

Class 203 Introduction to Spiritual Warfare: Session 5 Full Notes

For this purpose the Son of God was manifested, that he might destroy the works of the devil. (1 John 3:8b)

Session Five: More Than Conquerors

5.1 The call to walk in victory

5.1.1. We are more than conquerors through Him who loved us

Who shall separate us from the love of Christ? Shall tribulation, or distress, or persecution, or famine, or nakedness, or peril, or sword? As it is written, "For thy sake we are killed all the day long; we are accounted as sheep for the slaughter." Nay, in all these things we are more than conquerors through him that loved us. For I am persuaded, that neither death, nor life, nor angels, nor principalities, nor powers, nor things present, nor things to come, 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. (Rom. 8:35-39, KJV)

It is difficult to translate the expression "more than conquerors." The translation is quite inexact in the KJV to begin with. It is actually a verb: *hupernikao*. The verb *nikao* means to conquer or overcome. But here Paul intensifies it by adding the prefix *huper-* (hyper) in front of it. *Huper* or *hyper* means just what you would think from English: above and beyond, greatly, surpassingly. Supersonic airplanes fly faster than sound; hypersonic aircraft fly much greater than sound. When you extend one of the joints of your body beyond its normal range of motion, your doctor or your physical therapist will tell you that it has become hyperextended. This is Paul's intent, to tell us that in all these things we overwhelmingly conquer - not merely surviving or barely getting through, but overwhelmingly conquering.

How do we conquer? Through Christ's love, we overwhelmingly conquer every situation and every created thing, including the opposition of principalities - even death itself. A heart that is rooted and grounded in Christ's love is impossible to shake, and will only manifest more of His Glory in the earth realm the more it is pressed. The result of being established in Him is that the Church will be filled with all the fullness of God. This is in accordance with Paul's prayer in Ephesians 3:

...that he would grant you, according to the riches of his glory, to be strengthened with might by his Spirit in the inner man; that Christ may dwell in your hearts by faith; that ye, being rooted and grounded in love, may be able to comprehend with all saints what is the breadth, and length, and depth, and height; and to know the love of Christ, which passeth knowledge, that ye might be filled with all the fulness of God. 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, unto him be glory in the church by Christ Jesus throughout all ages, world without end. Amen. (Eph. 3:17-21)

5.1.2. God's call to us at the end of the age

This is God's call to us in the face of the opposition of men and supernatural foes, particularly at the end of the age:

Arise, shine, for thy light is come, and the glory of the LORD has risen upon thee. For, behold, the darkness shall cover the earth, and gross darkness the people; but the LORD shall arise upon thee, and his glory shall be seen upon thee. And the Gentiles shall come to thy light, and kings to the brightness of thy rising. (Isa. 60:1-3)

The commentator Albert Barnes says of this, "There is more emphatic meaning in the original here than is conveyed in our translation. The Hebrew word (יָרָא yārā'eh) does not mean merely that that glory would be visible, but that it would be conspicuous. It would be so bright and luminous that it would be seen afar - like a cloud or column of glory standing over Jerusalem that would be conspicuous to far distant people."

This is God's vision for His People: a Church victorious over every foe and triumphantly displaying Christ in His fullness to the world!

5.2 The spirit of antichrist

5.2.1. What is antichrist?

At the present time, God is training us and equipping us as we contend with the spiritual enemies of the Church. Any investigation of the foes we face at the end of the age should begin with a look at the spirit of antichrist. While there is a wealth of teaching (and speculation, too) about the person of the Antichrist, there is little analysis in end times prophecy of the primary passage where the concept of "antichrist" per se is discussed:

Little children, it is the last hour, and as you have heard that antichrist shall come, even now are there many antichrists, by which we know that it is the last hour. They went out from us, but they were not of us; for if they had been of us, they would no doubt have continued with us. But they went out, so that they might be made manifest that they were not all of us. But you have an anointing from the Holy One, and you know all things. I have not written to you because you do not know the truth, but because you know it, and you know that no lie is of the truth.

Who is a liar but he that denies that Jesus is the Christ? He is antichrist, who denies the Father and the Son. Whosoever denies the Son, he does not even have the Father; but he that acknowledges the Son has the Father also. Let that therefore abide in you which you have heard from the beginning. If what you have heard from the beginning shall remain in you, you also shall continue in the Son, and in the Father. And this is the promise that he has promised us, even eternal life.

These things have I written to you concerning those who seduce you. But the anointing which you have received from him abides in you, and you do not need any man to teach you; but as the same anointing teaches you of all things, and is truth, and is no lie, and even as it has taught you, you shall abide in him.

And now, little children, abide in him, so that when he shall appear we may have confidence, and not be ashamed before him at his coming. If you know that he is

righteous, you know that every one that does righteousness is born of him. Behold, what manner of love the Father has bestowed upon us, that we should be called the sons of God! Therefore the world does not know us, because it did not know him.

Beloved, now are we the sons of God, and it does 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. And every man that has this hope in him purifies himself, even as he is pure. Whosoever commits sin transgresses the law also, for sin is the transgression of the law. And you know that he was manifested to take away our sins; and in him is no sin. Whosoever abides in him does not sin; whosoever sins has not seen him, neither known him. Little children, let no man deceive you: he that does righteousness is righteous, even as he is righteous. He that commits sin is of the devil, for the devil sins from the beginning. For this purpose the Son of God was manifested, that he might destroy the works of the devil. (1 John 2:18-3:8)

The word "antichrist," so well known even in the world, is found only in the First and Second Letters of John. The Greek word is *antichristos*. It stands in distinction to the word *christos*, which is translated "Christ" in English and means "anointed one." When we say "Jesus Christ," we are of course saying, "Jesus the Christ," meaning "Jesus the Anointed One," or to use the Hebrew word expressing this concept, "Jesus the Messiah."

There are a great many references to "the Antichrist" in popular teaching and even pop culture and these are derived from the interpretation of various verses referring to the leader of the great rebellion against God at the end of the age. How should we understand this word?

It is important to note that the Greek preposition *anti-* does not mean "the opposite," but something that stands in place of or against something. So, Antichrist is not the opposite of Christ but someone who stands opposed to Him or stands in His stead to replace Him.

5.2.2. Who is antichrist?

It is clear from 1 John 2:18 that while there may be a final, personal Antichrist, there are many antichrists, with a "small A." The Scriptural test for who may be called an antichrist is simply this: *to be one who denies that Jesus is the Christ*. This is purely a doctrinal question. Technically speaking, anyone who propagates a teaching that says that Jesus is not the Messiah of God or, more broadly, that He is not who the New Testament claims Him to be, is an antichrist. Typically we reserve the term for those who would stand in opposition and substitution to the work of Jesus and His person. For example:

- Sun Myung Moon is an antichrist as he denies the completion of Jesus' work and proclaims himself to be the "Lord of the Second Advent."
- New Age religions are antichrist religions when they teach that Jesus was not the Christ but rather a man who had the "Christ consciousness" or anointing, and that we are awaiting a final Christ.
- Islam is an antichrist religion inasmuch as it denies the Sonship, sacrifice and Messiahship of Jesus. Islam views Jesus as a prophet, but He is viewed as a Muslim prophet, and one who is inferior both to Muhammad and to the expected Islamic messiah, the Imam Mahdi.

5.2.3. The work of the spirit of antichrist

The Bible predicts a final "beast" who will lead unregenerate men against the Messiah, as well as a number of lesser antichrists who deny the Son. However, there is a third aspect to the concept of antichrist which we face - our current battle is with something called "the spirit of antichrist." We cannot be too sure of our terminology here, but John seems to be referencing the influence of a powerful spirit which is steering Satan's program worldwide against the Gospel and the work of the Holy Spirit in the earth. The well known verse 1 John 4:4 in context refers to our triumph over this evil spirit which has perhaps slain more men and ruined more ministry than any other spirit professing allegiance to Satan.

And every spirit that does not confess that Jesus Christ has come in the flesh is not of God. And this is that spirit of antichrist, of which you have heard that it would come. And even now already is it in the world. You are of God, little children, and have overcome them, because greater is he that is in you, than he that is in the world. (1 John 4:3-4)

We can see the effects of the spirit of antichrist in six distinct areas:

1. The suppression of the anointing within the Church

If this spirit is against the Anointed One, it will also be against the anointed ones who serve Him! The antichrist spirit can be viewed as a type of religious spirit which works to suppress the move of the Holy Spirit in the Church in various ways – often professing to be serving God's interests. An example would be the Pharisees' opposition to Jesus healing on the Sabbath.

2. The promotion of seducing spirits of false doctrine within the Church

Now the Spirit speaketh expressly, that in the latter times some shall depart from the faith, giving heed to seducing spirits, and doctrines of demons... (1 Tim. 4:1)

We should assume that these matters are directed intelligently and not haphazardly. Examples are numerous. In North America, e.g., we can see the remarkable growth of Mormonism as well as the alarming growth of apostasy in historic Christian denominations.

You will note how matters of sin and righteousness are woven into John's discussion of the working of antichrist in 1 John 2: he reminds us that those who commit sin are of the devil. A false Gospel fails to uphold righteousness. Thus in our day we have the spectacle of people openly practicing homosexuality but insisting that this is consistent with Scripture. Men openly have carnal knowledge of other men but work as the ministers of Christ and even bishops. Such a thing has never been, and is a crowning achievement of the spirit of antichrist.

The spirit of antichrist thus produces churches which are not churches of Christ, as they deny the Lord who bought them:

But there were false prophets also among the people, even as there shall be false teachers among you, who secretly shall bring in damnable heresies, even denying the Lord that bought them, and bring upon themselves swift destruction. (2 Pet. 2:1)

Like the spirit of antichrist, the Jezebel spirit works to change points of doctrine but perhaps we could say that Jezebel is more concerned specifically with ruining the saints through inducing licentiousness rather than dismantling the structure of New Testament truth.

3. Violent persecution of the Church

The spirit of antichrist, like any religious spirit, is hateful of the saints and will when possible engage in physical persecution in addition to subtler means of pressure. This will find its ultimate expression under the final antichrist.

And when he had opened the fifth seal, I saw under the altar the souls of them that were slain for the word of God, and for the testimony which they held... (Rev. 6:9)

Note that persecution comes for: (a) the Word of God; and (b) the testimony. Antichrist persecutes believers for holding to doctrinal truths which it hates, and also for bearing witness to the salvation and ministry of Jesus in their lives.

4. Rejection of the authority of the Father and the Son

The dismantling of the traditional authority structures in our society (husbands, fathers, governmental leaders, etc.) is directly linked to the rejection of the authority of the Father and the Son. As John points out, to reject the Son is to reject the Father who has made Him Messiah in the first place. This will also find its strongest expression at the end of the age – the rebellion will be completely open, probably not even hypocritically claiming the name of Christian in any way:

Why do the heathen rage, and the people imagine a vain thing? The kings of the earth set themselves, and the rulers take counsel together, against the LORD, and against his anointed [Messiah], saying, "Let us break their bands asunder, and cast away their cords from us." (Psalm 2:1-3)

5. The setting up of false christs in the world

Jesus' prophecy about false christs arising has already come to pass but will be even more evident as we go forward.

6. The ordering of world conditions to produce a final antichrist to replace the Christ of God

There is a strong political dimension to the working of this spirit, for opposition to Jesus and His Church has always served to unite those who might otherwise be enemies. We see this as far back as the Gospels, where opposition to the Son first brought together Pilate and Herod (Luke 23:12), and later Jews and Romans became complicit in concealing the Resurrection (Matt. 28:11-15).

All of these goals together reveal Satan's plan to destroy the spread of the Gospel, the vitality of the Church, and create a substitute system with a man at its head who will be Satan's man as Christ is God's Man.

For the mystery of iniquity is already at work; only he who now restrains will restrain, until he be taken out of the way. And then shall that Wicked One be revealed, whom the Lord shall consume with the spirit of his mouth, and shall destroy with the brightness of his coming, even him, whose coming is according to the working of Satan with all power and signs and lying wonders... (2 Thess. 2:7-9)

5.3 Waging war against principalities and powers

5.3.1. The heavenly realms

In any discussion of spiritual warfare having to do with wicked principalities and powers, it is necessary to know something of the structure of the heavenly realms. In the understanding of the early Church, the *third heaven* is the abode of God, visited by Paul and others and seen by other prophets in both Testaments who interacted with the heavenly court.

The first heaven can be thought of as the *atmospheric heaven* and would include what we call in English the "sky" as well as extraterrestrial space. In Hebrew, the birds are the "birds of heaven" not the birds of the air.

This leaves the mystery of the second heaven. Satan is called the prince of the power of the air (Eph. 2:2) and his demonic followers are active in spiritual places "between," as it were, this earth and the Heaven of God. You will recall from Daniel 10 that an angel was dispatched to bring revelation to the prophet, but that this angel was intercepted and resisted by the "Prince of Persia." Clearly an angelic being is indicated. This prince resisted the angel for 21 days until "Michael, one of the chief princes," came to help him. Reference is also made in Daniel 10 to further conflict with the Prince of Persia, and to a Prince of Greece.

It is apparent from several references in the Scripture that God has appointed angelic princes to superintend matters in the earth and elsewhere. The enemy has apparently counterfeited God's structure and appointed his princes in a similar fashion.

To wage war against these powerful beings is not the same as waging war against the demonic spirits which afflict men on this earth, which some have termed "ground-level warfare." To engage in "strategic-level" warfare is entirely different, and different cautions apply.

5.3.2. How does the Church wage war in the heavenlies?

The Church wages war against strategic-level enemies in several ways. Much of what the Church does will weaken these enemies without issuing direct challenges or commands to them.

In general we can give these principles as a platform for discussion:

- Man has lost dominion of this planet to Satan, and it is only in Christ that it can be regained.
- Through sin, Man continues to empower the enemy to rule in the world. Religions, belief systems, and cultures are all means to institutionalize satanic control of the world-system. Demonization is reinforced through occult practitioners of various kinds who are approved and respected within the religions and cultures of a region.
- Aside from our union with Christ, Man has no authority to battle with Satan or any fallen angel, nor any demonic spirit.
- All warfare against these foes must be undertaken, therefore, according to Christ's command, Christ's timing, and Christ's way.
- Remember that God has not yet chosen to exercise His reign over the kingdoms of the earth. Therefore, until Christ comes to begin His rule we will not fully throw down the rule of Satan in the world-system.

- Nevertheless, even in this present age the Church can wage a successful warfare against the powers of the air as long as it remains faithful to Christ and follows His wisdom.

The Church fights in the heavenly realms in at least seven different ways, which we will look at briefly here.

1. By declaration of the wisdom of God

Unto me, who am less than the least of all saints, is this grace given, that I should preach among the Gentiles the unsearchable riches of Christ; and to make all men see what is the fellowship of the mystery, which from the beginning of the world has been hidden in God, who created all things by Jesus Christ, to the intent that now unto the principalities and powers in heavenly places might be made known by the church the manifold wisdom of God, according to the eternal purpose which he purposed in Christ Jesus our Lord... (Eph. 3:8-11)

The announcement of the Kingdom of God and particularly the triumph of God in Christ is also a declaration of the doom of the satanic kingdom.

But we speak wisdom among those who are mature, yet not the wisdom of this world, nor of the princes of this world, that are coming to nothing. But we speak the wisdom of God in a mystery, even the hidden wisdom, which God ordained before the world for our glory, which none of the princes of this world knew - for had they known it, they would not have crucified the Lord of glory. (1 Cor. 2:6-8)

The powers are weakened by proclamation of the Kingdom, of the truth of Christ, and by moving in the opposite spirit of the prevailing powers in a region. For example, if a region is dominated by greed, the church needs to move in giving and hospitality. The demonic power of greed in the region will be weakened because the Church refuses to come under its motivation and energizing, and receives grace from Christ to liberate others from it. No longer empowered by men's sins, the power cannot effectively manipulate events and conditions.

But the proclamation of the Kingdom also includes, as we have seen, the demonstration of the Kingdom. When the disciples did the works of Jesus, it was then that Jesus said He saw Satan fall like lightning from heaven. The Devil had lost places of enthronement in the region - and Jesus foresaw his ultimate doom!

2. The manifestation of the glory of Christ in a region

Sometimes the manifested presence of God creates a divine "radiation zone"; all coming within that expanding spiral of tangible power are brought under awesome conviction.

During the 1859 revival, no town in Ulster was more deeply stirred than Coleraine. A schoolboy in class became so troubled about his soul that the schoolmaster sent him home. An older boy, a Christian, went with him and before they had gone far, led him to Christ. Returning at once to school, this new convert testified to his teacher: "Oh, I am so happy! I have the Lord Jesus in my heart." These artless words had an astonishing effect; boy after boy rose and silently left the room. Going outside, the

teacher found these boys all on their knees, ranged along the wall of the playground. Very soon their silent prayer became a bitter cry; it was heard by another class inside and pierced their hearts. They fell on their knees, and their cry for mercy was heard in turn by a girls' class above. In a few moments, everyone in the whole school was on their knees! Neighbors and passers-by came flocking in, and all as they crossed the threshold came under the same convicting power. Every room was filled with men, women, and children seeking God (Orr, *The Second Evangelical Awakening*, p. 44). During the same 1859 revival in America, ships entered a definite zone of heavenly influence as they drew near port. Ship after ship arrived with the same talk of sudden conviction and conversion. A captain and an entire crew of thirty men found Christ at sea and arrived at port rejoicing. This overwhelming sense of God bringing deep conviction of sin is perhaps the outstanding feature of true revival. Its manifestation is not always the same; to cleansed hearts, it is heaven; to convicted hearts, it is hell. (From *The Nature of Revival*, by Winkie Pratney.)

When the presence of the Almighty is strong in a person or in a region the enemy has no weapon or defense against it. Revival episodes like this are of course probably connected not only to God's sovereignty but also to strong intercession which has preceded it and accompanied it.

Both # 1 and # 2 would involve the concepts brought out by Francis Frangipane when he speaks of the powers being displaced by our Christlikeness, etc.

3. Intercession

When the Church makes intercession for regions according to Ephesians 6, God acts sovereignly and angelically to weaken principalities and powers in the region. Although Paul had been hindered in his mission by Satan (1 Thess. 2:18), it was more frequent for him to say that God had given him *an open door*.

In Ephesians 6 we pray the *rhema* of God and we pray all kinds of prayer in the Spirit. This is wrestling prayer! We must also exercise care in our mode of prayer. If you mention the powers at all you should be praying for God to deal with them and weaken their influence, not directly speaking to them or challenging them.

4. Identificational repentance

Identificational repentance breaks the power of God's judgment which has opened the door for the enemy to work in a locality or among a people group. Repentance from group sin will release grace to that group. In Daniel 9 we have the example of Daniel confessing the sins of his people, even though he of course had not personally committed the deeds which resulted in the Babylonian Captivity. Identificational repentance should be practiced in cases of defilement of a region through bloodshed, idolatry and other sins which cause God to issue His judgments against the land.

5. Prophetic acts releasing the power of God

Through prophetic acts done at God's leading, His blessing and favor can be released in a place or to a people once again. In 2 Kings 13 the Prophet Elisha invites King Joash to shoot arrows at the ground to strike the Syrians. His lack of violence in doing so limited his success against them in the natural. We do not understand how God empowers these forms in order to represent and even release His activity; we simply do them as the Spirit leads and avoid the temptation to view them as magic.

6. Prophetic declarations

There are also times when God leads us to make declarations out of His Word against the powers. Psalm 149:5-9 says:

Let the saints be joyful in glory: let them sing aloud upon their beds. Let the high praises of God be in their mouth, and a two-edged sword in their hand; to execute vengeance upon the heathen, and punishments upon the people; to bind their kings with chains, and their nobles with fetters of iron; to execute upon them the judgment written. This honor belongs to all his saints. Praise ye the LORD.

Here again, while this honor may belong to all His saints, it should only be undertaken as He directs.

7. Direct actions and commands

Rarest of all would be those times when the Church as Christ's representative speaks directly to the principalities and powers to break their working. We do not see this type of activity in the Church spelled out in the New Testament but we may assume that the Church has *exousia* over every level of evil spirit, as Christ Himself said:

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. (Luke 10:19)

However, wisdom means that this is not done without the leading of God just as we exercise wisdom and rely on the Spirit even to expel demons.

Note that in the case of occult-level warfare, there may be power encounters in which God directs the Church to release His judgments against those who are hindering the Gospel. (Read the story of Paul and Bar-Jesus the sorcerer in Acts 13.)

5.3.3. Cautions concerning strategic level warfare

Dealing with principalities and powers is not the same as dealing with demons. For one thing, it is far more dangerous:

- Principalities (princes) are, as their name implies, likely to be governmental rulers set by Satan over entire cities, regions, or nations. As such, these spirits are vastly more powerful than demons, whom we might think of as the "foot soldiers" of the enemy's kingdom.
- Powers, in turn, are "exousias," or authorities in the Greek. It is possible, then, that they have spheres of authority given by Satan to work in different areas of life.
- "World-rulers of the darkness of this age" (Eph. 6:12) is probably the highest level of spirit working under Satan to foster his plan, and this category would probably include such things as the spirit of antichrist.

Christians who do not walk according to the wisdom of God in this area may leave themselves open the attack of these powerful foes.

Indeed, there are a number of serious errors we can make in dealing with the fallen angels.

1. Pride in our conception of ourselves

Although it is common to hear Christian address the enemy, there are probably very few Christians in the world who are worthy of and who receive the Devil's personal attention. Pride in this arena means we have already lost, for to operate according to the Devil's methods is to be in agreement with him already. And it is not possible, as Jesus taught, for Satan to cast out Satan! (Mark 3:23)

2. Demonomania

We could describe this as the tendency to focus too much on the demonic realm and to see the demonic everywhere. Again, our focus is Christ and the purposes of God. It is better to pray and work to see the purposes of God established than to spend time becoming expert in the ways of the enemy. We do not even have enough knowledge from the Bible to speak with any great authority about what a power does compared to a world-ruler of darkness – so should we not focus on *growing in the knowledge of God*, as we are commanded?

Grace and peace be multiplied unto you through the knowledge of God, and of Jesus our Lord, according as his divine power has given unto us all things that pertain unto life and godliness, through the knowledge of him that has called us to glory and virtue... (2 Pet. 1:2-3)

3. Moving forward without the unified Church (the Lone Ranger Syndrome)

It is not wise for individual Christians to address or engage the powers of the air in battle except as the Holy Spirit will directly lead. Where this concerns regional spiritual warfare, a church through its leadership or, better yet, the regional church through its regional apostles and prophets should in consultation with the Lord set the parameters of the warfare, its objectives and its methods. We can analogize to human warfare: government (the Lord) sets military policy and generals (church elders) execute it. In human armies it is the generals, not the soldiers, who decide when, where, and how military campaigns will be carried out. This is not meant to minimize the giftings of the entire body of Christ, but to uphold the reality of the covering which Christ gives His Body for its own safety. The Body particularly in this area needs to recognize that God gives a special grace to the fivefold ministry and a key component of that grace is the revelation into the mysteries of God's grace which are given to the apostles and prophets.

...by revelation he made known unto me the mystery (as I wrote before in few words, by which, when ye read, you may understand my knowledge in the mystery of Christ) which in other ages was not made known to the sons of men, as it is now revealed to his holy apostles and prophets by the Spirit; that the Gentiles should be fellow heirs, and of the same body, and partakers of his promise in Christ by the gospel: (Eph. 3:3-6)

4. Presumption in action

Many Christians operate in self-will and are presumptuous: among other things, they take it upon themselves to engage in matters which neither God nor the spiritual headship has authorized. In the matter of spiritual warfare this is especially dangerous.

Besides going ahead of God or the leadership, this can also take the form of "helping God." Some engage in prophetic acts or in the "claiming" of things which may all amount to little more than charismatic witchcraft.

5. Reviling authorities

One of the sins mentioned in 2 Peter and Jude is the reviling of authorities. Although those passages probably have much to do with despising earthly dignities, we do well to learn from them not to revile beings who, like it or not, are still in places of authority which God recognizes for the time being. We have the Biblical example of Michael in the Book of Jude and the Angel of the Lord in Zechariah 3, both of whom would not bring a railing accusation against Satan but instead said, "The Lord rebuke you."

This places the matter squarely where it belongs, with God, who will choose how and when to humiliate the enemy in any given case. Ultimately it is God, too, who will make Jesus' enemies a footstool for His feet.

Despite this it is not unknown to hear people curse the Devil. Do we as Christians have the ability and the authority to curse Satan? And, what could we as Christians possibly add to the curse or judgment under which God has already placed him? The goal in warfare prayer, as in all prayer is to see results, not merely to vent our spleen.

6. Doubtful forms of prayer or rebukes addressed to the enemy

This raises the larger question of the way Christians speak to the enemy. What do we mean when we say we are "rebuking Satan?" What do we mean when we say we are "binding Satan?" The lack of effectiveness of such techniques (which are usually learned behaviors) should force us to reconsider the way we have addressed the enemy. Elements of the human will may also make the "binding of the enemy" in a person's life completely ineffective. Indeed these may also be learned behaviors which do not find any New Testament justification and which may amount in people's minds to a magical substitute for intercession.

Prayer which moves out at God's command and which reflects what the Bible teaches about spiritual realities is prayer which will be effective, and will keep us operating in a place of security in God, in His secret place in Christ!

If you then are risen with Christ, seek those things which are above, where Christ sits on the right hand of God. Set your affection on things above, not on things on the earth. For you have died, and your life is hidden with Christ in God. (Col. 3:1-3)