by definition offensive in action and attitude!

1. God's promises to the attacker are very specific:

NOTHING (STRONG'S) = #3762 oudeis; not even one (man, woman or thing), i.e. none, no body, nothing:

ANY MEANS (STRONG'S) = #3364 ou me; a double negative strengthening the denial; not at all:

ANY MEANS (THAYER'S) = #3364 ou me = never, certainly not, not at all, by no means

NOTE: "Nothing by any means" is a triple negative in the Greek which is the strongest of all possible assurances from our Father.

HURT (THAYER'S) = # 91 adikeo = absolutely: to act unjustly or wickedly, to sin; to do wrong [morally, socially or physically]; to do hurt

E. WE MUST NOT FEAR THE ENEMY! THE LORD IS ON OUR SIDE.

Isaiah 41:10-13

10 Fear thou not; for I am with thee: be not dismayed; for I am thy God: I will strengthen thee; yea, I will help thee; yea, I will uphold thee with the right hand of my righteousness.

11 Behold, all they that were incensed against thee shall be ashamed and confounded: they shall be as nothing; and they that strive with thee shall perish.

12 Thou shalt seek them, and shalt not find them, even them that contended with thee: they that war against thee shall be as nothing, and as a thing of nought.

13 For I the LORD thy God will hold thy right hand, saying unto thee, Fear not; I will help thee.

SEE ALSO: Psalms 144:10; 2 Corinthians 12:9-10; Luke 21:17-18; Romans 8:31-39; Numbers 23:23-24; Psalms 27:1-6;

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F. JESUS HAS PROMISED “TO KEEP US” SO THAT NOTHING CAN CAUSE US TO BE LOST BECAUSE OF THIS WARFARE. HE IS NOT ONLY OUR “COMMANDER,” HE IS ALSO OUR SAVIOR.

John 17:12 While I was with them in the world, I kept them in thy name: those that thou gavest me I have kept, and none of them is lost, but the son of perdition; that the scripture might be fulfilled.

SEE ALSO: John 6:39; John 10:28; Numbers 31:49; 1 Samuel 22:23

G. TO HAVE PEACE INSIDE I MUST BE CONVINCED THAT GOD WILL PROTECT ME AS I FIGHT IN HIS BATTLES.

Psalms 125:2 As the mountains are round about Jerusalem, so the LORD is round about his people from henceforth even for ever.

Isaiah 54:17 **No weapon that is formed against thee shall prosper**; and every tongue that shall rise against thee in judgment thou shalt condemn. This is the heritage of the servants of the Lord, and their righteousness is of me, saith the Lord.

H. GOD’S BLESSING AND PROTECTION UPON JOB.

Job 1:7-12

7 And the LORD said unto Satan, Whence comest thou? Then Satan answered the LORD, and said, From going to and fro in the earth, and from walking up and down in it.

8 And **the LORD said unto Satan, Hast thou considered my servant Job, that there is none like him in the earth, a perfect and an upright man, one that feareth God, and escheweth evil?**

9 Then Satan answered the LORD, and said, Doth Job fear God for nought?

10 **Hast not thou made an hedge about him, and about his house, and about all that he hath on every side? thou hast blessed the work of his hands, and his substance is increased in the land.**

11 But put forth thine hand now, and touch all that he hath, and he will curse thee to thy face.

12 And the Lord said unto Satan, Behold, all that he hath is in thy power; only upon himself put not forth thine hand. So Satan went forth from the presence of the Lord.

(Adam Clarke) on Job 1:10: Thou hast fortified him with spikes and spears. Thou hast defended him as by an unapproachable hedge. He is an object of thy peculiar care; and is not exposed to the common trials of life.

COMMENTARY: The believer who has won the “battle within” fears no harm. The only problems he may face are a specific part of God’s greater plan and purpose.

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J. CONFIDENCE IN GOD'S LOVE FOR US CASTS OUT FEAR.

1 John 4:16-19

16 **And we have known and believed the love that God hath to us.** God is love; and he that dwelleth in love dwelleth in God, and God in him.

17 Herein is our love made perfect, **that we may have boldness in the day of judgment** [GK = *krisis*]: because as he is, so are we in this world.

18 **There is no fear in love; but perfect love casteth out fear: because fear hath torment. He that feareth is not made perfect in love.**

19 **We love him, because he first loved us.**

1. Confidence in God's love for us gives us internal strength for all battles and makes us Conquerors.

Romans 8:31-39

31 What shall we then say to these things? If God be for us, who can be against us?

32 He that spared not his own Son, but delivered him up for us all, how shall he not with him also freely give us all things?

33 Who shall lay any thing to the charge of God's elect? It is God that justifieth.

34 Who is he that condemneth? It is Christ that died, yea rather, that is risen again, who is even at the right hand of God, who also maketh intercession for us.

35 Who shall separate us from the love of Christ? shall tribulation, or distress, or persecution, or famine, or nakedness, or peril, or sword?

36 As it is written, For thy sake we are killed all the day long; we are accounted as sheep for the slaughter.

37 Nay, in all these things we are more than conquerors through him that loved us.

38 For I am persuaded, that neither death, nor life, nor angels, nor principalities, nor powers, nor things present, nor things to come,

39 Nor height, nor depth, nor any other creature, shall be able to separate us from the love of God, which is in Christ Jesus our Lord.

K. THE LORD HAS PROMISED TO BE OUR HEDGE.

Psalms 5:12 For thou, LORD, wilt bless the righteous; with favour wilt thou **compass** him as with a shield.

COMPASS (STRONG'S) = #5849 *`atar*; to encircle (for attack or protection)

Psalms 34:7 The angel of the LORD **encampeth** round about them that fear him, and delivereth them.

ENCAMPETH (STRONG'S) = #2583 *chanah*; specifically, to pitch a tent; generally to encamp (for abode or siege):

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1 Peter 1:4-5

4 To an inheritance incorruptible, and undefiled, and that fadeth not away, reserved in heaven for you,
5 Who are **kept** by the power of God through faith unto salvation ready to be revealed in the last time.

KEPT (STRONG'S) = #5432 phroureo; to be a watcher in advance, i.e. to mount guard as a sentinel (post spies at gates); figuratively, to hem in, protect

KEPT (THAYER'S) = #5432 phroureo = to guard, to protect by a military guard, either to prevent hostile invasion, or to keep the inhabitants of a besieged city from flight; to protect by guarding, to keep; by watching and guarding to preserve one for the attainment of something

SEE ALSO: Psalms 61:1-4; Psalms 18:1-3; 2 Samuel 22:3; Psalms 59:16-17; Psalms 91:1-2; Psalms 143:9; Psalms 46:7-11; Psalms 48:1-3, 11-14; Isaiah 4:5; Isaiah 26:1-5; Isaiah 60:18.

II. FOR THE INDIVIDUAL SOLDIER, THE LORD HAS PROVIDED A SUPERNATURAL ARMOR THAT WILL PROTECT HIM IN BATTLE.

A. THE LORD HIMSELF WEARS THIS SAME ARMOR.

Isaiah 59:16-19

16 And he saw that there was no man, and wondered that there was no intercessor: therefore his arm brought salvation unto him; and his righteousness, it sustained him.

17 For he put on righteousness as a breastplate, and an helmet of salvation upon his head; and he put on the garments of vengeance for clothing, and was clad with zeal as a cloke.

18 According to their deeds, accordingly he will repay, fury to his adversaries, recompence to his enemies; to the islands he will repay recompence.

19 So shall they fear the name of the Lord from the west, and his glory from the rising of the sun. When the enemy shall come in like a flood, the Spirit of the Lord shall lift up a standard against him.

B. PUTTING ON THE "ROBE OF RIGHTEOUSNESS IS SYNONYMOUS WITH "PUTTING ON THE ARMOR OF GOD" AND WITH "PUTTING ON CHRIST."

Job 29:14 I put on righteousness, and it clothed me: my judgment was as a robe and a diadem.

Isaiah 61:10 I will greatly rejoice in the Lord, my soul shall be joyful in my God; for he hath clothed me with the garments of salvation, he hath covered me with the robe of righteousness, as a bridegroom decketh himself with ornaments, and as a bride adorneth herself with her jewels.

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C. TO SEEK "RIGHTEOUSNESS" IS TO SEEK TO BE CLOTHED/COVERED BY GOD.

Matthew 6:25-34

28 And why take ye thought for raiment? Consider the lilies of the field, how they grow; they toil not, neither do they spin:

29 And yet I say unto you, That even Solomon in all his glory was not arrayed like one of these.

30 Therefore, if God so clothe the grass of the field, which to day is, and to morrow is cast into the oven, shall he not much more clothe you, O ye of little faith?

31 Therefore take no thought, saying, What shall we eat? or, What shall we drink? or, Wherewithal shall we be clothed?

32 (For after all these things do the Gentiles seek:) for your heavenly Father knoweth that ye have need of all these things.

33 But seek ye first the kingdom of God, and his righteousness; and all these things shall be added unto you.

34 Take therefore no thought for the morrow: for the morrow shall take thought for the things of itself. Sufficient unto the day is the evil thereof.

D. THE ROBE OF RIGHTEOUSNESS (ISAIAH 61:10)/THE WEDDING GARMENT IS A NECESSITY FOR SALVATION.

Matthew 22:9-14

9 Go ye therefore into the highways, and as many as ye shall find, bid to the marriage.

10 So those servants went out into the highways, and gathered together all as many as they found, both bad and good: and the wedding was furnished with guests.

11 And when the king came in to see the guests, he saw there a man which had not on a wedding garment:

12 And he saith unto him, Friend, how camest thou in hither not having a wedding garment? And he was speechless.

13 Then said the king to the servants, Bind him hand and foot, and take him away, and cast him into outer darkness; there shall be weeping and gnashing of teeth.

14 For many are called, but few are chosen.

MARRIAGE (New Unger's Bible Dictionary) = The guests were provided by the host with wedding clothes, Matt. 22:11.

E. THE ROBE OF RIGHTEOUSNESS/ARMOR OF GOD CLOTHES/COVERS US WITH POWER FROM ON HIGH.

Luke 24:45-49

49 And, behold, I send the promise of my Father upon you: but tarry ye in the city of Jerusalem, until ye be endued [GK = #1746 "to put on oneself, be clothed with,"] with power from on high.

F. THE FATHER'S ROBE, SHOES, AND RING.

Luke 15:20-24

20 And he arose, and came to his father. But when he was yet a great way off, his father saw him, and had compassion, and ran, and fell on his neck, and kissed him.

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21 And the son said unto him, Father, I have sinned against heaven, and in thy sight, and am no more worthy to be called thy son.

22 But the father said to his servants, Bring forth the best robe, and put it on him; and put a ring on his hand, and shoes on his feet:

BEST (THAYER'S) = #4413 protos = first in time or place; in any succession of things or persons; first in rank, influence, honor

ROBE (THAYER'S) = #4749 stole = equipment in clothes, clothing, specifically, a loose outer garment for men extending to the feet, worn by kings, priests, and persons of rank

PUT ON (STRONG'S) = #1746 enduo; (in the sense of sinking into a garment); to invest with clothing (literally or figuratively):

NOTE: "Put on" here is the same Greek word translated "endued" (with power from on high) in Luke 24:49.

G. HOW DO WE FIRST "PUT ON CHRIST"?

Galatians 3:27 **For as many of you as have been baptized into Christ have put on Christ.**

SEE ALSO: Romans 6:3-6

H. PUTTING ON CHRIST AFFECTS OUR POSITION IN GOD AND OUR ABILITY TO BELIEVE GOD AND HIS PROMISES.

Galatians 3:26-29

26 For ye are all the children of God by faith in Christ Jesus.

27 For as many of you as have been baptized into Christ have put on Christ.

28 There is neither Jew nor Greek, there is neither bond nor free, there is neither male nor female: for ye are all one in Christ Jesus.

29 And if ye be Christ's, then are ye Abraham's seed, and heirs according to the promise.

1. "Putting on Christ" makes us Christ's seed, which also makes us Abraham's seed, which makes us heirs of all that God has promised Abraham!

J. PUTTING ON CHRIST AFFECTS OUR CONDUCT; HELPING US TO OVERCOME EVIL AND ENABLING US TO DO THE GOOD AND RIGHT.

Romans 13:14 But put ye on the Lord Jesus Christ, and make not provision for the flesh, to fulfil the lusts thereof.

Ephesians 4:17-32

22 That ye put off concerning the former conversation the old man, which is corrupt according to the deceitful lusts;

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23 And be renewed in the spirit of your mind;

24 And that ye put on the new man, which after God is created in righteousness and true holiness.

Colossians 3:1-17

10 And have put on the new man, which is renewed in knowledge after the image of him that created him:

11 Where there is neither Greek nor Jew, circumcision nor uncircumcision, Barbarian, Scythian, bond nor free: but Christ is all, and in all.

12 Put on therefore, as the elect of God, holy and beloved, bowels of mercies, kindness, humbleness of mind, meekness, longsuffering;

13 Forbearing one another, and forgiving one another, if any man have a quarrel against any: even as Christ forgave you, so also do ye.

14 And above all these things put on charity, which is the bond of perfectness.

15 And let the peace of God rule in your hearts, to the which also ye are called in one body; and be ye thankful.

K. HIS ROBE OF RIGHTEOUSNESS IS ALSO OUR ARMOR IN THE FIGHT AGAINST THE DARKNESS OF THIS WORLD.

1 Thessalonians 5:4-10

8 **But let us, who are of the day, be sober, putting on the breastplate of faith and love; and for an helmet, the hope of salvation.**

Romans 13:12 The night is far spent, the day is at hand: **let us therefore cast off the works of darkness, and let us put on the armour of light.**

III. PAUL PLAINLY DESCRIBES THE CONFLICT THAT WE ARE IN, AND THE EQUIPMENT THAT THE LORD HAS PROVIDED FOR BOTH OUR OFFENSIVE CAPABILITIES AND OUR DEFENSIVE PROTECTION.

Ephesians 6:10-20

10 Finally, my brethren, be strong in the Lord, and in the power of his might.

11 Put on the whole armour of God, that ye may be able to stand against the wiles of the devil.

12 For we wrestle not against flesh and blood, but against principalities, against powers, against the rulers of the darkness of this world, against spiritual wickedness in high places.

13 Wherefore take unto you the whole armour of God, that ye may be able to withstand in the evil day, and having done all, to stand.

14 Stand therefore, having your loins girt about with truth, and having on the breastplate of righteousness;

15 And your feet shod with the preparation of the gospel of peace;

16 Above all, taking the shield of faith, wherewith ye shall be able to quench all the fiery darts of the wicked.

17 And take the helmet of salvation, and the sword of the Spirit, which is the word of God:

18 Praying always with all prayer and supplication in the Spirit, and watching thereunto with all perseverance and supplication for all saints;

19 And for me, that utterance may be given unto me, that I may open my mouth boldly, to make known the mystery of the gospel,

20 For which I am an ambassador in bonds: that therein I may speak boldly, as I ought to speak.

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Ephesians 6:10-20 (Wuest's Expanded Translation)

10-20 Finally, be constantly strengthened in the Lord and in the active efficacy of the might that is inherent in Him. Clothe yourselves with the full armor of God to the end that you will be able to hold your ground against the stratagems of the devil, because our wrestling is not against blood and flesh, but against the principalities, against the authorities, against the world rulers of this darkness, against spirit forces of perniciousness in the heavenly places. On this account, take to yourself, at once and once for all, the complete armor of God in order that you may be able to resist in the day, the pernicious day, and having achieved all things, to stand. Stand therefore, having girded your loins in the sphere of truth, and having clothed yourself with the breastplate of righteousness, and having sandalled your feet with a firm foundation of the good news of peace; in addition to all these, taking to yourselves the shield of faith by means of which you will be able to quench all the fiery arrows of the pernicious one, and take the helmet of salvation, and the sword of the Spirit which is the word of God; through the instrumentality of every prayer and supplication for need, praying at every season by means of the Spirit, and maintaining a constant alertness in the same with every kind of unremitting care and supplication for all the saints, and on behalf of me, in order that there might be given me utterance in the opening of my mouth, in every fearless, confident freedom of speaking, to make known the mystery of the good news on behalf of which I am an ambassador in a chain, in order that in it I may speak with every fearless and confident freedom as it is necessary in the nature of the case for me to speak.

***NOTE: BECAUSE OF THE MOST EXCELLENT WAY IN WHICH
WUEST'S WORD STUDIES OF THE GREEK NEW TESTAMENT TREATS
THIS VERY IMPORTANT TEXT, MUCH OF THE CORE OF THIS PORTION OF
THE LESSON WILL RELY HEAVILY UPON WUEST'S COMMENTARY.
ANY TEXT IN QUOTATIONS WITHOUT A CREDIT LISTED IS FROM WUEST'S.***

A. PREPARATION FOR BATTLE ALWAYS BEGINS BY BEING EMPOWERED WITH THE STRENGTH OF GOD IN OUR INNER MAN.

Ephesians 6:10 Finally, my brethren, be strong in the Lord, and in the power of his might.

Wuest's Translation: Finally, be constantly strengthened in the Lord and in the active efficacy of the might that is inherent in Him.

1. We are not to try to be strong within ourselves. Our strength must come from the Lord.

Ephesians 3:16 That he would grant you, according to the riches of his glory, to be strengthened with might by his Spirit in the inner man;

"Be strong" is *endunamoœ*, "to make strong, to endue with strength." The idea is, "to clothe one's self with strength as one puts on a garment." Here the verb is in the passive voice, 'be continually strengthened.'

"The qualifying phrase, 'in the Lord,' defines the strengthening as Christian strengthening, such as can take effect only in union with the Lord (Expositors)."

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“The rendering, ‘be strong,’ could encourage one to self-effort at being strong, whereas the translation ‘be strengthened,’ causes the saint to depend on the Lord for the supply of that strength.”

2. We are to be strengthened with the manifested power that He endues us with.

“Power” is *kratos*, “relative or manifested power,” and “might” is *ischuos*, “power as an endowment.” The idea is, “in the active efficacy of the might that is inherent in Him.”

B. I CAN DO ALL THINGS THROUGH CHRIST.

1. The Armor of God only works for those who have a personal relationship with God.

2. Failure results from keeping God at a distance from ourselves.

John 15:4-5

4 Abide in me, and I in you. As the branch cannot bear fruit of itself, except it abide in the vine; no more can ye, except ye abide in me.

5 I am the vine, ye are the branches: He that abideth in me, and I in him, the same bringeth forth much fruit: **for without me ye can do nothing.**

WITHOUT (STRONG'S) = #5565 choris; at a space, i.e. separately or apart from

CAN (THAYER'S) = #1410 dunamai = to be able, to have power; to be able to do something; to be capable, strong, and powerful

DO (THAYER'S) = #4160 poieo = to make: to produce, to bear, to shoot forth; to do: to perform

NOTHING (STRONG'S) = #3762 oudeis; not even one thing; nothing

3. I can do all things through Christ's strength.

Philippians 4:11-13

11 Not that I speak in respect of want: for I have learned, in whatsoever state I am, therewith to be content.

12 I know both how to be abased, and I know how to abound: every where and in all things I am instructed both to be full and to be hungry, both to abound and to suffer need.

13 **I can do all things through Christ which strengtheneth me.**

CAN DO (VINE'S) = ischuo #2480, "to be strong, to prevail," indicates a more forceful strength or ability than dunamai

ALL (VINE'S) = pas #3956 radically means "all."

THROUGH (STRONG'S) = #1722 en; a primary preposition denoting (fixed) position, and (by implication) instrumentality, a relation of rest

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STRENGTHEN (VINE'S) = endunamoo #1743; "to render strong" (en, "in," dunamis, "power"), is translated "enabled," more literally, "instrengthened," "inwardly strengthened," suggesting strength in soul and purpose.

4. Our God is the only source of strength that we need — in life or in battle.

Isaiah 40:28-31

28 Hast thou not known? hast thou not heard, that the everlasting God, the LORD, the Creator of the ends of the earth, fainteth not, neither is weary? there is no searching of his understanding.

29 He giveth power to the faint; and to them that have no might he increaseth strength.

30 Even the youths shall faint and be weary, and the young men shall utterly fall:

31 But they that wait upon the LORD shall renew their strength; they shall mount up with wings as eagles; they shall run, and not be weary; and they shall walk, and not faint.

2 Corinthians 12:9-10

9 And he said unto me, My grace is sufficient for thee: for my strength is made perfect in weakness. Most gladly therefore will I rather glory in my infirmities, that the power of Christ may rest upon me.

10 Therefore I take pleasure in infirmities, in reproaches, in necessities, in persecutions, in distresses for Christ's sake: for when I am weak, then am I strong.

SEE ALSO: Isaiah 41:10; 45:23-25; Ephesians 3:16-21; 6:10-20; Colossians 1:9-14

C. WE MUST OBEY THE COMMAND OF GOD TO PUT ON HIS WHOLE ARMOR. LEAVING ANY PART/ ELEMENT OF IT OUT WILL MAKE US VULNERABLE IN BATTLE.

Ephesians 6:11 Put on the whole armour of God, that ye may be able to stand against the wiles of the devil.

Wuest's Translation: Clothe yourselves with the full armor of God to the end that you will be able to hold your ground against the stratagems of the devil.

1. We must be prepared to fight.

1 Thessalonians 5:8 But let us, who are of the day, be sober, putting on the breastplate of faith and love; and for an helmet, the hope of salvation.

(Adam Clarke) on 1 Thessalonians 5:8: [Putting on the breastplate] We are not only called to WORK, but we are called also to fight; and that we may not be surprised, we must watch; and that we may be in a condition to defend ourselves, we must be sober; and that we may be enabled to conquer, we must be armed: and what the breastplate and helmet are to a soldier's heart and head, such are faith, love, and hope to us. Faith enables us to endure, as seeing him who is invisible; love excites us to diligence and activity, and makes us bear our troubles and difficulties pleasantly; hope helps us to anticipate the great end, the glory that shall be revealed, and which we know we shall in due time obtain, if we faint not.

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2. Putting on the “Whole Armor” is essential to our protection in battle.

“Put on” is *endue*, “to envelope in, to hide in, to clothe with.” “Whole armor” is *panoplia*, made up of *pas*, “whole,” and *hoplon*, “weapon”; literally “all the weapons.”

“The word is from *panoplos*, ‘wholly armed, in full armor.’ It means ‘full armor, complete armor,’ shield, sword, lance, helmet, greaves, and breastplate.”

“The word ‘panoply’ is the English spelling of our word. In classical Greek, the word was used of the full armor of a heavy-armed soldier.”

“Expositors says: “‘Of God’ is the genitive of origin or source, the panoply which comes from God or is provided by Him.”

“The emphatic thing, as most exegetes notice, is the *panoplian*, the idea being that we need not only a divine equipment, but that equipment in its completeness, without the lack of any single part.”

3. There is nothing that the enemy can throw at us that our Father has not already prepared us for, if we will only trust Him.

“Wiles” is *methodeia*, “cunning arts, deceit, craft, trickery.”

“The word comes from the verbal form *methodeuō*, “to follow up or investigate by method and settled plan, to follow craftily, frame devices, deceive.”

4. We are to “stand” up in God!

“The phrase ‘stand against’ is a soldier’s expression, used for standing one’s ground, as against taking to flight.”

D. THE ENEMY IS REAL EVEN THOUGH HE CANNOT BE SEEN. OUR CONFLICT IS REAL EVEN THOUGH IT CANNOT BE FOUGHT USING NATURAL METHODS AND ARMAMENT.

Ephesians 6:12 For we wrestle not against flesh and blood, but against principalities, against powers, against the rulers of the darkness of this world, against spiritual wickedness in high places.

Wuest’s Translation: Because our wrestling is not against blood and flesh, but against the principalities, against the authorities, against the world-rulers of this darkness, against spirit-forces of perniciousness in the heavenly places.

1. COMMENTARY: Our conflict is personal. We cannot and do not fight our enemy from a distance. It is us (and Jesus) against him. Losing is not an option!

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Thayer's defines [*WRESTLE*] as follows: "a contest between two in which each endeavors to throw the other, and which is decided when the victor is able to press and hold down his prostrate antagonist, namely, hold him down with his hand upon his neck."

"When we consider that the loser in a Greek wrestling contest had his eyes gouged out with resulting blindness for the rest of his days...The Christian's wrestling against the powers of darkness is no less desperate and fateful."

2. Our opponent is not human. Humans are not our enemies.

"The literal Greek is. "Our wrestling is not against blood and flesh." The Greek reverses the order."

3. Our enemy is powerful on many levels of authority. First and foremost are the "Principalities" and "Powers (Authorities)."

NOTE: "The principalities and powers, are the *arche*, 'first ones, preeminent ones, leaders,' and the *exousia*, 'authorities,' the demons of Satan in the lower atmosphere who constitute his kingdom in the air."

COMMENTARY: From the usage of these two Greek words in the New Testament and considering all verses with both of these Greek words in them, it is readily evident that these two Greek words in combination are used for both humans and spiritual beings, AND in reference to both God's and the enemy's forces. The understanding of the beings (humans or angels) and their allegiance (God's Kingdom or the kingdom of darkness) is only known from the context in which the verse is found.

4. Next comes the "World-rulers of the darkness of this age" (literal Greek).

"The rulers of the darkness of this world, the *kosmokratoer*, 'the world-rulers of this darkness,' are Satan and his demons."

WORLD-RULER (VINE'S) = # NT:2888 *kosmokrator* denotes "a ruler of this world" (contrast *pantokrator* = the "almighty")...The context ("not against flesh and blood") shows that not earthly potentates are indicated, but spirit powers, who, under the permissive will of God, and in consequence of human sin, exercise satanic and therefore antagonistic authority over the world in its present condition of spiritual darkness and alienation from God. The suggested rendering "the rulers of this dark world" is ambiguous and not phraseologically requisite. Compare John 12:31; 14:30; 16:11; 2 Corinthians 4:4.

DARKNESS (STRONG'S) = #4655 *skotos*; shadiness, i.e. obscurity (literally or figuratively): KJV - darkness.

DARKNESS (COMPLETE WORD STUDY DICTIONARY) = #4656 *skótos*;
...(II) Spiritual darkness, implying ignorance or error (John 3:19; Romans 2:19); eternal misery and damnation (Matthew 8:12; 2 Peter 2:17; Jude 13); sin and misery (Matthew 4:16; Luke 1:79; Acts 26:18; 1 Thessalonians 5:4; 1 Peter 2:9), as well as persons in such a state (Ephesians 5:8); the works of darkness, such works as are usually practiced by men in dark-

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ness or secretly (Romans 13:12; Ephesians 5:11 [cf. 1 Corinthians 4:5; 1 John 1:6]).

(III) The infernal spirits as the opposite of Christ, the sun or light of righteousness (Luke 22:53).

WORLD [AGE] (VINE'S) = #165 aion, "an age, a period of time," marked in the NT usage by spiritual or moral characteristics, is sometimes translated "world"... *Aion* is always to be distinguished from *kosmos*, even where the two seem to express the same idea...

5. Finally, the spirits of wickedness (iniquity) in general.

They are also called "the spirit forces of perniciousness in the heavenly places."

SPIRITUAL (THAYER'S) = #4152 pneumatikos = spiritual

1. relating to the human spirit, or rational soul, as the part of man which is akin to God and serves as his instrument or organ, 1 Corinthians 15:46
2. belonging to a spirit, or a being higher than man but inferior to God Ephesians 6:12

SPIRITUAL (VINE'S) = #4152 pneumatikos = "always connotes the ideas of invisibility and of power. It does not occur in the Sept. nor in the Gospels; it is in fact an after-Pentecost word. In the NT it is used as follows: (a) the angelic hosts, lower than God but higher in the scale of being than man in his natural state, are 'spiritual hosts,' Ephesians 6:12;

WICKEDNESS (THAYER'S) = #4189 poneerias; depravity, iniquity, wickedness (so the A.V. almost uniformly), malice: Matthew 22:18

HIGH PLACES (VINE'S) = #2032 epouranios, "heavenly," what pertains to, or is in, heaven (epi, in the sense of "pertaining to," not here, "above"), ... (d) of those whose sphere of activity or existence is above, or in contrast to that of earth, of "principalities and powers," Ephesians 3:10; of "spiritual hosts of wickedness," 6:12, RV, "in heavenly places," for KJV, "in high places"...

6. COMMENTARY: The metaphor of "wrestling" is used here to graphically demonstrate the closeness of the combat that the individual soldier can expect to encounter in this warfare.

"One might be troubled at the change of figure from that of a Roman soldier to that of a Greek wrestler, arguing that a soldier does not engage in a wrestling contest clad in full armor. **But the difficulty disappears when one sees that the figure of a wrestling match speaks of a contest at close quarters, and an individual contest, between the Christian and his demon enemies.**"

E. COMMENTARY: FOR US TO BE ABLE TO REMAIN STANDING IN THE DAY OF BATTLE, IT WILL TAKE THE WHOLE ARMOR OF GOD. THIS IS THE SECOND TIME THAT PAUL HAS MADE THIS STATEMENT IN A MATTER OF THREE VERSES. HE OBVIOUSLY INTENDED TO MAKE SURE THAT WE GOT HIS POINT!

Ephesians 6:13 Wherefore take unto you the whole armour of God, that ye may be able to withstand in the evil day, and having done all, to stand.

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Wuest's Translation: On this account, take to yourself at once and once for all, the complete armor of God in order that you may be able to resist in the day, the pernicious one, and having achieved all things, to stand.

1. COMMENTARY: The Holy Ghost through Paul issues a COMMAND to take up (put on) the whole Armour of God. For our survival, we must obey. The Lord's promises of protection are ONLY valid if we obey His commands and fully avail ourselves of all that He has provided for our protection.

"Wherefore" (*dia touto*), 'on this account,' because the fight is with such powers as the demons of Satan, take unto you the whole armor of God."

"Take unto you" is *analambanō*, "to take up" in order to use, "to take to one's self," thus, "take up" as one takes up armor to put it on...The verb is aorist imperative, which construction issues a command given with military snap and curtness, a command to be obeyed at once and once for all."

"Thus, the Christian is to take up and put on all the armor of God as a once-for-all act and keep that armor on during the entire course of his life, not relaxing the discipline necessary for the constant use of such protection."

THE COMPLETE BIBLICAL LIBRARY for # 3696 *hoplon*: In Ephesians 6:11 the Christian soldier is ordered to clothe himself with the "whole armor" of God. Here the work is panoplia: a combination of "whole/all" (*pan/pas*) and "weapons/armor" (*hopla*, plural of the word *hoplon*; in English, *panoply*). The completely armed soldier, whether Greek or Roman, was the "hoplite." Paul used this imagery of the "hoplite" (Ephesians 6:13-18) although the word itself is never used in the New Testament. The stress here is not on the ability of the soldier (*hoplite* not being used), but on the quality of all the *hoplon*, warfare equipment.

2. COMMENTARY: The only reason we would ever take off the Armor of God is that we stop doing His will in participating in this conflict with the enemy over the lost souls of mankind.

3. We are charged with "standing" and "withstanding."

"Withstand" is *anthistēmi*, "to stand against, resist, oppose," here to stand against the onslaught of the demons."

"Done" is *katergazomai*, "to perform, accomplish, achieve, to do that from which something results, to carry something to its ultimate conclusion."

F. THE COVERINGS OF TRUTH AND RIGHTEOUSNESS.

Ephesians 6:14 Stand therefore, having your loins girt about with truth, and having on the breastplate of righteousness;

Wuest's Translation: Stand therefore, having girded your loins in the sphere of truth, and having clothed yourself with the breastplate of righteousness,

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1. Girdle of Truth:

“Having girt about” is *perizoënnuœ*, “to gird around, to fasten garments with a girdle or belt.”

Expositors says; “First in the list of these articles of equipment is mentioned the girdle. Appropriately so; for the soldier might be furnished with every other part of his equipment, and yet, wanting the girdle, would be neither fully accoutered nor securely armed. His belt was no mere adornment of the soldier, but an essential part of his equipment. Passing round the loins and by the end of the breastplate (in later times supporting the sword), it was of especial use in keeping other parts in place, and in — securing the proper soldierly attitude and freedom of movement.”

a. Truth is the foundation of every spiritual thing!

“The Christian must gird his loins about with truth. That is his responsibility.”

2 Thessalonians 2:7-15

7 For the mystery of iniquity doth already work: only he who now letteth will let, until he be taken out of the way.

8 And then shall that Wicked be revealed, whom the Lord shall consume with the spirit of his mouth, and shall destroy with the brightness of his coming:

9 Even him, whose coming is after the working of Satan with all power and signs and lying wonders,

10 And with all deceivableness of unrighteousness in them that perish; because they received not the love of the truth, that they might be saved.

11 And for this cause God shall send them strong delusion, that they should believe a lie:

12 That they all might be damned who believed not the truth, but had pleasure in unrighteousness.

2. Breastplate of Righteousness:

BREASTPLATE (VINE'S) = #2382 thorax, primarily, "the breast," denotes "a breastplate or corselet," consisting of two parts and protecting the body on both sides, from the neck to the middle.

“With regard to the breastplate, [Expositors] says: “As the soldier covers his breast with the breastplate to make it secure against the disabling wound, so the Christian is to endue himself with righteousness so as to make his heart and will proof against the fatal thrust of his spiritual assailants.”

3. Paul lets us know through the parallel passage 1 Thessalonians 5:8 that Righteousness is a product of “Faith” and “Love.”

1 Thessalonians 5:8 But let us, who are of the day, be sober, **putting on the breastplate of faith and love**; and for an helmet, the hope of salvation.

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FAITH (THAYER'S) = #4102 pistis = faith; conviction of the truth of anything, belief; when it relates to God, pistis is the conviction that God exists and is the creator and ruler of all things, the provider and bestower of eternal salvation through Christ

Hebrews 11:6 But without faith it is impossible to please him: for he that cometh to God must believe that he is, and that he is a rewarder of them that diligently seek him.

FAITH (VINE'S) = #4102 pistis, primarily, "firm persuasion," a conviction based upon hearing...The main elements in "faith" in its relation to the invisible God, as distinct from "faith" in man, are especially brought out in the use of this noun and the corresponding verb, pisteuo; they are (1) a firm conviction, producing a full acknowledgement of God's revelation or truth, e. g., 2 Thessalonians 2:11-12; (2) a personal surrender to Him, John 1:12; (3) a conduct inspired by such surrender, 2 Corinthians 5:7. Prominence is given to one or other of these elements according to the context. All this stands in contrast to belief in its purely natural exercise, which consists of an opinion held in good "faith" without necessary reference to its proof. The object of Abraham's "faith" was not God's promise (that was the occasion of its exercise); his "faith" rested on God Himself, Romans 4:17,20-21.

LOVE (VINE'S) = #25 agapao and #26 agape: In respect of agapao as used of God, it expresses the deep and constant "love" and interest of a perfect Being towards entirely unworthy objects, producing and fostering a reverential "love" in them towards the Giver, and a practical "love" towards those who are partakers of the same, and a desire to help others to seek the Giver.

LOVE (COMPLETE WORD STUDY DICTIONARY) = # NT:26 agape; With reference to God's love, it is God's willful direction toward man. It involves God doing what He knows is best for man and not necessarily what man desires.

4. The Lord Our Righteousness:

a. COMMENTARY: The ultimate and most basic understanding of the concept of righteousness and justification is: *justification* is the process of being declared "innocent" while *righteousness* is the product (the state of "innocence"). Neither the process nor the product are possible except as a product of God's love for us. He alone is innocent enough to grant us His innocence as a gift.

2 Corinthians 5:21 For he hath made him to be sin for us, who knew no sin; that we might be made the righteousness of God in him.

SEE ALSO: Romans 5:12-21

b. COMMENTARY: Since it is the Lord's innocence (righteousness) that we are given, He becomes our Righteousness. The "name" that we will call Him by is intended to remind us of the source of our Righteousness.

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Jeremiah 23:5-6

5 Behold, the days come, saith the LORD, that I will raise unto David a righteous Branch, and a King shall reign and prosper, and shall execute judgment and justice in the earth.

6 In his days Judah shall be saved, and Israel shall dwell safely: and this is his name whereby **he shall be called, THE LORD OUR RIGHTEOUSNESS.**

Jeremiah 33:16 In those days shall Judah be saved, and Jerusalem shall dwell safely: and **this is the name wherewith she shall be called, The LORD our righteousness.**

NOTE: “She” shall be called by the SAME name that He is called by. Why? Because she is His wife.

SEE ALSO: Isaiah 45:21-25

c. COMMENTARY: The Lord “reveals” or “makes manifest” His righteousness in us as we live by faith and progress in our growth in Him from “faith to faith.”

Romans 1:16-20

17 **For therein is the righteousness of God revealed from faith to faith: as it is written, The just shall live by faith.**

SEE ALSO: James 2:17-26

d. COMMENTARY: We have been “justified” (declared innocent because He took our sin and gave us His innocence) freely by the empowerment of His indwelling Spirit (which is the “Spirit of Grace.”

Romans 3:19-28

22 Even the righteousness of God which is by faith of Jesus Christ unto all and upon all them that believe: for there is no difference:

23 For all have sinned, and come short of the glory of God;

24 Being justified freely by his grace through the redemption that is in Christ Jesus:

25 Whom God hath set forth to be a propitiation through faith in his blood, to declare his righteousness for the remission of sins that are past, through the forbearance of God;

Romans 4:1-9

3 For what saith the scripture? Abraham believed God, and it was counted unto him for righteousness.

4 Now to him that worketh is the reward not reckoned of grace, but of debt.

5 But to him that worketh not, but believeth on him that justifieth the ungodly, his faith is counted for righteousness.

6 Even as David also describeth the blessedness of the man, unto whom God imputeth righteousness without works,

7 Saying, Blessed are they whose iniquities are forgiven, and whose sins are covered.

NOTE: Righteousness is the “covering” for my sins.

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e. COMMENTARY: If we try to replace or “mix” our righteousness with His, we are “un-submitted” and self-righteous.

Romans 10:1-11

1 Brethren, my heart's desire and prayer to God for Israel is, that they might be saved.
2 For I bear them record that they have a zeal of God, but not according to knowledge.
3 For they being ignorant of God's righteousness, and going about to establish their own righteousness, have not submitted themselves unto the righteousness of God.

SEE ALSO: Isaiah 64:4-7; Romans 6:1-23; Galatians 2:16-21; Philippians 3:7-10

f. COMMENTARY: We are blessed by God to hunger and thirst for this “reconciled” relationship with Him, which is characterized by our accepting and walking in His innocence that is given to us undeservedly.

Matthew 5:6 **Blessed are they which do hunger and thirst after righteousness: for they shall be filled.**

Matthew 6:33 **But seek ye first the kingdom of God, and his righteousness; and all these things shall be added unto you.**

Romans 14:17 **For the kingdom of God is not meat and drink; but righteousness, and peace, and joy in the Holy Ghost.**

SEE ALSO: Romans 2:28-29; 4:1-25; 8:8-11; Colossians 2:9-15

g. COMMENTARY: If we live and walk in His Righteousness then our members can become “Righteous weapons” of warfare for Him.

Romans 6:19 I speak after the manner of men because of the infirmity of your flesh: for as ye have yielded your members [GK = “weapons”] servants to uncleanness and to iniquity unto iniquity; even so now yield your members [GK = “weapons”] servants to righteousness unto holiness.

SEE ALSO: 2 Corinthians 6:16-7:1; Ephesians 4:24

h. COMMENTARY: In the beginning, middle, and end of our walk with God, our salvation is a product of His love, grace, and mercy and NOT our goodness or efforts.

Titus 3:4-7

5 Not by works of righteousness which we have done, but according to his mercy he saved us, by the washing of regeneration, and renewing of the Holy Ghost;

G. THE PEACE OF GOD AND THE GOD OF PEACE.

Ephesians 6:15 And your feet shod with the preparation of the gospel of peace;

Wuest's Translation: and having sandalled your feet with a firm foundation of the good news of peace;

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1. The work of Righteousness is Peace.

Isaiah 32:15-18

17 And the work of righteousness shall be peace; and the effect of righteousness quietness and assurance for ever.

WORK (VINE'S) = ma`aseh #4639, "work; deed; labor; behavior."

PEACE (BROWN, DRIVER, AND BRIGGS' HEBREW LEXICON) = # 7965 shalom or shalom- completeness, soundness, welfare, peace

2. Shoes of Peace — Peace is the “insulator” between us and the roads of life with their obstacles. The shoes (boots) of Peace constitute our “foundation” (traction) in battle. They are the source of our stability in conflict.

“The Roman soldier wore sandals which were bound by thongs over the instep and around the ankle, and the soles were thickly studded with nails. This would give him a firm footing in case of attack.”

“If the Christian soldier is to stand up against the attack of the demons, he must see to it that his feet are properly protected and equipped. The Greek middle is used again in the exhortation, ‘and having shod your feet,’ the responsibility of the Christian soldier.”

“The Greek word ‘peace’ is *eirene*, and means “that which has been bound together.”

“Thus, the Christian soldier should see to it that his feet are equipped with the sandals which will give him a firm footing, namely, the good news that speaks peace to the heart...”

“The word ‘preparation’ is *hetoimazoe*, which was used in classical Greek in the sense of establishment or firm foundation.”

Expositors says: “The preparedness, the mental alacrity with which we are inspired by the gospel with its message of peace with God, is to be to us the protection and equipment which the sandals that cover the feet are to the soldier. With this we shall be helped to face the foe with courage and with promptitude.”

3. Our God Is the “God of Peace.”

Romans 15:33 **Now the God of peace be with you all.** Amen.

Romans 16:20 **And the God of peace shall bruise Satan under your feet shortly.** The grace of our Lord Jesus Christ be with you. Amen.

SEE ALSO: Philippians 4:9; 1 Thessalonians 5:23; 2 Thessalonians 3:16;
Hebrews 7:1-3; 13:20

H. WALKING IN THE SPIRIT IS WALKING IN PEACE.

Romans 8:1-39

1 There is therefore now no condemnation to them which are in Christ Jesus, who walk not after the flesh, but after the Spirit.

4 That the righteousness of the law might be fulfilled in us, who walk not after the flesh, but after the Spirit.

5 For they that are after the flesh do mind the things of the flesh; but they that are after the Spirit the things of the Spirit.

6 For to be carnally minded is death; but to be spiritually minded is life and peace.

7 Because the carnal mind is enmity against God: for it is not subject to the law of God, neither indeed can be.

8 So then they that are in the flesh cannot please God.

9 But ye are not in the flesh, but in the Spirit, if so be that the Spirit of God dwell in you. Now if any man have not the Spirit of Christ, he is none of his.

13 For if ye live after the flesh, ye shall die: but if ye through the Spirit do mortify the deeds of the body, ye shall live.

14 For as many as are led by the Spirit of God, they are the sons of God.

15 For ye have not received the spirit of bondage again to fear; but ye have received the Spirit of adoption, whereby we cry, Abba, Father.

16 The Spirit itself beareth witness with our spirit, that we are the children of God:

26 Likewise the Spirit also helpeth our infirmities: for we know not what we should pray for as we ought: but the Spirit itself maketh intercession for us with groanings which cannot be uttered.

27 And he that searcheth the hearts knoweth what is the mind of the Spirit, because he maketh intercession for the saints according to the will of God.

28 And we know that all things work together for good to them that love God, to them who are the called according to his purpose.

Galatians 5:13-25

16 This I say then, Walk in the Spirit, and ye shall not fulfil the lust of the flesh.

17 For the flesh lusteth against the Spirit, and the Spirit against the flesh: and these are contrary the one to the other: so that ye cannot do the things that ye would.

18 But if ye be led of the Spirit, ye are not under the law.

24 And they that are Christ's have crucified the flesh with the affections and lusts.

25 If we live in the Spirit, let us also walk in the Spirit.

SEE ALSO: Isaiah 42:5-9; Ezekiel 36:25-32

J. THE SHIELD OF FAITH:

COMMENTARY: The shield of faith is the only defensive weapon (piece of armor) that is held in the hand. It is the last line of defense against attacks to parts of our being that are not specifically protected by other pieces of God's armor. It is especially useful as protection against things that are hurled or shot at us.

Ephesians 6:16 Above all, taking the shield of faith, wherewith ye shall be able to quench all the fiery darts of the wicked.

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Wuest's Translation: in addition to all these, taking to yourselves the shield of faith by means of which you will be able to quench all the fiery arrows of the pernicious one,

1. Taking the Shield of Faith.

[In regards to "above all"], The thought in the original is, 'in addition to all,' that is, in addition to all the equipment just mentioned, the Christian should add [the following also].

"The word 'shield' used here (*thureon*) designated the shield of the heavy infantry, a large, ob-long one, four by two and one half feet, sometimes curved on the inner side."

"This shield which the Christian soldier uses is faith, a present faith in the Lord Jesus for victory over sin and the hosts of the devil."

2. Quenching fiery darts from the adversary.

"The fiery darts refer to arrows tipped with tow, pitch, or such material, set on fire before they were discharged."

DARTS (COMPLETE WORD STUDY DICTIONARY) = #956 bolos; from bállō (906), to cast. A missile weapon, e.g., a dart, arrow. In the NT used only figuratively for Satanic temptations (Ephesians 6:16) where the expression, "the fiery darts," seems an evident allusion to those arrows or javelins which were sometimes used in sieges in battles. Sometimes they were missiles fitted with combustibles, and so forth (Sept.: 2 Samuel 22:15 2 Sam. 22:15; Ps. 18:15; 144:6 2 Sam. 22:15; Ps. 18:15; 144:6).

(Adam Clarke's Commentary) on Ephesians 6:17:

The fiery darts of the wicked, thou poneerou, or Devil, are evil thoughts, and strong injections, as they are termed, which in the unregenerate inflame the passions, and excite the soul to acts of transgression. When our faith is strong in Christ, it acts as a shield to quench these. He who walks so as to feel the witness of God's Spirit that he is his child has all evil thoughts in abhorrence; and, though they pass through his mind, they never fix in his passions. They are caught on this shield, blunted, and extinguished.

3. The Wicked One.

"The wicked" is *ho ponēros*, 'the pernicious one,' Satan, who is not content to perish in his own destruction, but seeks to drag everyone else down with him to the utter ruin that will be his in the future eternity. The fiery arrows represent the temptations with which he assails the saints."

4. COMMENTARY: While faith certainly has its offensive/active expression, the defensive expression is also valid. This expression of faith is called "Trust." The Shield of Faith should be more literally called the "Shield of Trust." It is our trust in the Father that "quenches" the fiery darts of lies, accusations, etc. which the enemy hurls at us.

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K. THE HELMET OF SALVATION.

COMMENTARY: The Helmet of Salvation is the last, but not the least, of the defensive armor. If the head is wounded, the soldier is incapacitated. Many times this wound is fatal. A soldier will many times survive a serious wound to other parts of his being, but usually not a wound to the head. To protect our head in battle the Lord has provided the "hope" of salvation.

Ephesians 6:17 And take the helmet of salvation, and the sword of the Spirit, which is the word of God:

Wuest's Translation: and take the helmet of salvation, and the sword of the Spirit which is the Word of God.

1. Helmet of Salvation, the last line of defense for the body.

Isaiah 59:17 For he put on righteousness as a breastplate, and **an helmet of salvation upon his head**; and he put on the garments of vengeance for clothing, and was clad with zeal as a cloke.

Ephesians 6:17 And take the **helmet of salvation**, and the sword of the Spirit, which is the word of God:

HELMET (STRONG'S) = #4030 perikephalaia; encirclement of the head, i.e. a helmet

SALVATION (VINE'S) = #4992 sooteerios = saving, bringing salvation:

TAKE (THE HELMET OF SALVATION) (Vincent's) "Take" is a different word from that used in Ephesians 6:13,16. It is "receive" as from God.

Ephesians 6:17(The Biblical Illustrator): The helmet of hope: No suit of armor could be complete without a protection for the head. This great ruling member, the very citadel of intelligence and vital energy, is too important to be left unguarded. Hence, from the remotest ages, the helmet has been in use amongst all martial nations...

Ephesians 6:17 (Jamieson, Fausset, and Brown Commentary)

The head was among the principal parts to be defended, as on it the deadliest strokes might fall, and it commands the whole body. The head is the seat of the mind, which, when it has the sure "hope" of eternal life, will not receive false doctrine, or give way to Satan's temptation to despair. God, by this hope, "lifts up the head" (Psalms 3:3; Luke 21:28).

HELMET OF SALVATION (Bible Exposition Commentary): The helmet of salvation (v. 17). *Satan wants to attack the mind, the way he defeated Eve (Genesis 3; 2 Corinthians 11:1-3).* The helmet refers to the mind controlled by God. It is too bad that many Christians have the idea that the intellect is not important, when in reality it plays a vital role in Christian growth, service, and victory. When God controls the mind, Satan cannot lead the believer astray. The Christian who studies his Bible and learns the meaning of Bible doctrines is not going to be led astray too easily. We need to be "taught by Him as the truth is in Jesus" (Ephesians 4:21). We are to "grow in grace, and in the knowledge of

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our Lord and Saviour Jesus Christ" (2 Peter 3:18). Wherever Paul ministered, he taught the new converts the truths of the Word of God, and this helmet protected them from Satan's lies.

3. Paul also refers to the Helmet of Salvation as "the Hope of Salvation."

1 Thessalonians 5:8 But let us, who are of the day, be sober, putting on the breastplate of faith and love; and for an helmet, the **hope of salvation**.

HOPE (VINE'S) = #1680 elpis, in the NT, "favorable and confident expectation..."

SALVATION (VINE'S) = #4991 sooteeria = deliverance, preservation, safety, salvation:
HELMET OF SALVATION (Bible Knowledge Commentary) Ephesians 6:17: The outline is divided here because the Greek word *take* is an imperative, rather than another participle. This parallels the imperative "stand" in verse 14. The helmet and sword are the last two pieces a soldier takes up. A helmet, being hot and uncomfortable, would be put on by a soldier only when he faced impending danger. Having one's head guarded by a helmet gives a sense of safety, so the helmet of salvation refers either to present safety from the devil's attacks or to a future deliverance, "the hope of salvation as a helmet" (1 Thessalonians 5:8).

HELMET OF SALVATION (Barnes') Ephesians 6:17

[Of salvation] That is, "of the hope of salvation;" for so it is expressed in the parallel place in 1 Thessalonians 5:8. The idea is, that a well-founded hope of salvation will preserve us in the day of spiritual conflict, and will guard us from the blows which an enemy would strike. The helmet defended the head, a vital part; and so the hope of salvation will defend the soul, and keep it from the blows of the enemy. A soldier would not fight well without a hope of victory. A Christian could not contend with his foes, without the hope of final salvation; but, sustained by this, what has he to dread?

L. WUEST'S TRANSLATION OF THE ARMOR OF GOD:

Wuest's Translation of Ephesians 6:13-17: Stand therefore, having girded your loins in the sphere of truth, and having clothed yourself with the breastplate of righteousness, and having sandalled your feet with a firm foundation of the glad tidings of peace; in addition to all these, taking to yourselves the shield of faith by means of which you will be able to quench all the fiery arrows of the pernicious one, and take the helmet of salvation, and the sword of the Spirit which is the Word of God.

NOTE: We will not discuss the Sword of the Spirit in this lesson because it is an offensive weapon.

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IV. FAITH IS KEY TO BOTH OUR DEFENSE (SHIELD OF FAITH) AND TO OUR OFFENSE (SWORD OF THE SPIRIT).

Ephesians 6:16-17

16 **Above all, taking the shield of faith, wherewith ye shall be able to quench all the fiery darts of the wicked.**

17 **And take the helmet of salvation, and the sword of the Spirit, which is the word [GREEK = *RHEMA*] of God:**

A. FAITH COMES BY HEARING, HEARING BY THE WORD OF GOD.

Romans 10:17 So then faith cometh by hearing, and hearing by the word [GREEK = *RHEMA*] of God.

1. “Word” (Greek: *rhema*) = Utterance of God.

2. Paul told Timothy to use the “prophecy” which was spoken upon him to “make war.” *Prophecy* is an “utterance” of the Spirit which qualifies it as a *RHEMA* of God.

1 Timothy 1:18 This charge I commit unto thee, son Timothy, according to the prophecies which went before on thee, that thou by them mightest war a good warfare;

3. In Ephesians 6:17, the Sword of the Spirit is the Word of God. *Word* here is also *rhema*.

Ephesians 6:17 And take the helmet of salvation, and the sword of the Spirit, which is the word [GREEK = *RHEMA*] of God:

B. OUR FAITH IS VERY CRITICAL TO OUR VICTORY OVER THE WORLD AND THE GOD OF THIS WORLD.

1 John 5:4 For whatsoever is born of God overcometh the world: and **this is the victory that overcometh the world, even our faith.**

1 John 5:4 (**The Amplified Version**)

4 For whatever is born of God is victorious over the world; and this is the victory that conquers the world, even our faith.

1 John 5:4 (**The Bible in Basic English**)

4 Anything which comes from God is able to overcome the world: and the power by which we have overcome the world is our faith.

C. SINCE OUR FAITH IS THE KEY TO VICTORY, ANYTHING THAT HINDERS OUR FAITH THREATENS OUR VICTORY.

1. Unforgiveness gives Satan an advantage over us.

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2 Corinthians 2:10-11

10 To whom ye forgive any thing, I forgive also: for if I forgave any thing, to whom I forgave it, for your sakes forgave I it in the person of Christ;

11 Lest Satan should get an advantage of us: for we are not ignorant of his devices.

a. The key weapons — binding and loosing — don't operate effectively in the hands of someone who refuses to forgive.

Matthew 18:15-18

15 Moreover if thy brother shall trespass against thee, go and tell him his fault between thee and him alone: if he shall hear thee, thou hast gained thy brother.

16 But if he will not hear thee, then take with thee one or two more, that in the mouth of two or three witnesses every word may be established.

17 And if he shall neglect to hear them, tell it unto the church: but if he neglect to hear the church, let him be unto thee as an heathen man and a publican.

18 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.**

2. The lack of, or unwillingness to participate in, prevailing prayer hinders faith.

Luke 18:1-8

1 And he spake a parable unto them to this end, that men ought always to pray, and not to faint;

7 And **shall not God avenge his own elect, which cry day and night unto him, though he bear long with them?**

8 **I tell you that he will avenge them speedily.** Nevertheless when the Son of man cometh, shall he find faith on the earth?

3. Lack of obedience and submission keeps faith from growing.

Luke 17:5-10

5 And the apostles said unto the Lord, Increase our faith.

6 And the Lord said, If ye had faith as a grain of mustard seed, ye might say unto this sycamine tree, Be thou plucked up by the root, and be thou planted in the sea; and it should obey you.

7 But which of you, having a servant plowing or feeding cattle, will say unto him by and by, when he is come from the field, Go and sit down to meat?

8 And will not rather say unto him, Make ready wherewith I may sup, and gird thyself, and serve me, till I have eaten and drunken; and afterward thou shalt eat and drink?

9 Doth he thank that servant because he did the things that were commanded him? I trow not.

10 So likewise ye, when ye shall have done all those things which are commanded you, say, We are unprofitable servants: we have done that which was our duty to do.

4. Faith and confidence in the blood is essential for spiritual warfare.

Revelation 12:10-11

10 And I heard a loud voice saying in heaven, Now is come salvation, and strength, and the kingdom of our God, and the power of his Christ: for the accuser of our brethren is cast down, which accused them before our God day and night.

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11 And they overcame him by the blood of the Lamb, and by the word of their testimony; and they loved not their lives unto the death.

a. The greatest hindrance to “overcoming” (“conquering”) faith (in the midst of battle) is condemnation, guilt, and fear, with which the “accuser” attempts to paralyze us.

b. The blood conquers his accusations and frees our faith to fight for us.

D. SEEKING FIRST THE KINGDOM. WE MUST HAVE THE KINGDOM OF GOD MANIFESTED IN US IF WE ARE TO EXERCISE ITS DOMINION IN THE SUPERNATURAL ARENA.

1. When the Kingdom of God reigns in our lives, it is manifested by righteousness, peace, and joy through the Holy Ghost.

Romans 14:17 For the kingdom of God is not meat and drink; but righteousness, and peace, and joy in the Holy Ghost.

2. However, our lives are frequently “weighted down” by things that hinder our ability to “run” and to “fight.”

Hebrews 12:1-2

1 Therefore seeing we also are compassed about with so great a cloud of witnesses, let us lay aside every weight, and the sin which doth so easily beset us, and let us run with patience the race that is set before us,

2 Looking unto Jesus the author and finisher of our faith; who for the joy that was set before him endured the cross, despising the shame, and is set down at the right hand of the throne of God.

3. There are essentially three primary weights that no soldier should take into battle with him — shame, fear, and sorrow.

2 Timothy 1:6-7

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.

7 For God hath not given us the spirit of fear; but of power, and of love, and of a sound mind.

4. These weights did not come from God. He did not give us any of them. In fact, He gave us the “antidote” to all three.

a. Shame wars against our confidence in our relationship with God, and His willingness to use us.

**SHAME IS DEFEATED BY THE SPIRIT OF POWER; THIS PRODUCES
RIGHTEOUSNESS**

b. Fear wars against our faith and trust in God’s ability to be in control and protect us.

FEAR IS DEFEATED BY THE SPIRIT OF LOVE; THIS PRODUCES PEACE

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c. Sorrow wars against Biblical hope, which produces confidence in God's plan for us.

SORROW IS DEFEATED BY THE SPIRIT THAT HEALS OUR FEELINGS; THIS PRODUCES JOY.

5. COMMENTARY: It is not possible to separate Faith and Joy. When shame, fear, and sorrow, have been ministered to by God, then we will live in righteousness, peace, and joy, in the Holy Ghost. This will allow our faith to operate at its maximum efficiency.

6. COMMENTARY: Faith and Obedience to God and His Word produces Righteousness. Righteousness produces Peace. Peace produces Joy, and Joy is the fuel to victorious faith.

E. JOY IS CRITICAL TO OUR VICTORY BECAUSE IT IS THE PLACE THAT WE CAN RUN TO WHEN THE BATTLE GETS ESPECIALLY DIFFICULT.

Isaiah 28:5-6

5 In that day shall the LORD of hosts be for a crown of glory, and for a diadem of beauty, unto the residue of his people,

6 And for a spirit of judgment to him that sitteth in judgment, and **for strength to them that turn the battle to the gate.**

1. The Joy of the Lord Is Our Strength.

Nehemiah 8:10 Then he said unto them, Go your way, eat the fat, and drink the sweet, and send portions unto them for whom nothing is prepared: for this day is holy unto our Lord: neither be ye sorry; for the joy of the LORD is your strength.

Strength (STRONG'S) (Hebrew) = A fortified place (literally); A defense (figuratively); Strength, stronghold.

2. COMMENTARY: The "strengthened" (JOYOUS) seed will have the energy to attack and defeat the enemy's gates. The Lord has promised that we will be involved with the fulfilling of His promise to Abraham (Endtime Harvest), and we would experience a mighty manifestation of God, resulting in us "possessing the gates" of our enemies.

Genesis 22:14-18

14 And Abraham called the name of that place Jehovah-jireh: as it is said to this day, In the mount of the LORD it shall be seen.

15 And the angel of the LORD called unto Abraham out of heaven the second time,

16 And said, By myself have I sworn, saith the LORD, for because thou hast done this thing, and hast not withheld thy son, thine only son:

17 That in blessing I will bless thee, and in multiplying I will multiply thy seed as the stars of the heaven, and as the sand which is upon the sea shore; and **thy seed shall possess the gate of his enemies;**

18 And in thy seed shall all the nations of the earth be blessed; because thou hast obeyed my voice.

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V. MOTIVE AND REVIVAL.

A. OUR MOTIVES FOR WHAT WE DO, AND WHAT WE DESIRE, ARE SO IMPORTANT TO GOD THAT EVERYTHING ELSE BEING EQUAL, WRONG MOTIVES ALONE ARE ENOUGH TO CAUSE GOD TO WITHHOLD HIS BLESSING UPON OUR WARFARE.

B. OUR MOTIVES FOR WHAT WE ASK FOR FROM HIM, AND WHAT WE WANT HIM TO DO FOR US, HAVE ALWAYS BEEN A MAJOR CONCERN TO THE LORD.

Isaiah 42:8 **I am the LORD: that is my name: and my glory will I not give to another**, neither my praise to graven images.

SEE ALSO: Matthew 6:1-18; Matthew 23:1-12

C. OUR MOTIVES DIRECTLY AFFECT GOD'S WILLINGNESS TO USE US. THE QUESTION IS THIS: "WHOSE GLORY ARE WE SEEKING — GOD'S OR OURS?"

1 Corinthians 1:26-31

26 For ye see your calling, brethren, how that not many wise men after the flesh, not many mighty, not many noble, are called:

27 But God hath chosen the foolish things of the world to confound the wise; and God hath chosen the weak things of the world to confound the things which are mighty;

28 And base things of the world, and things which are despised, hath God chosen, yea, and things which are not, to bring to nought things that are:

29 That no flesh should glory in his presence.

30 But of him are ye in Christ Jesus, who of God is made unto us wisdom, and righteousness, and sanctification, and redemption:

31 That, according as it is written, He that glorieth, let him glory in the Lord.

1. "Glorying in His presence" means that we are attempting to use God's working in our lives to affect people's opinions of us! This motive is totally unacceptable to God!

2. Motive = literally, that which moves a person

= some inner drive, impulse, intention, etc. that causes a person to do something or act in a certain way

= refers to any impulse, emotion, or desire that moves one to action

= the goal or object of one's actions

3. Motive Is the Source of Motivation

D. PAUL DID NOT BOAST IN HIS RESULTS OR ACCOMPLISHMENTS.

1 Corinthians 4:7 For who maketh thee to differ from another? and what hast thou that thou didst not receive? now if thou didst receive it, why dost thou glory, as if thou hadst not received it?

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E. GOD WILL NOT SHARE HIS GLORY WITH ANOTHER!!!

John 12:43 **For they loved the praise of men more than the praise of God.**

John 12:43 **(The Amplified Version)**

43 For they loved the approval and the praise and the glory that come from men [instead of and] more than the glory that comes from God. [They valued their credit with men more than their credit with God.]

Galatians 1:10 **For do I now persuade men, or God? or do I seek to please men? for if I yet pleased men, I should not be the servant of Christ.**

SEE ALSO: Matthew 22:16; 1 Corinthians 3:21; 1 Corinthians 4:18-20; Ephesians 6:5-8

F. PURITY OF HEART (MOTIVE) IS CRITICAL TO HAVING THE LOVE THAT ACTIVATES FAITH AND CAUSES IT TO OPERATE.

Matthew 5:8 **Blessed are the pure in heart: for they shall see God.**

1) The works of faith are wrought through the motive of agape love!

Galatians 5:6 For in Jesus Christ neither circumcision availeth any thing, nor uncircumcision; **but faith which worketh by love.**

Galatians 5:6 **(The Amplified Version)**

6 For [if we are] in Christ Jesus, neither circumcision nor uncircumcision counts for anything, **but only faith activated and energized and expressed and working through love.**

Galatians 5:1 **(Wuest's Expanded Translation)**

for in Christ Jesus neither circumcision is of any power nor uncircumcision, **but faith coming to effective expression through love.**

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VI. THE SOLDIER'S DISCIPLINE.

A. COMMENTARY: Jesus challenged His “army” of disciples to be on high alert during what proved to be His most critical hour on earth. Their personal discipline was so lacking that they failed Him.

Matthew 26:40-41

40 And he cometh unto the disciples, and **findeth them asleep**, and saith unto Peter, **What, could ye not watch with me one hour?**

41 **Watch and pray, that ye enter not into temptation: the spirit indeed is willing, but the flesh is weak.**

SEE ALSO: Mark 14:37-38

COULD (THAYER'S) = #2480 ischuo = to have power as shown by extraordinary deeds to exert, to wield power, to have strength to overcome; to be able, can

James 5:16 Confess your faults one to another, and pray one for another, that ye may be healed. The effectual fervent prayer of a righteous man **availeth** [GK = #2480] much.

WATCH (THAYER'S) = #1127 gregoreuo = to watch [to keep awake]; metaphorically, to give strict attention to, to be cautious, to take heed lest through remission and indolence some destructive calamity suddenly overtake one

TEMPTATION (STRONG'S) = #3986 peirasmos; a putting to proof (by experiment [of good], experience [of evil], solicitation, discipline or provocation); by implication, adversity: KJV - temptation, try.

#3986 IS DERIVED FROM #3985:

(STRONG'S) = #3985 peirazo; to test (objectively), i.e. endeavor, scrutinize, entice, discipline: KJV - assay, examine, go about, prove, tempt (-er), try.

B. PAUL CHALLENGED US TO ALLOW THE HOLY GHOST TO DISCIPLINE US SO THAT WE COULD WIN THIS WAR.

1 Corinthians 9:24-27

24 Know ye not that they which run in a race run all, but one receiveth the prize? So run, that ye may obtain.

25 And every man that striveth for the mastery is temperate in all things. Now they do it to obtain a corruptible crown; but we an incorruptible.

26 I therefore so run, not as uncertainly; so fight I, not as one that beateth the air:

27 But I keep under my body, and bring it into subjection: lest that by any means, when I have preached to others, I myself should be a castaway.

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KEEP UNDER (THAYER'S) = #5299 hupopiazō = to beat black and blue, to strike so as to cause bruises and livid spots, like a boxer one buffets his body, to handle it roughly, to discipline by hardships

BRING INTO SUBJECTION (THAYER'S) = #1396 doulagōgeō = to make a slave and to treat as a slave, that is, with severity, subject to stern and rigid discipline

(Barnes' Notes) on 1 Corinthians 9:27: [And bring it into subjection]

This Greek word properly means, to reduce to servitude or slavery...It then means, effectually and totally to subdue, to conquer, to reduce to bondage and subjection. Paul means by it, the purpose to obtain a complete VICTORY over his corrupt passions and propensities, and a design to gain the mastery over all his natural and evil inclinations.

BY ANY MEANS (THAYER'S) = #3381 mēpos = lest, lest somehow, that perhaps

PREACHED (THAYER'S) = #2784 kerusso = to be a herald, to officiate as a herald, always with the suggestion of formality, gravity and an authority which must be listened to and obeyed; to publish, to proclaim openly: something which has been done

BECOME (THAYER'S) = #1096 ginomai = to become, to be made

CASTAWAY (THAYER'S) = #96 adokimos = not standing the test, not approved: properly used of metals and coins; that which does not prove itself as it should: unfit for, unproved, spurious, reprobate

C. THE BIBLICAL CONCEPT OF DISCIPLINE.

DISCIPLINE (Nelson's Illustrated Bible Dictionary) To train by instruction and control (1 Corinthians 9:27). The biblical concept of discipline has both a positive side (instruction, knowledge, and training) and a negative aspect (correction, punishment, and reproof). Those who refuse to submit to God's positive discipline by obeying His laws will experience God's negative discipline through His wrath and judgment.

1. Compare Our Father's discipline of us and the discipline which we are supposed to either initiate or participate in.

Hebrews 12:4-11

4 Ye have not yet resisted unto blood, striving against sin.

5 And ye have forgotten the exhortation which speaketh unto you as unto children, My son, despise not thou the chastening [DISCIPLINE] of the Lord, nor faint when thou art rebuked of him:

6 For whom the Lord loveth he chasteneth, and scourgeth every son whom he receiveth.

7 If ye endure chastening, God dealeth with you as with sons; for what son is he whom the father chasteneth not?

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8 But if ye be without chastisement, whereof all are partakers, then are ye bastards, and not sons.

9 Furthermore we have had fathers of our flesh which corrected us, and we gave them reverence: shall we not much rather be in subjection unto the Father of spirits, and live?

10 For they verily for a few days chastened us after their own pleasure; but he for our profit, that we might be partakers of his holiness.

11 Now no chastening for the present seemeth to be joyous, but grievous: nevertheless afterward it yieldeth the peaceable fruit of righteousness unto them which are exercised thereby.

a. Consider the discipline imposed on Jesus:

Hebrews 5:8 **Though he were a Son, yet learned he obedience by the things which he suffered;**

1 Peter 4:1-5

1 Forasmuch then as Christ hath suffered for us in the flesh, arm yourselves likewise with the same mind: for he that hath suffered in the flesh hath ceased from sin;

2 That he no longer should live the rest of his time in the flesh to the lusts of men, but to the will of God.

2. Working with God to secure your salvation.

Philippians 2:12-13

12 Wherefore, my beloved, as ye have always obeyed, not as in my presence only, but now much more in my absence, **work out** your own salvation with fear and trembling.

13 For it is God which worketh in you both to will and to do of his good pleasure.

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VII. GOOD SOLDIERS ENDURE HARDNESS.

A. REGARDLESS OF ALL THE PROMISES CONSIDERED IN THIS LESSON, SOLDIERS IN BATTLE SUFFER AS AN UNDERSTOOD CONSEQUENCE OF WARFARE.

2 Timothy 2:1-5

2 Thou therefore, my son, be strong in the grace that is in Christ Jesus.

2 And the things that thou hast heard of me among many witnesses, the same commit thou to faithful men, who shall be able to teach others also.

3 **Thou therefore endure hardness, as a good soldier of Jesus Christ.**

4 **No man that warreth entangleth himself with the affairs of this life; that he may please him who hath chosen him to be a soldier.**

5 And if a man also strive for masteries, yet is he not crowned, except he strive lawfully.

2 Timothy 2:3-4 **(THE AMPLIFIED VERSION)**

3 Take [with me] your share of the hardships and suffering [which you are called to endure] as a good (first-class) soldier of Christ Jesus.

4 No soldier when in service gets entangled in the enterprises of [civilian] life; his aim is to satisfy and please the one who enlisted him.

2 Timothy 2:3-4 **(WUEST'S EXPANDED TRANSLATION)**

3-4 Take your part with others in enduring hardships as a good soldier of Christ Jesus. No one when engaged in military service allows himself to become involved in civilian pursuits, in order that he may please the one who enlisted him as a soldier.

ENDURE HARDNESS (THAYER'S) = #2553 kakopatheoo, kakopathoo; to suffer (endure) evils (hardship, troubles); to be afflicted

B. COMMENTARY: CONSIDER AGAIN: Because of the Armor of God, and the promise that nothing shall be any means hurt me, if the Lord allows the enemy to do anything to me, then it is for my good and the good of the purpose of God.

C. IT COULD ALSO BE AN AMBUSH SET BY GOD. TO THE MOB THAT TOOK JESUS IN THE GARDEN, IT LOOKED LIKE A VICTORY.

Luke 22:52-53

52 Then Jesus said unto the chief priests, and captains of the temple, and the elders, which were come to him, Be ye come out, as against a thief, with swords and staves?

53 When I was daily with you in the temple, ye stretched forth no hands against me: **but this is your hour, and the power of darkness.**

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Luke 22:53 (TODAY'S ENGLISH VERSION)

53 I was with you in the Temple every day, and you did not try to arrest me. **But this is your hour to act, when the power of darkness rules.**" (Matthew 26:57,58,69-75; Mark 14:53,54,66-72; John 18:12-18,25-27)

Luke 22:53 (CONTEMPORARY ENGLISH VERSION)

53 I was with you every day in the temple, and you didn't arrest me. **But this is your time, and darkness is in control.**"

Luke 22:53 (Today's New International Version)

53 Every day I was with you in the temple courts, and you did not lay a hand on me. **But this is your hour—when darkness reigns.**"

Luke 22:53 (THE APOLOGETICS STUDY BIBLE)

53 Every day while I was with you in the temple complex, you never laid a hand on Me. **But this is your hour—and the dominion of darkness.**"

1. If Satan had known about the ambush, he would not have killed the Lord of Glory.

1 Corinthians 2:7-8

7 But we speak the wisdom of God in a mystery, even the hidden wisdom, which God ordained before the world unto our glory:

8 **Which none of the princes of this world knew: for had they known it, they would not have crucified the Lord of glory.**

CONCLUSION

AFTER THE VERY FIRST BATTLE FOUGHT IN THE BIBLE, THE LORD MADE THIS PROMISE TO THE FATHER OF ALL BELIEVERS.

Genesis 15:1 After these things the word of the Lord came unto Abram in a vision, saying, **Fear not, Abram: I am thy shield, and thy exceeding great reward.**

THE LAST WORDS THAT THE LORD SPOKE THROUGH MOSES TO THE PEOPLE OF ISRAEL WERE A PROMISE OF PROTECTION AND VICTORY.

Deuteronomy 33:27-29

27 **The eternal God is thy refuge, and underneath are the everlasting arms: and he shall thrust out the enemy from before thee; and shall say, Destroy them.**

28 Israel then shall dwell in safety alone: the fountain of Jacob shall be upon a land of corn and wine; also his heavens shall drop down dew.

29 **Happy art thou, O Israel: who is like unto thee, O people saved by the Lord, the shield of thy help, and who is the sword of thy excellency! and thine enemies shall be found liars unto thee; and thou shalt tread upon their high places.**

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THE LORD INSTRUCTED ISRAEL WHEN THEY WERE FACING BATTLE (AND THE INSTRUCTIONS APPLY TO US).

Deuteronomy 20:1-4

1 When thou goest out to battle against thine enemies, and seest horses, and chariots, and a people more than thou, be not afraid of them: for the Lord thy God is with thee, which brought thee up out of the land of Egypt.

2 And it shall be, when ye are come nigh unto the battle, that the priest shall approach and speak unto the people,

3 And shall say unto them, **Hear, O Israel, ye approach this day unto battle against your enemies: let not your hearts faint, fear not, and do not tremble, neither be ye terrified because of them;**

4 For the Lord your God is he that goeth with you, to fight for you against your enemies, to save you.

JOSHUA CHALLENGED ISRAEL TO HAVE FAITH WHEN FACING BATTLE, BECAUSE THE LORD WAS WITH THEM TO GIVE THEM VICTORY OVER EVERY ADVERSARY.

Joshua 10:22-25

22 Then said Joshua, Open the mouth of the cave, and bring out those five kings unto me out of the cave.

23 And they did so, and brought forth those five kings unto him out of the cave, the king of Jerusalem, the king of Hebron, the king of Jarmuth, the king of Lachish, and the king of Eglon.

24 And it came to pass, **when they brought out those kings unto Joshua, that Joshua called for all the men of Israel, and said unto the captains of the men of war which went with him, Come near, put your feet upon the necks of these kings. And they came near, and put their feet upon the necks of them.**

25 And Joshua said unto them, **Fear not, nor be dismayed, be strong and of good courage: for thus shall the Lord do to all your enemies against whom ye fight.**

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LESSON SIX

THE WEAPONS OF OUR WARFARE

INTRODUCTION

OUR GOD IS OUR SAVIOR, OUR LEADER IN THE BATTLE AND OUR GENERAL IN THE WAR

2 Chronicles 32:8 **With him is an arm of flesh; but with us is the LORD our God to help us, and to fight our battles.** And the people rested themselves upon the words of Hezekiah king of Judah.

2 Samuel 22:33-43

33 God is my strength and power: and he maketh my way perfect.

34 He maketh my feet like hinds' feet: and setteth me upon my high places.

35 **He teacheth my hands to war; so that a bow of steel is broken by mine arms.**

36 Thou hast also given me the shield of thy salvation: and thy gentleness hath made me great.

37 Thou hast enlarged my steps under me; so that my feet did not slip.

38 **I have pursued mine enemies, and destroyed them; and turned not again until I had consumed them.**

39 And I have consumed them, and wounded them, that they could not arise: yea, they are fallen under my feet.

40 **For thou hast girded me with strength to battle: them that rose up against me hast thou subdued under me.**

41 **Thou hast also given me the necks of mine enemies, that I might destroy them that hate me.**

42 They looked, but there was none to save; even unto the LORD, but he answered them not.

43 Then did I beat them as small as the dust of the earth, I did stamp them as the mire of the street, and did spread them abroad.

COMMENTARY: As Paul has very specifically stated in Ephesians 6:12, we are not in combat with humans. Our adversaries are demon powers under the control of the kingdom of darkness (Acts 26:18; Colossians 1:13). These beings are NOT, in any way, equal to God. Our God is infinite. He fills all space. The heavens and the heaven of heavens cannot contain our God. He is the Spirit. There is nothing and no one greater than Him or His equal.

While satan would like to be God, he is not! He also is not “like God.” While the “fallen angels” all have spirit as their substances, he and all of his forces are finite beings. They can only be at one place at one time. We must never equate, in our minds, our God with the devil. At best, he is “equal” to the Lord’s angels. However, there are twice as many Angels of the Lord as there are demonic beings (fallen angels). Also, the Scripture implies that not all of them were loosed on the earth. The Word seems to teach that only a limited amount of them were loosed on the earth for God’s ultimate, eternal purposes.

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SECTION ONE

THE WEAPONS OF OUR WARFARE

INTRODUCTION

I. THE LORD HAS EQUIPPED US WITH SPIRITUAL WEAPONS or WEAPONS OF THE SPIRIT.

A. THIS IS A SUPERNATURAL WAR AND MUST BE FOUGHT WITH SUPERNATURAL WEAPONS.

Zechariah 4:6-7

6 Then he answered and spake unto me, saying, This is the word of the Lord unto Zerubbabel, saying, **Not by might, nor by power, but by my spirit, saith the Lord of hosts.**

7 Who art thou, O great mountain? before Zerubbabel thou shalt become a plain: and he shall bring forth the headstone thereof with shoutings, crying, Grace, grace unto it.

Zechariah 4:6 (**Good News Translation**)

God's Promise to Zerubbabel 6 The angel told me to give Zerubbabel this message from the Lord: "You will succeed, not by military might or by your own strength, but by my spirit.

Zechariah 4:6 (**God's Word Translation**)

6 Then he replied, "This is the word the Lord spoke to Zerubbabel: You won't succeed by might or by power, but by my Spirit, says the Lord of Armies.

Zechariah 4:6 (**Geneva Bible of 1599**)

6 Then he answered and spake unto me, saying, This is the word of the Lord unto Zerubbabel, saying, Neither by an army nor strength, but by my Spirit, saith the Lord of hosts.

B. A SIGNIFICANT PORTION OF OUR WARFARE WILL BE PULLING DOWN GATES AND WALLS OF STRONGHOLDS.

2 Corinthians 10:3-6

3 For though we walk in the flesh, we do not war after the flesh:

4 (**For the weapons of our warfare are not carnal, but mighty through God to the pulling down of strong holds;**)

5 **Casting down imaginations, and every high thing that exalteth itself against the knowledge of God, and bringing into captivity every thought to the obedience of Christ;**

6 And having in a readiness to revenge all disobedience, when your obedience is fulfilled.

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WEAPONS (THAYER'S) = #3696 hoplon = any tool or implement for preparing a thing; **arms used in warfare, weapons...**

WEAPONS [ARMS] (VINE'S) = hoplon #3696, **originally any tool or implement for preparing a thing, became used in the plural for "weapons of warfare."**

C. WE HAVE BEEN GIVEN THE POWER TO "PULL DOWN" THE STRONGHOLDS OF OPPOSITION WHICH HINDER BOTH US AND THE SALVATION OF THE SOULS OF MEN.

1. Pull down (Greek) = overthrow (done violently)
= Demolition, destruction.

2. The Kingdom of God is established by the violence of "Spiritual Warfare."

Matthew 11:12 And from the days of John the Baptist until now the kingdom of heaven suffereth violence, and the violent take it by force.

- a. "Violent" comes from two root words which speak of "life" and "vitality."

— Vitality = living force

3. Strongholds = A fortress, strong defense.
= To fortify with the idea of holding securely.
= A castle or walled city.

4. "Casting down" (root word for "pull down").

5. Imaginations = reasonings.

- a. Reasoning = The drawing of inferences or conclusions from known or assumed facts.

D. EACH LEVEL OF POWER AND AUTHORITY OF DEMONS REQUIRES DIFFERENT TACTICS.

Ephesians 6:12 **For we wrestle not against flesh and blood, but against principalities, against powers, against the rulers of the darkness of this world, against spiritual wickedness in high places.**

Ephesians 6:12 **(The Amplified Version)**

12 For we are not wrestling with flesh and blood [contending only with physical opponents], but **against the despotisms, against the powers, against [the master spirits who are] the world rulers of this present darkness, against the spirit forces of wickedness in the heavenly (supernatural) sphere.**

Ephesians 6:12 **(Young's Literal Translation)**

12 because we have not the wrestling with blood and flesh, but with **the principalities, with the authorities, with the world-rulers of the darkness of this age, with the spiritual things of the evil in the heavenly places;**

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Ephesians 6:12 (God's Word Translation)

12 This is not a wrestling match against a human opponent. We are wrestling with **rulers, authorities, the powers who govern this world of darkness, and spiritual forces that control evil in the heavenly world.**

Ephesians 6:12 (World English Bible)

12 For our wrestling is not against flesh and blood, but against **the principalities, against the powers, against the world's rulers of the darkness of this age, and against the spiritual forces of wickedness in the heavenly places.**

1. Spiritual Wickedness (Spirits of Iniquity) in the Atmosphere:

SPIRITUAL (STRONG'S) = #4152 pneumatikos;...non-carnal, i.e. (humanly) ethereal (as opposed to gross), or (demoniacally) a spirit (concretely), or (divinely) supernatural, regenerate, religious: KJV - spiritual.

SPIRITUAL (VINE'S EXPOSITORY GREEK DICTIONARY) = # NT:4152 pneumatikos "always connotes the ideas of invisibility and of power. It does not occur in the Sept. nor in the Gospels; it is in fact an after-Pentecost word. In the NT it is used as follows: (a) the angelic hosts, lower than God but higher in the scale of being than man in his natural state, are 'spiritual hosts,' Ephesians 6:12;

WICKEDNESS (THAYER'S GREEK LEXICON) = # NT:4189 oneeria, poneerias depravity, iniquity, wickedness (so the A.V. almost uniformly), malice: Matthew 22:18

HIGH PLACES (VINE'S) = #2032 epouranios, "heavenly," what pertains to, or is in, heaven...of those whose sphere of activity or existence is above, or in contrast to that of earth, of "principalities and powers," Ephesians 3:10; of "spiritual hosts of wickedness," 6:12, RV, "in heavenly places," for KJV, "in high places"...

a. These are the "lesser" demons - the ones who most directly attempt to affect individuals on a daily basis. They are the spirits of iniquity (lawlessness) who are at work in the earth doing the work of deception each day. They are also the spirits most frequently involved as spirits of infirmity and/or affliction.

These spirits are very attuned to the flesh of humanity. They know our weaknesses and our lusts well. In fact, there is a corresponding "spirit" for every "work of the flesh" listed in Galatians 5:19-21. Their tactics are more those of suggestion and temptation than demand.

b. The Word of God teaches us that the most frequently used method in dealing with these demons is to resist them. If we do, they will run away.

If their "suggestions" are entertained, the spirit's influence on the person who failed to resist will eventually reach a degree characterized in the Greek as "being demonized." This is more "influence" than "authority." When the influence upon a deceived person gets strong enough, these demons have to be "cast out." However, this is not the same, Biblically, as casting the devil out of a "possessed" person. They are only "demonized" (influenced), they are not "possessed."

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James 4:7 Submit yourselves therefore to God. **Resist the devil, and he will flee from you.**

1 Peter 5:8-9

8 Be sober, be vigilant; because **your adversary the devil, as a roaring lion, walketh about, seeking whom he may devour:**

9 **Whom resist stedfast in the faith,** knowing that the same afflictions are accomplished in your brethren that are in the world.

Resist (Greek) = To set against; To withstand, resist, oppose.

Flee = to run away in terror.

NOTE: At this level, they are called “roaring lions” because, like roaring lions, they are more intimidating and exaggerating than attacking. Male lions roar, the female lion attacks.

2. “World-Rulers of the Darkness of this Age”:

WORLD-RULER (STRONG’S) = #2888 *kosmokrator*; a world-ruler, an epithet of Satan: KJV - ruler.

WORLD-RULER (THAYER’S) = #2888 *kosmokrator* = lord of the world, prince of this age:...

WORLD-RULER (VINE’S) = #2888 *kosmokrator* denotes “a ruler of this world” (contrast *pan-tokrator*, “almighty”)...it signifies a “ruler” of the whole world, a world lord...The context (“not against flesh and blood”) shows that not earthly potentates are indicated, but spirit powers, who, under the permissive will of God, and in consequence of human sin, exercise satanic and therefore antagonistic authority over the world in its present condition of spiritual darkness and alienation from God. The suggested rendering “the rulers of this dark world” is ambiguous and not phraseologically requisite.

DARKNESS (VINE’S) = #4655 *skotos*,...“With the exception of the significance of secrecy, darkness is always used in a bad sense. Moreover the different forms of darkness are so closely allied, being either cause and effect, or else concurrent effects of the same cause, that they cannot always be distinguished;...”

DARKNESS (COMPLETE WORD STUDY DICTIONARY) = #4656 *skótos*;...Spiritual darkness, implying ignorance or error; eternal misery and damnation...as well as persons in such a state...the works of darkness, such works as are usually practiced by men in darkness or secretly...The infernal spirits as the opposite of Christ, the sun or light of righteousness...

WORLD [AGE] (VINE’S) = #165 *aion*, “an age, a period of time,” marked in the NT usage by spiritual or moral characteristics, is sometimes translated “world”;

a. “Rulers of Darkness” — *RULER* is in plural in the Greek. That means that there are more than one of these. Therefore, this cannot be a reference to satan as the “ruler [singular] of this world’s darkness.” There are many of these demonic beings, and they are lesser in power and

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authority than the principalities and powers. Their chief work is to oversee the “blinding” of the hearts and minds of lost souls so that they cannot believe. Their ultimate goal is to “possess” humans — any human that they can rule over. They want to rule. Much of the world’s extreme wickedness is a product of the work of these beings. They are heavily involved in the realms of the occult, new age philosophy and eastern mysticism. They are also very involved in any area of society that is openly against God and is trying to undermine the general populace’s acknowledgment of the existence of the True and Living God.

Mark 16:17 And these signs shall follow them that believe; **In my name shall they cast out devils;** they shall speak with new tongues;

Matthew 10:1,7-8

1 And when he had called unto him his twelve disciples, **he gave them power against unclean spirits, to cast them out,** and to heal all manner of sickness and all manner of disease.

7 And as ye go, preach, saying, The kingdom of heaven is at hand.

8 Heal the sick, cleanse the lepers, raise the dead, cast out devils: freely ye have received, freely give.

Cast out (Greek: *exballo*) = Literally, to eject, throw out.
= To expel, extract, send away, dismiss, drive out, draw out.

b. These spirits require that authority be used against them. The name of Jesus, “binding and loosing,” and praying in the Spirit are frequently needed to defeat them. In some instances, prayer with fasting will be required in order to have ultimate victory over them. Our God is greater than they are. We, by ourselves, are not. It is possible that someone who is living with un-repentant sin or unforgiven grudges could be seriously damaged attempting to come against these spirits. This is not being written to cause fear. It is being written to provoke caution. Our sufficiency is of God and not of ourselves. For Him, these spirits are no problem. For someone operating their faith in the flesh - big problem!

3. Principalities and Powers:

PRINCIPALITIES (VINE’S) = #746, “beginning, government, rule,” is used of supramundane beings who exercise rule, called “principalities”...

PRINCIPALITIES (THE COMPLETE WORD STUDY DICTIONARY) = # NT:746 arche, ...Spoken of dignity, meaning the first place, power, dominion...In the sense of preeminence, precedence, rulership...By metonymy meaning rulers, magistrates, princes, i.e., persons of influence and authority such as civil rulers...Spoken of the princes or chiefs among angels, among demons, the powers of the other world..

POWERS (THAYER’S) = #1849 exousia = authority:...the power of rule or government...one who possesses authority...a ruler, human magistrate...the leading and more powerful among created beings superior to man, spiritual potentates...

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POWERS (COMPLETE WORD STUDY DICTIONARY) = #1849. exousía; Permission, authority, right, liberty, power to do something...As far as right, authority, or capability is concerned, it involves ability, power, strength...As a metonym used for: What is subject to one's rule, dominion, domain, jurisdiction; those invested with power as the powers of rulers, magistrates; For the celestial and infernal powers, princes, potentates, angels, archangels; demons...Generally of the powerful adversaries of the gospel...

Zechariah 3:1-2

1 And he shewed me Joshua the high priest standing before the angel of the LORD, and Satan standing at his right hand to resist him.

2 And the LORD said unto Satan, **The LORD rebuke thee, O Satan; even** the LORD that hath chosen Jerusalem rebuke thee: is not this a brand plucked out of the fire?

Jude 1:9 Yet Michael the archangel, when contending with the devil he disputed about the body of Moses, durst not bring against him a railing accusation, but said, The Lord rebuke thee.

a. These two words *PRINCIPALITY* and *POWER* are used in the Greek to refer to both good and bad human leaders and governments, and to both God's and the enemy's ruling spirit beings. The distinction between these two "classes" of demonic beings is difficult to clearly and definitely state. But from the definition of the Greek words and the uses of these words in Scripture in contexts dealing with humans, we can make some reasonable assumptions. The demonic principalities are the most senior of the realm of darkness. Satan himself is called the "prince of this world" and "the prince of the power of the air." Like the "powers/authorities," they have authority to govern. However, it appears that they govern in a higher realm than just mirroring human governments. Their rule seems to be in dimensions of significant influence over government-like entities such as the religions of this world, major political movements, major financial entities, etc.: all of which supersede natural governments.

The Greek word *POWER* is the translation of the Greek word for *AUTHORITY*. It is commonly used of those who rule kingdoms or similar governmental-type jurisdictions. For the most part, the rule of these authorities "mirrors" governmental boundaries. This in no way is intended to imply that human governments are "evil." That is not the intent at all. However, these Scriptures would seem to communicate that there are "supernatural authorities" who attempt to influence and rule over governments if they are allowed to. In a Biblical context, it would appear that the individual title for either a spirit of principality or a spirit of authority is "prince."

b. Dealing with demonic principalities and powers is not usually the day-to-day "theater of operation" for normal daily Spiritual Warfare. However, as our "Commanding General" leads us to do so, there are seasons of greater warfare. When the Lord is ready to move a local church or the Church in a region to a new level of harvest, then warring against principalities and powers becomes a necessity. It is one thing to fight stray soldiers of the enemy or drive off "raiding parties." It is quite another thing altogether to take new territory as we possess our promises. Claiming dominion in an area in order to see a greater harvest requires that we follow the "Four Steps of Biblical Warfare" as discussed in Lesson Two.

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ONE VERY IMPORTANT WARNING: even as Michael, the Arch-Angel did not take on satan by himself, saying “The Lord rebuke thee, O satan,” it is very unwise for an individual to attack a prince alone UNLESS specifically instructed by the Lord to do so. David fighting Goliath is possible in God. But David would have been foolish to attack Goliath on his own. In any case, the Lord must rebuke princes. We do not presume to do this ourselves. When confronting a principality or authority, we must wait for a specific anointing to come upon us first. Through that anointing of authority, God will speak through us to the prince — it may be our voice, but the Lord will do the rebuking.

4. The focus of each approach to conquering the enemy varies. The time which we will give to each approach depends on the level of authority of the demonic being that we are confronting.

- a. We must live a “resisting” life against all demonic influence continuously.
- b. We minister against “rulers” as the need arises to cast them out.
- c. We wait on God for a direction and an anointing to confront and come against those principalities/authorities which must be defeated to re-establish the Lord’s dominion in the earth.

5. Jesus Himself used the spoken Word under the anointing of the Spirit to defeat Satan.

Luke 4:1-14

1 And Jesus being full of the Holy Ghost returned from Jordan, and was led by the Spirit into the wilderness,

2 Being forty days tempted of the devil. And in those days he did eat nothing: and when they were ended, he afterward hungered.

3 And the devil said unto him, If thou be the Son of God, command this stone that it be made bread.

4 And **Jesus answered him, saying, It is written, That man shall not live by bread alone, but by every word of God.**

5 And the devil, taking him up into an high mountain, shewed unto him all the kingdoms of the world in a moment of time.

6 And the devil said unto him, All this power will I give thee, and the glory of them: for that is delivered unto me; and to whomsoever I will I give it.

7 If thou therefore wilt worship me, all shall be thine.

8 And **Jesus answered and said unto him, Get thee behind me, Satan: for it is written, Thou shalt worship the Lord thy God, and him only shalt thou serve.**

9 And he brought him to Jerusalem, and set him on a pinnacle of the temple, and said unto him, If thou be the Son of God, cast thyself down from hence:

10 For it is written, He shall give his angels charge over thee, to keep thee:

11 And in their hands they shall bear thee up, lest at any time thou dash thy foot against a stone.

12 And **Jesus answering said unto him, It is said, Thou shalt not tempt the Lord thy God.**

13 And when the devil had ended all the temptation, he departed from him for a season.

14 And Jesus returned in the power of the Spirit into Galilee: and there went out a fame of him through all the region round about.

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6. We are not to battle the powers of darkness through our strength and ability. Paul instructed us to “PUT ON” the strength and power of the Lord and the armor of God which He has provided for our protection in the battle.

Ephesians 6:10-18

10 Finally, my brethren, be strong in the Lord, and in the power of his might.

11 Put on the whole armour of God, that ye may be able to stand against the wiles of the devil.

12 For we wrestle not against flesh and blood, but against principalities, against powers, against the rulers of the darkness of this world, against spiritual wickedness in high places.

13 Wherefore take unto you the whole armour of God, that ye may be able to withstand in the evil day, and having done all, to stand.

14 Stand therefore, having your loins girt about with truth, and having on the breastplate of righteousness;

a. Paul told us to stand against the devil.

—This comes through inner strength of the Spirit and the anointing of God as we put on His armor.

— Shield of Faith = Inner strength and protection of the Spirit.

— Sword of the Spirit = Anointed Word.

II. WE ARE TO ARM OURSELVES WITH “WEAPONS OF LIGHT.”

Romans 13:11-14

11 And that, knowing the time, that now it is high time to awake out of sleep: for now is our salvation nearer than when we believed.

12 The night is far spent, the day is at hand: **let us therefore cast off the works of darkness, and let us put on the armour of light.**

13 Let us walk honestly, as in the day; not in rioting and drunkenness, not in chambering and wantonness, not in strife and envying.

14 But put ye on the Lord Jesus Christ, and make not provision for the flesh, to fulfil the lusts thereof.

Romans 13:12 (**Wuest’s Expanded Translation**)

12 Therefore, let us at once and once for all put off the works of the darkness, and let us at once and once for all clothe ourselves with the weapons of the light.

Romans 13:12 (**Good News Translation**)

12 The night is nearly over, day is almost here. Let us stop doing the things that belong to the dark, and let us take up weapons for fighting in the light.

Romans 13:12 (**Easy-to-Read Bible**)

12 The night is almost finished. The day is almost here. So we should stop doing whatever belongs to darkness. We should prepare ourselves to fight evil with the weapons that belong to the light.

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Romans 13:12 (**The Complete Jewish Bible**)

12 The night is almost over, the day is almost here. So let us put aside the deeds of darkness and arm ourselves with the weapons of light.

WEAPONS (THAYER'S) = #3696 hoplon = any tool or implement for preparing a thing; arms used in warfare, weapons...

WEAPONS [ARMS] (VINE'S) = hoplon #3696, originally any tool or implement for preparing a thing, became used in the plural for "weapons of warfare."

WEAPONS (COMPLETE WORD STUDY DICTIONARY) = #3696 hóplon; An instrument, implement for preparing a thing, and in the pl. standing for weapons of warfare...Of war as weapons, arms,...

1. NOTE: This is **not** the same Greek word that is translated "armor" in Ephesians 6. That word (*panoply*) speaks of defensive armor; this word connotes, primarily, offensive weaponry. In fact, every use of *hoplon* in the Greek New Testament is a reference to offensive weapons. It is the same word that is used in 2 Corinthians 10:4 which states that the "weapons" of our warfare are not carnal but spiritual. Paul states that our members, when yielded to God and His righteousness, can be "instruments" or (offensive) "weapons" of righteousness to the glory of God.

Romans 6:13 Neither yield ye your members as **instruments** of unrighteousness unto sin: but yield yourselves unto God, as those that are alive from the dead, and your members as **instruments** of righteousness unto God.

III. WEAPONS OF OUR WARFARE.

2 Corinthians 10:4 (**For the weapons of our warfare are not carnal, but mighty through God to the pulling down of strong holds;**)

SEE ALSO: Numbers 32:17; 1 Samuel 17:39-41; Psalms 110:2; Isaiah 41:14-16; Zechariah 9:14-17; 10:4-5; 2 Corinthians 6:7; 1 Thessalonians 5:8; 2 Timothy 1:7

A. WE MUST BE ARMED IN ORDER TO FIGHT THIS WARFARE.

Genesis 14:14 And **when Abram heard that his brother was taken captive, he armed his trained servants, born in his own house, three hundred and eighteen, and pursued them** unto Dan.

NOTE: "Armed" in this verse means: "to empty, to pour out, to draw out. It is used of Abraham drawing out, leading forth his military men;...It means to draw a sword, to empty its sheath..." (Complete Word Study Dictionary)

Numbers 32:32 **We will pass over armed before the LORD into the land of Canaan, that the possession of our inheritance on this side Jordan may be ours.**

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NOTE: “Armed” in this means: “to draw out, to prepare, to deliver, to equip for war... Significantly, this word conveys the notion of taking up arms for Battle...” (Complete Word Study Dictionary)

B. THERE ARE TWO PRIMARY OFFENSIVE WEAPONS FOR NEW TESTAMENT WARRIORS: THE SWORD OF THE SPIRIT (THE WORD — RHEMA — OF GOD) AND PERSISTENT PREVAILING PRAYER.

Ephesians 6:10-18

17 And take the helmet of salvation, and the sword of the Spirit, which is the word [GK = *RHEMA*] of God:

18 Praying always with all prayer and supplication in the Spirit, and watching thereunto with all perseverance and supplication for all saints;

NOTE: We will study these in detail later in this Lesson.

C. SOME “UNUSUAL” WEAPONS USED BY GOD’S MEN IN THE BIBLE.

1 Timothy 1:18 - Prophecies as a Weapon

Judges 7:13-23 - Trumpets and Torches Covered with Pitchers

Judges 15:14-16 - the Jawbone of an Ass

1 Samuel 17:45-50 - a Shepherd’s Sling and a Stone

50 So David prevailed over the Philistine with a sling and with a stone, and smote the Philistine, and slew him; but there was no sword in the hand of David.

IV. THE BLOOD OF JESUS AS A WEAPON.

A. THEY OVERCAME HIM BY THE BLOOD OF THE LAMB.

Revelation 12:10-11

10 And I heard a loud voice saying in heaven, Now is come salvation, and strength, and the kingdom of our God, and the power of his Christ: **for the accuser of our brethren is cast down, which accused them before our God day and night.**

11 And **they overcame him by the blood of the Lamb**, and by the word of their testimony; and they loved not their lives unto the death.

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B. THROUGH HIS BLOOD, JESUS HAS DEFEATED THE ACCUSER'S WEAPON OF CONDEMNATION.

Romans 8:33-37

33 **Who shall lay any thing to the charge of God's elect?** It is God that justifieth.

34 **Who is he that condemneth?** It is Christ that died, yea rather, that is risen again, who is even at the right hand of God, who also maketh intercession for us.

35 Who shall separate us from the love of Christ? shall tribulation, or distress, or persecution, or famine, or nakedness, or peril, or sword?

36 As it is written, For thy sake we are killed all the day long; we are accounted as sheep for the slaughter.

37 Nay, in all these things we are more than conquerors through him that loved us.

V. THE NAME OF JESUS AS A WEAPON.

John 14:12 Verily, verily, I say unto you, He that believeth on me, the works that I do shall he do also; and greater works than these shall he do; because I go unto my Father.

13 And **whatsoever ye shall ask in my name, that will I do, that the Father may be glorified in the Son.**

14 **If ye shall ask any thing in my name, I will do it.**

Luke 10:17 And the seventy returned again with joy, saying, **Lord, even the devils are subject unto us through thy name.**

Mark 16:17 And these signs shall follow them that believe; **In my name shall they cast out devils;** they shall speak with new tongues;

Acts 8:7 For unclean spirits, crying with loud voice, came out of many that were possessed with them: and many taken with palsies, and that were lame, were healed.

Acts 16:18 And this did she many days. But Paul, being grieved, turned and said to the spirit, **I command thee in the name of Jesus Christ to come out of her.** And he came out the same hour.

Acts 3:6 Then Peter said, Silver and gold have I none; but **such as I have give I thee: In the name of Jesus Christ of Nazareth rise up and walk.**

Acts 3:16 And **his name through faith in his name hath made this man strong, whom ye see and know:** yea, the faith which is by him hath given him this perfect soundness in the presence of you all.

VI. THE WEAPON OF PRAISE.

Psalms 149:1-9

149 Praise ye the Lord. Sing unto the Lord a new song, and his praise in the congregation of saints.

2 Let Israel rejoice in him that made him: let the children of Zion be joyful in their King.

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3 Let them praise his name in the dance: let them sing praises unto him with the timbrel and harp.
4 For the Lord taketh pleasure in his people: he will beautify the meek with salvation.
5 Let the saints be joyful in glory: let them sing aloud upon their beds.
6 Let the high praises of God be in their mouth, and a twoedged sword in their hand;
7 To execute vengeance upon the heathen, and punishments upon the people;
8 To bind their kings with chains, and their nobles with fetters of iron;
9 To execute upon them the judgment written: this honour have all his saints. Praise ye the LORD.

Psalms 149:6 (Young's Literal Translation)

6 The exaltation of God [is] in their throat, And a two-edged sword in their hand.

Psalms 149:6 (Good News Translation)

6 Let them shout aloud as they praise God, with their sharp swords in their hands

Psalms 149:6 (Easy-to-Read Bible)

6 Let the people shout praise to God. And with a sharp sword in their hand,

Psalms 149:6 (New Century Version)

6 Let them shout his praise with their two-edged swords in their hands.

A. THE HIGH PRAISES ARE THE PERFECTED PRAISES THAT EMANATE FROM THE SPIRIT-FILLED BELIEVERS AS THEY SPEAK IN OTHER TONGUES.

Matthew 21:16 And said unto him, Hearest thou what these say? And Jesus saith unto them, Yea; have ye never read, Out of the mouth of babes and sucklings thou hast **perfected** praise?

PERFECTED (THAYER'S) = #2675 katartizo = to render, that is, to fit, sound, complete

Psalms 8:2 Out of the mouth of babes and sucklings hast thou ordained strength because of thine enemies, that thou mightest still the enemy and the avenger.

SEE ALSO: 2 Chronicles 20:10-31; Psalms 84:5-7; Amos 5:8-10; Matthew 11:25; Luke 10:21

1 Corinthians 14:14-18

14 For if I pray in an unknown tongue, my spirit prayeth, but my understanding is unfruitful.

15 What is it then? I will pray with the spirit, and I will pray with the understanding also: I will sing with the spirit, and I will sing with the understanding also.

16 Else when thou shalt bless with the spirit, how shall he that occupieth the room of the unlearned say Amen at thy giving of thanks, seeing he understandeth not what thou sayest?

17 For thou verily givest thanks **well**, but the other is not edified.

18 I thank my God, I speak with tongues more than ye all:

WELL (THAYER'S) = #2573 kalos = beautifully, finely, excellently, well

a) rightly, so that there shall be no room for blame, well, truly

b) excellently, nobly, commendably

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- c) honorably, in honor; in a good place, comfortable
- d) to speak well of one, to do good
- e) to be well (used of those who recovering their health)

VII. WE HAVE THE LORD'S PROMISE THAT THE ENEMY'S WEAPONS CANNOT PREVAIL.

Isaiah 54:17 No weapon that is formed against thee shall prosper; and every tongue that shall rise against thee in judgment thou shalt condemn. This is the heritage of the servants of the Lord, and their righteousness is of me, saith the Lord.

Numbers 23:19-24

19 God is not a man, that he should lie; neither the son of man, that he should repent: hath he said, and shall he not do it? or hath he spoken, and shall he not make it good?

20 Behold, I have received commandment to bless: and he hath blessed; and I cannot reverse it.

21 He hath not beheld iniquity in Jacob, neither hath he seen perverseness in Israel: the Lord his God is with him, and the shout of a king is among them.

22 God brought them out of Egypt; he hath as it were the strength of an unicorn.

23 Surely there is no enchantment against Jacob, neither is there any divination against Israel: according to this time it shall be said of Jacob and of Israel, What hath God wrought!

24 Behold, the people shall rise up as a great lion, and lift up himself as a young lion: he shall not lie down until he eat of the prey, and drink the blood of the slain.

SECTION TWO

THE MINISTRY OF ANGELS IN WARFARE

I. THE MINISTRY OF ANGELS AS A PART OF GOD'S SPIRITUAL ARSENAL.

A. THE ANGEL OF HIS PRESENCE:

Isaiah 63:8-9

8 For he said, Surely they are my people, children that will not lie: so he was their Saviour.

9 In all their affliction he was afflicted, and the angel of his presence saved them: in his love and in his pity he redeemed them; and he bare them, and carried them all the days of old.

COMMENTARY: God is omnipotent and omnipresent; therefore, He cannot be absent from any place. When we say "God is here" or "God is in this place," we are referring to the "manifestation of

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God.” But is this actually the case? Or, is God enabling us to “feel” his presence through His angels? Physical feelings of the presence of the supernatural is almost always actually angelic in manifestation. God manifests his supernatural presence to us through angelic manifestation. Why is it important to know this? Because satan can also imitate this “feeling.” If we do not “discern the spirits,” **we can be deceived.**

SEE ALSO: Genesis 22:11-12; 48:15-16; Exodus 14:19-20; 23:20-24; 33:13-15; Hosea 12:2-5; Acts 7:30-39; 12:11

B. THE MINISTRY OF ANGELS:

Ephesians 1:17-23

17 That the God of our Lord Jesus Christ, the Father of glory, may give unto you the spirit of wisdom and revelation in the knowledge of him:

18 The eyes of your understanding being enlightened; that ye may know what is the hope of his calling, and what the riches of the glory of his inheritance in the saints,

19 And what is the exceeding greatness of his power to usward who believe, according to the working of his mighty power,

20 Which he wrought in Christ, when he raised him from the dead, and set him at his own right hand in the heavenly places,

21 **Far above all principality, and power, and might, and dominion, and every name that is named, not only in this world, but also in that which is to come:**

22 And hath put all things under his feet, and gave him to be the head over all things to the church,

23 Which is his body, the fulness of him that filleth all in all.

(Wuest's Word Studies from the Greek New Testament) on Ephesians 1:21: "Principality" is the translation of *archē*, literally, "a first one, a leader," and is used usually to refer to the holy angels or to demons. Here it refers to the former since the exaltation of Christ is in view, not His victory over the hosts, of Satan. "Power" is the translation of *exousia*, "delegated authority." It has reference to the holy angels also. The word "might" is *dunamis*, "power," and "dominion" is *kuriotēs*, "lordship." Alford says that "in this enumeration not only earthly, nor only heavenly authorities are meant to be included, but both together. That the evil spirits are included, is therefore manifest." The words "far above" are the translation of *huperanō*, literally, "over above."

C. DAVID PRAYS TO THE LORD FOR THE ANGELS TO FIGHT FOR HIM.

Psalms 35:1-9

1 Plead my cause, O LORD, with them that strive with me: **fight against them that fight against me.**

2 Take hold of shield and buckler, and stand up for mine help.

3 Draw out also the spear, and stop the way against them that persecute me: say unto my soul, I am thy salvation.

4 Let them be confounded and put to shame that seek after my soul: let them be turned back and brought to confusion that devise my hurt.

5 Let them be as chaff before the wind: and **let the angel of the LORD chase them.**

6 Let their way be dark and slippery: and **let the angel of the LORD persecute them.**

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- 7 For without cause have they hid for me their net in a pit, which without cause they have digged for my soul.
8 Let destruction come upon him at unawares; and let his net that he hath hid catch himself: into that very destruction let him fall.
9 And my soul shall be joyful in the LORD: it shall rejoice in his salvation.

II. ANGELS INVOLVED IN WARFARE.

Revelation 12:7-12

- 7 **And there was war in heaven: Michael and his angels fought against the dragon; and the dragon fought and his angels,**
8 And prevailed not; neither was their place found any more in heaven.
9 And the great dragon was cast out, that old serpent, called the Devil, and Satan, which deceiveth the whole world: he was cast out into the earth, and his angels were cast out with him.
10 And I heard a loud voice saying in heaven, Now is come salvation, and strength, and the kingdom of our God, and the power of his Christ: for the accuser of our brethren is cast down, which accused them before our God day and night.
11 And they overcame him by the blood of the Lamb, and by the word of their testimony; and they loved not their lives unto the death.
12 Therefore rejoice, ye heavens, and ye that dwell in them. Woe to the inhabitants of the earth and of the sea! for the devil is come down unto you, having great wrath, because he knoweth that he hath but a short time.

1. How could God's angels be involved in warfare in the heavens but not on earth?

Matthew 26:52-54

- 52 Then said Jesus unto him, Put up again thy sword into his place: for all they that take the sword shall perish with the sword.
53 Thinkest thou that I cannot now pray to my Father, and he shall presently give me more than twelve legions of angels?
54 But how then shall the scriptures be fulfilled, that thus it must be?

Psalms 103:19-22

- 19 The Lord hath prepared his throne in the heavens; and his kingdom ruleth over all.
20 Bless the Lord, ye his angels, that excel in strength, that do his commandments, hearkening unto the voice of his word.
21 Bless ye the Lord, all ye his hosts; ye ministers of his, that do his pleasure.
22 Bless the Lord, all his works in all places of his dominion: bless the Lord, O my soul.
Joel 2:11 **And the Lord shall utter his voice before his army: for his camp is very great: for he is strong that executeth his word:** for the day of the Lord is great and very terrible; and who can abide it?

Hebrews 1:13-14

- 13 But to which of the angels said he at any time, Sit on my right hand, until I make thine enemies thy footstool?

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14 Are they not all ministering spirits, sent forth to minister for them who shall be heirs of salvation?

2 Kings 6:14-24

14 Therefore sent he thither horses, and chariots, and a great host: and they came by night, and compassed the city about.

15 And when the servant of the man of God was risen early, and gone forth, behold, an host compassed the city both with horses and chariots. And his servant said unto him, Alas, my master! how shall we do?

16 And he answered, Fear not: for they that be with us are more than they that be with them.

17 And Elisha prayed, and said, Lord, I pray thee, open his eyes, that he may see. And the Lord opened the eyes of the young man; and he saw: and, behold, the mountain was full of horses and chariots of fire round about Elisha.

18 And when they came down to him, Elisha prayed unto the Lord, and said, Smite this people, I pray thee, with blindness. And he smote them with blindness according to the word of Elisha.

SEE ALSO: Job 25:2-3; Psalms 55:18; 68:16-22; Daniel 7:9-10; Habakkuk 3:8; Joel 3:11

A. THE ANGELS OF GOD ARE INVOLVED IN PROTECTING THE PEOPLE OF GOD.

Psalms 34:6-8

6 This poor man cried, and the Lord heard him, and saved him out of all his troubles.

7 The angel of the Lord encampeth round about them that fear him, and delivereth them.

8 O taste and see that the Lord is good: blessed is the man that trusteth in him.

Hebrews 1:13-14

13 But to which of the angels said he at any time, Sit on my right hand, until I make thine enemies thy footstool?

14 Are they not all ministering spirits, sent forth to minister for them who shall be heirs of salvation?

B. DO WE COMMAND ANGELS?

Psalms 103:20 **Bless the LORD, ye his angels, that excel in strength, that do his commandments, hearkening unto the voice of his word.**

1. We are given authority over demons to rebuke them and defeat them.

2. How can we then not have authority to participate with God's angels?

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SECTION THREE

THE SWORD OF THE SPIRIT

I. THE SPIRIT'S WEAPON = GOD'S SWORD = GOD-S-WORD.

Psalms 149:5-9

5 Let the saints be joyful in glory: let them sing aloud upon their beds.

6 **Let the high praises of God be in their mouth, and a twoedged sword in their hand;**

7 To execute vengeance upon the heathen, and punishments upon the people;

8 To bind their kings with chains, and their nobles with fetters of iron;

9 To execute upon them the judgment written: this honour have all his saints. Praise ye the LORD.

COMMENTARY: It is the heritage of the Lord's saints to be praisers and warriors. While the ancient soldier had several different offensive weapons (sword, spear, arrows, etc.), the New Testament believer/soldier is given only two: the Sword of the Spirit and Prevailing Prayer. Actually, it could be argued that it is while participating in prevailing prayer that we most use the sword of the Spirit. This offensive weapon that we have been given is extremely powerful.

A. **EPHESIANS 6:17 — AND TAKE THE HELMET OF SALVATION, AND *THE SWORD OF THE SPIRIT, WHICH IS THE WORD OF GOD.***

Ephesians 6:17 (**Young's Literal Translation**)

17 and the helmet of the salvation receive, and **the sword of the Spirit, which is the saying of God,**

Ephesians 6:17 (**Good News Translation**)

17 And accept salvation as a helmet, and **the word of God as the sword which the Spirit gives you.**

Ephesians 6:17 (**God's Word Translation**)

17 Also take salvation as your helmet and **the word of God as the sword that the Spirit supplies.**

Ephesians 6:17 (**World English Bible**)

17 And take the helmet of salvation, and **the sword of the Spirit, which is the spoken word of God;**

TAKE (COMPLETE WORD STUDY DICTIONARY) = #1209 déchomai; To accept an offer deliberately and readily. To take to oneself what is presented or brought by another, to receive.

TAKE (VINE'S) = #1209 dechomai; "to receive by deliberate and ready reception of what is offered," is used of taking with the hand, taking hold, taking hold of or up,...

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SWORD (VINE'S) = #3162 machaira, **"a short sword or dagger"**; Hebrews 4:12 (see TWO-EDGED); metaphorically and by metonymy, (a) for ordinary violence, or dissensions, that destroy peace, Matthew 10:34; (b) as the instrument of a magistrate or judge, e. g., Romans 13:4; (c) of the Word of God, "the sword of the Spirit," probing the conscience, subduing the impulses to sin, Ephesians 6:17.

NOTE: This is the short sword preferred by the Romans. Two-handed swords were more difficult to use in the close quarters of the confused mass of opposing soldiers fighting against each other. Also, obviously, a two-handed sword would eliminate the use of the Shield (of Faith). The "short sword" also implies "close combat" as it is not possible to strike your opponent with the shorter sword from a distance. Therefore, the result is that the combat is very personal as you look your adversary in the eye while you thrust your sword into him.

SPIRIT (STRONG'S) = #4151 pneuma; a current of air, i.e. breath (blast) or a breeze; by analogy or figuratively, a spirit, i.e. (human) the rational soul, (by implication) vital principle, mental disposition, etc., or (superhuman) an angel, demon, or **(divine) God, Christ's spirit, the Holy Spirit:**

SPIRIT (THAYER'S) = #4151 pneum. = ...the Spirit of God; God's power and agency distinguishable in thought from His essence in itself considered: 1) manifest in the course of affairs; 2) by its influence upon the souls productive in the theocratic body (the church) of all the higher spiritual gifts and blessings...

WORD (STRONG'S) = #4487 rhema; **an utterance (individually, collectively or specifically); by implication, a matter or topic (especially of narration, command or dispute);...**

WORD (THE COMPLETE WORD STUDY DICTIONARY) = # NT:4487 rhema; **That which is spoken, a statement, word...Particularly a word as uttered by a living voice.**

Synonyms: **lógos** (3056), the expression of thought, while **rhema** stands for the subject matter of the word or the thing which is spoken about; **épos** (2031), a word or proverb; **laliá** (2981), saying, speech, talk.

...In the NT usage, often it has a particular meaning depending on the adjuncts or context: charge, accusation;...prediction, prophecy;...sayings of God;...promise from God;...command meaning everything which God decrees;...the word of the faith;...a pronouncement from God.

WORD (THAYER'S) = #4487 rhema = **properly, that which is or has been uttered by the living voice, thing spoken, word...**

B. THE POWER OF WORDS :

Proverbs 18:21 **Death and life are in the power of the tongue:** and they that love it shall eat the fruit thereof.

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C. THE POWER OF HIS SPOKEN WORD AS A SWORD.

Hebrews 4:12 **For the word of God is quick, and powerful, and sharper than any twoedged sword**, piercing even to the dividing asunder of soul and spirit, and of the joints and marrow, and is a discerner of the thoughts and intents of the heart.

Matthew 8:16 When the even was come, they brought unto him many that were possessed with devils: and **he cast out the spirits with his word, and healed all that were sick:**

D. THE WORD COMING OUT OF THE LORD'S MOUTH WAS CALLED A SWORD.

Revelation 19:11-16

11 And I saw heaven opened, and behold a white horse; and he that sat upon him was called Faithful and True, and in righteousness he doth judge and make war.

15 And **out of his mouth goeth a sharp sword, that with it he should smite the nations: and he shall rule them with a rod of iron:** and he treadeth the winepress of the fierceness and wrath of Almighty God.

16 And he hath on his vesture and on his thigh a name written, KING OF KINGS, AND LORD OF LORDS.

Revelation 1:16 And he had in his right hand seven stars: and **out of his mouth went a sharp twoedged sword:** and his countenance was as the sun shineth in his strength.

Isaiah 49:2 And **he hath made my mouth like a sharp sword;** in the shadow of his hand hath he hid me, and made me a polished shaft; in his quiver hath he hid me;

Revelation 2:16 Repent; or else I will come unto thee quickly, and **will fight against them with the sword of my mouth.**

Revelation 19:21 **And the remnant were slain with the sword of him that sat upon the horse, which sword proceeded out of his mouth:** and all the fowls were filled with their flesh.

Revelation 2:12 And to the angel of the church in Pergamos write; **These things saith he which hath the sharp sword with two edges;**

E. THE SPIRIT'S WORDS WILL CONSUME THE WICKED.

2 Thessalonians 2:8 And then shall that Wicked be revealed, whom the Lord **shall consume with the spirit of his mouth**, and shall destroy with the brightness of his coming:

Isaiah 11:4 But with righteousness shall he judge the poor, and reprove with equity for the meek of the earth: and he shall smite the earth with the rod of his mouth, and with the breath of his lips shall he slay the wicked.

CONSUME (THAYER'S) = #355 analisko = ...to consume, use up, destroy

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F. THE LORD'S WORDS - PUT IN OUR MOUTH AND USED BY US - CAN DO ANYTHING NECESSARY TO WIN IN SPIRITUAL WARFARE.

Jeremiah 1:9-10

9 Then the LORD put forth his hand, and touched my mouth. And the LORD said unto me, Behold, I have put my words in thy mouth.

10 See, I have this day set thee over the nations and over the kingdoms, to root out, and to pull down, and to destroy, and to throw down, to build, and to plant.

SEE ALSO: Deuteronomy 33:29 Psalms 45:3 Zechariah 9:13

G. THE "MANUAL OF ARMS" FOR USING A SWORD.

(**Wuest's**) on Ephesians 6:17: ...As to the expression, "the sword of the Spirit," Vincent says: "The word of God serves both for attack and to parry the thrusts of the enemy. Thus Christ used it, in His temptation. It is the sword of the Spirit because the Spirit of God gives it and inspires it. The Spirit's aid is needed for its interpretation."

COMMENTARY: As stated above in the "**NOTE**" under "SWORD," the Sword of the Spirit is the Roman-style short sword that can be used with one hand. This allows the other hand to hold the shield. Sword combat is rarely characterized by a single-thrust kill. Two skilled soldiers facing each other in combat would almost never be defeated by a single blow. Therefore, sword combat is a rapid combination of "parrying and thrusting" until one soldier gets the advantage (finds an opening in the other soldier's defenses) and strikes a fatal blow. Many times the opponents will wound each other in non-vital areas before the fatal thrust finds a vital area. In armed combat (soldiers wearing armor), striking a fatal blow is much more of a challenge.

The highly stressful challenge of this type of combat (where you are fighting an opponent in the midst of many others doing the same) is the possibility that some unseen enemy strikes the fatal blow while your attention is focused on the enemy in front of you. In this type of situation, a soldier must be able to trust those who are fighting with him to help to "protect his back."

This type of combat is also extremely exhausting:

2 Samuel 23:9-10

9 And after him was Eleazar the son of Dodo the Ahohite, one of the three mighty men with David, when they defied the Philistines that were there gathered together to battle, and the men of Israel were gone away:

10 **He arose, and smote the Philistines until his hand was weary, and his hand clave unto the sword:** and the Lord wrought a great victory that day; and the people returned after him only to spoil.

The fact the Lord chose to use sword combat as the metaphor for fighting Spiritual Warfare is significant. The word picture that this brings to mind is very vivid. It tells us much about how to "fight." The Word of God is powerful — if used in the way that the Lord intended. We must use the Rhema of God in the exact same way in which a warrior would use a sword!

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Luke 9:54 And when his disciples James and John saw this, they said, Lord, wilt thou that we command fire to come down from heaven, and consume them, even as Elias did?

SPIRIT (THAYER'S) = #4151 pneum. = ...**the Spirit of God**; God's power and agency distinguishable in thought from His essence in itself considered: 1) manifest in the course of affairs; 2) by its influence upon the souls productive in the theocratic body (the church) of all the higher spiritual gifts and blessings...

MOUTH (THAYER'S) = #4750 stoma = the mouth, as part of the body: used of man, of animals, of fish, etc. since thoughts of a man's soul find verbal utterance by his mouth, the "heart" or "soul" and the mouth are distinguished; the edge of a sword

(from Barnes' Notes) on 2 Thessalonians 2:8: [Whom the Lord shall consume] The word "consume" here-- [analoosei]-- means "to destroy."...The word would be applicable to any kind of destruction. The methods by which this will be done are immediately specified-- and it is of much importance to understand them..."With the spirit of his mouth." What goes out of his mouth, or what he speaks; that is, word, truth, command, or gospel-- all of which he may be regarded as speaking. In Revelation 1:16; 19:15,21, it is said of the Redeemer that "a sharp two-edged sword goeth out of his mouth;" that is, his word, doctrine, or command-- what he speaks-- is like a sharp sword. It will cut deep; will lay open the heart; will destroy his enemies. "With the breath of his lips shall he slay the wicked." The reference in the passage before us is to one of the methods which would be employed to "destroy" the man of sin; and the sense is, that it would be by what is spoken by the Redeemer. This may refer either to what he will say at his coming, or to his truth-- already spoken; to what has gone from his lips, by whomsoever uttered; and the meaning then is, that one of the grand agencies for destroying this anti-Christian power is the truth spoken or revealed by the Saviour-- that is, his pure gospel.

DESTROY (THAYER'S) = #2673 katargeo = to render idle, unemployed, inactivate, or inoperative; to cause a person or thing to have no further efficiency; to deprive of force, influence, or power.

ALSO: To cause to cease, to put an end to, to do away with, to annul, to abolish; to cease, to pass away, to be done away; to be severed from, to be separated from, to be discharged from, to be loosed from anyone; to terminate all intercourse with one

(from Barnes' Notes) on 2 Thessalonians 2:8: [And shall destroy] [katargeesei] (grk 2673). Shall bring to nothing; cause to cease; put an end to. This is, in some respects, a stronger word than that which in the former part of the verse is rendered "consume." It denotes a more entire destruction than that, though it does not refer so much to any positive agency by which it will be done. In the former word, the attention is directed more to the agency by which the destruction will be effected-- to the exertion of some kind of power to do it; in this word the attention is directed rather to the entirety or totality of the destruction. The anti-Christian domination will wholly cease, or be entirely destroyed. The words would naturally harmonize with the idea that there would be a somewhat gradual process under the operation of truth toward the destruction of the man of sin, but that the complete annihilation of his power would be by some more manifest exhibition of the personal glory of the Saviour.

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II. THE *RHEMA* OF GOD AND THE *LOGOS* OF GOD.

Matthew 4:1-11

1 Then was Jesus led up of the Spirit into the wilderness to be tempted of the devil.

2 And when he had fasted forty days and forty nights, he was afterward an hungred.

3 And when the tempter came to him, he said, If thou be the Son of God, command that these stones be made bread.

4 But **he answered and said, It is written, Man shall not live by bread alone, but by every word that proceedeth out of the mouth of God.**

5 Then the devil taketh him up into the holy city, and setteth him on a pinnacle of the temple,

6 And saith unto him, If thou be the Son of God, cast thyself down: for it is written, He shall give his angels charge concerning thee: and in their hands they shall bear thee up, lest at any time thou dash thy foot against a stone.

7 **Jesus said unto him, It is written again, Thou shalt not tempt the Lord thy God.**

8 Again, the devil taketh him up into an exceeding high mountain, and sheweth him all the kingdoms of the world, and the glory of them;

9 And saith unto him, All these things will I give thee, if thou wilt fall down and worship me.

10 **Then saith Jesus unto him, Get thee hence, Satan: for it is written, Thou shalt worship the Lord thy God, and him only shalt thou serve.**

11 Then the devil leaveth him, and, behold, angels came and ministered unto him.

1 Timothy 1:18 This charge I commit unto thee, son Timothy, **according to the prophecies which went before on thee, that thou by them mightest war a good warfare;**

A. *LOGOS* IS THE WRITTEN WORD OF GOD; THE FOREVER SETTLED WORD. IT IS THAT BY WHICH EVERYTHING ELSE IS JUDGED INCLUDING *RHEMA*.

B. *RHEMA* IS A SUPERNATURAL UTTERANCE OF THE SPIRIT OF GOD (THAT WHICH IS “UTTERED” BY THE “LIVING VOICE”).

C. THERE ARE TWO “TYPES OF *RHEMA*.”

1. COMMENTARY: There are two types of *Rhema* (utterances of the Spirit of God) that work in our lives. They both can qualify as “the Sword of the Spirit.” In essence, that are not really different; they are only different in the source of origin:

— The first is the Spirit of God “quickenings” some portion of *LOGOS* to us letting us know that God is applying that Scripture to us and our situation.

— The second is the Spirit of God speaking a specific Word to us about our situation. That word, however, must never contradict the *LOGOS*.

In the verse listed above, we see these two types of *Rhema*. Jesus used the *Rhema* of quoting Scripture, “It is written.” While Paul told Timothy to use the prophecies (promises) that had been spoken to him as the weapons for his warfare. Both of these are valid and can be used as the Sword of the Spirit as we are led by the Lord to do so.

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III. FAITH COMES BY HEARING “RHEMA:” THE WORD OF GOD (ROMANS 10:17).

A. “RHEMA” IS, LITERALLY, THE UTTERANCE OF THE LIVING VOICE. IT IS USUALLY USED IN THE SCRIPTURE AS GOD SPEAKING TO US OR THROUGH US.

1. The “Sword of the Spirit” is the “rhema” of God (Ephesians 6:17).

B. THE SWORD WHICH PROCEEDS OUT OF THE LORD’S MOUTH IS HIS WEAPON OF “CONQUEST.”

Revelation 1:10-18

10 I was in the Spirit on the Lord's day, and heard behind me a great voice, as of a trumpet,

11 Saying, I am Alpha and Omega, the first and the last:...

12 And I turned to see the voice that spake with me. And being turned, I saw seven golden candlesticks;...

16 And he had in his right hand seven stars: and **out of his mouth went a sharp twoedged sword:** and his countenance was as the sun shineth in his strength.

17 And when I saw him, I fell at his feet as dead. And he laid his right hand upon me, saying unto me, Fear not; I am the first and the last:

18 I am he that liveth, and was dead; and, behold, I am alive for evermore, Amen; and have the keys of hell and of death.

C. AGAIN, *RHEMA* IS THE SPOKEN WORD (*LOGOS*) OF GOD; WHEN THE SPIRIT OF GOD INSPIRES US TO SPEAK *LOGOS* IT BECOMES *RHEMA*. THIS IS THE SWORD OF THE SPIRIT.

Matthew 8:16 When the even was come, they brought unto him many that were possessed with devils: **and he cast out the spirits *with his word*, and healed all that were sick:**

D. WARFARE IS ACCOMPLISHED BY HEARING WHAT GOD SAYS AND SPEAKING IT OUT IN THE AUTHORITY AND POWER OF THE SPIRIT.

Matthew 21:18-22

18 Now in the morning as he returned into the city, he hungered.

19 And when he saw a fig tree in the way, he came to it, and found nothing thereon, but leaves only, and **said unto it, Let no fruit grow on thee henceforward for ever.** And presently the fig tree withered away.

20 And when the disciples saw it, they marvelled, saying, How soon is the fig tree withered away!

21 Jesus answered and said unto them, Verily I say unto you, If ye have faith, and doubt not, ye shall not only do this which is done to the fig tree, but **also if ye shall say unto this mountain,** Be thou removed, and be thou cast into the sea; it shall be done.

22 And **all things, whatsoever ye shall ask in prayer, believing, ye shall receive.**

NOTE: Notice that in this text “saying to the mountain” (Matthew 21:21) is equated with “asking in prayer” (Matthew 21:22).

COMMENTARY: Jesus simply “spoke” to the fig tree and it died!

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Mark 11:22-24

22 And Jesus answering saith unto them, Have faith in God.

23 For verily I say unto you, That whosoever shall say unto this mountain, Be thou removed, and be thou cast into the sea; and shall not doubt in his heart, but shall believe that those things which he saith shall come to pass; he shall have whatsoever he saith.

24 Therefore I say unto you, **What things soever ye desire, when ye pray, believe that ye receive them, and ye shall have them.**

NOTE: In this text, “speaking to the mountain” (Mark 11:23) is equated with “praying” (Mark 11:24).

COMMENTARY: Even though in our rational minds speaking to the “mountain” cannot be equated to “asking in prayer” or “praying,” our Lord considered them to be the same thing. This is a major point! This can and should change our approach to praying.

1. In Matthew 17:20 “Say” (Greek: *ereo*) is the strengthened form of *rheo*, which is the Greek verb meaning “to utter”: the noun form of this verb is “rhema.”

Matthew 17:20 And Jesus said unto them, Because of your unbelief: for verily I say unto you, If ye have faith as a grain of mustard seed, ye shall **say** unto this mountain, Remove hence to yonder place; and it shall remove; and nothing shall be impossible unto you.

2. COMMENTARY: In the other text where Jesus tells us to “speak” to an obstacle, it is to a tree (Sycamine). He told His disciples this in response to their requests to “Increase our faith.” The ultimate message of this text is not that we need more faith, but that we need to be more submitted. What we speak to will “obey” us, if we are truly obeying our Master. Even a “mustard seed” amount is enough to move “mountains” or “trees” if we have “great submission” and “surrender.”

Luke 17:5-10

5 And the apostles said unto the Lord, Increase our faith.

6 And the Lord said, If ye had faith as a grain of mustard seed, ye might say unto this sycamine tree, Be thou plucked up by the root, and be thou planted in the sea; and it should obey you.

7 But which of you, having a servant plowing or feeding cattle, will say unto him by and by, when he is come from the field, Go and sit down to meat?

8 And will not rather say unto him, Make ready wherewith I may sup, and gird thyself, and serve me, till I have eaten and drunken; and afterward thou shalt eat and drink?

9 Doth he thank that servant because he did the things that were commanded him? I trow not.

10 So likewise ye, when ye shall have done all those things which are commanded you, say, We are unprofitable servants: we have done that which was our duty to do.

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E. **CONFESSION IS ANOTHER METHOD OF USING THE SWORD OF THE SPIRIT.**

Romans 10:6-17

6 But the righteousness which is of faith speaketh on this wise, Say not in thine heart, Who shall ascend into heaven? (that is, to bring Christ down from above:)

7 Or, Who shall descend into the deep? (that is, to bring up Christ again from the dead.)

8 But what saith it? The word [GK = RHEMA] is nigh thee, even in thy mouth, and in thy heart: that is, the word [GK = RHEMA] of faith, which we preach;

9 That if thou shalt confess with thy mouth the Lord Jesus, and shalt believe in thine heart that God hath raised him from the dead, thou shalt be saved.

10 For with the heart man believeth unto righteousness; and with the mouth confession is made unto salvation.

17 So then faith cometh by hearing, and hearing by the word [GK = RHEMA] of God.

CONFESSION (THAYER'S) = #3670 homologeo = to say the same thing as another, that is, to agree with, to assent; to confess, to declare; to profess, to declare openly, to speak out freely...

CONFESSION (STRONG'S) = #3670 homologeo; to assent, i.e. covenant, acknowledge:
#3670 is derived from two Greek words: NT:3674 homou; at the same place or time AND #3056 logos (log'-os); from NT:3004; something said (including the thought)...

1. COMMENTARY: It is important to understand that literally *confession* is to speak the same thing at the same time with another. When this Greek word is used in reference to this occurring between God and us, it is the same thing as the Sword of the Spirit because the Spirit of God is speaking to our hearts and we are speaking with our mouths in agreement with the Lord what we are "hearing." This is faith! Faith comes by hearing and hearing by the Rhema (the Spirit of God of speaking to our spirits) (Word) of God. And our faith is the "victory" that overcomes (conquers) the (god of this) world.

1 John 5:4 For whatsoever is born of God overcometh the world: and **this is the victory that overcometh the world, even our faith.**

F. **"THE SPIRIT OF FAITH" IS SYNONYMOUS WITH "SWORD OF THE SPIRIT."**

2 Corinthians 4:13 **We having the same spirit of faith, according as it is written, I believed, and therefore have I spoken; we also believe, and therefore speak;**

2 Corinthians 4:13 (**Wuest's Expanded Translation**)

13 But we have the same Spirit of faith [as the Psalmist] according as it has been written and is at present on record, I believed, wherefore I spoke. And as for us, we are believing, wherefore also we are speaking,

2 Corinthians 4:13 (**The Bible in Basic English**)

13 But having the same spirit of faith, as it is said in the Writings, The words of my mouth came from the faith in my heart; in the same way, our words are the outcome of our faith;

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2 Corinthians 4:13 (God's Word Translation)

13 The following is written, "I believed; therefore, I spoke." We have that same spirit of faith. We also believe; therefore, we also speak.

2 Corinthians 4:13 (Weymouth's Translation)

13 But possessing the same Spirit of faith as he who wrote, "I believed, and therefore I have spoken," we also believe, and therefore we speak.

SPEAK (THAYER'S) = #2980 laleoo = to utter a sound: to utter a voice, emit a sound; to speak, to use the tongue or the faculty of speech; to utter articulate sounds; to talk, of the sound and outward form of speech; to utter, tell; **to use words in order to declare one's mind and disclose one's thoughts, to speak**

1. Faith takes place in the heart when we hear the voice of the Spirit and receive what He says as true. However, faith is not "complete" until what I have "believed" in my heart is spoken with my mouth.

Romans 10:9-10

9 That if thou shalt confess with thy mouth the Lord Jesus, and **shalt believe in thine heart** that God hath raised him from the dead, thou shalt be saved.

10 **For with the heart man believeth** unto righteousness; and with the mouth confession is made unto salvation.

2. What is in my heart WILL come out of my mouth!

Matthew 12:34-35

34 O generation of vipers, how can ye, being evil, speak good things? **for out of the abundance of the heart the mouth speaketh.**

35 A good man out of the good treasure of the heart bringeth forth good things: and an evil man out of the evil treasure bringeth forth evil things.

Luke 6:45 A good man out of the good treasure of his heart bringeth forth that which is good; and an evil man out of the evil treasure of his heart bringeth forth that which is evil: **for of the abundance of the heart his mouth speaketh.**

3. Therefore, it is impossible to truly have faith and not speak it out loud!

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IV. THE ACT OF “BINDING AND LOOSING” IS SPIRIT-MOTIVATED AND DONE VERBALLY – “SPOKEN OUT LOUD.”

A. IN BINDING AND LOOSING WE ARE NOT TELLING GOD WHAT TO DO; WE ARE RELEASING THE WORD (RHEMA) THAT GOD HAS SPOKEN TO US IN ORDER FOR IT TO ACCOMPLISH WHAT IT HAS BEEN SENT TO DO.

Matthew 16:19 (The Amplified Version)

19 I will give you the keys of the kingdom of heaven; and **whatever you bind (declare to be improper and unlawful) on earth must be what is already bound in heaven; and whatever you loose (declare lawful) on earth must be what is already loosed in heaven.** [Isaiah 22:22.]

Matthew 16:19 (Wuest's Expanded Translation)

19 I shall give to you the keys of the kingdom of heaven; and **whatever you bind on earth [forbid to be done], shall have been already bound [forbidden to be done] in heaven; and whatever you loose on earth [permit to be done], shall have already been loosed in heaven [permitted to be done].**

Matthew 16:19 (The Living Bible)

19 And I will give you the keys of the Kingdom of Heaven; **whatever doors you lock on earth shall be locked in heaven; and whatever doors you open on earth shall be open in heaven!"**

Matthew 16:19 (New Living Translation)

19 And I will give you the keys of the Kingdom of Heaven. **Whatever you forbid on earth will be forbidden in heaven, and whatever you permit on earth will be permitted in heaven."**

Matthew 16:19 (Today's English Version)

19 I will give you the keys of the Kingdom of heaven; **what you prohibit on earth will be prohibited in heaven, and what you permit on earth will be permitted in heaven."**

KEYS (STRONG'S) = #2807 kleis; **a key (as shutting a lock), literally or figuratively: #2807 IS DERIVED FROM #2808: kleio; to close (literally or figuratively): KJV - shut (up).**

1. **NOTE:** While the “Keys” of the Kingdom both lock and unlock, the Greek word is literally to lock or close.

2. **NOTE:** The Greek grammar used in Matthew 16:19 implies that what we are binding and loosing on earth has already been bound or loosed in heaven, or more specifically, has already been bound or loosed in the mind and will of God.

a. COMMENTARY: Our part, which is critically necessary, is to speak out God's word or command so that the word of faith can accomplish what God has ordained it to perform.

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3. COMMENTARY: It is important to consider that Matthew 16:19 is a “parallel” passage to Matthew 6:10 and Luke 11:2 where we are instructed to pray for His “will to be done on earth, as it is in heaven.” In principle and in practice, they are exactly the same prayer.

4. COMMENTARY: The question is asked frequently, “What can we bind and loose”? We can bind or loose anything on earth as long as we do not try to “control” the human will. Our God has made man “free moral agents” meaning that, in the dimension of time, God will not force man to do anything. It is extremely important to the Lord that people believe in Him, serve Him, follow Him, work with Him, and love Him BY THEIR OWN CHOICE!

For instance, we cannot bind people from drinking alcohol, but we can bind it from getting them drunk and giving them relief. We can loose the angels of God to disturb the lost with dreams and conviction in the night.

Binding and loosing are powerful weapons under the banner of the Sword of the Spirit. If we will use them, then God will give us great victory.

V. THE “SPOKEN” *RHEMA* OF GOD WILL ACCOMPLISH WHAT IT WAS SENT TO DO!

Isaiah 55:8-11

8 For my thoughts are not your thoughts, neither are your ways my ways, saith the LORD.

9 For as the heavens are higher than the earth, so are my ways higher than your ways, and my thoughts than your thoughts.

10 For as the rain cometh down, and the snow from heaven, and returneth not thither, but watereth the earth, and maketh it bring forth and bud, that it may give seed to the sower, and bread to the eater:

11 So shall my word be that goeth forth out of my mouth: it shall not return unto me void, but it shall accomplish that which I please, and it shall prosper in the thing whereto I sent it.

A. WE ARE LABORERS TOGETHER WITH GOD.

1 Corinthians 3:9 **For we are labourers together with God:** ye are God's husbandry, ye are God's building.

1. God has chosen to use human agency to demonstrate His power and to perform His will on earth.

2 Corinthians 5:20 **Now then we are ambassadors for Christ, as though God did beseech you by us: we pray you in Christ's stead, be ye reconciled to God.**

2. He speaks to us; we speak into the “atmosphere”!

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B. THE LORD'S CHILDREN SHALL BECOME HIS ARROWS TO DEFEAT THE GATES OF THE ENEMY.

Psalms 127:4-5

4 **As arrows are in the hand of a mighty man; so are children of the youth.**

5 Happy is the man that hath his quiver full of them: they shall not be ashamed, but **they shall speak with the enemies in the gate.**

SPEAK (STRONG'S) = #1696 dabar;...(in a destructive sense) to subdue:

SPEAK (THAYER'S) = #1696 dabar = to speak, to declare, to command,...to lead away, to put to flight.

1. "Arrows" are something that fly through the air. The Word of God, when spoken by the people of God, becomes the "arrows" of God to defeat his enemy.

C. UNUSED (IDLE) RHEMA.

Matthew 12:36-37

36 But I say unto you, That every idle word that men shall speak, they shall give account thereof in the day of judgment.

37 For by thy words thou shalt be justified, and by thy words thou shalt be condemned.

IDLE (STRONG'S) = #692 argos (ar-gos'); inactive, i.e. unemployed; (by implication) lazy, useless: KJV - barren, idle, slow.

IDLE ((THE COMPLETE WORD STUDY DICTIONARY) = #692 argos; Not at work, idle, not employed, inactive;...Idle, insincere, false, unprofitable (**Matthew 12:36, "idle word," insincere language of a person who speaks one thing and means another**).

IDLE (VINE'S) = #692 argos denotes "inactive, idle, unfruitful, barren" (a, negative, and ergon, "work"; cf. the verb katargeo, "to reduce to inactivity"); it is used...metaphorically in the sense of "ineffective, worthless," as of a word, Matthew 12:36; of faith unaccompanied by works, James 2:20.

IDLE (THAYER'S) = #692 argos = inactive, idle: free from labor, at leisure; lazy, shunning the labor which one ought to perform; of things from which no profit is derived, although they can and ought to be productive, Matthew 12:36

WORD (THE COMPLETE WORD STUDY DICTIONARY) = # NT:4487 rhema; That which is spoken, a statement, word...Particularly a word as uttered by a living voice.

Synonyms: **lógos** (3056), the expression of thought, while **rhema** stands **for the subject matter of the word or the thing which is spoken about**; **épos** (2031), a word or proverb; **laliá** (2981), saying, speech, talk.

...In the NT usage, often it has a particular meaning depending on the adjuncts or context: charge, accusation;...prediction, prophecy;...sayings of God;...promise from God;...command meaning everything which God decrees;...the word of the faith;...a pronouncement from God.

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WORD (THAYER'S) = #4487 rhema = properly, that which is or has been uttered by the living voice, thing spoken, word...

1. COMMENTARY: When God gives us a Rhema and we either do not speak it or we speak it with our mouths but our hearts are not “engaged,” then we will answer to God for these “unproductive” Rhemas.

The Rhema of God is powerful and able to do anything. God is faithful. When He speaks something to us, He is committing all that He is to the accomplishing of this Word in the earth. When we speak His *Rhema*, we are “loosing” His will from heaven to be done (Greek = “cause to come into existence”) in the earth. When we do not speak or we speak without faith, then the Word of Faith (Romans 10:8) becomes a lie. This is unbelief. We are and will be accountable to God for our unbelief!

THE SWORD OF THE SPIRIT WORKS; IF WE USE IT IN FAITH!

SECTION FOUR

PRAYING IN THE SPIRIT: PREVAILING PRAYER AND INTERCESSION

I. BESIDES THE SWORD OF THE SPIRIT, THE LORD'S CHIEF WEAPON IN SPIRITUAL WARFARE IS PRAYING IN THE SPIRIT.

Ephesians 6:18 **Praying always with all prayer and supplication in the Spirit, and watching thereunto with all perseverance and supplication for all saints;**

Ephesians 6:18 **(The Amplified Version)**

18 Pray at all times (on every occasion, in every season) in the Spirit, with all [manner of] prayer and entreaty. To that end keep alert and watch with strong purpose and perseverance, interceding in behalf of all the saints (God's consecrated people).

Ephesians 6:18 **(Wuest's Expanded Translation)**

18 through the instrumentality of every prayer and supplication for need, praying at every season by means of the Spirit, and maintaining a constant alertness in the same with every kind of unremitting care and supplication for all the saints,

Ephesians 6:18 **(Contemporary English Version)**

18 Never stop praying, especially for others. Always pray by the power of the Spirit. Stay alert and keep praying for God's people.

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Ephesians 6:18 (**Easy-to-Read Bible**)

18 **Pray in the Spirit at all times.** Pray with all kinds of prayers, and ask for everything you need. To do this you must always be ready. Never give up. Always pray for all of God's people.

Ephesians 6:18 (**New Century Version**)

18 **Pray in the Spirit at all times with all kinds of prayers,** asking for everything you need. To do this you must always be ready and never give up. Always pray for all God's people.

Ephesians 6:18 (**New English Translation Bible**)

18 With every prayer and petition, **pray at all times in the Spirit,** and to this end be alert, with all perseverance and requests for all the saints.

Ephesians 6:18 (**New International Reader's Version**)

18 **At all times, pray by the power of the Spirit. Pray all kinds of prayers.** Be watchful, so that you can pray. Always keep on praying for all of God's people.

PERSEVERANCE (STRONG'S) = #4343 proskarteresis; persistency: KJV - *perseverance*. #4343 is derived from #4342: proskartereo; to be earnest towards, i.e. (to a thing) to persevere, be constantly diligent, or (in a place) to attend assiduously all the exercises, or (to a person) to adhere closely to (as a servitor):...

PERSEVERANCE (THE COMPLETE WORD STUDY DICTIONARY) = #4343 proskaarteresis; Perseverance, continuance in something (Ephesians 6:18, which refers to perseverance in supplication).

(Wuest's) on Ephesians 6:18: "Always" is en panti kairœi, "on every, occasion"; the Revision gives, "at all seasons," praying at all seasons with every proseuchē (prayer in general) and deç seœes (special supplication) **in the sphere of the Spirit (that is, directed and empowered by the Spirit)**. Expositors says: "This great requirement of standing ready for the combat can be made good only when prayer, constant, earnest, spiritual prayer is added to the careful equipment with all the parts of the panoply." "Watching" is agrupneœ, "to be sleepless, keep awake." It means "to be attentive, vigilant." It is the opposite of listlessness, expressing alertness. "Perseverance" is proskartereœ, "to give constant attention to a thing, to give unremitting care to a thing."

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II. THE POWER OF PERSISTENT, PREVAILING PRAYER.

Luke 18:1-8

1 And he spake a parable unto them to this end, that men ought always to pray, and not to faint;

2 Saying, There was in a city a judge, which feared not God, neither regarded man:

3 And there was a widow in that city; and she came unto him, saying, **Avenge me of mine adversary.**

4 And he would not for a while: but afterward he said within himself, Though I fear not God, nor regard man;

5 Yet because this widow troubleth me, I will avenge her, lest by her continual coming she weary me.

6 And the Lord said, Hear what the unjust judge saith.

7 And **shall not God avenge his own elect, which cry day and night unto him, though he bear long with them?**

8 **I tell you that he will avenge them speedily. Nevertheless when the Son of man cometh, shall he find faith on the earth?**

A. PREVAILING PRAYER DIRECTLY CONFRONTS THE ADVERSARY OF OUR SOULS.

1 Peter 5:8-9

8 Be sober, be vigilant; **because your adversary the devil, as a roaring lion, walketh about, seeking whom he may devour:**

9 **Whom resist stedfast in the faith**, knowing that the same afflictions are accomplished in your brethren that are in the world.

ADVERSARY (STRONG'S) = #476 antidikos; **an opponent** (in a lawsuit); specially, Satan (as the arch-enemy): KJV-- adversary.

Zechariah 3:1-5

1 **And he shewed me Joshua the high priest standing before the angel of the LORD, and Satan standing at his right hand to resist him.**

2 And the LORD said unto Satan, The LORD rebuke thee, O Satan; even the LORD that hath chosen Jerusalem rebuke thee: is not this a brand plucked out of the fire?

Luke 22:31-32

31 And the Lord said, Simon, Simon, behold, **Satan hath desired to have you, that he may sift you as wheat:**

32 But I have prayed for thee, that thy faith fail not: and when thou art converted, strengthen thy brethren.

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B. SATAN CANNOT BE DEFEATED UNLESS HE IS RESISTED. IF WE STAND AGAINST HIM, HE WILL FLEE!

James 4:6-10

6 But he giveth more grace. Wherefore he saith, God resisteth the proud, but giveth grace unto the humble.

7 Submit yourselves therefore to God. **Resist the devil, and he will flee from you.**

8 Draw nigh to God, and he will draw nigh to you. Cleanse your hands, ye sinners; and purify your hearts, ye double minded.

9 Be afflicted, and mourn, and weep: let your laughter be turned to mourning, and your joy to heaviness.

10 Humble yourselves in the sight of the Lord, and he shall lift you up.

RESIST (STRONG'S) = #436 anthistemi; **to stand against, i.e. oppose:** KJV-- resist, withstand.

RESIST (THAYER'S) = #436 anthistemi = **to set oneself against, to withstand, resist, oppose;** to set against

FLEE (STRONG'S) = #5343 pheugo; **to run away** (literally or figuratively); by implication, to shun; by analogy, to vanish:...

FLEE (THAYER'S) = #5343 pheugo = **to flee away**, to seek safety by flight; metaphorically, to flee (to shun or avoid by flight) something abhorrent; to be saved by flight, to escape safely out of danger; **to flee away, to vanish**

1. It is important that the next generation knows how to be strong, knows how to have the Word of God of abiding in them, and knows how to conquer the "wicked one."

I John 2:13-14

13 I write unto you, fathers, because ye have known him that is from the beginning. **I write unto you, young men, because ye have overcome the wicked one.** I write unto you, little children, because ye have known the Father.

14 I have written unto you, fathers, because ye have known him that is from the beginning. **I have written unto you, young men, because ye are strong, and the word of God abideth in you, and ye have overcome the wicked one.**

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C. THROUGH PREVAILING PRAYER, THE LORD WILL TAKE VENGEANCE FOR HIS PEOPLE AGAINST THE ADVERSARY.

Luke 18:7 And **shall not God avenge his own elect, which cry day and night unto him, though he bear long with them?**

AVENGE (STRONG'S) = #1557 ekdikesis; **vindication, retribution**: KJV-- (a-, re-) venge (-ance), punishment.

1. God has promised to avenge His name and His people:

Romans 12:19 Dearly beloved, avenge not yourselves, but rather give place unto wrath: for it is written, Vengeance is mine; I will repay, saith the Lord.

Hebrews 10:30 For we know him that hath said, Vengeance belongeth unto me, I will recompense, saith the Lord. And again, The Lord shall judge his people.

D. PREVAILING PRAYER REQUIRES PERSISTENCE AND DILIGENCE.

Luke 18:7 And shall not God avenge his own elect, which cry day and night unto him, **though he bear long with them?**

BEAR LONG (STRONG'S) = #3114 makrothumeo; **to be long-spirited**, i.e. (objectively) forbearing or (subjectively) patient:...

BEAR LONG (THAYER'S) = #3114 makrothumeo = **to be of a long spirit, not to lose heart**;...to be longsuffering....

BEAR LONG (LONGSUFFERING) (VINE'S) = makrothumeo #3114, "to be patient, longsuffering, to bear with," lit., "to be long-tempered,"...

Note: "Longsuffering is that quality of self restraint in the face of provocation which does not hastily retaliate or promptly punish; it is the opposite of anger, and is associated with mercy, and is used of God...Patience is the quality that does not surrender to circumstances or succumb under trial; it is the opposite of despondency and is associated with hope...it is not used of God."

1. We want the answers to Daniel's prayers, but are we willing to be as persistent as Daniel was?

Daniel 10:1-3

10 In the third year of Cyrus king of Persia a thing was revealed unto Daniel, whose name was called Belteshazzar; and the thing was true, but the time appointed was long: and he understood the thing, and had understanding of the vision.

2 In those days I Daniel was mourning three full weeks.

3 I ate no pleasant bread, neither came flesh nor wine in my mouth, neither did I anoint myself at all, **till three whole weeks were fulfilled.**

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2. Jacob prevailed in prayer and it changed who he was and fine-tuned him for his destiny in God.

Genesis 32:24-30

24 And Jacob was left alone; and there wrestled a man with him until the breaking of the day.

25 And **when he saw that he prevailed not against him, he touched the hollow of his thigh; and the hollow of Jacob's thigh was out of joint, as he wrestled with him.**

26 And he said, Let me go, for the day breaketh. And he said, I will not let thee go, except thou bless me.

27 And he said unto him, What is thy name? And he said, Jacob.

28 And he said, **Thy name shall be called no more Jacob, but Israel: for as a prince hast thou power with God and with men, and hast prevailed.**

29 And Jacob asked him, and said, Tell me, I pray thee, thy name. And he said, Wherefore is it that thou dost ask after my name? And he blessed him there.

30 And Jacob called the name of the place Peniel: for I have seen God face to face, and my life is preserved.

E. THE EARLY CHURCH WAS STARTED IN AN ATMOSPHERE OF PERSISTENT, PREVAILING PRAYER; AND IT CONTINUED IN THE SAME.

Acts 1:14,2:1

14 These all **continued with one accord in prayer and supplication**, with the women, and Mary the mother of Jesus, and with his brethren.

2:1 And when the day of Pentecost was fully come, they were all with one accord in one place.

CONTINUE (STRONG'S) = #4342 proskartereo (pros-kar-ter-eh'-o); from NT:4314 and NT:2594; to be earnest towards, i.e. (to a thing) to persevere, be constantly diligent, or (in a place) to attend assiduously all the exercises, or (to a person) to adhere closely to (as a servant):

CONTINUE (VINE'S) = #4342 proskartereo, literally, "to be strong towards" (pros, "towards," used intensively, and kartereo, "to be strong"), "to endure in, or persevere in, to be continually steadfast with a person or thing," is used of "continuing" in prayer with others,...in prayer and the ministry...

Acts 2:42 And they **continued stedfastly** in the apostles' doctrine and fellowship, and in breaking of bread, **and in prayers.**

Acts 2:46 And they, **continuing daily** with one accord in the temple, and breaking bread from house to house, did eat their meat with gladness and singleness of heart,

Acts 6:4 But **we will give ourselves continually to prayer, and to the ministry of the word.**

Colossians 4:2 **Continue in prayer**, and watch in the same with thanksgiving;

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F. MUCH IS ACCOMPLISHED WHEN GODLY PEOPLE PRAY PERSISTENT, PREVAILING PRAYER.

James 5:16 Confess your faults one to another, and pray one for another, that ye may be healed. **The effectual fervent prayer of a righteous man availeth much.**

James 5:16 **(The Amplified Version)**

16 Confess to one another therefore your faults (your slips, your false steps, your offenses, your sins) and pray [also] for one another, that you may be healed and restored [to a spiritual tone of mind and heart]. **The earnest (heartfelt, continued) prayer of a righteous man makes tremendous power available [dynamic in its working].**

James 5:16 **(Darby's Translation)**

16 Confess therefore your offences to one another, and pray for one another, that ye may be healed. **[The] fervent supplication of the righteous [man] has much power.**

James 5:16 **(World English Bible)**

16 Confess your offenses to one another, and pray one for another, that you may be healed. **The insistent prayer of a righteous person is powerfully effective.**

James 5:16 **(New International Reader's Version)**

16 So admit to one another that you have sinned. Pray for one another so that you might be healed. **The prayer of a godly person is powerful. It makes things happen.**

AVAILETH (VINE'S) = #2480 ischuo signifies...(b)"to have power," as of the gospel; to prevail against, said of spiritual enemies; of an evil spirit against exorcists; (c) "to be of force, to be effective, capable of producing results,"...It is translated "avail" with reference to prayer, in James 5:16; cf. the strengthened form exischuo in Ephesians 3:18.

1. COMMENTARY: When the Godly pray persistently and earnestly, awesome things happen. Some of the greatest moves of God of the last day Church were the result of prevailing prayer:

a. Welsh Revival of the late 1800's: It was actually a "prayer revival" started by a couple of Bible School students. For many, many nights people prayed all night long.

b. Azusa Street Revival, Los Angeles, Ca: Several prayer warriors prayed almost every night, all night, for more than two years before Azusa Street began. This spirit of prayer continued throughout the three years of the actual Azusa Street services. Prayer services were held all day long, every day, for over three years. People came from around the world to receive the baptism of the Holy Ghost at Azusa Street.

c. Andrew Urshan in his book, *Prayer - The Supreme Need of the Hour*, tells of many revivals that were started by weeks and months of prayer and fasting. They prayed until "it" broke.

d. Charles Finney: Was a very famous revivalist of the mid-1800's. His primary revival doctrine was to pray until... He believed that you prayed until God answered. Some of his revivals had amazing results - especially the Rochester, NY Revival of 1830-31. Businesses, saloons,

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theaters, and jails were shut down as God moved. This revival, especially, was founded upon a prayer vigil that began months before. They prayed until God broke through upon man.

2. There are many other historic references to this approach to prayer. They called it “prevailing prayer,” but for the purposes of this syllabus it is called, “Spiritual Warfare.”

III. INTERCESSORY PRAYER AND SPIRITUAL WARFARE.

AN EXTREMELY IMPORTANT EXPRESSION OF PRAYING IN THE SPIRIT AS IT RELATES TO SPIRITUAL WARFARE IS INTERCESSORY PRAYER.

A. IN THE DAYS OF HIS FLESH, JESUS WAS AN INTERCESSOR.

Isaiah 53:12 Therefore will I divide him a portion with the great, and he shall divide the spoil with the strong; because he hath poured out his soul unto death: and he was numbered with the transgressors; and **he bare the sin of many, and made intercession for the transgressors.**

Isaiah 3:11 **He shall see of the travail of his soul, and shall be satisfied:** by his knowledge shall my righteous servant justify many; for he shall bear their iniquities.

John 11:33-35

33 When Jesus therefore saw her weeping, and the Jews also weeping which came with her, he groaned in the spirit, and was troubled,

34 And said, Where have ye laid him? They said unto him, Lord, come and see.

35 Jesus wept.

Isaiah 59:16-17

16 And he saw that there was no man, and wondered that there was no intercessor: therefore his arm brought salvation unto him; and his righteousness, it sustained him.

17 For he put on righteousness as a breastplate, and an helmet of salvation upon his head; and he put on the garments of vengeance for clothing, and was clad with zeal as a cloke.

Hebrews 5:7 Who in the days of his flesh, when he had offered up prayers and supplications with strong crying and tears unto him that was able to save him from death, and was heard in that he feared;

1. In fact, His intercession was so powerful and effective that it is still working for us in heaven.

Romans 8:34 Who is he that condemneth? It is Christ that died, yea rather, that is risen again, who is even at the right hand of God, who also maketh intercession for us.

Hebrews 7:25 Wherefore he is able also to save them to the uttermost that come unto God by him, **seeing he ever liveth to make intercession for them.**

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NOTE: It would appear from these verses that Jesus is “praying” in heaven. However, Hebrews 5:7 makes it very clear that He prayed “in the days of His flesh.” Also, Psalms 65:2 says, “O thou that hearest prayer, unto thee shall all flesh come.” Therefore, Christ, the Son of God, being in heaven with a “glorified body” cannot be praying now. These verses prove how powerful that intercession is because the prayers He prayed for us are still working.

2. We can also pray prayers (intercessions) that are powerful now and in heaven.

Revelation 8:3-5

3 And another angel came and stood at the altar, having a golden censer; and there was given unto him much incense, that he should offer it with the prayers of all saints upon the golden altar which was before the throne.

4 And the smoke of the incense, which came with the prayers of the saints, ascended up before God out of the angel's hand.

5 And the angel took the censer, and filled it with fire of the altar, and cast it into the earth: and there were voices, and thunderings, and lightnings, and an earthquake.

B. INTERCESSORY PRAYER IS ONE THE MOST IMPORTANT MINISTRIES OF THE ENDTIME HARVEST.

1 Timothy 2:1 **I exhort therefore, that, first of all, supplications, prayers, intercessions, and giving of thanks, be made for all men;**

Romans 8:26-28

26 Likewise the Spirit also helpeth our infirmities: for we know not what we should pray for as we ought: but **the Spirit itself maketh intercession for us** with groanings which cannot be uttered.

27 And he that searcheth the hearts knoweth what is the mind of the Spirit, because he maketh intercession for the saints according to the will of God.

28 And we know that all things work together for good to them that love God, to them who are the called according to his purpose.

Isaiah 66:8 Who hath heard such a thing? who hath seen such things? Shall the earth be made to bring forth in one day? or shall a nation be born at once? **for as soon as Zion travailed, she brought forth her children.**

COMMENTARY: The Scripture makes it very clear that intercessory prayer is a significant factor in revival and harvest. What is intercessory prayer and how do we become involved with it?

C. WE HAVE A SIGNIFICANT WEAKNESS (INFIRMITY)?

Romans 8:26 **Likewise the Spirit also helpeth our infirmities:** for we know not what we should pray for as we ought: but the Spirit itself maketh intercession for us with groanings which cannot be uttered.

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INFIRMITIES (STRONG'S) = #769 astheneia; feebleness (of mind or body); by implication, malady; morally, frailty:...

INFIRMITIES (THAYER'S) = #769 asthenia = lack of strength, weakness, infirmity; **used of the soul, the lack of strength and capacity requisite...to understand a thing**

1. What is our weakness?

D. OUR MOST SIGNIFICANT INFIRMITY: WE DON'T KNOW WHAT TO PRAY FOR OR HOW TO PRAY FOR IT!

KNOW (THAYER'S) = #1492 eido = ...**to know, that is, to get knowledge of, to understand, to perceive...**

NOT (STRONG'S) = #3756 ou; a primary word; **the absolute negative**; no or not:...

WHAT (STRONG'S) = #5101 tis; **an interrogative pronoun, who, which or what** (in direct or indirect questions):...

PRAY (STRONG'S) = #4336 proseuchomai; **to pray to God, i.e. supplicate**, worship:...

Dictionary.com defines *SUPPLICATE* as: verb

1. to pray humbly; make humble and earnest entreaty or petition.
2. to pray humbly to; entreat or petition humbly.
3. to seek or ask for by humble entreaty.

AS (STRONG'S) = #2526 katho; according to which thing, i.e. precisely as, in proportion as:...

OUGHT (THAYER'S) = #1163 dei = it is necessary, there is need of, is right and proper; necessity brought on by circumstances or by the conduct of others toward us; necessity in reference to what is required to attain some end; necessity established by the counsel and decree of God, especially by that purpose of his which relates to the salvation of men by the intervention of Christ and which is disclosed in the Old Testament prophecies concerning what Christ was destined finally to undergo, his sufferings, death, resurrection, ascension...

1. Job 8:9 (**For we are but of yesterday, and know nothing, because our days upon earth are a shadow:**)

Job 8:9 (**New Living Translation**)

9 For we were born but yesterday and know nothing. Our days on earth are as fleeting as a shadow.

Job 8:9 (**Good News Translation**)

9 Our life is short, we know nothing at all; we pass like shadows across the earth.

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Job 8:9 (Easy-to-Read Bible)

9 It seems as though we were born yesterday. We are too young to know anything. Our days on earth are very short, like a shadow.

Job 8:9 (God's Word Translation)

9 We have only been around since yesterday, and we know nothing. Our days on earth are only a fleeting shadow.

Proverbs 27:1 Boast not thyself of to morrow; **for thou knowest not what a day may bring forth.**

Ecclesiastes 8:6-7

6 Because to every purpose there is time and judgment, therefore the misery of man is great upon him.

7 **For he knoweth not that which shall be:** for who can tell him when it shall be?

James 4:13-15

13 Go to now, ye that say, To day or to morrow we will go into such a city, and continue there a year, and buy and sell, and get gain:

14 **Whereas ye know not what shall be on the morrow.** For what is your life? It is even a vapour, that appeareth for a little time, and then vanisheth away.

15 For that ye ought to say, If the Lord will, we shall live, and do this, or that.

2. Jeremiah 10:23 O LORD, I know that the way of man is not in himself: **it is not in man that walketh to direct his steps.**

Proverbs 3:5-6

5 Trust in the Lord with all thine heart; and lean not unto thine own understanding.

6 In all thy ways acknowledge him, and he shall direct thy paths.

E. WE NEED GOD'S HELP.

2 Corinthians 12:9-10

9 And he said unto me, **My grace is sufficient for thee: for my strength is made perfect in weakness.** Most gladly therefore will I rather glory in my infirmities, that the power of Christ may rest upon me.

10 Therefore I take pleasure in infirmities, in reproaches, in necessities, in persecutions, in distresses for Christ's sake: for when I am weak, then am I strong.

1. We are not in this alone!

Deuteronomy 33:27 The eternal God is thy refuge, and underneath are the everlasting arms: and he shall thrust out the enemy from before thee; and shall say, Destroy them.

Joshua 1:9 Have not I commanded thee? Be strong and of a good courage; be not afraid, neither be thou dismayed: for the Lord thy God is with thee whithersoever thou goest.

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Isaiah 43:1-3

43 But now thus saith the Lord that created thee, O Jacob, and he that formed thee, O Israel, Fear not: for I have redeemed thee, I have called thee by thy name; thou art mine.

2 When thou passest through the waters, I will be with thee; and through the rivers, they shall not overflow thee: when thou walkest through the fire, thou shalt not be burned; neither shall the flame kindle upon thee.

3 For I am the Lord thy God, the Holy One of Israel, thy Saviour: I gave Egypt for thy ransom, Ethiopia and Seba for thee.

F. THE LORD IS MOVED BY THE INFIRMITIES OF HIS PEOPLE, AND IS READY TO RESPOND TO THEIR HEARTFELT PETITIONS. WE HAVE NOT BECAUSE WE ASK NOT!

Hebrews 4:15-16

15 For we have not an high priest which cannot be **touched with the feeling of our infirmities**; but was in all points tempted like as we are, yet without sin.

16 **Let us therefore come boldly unto the throne of grace, that we may obtain mercy, and find grace to help in time of need.**

TOUCHED WITH THE FEELINGS (THAYER'S = #4834 sumpatheo = **to be affected with the same feeling as another**, to sympathize with; to feel for, to have compassion on

FEELING (VINE'S) = sumpatheo #4834, "**to have a fellow-feeling for or with**,"...

Isaiah 63:9 **In all their affliction he was afflicted**, and the angel of his presence saved them: in his love and in his pity he redeemed them; and he bare them, and carried them all the days of old.

Acts 9:4 And he fell to the earth, and heard a voice saying unto him, **Saul, Saul, why persecutest thou me?**

Hebrews 2:18 **For in that he himself hath suffered being tempted, he is able to succour them that are tempted.**

1. The Lord does not ask anything of us that He does not intend to first enable us to do by His empowerment (grace).

1 Corinthians 15:10 But by the grace of God I am what I am: and his grace which was bestowed upon me was not in vain; but I laboured more abundantly than they all: yet not I, but the grace of God which was with me.

G. GOD DOES NOT LEAVE US ALONE IN OUR IGNORANCE. HE GIVES US HIS SPIRIT TO HELP US!

Romans 8:26 **Likewise the Spirit also helpeth our infirmities**: for we know not what we should pray

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for as we ought: **but the Spirit itself maketh intercession for us** with groanings which cannot be uttered.

ITSELF (VINE'S) = autos #846, "**he himself and no other,**" **emphatic**, e. God....

HELPETH (STRONG'S) = #4878 sunantilambanomai; to take hold of opposite together, i.e. co-operate (assist): KJV-- help.

HELP (VINE'S EXPOSITORY GREEK DICTIONARY) = sunantizambano ^4878^ signifies "to take hold with at the side for assistance" (sun, "with," and No. 1); hence, "to take a share in, help in bearing, to help in general." It is used, in the middle voice in Martha's request to the Lord to bid her sister help her, <Luke 10:40>; and of the ministry of the Holy Spirit in helping our infirmities, <Rom. 8:26>.# In the Sept., <Exod. 18:22; Num. 11:17; Ps. 89:21>.

Romans 8:26-28 (from Matthew Henry's Commentary)

Helpeth, synantilambanetai-- heaves with us, over against us, helps as we help one that would lift up a burden, by lifting over against him at the other end-- helps with us, that is, with us doing our endeavor, putting forth the strength we have.

H. THIS CONCEPT OF THE SHARED BURDEN IS MOST EASILY UNDERSTOOD BY VISUALIZING A "YOKE."

Matthew 11:28-30

28 Come unto me, all ye that labour and are heavy laden, and I will give you rest.

29 **Take my yoke upon you**, and learn of me; for I am meek and lowly in heart: and ye shall find rest unto your souls.

30 **For my yoke is easy, and my burden is light.**

1. It is not that we do nothing, while letting the Lord do it all. We do it with Him and He does it with us! It is "His yoke"! We are yoked together with Him in prayer; He prays with us and through us. This IS true rest!

J. THE HOLY SPIRIT PRAYS WITH US AND THROUGH US!

Romans 8:26-28 (The Bible in Basic English)

26 And in the same way the Spirit is a help to our feeble hearts: for we are not able to make prayer to God in the right way; **but the Spirit puts our desires into words which are not in our power to say;**

27 And he who is the searcher of hearts has knowledge of the mind of the Spirit, because he is making prayers for the saints in agreement with the mind of God.

28 And we are conscious that all things are working together for good to those who have love for God, and have been marked out by his purpose.

MAKETH INTERCESSION (STRONG'S) = #5241 huperentugchano; to intercede in behalf of:... #5241 IS DERIVED FROM TWO #5228 AND #1793: #5228 huper: in behalf of, for the sake of AND entugchano: to go to or meet a person, especially for the purpose of conversation, consultation, or supplication

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1. His Spirit does the praying, we do the yielding and saying.

Jude 1:20 But ye, beloved, building up yourselves on your most holy faith, **praying in the Holy Ghost,**

Romans 8:14-16

14 For as many as are led by the Spirit of God, they are the sons of God.

15 For ye have not received the spirit of bondage again to fear; **but ye have received the Spirit of adoption, whereby we cry, Abba, Father.**

16 The Spirit itself beareth witness with our spirit, that we are the children of God:

Galatians 4:6 And because ye are sons, **God hath sent forth the Spirit of his Son into your hearts, crying, Abba, Father.**

2. His Spirit gives us access to God that others do not have.

Ephesians 2:18 **For through him we both have access by one Spirit unto the Father.**

John 14:13 And **whatsoever ye shall ask in my name, that will I do,** that the Father may be glorified in the Son.

John 16:23-24

23 And in that day ye shall ask me nothing. **Verily, verily, I say unto you, Whatsoever ye shall ask the Father in my name, he will give it you.**

24 Hitherto have ye asked nothing in my name: **ask, and ye shall receive, that your joy may be full.**

K. GOD'S SPIRIT HELPS US BY GIVING VOICE AND/OR SOUND TO THE NEEDS AND BURDENS OF OUR INNERMOST BEING; THEREBY, MAKING OUR PRAYERS BOTH FERVENT AND EFFECTUAL!

GROANINGS (THAYER'S LEXICON) = #4726 stenagmos- a groaning, a sigh

#4726 IS DERIVED FROM #4727: (STRONG'S) stenazo; to make (intransitively, be) in straits, i.e. (by implication) to sigh, murmur: KJV-- with grief, groan, grudge, sigh.

CANNOT BE UTTERED (STRONG'S) = #215 alaletos; from 1 (as a negative particle) and a derivative of 2980; unspeakable: KJV-- unutterable, which cannot be uttered.

#215 IS DERIVED FROM *THE NEGATIVE* AND #2980: (THAYER'S) #2980 maleo = to utter a voice or emit a sound; to speak:...to utter articulate sounds...to use words in order to declare one's mind and disclose one's thoughts

1. The Lord's Spirit helps us by interceding for us (praying in our stead). He does this by enabling us to put our feelings and burdens into supernatural words because we do not have the ability to put our feelings into natural sounds (words) that would express our burden.

2. The Lord is attune the cry/sigh of those who truly want to see His salvation in the earth.

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Exodus 6:5 And I have also heard the groaning of the children of Israel, whom the Egyptians keep in bondage; and I have remembered my covenant.

Job 34:28 So that they cause the cry of the poor to come unto him, and **he heareth the cry of the afflicted.**

SEE ALSO: Exodus 2:23-25; 3:7; Judges 2:18; Psalms 22:4-5,24; 102:19-20; 138:3; Acts 7:34

L. INTERCESSION RESULTS IN A DEPTH OF PRAYER AND AN INTENSITY OF EMOTION THAT TOUCHES THE DEEPEST PARTS OF OUR BEING.

Psalms 55:1-2

1 Give ear to my prayer, O God; and hide not thyself from my supplication.

2 Attend unto me, and hear me: **I mourn in my complaint, and make a noise;**

Psalms 69:1-3

1 Save me, O God; for the waters are come in unto my soul.

2 I sink in deep mire, where there is no standing: I am come into deep waters, where the floods overflow me.

3 **I am weary of my crying: my throat is dried:** mine eyes fail while I wait for my God.

Psalms 77:1-3

1 I cried unto God with my voice, even unto God with my voice; and he gave ear unto me.

2 In the day of my trouble I sought the Lord: my sore ran in the night, and ceased not: **my soul refused to be comforted.**

3 I remembered God, and was **troubled:** I complained, and **my spirit was overwhelmed.**

Psalms 88:1-3

1 O LORD God of my salvation, **I have cried day and night before thee:**

2 Let my prayer come before thee: incline thine ear unto my cry;

3 For my soul is full of troubles: and my life draweth nigh unto the grave.

Psalms 102:1-5

1 Hear my prayer, O LORD, and let my cry come unto thee.

2 Hide not thy face from me in the day when I am in trouble; incline thine ear unto me: in the day when I call answer me speedily.

3 For my days are consumed like smoke, and my bones are burned as an hearth.

4 My heart is smitten, and withered like grass; so that I forget to eat my bread.

5 By reason of the voice of my groaning my bones cleave to my skin.

M. PRAYERS PRAYED BY THE SPIRIT THROUGH US ARE MORE PERFECTLY IN THE WILL OF GOD THAN ANY PRAYERS WE CAN PRAY.

Romans 8:26-27

26 Likewise the Spirit also helpeth our infirmities: for we know not what we should pray for as we ought: but the Spirit itself maketh intercession for us with groanings which cannot be uttered.

27 And **he that searcheth the hearts knoweth what is the mind of the Spirit, because he maketh intercession for the saints according to the will of God.**

IV. INTERCESSORY PRAYING GETS RESULTS!

A. ABRAHAM: HIS INTERCESSION FOR SODOM AND GOMORRAH.

Genesis 18:17-33

17 **And the LORD said, Shall I hide from Abraham that thing which I do;**

18 Seeing that Abraham shall surely become a great and mighty nation, and all the nations of the earth shall be blessed in him?

19 For I know him, that he will command his children and his household after him, and they shall keep the way of the LORD, to do justice and judgment; that the LORD may bring upon Abraham that which he hath spoken of him.

20 And the LORD said, Because the cry of Sodom and Gomorrah is great, and because their sin is very grievous;

21 I will go down now, and see whether they have done altogether according to the cry of it, which is come unto me; and if not, I will know.

22 And the men turned their faces from thence, and went toward Sodom: but Abraham stood yet before the LORD.

23 And Abraham drew near, and said, Wilt thou also destroy the righteous with the wicked?

B. MOSES: HIS PRAYER FOR ISRAEL AFTER THEY MADE THE MOLTEN CALF.

Psalms 106:23 **Therefore he said that he would destroy them, had not Moses his chosen stood before him in the breach, to turn away his wrath, lest he should destroy them.**

Exodus 32:7-14

9 And the LORD said unto Moses, I have seen this people, and, behold, it is a stiffnecked people:

10 Now therefore let me alone, that my wrath may wax hot against them, and that I may consume them: and I will make of thee a great nation.

11 And Moses besought the LORD his God, and said, LORD, why doth thy wrath wax hot against thy people, which thou hast brought forth out of the land of Egypt with great power, and with a mighty hand?

12 Wherefore should the Egyptians speak, and say, For mischief did he bring them out, to slay them in the mountains, and to consume them from the face of the earth? Turn from thy fierce wrath, and repent of this evil against thy people.

13 Remember Abraham, Isaac, and Israel, thy servants, to whom thou swarest by thine own self, and saidst unto them, I will multiply your seed as the stars of heaven, and all this land that I have spoken of will I give unto your seed, and they shall inherit it for ever.

14 And the LORD repented of the evil which he thought to do unto his people.

C. THE SPIRIT OF THE LORD SAID TO ONE CHURCH A FEW YEARS AGO, "IF I CAN FIND ONE TO WEEP, I CAN FIND MANY TO SAVE."

Psalms 126:1-6

1 When the Lord turned again the captivity of Zion, we were like them that dream.

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2 Then was our mouth filled with laughter, and our tongue with singing: then said they among the heathen, The Lord hath done great things for them.

3 The Lord hath done great things for us; whereof we are glad.

4 Turn again our captivity, O Lord, as the streams in the south.

5 They that sow in tears shall reap in joy.

6 He that goeth forth and weepeth, bearing precious seed, shall doubtless come again with rejoicing, bringing his sheaves with him.

Jeremiah 9:1 Oh that my head were waters, and mine eyes a fountain of tears, that I might weep day and night for the slain of the daughter of my people!

Psalms 119:136 Rivers of waters run down mine eyes, because they keep not thy law.

Jeremiah 4:19-21

19 My bowels, my bowels! I am pained at my very heart; my heart maketh a noise in me; I cannot hold my peace, because thou hast heard, O my soul, the sound of the trumpet, the alarm of war.

20 Destruction upon destruction is cried; for the whole land is spoiled: suddenly are my tents spoiled, and my curtains in a moment.

21 How long shall I see the standard, and hear the sound of the trumpet?

Jeremiah 13:17 But if ye will not hear it, my soul shall weep in secret places for your pride; and mine eye shall weep sore, and run down with tears, because the LORD'S flock is carried away captive.

Luke 19:41 And when he was come near, he beheld the city, and wept over it,

D. THE LORD LOOKED FOR SOMEONE WHO WOULD CARRY HIS BURDEN WITH HIM AND LET HIM SAVE. WHEN HE COULD FIND NO ONE TO PRAY, HE WAS UNABLE TO SPARE SOULS FROM HIS WRATH.

Isaiah 59:16 And he saw that there was no man, and wondered that there was no intercessor: therefore his arm brought salvation unto him; and his righteousness, it sustained him.

WONDERED (STRONG'S) = #8074 shamem; to stun (or intransitively, grow numb), i.e. devastate or (figuratively) stupefy (both usually in a passive sense):

1. The Lord was in stunned amazement and was "devastated" that no one from among His people was involved with the ministry of intercession. He could not comprehend that after all He had done for them no one cared for the things He cared about!

2. The Lord still seeks for intercessors:

Isaiah 50:2 Wherefore, when I came, was there no man? when I called, was there none to answer? Is my hand shortened at all, that it cannot redeem? or have I no power to deliver? behold, at my rebuke I dry up the sea, I make the rivers a wilderness: their fish stinketh, because there is no water, and dieth for thirst.

Jeremiah 5:1 Run ye to and fro through the streets of Jerusalem, and see now, and know, and

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seek in the broad places thereof, if ye can find a man, if there be any that executeth judgment, that seeketh the truth; and I will pardon it.

E. THE LORD CANNOT VIOLATE HIS OWN WORD. FOR HIM TO BE ABLE TO SAVE, BY HIS DESIGN AND PLAN, HE HAS TO HAVE A HUMAN TO WORK THROUGH.

Ezekiel 22:30 And I sought for a man among them, that should make up the hedge, and stand in the gap before me for the land, that I should not destroy it: **but I found none.**

1. His desire was to not pour out wrath, but He had to find a man to work through in order to fulfill His own Word. However, because He could not find a man to participate with Him in His burden, He had no choice but to pour out wrath and destroy the people.

Ezekiel 22:31 Therefore have I poured out mine indignation upon them; I have consumed them with the fire of my wrath: their own way have I recompensed upon their heads, saith the Lord God.

F. WE ARE CALLED TO PARTICIPATE WITH CHRIST AND TO STAND IN HIS PLACE UPON THE EARTH SO THAT THIS WORLD MIGHT BE SAVED.

2 Corinthians 5:17-21

17 Therefore if any man be in Christ, he is a new creature: old things are passed away; behold, all things are become new.

18 And all things are of God, who hath reconciled us to himself by Jesus Christ, and hath given to us the ministry of reconciliation;

19 To wit, that God was in Christ, reconciling the world unto himself, not imputing their trespasses unto them; and hath committed unto us the word of reconciliation.

20 Now then we are **ambassadors for Christ**, as though God did beseech you by us: we pray you **in Christ's stead**, be ye reconciled to God.

21 For he hath made him to be sin for us, who knew no sin; that we might be made

G. THERE IS NO RESPECT OF PERSONS WITH GOD.

Romans 2:11 **For there is no respect of persons with God.**

SEE ALSO: 2 Chronicles 19:7; Matthew 22:16; Luke 20:21; 1 Peter 1:17

***IF HE HEARD AND HEDED THE INTERCESSION OF ABRAHAM FOR SODOM
AND OF MOSES FOR ISRAEL,
THEN HE CAN AND WILL HEAR OUR INTERCESSION
— IF THERE IS ANY INTERCESSION BEING PRAYED FOR HIM TO HEAR!***

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V. PRAYING IN THE SPIRIT.

A. PAUL REVEALED TO US THE POWER OF ALLOWING THE HOLY GHOST TO PRAY THROUGH US.

1 Corinthians 14:18 **I thank my God, I speak with tongues more than ye all:**

Romans 8:26-27

26 Likewise the Spirit also helpeth our infirmities: for we know not what we should pray for as we ought: but the Spirit itself maketh intercession for us with groanings which cannot be uttered.

27 And he that searcheth the hearts knoweth what is the mind of the Spirit, because he maketh intercession for the saints according to the will of God.

Romans 8:26-27 **(The Bible in Basic English)**

26 And in the same way the Spirit is a help to our feeble hearts: for we are not able to make prayer to God in the right way; **but the Spirit puts our desires into words which are not in our power to say;**

27 And he who is the searcher of hearts has knowledge of the mind of the Spirit, because he is making prayers for the saints in agreement with the mind of God.

1. The Spirit *ITSELF* intercedes on our behalf.

1 Corinthians 14:14 For if I pray in an unknown tongue, **my spirit prayeth**, but my understanding is unfruitful.

2. We are strengthened (edified).

1 Corinthians 14:4 **He that speaketh in an unknown tongue edifieth himself**; but he that prophesieth edifieth the church.

3. We build up our faith as we pray in the Spirit.

Jude 1:20 But ye, beloved, building up yourselves on your most holy faith, praying in the Holy Ghost,

4. We are praying according to the will of God.

1 Corinthians 14:2 For he that speaketh in an unknown tongue speaketh not unto men, but unto God: for no man understandeth him; howbeit in the spirit he speaketh mysteries.

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VI. THERE ARE FOUR TYPES / FLOWS / MINISTRIES OF THE SPIRIT THROUGH US.

John 7:37-39

37 In the last day, that great day of the feast, Jesus stood and cried, saying, If any man thirst, let him come unto me, and drink.

38 **He that believeth on me, as the scripture hath said, out of his belly shall flow rivers of living water.**

39 (But this spake he of the Spirit, which they that believe on him should receive: for the Holy Ghost was not yet given; because that Jesus was not yet glorified.)

1. COMMENTARY: The Greek word translate *FLOW* in verse 38 is *ereo* which is the strengthened form of *rheo*. *Rheo* is the verb root word for *Rhema*. The suffix *-ma* always means the “result of.” *Rhema* is the result of *rheo*. *Ereo* is also translated “to flow” which is the perfect metaphor for the supernatural experience of the Spirit of God giving us “utterance” of His words in another tongue as happened first on the Day of Pentecost. Verse 39 makes it clear that the living water and thus the “flow” the Jesus announced to the multitude at the Feast was for a future time. It was not available yet. Exegetically, the only possible occasion for the initial fulfillment of this prophetic invitation is the Day of Pentecost.

A. THE FIRST FLOW: REST AND REFRESHING TONGUES:

Isaiah 28:11-12

11 **For with stammering lips and another tongue will he speak to this people.**

12 To whom he said, **This is the rest wherewith ye may cause the weary to rest; and this is the refreshing:** yet they would not hear.

1. COMMENTARY: For the individual, this is the most frequently used of all the flows. It is also extremely important for the Spiritual Warrior to learn to yield to this flow often. This flow is critical after seasons of intense prayer and intercession. It allows the Lord to supernaturally give our spirits rest and refreshing. When the Spirit of the Lord with His virtue works through us, tremendous amounts of mental, emotional, and physical energy are drained out of us. The refreshing flow of the Spirit in tongues brings us rest and replaces that energy.

This flow is characterized by a very calm, gentle, “non-emotional” flow of tongues. This is the only flow of tongues where the focus is on what is flowing in rather than what is flowing out. Jesus alluded to this flow before the day of Pentecost, when He said,

Matthew 11:28-30

28 **Come unto me, all ye that labour and are heavy laden, and I will give you rest.**

29 **Take my yoke upon you, and learn of me; for I am meek and lowly in heart: and ye shall find rest unto your souls.**

30 **For my yoke is easy, and my burden is light.**

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B. THE SECOND FLOW: PRAISE AND THANKSGIVING TONGUES:

1 Corinthians 14:16-17

16 Else when thou shalt bless with the spirit, how shall he that occupieth the room of the unlearned say Amen at thy giving of thanks, seeing he understandeth not what thou sayest?

17 For thou verily givest thanks well, but the other is not edified.

1 Corinthians 14:15 What is it then? I will pray with the spirit, and I will pray with the understanding also: I will sing with the spirit, and I will sing with the understanding also.

1. COMMENTARY: This is the flow of tongues that everyone who has received the Baptism of the Holy Ghost has participated in at least once. It is in varying degrees quiet and loud, calm and very emotional, almost sedate and very powerful. It is the normal flow of tongues for personal devotional prayer and for praise and worship at church services. According to Paul, the believer will switch back and forth between this flow of tongues and the language of their minds as a normal experience of fellowship with God.

C. THE THIRD FLOW: WARFARE INTERCESSION TONGUES:

1. COMMENTARY: A significant characteristic of this flow of tongues is that for a person to yield to this flow of tongues, they must be willing to yield to the Lord's "feelings" as well as His words in another language. This flow is extremely intense and normally very loud. To the carnal observer, the person praying Warfare Intercession will appear to be very angry. This flow is very authoritative. It is Spiritual Warfare in the highest dimension available to humans. It is supernatural combat, with the Lord's Spirit Himself doing the fighting directly through human agency.

Warfare Intercession is primarily the ministry of males. Men understand warfare, are "competitive" beings, and are more attuned to the exercise of the kind of authority that flows through Warfare Intercession. However, there are women who are powerfully used of God in Warfare Intercession.

When flowing in this ministry, it is very important to not stop until the Spirit of the Lord lifts the flow off of the intercessor. Otherwise, the battle will not be won.

One should always conclude a time of Warfare Intercession with a considerable period of praying with the tongues of rest and refreshing.

D. THE FOURTH FLOW: TRAVAIL INTERCESSION TONGUES:

Isaiah 66:7-9

7 Before she travailed, she brought forth; before her pain came, she was delivered of a man child.

8 Who hath heard such a thing? who hath seen such things? Shall the earth be made to bring forth in one day? or shall a nation be born at once? **for as soon as Zion travailed, she brought forth her children.**

9 Shall I bring to the birth, and not cause to bring forth? saith the Lord: shall I cause to bring forth, and shut the womb? saith thy God.

1. COMMENTARY: "As soon as Zion travailed, she brought forth her children." Listening to someone pray under the anointing and in the flow of Travail Intercession, it sounds like a delivery room on the maternity ward during the final minutes of the birthing process. Thus, it is called, "Travail." Significant

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numbers of people being “born again” is not possible without someone having prayed Travail Intercession. It stands to reason that with more believers attuned to and yielded to this flow, more souls will be saved. Without Travail Intercession, the Church will not have the strength to bring forth her children:

Isaiah 37:3 And they said unto him, Thus saith Hezekiah, This day is a day of trouble, and of rebuke, and of blasphemy: **for the children are come to the birth, and there is not strength to bring forth.**

Travail Intercession is normally prayed by women because they are so attuned to the birthing process. Obviously, no man has ever directly experienced the labor pains. However, in the Spiritual dimension, it is possible for men to pray Travail Intercession.

This flow is also very important for the purpose of “closing the back door.” Paul plainly declared that he participated in travail **again** (the second time) in order to bring about the “formation” of Christ in the believers. Without this taking place, they will not survive:

Galatians 4:19 **My little children, of whom I travail in birth again until Christ be formed in you,**

As with Warfare Intercession, one should always conclude a time of Travail Intercession with a considerable period of praying with the tongues of rest and refreshing.

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LESSON SEVEN

DAILY WARFARE

INTRODUCTION

PRAYER'S FINEST HOUR

COMMENTARY: Churchill said of the British that Hitler's attempt to bomb them into submission, so that he could invade them was England's "Finest Hour." Why? Because they banded together, not for personal survival, but for the triumph of the Kingdom.

The pinnacle of prayer is praying not for ourselves and/or our needs, but participating with the Father in the work of His Kingdom.

THE EARLY CHURCH PROGRESSED FROM CONTINUING STEADFASTLY IN PRAYER TO "GIVING" THEMSELVES TO PRAYER.

Acts 2:42 And **they continued stedfastly** in the apostles' doctrine and fellowship, and in breaking of bread, **and in prayers.**

Acts 6:4 **But we will give ourselves continually to prayer, and to the ministry of the word.**

COMMENTARY: By God's own act and will, He has limited Himself in the temporal dimension of time to accomplish the salvation of men only through human involvement. Therefore, for His plan and purpose to come to fruition, He requires willing and submitted human vessels/instruments.

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I. THE LORD'S PRAYER.

A. COMMENTARY: The prayer that we call "The Lord's Prayer" is actually an invitation to, and instructions on how we are to, participate with Jesus in His purpose everyday. He has called us to be laborers together with Him — daily:

1 Corinthians 3:9 **For we are labourers together with God:** ye are God's husbandry, ye are God's building.

2 Corinthians 6:1 **We then, as workers together with him,** beseech you also that ye receive not the grace of God in vain.

B. COMMENTARY: The purpose of prayer is not to persuade God to do something which is already His idea. He has already paid every price necessary to provide and accomplish all that He has purposed to do. God's problem is that He cannot find enough people who are willing to pray those things INTO the world. Man gave up the authority and dominion over the earth by sinning. But God has provided the means whereby we can redeem that dominion through the same name, Word, power, Spirit, and blood, that redeemed us. Prayer is God's ordained and predetermined method of bringing His will to pass. Anything and everything which we attempt to do with God, which does not have persistent, prevailing prayer as its foundation, is doomed to futility and failure. Prayerlessness causes God to look like a failure because He does not do what He promised, when in fact, man is the one who has failed God, His promise, and His purpose. It is time for us individually, and collectively, to repent and commit to participation with the Lord in this endtime effort to re-establish His dominion in the spirit world, so that the lost of this world can be saved in large numbers.

C. HOWEVER, FOR THIS TO BE POSSIBLE, A SPECIFIC FOUNDATION OF FAITH AND TRUST MUST FIRST BE REACHED IN OUR PERSONAL LIVES.

II. THE NECESSARY CONDITIONS OF THIS LIFE OF PRAYER ARE:

1. An intimate, personal relationship with Jesus
2. Childlike faith in the Father
3. Complete trust and surrender to the Father
4. Complete confidence that, for the child of God, Our Father is in e. control of everything.
5. Complete faith in His love for us, and His ability to save us, heal us, and keep us.
6. Constant vigilance to remain in submission, and surrender to the Father's authority and His will.
7. A deep desire to be a part of God's plan and purpose, whatever that part may be — "small or great," visible or invisible.

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A. AN INTIMATE, PERSONAL RELATIONSHIP IS ABSOLUTELY NECESSARY FOR US TO BE FRUITFUL AND EFFECTIVE IN OUR PLACE IN HIM.

John 15:4-5

4 Abide in me, and I in you. As the branch cannot bear fruit of itself, except it abide in the vine; no more can ye, except ye abide in me.

5 I am the vine, ye are the branches: He that abideth in me, and I in him, the same bringeth forth much fruit: for without me ye can do nothing.

B. OUR FATHER KNOWS WHAT WE HAVE NEED OF — EVEN BEFORE WE PRAY.

Matthew 6:5-21

8 Be not ye therefore like unto them: for your Father knoweth what things ye have need of, before ye ask him.

9 After this manner therefore pray ye: Our Father which art in heaven, Hallowed be thy name.

10 Thy kingdom come. Thy will be done in earth, as it is in heaven.

11 Give us this day our daily bread.

12 And forgive us our debts, as we forgive our debtors.

13 And lead us not into temptation, but deliver us from evil: For thine is the kingdom, and the power, and the glory, for ever. Amen.

Luke 12:21-32

25 And which of you with taking thought can add to his stature one cubit?

29 And seek not ye what ye shall eat, or what ye shall drink, neither be ye of doubtful mind.

30 For all these things do the nations of the world seek after: and your Father knoweth that ye have need of these things.

31 But rather seek ye the kingdom of God; and all these things shall be added unto you.

32 Fear not, little flock; for it is your Father's good pleasure to give you the kingdom.

C. THE PEACE OF GOD:

1. COMMENTARY: The Peace of God will keep our hearts and minds so that, in whatever state we are, we are able to be content. Peace is not possible without complete confidence that, for the child of God, the Lord is in control of everything.

Philippians 4:6-13

6 Be careful for nothing; but in every thing by prayer and supplication with thanksgiving let your requests be made known unto God.

7 And the peace of God, which passeth all understanding, shall keep your hearts and minds through Christ Jesus.

8 Finally, brethren, whatsoever things are true, whatsoever things are honest, whatsoever things are just, whatsoever things are pure, whatsoever things are lovely, whatsoever things are of good report; if there be any virtue, and if there be any praise, think on these things.

9 Those things, which ye have both learned, and received, and heard, and seen in me, do: and the God of peace shall be with you.

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- 10 But I rejoiced in the Lord greatly, that now at the last your care of me hath flourished again; wherein ye were also careful, but ye lacked opportunity.
- 11 Not that I speak in respect of want: for I have learned, in whatsoever state I am, therewith to be content.
- 12 I know both how to be abased, and I know how to abound: every where and in all things I am instructed both to be full and to be hungry, both to abound and to suffer need.
- 13 I can do all things through Christ which strengtheneth me.

D. MY GOD SHALL SUPPLY ALL OF YOUR NEEDS ACCORDING TO HIS RICHES IN GLORY.

Philippians 4:19 But my God shall supply all your need according to his riches in glory by Christ Jesus.

E. WE MUST COMPLETELY TRUST IN GOD AND SURRENDER TO HIM.

Proverbs 3:5-6

- 5 Trust in the LORD with all thine heart; and lean not unto thine own understanding.
6 In all thy ways acknowledge him, and he shall direct thy paths.

1 Peter 5:5-7

- 6 Humble yourselves therefore under the mighty hand of God, that he may exalt you in due time:
7 Casting all your care upon him; for he careth for you.

SEE ALSO: James 4:6-10

F. THE RESULTS OF PRACTICING THE ABOVE WILL BE.

1. We will have a relationship of trust, where the Lord will trust us with knowledge and information that others never have.
2. He will call us to be a conduit for prayers that change things.
3. He will make us an instrument for the exercise of His kingdom authority and power.

G. THE ULTIMATE EXAMPLE OF ALL OF THIS: THE MAN CHRIST JESUS.

1. Question: When did He ever pray for Himself?
 - a. We have only one recorded prayer: "If it is possible, let this cup pass from me; nevertheless, not my will but thine be done."
2. Why did He never pray for Himself?

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b. He knew why He was born, He knew what His destiny was, He knew what His earthly destination was (death); therefore, what was there to pray for? He had absolute confidence that His Father was in control!

3. **COMMENTARY:** The result of His faith and trust in the Father was that the whole focus of His life and energy was finding and doing the will of His Father everyday.

H. THE CATERPILLAR'S SUFFERING WAS A COCOON, NOT A CATASTROPHE.

1. **COMMENTARY:** We cannot ask God for things without expecting to experience the travail and pain of the delivery of those things. Everything the Lord does or allows in our lives is intended to prepare us for what He has purposed to do through our lives.

J. **COMMENTARY:** When we fully commit our ways unto the Lord, trusting our Father completely with our lives, we can then be used to pray His Word into manifestation!

K. THERE ARE TWO TYPES, OR ARENAS, OF DAILY PRAYER.

RELATIONSHIP/FELLOWSHIP PRAYER

MINISTRY PRAYER - WHAT GOD DOES THROUGH US IN PRAYER

NOTE: We will now begin our study of the Lord's instructions on Daily Warfare. Before we begin, it is necessary to discuss the verb tenses of this instruction. The reason that this is necessary is to demonstrate that the Holy Ghost chose very specific Greek words in very specific tenses to demonstrate the fact that these instructions were designed for warfare and not petition. To accomplish this we will need to examine the "parsing" of the Greek verbs used in the prayer. Please carefully consider the following:

THE NEED FOR PARSING THE GREEK VERBS IN OUR INSTRUCTIONS FOR PRAYER.

DICTIONARY.COM defines *PARSE* as: verb (used with object)

1. to analyze (a sentence) in terms of grammatical constituents, identifying the parts of speech, syntactic relations, etc.
2. to describe (a word in a sentence) grammatically, identifying the part of speech, inflectional form, syntactic function, etc.

COMMENTARY: Again, WHY IS PARSING IMPORTANT TO THIS STUDY? Because the tense of the verbs in our instructions to pray give a clear picture of our Lord's intent for our attitude, faith, and approach in praying. His intent is most accurately determined by the tense of the verbs used in the Greek to communicate to us these instructions for daily prayer. In fact, the verbal tense turns the prayer completely away from devotion and completely towards warfare.

THE DEFINITIONS FOR SOME OF THE TENSES USED IN THE GREEK TEXT ARE AS FOLLOWS (THE SPECIFIC INFORMATION FOR EACH VERB WILL ALSO BE INCLUDED AT EACH VERB'S LISTING) (from The Complete Word Study Dictionary).

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THE PRESENT IMPERATIVE: The PRESENT IMPERATIVE occurs only in the active and middle voices in the New Testament. In the active voice, it may indicate a command to do something in the future which involves continuous or repeated action or, when it is negated, a command to stop doing something.

THE AORIST IMPERATIVE: The AORIST IMPERATIVE denotes a command, request, or entreaty. Unlike the Present Imperative, it does not involve a command or entreaty for continuous or repetitive action. Instead, it is often used for general exhortations and for things that must be begun at that very moment.

PRECEPTAUSTIN.ORG states that the AORIST IMPERATIVE TENSE “Calls for a SPECIFIC, DEFINITE, DECISIVE choice. “DO THIS NOW, AT ONCE, ONCE FOR ALL and in one quick action (in contrast to present imperative which commands a habitual action).” Often expresses a note of URGENCY.

THE AORIST SUBJUNCTIVE TENSE USED AS AN IMPERATIVE: The AORIST SUBJUNCTIVE used as an IMPERATIVE (aosi) usually forbids an action which is not in progress, and thus commands that it not be started.

THE PRESENT INFINITIVE: The PRESENT INFINITIVE pertains to continuous or repeated action, without any implications as to when the action takes place.

THE PRESENT INDICATIVE: The PRESENT INDICATIVE asserts something which is occurring while the speaker is making the statement.

THE “VOICE” OF THE VERBS:

The ACTIVE VOICE represents the action as being accomplished by the subject of the verb.

The PASSIVE VOICE represents the subject as receiving the action of the verb.

NOTE: The *UBS Translator's Handbook* states, “In this instruction for prayer (Matthew 6; Luke 11), note that the passive form of the verb is used to avoid giving God a direct command.

The Middle Voice represents the subject as acting in some way upon himself or concerning himself.

COMMENTARY ON THE PARSING OF THE GREEK VERBS IN THESE PASSAGES:

(Robertson's Word Pictures in the New Testament) They [the verbs] are all *aorist imperatives*, *punctiliar action* expressing urgency.

NTGREEK.ORG defines *PUNCTILIAR* means “viewed as a single, collective whole,” a “one-point-in-time” action, although it may actually take place over a period of time.

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III. THE DISCIPLES REQUESTED THAT THE LORD TEACH THEM TO PRAY.

Luke 11:1 And it came to pass, that, as he was praying in a certain place, when he ceased, **one of his disciples said unto him, Lord, teach us to pray, as John also taught his disciples.**

Luke 11:1 (**The Bible in Basic English**)

11 And it came about that he was in prayer in a certain place, and when he came to an end, **one of his disciples said to him, Lord, will you give us teaching about prayer, as John did to his disciples?**

DISCIPLE (COMPLETE WORD STUDY DICTIONARY) = # NT:3101 mathetes; from man-thánœ (3129), to learn, to understand. A learner, a pupil. Mathetes means more in the NT than a mere pupil or learner. It is an adherent who accepts the instruction given to him and makes it his rule of conduct.

TEACH (COMPLETE WORD STUDY DICTIONARY) = #1321 didáskœ; to know or teach. Teach, instruct by word of mouth. In the sense of to tutor, direct, advise, put in mind. To admonish or to set the mind right. Didáskœ has inherent in it the intent to influence the understanding of the person who is taught.

Kêrússœ (2784), to preach or proclaim, does not have inherent the same expectation of learning and assimilation as that which is being taught (didáskœ). The thing aimed at when one teaches (didáskœ) is the shaping of the will of the one taught by the communication of knowledge.

THE GREEK VERB *TO TEACH* IS IN THE AORIST IMPERATIVE ACTIVE TENSE: The AORIST IMPERATIVE denotes a command, request, or entreaty. It is often used for general exhortations and for things that must be begun at that very moment.

TO PRAY (COMPLETE WORD STUDY DICTIONARY) = #4336 proseúchomai, from the prep. prós (4314), to, and eúchomai (2172), to wish, pray. To pray to God, offer prayer. In the NT this compound verb almost totally supplants the simple verb eúchomai in designating "to pray." Proseúchomai embraces all that is included in the idea of prayer, i.e., thanks, requesting special things...

THE GREEK VERB *TO PRAY* IS IN THE PRESENT INFINITIVE MIDDLE TENSE: The PRESENT INFINITIVE pertains to continuous or repeated action, without any implications as to when the action takes place. The Middle Voice represents the subject as acting in some way upon himself or concerning himself.

A. WHY DO WE NEED JESUS TO TEACH US TO PRAY?

COMMENTARY: Why would the disciples need Jesus to teach them to pray? Why do we need Jesus to teach us to pray? Because we have an infirmity: we do not know what to pray for as we ought.

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Romans 8:26-27

26 Likewise the Spirit also helpeth our infirmities: for we know not what we should pray for as we ought: but the Spirit itself maketh intercession for us with groanings which cannot be uttered.

27 And he that searcheth the hearts knoweth what is the mind of the Spirit, because he maketh intercession for the saints according to the will of God.

Romans 8:26-27 (Wuest's Expanded Translation)

26-27 And in like manner also the Spirit lends us a helping hand with reference to our weakness, for the particular thing that we should pray for according to what is necessary in the nature of the case, we do not know with an absolute knowledge; but the Spirit himself comes to our rescue by interceding with unutterable groanings. Moreover, He who is constantly searching our hearts knows what is the mind of the Spirit because, according to God, He continually makes intercession on behalf of the saints.

Romans 8:26-27 (The Bible in Basic English)

26 And in the same way the Spirit is a help to our feeble hearts: for we are not able to make prayer to God in the right way; but the Spirit puts our desires into words which are not in our power to say;

27 And he who is the searcher of hearts has knowledge of the mind of the Spirit, because he is making prayers for the saints in agreement with the mind of God.

B. WE ARE ALSO INSTRUCTED TO PRAY BECAUSE WE “HAVE NOT BECAUSE WE ASK NOT” AND/OR BECAUSE WE ASK WITH THE WRONG MOTIVES.

James 4:2-3

2 Ye lust, and have not: ye kill, and desire to have, and cannot obtain: ye fight and war, **yet ye have not, because ye ask not.**

3 Ye ask, and receive not, because ye ask amiss, that ye may consume it upon your lusts.

James 4:2-3 (The Amplified Version)

2 You are jealous and covet [what others have] and your desires go unfulfilled; [so] you become murderers. [To hate is to murder as far as your hearts are concerned.] You burn with envy and anger and are not able to obtain [the gratification, the contentment, and the happiness that you seek], so you fight and war. You do not have, because you do not ask. [1 John 3:15.]

3 [Or] you do ask [God for them] and yet fail to receive, because you ask with wrong purpose and evil, selfish motives. Your intention is [when you get what you desire] to spend it in sensual pleasures.

James 4:2-3 (Wuest's Expanded Translation)

2-3 And you covet and are filled with jealousy, and you are not able to obtain. You engage in conflicts and quarrel. You do not have because you are not praying for something to be given you. You pray for something to be given you and do not receive because you pray with evil intent in order that you may use it [for self-gratification] in your inordinate passions.

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IV. DAILY WARFARE AND “THE LORD’S PRAYER.”

Matthew 6:9-13

9 After this manner therefore pray ye: Our Father which art in heaven, Hallowed be thy name.

10 Thy kingdom come. Thy will be done in earth, as it is in heaven.

11 Give us this day our daily bread.

12 And forgive us our debts, as we forgive our debtors.

13 And lead us not into temptation, but deliver us from evil: For thine is the kingdom, and the power, and the glory, for ever. Amen.

Luke 11:2-4

2 And he said unto them, When ye pray, say, Our Father which art in heaven, Hallowed be thy name. Thy kingdom come. Thy will be done, as in heaven, so in earth.

3 Give us day by day our daily bread.

4 And forgive us our sins; for we also forgive every one that is indebted to us. And lead us not into temptation; but deliver us from evil.

A. NOTE: In most of the remainder of this lesson, we will compare these two instructions and find that though they are similar, they are not identical, which means that they were given on two different occasions.

V. THE LORD’S INSTRUCTIONS TO US FOR PRAYER ARE DIVIDED INTO TWO FUNDAMENTAL PARTS.

A. THE FIRST IS “KINGDOM PRAYING.” IT IS PRAYER THAT IS PRAYED IN COOPERATION AND PARTICIPATION WITH JESUS FOR HIS WANTS, NEEDS, AND DESIRES, IN THE EARTH.

B. THIS PART INCLUDES:

1. Our acknowledgment that He is our Father and that He is in heaven over all;
2. For His name to be manifested in the earth, that it might sanctified in the sight of all mankind, and thus given the glory that His name is due;
3. And that His will, as purposed in heaven for earth, might be loosed into the earth, to be done by those who would choose to follow Him.

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C. THE SECOND PART IS PRAYER FOR OURSELVES, AND OUR PROTECTION, AND SALVATION BEFORE, DURING, AND AFTER ,THE BATTLE.

D. THIS PART INCLUDES:

1. (OUR DAILY BREAD) Rebuking the devourer so that our daily natural needs will be met, so that we can focus our energies and emotions upon His kingdom and not on ourselves;
2. (FORGIVING AND BEING FORGIVEN) Opening ourselves to His examination so that no areas of vulnerability to the adversary's attacks would be present in our lives;
3. (LEAD US NOT INTO TEMPTATION) That we would have the grace and peace to walk and live in His Spirit, so that we would not fulfill the lusts of the flesh, and that we might bear the fruit of His Spirit;
4. (DELIVER FROM EVIL) That we would be protected from the attacks of the "evil one" (Job's wall);
5. (THINE IS THE KINGDOM, POWER, AND GLORY) That our motives in all of this would be about Him, and not about ourselves. Our participation in this type of praying is through His kingdom, by His power, and for His glory.

E. COMMENTARY: There is no part of this pattern for prayer that deals with the past or "asks Him to fix" an existing problem. Everything about the Lord's pattern for our prayer concerns our participation with Him in His purpose.

VI. THE LORD'S INSTRUCTIONS ON HOW TO PRAY.

Matthew 6:9 ***After this manner therefore pray ye:*** Our Father which art in heaven, Hallowed be thy name.

Matthew 6:9 (Wuest's Expanded Translation)

9 **Therefore, as for you, in this manner be praying** Our Father who is in heaven,

Matthew 6:9 (The Living Bible)

9 **"Pray along these lines:** 'Our Father in heaven, we honor your holy name.

MANNER (THAYER'S) = #3779 houtoo: in this manner, thus, so: by virtue of its native demonstrative force it refers to what precedes; in the manner spoken of; in the way described; in the way it was done; in this manner; in such a manner; thus, so; it prepares the way for what follows.

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TO PRAY (COMPLETE WORD STUDY DICTIONARY) = #4336 proseúchomai: To pray to God, offer prayer. Proseúchomai embraces all that is included in the idea of prayer, i.e., thanks, requesting special things.

(Jamieson, Fausset, and Brown Commentary) on Matthew 6:9: After this manner, [Houtoos more simply, 'Thus,'] therefore pray ye. The "ye" [humeis] is emphatic here.

Luke 11:2 And he said unto them, When ye pray, say, Our Father which art in heaven, Hallowed be thy name. Thy kingdom come. Thy will be done, as in heaven, so in earth.

Luke 11:1 (**Wuest's Expanded Translation**)

And He said to them, When you pray, be saying, Father, cause your Name to be set apart as sacred and the object of veneration. Your kingdom, cause that it should come.

Luke 11:2 (**Today's English Version**)

2 Jesus said to them, "When you pray, say this: 'Father: May your holy name be honored; may your Kingdom come.

HE SAID (THAYER'S) = #2036 epoo = to say, to speak, to tell, to call, to name, to ask, to command, etc.

WHEN (THAYER'S) = #3752 hotan = at the time that, whenever

TO PRAY (COMPLETE WORD STUDY DICTIONARY) = #4336 proseúchomai: To pray to God, offer prayer. Proseúchomai embraces all that is included in the idea of prayer, i.e., thanks, requesting special things.

SAY (VINE'S) = #3004 *lego*; primarily "to pick out, gather," chiefly denotes "to say, speak, affirm," whether of actual speech, or of unspoken thought, or of a message in writing.

Note: A characteristic of *lego* is that it refers to the purport or sentiment of what is said as well as the connection of the words. In comparison with *laleo*, *lego* refers especially to the substance of what is "said," *laleo*, to the words conveying the utterance. Sometimes *laleo* signifies the utterance, as opposed to silence, *lego* declares what is "said."

SAY (COMPLETE WORD STUDY DICTIONARY) = #3004 légœ. Finally to lay before, i.e., to relate, recount; and hence the prevailing Attic and later meaning of to say, speak, i.e., to utter definite words, connected and significant speech equal to discourse.

A. JESUS ALSO TAUGHT THEM HOW NOT TO PRAY.

SEE: Matthew 6:5-8

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B. BRING "WORDS" TO PRAYER, NOT FORMULAS OR MANTRAS. TALK TO GOD!

Hosea 14:1-2

1 O Israel, return unto the Lord thy God; for thou hast fallen by thine iniquity.

2 **Take with you words, and turn to the Lord:** say unto him, Take away all iniquity, and receive us graciously: so will we render the calves of our lips.

DAILY MINISTRY PRAYER

THE NEXT FOUR SECTIONS OF OUR STUDY INSTRUCT US HOW TO PRAY FOR THOSE THINGS THAT THE LORD CONSIDERS ESSENTIAL FOR OUR PARTICIPATION WITH HIM IN HIS WORK AND PURPOSE IN THE EARTH.

VI. WE START OUR PRAYERS WITH THE ACKNOWLEDGEMENT THAT WE ARE PRAYING TO OUR FATHER, AND THAT HE IS IN HEAVEN RULING OVER ALL.

Matthew 6:9 After this manner therefore pray ye: **Our Father which art in heaven**, Hallowed be thy name.

Matthew 6:9 (**Wuest's Expanded Translation**)

9 Therefore, as for you, in this manner be praying **Our Father who is in heaven**,

OUR (STRONG'S) = #2257 hemon: our (company), us, we.

NOTE: This is a subtle instruction that warfare is best prayed with others rather than by oneself.

FATHER (COMPLETE WORD STUDY DICTIONARY) = #3962 pater; A father, spoken generally of men and in a special sense of God. Progenitor, ancestor, father, mentor, or model...Of God generally as the creator, preserver, governor of all men and things, watching over them with paternal love and care. Thus in the NT God is called Father.

FATHER (VINE'S) = #3962 pater, from a root signifying "a nourisher, protector, upholder" (Lat., pater, Eng., "father," are akin)...Whereas the everlasting power and divinity of God are manifest in creation, His "Fatherhood" in spiritual relationship through faith is the subject of NT revelation, and waited for the presence on earth of the Son...The spiritual relationship is not universal, John 8:42,44.

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IN (STRONG'S) = #1722 en; (fixed) position (in place, time or state),... a relation of rest...

HEAVEN (STRONG'S) = #3772 ouranos; the sky; by extension, heaven (as the abode of God)...

Luke 11:2 And he said unto them, When ye pray, say, **Our Father which art in heaven**, Hallowed be thy name. Thy kingdom come. Thy will be done, as in heaven, so in earth.

(NOTE: GREEK WORDS FOR THIS PHRASE IN LUKE 11:2 ARE THE SAME FOR THIS PHRASE AS IN MATTHEW 6:9)

COMMENTARIES ON "OUR FATHER WHICH ART IN HEAVEN"

(Matthew Henry's) on Matthew 6:9: The preface, *Our Father who art in heaven*. Before we come to our business, there must be a solemn address to him with whom our business lies; Our Father. Intimating, that we must pray, not only alone and for ourselves, but with and for others; for we are members one of another, and are called into fellowship with each other. We are here taught to whom to pray, to God only...We are taught how to address ourselves to God, and what title to give him, that which speaks of him as rather beneficent than magnificent, for we are to come boldly to the throne of grace.

Hebrews 4:14-16

16 Let us therefore come boldly unto the throne of grace, that we may obtain mercy, and find grace to help in time of need.

SEE ALSO:Jeremiah 3:4,19; Psalms 103:13; Malachi 2:10; 3:17; Matthew 5:45; Matthew 6:31-33;Luke 11:11-13; 15:18; Acts 17:28; Romans 8:14-17; Ephesians 1:5; Galatians 4:6

(Adam Clarke's) on Matthew 6:9: [Which art in heaven] The phrase, "our Father who art in heaven," was very common among the ancient Jews; and was used by them precisely in the same sense as it is used here by our Lord.

This phrase in the Scriptures seems used to express:

- 1) His OMNIPRESENCE. The heaven of heavens cannot contain thee. 1 Kings 8:27: that is, Thou fillest immensity.
- 2) His MAJESTY and DOMINION over his creatures. Art thou not God in heaven, and rulest thou not over all the kingdoms of the pagan? 2 Chronicles 20:6.
- 3) His POWER and MIGHT. Art thou not God in heaven, and in thy hand is there not power and might, so that no creature is able to withstand thee! 2 Chronicles 20:6. Our God is in heaven, and hath done whatsoever he pleased. Psalms 115:3.
- 4) His OMNIPRESENCE. The Lord's throne is in heaven, his eyes behold, his eye-lids try the children of men. Psalms 11:4. The Lord looketh down from heaven he beholdeth all the sons of men. Psalms 33:13-15.
- 5) His infinite PURITY and HOLINESS. Look down from thy holy habitation, etc. Deuteronomy 26:15. Thou art the high and lofty One, who inhabiteth eternity, whose name is holy. Isaiah 57:15.

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A. THE ONLY LORD GOD IS “OUR FATHER.”

1 Corinthians 8:6 But to us there is but one God, the Father, of whom are all things, and we in him; and one Lord Jesus Christ, by whom are all things, and we by him.

Ephesians 4:6 One God and Father of all, who is above all, and through all, and in you all.

B. THE LORD’S ATTITUDE TOWARDS US IS NOT ANGER, BUT MERCIFUL.

Psalms 103:13 **Like as a father pitieth his children, so the Lord pitieth them that fear him.**

SEE ALSO: Jeremiah 3:19; 31:9; Romans 1:7; Ephesians 1:2

C. THE LORD IS OUR FATHER BECAUSE HE WAS FIRST CHRIST’S FATHER!

John 10:30 **I and my Father are one.**

John 14:6-11

7 If ye had known me, ye should have known my Father also: and from henceforth ye know him, and have seen him.

10 Believest thou not that I am in the Father, and the Father in me? the words that I speak unto you I speak not of myself: but the Father that dwelleth in me, he doeth the works.

11 Believe me that I am in the Father, and the Father in me: or else believe me for the very works' sake.

Ephesians 1:3 Blessed be the God and Father of our Lord Jesus Christ, who hath blessed us with all spiritual blessings in heavenly places in Christ:

SEE ALSO: Ephesians 1:3; 3:14; 1 Peter 1:1-3

D. WE ARE NOT PRAYING TO, NOR ATTEMPTING TO, APPEASE AN ANGRY GOD THAT IS WAITING FOR AN OPPORTUNITY TO PUNISH US. WE ARE PRAYING TO THE FATHER WHO IS GREATER THAN ALL FATHERS.

Isaiah 64:6-9

6 But we are all as an unclean thing, and all our righteousnesses are as filthy rags; and we all do fade as a leaf; and our iniquities, like the wind, have taken us away.

7 And there is none that calleth upon thy name, that stirreth up himself to take hold of thee: for thou hast hid thy face from us, and hast consumed us, because of our iniquities.

8 But now, O Lord, thou art our father; we are the clay, and thou our potter; and we all are the work of thy hand.

9 Be not wroth very sore, O Lord, neither remember iniquity for ever: behold, see, we beseech thee, we are all thy people.

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Matthew 7:7-11

7 Ask, and it shall be given you; seek, and ye shall find; knock, and it shall be opened unto you:

8 For every one that asketh receiveth; and he that seeketh findeth; and to him that knocketh it shall be opened.

9 Or what man is there of you, whom if his son ask bread, will he give him a stone?

10 Or if he ask a fish, will he give him a serpent?

11 **If ye then, being evil, know how to give good gifts unto your children, how much more shall your Father which is in heaven give good things to them that ask him?**

E. OUR SPIRIT CRIES OUT TO “OUR FATHER.”

Romans 8:14-17

14 For as many as are led by the Spirit of God, they are the sons of God.

15 **For ye have not received the spirit of bondage again to fear; but ye have received the Spirit of adoption, whereby we cry, Abba, Father.**

16 The Spirit itself beareth witness with our spirit, that we are the children of God:

17 And if children, then heirs; heirs of God, and joint-heirs with Christ; if so be that we suffer with him, that we may be also glorified together.

SEE ALSO: Galatians 4:4-7

F. THERE IS NO GREATER LOVE DEMONSTRATED, NOR HONOR SHOWN, BY GOD TO MAN THAN TO CALL US “HIS SONS.”

1 John 3:1-3

1 **Behold, what manner of love the Father hath bestowed upon us, that we should be called the sons of God:** therefore the world knoweth us not, because it knew him not.

2 **Beloved, now are we the sons of God,** and it doth not yet appear what we shall be: but we know that, when he shall appear, we shall be like him; for we shall see him as he is.

3 And every man that hath this hope in him purifieth himself, even as he is pure.

SEE ALSO: 1 John 3:16; 1 John 4:7-21

G. HE IS NOT JUST OUR FATHER, HE IS OUR “FATHER IN HEAVEN.” OUR FATHER IS OVER EVERYTHING!

Ephesians 4:6 **One God and Father of all, who is above all, and through all, and in you all.**

Psalms 103:19 The Lord hath prepared his throne in the heavens; and his kingdom ruleth over all.

Psalms 95:3 For the Lord is a great God, and a great King above all gods.

2 Chronicles 20:6 And said, O Lord God of our fathers, art not thou God in heaven? and rulest not thou over all the kingdoms of the heathen? and in thine hand is there not power and might, so that none is able to withstand thee?

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1 Chronicles 29:10-13

10 Wherefore David blessed the Lord before all the congregation: and David said, Blessed be thou, Lord God of Israel our father, for ever and ever.

11 Thine, O Lord, is the greatness, and the power, and the glory, and the victory, and the majesty: for all that is in the heaven and in the earth is thine; thine is the kingdom, O Lord, and thou art exalted as head above all.

12 Both riches and honour come of thee, and thou reignest over all; and in thine hand is power and might; and in thine hand it is to make great, and to give strength unto all.

13 Now therefore, our God, we thank thee, and praise thy glorious name.

Daniel 4:34-35

34 And at the end of the days I Nebuchadnezzar lifted up mine eyes unto heaven, and mine understanding returned unto me, and I blessed the most High, and I praised and honoured him that liveth for ever, whose dominion is an everlasting dominion, and his kingdom is from generation to generation:

35 And all the inhabitants of the earth are reputed as nothing: and he doeth according to his will in the army of heaven, and among the inhabitants of the earth: and none can stay his hand, or say unto him, What doest thou?

Isaiah 57:15 For thus saith the high and lofty One that inhabiteth eternity, whose name is Holy; I dwell in the high and holy place, with him also that is of a contrite and humble spirit, to revive the spirit of the humble, and to revive the heart of the contrite ones.

SEE ALSO: Genesis 14:18-19; Deuteronomy 26:15; 1 Kings 8:30; Psalms 11:4; 20:6; 33:13-14; 97:6; 108:5; 115:3; 123:1; 150:1; Ecclesiastes 5:2; Isaiah 21-25; 40:11-18; 66:1; Jeremiah 10:10-13; Daniel 2:28; 5:17-21; Matthew 10:32; 23:9

H. WE NEED TO ACKNOWLEDGE, PRAISE, HONOR, AND EXTOL THE MAGNIFICENCE AND MERCY OF OUR FATHER GOD!

Romans 11:33-36

33 O the depth of the riches both of the wisdom and knowledge of God! how unsearchable are his judgments, and his ways past finding out!

34 For who hath known the mind of the Lord? or who hath been his counsellor?

35 Or who hath first given to him, and it shall be recompensed unto him again?

36 **For of him, and through him, and to him, are all things: to whom be glory for ever. Amen.**

J. BUT OUR FATHER GOD DID NOT JUST STAY IN HEAVEN. HE CAME TO EARTH, ROBED IN FLESH, FOR THE PURPOSE OF SAVING AND RULING OVER MANKIND.

Isaiah 9:6-7

6 For unto us a child is born, unto us a son is given: and the government shall be upon his shoulder: and his name shall be called Wonderful, Counsellor, The mighty God, The everlasting Father, The Prince of Peace.

7 **Of the increase of his government and peace there shall be no end**, upon the throne of David, and upon his kingdom, to order it, and to establish it with judgment and with justice from henceforth even for ever. **The zeal of the LORD of hosts will perform this.**

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K. MANIFESTED IN THE BODY OF CHRIST, THE FATHER RULES OVER ALL THINGS FOR, AND THROUGH, HIS CHURCH.

Colossians 2:9-10

9 For in him dwelleth all the fulness of the Godhead bodily.

10 And ye are complete in him, which is the head of all principality and power:

Ephesians 1:15-23

15 Wherefore I also, after I heard of your faith in the Lord Jesus, and love unto all the saints,

16 Cease not to give thanks for you, making mention of you in my prayers;

17 That the God of our Lord Jesus Christ, the Father of glory, may give unto you the spirit of wisdom and revelation in the knowledge of him:

18 The eyes of your understanding being enlightened; that ye may know what is the hope of his calling, and what the riches of the glory of his inheritance in the saints,

19 And what is the exceeding greatness of his power to usward who believe, according to the working of his mighty power,

20 Which he wrought in Christ, when he raised him from the dead, and set him at his own right hand in the heavenly places,

21 Far above all principality, and power, and might, and dominion, and every name that is named, not only in this world, but also in that which is to come:

22 And hath put all things under his feet, and gave him to be the head over all things to the church,

23 Which is his body, the fulness of him that filleth all in all.

SEE ALSO: Revelation 4:8-11; 5:8-14

PUTTING GOD'S PURPOSE AHEAD OF OUR NEEDS.

(Barnes' Notes) on Matthew 6:9-13: The object of these three "first" petitions, is, that God's name should be glorified and his kingdom established; and by being placed first, we learn that his glory and kingdom are of more consequence than our wants, and that these should be first in our hearts and petitions before a throne of grace.

(Matthew Henry's Commentary) on Matthew 6:9-13: Now for the petitions, and those are six; the three first relating more immediately to God and his honour, the three last to our own concerns, both temporal and spiritual; as in the ten commandments, the four first teach us our duty toward God, and the last six our duty toward our neighbour. The method of this prayer teaches us to seek first the kingdom of God and his righteousness, and then to hope that other things shall be added.

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VIII. WE ARE TO PRAY FOR THE SANCTIFICATION OF HIS NAME IN THE EARTH.

Matthew 6:9 After this manner therefore pray ye: Our Father which art in heaven, **Hallowed be thy name.**

Matthew 6:9 **(The Amplified Version)**

9 Pray, therefore, like this: Our Father Who is in heaven, **hallowed (kept holy) be Your name.**

Matthew 6:9 **(Wuest's Expanded Translation)**

9 Therefore, as for you, in this manner be praying Our Father who is in heaven, **let your Name be venerated,**

Matthew 6:9 **(Darby's Translation)**

9 Thus therefore pray ye: Our Father who art in the heavens, **let thy name be sanctified,**

HALLOWED (THAYER'S) = #37 hagiázoo; render or declare sacred or holy, consecrate; to render or acknowledge to be venerable, to hallow; to separate from things profane and dedicate to God, to consecrate; to purify

NAME (STRONG'S) = #3686 onoma; a "name" (literally or figuratively) [authority, character]...
#3686 IS DERIVED FROM #1097: ginosko; to "know" (absolutely) in a great variety of applications...:

NAME (THAYER'S) = #3686 onoma; name by which a person or a thing is called, and distinguished from others; used for everything which the name covers, everything the thought or feeling of which is roused in the mind by mentioning, hearing, remembering, the name...

NAME (VINE'S) = #3686 onoma is used: In general of the "name" by which a person or thing is called; for all that a "name" implies, of authority, character, rank, majesty, power, excellence, etc., of everything that the "name" covers...

Luke 11:2 And he said unto them, When ye pray, say, Our Father which art in heaven, **Hallowed be thy name.** Thy kingdom come. Thy will be done, as in heaven, so in earth.

Luke 11:2 **(Wuest's Expanded Translation)**

And He said to them, When you pray, be saying, Father, **cause your Name to be set apart as sacred and the object of veneration.** Your kingdom, cause that it should come.

(NOTE: GREEK WORDS FOR THIS PHRASE IN LUKE 11:2 ARE THE SAME FOR THIS PHRASE AS IN MATTHEW 6:9)

THE PARSING OF THE GREEK VERB *TO HALLOW* IN MATTHEW 6:9 AND LUKE 11:2 IS:

THE VERB *TO HALLOW* IS IN THE “AORIST IMPERATIVE PASSIVE” TENSE OF THE VERB: The *AORIST IMPERATIVE* denotes a command, request, or entreaty. Unlike the Present Imperative, it does not involve a command or entreaty for continuous or repetitive action. Instead, it is often used for general exhortations and for things that must be begun at that very moment. (from The Complete Word Study Bible Copyright)

The *PASSIVE VOICE* represents the subject as receiving the action of the verb.

(Robertson's Word Pictures in the New Testament) In Matthew 6:9 all the Greek verbs are aorist imperatives, punctiliar action expressing urgency.

NTGREEK.ORG defines *PUNCTILIAR* means “viewed as a single, collective whole,” a “one-point-in-time” action, although it may actually take place over a period of time.

PRECEPTAUSTIN.ORG states that the *AORIST IMPERATIVE TENSE* “Calls for a specific, definite, decisive choice. “Do this now, at once, once for all and in one quick action (in contrast to present imperative which commands a habitual action).” Often expresses a note of *URGENCY*.

COMMENTARIES ON “HALLOWED BE THY NAME”

(UBS New Testament Handbook) on Matthew 6:9: In many cultures, readers will readily understand that to honor his name is a way of saying to honor him.

(Adam Clarke's Commentary) on Matthew 6:9: [Hallowed] Hagiasheetoo, from the alpha negative, a, and gee, the earth, a thing separated from the earth, or from earthly purposes and employments. [He and His name are “sanctified”] namely when we separate him from, and in our conceptions and desires exalt him above, earth and all things.

(Jamieson, Fausset, and Brown) on Matthew 6:9: Thy name. God's name means 'Himself as revealed and manifested.' Everywhere in Scripture God defines and marks off the faith and love and reverence and obedience He will have from men by the disclosures which He makes to them of what He is; both to shut out false conceptions of Him, and to make all their devotion take the shape and hue of His own teaching. Too much attention cannot be paid to this.

(UBS New Testament Handbook) on Matthew 6:9: Through the use of the noun *name*, Matthew is able to refer to God without mentioning him. In the Bible, name is often a substitute for the person spoken of. It is a way of referring to God as he has revealed himself in history, and it indicates the very presence of God himself. Scholars note that the passive form of the verb is used to avoid giving God a direct command. The petitioner is asking God to cause people to honor his sacred name, that is, to honor God himself.

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A. THE SANCTIFICATION OF OUR LORD, AND HIS NAME, MUST BEGIN IN THE HEARTS OF THOSE WHO COME BEFORE HIM IN PRAYER.

Leviticus 10:3 Then Moses said unto Aaron, This is it that the Lord spake, saying, **I will be sanctified in them that come nigh me**, and before all the people I will be glorified. And Aaron held his peace.

B. HIS NAME IS HOLY, AND SHOULD BE SANCTIFIED.

Psalms 111:9 He sent redemption unto his people: he hath commanded his covenant for ever: **holy and reverend is his name**.

Leviticus 22:31-33

31 Therefore shall ye keep my commandments, and do them: I am the Lord.

32 Neither shall ye profane my holy name; but I will be hallowed among the children of Israel: I am the Lord which hallow you,

33 That brought you out of the land of Egypt, to be your God: I am the Lord.

Isaiah 29:22-24

22 Therefore thus saith the Lord, who redeemed Abraham, concerning the house of Jacob, Jacob shall not now be ashamed, neither shall his face now wax pale.

23 But when he seeth his children, the work of mine hands, in the midst of him, they shall sanctify my name, and sanctify the Holy One of Jacob, and shall fear the God of Israel.

John 12:28 Father, glorify thy name. Then came there a voice from heaven, saying, I have both glorified it, and will glorify it again.

C. HIS NAME IS HIS MEMORIAL TO ALL GENERATIONS.

Psalms 135:13 Thy name, O Lord, endureth for ever; and thy memorial, O Lord, throughout all generations.

2 Samuel 7:26 And let thy name be magnified for ever, saying, The Lord of hosts is the God over Israel: and let the house of thy servant David be established before thee.

Nehemiah 9:5 Then the Levites, Jeshua, and Kadmiel, Bani, Hashabniah, Sherebiah, Hodijah, Shebani, and Pethahiah, said, Stand up and bless the Lord your God for ever and ever: and blessed be thy glorious name, which is exalted above all blessing and praise.

D. WE ARE PRAYING WITH HIM THAT HIS NAME WILL BE SANCTIFIED IN THE EARTH.

Ezekiel 38:23 Thus will I magnify myself, and sanctify myself; and I will be known in the eyes of many nations, and they shall know that I am the Lord.

Zechariah 14:9 And the Lord shall be king over all the earth: in that day shall there be one Lord, and his name one.

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E. IT IS GOD'S WILL FOR HIS NAME TO BE KNOWN IN ALL THE EARTH.

Malachi 1:11 **For from the rising of the sun even unto the going down of the same my name shall be great among the Gentiles; and in every place incense shall be offered unto my name, and a pure offering: for my name shall be great among the heathen, saith the Lord of hosts.**

Psalms 72:18-19

18 Blessed be the Lord God, the God of Israel, who only doeth wondrous things.

19 And blessed be his glorious name for ever: and let the whole earth be filled with his glory; Amen, and Amen.

SEE ALSO: Leviticus 10:1-3; 1 Kings 8:43; 2 Kings 19:19; Psalms 57:11; 108:5; Isaiah 37:15-20; Ezekiel 38:16; Habakkuk 2:14; Luke 2:14; Revelation 15:4

F. FROM THE FOLLOWING VERSES WE CAN DEFINITELY SAY THAT THE LORD'S PURPOSE IN GIVING US THE NEW COVENANT WAS FOR THE "SANCTIFICATION OF HIS NAME"!

Ezekiel 36:16-38

16 Moreover the word of the Lord came unto me, saying,

20 And when they entered unto the heathen, whither they went, they profaned my holy name, when they said to them, These are the people of the Lord, and are gone forth out of his land.

21 But I had pity for mine holy name, which the house of Israel had profaned among the heathen, whither they went.

22 Therefore say unto the house of Israel, Thus saith the Lord God; I do not this for your sakes, O house of Israel, but for mine holy name's sake, which ye have profaned among the heathen, whither ye went.

23 And I will sanctify my great name, which was profaned among the heathen, which ye have profaned in the midst of them; and the heathen shall know that I am the Lord, saith the Lord God, when I shall be sanctified in you before their eyes.

24 For I will take you from among the heathen, and gather you out of all countries, and will bring you into your own land.

25 Then will I sprinkle clean water upon you, and ye shall be clean: from all your filthiness, and from all your idols, will I cleanse you.

26 A new heart also will I give you, and a new spirit will I put within you: and I will take away the stony heart out of your flesh, and I will give you an heart of flesh.

27 And I will put my spirit within you, and cause you to walk in my statutes, and ye shall keep my judgments, and do them.

28 And ye shall dwell in the land that I gave to your fathers; and ye shall be my people, and I will be your God.

32 Not for your sakes do I this, saith the Lord God, be it known unto you: be ashamed and confounded for your own ways, O house of Israel.

37 Thus saith the Lord God; I will yet for this be inquired of by the house of Israel, to do it for them; I will increase them with men like a flock.

38 As the holy flock, as the flock of Jerusalem in her solemn feasts; so shall the waste cities be filled with flocks of men: and they shall know that I am the Lord.

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G. DO WE PROFANE THE LORD'S NAME?

1. COMMENTARY: It is bad enough when the heathen profane the Lord's name, but when His own people and ministers do the same? When we give to Him less than our best and when we are bored with worshiping and serving Him, we dishonor Him and profane His name! See the following text.

Malachi 1:1-14

5 And your eyes shall see, and ye shall say, The Lord will be magnified from the border of Israel.

6 A son honoureth his father, and a servant his master: if then I be a father, where is mine honour? and if I be a master, where is my fear? saith the Lord of hosts unto you, O priests, that despise my name. And ye say, Wherein have we despised thy name?

7 Ye offer polluted bread upon mine altar; and ye say, Wherein have we polluted thee? In that ye say, The table of the Lord is contemptible.

8 And if ye offer the blind for sacrifice, is it not evil? and if ye offer the lame and sick, is it not evil? offer it now unto thy governor; will he be pleased with thee, or accept thy person? saith the Lord of hosts.

11 For from the rising of the sun even unto the going down of the same my name shall be great among the Gentiles; and in every place incense shall be offered unto my name, and a pure offering: for my name shall be great among the heathen, saith the Lord of hosts.

12 But ye have profaned it, in that ye say, The table of the Lord is polluted; and the fruit thereof, even his meat, is contemptible.

13 Ye said also, Behold, what a weariness is it! and ye have snuffed at it, saith the Lord of hosts; and ye brought that which was torn, and the lame, and the sick; thus ye brought an offering: should I accept this of your hand? saith the Lord.

IX. WE ARE TO PRAY FOR THE POWER AND AUTHORITY OF GOD'S KINGDOM TO BE MANIFESTED IN THE EARTH.

Matthew 6:10 ***Thy kingdom come.*** Thy will be done in earth, as it is in heaven.

Matthew 6:10 (Young's Literal Translation)

10 '**Thy reign come:** Thy will come to pass, as in heaven also on the earth.

Matthew 6:10 (The Living Bible)

10 **We ask that your kingdom will come now.** May your will be done here on earth, just as it is in heaven.

Luke 11:2 And he said unto them, When ye pray, say, Our Father which art in heaven, Hallowed be thy name. ***Thy kingdom come.*** Thy will be done, as in heaven, so in earth.

Luke 11:1 (Wuest's Expanded Translation)

And He said to them, When you pray, be saying, Father, cause your Name to be set apart as sacred and the object of veneration. **Your kingdom, cause that it should come.**

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(NOTE: GREEK WORDS FOR THIS PHRASE IN LUKE 11:2 ARE THE SAME FOR THIS PHRASE AS IN MATTHEW 6:10.)

COMMENTARY: We can conclude that since, by definition, the existence of a Lord must precede the existence of dominion and thus a kingdom, then the reverse is also true. In order to establish the Kingdom of God, we must be involved in the Lord Jesus Christ becoming the Lord of the lives of people. When someone submits their lives to His Lordship, then, again by definition, we are expanding or increasing His Kingdom or government in the earth. Spiritual Warfare is necessary to combat the resistance to the Lordship of Jesus in people's lives by the enemy of our souls, the Devil. His influence on lost mankind is clearly established in the Bible. The lost are specifically described as being blinded by him, and as being his captives. Therefore, for the Lordship (Kingdom) of Jesus to grow, that influence of the adversary upon the souls of men has to be defeated supernaturally by Spiritual Warriors! Thus, Spiritual Warfare must be the foundation of all efforts to reach the lost. If it is absent from our efforts, then the unavoidable result is futility, frustration, and failure.

When we pray "Thy Kingdom Come," we are actually asking that the power and authority of His Kingdom be manifested in the earth, so that the lost can be freed from the enemy's influence and be saved.

THE PARSING FOR THE GREEK VERB *TO COME* IN MATTHEW 6:10 AND LUKE 11:2 IS:

THE VERB *TO COME* IS IN THE "AORIST IMPERATIVE ACTIVE" TENSE OF THE VERB: The AORIST IMPERATIVE denotes a command, request, or entreaty. Unlike the Present Imperative, it does not involve a command or entreaty for continuous or repetitive action. Instead, it is often used for general exhortations and for things that must be begun at that very moment.

The ACTIVE VOICE represents the action as being accomplished by the subject of the verb.

COMMENTARY ON "THY KINGDOM COME"

(Matthew Henry's Commentary) on Matthew 6:10: Thy kingdom come. Note, We should turn the word we hear into prayer, our hearts should echo to it; does Christ promise, surely I come quickly? our hearts should answer, Even so, come. Ministers should pray over the word: when they preach, the kingdom of God is at hand, they should pray, Father, thy kingdom come. What God has promised we must pray for; for promises are given, not to supersede, but to quicken and encourage prayer; and when the accomplishment of a promise is near and at the door, when the kingdom of heaven is at hand, we should then pray for it the more earnestly; thy kingdom come; as Daniel set his face to pray for the deliverance of Israel, when he understood that the time of it was at hand, Daniel 9:2...

A. FOR THE KINGDOM TO COME, THE KING MUST FIRST COME IN SELF-MANIFESTATION AND SELF-REVELATION.

Zechariah 9:9 Rejoice greatly, O daughter of Zion; shout, O daughter of Jerusalem: behold, **thy King cometh unto thee: he is just, and having salvation; lowly, and riding upon an ass, and upon a colt the foal of an ass.**

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Mark 11:7-10

7 And they brought the colt to Jesus, and cast their garments on him; and he sat upon him.

8 And many spread their garments in the way: and others cut down branches off the trees, and strawed them in the way.

9 And they that went before, and they that followed, cried, saying, **Hosanna; Blessed is he that cometh in the name of the Lord:**

10 **Blessed be the kingdom of our father David, that cometh in the name of the Lord: Hosanna in the highest.**

SEE ALSO: Luke 19:37-38

B. THE “KINGDOM OF GOD” IS VERY SPECIFICALLY CONTRASTED WITH THE OLD TESTAMENT; THEREFORE, IT HAS TO BE EQUAL TO THE NEW TESTAMENT.

Luke 7:28 For I say unto you, Among those that are born of women there is not a greater prophet than John the Baptist: but he that is least in the kingdom of God is greater than he.

SEE ALSO: Matthew 11:11; Luke 10:23-24; 17:21; John 3:3-5; 18:36; Acts 8:12; Colossians 1:25-29; Hebrews 11:39-40

C. THE MESSAGE OF THE NEW TESTAMENT IS THE “KINGDOM OF GOD COMING.”

1. John preached the Kingdom of God:

Matthew 3:1-2

3 In those days came John the Baptist, preaching in the wilderness of Judaea,

2 And saying, **Repent ye: for the kingdom of heaven is at hand.**

2. Jesus preached the Kingdom of God.

Matthew 4:17 **From that time Jesus began to preach, and to say, Repent: for the kingdom of heaven is at hand.**

Mark 1:14-15

14 Now after that John was put in prison, Jesus came into Galilee, preaching the gospel of the kingdom of God,

15 And saying, The time is fulfilled, and the kingdom of God is at hand: repent ye, and believe the gospel.

SEE ALSO: Luke 4:43; 8:1

3. The disciples were commanded to preach the Kingdom of God:

Matthew 10:7 And as ye go, preach, saying, The kingdom of heaven is at hand.

Luke 9:2 And he sent them to preach the kingdom of God, and to heal the sick.

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Luke 10:9 And heal the sick that are therein, and say unto them, The kingdom of God is come nigh unto you.

Luke 16:16 The law and the prophets were until John: since that time the kingdom of God is preached, and every man presseth into it.

SEE ALSO: Luke 9:11,60; 10:11

D. JESUS SPOKE OF THE IMMINENCY OF HIS KINGDOM JUST BEFORE THE NEW TESTAMENT BEGAN ON THE DAY OF PENTECOST.

Acts 1:1-4

1 The former treatise have I made, O Theophilus, of all that Jesus began both to do and teach,
2 Until the day in which he was taken up, after that he through the Holy Ghost had given commandments unto the apostles whom he had chosen:

3 To whom also he shewed himself alive after his passion by many infallible proofs, being seen of them forty days, and **speaking of the things pertaining to the kingdom of God:**

4 And, being assembled together with them, commanded them that they should not depart from Jerusalem, but wait for the promise of the Father, which, saith he, ye have heard of me.

E. THE PURPOSE OF THE GOSPEL IS TO DELIVER US FROM SATAN'S KINGDOM, AND TRANSLATE US INTO JESUS' KINGDOM.

Colossians 1:12-13

12 Giving thanks unto the Father, which hath made us meet to be partakers of the inheritance of the saints in light:

13 **Who hath delivered us from the power of darkness, and hath translated us into the kingdom of his dear Son:**

F. THE MANIFESTATION OF THE POWER OF GOD OVER DEMONS AND SICKNESS WAS THE KINGDOM OF GOD AT WORK.

Matthew 12:28 But if I cast out devils by the Spirit of God, then the kingdom of God is come unto you.

Luke 11:20 But if I with the finger of God cast out devils, no doubt the kingdom of God is come upon you.

Matthew 10:7-8

7 And as ye go, preach, saying, The kingdom of heaven is at hand.

8 Heal the sick, cleanse the lepers, raise the dead, cast out devils: freely ye have received, freely give.

Luke 9:1-2

1 Then he called his twelve disciples together, and gave them power and authority over all devils, and to cure diseases.

2 And he sent them to preach the kingdom of God, and to heal the sick.

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Luke 10:9-11

9 And heal the sick that are therein, and say unto them, The kingdom of God is come nigh unto you.
10 But into whatsoever city ye enter, and they receive you not, go your ways out into the streets of the same, and say,
11 Even the very dust of your city, which cleaveth on us, we do wipe off against you: notwithstanding be ye sure of this, that the kingdom of God is come nigh unto you.

G. THE LORD GAVE THE KEYS TO THE KINGDOM TO THE CHURCH, TO USE TO OPEN THE DOOR OF SALVATION TO THIS LOST WORLD.

Matthew 16:19 And 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.

H. THE GOOD NEWS (GOSPEL) OF THE KINGDOM OF GOD MUST BE PREACHED TO THE WHOLE WORLD BEFORE THE RAPTURE CAN TAKE PLACE.

Matthew 24:14 And this *gospel of the kingdom* shall be preached in all the world for a witness unto all nations; and then shall the end come.

Matthew 4:23 And Jesus went about all Galilee, teaching in their synagogues, and preaching the *gospel of the kingdom*, and healing all manner of sickness and all manner of disease among the people.

Matthew 9:35 And Jesus went about all the cities and villages, teaching in their synagogues, and preaching the *gospel of the kingdom*, and healing every sickness and every disease among the people.

Luke 8:1 And it came to pass afterward, that he went throughout every city and village, preaching and shewing the *glad tidings of the kingdom of God*: and the twelve were with him,

J. THE KINGDOM CAME WITH POWER ON THE BIRTHDAY OF THE CHURCH.

Mark 9:1 And he said unto them, Verily I say unto you, That there be some of them that stand here, which shall not taste of death, till they have seen the kingdom of God come with power.

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K. WHILE ALL OF THE ABOVE IS TRUE, JESUS SPECIFICALLY TAUGHT TO PRAY HIS KINGDOM INTO “MANIFESTATION” IN THE EARTH.

Matthew 6:33 **But seek ye first the kingdom of God, and his righteousness;** and all these things shall be added unto you.

Luke 12:31-32

31 But rather seek ye the kingdom of God; and all these things shall be added unto you.

32 Fear not, little flock; for it is your Father's good pleasure to give you the kingdom.

Luke 16:16 The law and the prophets were until John: since that time the kingdom of God is preached, and every man presseth into it.

SEE ALSO: Matthew 11:12

L. LIKE SOLOMON DID NATURALLY, WE MUST SPIRITUALLY BUILD A HOUSE (CHURCH) FOR THE NAME OF THE LORD, AND FOR HIS KINGDOM.

2 Chronicles 2:1 And Solomon determined to build an house for the name of the Lord, and an house for his kingdom.

X. WE ARE TO PRAY THAT THE WILL OF GOD, AS PURPOSED IN HEAVEN, WILL BE LOOSED AND IN EFFECT IN THE EARTH.

Matthew 6:10 Thy kingdom come. ***Thy will be done in earth, as it is in heaven.***

Matthew 6:10 (Young's Literal Translation)

10 'Thy reign come: Thy will come to pass, as in heaven also on the earth.

WILL (STRONG'S) = #2307 thelema; a determination (properly, the thing), i.e. (actively) choice (specially, purpose, decree; abstractly, volition) or (passively) inclination: KJV - desire, pleasure, will.

WILL (COMPLETE WORD STUDY DICTIONARY) = #2307 thélema; from théloē (2309), to will. The suffix -ma indicates that it is the result of the will. Will, not to be conceived as a demand, but as an expression or inclination of pleasure towards that which is liked, that which pleases and creates joy. When it denotes God's will, it signifies His gracious disposition toward something. Used to designate what God Himself does of His own good pleasure...

BE DONE (THAYER'S) = #1096 ginomai = to become, i.e. to come into existence, begin to be, receive being;...to be made, done, finished

IN [EARTH] (STRONG'S) = #1909 epi; a primary preposition; properly, meaning

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superimposition (of time, place, order, etc.), as a relation of distribution [with the genitive case], i.e. over, *upon*, etc.; of rest (with the det.) at, on, etc.; of direction (with the accusative case) towards, upon, etc.:...[THY WILL BE DONE *UPON* EARTH]

EARTH (THAYER'S) = #1093 gee = the earth as a whole, the world; the earth as opposed to the heavens; the inhabited earth, the abode of men and animals

AS (THAYER'S) = #5613 hoos = as, like as, even as, according as, in the same manner as...

IN [HEAVEN] (STRONG'S) = #1722 en; a primary preposition denoting (fixed) position (in place, time or state), and (by implication) instrumentality (medially or constructively), i.e. a relation of rest... [IN HEAVEN]

Luke 11:2 And he said unto them, When ye pray, say, Our Father which art in heaven, Hallowed be thy name. Thy kingdom come. ***Thy will be done, as in heaven, so in earth.***

Luke 11:2 (**Geneva Bible of 1599**)

2 And he said unto them, When ye pray, say, Our Father which art in heaven, hallowed be thy Name. Thy kingdom come: **Let thy will be done, even in earth, as it is in heaven:**

(NOTE: GREEK WORDS FOR THIS PHRASE IN LUKE 11:2 ARE THE SAME FOR THIS PHRASE AS IN MATTHEW 6:10.)

THE PARSING FOR GREEK VERB *TO BE DONE* IN MATTHEW 6:10 AND LUKE 11:2 IS:

THE VERB *TO BE DONE* IS IN THE “AORIST IMPERATIVE PASSIVE” TENSE OF THE VERB: The *AORIST IMPERATIVE* denotes a command, request, or entreaty. Unlike the Present Imperative, it does not involve a command or entreaty for continuous or repetitive action. Instead, it is often used for general exhortations and for things that must be begun at that very moment.

The PASSIVE VOICE represents the subject as receiving the action of the verb...

A. THE ANGELS OF HEAVEN OBEY THE WILL OF GOD.

Psalms 103:20 Bless the Lord, ye his angels, that excel in strength, that do his commandments, hearkening unto the voice of his word.

B. CHRIST CAME FOR THE EXPRESS PURPOSE TO DO THE WILL OF THE FATHER.

Psalms 40:7-8

7 Then said I, Lo, I come: in the volume of the book it is written of me,

8 I delight to do thy will, O my God: yea, thy law is within my heart.

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Hebrews 10:5-13

5 Wherefore when he cometh into the world, he saith, Sacrifice and offering thou wouldest not, but a body hast thou prepared me:

6 In burnt offerings and sacrifices for sin thou hast had no pleasure.

7 Then said I, Lo, I come (in the volume of the book it is written of me,) to do thy will, O God.

8 Above when he said, Sacrifice and offering and burnt offerings and offering for sin thou wouldest not, neither hadst pleasure therein; which are offered by the law;

9 Then said he, Lo, I come to do thy will, O God. He taketh away the first, that he may establish the second.

C. THE FIRST PRIORITY OF THE MAN CHRIST JESUS EACH DAY WAS TO FIND AND DO THE “WILL OF THE FATHER.”

John 4:34 Jesus saith unto them, My meat is to do the will of him that sent me, and to finish his work.

John 5:30 I can of mine own self do nothing: as I hear, I judge: and my judgment is just; because I seek not mine own will, but the will of the Father which hath sent me.

John 6:38-40

38 For I came down from heaven, not to do mine own will, but the will of him that sent me.

39 And this is the Father's will which hath sent me, that of all which he hath given me I should lose nothing, but should raise it up again at the last day.

40 And this is the will of him that sent me, that every one which seeth the Son, and believeth on him, may have everlasting life: and I will raise him up at the last day.

D. EVEN WHEN FACING DEATH, CHRIST SUBMITTED TO THE WILL OF THE FATHER, RATHER THAN DO THE WILL OF HIS FLESH.

Matthew 26:39 And he went a little further, and fell on his face, and prayed, saying, O my Father, if it be possible, let this cup pass from me: **nevertheless not as I will, but as thou wilt.**

Matthew 26:42 He went away again the second time, and prayed, saying, O my Father, **if this cup may not pass away from me, except I drink it, thy will be done.**

E. TO BELONG TO JESUS WE MUST DO AS HE DID: FIND AND DO THE WILL OF THE FATHER EVERY DAY.

Matthew 12:50 For whosoever shall do the will of my Father which is in heaven, the same is my brother, and sister, and mother.

Matthew 7:21 Not every one that saith unto me, Lord, Lord, shall enter into the kingdom of heaven; but he that doeth the will of my Father which is in heaven.

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F. DAVID'S CHIEF CHARACTERISTIC FROM GOD'S PERSPECTIVE WAS THAT HE WAS AFTER THE HEART OF GOD. HOW DID DAVID MANIFEST HIS DESIRE FOR GOD? BY FULFILLING HIS WILL!

Acts 13:22 And when he had removed him, he raised up unto them David to be their king; to whom also he gave testimony, and said, **I have found David the son of Jesse, a man after mine own heart, which shall fulfil all my will.**

G. THE LORD DESIRES THAT WE SHOULD BE AS ZEALOUS FOR HIS WILL AS DAVID WAS.

Romans 12:2 And be not conformed to this world: but be ye transformed by the renewing of your mind, **that ye may prove what is that good, and acceptable, and perfect, will of God.**

Colossians 1:9 For this cause we also, since the day we heard it, do not cease to pray for you, and **to desire that ye might be filled with the knowledge of his will in all wisdom and spiritual understanding;**

SEE ALSO ADDITIONAL REFERENCES TO THE "WILL OF GOD": Matthew 18:14; John 18:11; John 7:17; Romans 15:1-3; Ephesians 6:6; Philippians 2:7-8; 1 Thessalonians 5:18; Hebrews 5:81; 10:36; 13:20-21; 1 Peter 4:1-5

DAILY PROTECTION PRAYING

THE REST OF THESE SECTIONS OF OUR STUDY INSTRUCT US HOW TO PRAY FOR THOSE THINGS THAT THE LORD CONSIDERS ESSENTIAL FOR OUR PROTECTION IN THE DAILY BATTLE.

XI. PRAYERS FOR THE PROTECTION OF OUR PROVISION.

COMMENTARY: We are to pray for the provision of our natural needs for sustenance, etc. so that we can give our undivided attention to spiritual combat. Very few things drain us of our ability to fight like struggling to take care of our daily needs, and to provide for our families:

Matthew 6:11 **Give us this day our daily bread.**

Matthew 6:11 (Young's Literal Translation)
11 **Our appointed bread give us to-day.**

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Matthew 6:11 (**Wuest's Expanded Translation**)

Our bread, that for the coming day, give us today.

Matthew 6:11 (**The Bible in Basic English**)

11 Give us this day bread for our needs.

Matthew 6:11 (**Darby's Translation**)

11 give us to-day our needed bread,

Matthew 6:11 (**Weymouth's Translation**)

11 give us to-day our bread for the day;

TO GIVE (THAYER'S) = #1325 didoomi = to give, absolutely and generally; to give something to some one -- in various senses; to supply, furnish, necessary things:...

TO GIVE (COMPLETE WORD STUDY DICTIONARY) = #1325 dídoemi. To give of one's own accord and with good will; To give, bestow upon;...

THE PARSING FOR THE GREEK VERB *TO GIVE* IN MATTHEW 6:11 IS:

THE GREEK VERB *TO GIVE* IS IN THE "AORIST IMPERATIVE ACTIVE" TENSE: The *AORIST IMPERATIVE* denotes a command, request, or entreaty. Unlike the Present Imperative, it does not involve a command or entreaty for continuous or repetitive action. Instead, it is often used for general exhortations and for things that must be begun at that very moment.

The ACTIVE VOICE represents the action as being accomplished by the subject of the verb.

THIS DAY (TODAY) (STRONG'S) = #4594 semeron; on the (i.e. this) day (or night current or just passed); generally, now (i.e. at present, hitherto): KJV - this (to-) day.

DAILY (THAYER'S) = #1967 epiousios; the bread of our necessity, i. e. necessary for us

DAILY (VINE'S) = #1967 epiousios is found in Matthew 6:11 and Luke 11:3...The more probable derivation is from epi, and eimi, "to go," (bread) for going on, i. e., for the morrow and after, or (bread) coming (for us). This suits the added semeron, "to-day," i. e., the prayer is to be for bread that suffices for this day and next, so that the mind may conform to Christ's warning against anxiety for the morrow...

BREAD (VINE'S) = #740 artos, "bread" signifies... "food in general," the necessities for the sustenance of life, Matthew 6:11...

BREAD (COMPLETE WORD STUDY DICTIONARY) = #740 ártos; Bread. Bread, a loaf, pl. loaves; Anything for the sustenance of the body of which bread is a principal part

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(Barnes' Notes) on Matthew 6:11: [Give us this day ...] The word "bread," here, denotes doubtless everything necessary to sustain life.

Luke 11:3 **Give us day by day our daily bread.**

Luke 11:3 (Wuest's Expanded Translation)

3 Our bread for the coming day be giving us daily.

Luke 11:3 (Today's English Version)

3 Give us day by day the food we need.

Luke 11:3 (Weymouth's Translation)

3 give us day after day our bread for the day;

THIS (NT:1325 *DIDOMI* = "TO GIVE") IS THE SAME GREEK WORD AS MATTHEW 6:11 BUT THE TENSE OF THE VERB IS DIFFERENT.

THE PARSING FOR THE GREEK VERB *TO GIVE* IN LUKE 11:3 IS:

THE GREEK VERB *TO GIVE* IS IN THE "PRESENT IMPERATIVE ACTIVE" TENSE: The PRESENT IMPERATIVE occurs only in the active and middle voices in the New Testament. In the active voice, it may indicate a command to do something in the future which involves continuous or repeated action or, when it is negated, a command to stop doing something.

The ACTIVE VOICE represents the action as being accomplished by the subject of the verb.

DAY BY DAY IS THE TRANSLATION OF TWO GREEK WORDS:

(STRONG'S) = #2596 *kata*; (prepositionally) down (in place or time), in varied relations (according to the case with which it is joined):

AND:

(STRONG'S) = #2250 *hemera*; tame, i.e. gentle; day, i.e. (literally) the time space between dawn and dark, or the whole 24 hours...

(ALL OTHER GREEK WORDS ARE THE SAME IN BOTH VERSES.)

NOTE: It is clear from both the Greek and the various translations that these are not parallel passages. In Matthew, we are instructed to pray each day for our needs for that day; in Luke we are told to pray for "on going" supply.

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COMMENTARY ON “GIVE US THIS DAY BREAD”:

(Matthew Henry's Commentary) on Matthew 6:10: Give us this day our daily bread. Because our natural being is necessary to our spiritual well-being in this world, therefore, after the things of God's glory, kingdom, and will, we pray for the necessary supports and comforts of this present life, which are the gifts of God, and must be asked of him...

Proverbs 30:8-9

8 Remove far from me vanity and lies: give me neither poverty nor riches; feed me with food convenient for me:

9 Lest I be full, and deny thee, and say, Who is the Lord? or lest I be poor, and steal, and take the name of my God in vain.

SEE ALSO: Proverbs 20:17; 31:27; Matthew 6:34

A. GOD HAS PROVIDED FOOD FOR MANKIND. SINCE IT IS HIS PROMISE, IT STANDS TO REASON THAT THE ADVERSARY WOULD TRY TO OPPOSE THIS SUPPLY.

Genesis 1:28-29

28 And God blessed them, and God said unto them, Be fruitful, and multiply, and replenish the earth, and subdue it: and **have dominion** over the fish of the sea, and over the fowl of the air, and over every living thing that moveth upon the earth.

29 And **God said, Behold, I have given you every herb bearing seed, which is upon the face of all the earth, and every tree, in the which is the fruit of a tree yielding seed; to you it shall be for meat.**

SEE ALSO: Job 23:12; Psalms 33:18-19; Psalms 34:10; 37:25; Proverbs 30:7-9; Isaiah 33:16; Matthew 4:3-4; 1 Timothy 6:5-12

B. EVERYTHING THAT HAPPENED TO JOSEPH WAS GOD PROVIDING FOR ISRAEL — IN ADVANCE OF THE NEED.

Genesis 45:1-28; 50:20

5 Now therefore be not grieved, nor angry with yourselves, that ye sold me hither: for God did send me before you to preserve life.

6 For these two years hath the famine been in the land: and yet there are five years, in the which there shall neither be earing nor harvest.

7 And God sent me before you to preserve you a posterity in the earth, and to save your lives by a great deliverance.

8 So now it was not you that sent me hither, but God: and he hath made me a father to Pharaoh, and lord of all his house, and a ruler throughout all the land of Egypt.

50:20 But as for you, ye thought evil against me; but God meant it unto good, to bring to pass, as it is this day, to save much people alive.

SEE ALSO: Genesis 50:14-26; Psalms 105:16-24; Acts 7:9-17

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C. THE LORD SUPPLIED BREAD (ANGEL'S FOOD) DAILY TO ISRAEL.

Psalms 78:23-25

23 Though he had commanded the clouds from above, and opened the doors of heaven,
24 And had rained down manna upon them to eat, and had given them of the corn of heaven.
25 Man did eat angels' food: he sent them meat to the full.

Exodus 16:1-36

4 Then said the Lord unto Moses, Behold, I will rain bread from heaven for you; and the people shall go out and gather a certain rate every day, that I may prove them, whether they will walk in my law, or no.
14 And when the dew that lay was gone up, behold, upon the face of the wilderness there lay a small round thing, as small as the hoar frost on the ground.
15 And when the children of Israel saw it, they said one to another, It is manna: for they wist not what it was. And Moses said unto them, This is the bread which the Lord hath given you to eat.
35 And the children of Israel did eat manna forty years, until they came to a land inhabited; they did eat manna, until they came unto the borders of the land of Canaan.

SEE ALSO: John 6:1-71

D. JESUS TOLD US TO TAKE NO THOUGHT FOR WHAT WE WOULD EAT?

1. COMMENTARY: We are instructed to take no thought for food or clothing. But the texts that teach us how to pray instructs us to pray daily for our necessities. Why? Do these instructions from Jesus say something so different from His other instructions? Could it be that the “warrior” needs to pray protection over His needs that “children” don’t need to pray over theirs? None of us “fight” well on an empty belly!

Luke 12:29-31

29 And seek not ye what ye shall eat, or what ye shall drink, neither be ye of doubtful mind.
30 For all these things do the nations of the world seek after: and your Father knoweth that ye have need of these things.
31 But rather seek ye the kingdom of God; and all these things shall be added unto you.

SEE ALSO: Matthew 6:25,31; Luke 12:22

D. NO MAN GOES TO WAR AT HIS OWN CHARGES. ARE WE INSTRUCTED TO PRAY THIS BECAUSE OF OUR RIGHT TO HAVE EXPECTATIONS DUE TO OUR SOLDIERING?

1 Corinthians 9:7 **Who goeth a warfare any time at his own charges?** who planteth a vineyard, and eateth not of the fruit thereof? or who feedeth a flock, and eateth not of the milk of the flock?

1 Corinthians 9:1-27

7 Who goeth a warfare any time at his own charges? who planteth a vineyard, and eateth not of the fruit thereof? or who feedeth a flock, and eateth not of the milk of the flock?

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Matthew 10:1-14

9 Provide neither gold, nor silver, nor brass in your purses,

10 Nor scrip for your journey, neither two coats, neither shoes, nor yet staves: for the workman is worthy of his meat.

Luke 9:1-6

9 Then he called his twelve disciples together, and gave them power and authority over all devils, and to cure diseases.

2 And he sent them to preach the kingdom of God, and to heal the sick.

3 And he said unto them, Take nothing for your journey, neither staves, nor scrip, neither bread, neither money; neither have two coats apiece.

SEE ALSO: Luke 10:1-11; Galatians 6:6-7; 1 Timothy 5:17-18

E. REBUKING THE DEVOURER — WHO DOES THAT?

1. **COMMENTARY:** Part of our Lord's promises concerning our finances is that He will rebuke the devourer for our sakes. This demonstrates that there is warfare involved in His laborers' finances.

Malachi 3:10-11

10 Bring ye all the tithes into the storehouse, that there may be meat in mine house, and prove me now herewith, saith the Lord of hosts [ARMIES], if I will not open you the windows of heaven, and pour you out a blessing, that there shall not be room enough to receive it.

11 And I will rebuke the devourer for your sakes, and he shall not destroy the fruits of your ground; neither shall your vine cast her fruit before the time in the field, saith the Lord of hosts [ARMIES].

REBUKE (COMPLETE WORD STUDY DICTIONARY) = #1605 ga'ar: A verb meaning to rebuke...When depicting God's actions, this word is often used to describe the result of His righteous anger against those who rebel against Him,...and Satan. So authoritative is the Lord's rebuke that even nature obeys His voice (Psalms 106:9; Nahum 1:4).

Zechariah 3:1-2

1 And he shewed me Joshua the high priest standing before the angel of the Lord, and Satan standing at his right hand to resist him.

2 And the Lord said unto Satan, The Lord rebuke thee, O Satan; even the Lord that hath chosen Jerusalem rebuke thee: is not this a brand plucked out of the fire?

DEVOURER (BROWN, DRIVER, AND BRIGGS) = #398 'akal; to eat, to devour, to burn up, to feed; to devour, consume; to devour (used of oppression)

2. **COMMENTARY:** When the Lord states that He will “rebuke” the devourer, is He saying that He will do this without our involvement? If so, then why am I charged with praying for His name to be sanctified, His kingdom to come, and His will to be done on earth?

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3. **COMMENTARY:** Could it be that His instruction to pray for “my daily bread” is a joint-participation with Him in “rebuking the devourer?”

F. JOB’S “WARFARE”:

1. **COMMENTARY:** Everything that happened to Job was a product of spiritual warfare. Satan was allowed to attack Job for the purpose of causing him to curse God and abandon his relationship with the Lord. The primary reason all of this was happening was supernatural, not natural — it was warfare!:

Job 1:8-22

8 And the Lord said unto Satan, Hast thou considered my servant Job, that there is none like him in the earth, a perfect and an upright man, one that feareth God, and escheweth evil?

9 Then Satan answered the Lord, and said, Doth Job fear God for nought?

10 **Hast not thou made an hedge about him, and about his house, and about all that he hath on every side? thou hast blessed the work of his hands, and his substance is increased in the land.**

11 But put forth thine hand now, and touch all that he hath, and he will curse thee to thy face.

12 And the Lord said unto Satan, Behold, all that he hath is in thy power; only upon himself put not forth thine hand. So Satan went forth from the presence of the Lord.

20 Then Job arose, and rent his mantle, and shaved his head, and fell down upon the ground, and worshipped,

21 And said, Naked came I out of my mother's womb, and naked shall I return thither: the Lord gave, and the Lord hath taken away; blessed be the name of the Lord.

22 In all this Job sinned not, nor charged God foolishly.

XII. CLOSING THE DOORS OF OUR SPIRIT TO THE ENEMY.

COMMENTARY: Closing the doors to our inner man and blocking the adversary’s access, is imperative for the good soldier. Nothing gives the enemy an open avenue to defeat us like un-repentant sins and/or unforgiven offenses. Yet our focus is on being forgiven, while the Lord makes the forgiveness of our sins conditional upon us forgiving others:

Matthew 6:12 And **forgive us our debts, as we forgive our debtors.**

Matthew 6:12 (The Amplified Version)

12 And **forgive us our debts, as we also have forgiven (left, remitted, and let go of the debts, and have given up resentment against) our debtors.**

Matthew 6:12 (Good News Translation)

12 **Forgive us the wrongs we have done, as we forgive the wrongs that others have done to us.**

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TO FORGIVE (COMPLETE WORD STUDY DICTIONARY) = #863 *aphíçmi*; from *apó* (575), from, and *híçmi* (2447), to send. To send forth or away, let go from oneself.

To dismiss; To let go from one's power, possession, to let go free, let escape. Metaphorically, to let go from obligation toward oneself, to remit, e.g., a debt, offense. Of sins, to remit the penalty of sins, i.e., to pardon, forgive. The expression "to forgive sins" or to remit sins means to remove the sins from someone. Only God is said to be able to do this (Mark 2:10). To forgive sins is not to disregard them and do nothing about them, but to liberate a person from them, their guilt, and their power. We are to ask God to forgive our sins, remove them away from us so that we do not stand guilty of them or under their power. We are never expected to forgive the sins of others toward God because we have no power to do so, but we are expected to forgive others for the sins done to us ("Forgive us our debts, as we forgive our debtors" or those who are our debtors [Matthew 6:12]). To forgive others does not mean to separate them from us, but to allow them through our contact to know God who can free them from their sins. Thus we should do everything in our power to see that the sins of others are removed from them through the grace and power of Jesus Christ which we make known to them.

THE PARSING FOR THE GREEK VERB *TO FORGIVE* IS:

THE GREEK VERB *TO FORGIVE* IS IN THE "AORIST IMPERATIVE ACTIVE" TENSE: The *AORIST IMPERATIVE* denotes a command, request, or entreaty. Unlike the Present Imperative, it does not involve a command or entreaty for continuous or repetitive action. Instead, it is often used for general exhortations and for things that must be begun at that very moment.

The ACTIVE VOICE represents the action as being accomplished by the subject of the verb.

DEBTS (THAYER'S) = #3783 *ofeileema* = that which is owed; properly, that which is justly or legally due, a debt...

AS (THAYER'S) = #5613 *hoos* = as, like as, even as, according as, in the same manner as

(UBS New Testament Handbook) on Matthew 6:12: The word *as* is important. Some translators have taken it to mean "because" or "since." But it is better to have "in the same way" or "just as." That is, we ask God to forgive us in the same manner we forgive others.

(AS WE) *FORGIVE*: THE SECOND INSTANCE OF *FORGIVE* IN MATTHEW 6:12 IS THE SAME GREEK WORD AS THE FIRST; HOWEVER, THE TENSE OF THE VERB IS DIFFERENT.

THE PARSING FOR THE GREEK VERB *TO FORGIVE* IN MATTHEW 6:11 IS:

THE GREEK VERB *TO FORGIVE* IS IN THE "PRESENT INDICATIVE ACTIVE" TENSE: The PRESENT INDICATIVE asserts something which is occurring while the speaker is making the statement.

The ACTIVE VOICE represents the action as being accomplished by the subject of the verb.

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DEBTOR (THAYER'S) = #3781 ofeiletees = one who owes another, a debtor; one held by some obligation, bound to some duty; one who has not yet made amends to one whom he has injured...

Luke 11:4 **And forgive us our sins; for we also forgive every one that is indebted to us.** And lead us not into temptation; but deliver us from evil.

Luke 11:4 (The Amplified Version)

4 And **forgive us our sins, for we ourselves also forgive everyone who is indebted to us [who has offended us or done us wrong].**

Luke 11:4 (Wuest's Expanded Translation)

4 And **forgive us our sins even as we ourselves also are in the habit of forgiving everyone who is indebted to us.**

Luke 11:4 (The Living Bible)

4 And **forgive our sins-for we have forgiven those who sinned against us.**

Luke 11:4 (The Bible in Basic English)

4 **May we have forgiveness for our sins, as we make free all those who are in debt to us.**

Luke 11:4 (Easy-to-Read Bible)

4 **Forgive our sins, just as we forgive everyone who has done wrong to us.**

BOTH THE FIRST AND SECOND OCCURRENCE OF THE GREEK WORDS FOR **FORGIVE** IN LUKE 11:4 ARE THE SAME GREEK WORD IN THE SAME VERBAL TENSE IN EACH CORRESPONDING OCCURRENCE AS IN MATTHEW 6:12.

SINS (THAYER'S) = #266 hamartia: a failing to hit the mark; a sinning, whether it occurs by omission or commission, in thought and feeling or in speech and action; that which is done wrong, committed or resultant sin, an offence, a violation of the divine law in thought or in act...

SINS (COMPLETE WORD STUDY DICTIONARY) = #266 hamartía: Sin, missing the true end and scope of our lives, which is God. An offense in relation to God with emphasis on guilt.

FOR (STRONG'S) = #1063 gar; assigning a reason (used in argument, explanation or intensification; often with other particles):

INDEBTED (VINE'S) = #3784 opheilo, "to owe, to be a debtor," is translated "is indebted" in Luke 11:4. Luke does not draw a parallel between our forgiving and God's; he speaks of God's forgiving sins, of our forgiving "debts," moral debts, probably not excluding material debts. Matthew speaks of our sins as opheilemata, "debts," and uses parallel terms. Ellicott and others suggest that Luke used a term more adapted to the minds of gentile readers. The inspired language provides us with both, as intended by the Lord.

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COMMENTARIES ON "FORGIVE US AS WE FORGIVE"

(Vincent's) on Matthew 6:12: Forgive...Literally, to "send away," or "dismiss." The English Revised Version (1885) rightly gives the force of the past tense, "we have forgiven;" since Christ assumes that he who prays for the remission of his own debts has already forgiven those indebted to him.

(UBS New Testament Handbook) on Matthew 6:12:

In the clause *As we also have forgiven*, the pronoun *we* is emphatic. The verb *have forgiven* represents an aorist indicative in Greek. But the function of the aorist indicative is not simply to indicate past action. And so it may then be used here as a means of emphasizing that the act of forgiveness is an accomplished fact. This means translators do have the choice between "as we have already forgiven" and "as we generally (or, habitually) forgive."

A. IN GENERAL, THIS IS A PRAYER FOR GOD TO SEARCH US AND KNOW US, IN ORDER THAT NOTHING IN US WOULD GIVE SATAN AN OPENING TO DEFEAT US IN THIS WARFARE.

2 Corinthians 2:8-11

8 Wherefore I beseech you **that ye would confirm your love toward him.**

9 **For to this end also did I write, that I might know the proof of you, whether ye be obedient in all things.**

10 **To whom ye forgive any thing, I forgive also: for if I forgave any thing, to whom I forgave it, for your sakes forgave I it in the person of Christ;**

11 **Lest Satan should get an advantage of us: for we are not ignorant of his devices.**

IGNORANT (THAYER'S) = #50 agnoeo: to be ignorant, not to know

DEVICES (THAYER'S) = #3540 norma: a mental perception, a thought; an evil purpose...

ADVANTAGE (THAYER'S) = #4122 pleonekteo: to have more, or a greater part or share, to be superior, to excel, to surpass, to have an advantage over; to gain or take advantage of another...

B. I CANNOT HAVE DOMINION OVER THE SPIRIT OF INIQUITY IF UNFORGIVENESS HAS DOMINION OVER ME.

Psalms 119:133 Order my steps in thy word: and let not any iniquity have dominion over me.

C. I HAVE TO PROTECT MY HEART IF I AM TO PARTICIPATE IN SPIRITUAL WARFARE.

1 John 3:18-24

18 My little children, let us not love in word, neither in tongue; but in deed and in truth.

19 And hereby we know that we are of the truth, and shall assure our hearts before him.

20 For if our heart condemn us, God is greater than our heart, and knoweth all things.

21 Beloved, if our heart condemn us not, then have we confidence toward God.

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22 And whatsoever we ask, we receive of him, because we keep his commandments, and do those things that are pleasing in his sight.

23 And this is his commandment, That we should believe on the name of his Son Jesus Christ, and love one another, as he gave us commandment.

24 And he that keepeth his commandments dwelleth in him, and he in him. And hereby we know that he abideth in us, by the Spirit which he hath given us.

SEE ALSO: Psalms 18:25-26; 19:12-14; 139:1-24; Matthew 6:14-15; 18:23-35; Mark 11:26; Luke 11:4; Romans 7:23-8:15

XIII. PROTECT US FROM TEMPTATION AND THE EVIL ONE.

COMMENTARY: We are instructed to pray for our protection from temptation and deliverance from the enemy's efforts to trap or destroy us. This is an acknowledgment that we can never reach the place where we are able to protect and/or preserve ourselves by our own efforts:

Matthew 6:13 **And lead us not into temptation, but deliver us from evil:** For thine is the kingdom, and the power, and the glory, for ever. Amen.

Matthew 6:13 **(The Amplified Version)**

13 And **lead (bring) us not into temptation, but deliver us from the evil one.** For Yours is the kingdom and the power and the glory forever. Amen.

Matthew 6:13 **(Wuest's Expanded Translation)**

13 And **do not lead us into the place of testing where a solicitation to do evil would tempt us to sin, but deliver us from the Pernicious One.**

Matthew 6:13 **(The Message Bible)**

13 **Keep us safe from ourselves and the Devil.** You're in charge! You can do anything you want! You're ablaze in beauty! Yes. Yes. Yes.

Matthew 6:13 **(God's Word Translation)**

13 **Don't allow us to be tempted. Instead, rescue us from the evil one.**

Matthew 6:13 **(The Complete Jewish Bible)**

13 And **do not lead us into hard testing, but keep us safe from the Evil One.** For kingship, power and glory are yours forever. Amen.'

LEAD (THAYER'S) = #1533 eisferoo; to bring into, in or to; **to lead into: Matthew 6:13**

THE PARSING FOR THE GREEK VERB TO LEAD IN MATTHEW 6:14 IS:

THE GREEK VERB *TO LEAD* IS IN THE *AORIST SUBJUNCTIVE* TENSE USED AS AN *IMPERATIVE*: The AORIST SUBJUNCTIVE used as an IMPERATIVE (aosi) usually forbids an action which is not in progress, and thus commands that it not be started.

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NOT (THAYER'S) = #3361 mee; denies the thought of the thing, or the thing according to the judgment, opinion, will, purpose, preference, of someone an adverb of negation, not or a conjunction, that ... not, lest

INTO (STRONG'S) = #1519 eis; a primary preposition; to or into (indicating the point reached or entered)...

TEMPTATION (STRONG'S) = #3986 peirasmos; a putting to proof (by experiment [of good], experience [of evil], solicitation, discipline or provocation); by implication, adversity: KJV - temptation, try.

#3986 IS DERIVED FROM #3985: peirazo; to test (objectively), i.e. endeavor, scrutinize, entice, discipline: KJV - assay, examine, go about, prove, tempt (-er), try.

TEMPTATION (COMPLETE WORD STUDY DICTIONARY) = #3986 peirasmós; from peirázōe (3985), to make trial of, try, tempt. Trial, temptation, a putting to the test, spoken of persons only. When God is the agent, peirasmós is for the purpose of proving someone, never for the purpose of causing him to fall. If it is the devil who tempts, then it is for the purpose of causing one to fall...

BUT (COMPLETE WORD STUDY DICTIONARY) = #235 allá: A particle implying in speech some diversity or superaddition to what preceded. It serves, therefore, to mark opposition, antithesis, or transition.

DELIVER (VINE'S) = #4506 rhuomai, "to rescue from, to preserve from," and so, "to deliver," the word by which it is regularly translated, is largely synonymous with sozo, "to save," though the idea of "rescue from" is predominant in rhuomai, that of "preservation from," in sozo. The verb is used with apo, "away from," in Matthew 6:13; Luke 11:4.

DELIVER (THE COMPLETE WORD STUDY DICTIONARY) = # NT:4506 rhúomai; ...To draw or snatch from danger, rescue, deliver. This is more with the meaning of drawing to oneself than merely rescuing from someone or something.

(Adam Clarke's Commentary) on Matthew 6:13: [Deliver us] Rusai heemas;-a very expressive word-break our chains, and loose our bands-s snatch, pluck us from the evil, and its calamitous issue.

THE PARSING FOR THE GREEK VERB *TO DELIVER* IS:

THE GREEK VERB *TO DELIVER* IS IN THE *AORIST IMPERATIVE MIDDLE* TENSE: The AORIST IMPERATIVE denotes a command, request, or entreaty. Unlike the Present Imperative, it does not involve a command or entreaty for continuous or repetitive action. Instead, it is often used for general exhortations and for things that must be begun at that very moment.

The MIDDLE VOICE represents the subject as acting in some way upon himself or concerning himself.

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FROM (THAYER'S) = #575 apo = of, off from, signifying now separation, now origin; used of separation; and of origin...

EVIL (VINE'S) = #4190 ponerous, akin to ponos, "labor, toil," denotes "evil that causes labor, pain, sorrow, malignant evil."

EVIL (ONE) (VINE'S) = #4190 ponerous, the adjective is used as a noun, (a) of Satan as the "evil" one, Matthew 6:13.

Luke 11:4 And forgive us our sins; for we also forgive every one that is indebted to us. ***And lead us not into temptation; but deliver us from evil.***

Luke 11:4 (Wuest's Expanded Translation)

4 And **do not bring us into the place of testing where the circumstances in which we are tested may lead on to the place where we are solicited to do evil.**

(ALL OF THE GREEK WORDS IN CONTAINED IN THIS SAME PHRASE IN MATTHEW 6:13 ARE THE SAME AS IN LUKE 11:4.)

COMMENTARIES ON "DELIVER US FROM THE EVIL ONE"

(**Adam Clarke**) on Matthew 6:13: [But deliver us from evil] Apo tou ponerou, from the wicked one. Satan is expressly called ho poneeros, the wicked one. Matthew 13:19,38, compare with Mark 4:15; Luke 8:12. This epithet of Satan comes from ponos, labour, sorrow, misery, because of the drudgery which is found in the way of sin, the sorrow that accompanies the commission of it, and the misery which is entailed upon it, and in which it ends.

Matthew 13:19 When any one heareth the word of the kingdom, and understandeth it not, **then cometh the wicked one**, and catcheth away that which was sown in his heart. This is he which received seed by the way side.

Luke 8:12 Those by the way side are they that hear; **then cometh the devil**, and taketh away the word out of their hearts, lest they should believe and be saved.

SEE ALSO: Matthew 13:38; Mark 4:15

(**Barnes' Notes**) on Matthew 6:13: [Deliver us from evil] The original in this place has the article-deliver us from THE evil-that is, as has been supposed, the Evil One, or Satan. He is elsewhere called, by way of eminence, the "Evil One," Matthew 13:19; 1 John 2:13-14; 3:12. The meaning here is, "deliver us from his power, his snares, his arts, his temptations." He is supposed to be the great parent of evil, and to be delivered from him is to be safe. Or it may mean, "deliver us from the various evils and trials which beset us, the heavy and oppressive calamities into which we are continually liable to fall."

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A. ARE TEMPTATIONS “JOY”, OR DO WE PRAY TO AVOID THEM?

1. COMMENTARY: James tells us to count it all joy when we are tested. But the “prayer instruction” texts in question in this study instruct us to pray to not be led into temptation. Why? Could it be that for those who are actively involved in warfare that warring is “testing” enough?

James 1:2-5

2 My brethren, count it all joy when ye fall into divers temptations;

3 Knowing this, that the trying of your faith worketh patience.

4 But let patience have her perfect work, that ye may be perfect and entire, wanting nothing.

5 If any of you lack wisdom, let him ask of God, that giveth to all men liberally, and upbraideth not; and it shall be given him.

B. DAVID PRAYED A SIMILAR PRAYER FOR DELIVERANCE FROM SIN, AND THAT HE NOT BE UNDER THE DOMINION OF SIN.

Psalms 19:13-14

13 Keep back thy servant also from presumptuous sins; let them not have dominion over me: then shall I be upright, and I shall be innocent from the great transgression.

14 Let the words of my mouth, and the meditation of my heart, be acceptable in thy sight, O Lord, my strength, and my redeemer.

C. APPARENTLY, JESUS, KNOWING THE GREAT “BATTLE” THAT HIS FOLLOWERS WOULD FIGHT AFTER HE WON HIS OWN BATTLE IN THE GARDEN, TRIED TO ENCOURAGE HIS DISCIPLES TO PRAY SO THAT THEY WOULD NOT BE TEMPTED.

Matthew 26:40-41

40 And he cometh unto the disciples, and findeth them asleep, and saith unto Peter, What, could ye not watch with me one hour?

41 Watch and pray, that ye enter not into temptation: the spirit indeed is willing, but the flesh is weak.

D. THE COMFORT IS THAT IF WE DO FIND OURSELVES IN TEMPTATION, THE LORD HAS PROMISED US AN “ESCAPE.”

1 Corinthians 10:13 There hath no temptation taken you but such as is common to man: but God is faithful, who will not suffer you to be tempted above that ye are able; but will with the temptation also make a way to escape, that ye may be able to bear it.

SEE ALSO: Genesis 22:1; Proverbs 4:14-15; Luke 8:13; 22:40; John 6:6; Acts 16:7;
1 Corinthians 10:13; James 1:2-4,13-15; 2 Peter 2:6-9; Revelation 3:10

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XIV. WHAT IS OUR MOTIVE FOR WARFARE?

COMMENTARY: While the Gospel of Luke does not contain this phrase at the end of the prayer, and most “modern” Greek texts also do not contain it at the end of Matthew 6:13, there is nothing about this phrase that contradicts any other text or precept of Scripture. In fact, as a conclusion of the Lord’s instructions for our prayer, it makes perfect sense because it reminds us that before we finish our prayer, we should confess our motives and give glory to God in advance for His hearing our prayers:

Matthew 6:13 And lead us not into temptation, but deliver us from evil: ***For thine is the kingdom, and the power, and the glory, for ever. Amen.***

Matthew 6:13 (Young’s Literal Translation)

13 'And mayest Thou not lead us to temptation, but deliver us from the evil, **because Thine is the reign, and the power, and the glory — to the ages. Amen.**

Matthew 6:13 (The Complete Jewish Bible)

13 And do not lead us into hard testing, but keep us safe from the Evil One. **For kingship, power and glory are yours forever. Amen.**

FOR (THAYER’S) = #3754 hoti = the substance or contents (of a statement), that; the reason why anything is said to be or to be done, because, since, for that, for...

THINE (STRONG’S) = #4675 sou; of thee, thy, thine:...

KINGDOM (THAYER’S) = #933 basileia: royal power, kingship, dominion, rule; a kingdom i. e. the territory subject to the rule of a king;...

(Barnes' Notes) on Matthew 6:13: [Thine is the kingdom] That is, thine is the reign or dominion. Thou hast control over all these things, and canst so order them as to answer these petitions.

POWER (COMPLETE WORD STUDY DICTIONARY) = #1411 dúnamis; from dúnamai (1410), to be able. Power, especially achieving power. All the words derived from the stem dúna- have the meaning of being able, capable.

(Barnes' Notes) on Matthew 6:13: [Thine is the power] Thou hast power to accomplish what we ask. We are weak, and cannot do it; but thou art Almighty, and all things are possible with thee.

GLORY (THAYER’S) = #1391 doxa = opinion, judgment, view; opinion, estimate, whether good or bad, concerning someone...

GLORY (VINE’S) = #1391 doxa; primarily signifies an opinion, estimate, and hence, the honor resulting from a good opinion. It is used (l) (a) of the nature and acts of God in self-manifestation, i. e., what He essentially is and does, as exhibited in whatever way he reveals Himself in these respects, and particularly in the person of Christ, in whom essentially His "glory" has ever shone forth and ever will do; (b) of the character and ways of God as exhibited through Christ to and through believers...

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AMEN (VINE'S EXPOSITORY GREEK DICTIONARY) = # NT:281 amen is transliterated from Hebrew into both Greek and English.

"Thus 'Amen' said by God 'it is and shall be so,' and by men, 'so let it be.'" "Once in the NT 'Amen' is a title of Christ, Revelation 3:14, because through Him the purposes of God are established, 2 Corinthians 1:20.

"The early Christian churches followed the example of Israel in associating themselves audibly with the prayers and thanksgivings offered on their behalf, 1 Corinthians 14:16, where the article 'the' points to a common practice. Moreover this custom conforms to the pattern of things in the Heavens, see Revelation 5:14, etc.

"The individual also said 'Amen' to express his 'let it be so' in response to the Divine 'thus it shall be,' Revelation 22:20. Frequently the speaker adds 'Amen' to his own prayers and doxologies, as is the case at Ephesians 3:21, e. g.

"The Lord Jesus often used 'Amen,' translated 'verily,' to introduce new revelations of the mind of God. In John's Gospel it is always repeated, 'Amen, Amen,' but not elsewhere. Luke does not use it at all, but where Matthew 16:28, and Mark 9:1, have 'Amen,' Luke has 'of a truth'; thus by varying the translation of what the Lord said, Luke throws light on His meaning."

(Barnes' Notes) on Matthew 6:13: [Amen] This is a word of Hebrew origin, from a verb signifying "to be firm, secure, to be true and faithful." It is a word expressing consent or strong approbation; a word of strong [POSITIVE AFFIRMATION]. It means "verily, certainly, so be it."

XV. PRAYING THE LORD'S MOST SPECIFIC PRAYER REQUEST.

Matthew 9:36-38

36 But when he saw the multitudes, he was moved with compassion on them, because they fainted, and were scattered abroad, as sheep having no shepherd.

37 Then saith he unto his disciples, The harvest truly is plenteous, but the labourers are few;

38 **Pray ye therefore the Lord of the harvest, that he will send forth labourers into his harvest.**

(from Robertson's Word Pictures in the New Testament)

[That he send forth labourers] [hopoos (grk 3704) ekbalee (grk 1544) ergatas (grk 2040)]. Jesus turns from the figure of the shepherdless sheep to the harvest field ripe and ready for the reapers. The verb [ekballoo] (grk 1544) really means to drive out, to push out, to draw out with violence or without. Prayer is the remedy offered by Jesus in this crisis for a larger ministerial supply. How seldom do we hear prayers for more preachers. Sometimes God literally has to push or force a man into the ministry who resists his known duty.

(from Vincent's Word Studies of the New Testament)

[Send forth] [ekbalee (grk 1544)]. But the word is stronger: "thrust out, force them out," as from urgent necessity.

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A. WE NEED TO BE ABLE TO BE IN TUNE WITH THE CRY OF THE LOST, SO THAT WE CAN PRAY THE PRAYERS THAT SET THEM FREE.

Psalms 79:11 Let the sighing of the prisoner come before thee; according to the greatness of thy power preserve thou those that are appointed to die;

B. THERE IS A CURSE OF GOD UPON THOSE WHO REFUSE TO “HELP THE LORD” IN THE BATTLE.

Judges 5:23 **Curse ye Meroz, said the angel of the Lord, curse ye bitterly the inhabitants thereof; because they came not to the help of the Lord, to the help of the Lord against the mighty.**

Judges 5:23 (TODAY’S ENGLISH VERSION)

23 **"Put a curse on Meroz," says the angel of the Lord, "a curse, a curse on those who live there. They did not come to help the Lord, come as soldiers to fight for him."**

Judges 5:23 (EASY-TO-READ BIBLE)

23 **"The Angel of the Lord said, "Curse the city of Meroz. Curse its people! They did not come with soldiers to help the Lord."**

Judges 5:23 (GOD’S WORD TRANSLATION)

23 **"Curse Meroz!" said the Messenger of the Lord. "Bitterly curse those who live there! They did not come to help the Lord, to help the Lord and his heroes."**

C. WILL YOU BE THE ONE IN THE GAP FOR THE LOST, SO THAT GOD CAN GIVE MERCY AND NOT JUDGMENT?

Ezekiel 22:30-31

30 And I sought for a man among them, that should make up the hedge, and stand in the gap before me for the land, that I should not destroy it: **but I found none.**

31 Therefore have I poured out mine indignation upon them; I have consumed them with the fire of my wrath: their own way have I recompensed upon their heads, saith the Lord GOD.