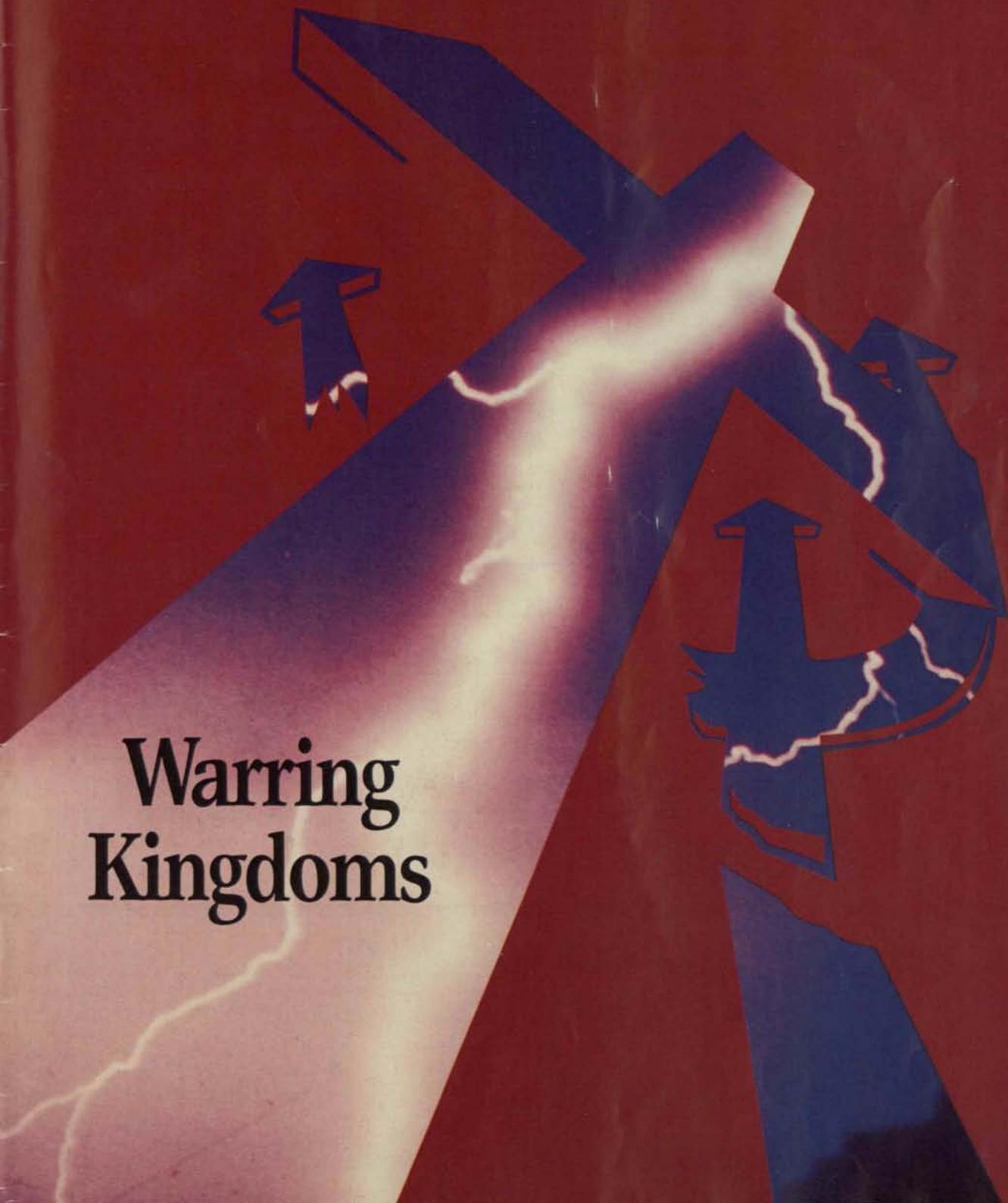


Magazine New Wine

Help for reaching our destiny in God.

April 1981

Warring Kingdoms





against the devil himself and the demonic hosts he employs to harass the people of God. The other is the struggle against our "enemy within"—the "old man" (Romans 6:6) or "carnal nature" (Romans 7:14ff) which Paul describes as the "enemy of God" (Romans 8:7).

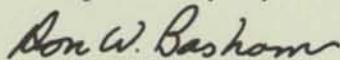
For reasons which are not always clear, it seems more respectable (and therefore easier) to talk about the struggle against the old man or carnal nature, than it is to confront the devil or demonic spirits. The argument is often advanced that we "shouldn't glorify the devil" by talking about nasty things like Satan and demons—a "perhaps-if-we-ignore-him-he'll-go-away" kind of wishful thinking.

Apparently Jesus did not share that point of view. The very first thing that happened to Him after He was baptized in water and in the Holy Spirit (the double experience which marked the beginning of His public ministry) was that He "was led by the Spirit into the wilderness to be tempted of the devil" (Matt. 4:1). The temptation in the wilderness was a very private and physically isolated experience, with no one present except

more determined we are to serve God, the more determined will be the efforts of Satan to discourage and defeat us.

But whether the attacks against us take the form of demonic harassment or the attempts of the carnal nature to reassert itself, we should not fear or lose heart. Even though we may temporarily fail or may even lose a particular battle, God is neither shocked nor surprised. Nor does our failure alter for an instant the constancy of His love. In addition, we can rejoice that the final outcome is never in doubt, for Satan's defeat is already assured. What we are unable to accomplish in our own strength, God has already done in the redemption won for us on the cross. Therefore, God constantly reassures us, as He did Paul: "My grace is sufficient for thee" (2 Cor. 12:9).

Still, every fresh insight we can glean on how to wage a successful war is that much extra help. We trust this issue of *New Wine* will provide such help for many of you.



Don Basham
Editor

EDITORIAL

Any Christian who makes a diligent effort to live his life to the glory of God soon discovers the painful truth that there is an adversary, an enemy the Bible refers to as Satan, who is out to thwart those diligent efforts. Simply stated, the Christian life contains frequent periods of spiritual conflict. One mark of the stressful times we live in is the frequency and intensity of those spiritual battles.

There are two major aspects of that warfare. One is our struggle

Jesus and Satan, yet Matthew and Luke both give lengthy, detailed accounts of the episode. How did they come by such detailed information? Obviously, the Lord told them. He wanted both them and us wise in the ways of warfare and familiar with the reality of personal evil.

Neither was it coincidence that Jesus' experience of being filled with the Holy Spirit was immediately followed by forty days of temptation by the enemy. The truth is, the better equipped and

We apologize to *Pastoral Renewal* for not acknowledging that Bob Mumford's article in our March issue originally appeared in the January 1980 issue of *Pastoral Renewal*. Here is the information which we inadvertently deleted:
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Basics for Personal Victory

by Don Basham



The following questions and answers, taken from A Manual for Spiritual Warfare by Don Basham, represent some of the most commonly-asked questions that Christians have about spiritual warfare.

We hope that Don Basham's answers will not only inform you but also better equip you to be a successful and victorious Christian.

Why did God create the devil?

The Scriptures clearly indicate that God did *not* create the devil. He created three archangels: Gabriel, Michael and Lucifer who, with all their various ranks and suborders of heavenly beings, ruled the heavens. All these God created through Jesus Christ.

He [Jesus Christ] is the image of the invisible God, the first-born of all creation; for *in him all things were created*, in heaven and on earth, visible and invisible, whether thrones or dominions or principalities or authorities—*all things were created through him and for him* (Col. 1:15 RSV).

But the perfection of that initial divine order of creation was not destined to last. At some point before man inhabited the earth, Lucifer (Light-bearer) rebelled against God, thus becoming Satan (Adversary). The brief, clear account of his rebellion and fall is recorded in the book of Isaiah.

"How you are fallen from heaven, O Day Star [Lucifer], son of Dawn! How you are cut down to the ground, you who laid the nations low! You said in your heart, 'I will ascend to heaven; above the stars of God I will set my throne on high; I will sit on the mount of assembly in the far north; I will ascend above the heights of the clouds, I will make myself like the Most High.' But you are brought down to Sheol, to the depths of the Pit..." (Isa. 14:12-15 RSV).

The reason for Lucifer's rebellion and subsequent downfall is clearly revealed as pride, for five times in that brief passage, he exalts himself and his will against God and God's will, saying, "I will... I will...."

Although neither the Scriptures nor biblical scholars seem to pinpoint the time of the rebellion, (some say before man was created, others say afterward) Jesus Christ, who was with the Father in the beginning (John 1:2) witnessed the fall. He reminds His disciples of this when they return from a mis-



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sion, jubilant over their success in casting out demons in His name. "I saw Satan fall like lightning from heaven," Jesus said (Lu. 10:18 RSV).

Because of their rebellion, Satan and his angels were cast out of heaven and consigned, not to hell, but to the earth and the atmosphere or "mid-heaven" surrounding it. From this vantage point Satan rules his angels and demons, directing them in their nefarious activities.

When God placed Adam and Eve in the garden of Eden, Satan was on hand, in the form of a serpent, to carry on his destructive work. The "serpent" is only one of many names given him in the Bible. In Revelation 12:9 he is referred to as the dragon, the serpent, Satan and the devil.

Jesus preached, healed the sick, and cast out demons. He also commissioned His disciples to carry on these same ministries.

The Scriptures also tell us his ultimate fate: destruction.

And the devil... was cast into the lake of fire and brimstone, where the beast and the false prophet are, and shall be tormented day and night for ever and ever (Rev. 20:10).

What is the deliverance ministry?

Some healing evangelists use the term "deliverance" to describe the total aspect of their work. Hence, their meetings may be advertised as "Deliverance Campaigns." Such a broad definition covers evangelism, healing the sick, and ministering the baptism in the Holy Spirit, with only a minor emphasis (if any) on actually casting out demons or evil spirits.

But the Scriptures make a much clearer distinction in the ministries of Jesus. He preached, He healed the sick, and He cast out evil spirits. He also commissioned His disciples to carry on these same ministries. He told them, "Go preach the gospel (the ministry of salvation), heal the sick (the ministry of healing), and cast out demons (the ministry of deliverance)."

We are using the term "deliverance," then, to specify particularly the ministry of casting out demons.

It is important to recognize, however, that the deliverance ministry is a specialized one. It is applicable only in those situations where the person's particular difficulty is caused by the activity of an evil spirit actually dwelling *within* his personality. Thus the deliverance ministry is to be used *in addi-*

tion to, not in place of prayer for healing, crucifixion of the old nature, baptism in the Holy Spirit and all the provisions available to the Christian in the name of Jesus.

How can a Christian have a demon?

This is one of the most frequently-voiced objections to the restoration of the deliverance ministry. A full discussion of this question is contained in my book entitled *Can A Christian Have A Demon?* In addition to the material found in that book let us add this brief discussion.

Often it is asked, "Where do the Scriptures say a Christian can have a demon?" We could as reasonably ask the opposite question, "Where do they say a Christian cannot have a demon?" There is no precise biblical answer to either question. But the Scriptures do make it clear the Christian is a prime target for satanic attack and that our difficulties, whether demons, physical illness, or temptation to sin, are rooted in Satan's efforts to destroy us. This is why Paul reminds us we "wrestle not against flesh and blood" and why we are instructed to resist Satan and to cast out demons. Experience proves Christians can and do have demons just as they can have problems with the carnal nature and with physical illness.

One major objection to Christians having demons is based on the King James translation of the Bible which describes persons tormented by evil spirits as "demon-possessed," a very unfortunate rendering of certain verses which is as emotionally upsetting as it is inaccurate. In the manuscripts from which our New Testament is translated there is a Greek verb which means "to be demoned" or "demonized." Unfortunately, the King James version translates that word as "demon-possessed." A much more accurate rendering would be "afflicted" or "tormented."

A Christian can be "afflicted" without being "possessed." By the literal definition of the term "possessed," demon-possession is not possible for a Christian. Possession denotes ownership and every Christian is "owned" by Jesus Christ. Therefore, he *cannot* be owned by the devil or by a demon.

You're not really casting out demons—you're trying to cast out the carnal nature.

In my book *Deliver Us From Evil*, I tell about Dr. Thompson (fictitious name), a prominent minister who raised the same objection. Like many others, Dr. Thompson had for years held an inadequate concept of the extent of man's struggle against evil. With little or no understanding of the reality of Satan and evil spirits he came to the conclusion that a Christian's inner struggles can stem *only* from his rebellious carnal nature. As he said to me, "I have



counseled with thousands of people and not one of them, I can assure you, has been troubled by an evil spirit."

But many of us have learned that man's struggle against evil includes *more* than wrestling with the old nature. It also includes wrestling against "persons without bodies...against huge numbers of wicked spirits in the spirit world" (Eph. 6:12, Living New Testament). Therefore, in his earnest desire to live a victorious Christian life, a person may be faced with a dual difficulty. Those problems originating in his carnal nature or "old man" may be overcome by prayer and self-discipline. The Bible refers to this as "crucifixion."

We know that our old self was crucified with him [Jesus] so that the sinful body might be destroyed, and we might no longer be enslaved to sin.... So you also must consider yourselves dead to sin and alive to God in Christ Jesus. *Let not sin therefore reign in your mortal bodies...* (Rom. 6:6, 11-12 RSV).

But what about those besetting sins—those compulsive appetites which stubbornly refuse to yield to crucifixion—which resist prayer and all other spiritual disciplines? If we hold the simplistic theology which claims that such problems are merely further extensions of the struggle against the flesh, then all we can advise is, "Try harder!"

Yet the same Paul who taught the necessity of crucifying the flesh also engaged in the ministry of casting out demons (see Acts 16:16-19) and warned Christians against attack in the form of evil spirits (see Eph. 6:11-12 and 1 Tim. 4:1).



As I point out in my book, *Can A Christian Have A Demon:*

Both the old self and evil spirits then, derive their life and inspiration from Satan. But since one is an actual part of us and the other is something which has taken up its dwelling within us, it can be understood how the method of dealing with the two sources of evil must be separate and distinct. That evil which is a part of us, i.e., the carnal nature, must—by prayer and discipline—be put to death or crucified, as Paul said, while that evil which is not an intrinsic part of us, and which has simply taken up residence somewhere within us, must be evicted or driven out; thus the need for the deliverance ministry. *The remedy for one problem is not the remedy for the other, and proper diagnosis must precede proper treatment.* A single diagnosis—that all our problems stem from the struggle against the carnal nature—is inadequate and in some cases leads to wrong treatment. You can't crucify or put to death a demon; you can only cast it out.

Many years ago while I was pastoring a church in Washington D.C. I became ill with what I thought was a severe cold. Listless, heavy in the chest, and aching in the joints I stayed home and spent several hours a day in bed, taking aspirin and drinking fruit juice. But after moping around for several days I still was no better. Valiantly deciding to ignore my symptoms, I went back to work.

By noon the first day out I was so weak I could scarcely make it back to the parsonage. I knew it was time to see a doctor. Following his examination he said, "No wonder you're dragging your feet all over your parish; you've got pneumonia." He gave me some liberal doses of an antibiotic especially effective against the disease and in three days I was practically back to normal.

I had diagnosed my symptoms as a cold and treated myself accordingly. But a cure was not effected until a correct diagnosis was made and the correct remedy applied. The same thing is true in our struggle against Satan. Problems which have defied solution for many years may have been mistakenly diagnosed and improperly treated. If the problem is the carnal nature, it will yield to prayer, but if it is caused by a demon, deliverance is required (p. 40-41).

How can a person tell if he needs deliverance?

Most of our problems are *not* demonic, but rather weaknesses in our carnal nature which the Bible refers to as "the flesh." Therefore, it is the better part of wisdom to assume, *initially*, that any given problem we wrestle with is in the flesh and is not a demon. Such an approach is one safeguard against becoming preoccupied with the subject of demons.

Many people are burdened with problems because they are undisciplined and immature and those very qualities tend to make them seek quick and simple solutions to all their problems. For example, I have counseled many young couples who were having difficulties in their marriage and who felt that either one or both of them needed deliverance. But the real problem was that neither one of them was ready to face up to the responsibilities of marriage.

Deliverance is no substitute for self-discipline. One of the frustrations attending this ministry is that it can bring such dramatic and pronounced improvement when it is properly applied that there is a continual tendency on the part of some Christians to seize it as the answer to everything.

But assuming there may be a need for deliverance, how can a person tell if that's really his problem? Two basic criteria suggest themselves: (1) Conditions which compel, shame, defile or torment a person usually prove to be demonic and, (2) conditions which consistently defy other spiritual disciplines, such as prayer and fasting also indicate demon torment.

If you have opportunity to sit under the ministry of someone known to be competent in this field, then as a kind of "spiritual check-up" you may want to submit to the ministry and see what happens.

Since I frequently teach on this subject, many people come with long lists of symptoms which make them suspect they need deliverance, only to experience nothing at all in the service. Others sitting nearby may receive dramatic help, while in spite of all their symptoms, nothing happens to them.

Remember: Friday, April 3, is a national day of prayer and fasting.

"What went wrong?" they may ask. "I thought I needed deliverance!" Perhaps they had not fulfilled the conditions for receiving it, and the demons, knowing their hold was secure, did not manifest their presence. But more often it means that those symptoms were merely evidences of weaknesses in the carnal nature which must be dealt with by various other spiritual disciplines.

Yet in all fairness I must add this: an equal number of fine Christians come to me saying, "I'm not aware of any demonic problem in my life, but I want nothing hindering me in my walk with Jesus."



Then to their surprise and mine, when the deliverance ministry begins they may practically explode on their chairs, or fall to the floor in a convulsion or experience some other equally dramatic reaction as the sovereign power of the Holy Spirit begins His work of setting them free.

Repeated examples of this kind, plus my own deliverance from a number of evil spirits, leave me with the impression that while most *problems* (including most of mine) are not demonic, most *people* (including me) may benefit from the deliverance ministry whether they are currently aware of it or not.

I've been delivered, my wife has been delivered, my five children have been delivered, and their families have been delivered. All of us, prior to deliverance, were living reasonably competent Christian lives. *But all of us are better off than we were* because of God's additional grace extended in our behalf through this remarkable ministry.

If we leave Satan alone won't he leave us alone?

This question stems from an unhealthy fear of Satan and evil spirits. But pretending spiritual warfare isn't real won't remove us from the battlefield. Warfare is seldom pleasant, and, from Scripture as well as from experience, we know casting out demons is not a "polite" ministry. Abbreviated as they are, the scriptural stories of deliverance clearly reveal the ugly and raucous nature of demons.

And in the synagogue there was a man, which had a spirit of an unclean devil, *and cried out with a loud voice... And when the devil had thrown him in the midst,* he came out of him, and hurt him not (Lu. 4:33-35).

The devil is crafty. He will go to great lengths to keep us from discovering the authority we have over him in the name of Jesus. Yet his tactics are easily laid bare. First, he encourages disbelief in his existence. As long as we doubt Satan's reality he is free to carry out his evil seductions with little opposition. So tactic number one is, keep people in ignorance.

But once Christians accept his existence, Satan immediately launches a campaign of fear. He intimidates by manifesting himself in such ugly ways that people often feel powerless against him. His tactics are those of a bully who thunders, "Give in to me or I'll beat you up!" Therefore, we must remember we have the power and protection of Jesus Christ. Jesus 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 (Lu. 10:19).

The Scripture also warns:

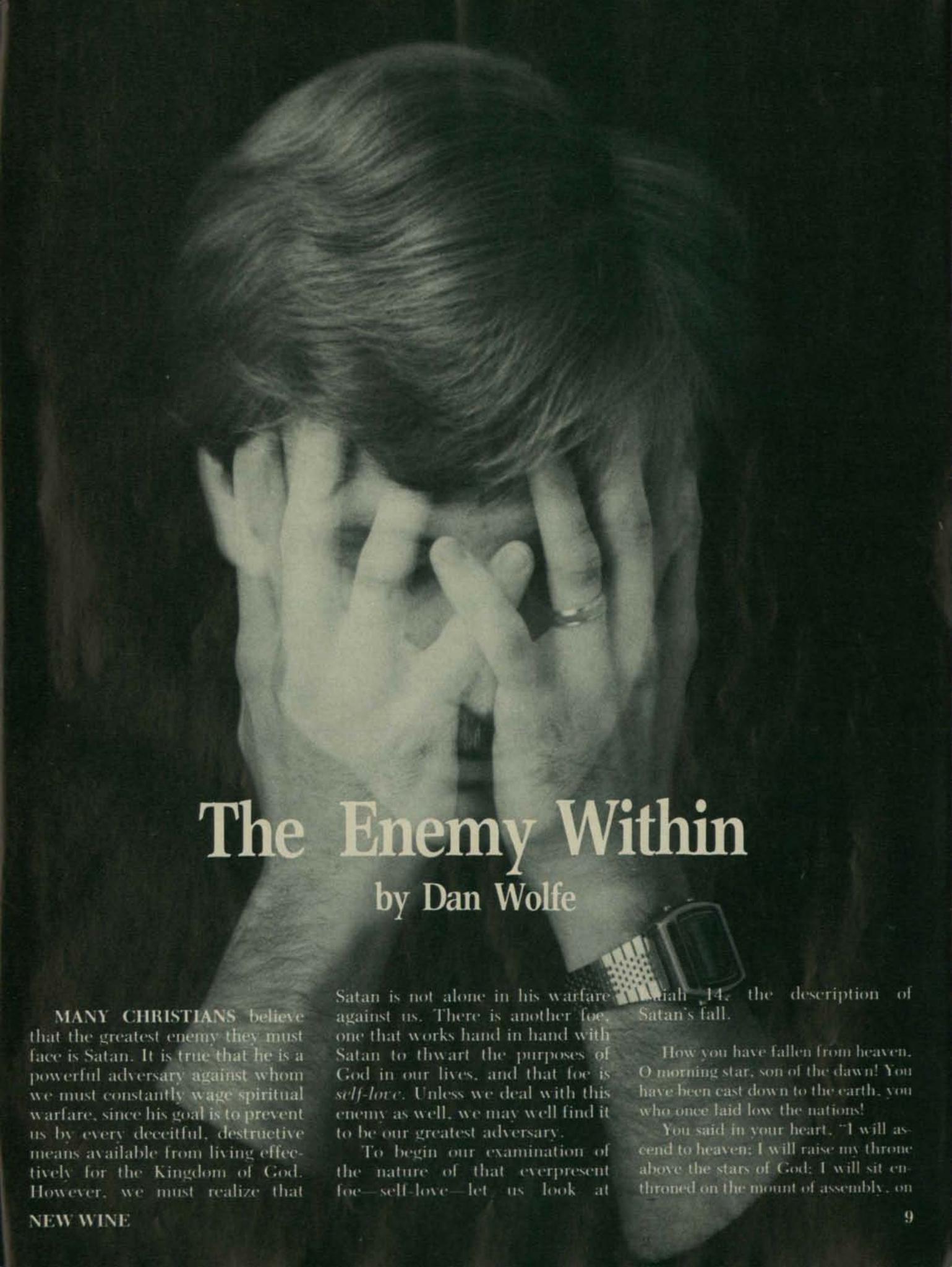
Be sober, be vigilant; because your adversary the devil, as a roaring lion, walketh about, seeking whom he may devour: *whom resist stedfast in the faith...* (1 Pet. 5:8-9).

But notice, it doesn't say Satan *is* a roaring lion, only that he makes a noise like one! And if we resist him he has no legitimate hold over us.

If we leave Satan alone will he leave us alone? Hardly! The very nature of Satan drives him to steal and destroy, to dominate and control. At first glance, ignoring him may seem wise, but actually it's childish to believe the way out of difficulty is by pretending it doesn't exist. Trouble doesn't go away by being ignored. History reveals that nations ignoring a dictator with ambitions usually end up under his dominion.

Besides, to ignore the treacherous works of Satan and evil spirits is to forget one of the ministries Jesus commissioned us to perform: that of casting out demons. In addition Jesus said, "I will build my church; and the gates of hell shall not prevail against it" (Matt. 16:18). Notice, the Church is to storm the very gates of hell! This clearly implies a militant attack against the forces of Satan. We are not to ignore the enemy; we are to oppose him. ▼

For further help and information concerning the aspect of spiritual warfare discussed in this article, two other books, Deliver Us from Evil and Can a Christian Have a Demon by Don Basham, are available. See the order form on page 34.



The Enemy Within

by Dan Wolfe

MANY CHRISTIANS believe that the greatest enemy they must face is Satan. It is true that he is a powerful adversary against whom we must constantly wage spiritual warfare, since his goal is to prevent us by every deceitful, destructive means available from living effectively for the Kingdom of God. However, we must realize that

Satan is not alone in his warfare against us. There is another foe, one that works hand in hand with Satan to thwart the purposes of God in our lives, and that foe is *self-love*. Unless we deal with this enemy as well, we may well find it to be our greatest adversary.

To begin our examination of the nature of that everpresent foe—self-love—let us look at

Isaiah 14:12, the description of Satan's fall.

How you have fallen from heaven,
O morning star, son of the dawn! You
have been cast down to the earth, you
who once laid low the nations!

You said in your heart, "I will ascend to heaven; I will raise my throne above the stars of God; I will sit enthroned on the mount of assembly, on

the utmost heights of the sacred mountain.

I will ascend above the tops of the clouds; I will make myself like the Most High" (vss. 12-14).

How many times did Lucifer say, "I will"? Five times. Here we see that the essence of sin, when it was first revealed in the universe, was self-love, manifested in the form of rebellion against God. Man was made to love *God*, but instead he began to love *self*. When anyone starts to love self first, at that point he is in rebellion against God.

A second passage of scripture in the Old Testament, Genesis 11, is the first example in the Bible of a corporate manifestation of self-love in the world.

Now the whole world had one language and a common speech. As men moved eastward, they found a plain in Shinar and settled there.

They said to each other, "Come, let's make bricks and bake them thoroughly." They used brick instead of stone, and tar instead of mortar. Then they said, "Come, let us build ourselves a city, with a tower that reaches to the heavens, so that we may make a name for ourselves and not be scattered over the face of the whole earth (vss. 1-4, NIV).

What was their motivation? To make a name for *themselves*. The Lord's reaction to the men at Babel is an indication of how He feels about man's efforts to promote himself through the power of self-love: "Come, let us go down and confuse their language so they will

not understand each other" (vs. 7). He resisted and confounded the out-growth of their selfish motivation.

When I talk about self-love, I am not talking about the proper view a person has of himself as a man or a woman. We do need a healthy view of our own individual worth in God's sight. Rather than warning against that proper attitude, I am warning against an inordinate love of self, for that self, apart from God, has nothing good in it.

In 2 Timothy 3:1-2, the Apostle Paul gives us a very sobering word

how Satan tries to get control over anyone and everyone. That generation started out seemingly with noble intentions of straightening out our nation, but then they began to do their own thing. Before they knew it, Satan turned them inward to focus on themselves, and they began to do anything and everything they had a mind to do. They went into drugs; they went into sex, including perverted sex; they went into music that had a negative influence upon their lives. They totally enveloped themselves in a

When anyone starts to love self first, at that point he is in rebellion against God.

about unhealthy self-love.

But mark this: There will be terrible times in the last days. People will be lovers of themselves....

Paul, by the Holy Spirit, goes on to say that the fulness of wickedness will be manifested in people who love themselves because their motivation is the same one Satan has: he loves himself. We see evidence of Satan's nature in the rebellion that hit the United States in the 1960's, when Satan attempted to capture an entire generation for himself. Through self-love, he incited our youth to a super rebellion against the establishment and against the family. What happened to them is an example of

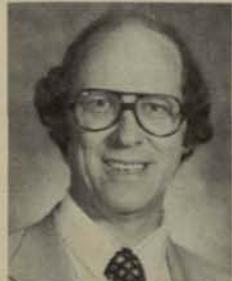
life-style that epitomized self-love. Beginning with what they felt were good intentions, they quickly became bound up by the devil because of self-love.

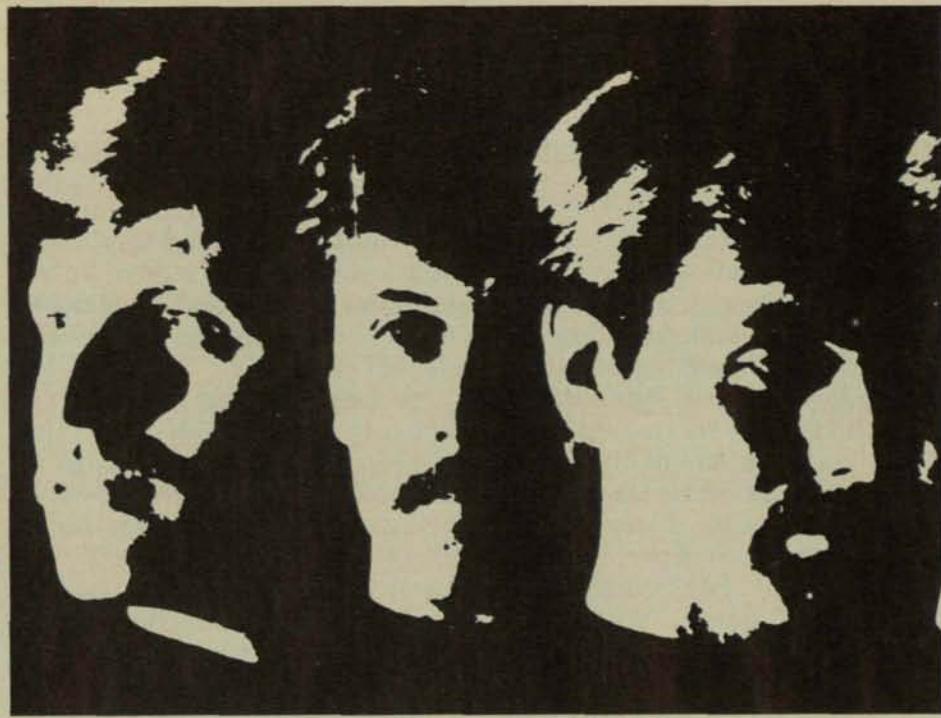
The Fifth Column Inside

The self is like a "fifth column" inside each of us, rising up to defeat us from within, even when outwardly we have good intentions. The excuse that "the devil made me do it" is not always true. Actually, the devil allies himself with that fifth column in each of us, and plays upon the self-love that he knows everybody has within.

The self talks to us all the time—often in very subtle ways. For instance, it will say, "The reason you are so successful is that you are a shrewd and clever person. You're a real great guy." As we are growing up, it says to us, "You're a good-looking guy," or "You're a beautiful girl, and you have a nice personality, too," or "You've got brains—you've got it made." Self starts to talk to us in all these ways. The problem is that after a while, we start to believe what we hear. As we begin

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to take hold of those thoughts, the self rises up within us to dictate what we should be doing.

Self-love also manifests itself in people in another way. When people say, "I'm just a crummy person. I'm a total failure. Everything that I touch turns sour. I can't do anything right," that is self-love, too. What that person is really saying is, "I wish someone would come over here, pat me on the back and tell me that really I'm not crummy and not a failure and that I'm not so bad." In both of these manifestations, self is after the kind of illegal recognition which says, "You are worth something."

Self-love makes us react irrationally and defensively, because it is so self-centered. It wants to be worshipped, not corrected. It wants to be big and great, and if anybody touches it, it cries out, "Why are you hurting me?"

Sometimes when, as a pastor, I have given correction to someone, this is the way the conversation has gone:

"Oh, you think I am all bad."

"No, I don't think you are all bad. I just feel this is an area in your life that God wants to change

and adjust."

"Oh, you think I can't do it."

"No, I believe you can do it, and I think God will help you."

"Well, I guess I'm not worth anything."

"You *are* worth something. It is just that God wants to change you."

"I'll guess I'll leave the church."

"You don't have to leave. All you need to do is see this area in your life as something that God wants to change."

When a person becomes totally locked into self-love, he cannot take any correction without feeling absolutely destroyed because self-love cries out when it is touched.

The Delusion Self-Love Brings

Self-love distorts our perception of reality, convincing us that everyone else is wrong. Often it so confuses people that they cannot see clearly what is taking place in their own lives even to the extent that they begin to believe that the voice of self is really the voice of God speaking to them.

Some people become so deluded by self-love that they even contemplate taking their own

lives. Suicide, in fact, is the ultimate extreme—the "nth" degree—of self-love. It is actually the end result of being totally locked into self-love. When a person contemplates suicide, he is saying to the world, "See what you have done? You are really going to be sorry because I am going to take my life."

This tendency toward suicide indicates to us that if a person simply cannot shake himself free from the rule of self-love and deal with it, it will destroy him in the end.

We see from this that self-love is not a simple or light topic. It is a very serious matter. Jesus warns that self-love will destroy people in the end. It will destroy their relationships and it will destroy the life and vitality of the Church. We in the Church and the Kingdom of God must realize that if self-love is not dealt with, the Church has no foundation to build on. Certainly it cannot build on self. There is no way for the Body of Christ to come together or be what God wants it to be until self-love is really conquered.

Ten Signs of Self-Love

There are ten signs of self-love that I want to list and explain, so that we will be able to readily recognize them. This list is far from being exhaustive, but these are ten signs that I have noticed from my own experience that indicate the presence of self-love and the need to submit ourselves to God for help in this area.

1. *Feeling unappreciated.* Thoughts like, "No one likes me," "Nothing is working out right," "People don't appreciate what I am doing for them," are all very clear signs of self-love. If you ever start to talk like that or if you ever hear others talking like that, recognize that it is the unhealthy influence of self-love.

2. *Feeling misunderstood.* Have you heard people constantly saying, "Nobody understands me."

That is not true. Most of the time they *are* understood, and often that is the whole problem. Some wives have said to me, "My husband just doesn't understand me, but I know that *you* will." Most of the time after hearing their situation, I have replied, "Your husband understands you perfectly, and I see just what he sees. Go back and talk it over with him."

"No one understands it the way I see it" is actually a statement of self-love. The truth is that God has arranged for people to understand us very clearly most of the time—we just feel misunderstood because they don't agree with us.

It's true that there are many things that we don't understand. But God has structured the family and the Church to give us people who can see us clearly and give us a word about ourselves when we need it. Most of the time a husband can understand pretty clearly what is taking place in his wife because God has given him the

ability and the responsibility as her head to do that. I know a number of women whose husbands are unbelievers, yet their husbands know exactly how to understand and help them.

By the same token, God enables pastors to understand another person's situation and help him to see himself very clearly. God has ways to bring us to understanding. So we need to avoid getting into a "no one understands me" syndrome.

3. *Taking ourselves too seriously.* Being touchy is one of the prime indications a person is taking himself too seriously. I once said, "Good morning" to a parishoner in my church, and he got mad at me and shouted back, "What's the matter with you?" (I guess it was the way that I said it.)

Self-love will often cause people to take themselves too seriously and be very touchy. If you say something about someone else's dress, your wife may say, "Why don't you say something about *my*

dress?" Some of the men in our fellowship are not used to dressing up, because many of them came out of the street culture. Once, when we had special guests coming, I asked them to dress up a bit, and I knew I had touched the self-love in them when I saw their reactions: "Nobody is going to tell *me* what to wear and what not to wear." It is amazing how touchy the self can be.

Some people take themselves so seriously that they can never enjoy a joke on themselves or laugh at themselves if something goes wrong. Other people take themselves too seriously when they are given a promotion or a new responsibility and they become extremely officious and touchy. When people take themselves too seriously, self-love pours out all over the place.

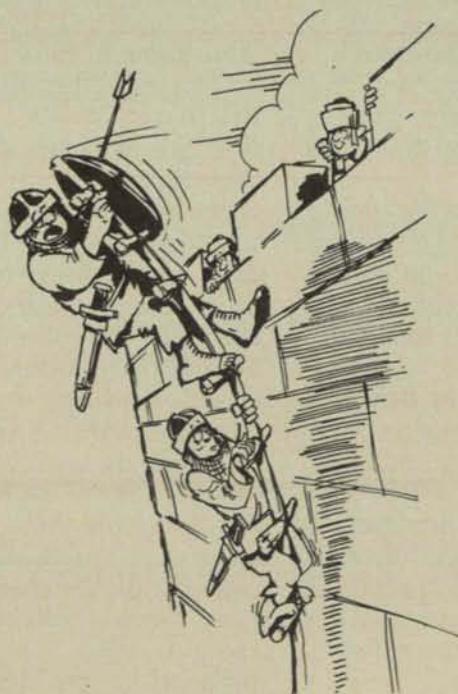
4. *Being too introspective.* Some Christians, when faced with difficulties, turn inward more than they turn to God. But God does not want us to turn inward and become overly introspective: "I wonder about myself. I wonder if I am too much this way or that way. Should I try to be different? I wonder what the boss meant when he came by and made that remark to me? What is he up to?"

Anyone who lives in that kind of introspection is in for trouble. If we repeatedly turn inward instead of turning in faith toward God, or if we spend all our time trying to figure our lives out, we will consistently come up with the wrong answers; the self will see to that. We are not going to hear God. But if we resist introversion and seek God, His words will strengthen us, and in every case, they will be the opposite of self-love. God's word will never allow us to stay in self-love, and we must resist going inward into the murky, black waters of our self.

5. *Having difficulty in forgiving and apologizing.* This is another very obvious sign of self-love. We can be so focused on our own hurt

the lighter Side

by Mark Pié



They didn't tell me about this kind of thing in war college.

that we can't see that another can be hurt as well. A person who is centered on self-love will always want people to say, "I'm sorry" to him, but will almost never say, "I'm sorry" to others. If a person has a rough time saying, "I'm sorry," he is probably being influenced by self-love.

Everyone needs to say that he is sorry sometime. All of us are going to make mistakes for which we will have to apologize. But the person who is into self-love is only aware of the faults of other people.

compliments.

"I took a cake over to my neighbor today." The person to whom you tell this then feels obligated to say, "Gee, that was really thoughtful of you. You are such a nice person." Basically, self-love compels us to make others realize the good things we are doing because the self wants to be loved and worshipped. We want everyone to tell us how wonderful we are. Now, God knows we need to be loved and we need to hear compliments. But the way to get them is to serve

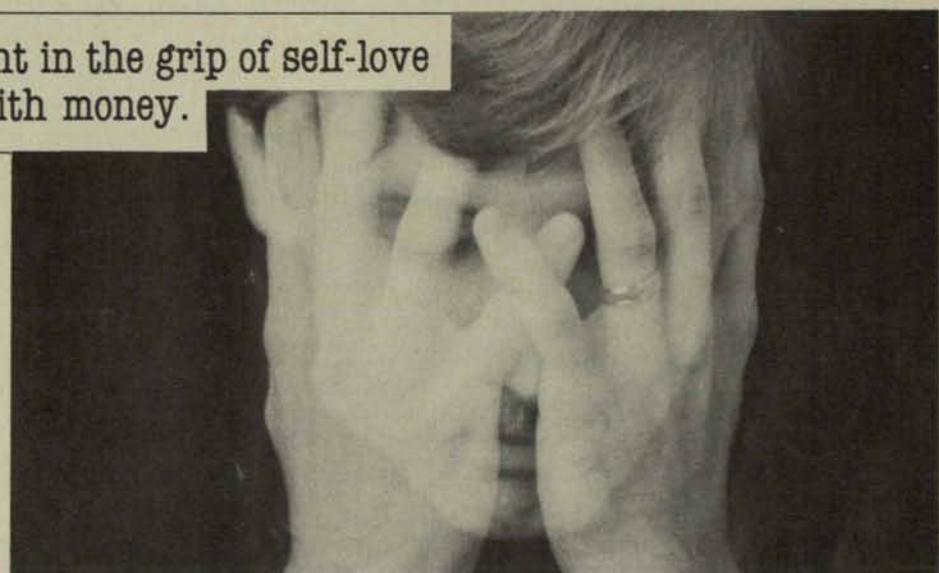
ty. If your nose is long, it is long. If you have freckles, say, "God gave me freckles." If one eye is blue and one eye is brown, accept it and thank God that He thought so much of you as to give you variety in your eyes. We must accept ourselves the way God made us and not let self-love cause us to fantasize. Otherwise, we will be frustrated and unhappy and constantly put ourselves down because we don't look like someone else or have his talents or hold his position.

...the person who is caught in the grip of self-love will be stingy and tight with money.

He never sees when he has stepped on another's toes, and even if he does, he will refuse to admit he has done anything wrong.

6. *Fear.* Another sign of self-love is being fearful. When a person has an inordinate love for his life or something in it, he is going to live life as a very scared person. Fear comes upon us when we think that some part of us is being taken away. When your pastor advises, "God wants this completely out of your life," self-love will make you say, "But then I will not be *me*. I will not be myself. It will destroy part of me." What we don't realize is that God wants to give *Himself* to us in place of what He is taking away. What Jesus was saying was, "If you lose your life, I will give you My life in place of it. If you get rid of that self-love, I will give My love to fill the void."

7. *Manipulation.* Becoming manipulative is another sign of self-love. Persons caught in self-love become manipulators often without even realizing it. Because the self in us wants to be worshipped and loved, we manipulate responses from people. There are thousands of ways this takes place, but one of the main ways is by little hints and tidbits of information that we drop in order to fish for



God, because approval comes when we serve God in the right spirit. He always makes sure of that. But manipulation out of self-love is an illegal way to get attention and approval.

8. *Prideful fantasies.* Another sign of self-love is fantasizing about ourselves. When things are not as we would like them to be, we escape reality by having beautiful dreams about ourselves. In our fantasies we see ourselves dressed elegantly, or laying hands on the sick so that they are instantly healed, or occupying some important position with people hovering around us telling us how much they admire us.

Fantasy is an expression of self-love by which we deny reality, and the antidote to it is to accept reali-

9. *Stinginess.* Money is a problem for people controlled by self-love. God wants all of us to be very generous. Proverbs 11:25 says, "...he who waters [is generous] will himself be watered [receive generosity]." But the person who is in the grip of self-love will be stingy and tight with money.

I once went out to lunch with a friend and he paid for the lunch. When we started to leave, I said, "Do you want to leave the tip or shall I?"

He said, "No, I never leave a tip; they are getting paid to serve."

I said, "Yes, they are getting paid to serve, but I'll tell you something: God sees the attitude in your heart." I decided right then that I needed to speak to the Church about this matter. It is a

privilege to bless other people and we should not be sparing when we give to them. If we can be generous with our money and bless the Body of Christ it will strike a real blow against self-love. When people are so anxious about money and tight-fisted with it, they are being dominated by self-love.

10. *Insisting on "my rights."* Another sign of self-love is continually saying, "I have my rights!" Many of us may not necessarily say it, but we are living it. Our lives say, "I have my rights!"

This is a very delicate area. In some situations, it is proper to stand up and say, "Hey, this is not right. Something is wrong." But problems can start when our rights become a personal thing with us and we start to say, "Why didn't I get that? Why didn't that turn out well for me?" It becomes a problem when the self becomes dominant and causes us to demand certain personal rights.

The End Result of Self-Love

To conclude this discussion of self-love, I want to refer to John 13, which describes the end result of self-love. Generally I have found that unchecked self-love eventually leads to a person being caught in a demonic grip. That is how serious a problem self-love is. In the end it locks in so tightly on a person that he can hardly function properly and is unable to change what needs to be changed in his life.

We see this in the story of Judas in John 13. After walking with Jesus for three years, Judas finally came to the point where he betrayed Jesus. One great problem in his life that caused him to fall away was that he loved money. As keeper of the money for Jesus' disciples, it is likely that once in a while, as Judas walked along, he would quietly slip his hand into the group's money bag he carried and transfer some from their bag to his own bag. He loved money.

But what did Judas *really* love?

He actually loved himself, and it showed up in his love for money. When the opportunity to betray Jesus came, he said, "I will do it for thirty pieces of silver." Can you imagine that? After being with the Lord for three years, he chose thirty pieces of silver over Jesus.

Scripture gives us insight into what took place in Judas to finally bring him to betray Jesus:

"I tell you the truth, one of you is going to betray me."

...Leaning back against Jesus, he [John] asked him, "Lord, who is it?"

Jesus answered, "It is the one to whom I will give this piece of bread when I have dipped it in the dish." Then dipping the piece of bread, he gave it to Judas Iscariot, son of Simon. As soon as Judas took the bread, *Satan entered into him* (John 13:21, 25-27).

Because self-love gripped Judas, the devil had a much easier job in bringing him to betray Jesus. In the same light, if we allow self-love to become dominant in us,

Satan will oppress us and grip us and convince us that we are going to have to go his way. The last days of Judas' life are a bitter testimony to the end result of self-love.

This last illustration is a chilling indication of the danger of self-love and where it is liable to end up. I realize that in dealing with the topic of self-love in this article that our emphasis has been primarily diagnostic and negative, and I know the problem I have described may sound to some like a bottomless pit with no way out. But we need to realize that recognizing self-love in ourselves is the beginning of the solution to it and hopefully this article has opened our eyes to areas where we are dominated by its influence. In the end, though, we must realize that God has provided us with the way out through our faith in Jesus Christ, and if we devote ourselves to Him and call upon Him for help, He will enable us to conquer self-love and live victoriously for Him. ▼

April Tape of the Month Features Practical Suggestions for Identifying and Dealing with Self-love

Due to space limitations, we were unable to give the full benefit of Dan Wolfe's five hour seminar on self-love in a single article.

Because of this, we are making the final hour of Dan Wolfe's presentation, "God's Way Out," available to our Tape of the Month members as their April tape.

If you are not a Tape of the Month member and would like a copy of this helpful message, check the "special" Tape of the Month box on the order form (page 34) enclosing \$3.50 to cover the cost of this special tape. This will automatically qualify you to receive Tape of the Month each and every month. You will be billed at the time you receive each subsequent tape thereafter.

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New Wine
Tape of the Month

Standing Against the Enemy

by Derek Prince



SOME YEARS AGO, a Catholic priest gave me a copy of the official Roman Catholic rite of exorcism. The moment I began to read it, I realized that it had been written by people who had much more than mere theological

opinions—they had experience. In the introduction to that official document, there was a statement that was very significant, yet very simple. "Evil is not *something*, it is *someone*." If we grasp that

fact, we have made a real step of progress in our understanding of spiritual warfare.

The Scriptures warn that every Christian will be involved in a direct personal conflict with the

devil. It will not be something abstract, or psychological, but rather a person to person confrontation. We are going to meet the devil in conflict. Paul warns of one particular aspect of Satan's character—he is wily and cunning. In light of that warning, Paul exhorts us to prepare and equip ourselves for that inevitable confrontation.

I would like to paraphrase verse 12 of Ephesians 6 in the following way:

For our wrestling match is not with persons with bodies, but against rulership and the realms of their authority, against the world dominators of the present darkness, against spiritual forces of wickedness in the heavenlies.

We are in conflict with a very organized, centrally governed, invisible spiritual kingdom; the kingdom of Satan. Contrary to many people's opinion, Satan is not confined in hell or Hades nor does he reside on the surface of the earth. His place of residence or headquarters is the heavenlies. There he rules over a band of rebellious angels who assume the role of principalities to influence the earth for evil. In the lower echelon of his kingdom on earth, Satan controls countless myriads of demons or evil spirits. Under Satan there are also sub-rulers with delegated areas of authority on earth over empires, kingdoms, states, communities and cities, to promote breakdowns in the order of the human race.

In 2 Corinthians 10:3-5 we read that God has given us weapons

that are appropriate for warfare. They are not carnal, but spiritual, "mighty through God for pulling down strongholds." Verse five of that chapter reveals that the battlefield is the human mind. The key words in that verse are "imaginings, reasoning, speculations, thought and knowledge," all of which deal with the realm of the mind.

In other words, we are involved in a tremendous battle against unseen forces which are seeking to dominate the human race. Our responsibility as God's people is to liberate the minds of men from Satan's dominion and bring them into captivity to the obedience of Christ. I believe Christians are the most significant people in the earth because we alone have the weapons needed to do the job. That fact makes us more significant and influential than political rulers, military commanders, scientists or other such people who may be very effective in their particular realm but they do not have the spiritual tools or equipment to do the job. We alone are equipped.

Our Protective Armor

In this article we are going to examine the protective armor of the Christian, and then go on to discuss our weapons of aggression. I have seen by experience how very right Paul was in warning us first to protect ourselves, because too often people committed themselves to some serious prayer onslaught against Satan, and became mental, spiritual or physical casualties because they did not first put on protective armor. Before we become involved in some far-

reaching spiritual conflict or ambitious program to storm the citadels of hell, we must be very sure that we have our armor on.

To explain our protective armor, Paul uses the picture of the standard equipment of the Roman legionnaire of his day. Verses 13 through 17 of Ephesians 6 mention six pieces of equipment, and we will examine the particular nature and function of each piece.

Wherefore take unto you the whole armor of God that you may be able to withstand in the evil day, and having done all, to stand. Stand therefore, having your loins girt about with truth, and having on the breastplate of righteousness; And your feet shod with the preparation of the gospel of peace; Above all, taking the shield of faith, wherewith ye shall be able to quench all the fiery darts of the wicked. And take the helmet of salvation, and the sword of the Spirit, which is the word of God.

The Girdle. Verse 14 gives us the first piece of equipment: *the girdle of truth*. In Paul's day men did not wear trousers, but rather clothing that was loose and often quite long. If a man was going to do anything that demanded free, active movement, he first had to get his long, loose clothing out of his way. He did this by what the Bible calls "girding up his loins," lifting his clothing and fastening it around his loins with a girdle so that his legs from the knees downward were free to move. So logically, his first step was to put on the girdle.

The girdle in its spiritual application is *truth*. Certainly, this refers to the truth of God's word, but I think it has a more basic application. Truth means being honest and real, putting away all the fancy professions and insincerities with which most religious people are cluttered, and I use the category of "religious people" deliberately. Jesus often warned of the leaven of the Pharisees which is



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hypocrisy. The word hypocrite has a very specific meaning. Basically, it is the Greek word for actor. In ancient Greece, when the actor appeared on the stage, he wore a stylized mask which indicated what kind of person he was supposed to be. The actor never appeared as his real self, but always with a mask, speaking lines which fit the character he was playing. To me, this is exactly like the religious world. In that world, a person chooses his mask which basically determines how he is going to act. When we put our mask on, we are no longer ourselves. Instead, we act the way our mask dictates. Frequently there is little of the real person there at all.

Have you noticed how some people use a special tone of voice when they pray or speak about the Lord? Or how most people change their demeanor when they walk inside a church? They put on the mask and wear it faithfully until they step outside of the church again. Very rarely are religious people their real selves. What Paul means by "the girdle of truth" is, "Be real. Tell it like it is. Call a spade a spade and not an agricultural implement. Call a lie, a lie. Call lust, lust and hatred, hatred." Unless we gird ourselves with the truth, everytime we try to move ahead, we will trip over our garment. So the first piece of protective armor is the girdle of truth. Be *real*.

The Breastplate. The second piece of equipment, also in verse 14, is the *breastplate of righteousness*. What particular organ of the body does the breast contain? *The heart*. So the breastplate deals with the protection of the heart. Above everything, we need to protect the heart. In Proverbs 4:23, we read: "Keep thy heart with all diligence; for out of it are the issues of life."

When I was a missionary teaching in Kenya, East Africa, I happened to see that verse hanging on the wall of a student's dormitory.

It was in an African dialect and just seeing it in another language arrested my attention. In literal English, the translation of the verse in that dialect was: "Guard your heart with all your strength, for all the things there are in life come out of it." So vivid was that translation that I have never forgotten it. What we have in our hearts will determine the course of our lives. If our hearts are filled with bitterness, unbelief and fear, we will go in the wrong direction. But if our hearts are filled with faith, peace and love, our lives will take the right course. We must guard our hearts with all our strength. That's why Paul urges us to put on the breastplate of righteousness.

Bear in mind that righteousness is a condition of the heart, not of

Testament is faith working by love and it is a condition of the heart.

One other scripture, Romans 10:10, gives us further insight: "For with the heart man believeth unto righteousness." There is a difference between believing with the head and believing with the heart. Believing only with the head usually leaves a person unchanged in their behavior. But when we believe with the heart it changes the way we live. The breastplate of righteousness, then, is faith in the heart working by love.

I am trying more and more to make sure that what I am doing I am doing in love. Otherwise, it is wrong. When we react to people by getting upset and angry, even if we are right, it is not going to produce the right results. We need to guard our hearts to make sure that



the head. A parallel passage, 1 Thessalonians 5:8, says this:

But let us, who are of the day, be sober, putting on the breastplate of *faith* and love....

In Ephesians 6 the breastplate is righteousness, but in this verse it is faith and love. That is not an inconsistency in Scripture, but rather an explanation of what New Testament righteousness is: it is *faith* which works by love. The basic righteousness of the New

our basic motive is always faith working by love.

The Shoes. The third item of spiritual equipment is identified in verse 15: "Your feet shod with the preparation of the gospel of peace," and it is *shoes* or *boots*. The Roman legionnaires had boots which were bound around the calf with leather thongs and they were famous for the long distances they could march wearing these boots.

This is vivid to me because I served in World War II as a soldier with the British in the North Afri-

can campaign for about two years. When we were near the enemy at night, we were ordered to sleep with our boots on, because if there were an alarm in the middle of the night and we had to feel around for our boots to put them on, valuable time would be lost. I recall that regulation every time I think about this passage. To be mobile and ready, you have to be sure that your feet are protected. In his admonition to have "...your feet shod with the preparation of the gospel of peace," Paul is saying that this has to be done in advance. What exactly does he mean by that? I believe it means two things. First of all, to communicate the gospel requires advance preparation. We must be acquainted with the basic facts of the gospel in Scripture. Many people who are "born again" members of churches are totally incapable of communicating the gospel of salvation to another person, even though it is not very difficult. Preparation means that Christians should be equipped beforehand to present their faith to others and to explain the basic truths of the gospel.

Another requirement indicated by the phrase "the gospel of peace"

intellectual preparation to explain what the gospel means and spiritual preparation to be at peace in ourselves.

The Shield. Verse 16 gives us the fourth piece of protective armor—the shield.

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

In the Roman legions, there were two kinds of shields: a small round shield and a long oval shield. The one referred to here is the long oval shield, which was designed to protect every part of you from arrows and other missiles. Thus, the kind of faith Paul talks about here protects us totally. When we begin to take the offensive in challenging Satan, he is going to fight back, not only on a personal level, but also against our home, our family, our business and many other areas of our lives. Therefore, we need a shield of faith large enough to cover ourselves, our family, our business and everything else that needs to be covered. Since faith comes by hearing and hearing from the word of God, to appropriate God's shield of total protec-

sizes, we have to *take up* that shield—it doesn't drop into our hands. We have to lay hold upon our faith, grasp it firmly and hold it securely.

The Helmet. The next item of equipment is the helmet of salvation. What part of the body does the helmet protect? The head. And what does the head represent? The mind or the thought life. God has provided specific protection for our minds and our thought life. In my many years of ministry, I have seen a great number of dedicated servants of the Lord incapacitated because they were wounded in the head. They did not know how to protect their minds. Satan will besiege our minds with such things as mistrust, which is one of his most common weapons. We begin to mistrust our wife, husband, fellow Christians or our minister.

Other weapons Satan uses on our minds are suspicion, fear, doubt and depression. I would estimate that one out of five Christian workers have a problem with depression. I speak out of experience in this area because after I had been saved, baptized in the Spirit and called into the ministry as a full-time pastor, I had a persistent problem with depression. In spite of the many successful results I saw in my pastoral work, I battled a tremendous personal pressure of depression. I would feel it coming over me like a grey cloud, enveloping me and seemingly shutting me off from my family and others. I tried every scriptural recommendation I knew to deal with depression, reckoning "the old man" dead until there was just no more reckoning left.

Then one day as I read Isaiah 61:3, I noticed this phrase: "the garment of praise for the spirit of heaviness." When I read the phrase, "the spirit of heaviness," it was as if the Holy Spirit were saying to me, "That's your problem! It is not *you* or your mind—it is a spirit that is after you, and he has been after you since your

...the Christian life is a hard hat area. Our minds need to be continually protected by the helmet of hope.

is that if we are going to talk about having peace with God, we must have peace ourselves. In other words, we can be peace-transmitters. I believe that even though the unconverted may not understand our theology, they can understand our spirit when we speak to them. I am learning more and more that we impart what we *are* rather than what we say. It would be convenient if we could say it and not have to live it, but that doesn't work. The "shoes of the preparation of the gospel of peace" entails

tion, we must spend time in God's Word.

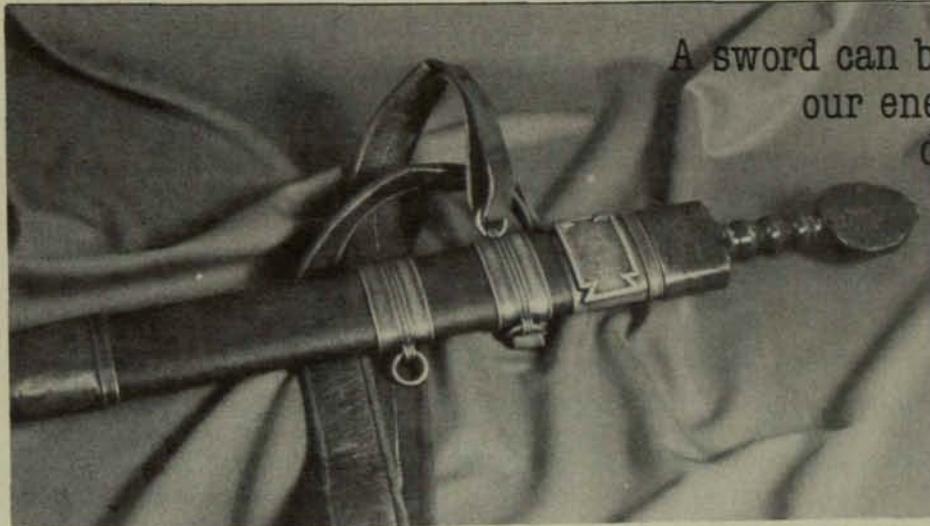
Almost every minister would testify to the fact that the more he is used by God, the more Satan steps up pressure on his family, and many a minister has been disqualified from the ministry by the pressures that Satan has brought against his home. That is why Paul urges us to take up the shield of faith, the overall protection that God makes available through His word that will protect every area of our lives. But as Paul empha-

childhood." When I saw the real identity of my enemy and realized that the evil was not *something*, but *someone*, I was eighty percent on the way to victory. To complete the picture, I only needed Joel 2:32: "It shall come to pass that whosoever shall call upon the name of the Lord shall be delivered." I very simply, almost naively, claimed those two scrip-

1 Thessalonians 5:8, "Let us who are of the day be sober, putting on... for a helmet the hope of salvation." When I read that the helmet was hope it went right through me, and God showed me that I needed to cultivate hope—that confident expectation of that which is good. The protection for the mind is hope.

Someone has said that every

sword of the Spirit, which is the word of God." This piece of equipment is the first one which takes us out of the purely defensive realm into an aggressive or offensive posture. A sword can be used aggressively against our enemy, moving us beyond the defensive to the aggressive. This passage tells us that the sword of the Spirit is the word of God. In Greek, there are



A sword can be used aggressively against our enemy, moving us beyond the defensive to the aggressive.

tures and said, "Lord, You have shown me that I have a spirit of heaviness and I claim Your promise now that whosoever shall call upon the name of the Lord shall be delivered. In the name of the Lord Jesus Christ, I am asking You to deliver me from this spirit of heaviness." And I was delivered.

But after I was delivered, God showed me that while He had done the delivering, it was my responsibility to re-educate my mind. Before I had been delivered I wasn't able to do it, but after I was set free from depression I could do it and I realized that God would not do it for me. Re-educating my own mind and cultivating thought patterns was a matter of personal discipline, and the process did not take place instantly. But while I was struggling with this problem, realizing that my main weakness was in my mind, I read Ephesians 6:17: "And take the helmet of salvation...." My Bible had a cross reference in it to

person is born either a pessimist or an optimist. I know that not only was I born a pessimist, but I was carefully trained to be pessimistic by my family. I deeply love and respect my parents, but they believed that if you were not worrying, you ought to be worrying about why you were not worrying. So I realized that I had to re-educate my mind, because to be a pessimist was a denial of my faith, for Scripture promised me that if I loved God and walked in His calling and purpose, everything that would happen to me would work together for my good, leaving no logical room for pessimism. I succeeded in re-educating myself—I put on the helmet of hope. All of us are familiar with the warning on construction sites that certain areas are "hard hat areas." Well, the Christian life is a hard hat area. Our minds need to be continually protected by the helmet of hope.

The Sword. The last piece of spiritual equipment is "...the

two words for "word." One is *logos*, which means counsel, reason, or assess the truth. The other is *rhema*, which Paul uses here, which specifically means a word that is spoken. So the sword of the Spirit is the word when you speak it, and if you don't speak it, then you don't have a sword. A perfect example of this truth is what Jesus did when He was confronted by the devil in the wilderness. He met each of the devil's temptations by saying, "It is written." We must do the same. We must know the Word of God, rather than simply leaving His Word resting on the bedside table at night. If we speak the Word like a sharp two-edged sword then we will be able to keep the devil off our toes.

In conclusion, let us just quickly enumerate the six items of equipment: the girdle of truth, the breastplate of righteousness, the shoes of the preparation of the gospel, the shield of faith, the helmet of hope, and the sword, which is the spoken word of God. If we arm ourselves with this total arsenal of spiritual equipment and weaponry, we will be able to successfully stand against the cunning assaults of the devil, and emerge victorious in the spiritual conflict to which each of us as a child of God is called. ▀

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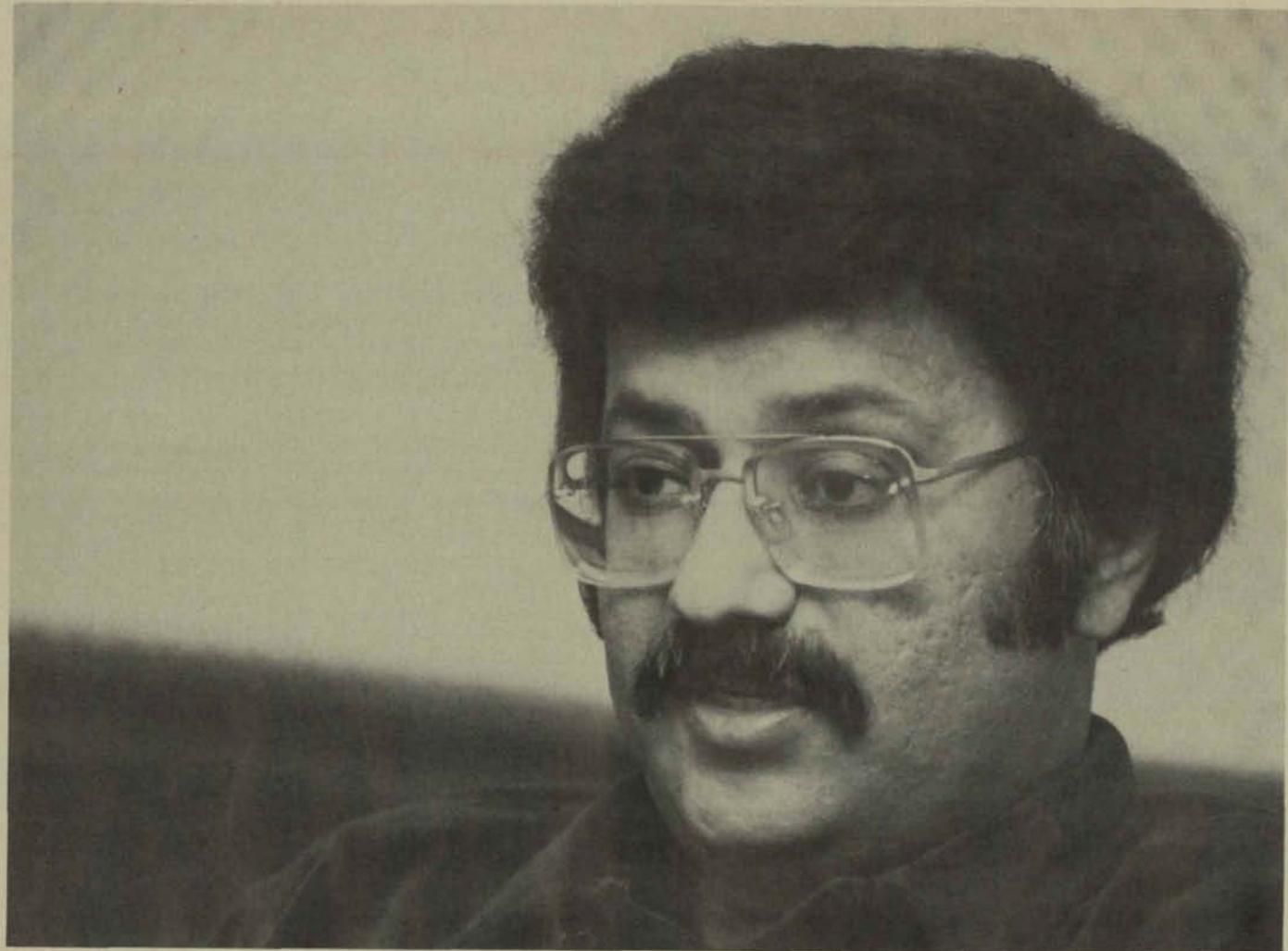
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an interview with **Mahesh Chavda**

NW: *Mahesh, what was your first introduction to spiritual warfare?*

MC: For many people, that term "spiritual warfare" seems pretty nebulous, with little or no practical application. But from God's point of view, it is thoroughly practical: if you are going to take a territory, you must confront and conquer the other forces occupying that territory.

Some years ago, before I was baptized in the Holy Spirit, I was attending graduate school and working part time as night manager of a restaurant in Lubbock, Texas. I hired a young man, the son of the restaurant's cook, because the whole family was in financial trouble and I wanted to help them. From his first day on the job, I noticed that this young man was acting strangely. Often, during his work as a bus boy, he would suddenly stop what he was doing and go into a trance that would last for several

moments. The trances eventually became so severe that he would collapse completely. One day I saw that unmistakable glazed look come into his eyes while he was holding a large tray of glasses, so I took the tray from him and led him into a storage room where his trance wouldn't cause a disturbance.

I had left him momentarily to care for some other matters when suddenly I heard a scream from one of the waitresses. As I turned around I saw huge flames coming from the storage room. I ran over there to

***Binding
the
Strong Man***

find that the young man had lit an entire box of matches, trying to make a big bonfire in the closet. He was still in a trance and was repeating, "I must make a sacrifice; I must make a sacrifice to Satan." I called one of the other cooks, a very large man, to come put the fire out and help me restrain this young man. But both of us trying together could not control him. It was as if he had the strength of thirteen men. We asked two other people who were his friends to help hold him down, but even with their help we could not budge him. He kept calling upon Satan, and when another voice spoke from his lips, cackling and saying, "Did you think you could resist Satan?" the people helping me fled in fear.

I thought, "Well, since he is calling upon his lord, I will call upon my Lord." I knew nothing about spiritual warfare at that time, but I put my hand on that young man's head and said quietly, "Jesus, bless him." I had hardly spoken the words when that young man screamed out loud saying, "Take the cross from my hair! It's burning me!" I did not have a cross, of course, but had simply laid my hand upon him. Slowly he descended into a chair as if all the unnatural strength in him melted away. I, too, felt totally drained of all energy as the young man's father and some friends led the boy to a car and started home with him. I learned later that on the way home he again had gone berserk, and his father had driven him to the police station for help in controlling him. It took eight strong, Texas policemen and three other men to calm him down and put him into a cell. We found out later that the young man was part of a group involved in Satan-worship.

This was my first encounter with someone under satanic influence, and it taught me how very real spiritual warfare is. That experience was a demonstration of Paul's words in 2 Corinthians 10:3-4, "For though we walk in flesh, we do not war according to the flesh, for the weapons of our warfare are not of the flesh, but divinely powerful for the destruction of fortresses."

NW: Do you think the spiritual warfare we are encountering is in direct proportion to God's increased activity in the earth? In other words, is the supernatural progress in the realm of the Holy Spirit being opposed by supernatural powers in the satanic realm?

Mahesh Chavda was born of Hindu parents in Kenya, Africa. He came to the United States and attended Wayland Baptist College in 1968, after which he furthered his studies at Texas Tech University. He has ministered across the United States and in France, England and Ireland. Mahesh, his wife, Bonnie, and their son Ben live in Ft. Lauderdale, Florida where he serves as an elder at Good News Fellowship.

MC: Definitely. When Moses went to deliver the word of the Lord to Pharaoh concerning the children of Israel, there were magicians in the court, Jannes and Jambres, who had supernatural powers. And when Moses threw his rod down and it turned into a snake, those men did the same. The only difference was that Moses' snake ate up their snakes and Moses went home with a fatter rod. The magicians, who were under satanic influence, were able to match the miracles that Moses performed up to a point. But when Moses turned the dust into lice, the magicians turned to Pharaoh and said, "We cannot

We can be confident that God will confirm the word He has given us to proclaim to the nations.

do this; this is the work of God."

Likewise, today as we bring the word of the Lord to the nations, we will be confronted by 20th century Jannes and Jambres. But we can withstand them with the power of God if we will persevere. We do not need to be afraid of them, or uncertain of God's supernatural power working in us. We can be confident that God will confirm the word He has given us to proclaim to the nations.

As the Holy Spirit is being poured out in the last days, the enemy will pour out his demonic powers in the fullest possible measure because he knows his time is about up. The Scriptures say that when the enemy comes in like a flood, the Spirit of the Lord lifts up the banner. We will find that enemy forces will always be where the work of the Lord is, and in the last days they are going to be present in great measure.

NW: When some Christians read what the Bible says about powers and principalities, they find it hard to apply in realistic terms. They think of the heavenly realm as having no influence on the earth. Could you discuss some examples of those powers and principalities tangibly wielding power and influence in our society?

MC: Satan is a great strategist when it comes to spiritual warfare. In fact, the Church has often been fighting him at a great disadvantage. First, because it doesn't know how to use the weapons God has provided, and secondly, because it doesn't know how Satan works.

Satan has placed certain delegated angels over certain geographical areas and over certain kinds of activities such as pornography, abortion, and numerous other areas. *New Wine* once referred to a vision in which a certain area of Nevada was seen to be under a spirit of divorce, and in New Orleans a

spirit of witchcraft hung over the city. There are delegated rulers over certain areas who exercise an influence which is very noticeable.

Fortunately, God has given the Church the authority to fight against these powers. I believe that today God is revealing just how dependent we are on one another, and that only as Christians become united will we be able to confront and defeat these powers. Even the devil knows that a kingdom divided against itself will fall, but it has taken the Church centuries to realize this truth. The more elders and pastors in cities and states can get together to intercede, pray and take authority over Satan's efforts, the more we will see these dark powers yield and withdraw from their appointed areas.

I believe in this decade we are to proclaim the gospel to all nations, bringing the Kingdom to every territory of the world. But we won't take those territories without first battling and conquering the principalities and powers of darkness that currently rule those areas—"binding the strong man" as it says in Scripture. To accomplish that, men of God in every nation, state and city need to unite in prayer and intercession against these powers. There is value in individual intercession, but in these last days the Holy Spirit is urgently requiring us to be united in our intercession. Men of God who are under proper authority, when united in prayer with other elders, have a much greater chance of success in pulling down Satan's strongholds.

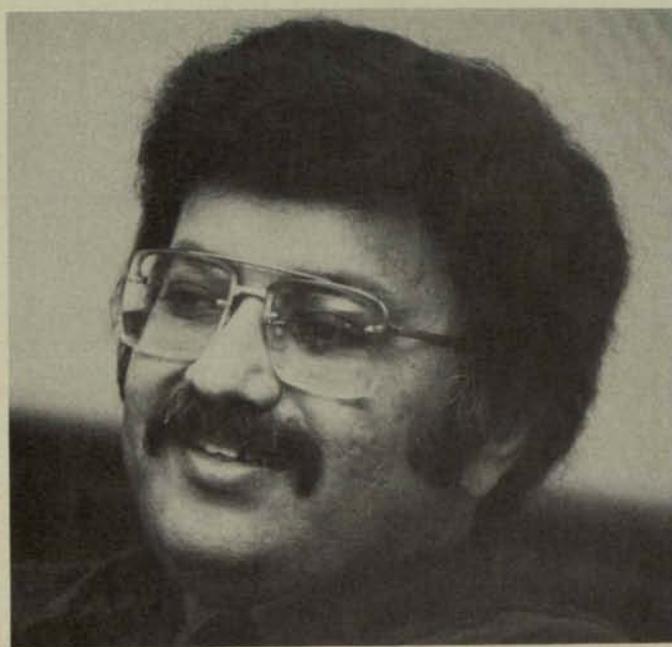
NW: So you would say that the reason why there seem to be blockades to an increase of the gospel in certain areas is because Christians have not come together and prayed in unity, binding the principalities over that area?

MC: That's right. In the ministry God has given me, I have had the opportunity to travel across the country and speak with the elders of various cities, and the main word that God has given me to minister to them is, "Become one in Christ. Face the reality of your dependence on one another, and with the rest of the Body." It is very important that every Christian realize the urgency of the hour and the need to confront the enemy as a united people, instead of expending our energy bickering and fighting with each other. Unfortunately, instead of uniting against the adversary, our tendency has been to turn on one another. This only furthers the enemy's purpose.

NW: You mentioned cities over which there are specific, satanic principalities that are diametrically opposed to the purposes of God. We know that these vary for each setting, but are there some general enemies that you feel face the people of God as a whole?

MC: In the '80s I believe there will be several major enemies that we will be confronting. One, which *New Wine* has already written about, is the power of humanism. This includes communism, which is humanism taken to an extreme. Another power is the power of witchcraft, or of Jezebel, and I will discuss this in further detail later. A third power is the power of anti-christ, one expression of which is the religion of Islam. The entire Middle East area has been under the powerful influence of Islam for centuries, an influence Christians have not recognized as the supernatural power it is. Of course, when I talk about the power of Islam, I am not talking about people or races, but about the spiritual force that exists in the heavenlies and that manifests itself in the form of the Islamic religion.

Just one example of the tremendous evil potential of this power is that once a year, every Moslem observes the fast of Ramadan. From sun-up to sundown for an entire month they will not eat anything, and the extremely devout Moslems will not even drink water. In fact, some of the religious leaders will not even swallow their saliva during the fast. Imagine what entire nations, such as Iran, Libya and Iraq, can accomplish by fasting for an entire month as a nation. Fasting is a universal spiri-



tual principal; it will release a tremendous amount of power, whether it be from God or from Satan.

This is the powerful force that has been opposing Christianity over the centuries. The number of conversions to Christianity in Moslem countries has never been more than a handful, and I believe the reason is because the spiritual force of Islam has not been confronted in the right way.

A fourth power that I believe we are confronting is one which is gaining strength and momentum—the power or principality that causes people to consider death as a solution to social problems. This includes abortion and euthanasia. I believe that the power of humanism and the power of witchcraft, or of Jezebel, both strengthen this other power, especially in the case of abortion. Like the idol Molech, to whom infants were sacrificed by the Canaanites, the more this spiritual power is fed, the more power it has to confuse and pervert ethics and promote its poisonous ideals in a nation.

NW: Could you give a brief comparison of the worship of Molech to the practice of abortion?

MC: In the history of Israel, when the Israelites rebelled and turned to idolatry, we read that there was a great increase in infant sacrifices to the god Molech and others (see Lev. 18:21). And what is abortion but the sacrifice of innocent unborn children?

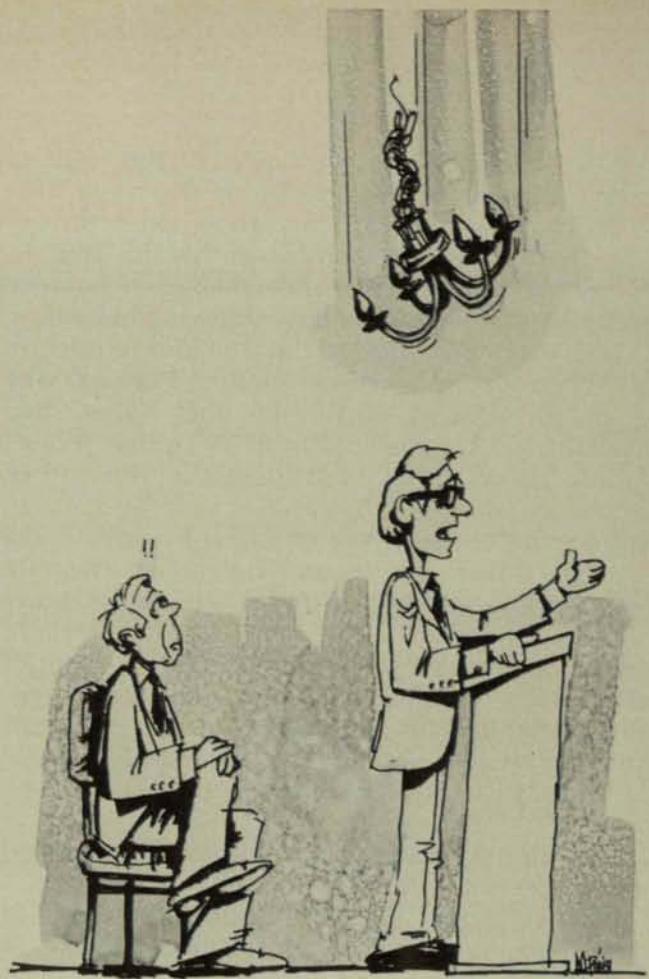
NW: Could you explain more about the connection you mentioned between abortion and the spirit of Jezebel?

MC: Yes. Another power which was present in Biblical times, and which I believe strongly promotes the power of abortion, is the spirit of Jezebel. The major way this power operates is by confusing the proper roles of men and women. This spirit was at work way back in the Garden of Eden when Adam abdicated his role as the head, and Eve made the decision about the fruit instead of Adam.

Basically, the power of witchcraft or Jezebel occurs when the male abdicates authority and the female usurps it. This does not necessarily mean the spirit of Jezebel emanates from women only. In reality, it represents the abuse of authority by anyone, or any manipulation or domination or any attempt to take authority by illegal means or to function in a realm of authority that God did not delegate.

God knew that in standing against the power of Jezebel, Elijah needed to be supported by other men of God.

The greatest danger about this power is how it affects men of God, as illustrated by the story of Elijah and Jezebel. Elijah boldly confronted 450 hostile prophets of Baal, laughed in their faces, humiliated them in their failure to convince their god to burn their sacrifice, and then had them all killed. But when he heard that one woman, Jezebel, was out to kill him, Elijah, the mighty man of God, was ter-



...and in conclusion, church, I believe that we need to modify our stand on spiritual warfare to one less literal.

rified and fled for his life. He ran into the desert where he finally collapsed under a juniper tree and begged God to let him die. I have ministered to men of God who have encountered the spirit of Jezebel and what they have gone through is often just like what Elijah experienced. They run; they contemplate suicide; they believe their lives are worthless to God and the rest of the Church.

Another aspect is the loneliness and isolation a man of God feels when the power of witchcraft attacks him, as illustrated by Elijah's lament to God in 1 Kings 19:10: "I alone am left . . ." Although it was a lie from the devil, even that mighty prophet of God felt totally alone.

But God told Elijah he wasn't alone and that there were 7000 in Israel who had not bowed their knee to Baal. God then instructed the prophet to anoint Hazael king over Aram; Jehu king over Israel; and Elisha as prophet in his place. "And the one who escapes the sword of Hazael, Jehu shall put to death, and the one who escapes from the sword of Jehu, Elisha shall put to death" (19:17). God knew that in standing against the power of Jezebel, Elijah needed to be supported by other men of God, and that this was no time to go it alone.

A final insight into the power of the spirit of Jezebel is found in 1 Kings chapter 21, when King Ahab, Jezebel's husband, was thwarted in his attempt to obtain the vineyard of Naboth that he coveted. The Bible tells us that Ahab came home to Jezebel acting like a little boy, throwing himself on his bed, turning his face to the wall and refusing to eat. When Jezebel asked her pouting husband why he was so sullen, Ahab told her that Naboth had refused to sell his vineyard to him. To that Jezebel replied, "Don't worry, I will get the vineyard of Naboth for you." And by cunning and deceit, Jezebel arranged to have Naboth killed by writing the elders of Naboth's city, and instructing them to frame Naboth and stone him for a crime he didn't commit. Thus even the elders gave into the power of Jezebel, and an innocent man died as a result. I believe many innocent men have died, both physically and spiritually, because the elders of their church or city did not discern and bind the spirit of Jezebel, but were rather caught up in it and used by it.

The spirit of Jezebel is very real, and men of God cannot take it lightly. If they think they can humor it or ignore it, they are in for quite a shock. It will violently oppose and attempt to destroy true men of God who are functioning as they should.

NW: So the power of Jezebel, or witchcraft, is unlike other principalities in that it aims at men of God rather than just at the general public?

MC: That's right. I would say that it is one of the major weapons that Satan is using to attack men of God today. But it can be defeated if confronted pro-

perly. The story of Jezebel's demise gives us some insight on this. After Ahab had been killed and Elijah had been caught up into heaven, Jehu, whom Elijah had anointed, rode into Jezebel's court where she sat surrounded by her eunuchs, men who were impotent. (It is interesting to note that under the influence of Jezebel, even godly men lose their masculinity.) They may have been masculine at one time, but Jezebel could not be around rugged, virile men, so she surrounded herself with eunuchs. But even they sensed the anointing of God on Jehu as he came riding into the courtyard. The presence of God in this man revealed Jezebel's true evil nature to them, and they threw Jezebel down from her tower on Jehu's command and she was destroyed. When godly masculine men confront this power, it can be reckoned with.

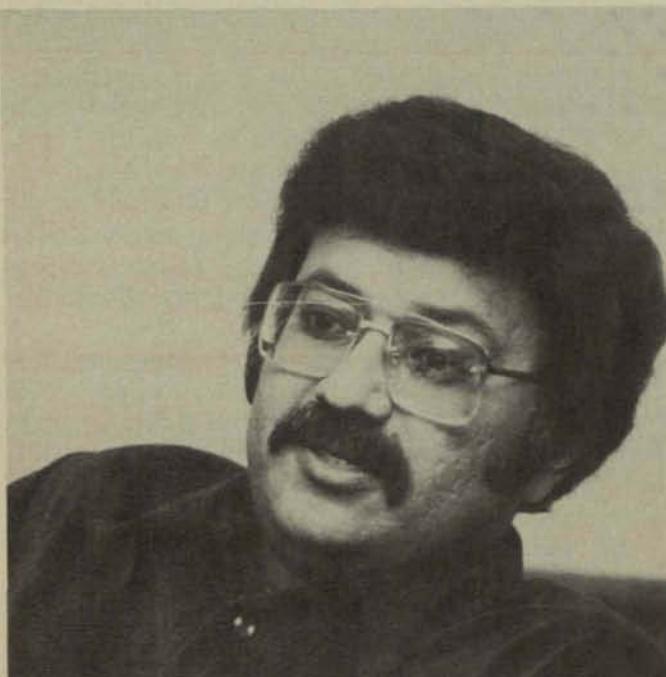
NW: What are some practical, effective ways through which Christians can stand against this major enemy and the others that we are facing?

MC: First of all, we should learn from the experience of Elijah and work toward unity. In this hour, as a man of God, I would not want to be found alone. One of my concerns is that men of God, as elders and shepherds in different parts of the nations, be sensitive to the spirit of Jezebel, that they keep their guard up against this power of witchcraft and be willing to help fellow Christians who are being dominated or persecuted by the power of Jezebel.

If we are united, we have a better chance of defeating this power. If we are to effectively do the work of the Lord, we must be united with other Christians who have the same vision and who can support us in times of spiritual warfare. If we are found alone, then the powers that confront us will pick us off like flies. So one of the most effective ways that I know of to come against these powers is to unite with others in the Body of Christ.

Secondly, we should never forget the weapons of warfare that God has already given us: prayer, fasting, the authority of the name of the Lord Jesus, and the power available through the blood of the Lamb. We can be confident of the authority that God has given us through the complete work of Jesus on the cross, through His blood being shed at Calvary.

It is vital that we enter this era of increased spiritual warfare with all seriousness, for the forces we have discussed should not be treated lightly. Most of all, it is vital that we enter this era as a unified Body, for only when we are united in purpose will we defeat the powers and principalities of the kingdom of darkness in every region of the earth, and establish the eternal Kingdom of God in its stead. ▼



THE WORD

Be self-controlled and alert. Your enemy the devil prowls around like a roaring lion looking for someone to devour. Resist him, standing firm in the faith, because you know that your brothers throughout the world are undergoing the same kind of sufferings. 1 Peter 5:8-9

Put on the full armor of God so that you can take your stand against the devil's schemes. For our struggle is not against flesh and blood, but against the rulers, against the authorities, against the powers of this dark world and against the spiritual forces of evil in the heavenly realms. Therefore put on the full armor of God, so that when the day of evil comes, you may be able to stand your ground, and after you have done everything, to stand. Stand firm then, with the belt of truth buckled around your waist, with the breastplate of righteousness in place, and with your feet fitted with the readiness that comes from the gospel of peace. In addition to all this, take up the

shield of faith, with which you can extinguish all the flaming arrows of the evil one. Take the helmet of salvation and the sword of the Spirit, which is the word of God. And pray in the Spirit on all occasions with all kinds of prayers and requests. Ephesians 6:11-18

"No weapon forged against you will prevail, and you will refute every tongue that accuses you. This is the heritage of the servants of the Lord,

Warring Kingdoms

and this is their vindication from me," declares the Lord. Isaiah 54:17

The weapons we fight with are not the weapons of the world. On the contrary, they have divine power to demolish strongholds. 2 Corinthians 10:4

But even the archangel Michael, when he was disputing with the devil about the

body of Moses, did not dare to bring a slanderous accusation against him, but said, "The Lord rebuke you!" Jude 9

"... You come against me with sword and spear and javelin, but I come against you in the name of the Lord Almighty, the God of the armies of Israel, whom you have defied. This day the Lord will hand you over to me, and I'll strike you down...." 1 Samuel 17:45-46

The Lord will grant that the enemies who rise up against you will be defeated before you. They will come at you from one direction but flee from you in seven. Deuteronomy 28:7

The angel of the Lord encamps around those who fear him, and he delivers them. Psalm 34:7

They overcame him by the blood of the lamb and by the word of their testimony.... Revelation 12:11

Our update feature regularly carries news of recent events in the lives and ministries of the men on New Wine's Editorial Board. This month is an update on Charles Simpson.

NW: Could you bring us up to date on your family?

CS: All of my family, my wife, Carolyn, and our three children, are in good health and are being blessed by the Lord. Our oldest, Steve, is a senior in high school and is the editor of his school paper. Charlyn is 12, and she is developing her talents on the piano. Jonathan, who is 8, is working hard in school and playing soccer. Both Carolyn's and my parents are living here in Mobile, and my father and I work together on *Fathergram*, which is a ministry to fathers. Dad also serves as an elder in our local church. He served as a pastor in his own church for many years, and for us to share in these ministries together, as well as our father-son relationship, is a special blessing. I feel that our whole family is

especially blessed to have both my mother and father living close by, as well as my wife's parents.

Update: Charles Simpson



NW: What are some of the current emphases in the local church fellowship and your responsibilities in that capacity?

CS: As the senior pastor of Gulf Coast Covenant Church, my primary duties include presiding over the executive committee and the elders as they fulfill their various responsibilities. I also serve as chairman of the board for *New Wine* and teach at the monthly church meeting. I've been greatly encouraged because God is giving us a good firm foundation for a multiple outreach which extends through *New Wine Magazine*, a number of missionaries and churches throughout the United States. So we have been privileged to have a very diversified ministry.

Our church was started about seven years ago using what is called the "cell group" concept. Locally, we now have about thirty-five small churches or cell groups throughout the area, each headed by an elder. Once a month all 35 groups come together for one large meeting. Though we started off relatively small, the church has grown to around 1000 people.

As a body of people we try to represent a Christian culture in the midst of our community, providing activities and outreaches as a body of people. We have, for instance, a softball league, concerts, music programs, an arts and crafts show and an annual evening of entertainment. All of these activities provide a window through which other people can view

our church community and see the kind of people we are and the kind of activities that we are involved in.

NW: *What events have taken place recently in your own ministry?*

CS: Well, this past year I have had a full and busy year. I have ministered in South Africa, and at the Catholic Charismatic Conference in Notre Dame, Indiana. I have spoken to groups in Michigan, California, Florida, Mississippi and New York. I also recently attended the Presidential Prayer Breakfast in Washington, D.C. I am grateful for the variety of ministry I experience. I believe it is important to keep in touch with the various segments of the Body of Christ, in spite of the fact that our responsibilities do not always overlap.

I have just recently returned from Costa Rica where there are a number of churches pastored by Hugo Zelaya. Hugo is also the editor of *Vino Nuevo*, the Spanish counterpart to *New Wine Magazine*. *Vino Nuevo* goes to about 10,000 families each month in Central America, South America, Spain and other countries where there are Spanish-speaking readers. We believe that God is giving Hugo a very solid and significant work in Central America in the midst of the political foment going on there at this time. Hugo has gained the confidence of the Latin people, being Latin himself and we feel very fortunate to have a man of his caliber down there.

NW: *How did your relationship with Hugo develop?*

CS: I've known Hugo for many years. I have been his pastor since 1963 and helped train him in the ministry. For the past ten years he has been in Central America, and in one sense we speak of him as a missionary. But actually, that is not accurate because he is a native of Central America and is not thought of by his people, nor does he think of himself, as a missionary. The churches he pastors do not think of themselves as a mission group but rather an extension of God's people.

The American mentality tends to be that there is a Kingdom of God in the United States and then there are missionaries who go to inferior groups in other parts of the world which are not capable of running their own affairs—a type of colonial mentality which has filtered into the Church. However, we do not believe that there is a North American kingdom and a South American kingdom. There is just one Kingdom—the Kingdom of God. I see Hugo as an equal in the Lord and I have tremendous respect for him, which is shared by his people. As a result of his efforts over the past ten years, his work has grown to approximately 800 to 1000 people in Costa Rica, in addition to the outreach of *Vino Nuevo* which reaches nearly 10,000 families.

NW: *In the variety of places where you have ministered, have you sensed a common theme that God is emphasizing across the Body of Christ?*

CS: Well, it's difficult to say because people are in different places spiritually and they face different kinds of issues and concerns. However, I would say that the overriding factor I see confronting the Church is what I would call "reality versus rhetoric." No matter what denomination or group you talk about, the Church is caught in a reality gap, having advertised its claims far beyond its performance.

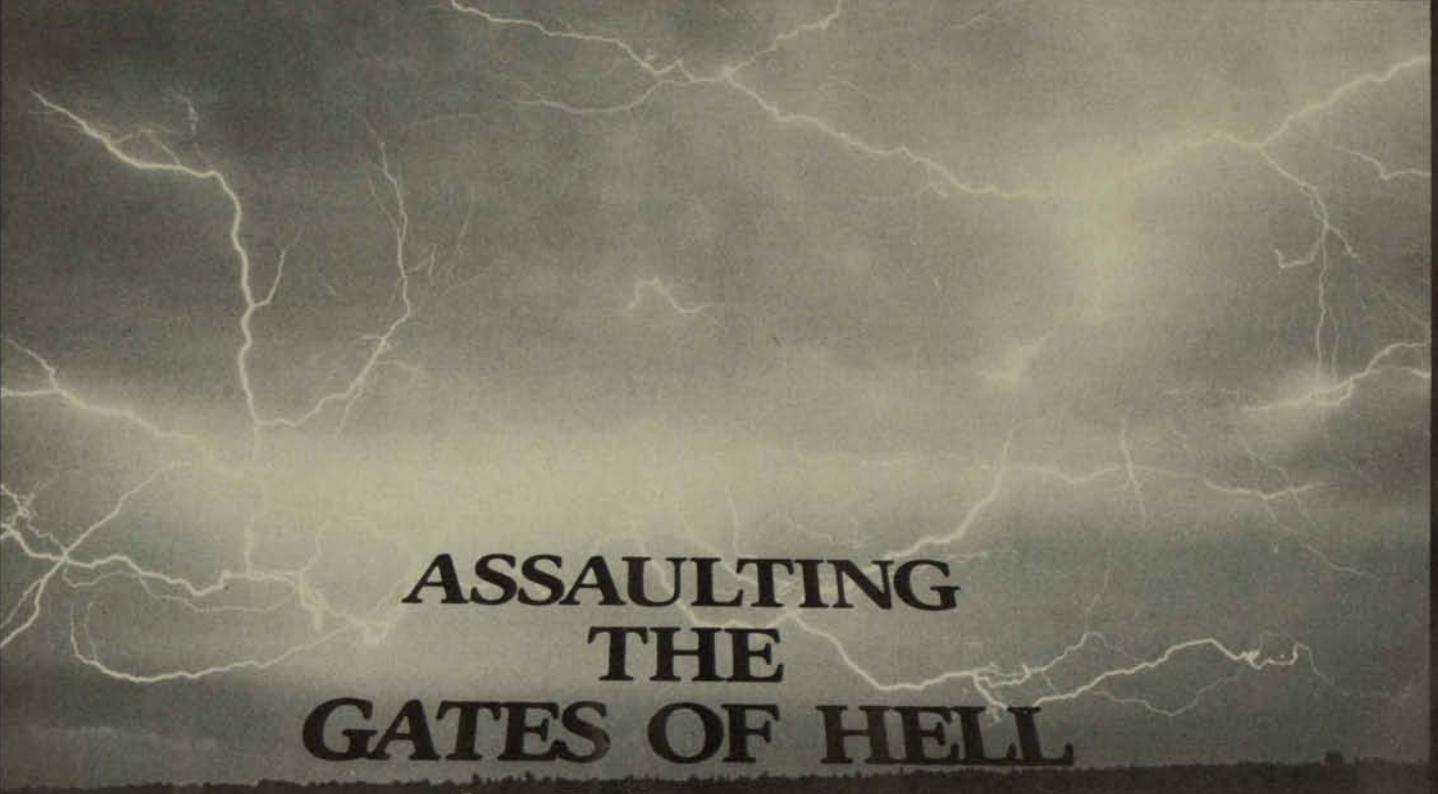
We are being confronted with "isms" like communism, socialism and humanism, which have a measure of credibility in their performance. Whether you agree with those "isms" or not, they are getting their job done while the Church continues to move haltingly along. God is taking our words, our theologies and our creeds and playing them back to us saying, "Is this really what you are?" As a result, the Church is confronted with some embarrassing realities and the longer it procrastinates, defends itself, compares itself with others and justifies itself, the longer it will take for the Church to obtain any meaningful reality and success.

NW: *What response do you feel God is looking for from us?*

CS: I would say *honesty*. I believe God is calling for the Church to stop justifying itself and admit that it has fallen short. I believe the Church will have to acknowledge that fact before the blessing of God will be fully experienced. But as long as it is content to live in unreality, justifying itself, accommodating the world, its situation will continue to deteriorate. When I have seen people facing reality and confessing their faults to God and one another, seeking to really deal with the issues instead of covering them over with religious terminology, the power of God becomes evident and will become increasingly evident.

NW: *What is the most encouraging thing that you have noticed as you have travelled and ministered in various places?*

CS: I would say *concern*. I have seen evangelicals, charismatics, Pentecostals and Catholics working together because they shared a common concern. The fact that they are willing to get together with some degree of commitment to grapple with issues, and do something about them, is the healthiest thing that I have seen. I think that God is going to both make and allow things to happen which will confront the Church so that it will get up and stand on its feet as a viable force in the world.



ASSAULTING THE GATES OF HELL

by Erik Krueger

THERE IS NO DOUBT that we are involved in intense spiritual warfare. God is impressing upon us that we are in a battle against an enemy who is taking the offensive against us. Satan's kingdom is not divided and disorganized as some would believe, but it is a highly organized array of spiritual powers and principalities. How-

ever, God is also impressing upon us that we have the authority to take the initiative against our enemy, and effectively counteract his ruling spirits and influences. In fact, if we do not take the initiative against Satan, he will take the initiative against us. Whether we like it or not, we are at war with the kingdom of Satan, and we must not settle for a negotiated peace. We must utterly dominate Satan

and his co-workers.

The Clash of the Gates

As a result of renewed emphasis on spiritual warfare in recent years, God's people are joining together and experiencing success in this area of warfare. However, as we do, Satan seems to be stepping up the pace of his attack even more. So we need to broaden our view of the warfare. We need to

see even more who and what we are wrestling against.

Hopefully, one of the important things that we are learning is that we are not wrestling with people, but the satanic forces that may be influencing them. As Scripture says, our wrestling match is "not against flesh and blood, but against powers and principalities." The idea of powers and principalities is a hard concept to visualize, and it is difficult to see precisely how Satan has organized his kingdom. But in Matthew 16, when Jesus talks about building His Church, He says, "the gates of hell shall not prevail against it" (vs. 18). That has always been a very encouraging scripture to me and I'm sure to many Christians as well. But because of the terminology, that verse always left me with a mental picture of two fortresses bucking up against one another. That mental image didn't help me to truly understand what Jesus was actually saying.

But as I began to study the Bible, I began to better understand what Jesus meant. Since Jesus was a Jew, we need to interpret the word "gates" in the Judaic sense to understand what He meant. To the Jews, the gate was the place where their leaders gathered together for counsel. The gate represented the place of government from which governmental authority was exercised over the people. It was at the gates that the men in leadership would make their councils of war. Therefore the gates represented leadership and government.

As I pondered this, I realized

that Satan has a place, a gate, where he counsels together with his forces and exercises authority out of that council. To effectively counteract those satanic forces then, the Church needs its leadership, under the head of Jesus Christ, to gather together in unity and harmony in a sense of government. When this happens the gates of hell will be no match for the Church.

Unfortunately, some Christians are not even aware of who or what the Church is. My understanding of the Greek term which gives us the word "church," is that it is similar to the governmental houses in the United States which used to be called "assemblies." It is men coming together in right order, ex-

the Lord, and that enabled Satan's rulership to be established. But Jesus won the right of rulership back, and as we come together and align ourselves with Jesus, once again exercising the authority and dominion that Adam forfeited, there is a clash of governments—a conflict between the government of Satan and the government of God.

Satan, through trying to influence governments in the world, is trying to take dominion over the earth or at least regain his former dominion. We as God's people need to be united, especially on a leadership level, so that we can exercise the authority to totally displace Satan.

A scripture which has meant a

...when Jesus talks about building His Church, He says, "the gates of hell shall not prevail against it."

ercising a certain amount of rule and authority. This type of order and unity represents a tremendous threat to Satan, because his basic strategy towards the Church has always been to divide and conquer. As Jesus said, "Any kingdom divided against itself would be no match for its opposition." For this reason it is necessary for the leadership of the Church to assemble together, counsel together and exercise the corporate authority needed to defeat the government of Satan.

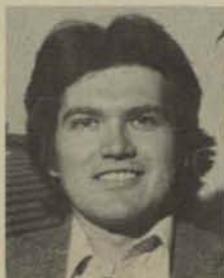
Adam failed in his delegated responsibility to rule the earth for

lot to me over the last ten years is from Revelations 12:11. It says, "They overcame him by the Blood of the Lamb, and by the word of their testimony; and they loved not their lives even unto the death."

This verse is a picture of Satan being displaced in the heavens as God's people jointly exercise authority through intercession and testimony. The authority that is ours through the blood of Jesus empowers us to pull down Satan's strongholds and thus release the nations of this earth to the dominion and reign of Christ.

The Corporate Church

Corporately, the primary emphasis among Christians has traditionally been on individuals. But the scripture that we referred to earlier regarding the gates brings out the necessity for corporate organization in the Kingdom of God. So the first order of business then, in terms of spiritual warfare, is for corporate structure, authori-



Erik Krueger: While a psychology instructor at Michigan State University, Erik Krueger was converted to Christ and thrust into a ministry which eventually became Shiloh Fellowship, a Christian community in East Lansing, Michigan. Erik now travels extensively, working with several Christian communities in the Body of Christ at large. Erik and his wife, Mary, and their two daughters reside in East Lansing.

ty and order to come to the Body of Christ.

In the book of Ephesians there are seven different pictures of what the Church should ultimately be. All seven pictures are corporate rather than individual pictures, and they all represent what we should really be as a result of Jesus'

standing the forces of the enemy, the Church has won valuable time to complete its training. The next decade in the Church and the nations may well prove decisive. Our destiny may well hinge on the Church being able to come together and to stand together in unity in this war.

...in our fellowship...we first emphasize the need for each person to have a strong, vital relationship with Jesus Christ.

death, burial, resurrection and Lordship. One of those pictures is that we are the army of God. In that respect, we have tended to interpret the Ephesians 6 passage on our warfare as being concerned with individual soldiers. But actually, in the original Greek, all the statements in that passage are plural exhortations. They speak to an entire army, not just one soldier.

Our fight is a corporate one, not an individual one, and we must develop a corporate mentality rather than an individual mentality. When a person enlists in the army, one of the first things that happens is that individual identity gives place to a more corporate sense of identity. Often that stripping process in boot camp is so painful it makes men feel that they will not be left with any personal identity at all. But it is done to build into them a sense of corporiety.

In a sense, we are going through God's "boot camp," being stripped of our overly individualistic mentality so that we can function as an organized, unified group. Up until now, I don't believe we have really entered into the war. Perhaps we could say that we have been involved in some minor skirmishes, but we are still being trained for the ultimate war.

As a result of God's people in our nation coming together for prayer, intercession and with-

Another corporate picture, in addition to the one of our being the army of God, is a picture that we are still trying to come to grips with in many ways, that of being *God's government on earth*. To successfully attack the strongholds of the nations, "binding the strong man" and "plundering his home" and thus ultimately fulfill the Great Commission to disciple not only individuals but nations, is going to take the authority of Christ invested in His people as a corporate Body under the government of God. Against this type of Church assembly the gates of hell are no match.

Disunity and disorganization within the Church are the primary obstacles to the victory for which we are destined. As long as Satan can keep us divided, he has the advantage. Our worst enemy right now is that we allow Satan to stir up controversy and fighting among the family of God. Instead of fighting among ourselves, we need to find our proper place within the family and government of God and be built together into all that God wants us to be. Then we can be properly trained as an army and effectively battle against our true enemy.

We need to bear in mind, though, that a corporate mentality does not relieve us of our individual responsibility to prepare ourselves. I don't believe a person can

function corporately if he is not doing his job individually. In Ephesians 4:16 it speaks of every member contributing to the Body so that it can grow into maturity. If everyone isn't contributing, it injures the entire Body. 1 Corinthians 12:26 says that if "one member suffers all suffer." To be victorious is going to take every person doing their job regardless of how trivial it may seem. Some may be in supplies while others do battle on the front lines. But regardless of the duty, they are all important to winning the war. The key is being properly related to the commander, which is Jesus Christ. It is only through His wisdom, His insight, and His power that the army of God will successfully wage war against the Kingdom of Satan.

Practical Steps for Effectiveness

To help people in our fellowships in Michigan to be as effective as possible where God has placed them, we first emphasize the need for each person to have a strong, vital relationship with Jesus Christ in which they have learned what it means to personally hear His voice. Pastorally, we try to help each individual by making ourselves available to them and encouraging them in their relationship with the Lord Jesus Christ, fulfilling a confirming role to what God may be saying to them.

Secondly, we have seen the need to learn how to function more as an army in a united, corporate way. God has been urging us in our local fellowship to live in such a way that we are responsible to one another, and one way we are learning to do this is by functioning corporately for the purposes of prayer. On various matters that face us as a body, we systematically take them to the Lord through intercession. What we have managed to do is to organize a systematic prayer chain in which individuals in our fellowship are responsible for one specific hour of prayer

per week. That way prayer is going on for those matters of specific concerns to us 24 hours a day, seven days a week.

Through our prayer chain we are trying to corporately stand in the gap for the concerns facing not only our fellowship, but the Body as a whole. There are times when we get together as a group to pray and fast about particular areas of concern and it is amazing how much God has honored these times of corporate intercession. While I'm sure other groups are also praying effectively as well, we have nonetheless experienced some very dramatic intervention as a result of our specific prayer.

I believe we must individually and corporately fulfill our responsibility to pray and intercede if we are going to effectively overcome the enemy. We are living in a time where we must "overcome or be overcome."

A third practical area is true appreciation for others. In Revelations 12:11 we saw that the people of God overcame by the blood of the Lamb, by the word of their testimony. But the last ingredient—by not loving their lives even to the death—is crucial to our effectiveness. In His dealings with us about being properly built together with Him and with His people, God is urging us to eliminate that part of our lives which would fight for self-preservation, self-centeredness, and personal ambition. A prerequisite for an intercessory life is a willingness to sacrifice personal ambition.

No individual by himself, especially in this day and age, is a match for Satan's kingdom. Many times Satan's plan is to try and isolate us as individuals and even as individual groups to the place where we are not able to stand against his kingdom. I'm not saying he can take our salvation, but he can render us ineffective and unable to reach our full potential in God. We will not be able to reach our potential strength as

God's army until we have sought unity, not only with Christians in our own vicinity, but with members of the Body of Christ as a whole. When that happens, we can be truly effective in the battle against Satan's kingdom.

Initially we need to be established and built together, cultivating a meaningful relationship with God and His people through the Lord Jesus Christ. These relationships build reality into our lives and I believe that is just what God is trying to bring us into—*reality*. A saintly friend of mine used to say, "A genius is a man who knows his own limitations." In other words, God doesn't expect us to be everything to everybody. But we do need to come to a greater mutual appreciation and trust for the members of Christ's Body. I know many times when we get hurt or offended by others, we console ourselves by thinking that all we need is Jesus. Although that truth is valid in many ways, we not only need to embrace the Head, which is first, but we also need to embrace and appreciate the members of His Body without viewing one another as a threat.

A fourth practical way we become more effective in spiritual warfare is by a proper understanding of the history of God's dealing with His people as revealed in the Word of God. There is much to be learned from the Bible of how God dealt with His people. One particular man in Scripture from whom we can learn much is Joshua, who was to take the land of Canaan,

the legal inheritance of the children of Israel. Although the land had been given to him, he wasn't presumptuous in his approach when it actually came time to take the land. When the captain of the Lord of Hosts (very probably an Old Testament revelation of Jesus Christ) confronted him, he asked, "Are you for us or are you for our enemies?" The captain of the Lord's hosts replied, in essence, "Neither. I am for the plan of the Lord." Joshua's response was that of a man with a hearing heart. He prostrated himself on the ground, making his posture one of humility, not of presumption, and he was "all ears" to what the Lord had to say. As a result, God gave Joshua a plan that was not in his repertoire, and victory was assured for the children of Israel.

In the same way, we need to present ourselves individually to God, placing ourselves on the altar with fasting and prayer. Just as Joshua, when confronted by the captain of the armies became all ears to God's counsel, so we too must not be presumptuous about what He may or may not do, only attentive. We must present ourselves afresh as living sacrifices.

As Romans 12:1,2 attests, if we present ourselves afresh, God will renew us in the spirit of our minds so that we might know what God's will is. As a result of knowing God's will, we will find our place in the Body of Christ, functioning effectively in that position as an integral part of the army of God as it successfully wages war against the kingdom of Satan. ▼

Just Around the Corner

Facing Reality

How to be real and still be a Christian.

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Dear New Wine,

Good news message

Upon receiving the February issue and reading the first letter to the editor I truly felt led to write.

The message I truly feel some have missed from Bro. Charles' article "Perspective for a Decade: Obedience to God's Word" [Feb. '81] is that for those who are single, our family is those whom God has clearly defined as overseers and direct relationships that only He can ordain. I by no means felt deprived or ashamed of being single after reading Charles Simpson's article, but felt whole and excited over the new truth on family concepts. The message was a true revelation and joy to read not only for those in "complete" family units but also for those special ones set aside for His own Self.

Patricia Barber
Columbus, GA

Overseas blessing

I would like to take this opportunity to thank you for the blessing

that is available to me through *New Wine*. It really brings me something fresh and helps me to understand what kind of life God wants me to live.

I don't agree with all you're saying, but that's just a little part of what I read in *New Wine*.

Thank you for your ministry.

Philippe Gogden
Lille, France

Meaty teaching

First, let me thank the editorial staff and all those involved in the production for such a fine Christian magazine. I have just assumed an assistant pastorate and am in need of the meaty teaching that the magazine provides.

Pastor Neil Aplin
Hampshire, United Kingdom

Pulling together

I was deeply moved by your December article of "Facing Calamity as a Family." This article shows how the complete family of God pulled together in a crisis to support a member of the Body in need.

This showed me that I must continually trust in God, and look for ways to help others in the Body.

John Hitchcock
Fort Wayne, IN

The truth of the matter

I didn't know how I really felt about abortion until I read your article years ago on how it was

done. [Nov. '78] That did it. I no longer wonder how I feel—I'm against it for any reason. I've wished so many times they would print that description and details in the newspaper. I just wonder if people would really be for abortion if they could read your article.

I also like the articles on political and news-worthy subjects such as what is going on in Washington, D.C., etc.

Ralph Smith
Hillsboro, OR

Taking aim

I am currently half way through the February '81 issue, "Perspective for a Decade: a Higher Vision" and the Lord has already begun to "readjust my sights" from a sense of anticipation to a new sense of responsibility. This issue is certainly a confirmation for myself and I am grateful to God the Father that this magazine shares a vision for God's people as a united body.

Brian Reilly
Nashua, NH

Retired but inspired

I am looking forward to receiving your magazine *New Wine*. My neighbor let me read a copy and I would like to be placed on your mailing list.

I am a "retired" Baptist minister. Please find enclosed a little to help in getting the truth out.

Pastor Joe Wilkinson
Pasco, WA

P.O. Box Z, Mobile, AL 36616

The editorial policy and purpose of *New Wine* is: (1) to proclaim the gospel of the Kingdom of God to all nations, (2) to work with all Christian ministries for the maturity and unity of His Church, (3) thus making ready a people prepared for the coming of the Lord. We recognize that, according to the Scriptures, God uses men given as ministries to build His Church in the earth. However, the basis of our relationship is not primarily commitment to human personalities, but to Jesus Christ as Head, to the Holy Scriptures as the ultimate standard by which all revelation and practice is to be judged and to God's purpose for His people in the earth at this time, as interpreted by the Holy Spirit. *New Wine* is a non-subscription magazine supported by the voluntary contributions of those who believe in its mission. All

gifts are tax deductible. A tax-deductible receipt for contributions is available at year-end upon request. *New Wine Magazine* is under the supervision of an editorial board which meets several times each year to provide direction and oversight. The board consists of Don Basham, Ern Baxter, Bob Mumford, Derek Prince and Charles Simpson, who receive no remuneration for their service on the board. Please use the form found in this magazine to request *New Wine*, for address changes and contributions. All foreign contributions or payments should be made in the form of a check for U.S. dollars drawn on a U.S. bank or International Money Order for U.S. dollars.

WHAT WERE YOU DOING

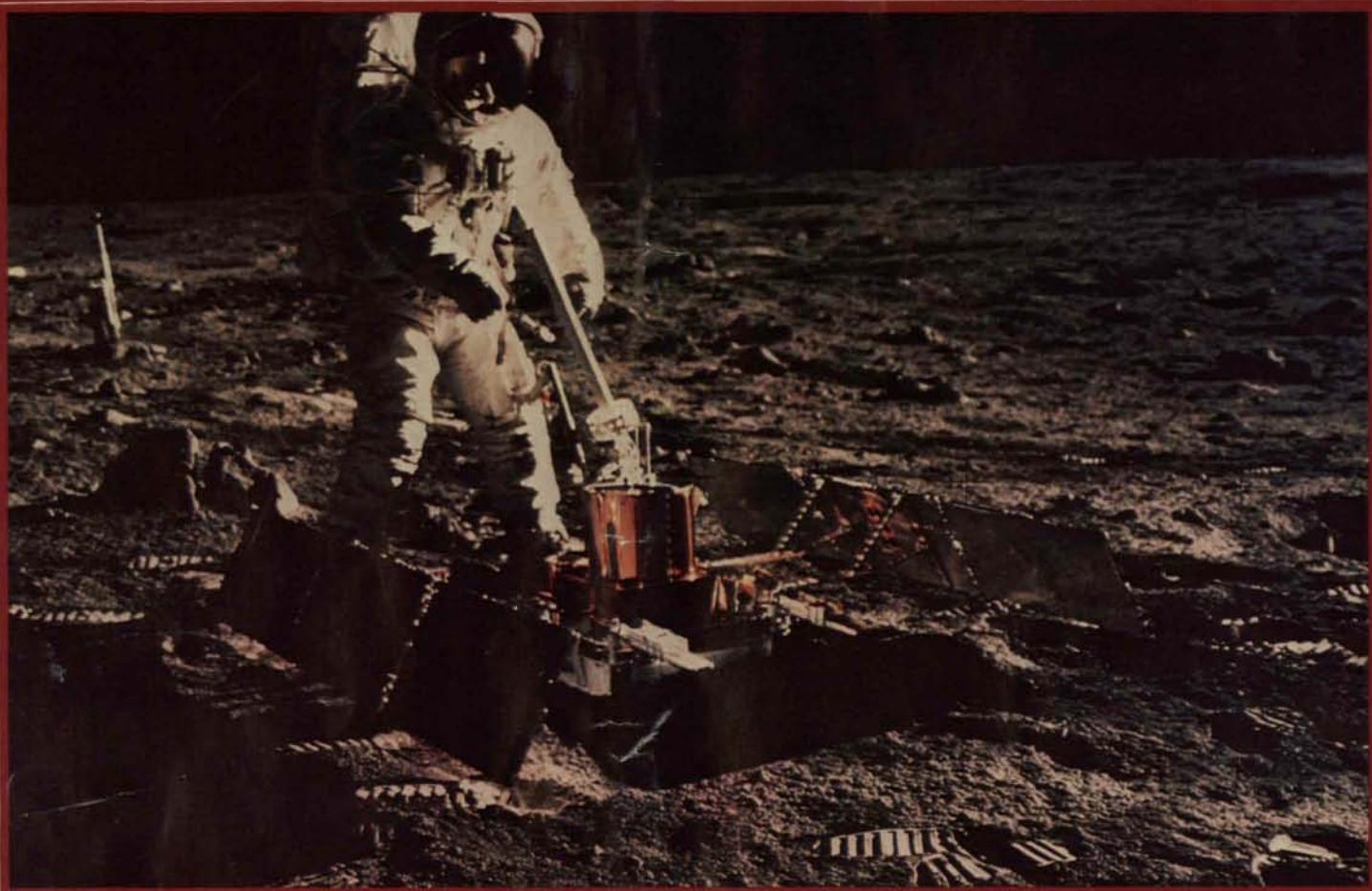


Photo courtesy of NASA

IN 1969?

Most of us can remember being in front of our television sets on that memorable day in July when Neil Armstrong's famous words were broadcast from the surface of the moon: "One small step for man. One giant leap for mankind."

What many of us may not know is that 1969 was the year that a brand new magazine was born. And now, 12 years later, *New Wine Magazine* is still a prophetic voice to help us reach our

destiny in God, providing the very best in practical teaching for handling every day problems.

Shouldn't someone you know be getting *New Wine Magazine*?

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