

Prayer Warfare

*Testings, Unfoldings and Victories
in the Life of Prayer*

Edited by
A. SIMS

Prayer Warfare

or
TESTINGS, UNFOLDINGS AND VICTORIES
IN THE LIFE OF PRAYER

Compiled from the Writings of Eminent Authors

Edited by

A. SIMS

Author, *Mighty Prevailing Prayer, The Power
of Prevailing Prayer, etc.*

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Chapter 1

AN EXPOSURE OF OUR SPIRITUAL ENEMIES

by G. D. WATSON, D.D.

All our religious warfare is against spiritual forces, for even when we are hindered and opposed by our fellow creatures, the antagonism is in their *spirits*, and not in their bodies, and in many cases the spirits of our fellow men against which we wrestle are influenced and controlled, in various degrees, by Satan or some demon.

Of course I refer to that warfare which especially pertains to our spiritual life and the fulfilment of Christ's highest purposes for our lives. There are countless conflicts between human beings in which selfish interests are in conflict; these are not included in the scope of the subject now under discussion.

From the teaching of Scripture, and the lessons we learn in the Christ-life, it is evident that nearly all of the mental and spiritual conflicts we have in the service of God are against *spiritual beings*, the countless demons that belong to the "kingdom of Satan," and who are acting under his instigation, to discourage, oppress, perplex and harass the souls that are truly given up to Christ—and especially those who endeavor to be perfect with the Lord their God.

The Scriptures reveal that we are surrounded by a "kingdom of darkness," and that there are various ranks of evil spirits who are working with Satan to antagonize the Lord Jesus at every point, and as they cannot reach Christ at the right hand of God, they attack the servants of Christ, who are His representatives in this world!

The Apostle Paul says: *We wrestle not against flesh and blood, but against principalities, against powers, against the rulers of the darkness of this world, against spiritual wickedness [or wicked spirits] in high [or heavenly] places* (Eph. 6:12). Notice the various ranks of these evil spirits.

1. *Against Principalities.* The expression indicates that there are princes in Satan's kingdom who have provinces under their control.

Especially does this word refer to politics, to evil spirits whose special work is to influence earthly rulers, kings, presidents, parliaments, legislatures, judges, civil officers, elections, votes, party politics, office holders, office seekers and the entire range of men and things connected with all earthly governments and politics, from the greatest down to the least!

When the angel went to Daniel (see chap. 10:13), he said he had been hindered three weeks because of the conflict he had with the "Prince of Persia," that is, with the evil spirit at the head of the Persian Empire. EVERY GOVERNMENT ON EARTH, FROM AN EMPIRE DOWN TO A POLICE COURT, HAS AN EVIL SPIRIT TO MANIPULATE AND INFLUENCE THE MEN WHO ARE ACTING FOR THE GOVERNMENT. Of course God overrules all things, both satanic and human, but there are ten times more evil spirits in Parliament than there are members of that earthly body, and they exert a great and unbelievable influence upon men.

All government is ordained of God. Occasionally a true Christian is providentially put into office, but a true politician is always influenced by one of these principalities that Paul mentions. Hence, nothing on earth will so thoroughly wreck a Christian as the principle of politics. Multitudes of Christians have been duped and misled by this class of demons, never suspecting that they were acting on the very suggestions of some fallen angel.

2. *Against Powers.* This class of demons is different from the *principalities*. They are evil spirits of energy and force,

that attack the feelings, the imaginations, and excite people to commit terrible sins, to hate, to kill, or rob, or burn, or betray, or quarrel. They incite to lawsuits, divorces, separations, family quarrels, church quarrels and to all conduct that is rash, or harsh, or severe, or fraudulent, or dishonest, or slanderous!

These demons conceal themselves, and cause people to act under the guise of self-interest, self-rights, self-vindication, self-revenge, self-gratification; and when people are acting under their inspiration, and doing the lowest, meanest and most cruel things, they never suspect that behind the screen is one of these demons urging them on, inspiring them with evil suggestions and plots, and ways of committing sin!

These demons of power attack Christians under various plausible guises, and put evil thoughts in the mind, and excite the feelings; as a result thousands of Christians are yielding to temptation, and are speaking words and thinking thoughts that are ruinous to their peace, without ever dreaming that they are pleasing an evil spirit! It requires the most perfect humility, calmness and deliberation to discern the approaches of these powerful demons!

A talebearer, who creeps from house to house, tattling about the neighbors and instigating bad feeling between husbands and wives, between brothers and sisters, between pastor and people, is the very embodiment of these low, slimy serpents that act with tireless energy to destroy the peace and lives of God's creatures.

These demons of power begin to work on human souls in a small way, but if the soul follows their suggestions they soon attack more fiercely, and push the poor victim to commit some sin or some rash act which he never dreamed of committing.

3. *The Rulers of the Darkness of this Age.* The word *world* in our version should be *age*, for the darkness is to pass

away at the Second Coming of Jesus, when Satan and all demons will be chained in the abyss, and hence it should be rendered "the darkness of this age."

These demons that have the rulership in darkness are distinct from the *principalities* and the *powers*. These are the demons that foster superstition, witchcraft, fortunetelling, heresy, ignorance and all sorts of stupidity, self-conceit and spiritual blindness. What countless millions of our fellow creatures are under the power of these demons of darkness! The world is full of superstition, even among professing Christians, and vast multitudes have a weakness for depending on signs, foolish dreams, fortunetelling, whimsical impressions, on "horseshoe good luck," on almost anything except the pure Word of God and a pure faith in the living Christ. These demons of darkness attack all Christians, and there are times when the holiest souls are greatly perplexed and depressed by their power. They will sometimes spread, as it were, their black wings over the mind; they shut out the bright light of God's truth and make things look gloomy and upside down, and wrong end foremost. These demons at times will make it seem as if God has forsaken you, as if all friends have deserted you, as if truth is false and error is truth.

4. *The Wicked Spirits in Heavenly Places.* The expression *high places* should be *heavenly places*, and the term *spiritual wickedness* should be *wicked spirits*, for it is evident that spiritual wickedness has no personality, but these wicked spirits are personalities which can act upon other persons. These are the most dangerous of all demons because they are religious demons, and their special work is carried on in the *heavenlies*. They intrude into all the highest religious experiences, and deal entirely with deep spiritual truth, seeking to pervert such truth into error. These are demons that turn themselves into "angels of light," and pose as the Holy Spirit, and get people to follow their suggestions under the impression that they are following the Holy Ghost. They are demons who

have joined the Church, been baptized, profess religion, even profess holiness and maintain they have marvelous visions, dreams, ecstasies, prophecies, great gifts, wonderful demonstrations, whereas their whole aim is to attack the most religious people and cause them to accept heresy, follow impressions or be so puffed up with self-conceit and self-righteousness as to fancy that they are above other saints. These are they who think they are beyond the need of instruction, that they are inspired "prophets"; that they have discovered some new religion; that they are God's special "pets"; that they have a commission to correct and rebuke everybody else; or some form of error which will wreck their true Christian character and life-work!

All forms of modern heresy and wild delusions, such as Spiritualism, Christian Science, Dowieism, Millennial Dawnism, Theosophy, New Thought, Modernism and every other form of abominable self-conceit are the result of these *wicked spirits in the heavenly places* who deceive poor souls that are not rooted in the pure Gospel faith. These are the various ranks of evil spirits that are abroad in the world, and they are adapted to attack every class of mankind, from the most devoted followers of Jesus to kings and parliaments!

Chapter 2

THE WAR IN THE HEAVENLIES!

by F. J. PERRYMAN

Before the visible reign of Christ begins upon the earth there is an invisible enthronement of His King, and it is from that point that to those who walk by faith He takes upon Himself His great power and reigns. He begins the preparatory work of cleansing *out of his kingdom all things that offend*.

This event in the unseen involves a change of government, and it is to this event that the warfare of Ephesians 6 looks forward and works. If you will carefully read the verses 10-13 you will see that it is a governmental warfare. It is not in the visible but in the invisible realms. It is not on the earth but in the heavenlies. It is the warfare not of an earthly people but of a heavenly, for that which is at issue is not an earthly possession but a heavenly one. Therefore, it is in contrast to even those Old Testament battles of which God was the "God of battles" and the Lord was a "Man of war." Here it is the God of all peace "bruising Satan under our feet."

Says the Apostle Paul: *We wrestle not against flesh and blood, but against principalities, against powers, against the rulers of the darkness of this world, against spiritual wickedness in high places*. The apostle writes this as he is chained to a soldier in prison, and while drawing analogy from the armor and equipment of the Roman soldier at his side, he deliberately contrasts the nature of the warfare to which he, and we, are called. He seems to say: "That is not our warfare. That is physical; ours is spiritual. We, the members of the mystical body of Christ, who have reckoned ourselves to have been crucified and buried with Him by being put out

of sight into His death—we who have been raised up and made to sit together with Him in the heavenlies at the Father's right hand—we wrestle not against flesh and blood. We have been transplanted from that realm into another. There, on the earth, we meet men of flesh and blood—but here, at the Father's right hand, we meet spirits. There our bodies were involved; here our spirits are the primary factor, joined in vital union to God through Christ."

No matter what translation of this passage you turn to, each one emphasizes the spiritual and governmental nature of this warfare! Conybeare translates it: "The adversaries with whom we wrestle are not flesh and blood, but they are the principalities, the powers and the sovereigns of this present darkness, the spirits of evil in the heavens." Notice the words "the adversaries" and "the sovereigns of this present darkness."

Another rendering is: "Against the principalities of this darkness; against the authorities of this darkness; against the world-holders of this darkness." Here you are shown strikingly the relationship of the evil principalities and powers to "this darkness." The words "world-holders" must be carefully observed, for they have indeed held the world in their governmental grip for six millenniums!

Moffatt's translation elucidates it further. He writes: "We have to struggle, not with blood and flesh, but with the angelic rulers; the angelic authorities; the potentates of the dark present; the spirit-forces of evil in the heavenly sphere; so take God's armor, praying . . . with all manner of prayer."

Notice particularly the words "We have to struggle." There is no folding of arms; everything is not done for you. It distinctly says a "struggle"—not for those who are strong in their experience, but for those who have become deeply rooted in the strength of His might—those who will dare to go forward and do in His Name what otherwise would be im-

possible to them, and what He does not promise to do for them.

Here is Dr. Weymouth's translation: "Ours is not a conflict with mere flesh and blood, but with the despotisms; the empires; the forces that control and govern this dark world; the spiritual hosts of evil arrayed against us in heavenly warfare." Let us note every word: "the despotisms; the empires; the forces that control and govern this dark world." So there is a satanic government—"forces," i.e., spirits with force; spirits with ability and power enough to control human affairs by force. These are they who are arrayed against us in the heavenlies. They are not said to be arrayed against governments, but against us. There we are, collectively, in vital spirit-union with Christ in the heavenlies—"far above all principalities, and powers, and every name that can be named," and there they are "arrayed against us." But why "against us"? Because we are the resisters. Earthly governments do not resist the devil. Flesh cannot resist spirit. But we can and must. There is committed to us, as a body, the work of preparing the way for Christ's actual reign on the earth. But this cannot be done until the reigns of government are wrested from these satanic rulers "and, as rulers, they are overthrown."

Do not confuse this warfare with your personal daily battle with Satan and his wicked spirits on the earth. All saints, in all ages, have been engaged in that, but only the saints in the present dispensation of the body of Christ are in His battle in the heavenlies. It is a battle which has a distinct dispensational beginning, an "evil day" and a climax; in the next age, Christians will find the warfare of Ephesians 6 out of date. Those who are now closing their eyes to facts concerning this warfare are closing themselves to God and His revealed will as written! To say there is "nothing to do," "nothing to fight" and "no battle," that "it is all done," is to make God a liar.

As we have seen, these "spiritual hosts of evil" are arrayed against us in heavenly warfare. It is not one, but "hosts." They are not subordinates, but "rulers, governors, controllers of human affairs"! It is useless for us to blind our eyes to the facts of life. If human affairs had been entirely in the hands of God and His Christ, the record of past years would have been different. But the truth is, God has only been overruling, and that only in proportion as the children of God have exercised the governmental rights of their position of being "with Christ" in the heavnlies. The devil and his governmental powers are "arrayed against us" to prevent or hinder our enforcing the redemptive rights of this dispensation.

In all ages, since the fall, it has been possible for men of God, through faith in Him, to defeat the devil, to checkmate his movements and to nullify his works. Here in Ephesians our warfare is described as a contest in the spirit realm, which not merely "renders the devil powerless," as each one enforces Christ's victory over Satan, but which ends in his actual removal from his place of government in the heavnlies. This end means the entire removal of his control of human affairs now, and a little later, his casting into the "bottomless pit" for a thousand years.

"Therefore, put on the complete armor of God, so that you may be able to stand your ground on the day of battle, and having fought to the end [i.e., to a finish], remain victors on the field." "Having overthrown them all, stand unshaken," Conybeare translates it.

Take keen notice of the stages in this. "Stand"; "Withstand in the evil day"; "Having overthrown them all, stand."

Each member of the body, beginning with the Apostle Paul, is called into this warfare, and we may, through the work of prayer and faith, overcome all these evil, governmental powers. Thus all will contribute their quota to the grand finale of their actual displacement in the heavens! Be it noted that there is an actual climax. There is an actual

change of government, and all who are proclaiming the imminent coming of the Lord are incidentally bearing witness to the more imminent fact of a change of government in the unseen.

What part are you playing in this warfare? Do you know anything about it? Or are you so earthly in your Christian life that you cannot see beyond the seen? Are you only able to deal with effects or can you strike the blow of defeat at causes?

We cannot go on through all the ages dealing with effects; we must put on God's armor, step out into the unseen, hidden battlefield of the spirit and defeat the world-rulers at their headquarters. Things will not alter unless we do. God is counting on our wrestling against these principalities and powers and overthrowing them. He has decreed, and chosen us to this work. Let us *watch and pray* lest those "arrayed against us" overcome us and retain their control of our affairs. Their overthrow is overdue. Will you not with defiant faith, rooted in the Lord, drag these evil powers from their throne? Will you not command them, in Christ's Name, to let go the government of the world? Will you not tell them that at the Cross, Christ "stripped off from Himself the principalities and powers and put them to open shame"? Because you are "in Christ" and united to Him in His Calvary triumph, do you dare to enforce that victory over them, until they must let go?

You are missing a great reward if you keep out of this battle. "Fall into line" before it is too late.

But some one says, "The devil is conquered and I am leaving him to the Lord." That will not do! What are you going to do with Ephesians 6? They are not Paul's words; they are God's. "Be strong." "Put on God's armor." "Wrestle." "Stand." "Withstand." "Overcome." "Take the sword." "Pray with all perseverance."

But you may say, "I do pray."

Yes, but do you pray against these governmental rulers? Do you displace them from their throne and say, "The prince of this world is now cast out"; "The accuser of the brethren is now cast down"; "We see Jesus crowned"?

There is no doubt about this necessity; there is no doubt about your being called to it. Do not shelter your weak, passive, spiritless life under the excuse "I am not called to it" or "Christ has done it all." True, He has, but He waits for *you* to now work with Him and enforce it. Do not wonder if you are powerless and lifeless! The reason is found in the fact that you do no fighting. Trace every phase of evil government in this world to its source in Ephesians 6; then, "strong in the Lord, put on God's armor" and defeat the world-rulers at their headquarters, until your faith declares at each stage: "They are deposed — Christ reigns."

Chapter 3

"YOUR ADVERSARY . . . WHOM RESIST"

by F. J. PERRYMAN

Admitting all that may be said as to the divine permission and purpose of suffering, and of mental affliction, I am obliged, by the bare facts of life, to say nothing of divine revelation in the Word itself, to see that much of it is caused by failure to obey the divine command: *Resist the devil, and he will flee from you.*

It is significant indeed that these words should come from God through the pen of Peter. If anyone had learned the lesson, and needed to, it was he; and so he who, as a disciple, had been the tool of the devil, now becomes the divine mouthpiece to say, *Your adversary the devil . . . whom resist.* And by this he means *personal contact* with the enemy. The command is not to keep your eyes on him, nor to be occupied with him—all that is out of proportion—but, having become strong and established in the Lord, to "*resist the devil, and he will flee from you.*" It is clear to me that there must be contact with the Evil One in this, for it says: *flee from you.* Nothing could be plainer English, and nothing is more necessary to those who live in the current of God and move and co-operate with Him.

It seems as if we can be induced to do any mortal thing rather than resist the devil. The first thing we need is the last thing we do. The truth is that if we set up this divine resistance, and proved all things, we should not attribute to purely natural causes that in which the devil has had a hand, and hence we should save ourselves, and others, much suffering and defeat. I could relate to you case after case of men

and women whose depressed state and mental derangement were never touched by ordinary prayer to God—earnest and beseeching as it was. The prayer Godward needed a resistance Satanward to complete the divine requirement.

My first experience of this was when I was a young enthusiastic worker in a London mission hall. I was conscious at times of the stupefying effect coming over my brain, and a stifling, helpless feeling somewhere inside, virtually paralyzing my will at a vital crisis. I had work to do, but I felt it laborious, and as for getting down to real prayer and Bible study, it was like swimming against a strong tide. I did not then know that there were evil spirits in the atmosphere, or, even if this were true, that they troubled about me; so I ignored them and tried to “work off” my state, but when the day’s work was over—difficult as it was I had to plough through—the conflict turned, and I was pressed down, compressed and perplexed! One day, however, I got desperate, and it came to me from God to say aloud: “This is the devil, and I now resist him, in the Name and power of the Lord, who conquered him at the Cross.” A new sense of freedom then came over me, and as I repeated it my mind cleared, I was able to see what to pray and the Bible became a new Book to me. What appeared to be the accumulation of years of compression passed away, and I discovered that I had been born into another world and into another battle, as well as another life. Although ten to fifteen years have elapsed since that initial experience, I have been placed in a multitude of similar circumstances which have proved, beyond all question, that to *resist the devil* is both real and necessary, and to do so is to enter into a phase of life, of faith and of victory which cannot be enjoyed in any other way. I have heard hundreds testify to the same thing, and like myself, they have proved that not until they dared to enter this battlefield of faith against unseen powers of evil did they become extricated from a mass of circumstances

and the hedging in of life, testimony and prayer service, which nothing but resisting the devil would remove.

I did not like it, nor do I like it now, but likes and dislikes are not to be considered where God's will and our need are concerned! His Word is clear on the matter: *Your adversary . . . whom RESIST stedfast in the faith.* This was not written to unbelievers, for unbelievers cannot resist the devil. Therefore the words I have omitted above, *the devil, as a roaring lion, walketh about, seeking whom he may devour,* concern the believer. It is the believer's life and testimony that are sought after, and it is the devil who is to be resisted!

There is no word here about God resisting him. *God resisteth the proud;* we are to resist the devil. Even if our life, in the sovereignty of God, has been preserved (perhaps for the purpose of seeing and using this truth), who of us must not be compelled to admit that at some time, because we did not watch as well as pray, "withstand" as well as "stand," our testimony and power to pray became "devoured"? It is a fallacy to suppose that we can always be guarded from the assaults of the devil by passively "looking to the Lord." When we are incapable spiritually of defending ourselves, the Lord shields us and keeps us, but there comes a moment when *He requires us to go forward in His Name*, stand on the battlefield and resist.

True, we are to *be strong in the Lord, and in the power of his might, putting on the whole armour of God.* But that is not all. Such a believer is also given a "sword." And why a "sword"? Because he cannot get through without it. We do not use a sword on our friends, but upon our enemies! Again, what do such words as "stand," "withstand," "overcome" and "wrestle," mean in the sixth chapter of Ephesians, if we are not to resist the devil directly? *We wrestle,* says the Apostle Paul. We cannot wrestle with anyone without coming into contact with him. God is saying, through the

Apostle Paul: "At the back of all this world-darkness and chaos are satanic powers, but you cannot deal with the *seen* until you deal with the *unseen*. Therefore, be strong, be made powerful in the Lord, and in the strength of His might, put on God's armor and with shield and sword in the hand of your spirit, go forward, wrestle, stand, withstand, until you overcome, for overcome you may, in My Name and in My strength."

But we do not like the *direct contact* battle! Its qualifications demand a *stripping of our own strength and ability*, which is humiliating and crucifying. So we say more easily: "You do it, Lord," but His reply is: *I give unto you power . . . over all the power of the enemy* (Luke 10:19). *Ye shall be able to quench*. "Ye shall be able to stand." What we need to do is to dismantle ourselves of our own strength, but not of our responsibility! Hence, God says: *HUMBLE yourselves therefore under the mighty hand of God . . . Be sober, be watchful: your adversary the devil, as a roaring lion, walketh about, seeking whom he may devour: whom withstand [resist] stedfast in your faith, knowing that the same sufferings are accomplished in your brethren, who are in the world* (I Peter 5:6, 8-9, R.V.).

No, it will not do to "leave him alone," for he does not leave us alone, if our life and service are of any vital character. The command to *resist the devil* is as binding on the children of God as the exhortation to preach the Word, and the one is incomplete without the other. If I had not seen Christians delivered from asylums, and from state of chronic depression and suppression which had silenced their testimony and stanchied their praying, I would hesitate to write all I have written, but it is true that there are numbers of deeply painful cases waiting for that divine resistance in the Lord on *the part of those involved by family and other ties*; and it seems that this is the *only way* of making them aware of the truth which is usually the last to be embraced

by us all, though it is, in fact, the first requirement of our spiritual life! A life and testimony which *have the full complement of divine truth* are bound to be more effectual than a life and testimony which passively shelter under the protection of God, expecting Him to do that for which He seeks to equip us. The world is a battleground. God's people are to be "soldiers" as well as "sons," and it is their business to wrest the prey from the strong. Thus shall we realize the fruits of Calvary, and enter into that for which Christ shed His precious blood.

It is easier to let these cases of mental affliction rest in the so-called "pleasure of the Lord" than to feel that He means us to act.

Let me also add a word about the *Calvary basis of resistance*.

It is imperative that we should know that the Cross of Christ is the only ground upon which we can ever hope to triumph over Satan. It was there—Calvary—that God in the Person of His only begotten Son met the rebel archangel and his fallen hosts, and gained that victory which He hands over to us to enforce. This is clear from the following Scriptures:

Col. 2:15: Having spoiled principalities and powers, he made a shew of them openly, triumphing over them in it [i.e., in His Cross].

Heb. 2:14-15: Forasmuch then as the children are partakers of flesh and blood, he also himself likewise took part of the same; that through death he might destroy him that had the power of death, that is, the devil; and deliver them who through fear of death were all their lifetime subject to bondage.

Notice: *Through* DEATH . . . DESTROY . . . *and* DELIVER . . .

This makes it clear what Christ on the eve of Calvary meant when He made the following statements:

This is your hour, and the power of darkness (Luke 22:53).

Now is the judgment of this world: now shall the prince of this world be cast out (John 12:31).

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

So the progressive unfolding of God's Word leads us

eventually to this: *Who hath delivered us from the power of darkness, and hath translated us into the kingdom of his dear Son* (Col. 1:13).

This is the position "in Christ" which does not make us immune from the assaults of the devil, but which gives us *God's weapon of victory* against him. And wield it we must if we would overcome.

We are not told to be "dead to the devil," but to overcome him (Rev. 12:11; I John 2:13-14; Eph. 6:13). We are to be "dead to sin" and flee from it, but the devil is to be made to flee from us by our resisting him. Thus we see that the Cross of Christ is an open door into an equipment and an enabling in Him which gives us *power . . . over all of the power of the enemy* (Luke 10:19).

God waits for us to put into force the victory of His Son at the Cross against Satan, and under the guidance of the Holy Spirit we should honestly seek to do so. The greatest thing I have ever learned about prayer is to *use the Scriptures in prayer*. Ask God to give you discernment to know the work of the devil and weapons to use against him. Nothing so much as this, perhaps, will prove to you the infallibility of His God-breathed Word. God is in His Word; and if you will use it in faith, it will do all that it says. Do not reason away the Truth, lest some painful personal or family experience be found necessary to initiate you into a realm of victory which God means you shall know.

Your adversary the devil . . . whom resist . . .

Chapter 4

THE PRESSING DEMAND FOR PRAYER WARRIORS

"The prayer-warrior," says Rev. Gordon Watt in *The Strategic Value of Prayer*, "is not to accept any fatalistic position that, because evils are prophetically revealed as certain, it is therefore needless to oppose them. That would be to allow the prince of evil to have his way. Rather is it to remember the meaning of Calvary, and to translate it into the most determined action on the battlefield.

"It is in this sense that prayer must be considered as a warfare. Real prayer is opposing a great spiritual force to the onslaught of evil, and asking God to put into operation the work done by His Son on the Cross, which was not only the redemption of man, but the defeat of the prince of this world."

The message of the Cross arouses the resistance of the "flesh," because the Cross deals with the flesh (Gal. 5:24). But the message about the victory over Satan *arouses the antagonism of the devil*. The "Cross" touches the man himself; victory over Satan touches the devil himself. It, then, seems true that the enemy seems to spring into life before you, as you press on. But in the teeth of an opened hell it can be *victory every step of the way*, as the believer, in the power of the Holy Ghost, trusts in the risen Lord and the power of His blood, and gives the "word of His testimony."

When you get an intelligent conception of prayer as really being seated with Christ in the heavenly places, with a vision like that of Moses, with the fight going on with the multitudes below him—for Moses was undoubtedly the predominating

factor in that fight—then you will see something of what prayer means. The question that arises about that “fight” is: “Could God have done without Moses?” There he was, the man with uplifted arms; and the enemies won when he failed to pray. Knowing, as we do, the relationship between God and Moses, we cannot imagine for a moment that he was a “passive” factor. Moses was the active intelligence that solved the whole fight. In the divine economy it seems always essential, for God has here and there all over the world those who interpret events for prayer. He will be “inquired of.” We shall never be able to understand it fully this side of the glory. He Himself leads His people to pray, and to interpret events for understanding prayer.—J. C. WILLIAMS in *The Overcomer*.

Prayer which takes the fact that past prayers have not yet been answered as a reason for languor has already ceased to be the prayer of faith. To the prayer of faith the fact that prayers remain unanswered is only evidence that the moment of answer is so much nearer. From first to last, the lessons and examples of our Lord all tell us that prayer which cannot persevere and urge its plea importunately, and renew, and renew itself again, and gather strength from every past petition, is not the prayer that will prevail. —REV. WM. ARTHUR.

Chapter 5

SIDING WITH THE ENEMY

There is an appalling ignorance in the Church of God about Satan and his methods of working. Paul could say, "For I know his maneuvers" (Moffatt), but that certainly cannot always be applied to the twentieth-century Christian.

Not only is there an ignorance of Satan and his maneuvers, but there is also a belief among many Christians that it is unnecessary for us to know Satan's tactics, and that knowledge of God is the only essential equipment for service. This is virtually siding with the enemy; for *all opposition to knowledge of the foe is siding with the foe.*

This delusion must be removed if the Christian is to become a prayer warrior. It will show itself in an indifference or even opposition to truth about Satan and his evil spirits. It often takes the form of criticism of other children of God whom He is using to rouse the Church to aggressive war service. The critic says: "There is too much of the devil in their teaching and not enough of Christ," but behind that criticism is very often a spirit of opposition to truth regarding Satan.

What is the cause of it? *Deception and often possession by evil spirits.* Unknown to himself the critic may be opposing truth which he himself needs for his own deliverance, but which the evil spirits, under whose influence he is held, will not allow him to obtain.

In almost every case you can be sure that opposition to truth regarding Satan is a mark of a state of deception that exists in the person who is opposing. There is, therefore, need for such a one to learn to fight deception and possession

in his own life. He must begin at home, finding in his own experience material for serious prayer to God, and resistance to the enemy.

If he does not learn to fight the enemy in his own personal experience, he will fail to do it for the Church and the world. Blindness to Satan's working in the Church as a whole can be traced to blindness to the workings of evil spirits in his own life.

This is how God prepares His warriors for this great spiritual work: by teaching them to overcome the foe in their own spiritual experiences.

Next in importance to the realization of the foe is *the recognition of his workings* (see I Thessalonians 2:18).

If the object of the enemy is recognized there will be a possibility of preventing its coming to pass. Seventy-five per cent of his work is not recognized until it is an accomplished fact—and then it is too late.

Let me give an illustration: Two maids are left in a large house standing in its own grounds. It is evening. One of them happens to look out of the window and sees forms moving amongst the shrubs. She says, "There are burglars planning to break into the house!" She goes to the telephone and informs the police, and the would-be burglars are arrested.

Recognition was the cause of that victory! So it is also with you and me; if we can only recognize what the powers of darkness are doing, we can go to the telephone of prayer and call in all the spiritual aid necessary to stop the enemy.

Recognition of the enemy has the effect of arousing in the prayer warrior a spirit of aggressive opposition, and he is driven to cast himself upon the omnipotence of God. This is the remedy for that passive, weak state of spirit from which so many of God's children are suffering.—From *Spiritual Equipment for the Last Days*, by C. H. USHER.

Paul never belittled the enemy, never undervalued the forces that were against him—*Strong in the Lord . . . the power of his might . . . Put on the whole armour of God;*

and all these in order that he might wrestle. The Holy Spirit does not undervalue the strength of the enemy. It is given to the modern Church to do that. You are told that you can ignore the enemy. HOW CAN YOU RESIST WHAT YOU IGNORE? How can a man resist what he says does not exist? You are told to resist! How can you resist unless you have a conviction that there is sure power to resist? Paul says, "I would have come once and again, but Satan hindered me." He knew. We want to learn how to put resistance down to its proper causes. We should not accept everything in our Christian experience as arising either from ourselves on the one hand, or from God on the other. There is an intermediate service—*Satan hindered!*

The belief that we should ignore the devil in the sense of shedding light on his workings is from the devil. He started it to conceal his workings. Does a sensible general ignore the strength and resources of his antagonist? Nay, he sends out spies and gets all the information possible about his enemy's resources, the number of the men he has arrayed against him, etc. Paul did not say to his converts, "Ignore the devil." He said, *We are not ignorant of his devices*. If not ignorant they were wise and informed concerning his methods, and that implied investigation and study about those methods which resulted in knowledge, not ignorance.

Satan had a great harvest in the long night of the prevailing ignorance of the Dark Ages. By keeping her subjects in ignorance Rome has held sway over her multitudes.

Ignoring truth does not alter it.

Chapter 6

VICTORY FOR THE OPPRESSED

The following striking examples of satanic oppression and the way of victory illustrate the great need for a proper understanding of how to resist Satan and also reveal the blessed results which follow if we resist him.

A minister writing of another clergyman says: "He was unfortunate enough to have a deacon who opposed the spiritual interests of the church upon every occasion, and who was manifestly, in his private life and public influence, an agent of the devil to cause strife and distress. My friend, with one or two others, focused prayer upon the evil spirits who were working upon the man. For three successive church meetings they prayed those demons powerless. The man was providentially prevented on these three successive occasions, by illness and misfortune, from attending, and eventually by failure in business, he was publicly disqualified from having any influence and was thus removed.

"On the other hand, one of my deacons is employed at a motor works as a kind of foreman. God illuminated the man's mind to understand the truth about the powers of darkness, and he said to himself: 'That epidemic of swearing and filthy talk in our works arises from a flock of wicked spirits who are in control.' He immediately set himself to tackle the problem, and as he arrived in the morning a few minutes before his fellow workmen, he seized this convenient opportunity to acquire by faith and hold for God the atmosphere of the shed where the men worked. In the Name and authority of Jesus Christ he commanded the evil spirits out of the place, and forbade them to come in again,

and, in his own quaint language, he said, 'I hold God's most holy curse on you.' And now, he says, after some months' experience an unparliamentary word is very seldom heard."

—*The Overcomer*.

In *Life and Liberty* a Christian worker says: "I have been praying for a union in prayer with those who know how to 'pray through.' In severe trials I am learning in actual experience something of fellowship with Christ in His sufferings and death.

"I have been a missionary in India, Egypt, Palestine and over a great part of Europe, and the adversary and accuser hates this. Through a false friend circulating lies, financial support has been cut off from me, while the names of my slanderers are withheld. The enemy is doing his best to starve me. I have taken pupils for English, but someone lures them away, constantly upsetting the classes, etc. Can you help me through your 'fellowship of prayer'?"

Replying to this letter, T. R. S., in the same number of that magazine, says: "This suffering is purposeless and not from God, who never crushes nor oppresses. These attacks of Satan must be resisted and refused; also all attacks from the evil nature in your persecutors.

"Pray that God will *bring to light the hidden things of darkness*, and expose lying spirits. The names of your slanderers are not withheld from God; hand them over to Him.

"In spite of all these enemies have done, you *must* come through to victory! Money *must* also come. God can raise up new supporters. Pray against all hindrances, interferences with pupils, etc. Take by faith all the finance God wants you to have. Declare this thing *must* stop! You need a *must* in your spirit. In the Name of Jesus, the adversary *must* be overthrown.

"Do you know Satan as a defeated foe? See the following verses.

Forasmuch then as the children are partakers of flesh and blood, he also himself likewise took part of the same; that through death he might destroy him that had the power of death, that is, the devil; and deliver them who through fear of death were all their lifetime subject to bondage (Heb. 2:14, 15).

Now is the judgment of this world: now shall the prince of this world be cast out (John 12:31).

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

Of judgment, because the prince of this world is judged (John 16:11).

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

"The above verses show that victory over Satan has been taken by Christ for you at the Cross. Now you must take it in Him. Step into this victory and live there! Christ's victory is yours. Your place is in Christ, a member of His mystical body, with all things under His feet, and so under you. *And hath raised us up together, and made us sit together in heavenly places in Christ Jesus* (Eph. 2:6). NEVER go back from that! Pray for all others who are similarly situated; this is most important. God is bringing you through a pathway that will open out to perfect freedom."

Another writer in *The Overcomer* says:

"My story has for its setting a railway carriage on the Lancashire and Yorkshire line. One foggy November morning, five of us, all Christian workers, started out for a day's rest by the sea after arduous toil; our hearts were all aglow.

"As the train steamed into the station we espied a Salvation Army officer, and one of our party moved towards her, and persuaded her to enter our carriage, hoping to pass on the message of victory to this worker. Thus we were six in number, and constituted a majority of two to one over the other passengers, and as soon as the train pulled out of the station it was evident the Spirit of God had dominated the carriage, and that for a very definite and wonderful purpose.

We glanced around the compartment; opposite there sat an elderly man buried in his newspaper, on the near side a young lady of capable and businesslike air, and in the far corner a gentleman of an arresting appearance. He looked across at us out of searching and hungry eyes, and appeared deeply affected by the animated conversation now in progress between the Salvation Army officer and one of our party. A battle royal was now in progress, and we thought of a foreword in *War on the Saints*: 'As a key to a lock so is the truth in this book to need.' We were watching the fascinating process of the lock and the key being brought together by the hand of God.

"Very soon the circle of conversation was enlarged by the gentleman in the corner joining in; he was deeply interested: 'This *Overcomer* seems just the message I need; my life is in a terrible tangle. I have occupied the best positions, but a long series of misfortunes have brought me down; yet I am a child of God, and very puzzled to know how all things work together for good to them that love God. My last misfortune has been the loss of my darling daughter, and since then I have been losing my memory, leaving valuable things in the train, etc. I suppose this is owing to trouble, is it not? Is it possible for me to get deliverance? Do you think you could help me?'

"The sight of a well-dressed and educated man willing to humble himself before his fellow passengers in this way revealed the extremity of his need, and the greatness of the divine opportunity. The departure of the other gentleman and the Salvation Army officer, who changed at the next station, left us with the young lady (who we afterwards found had Theosophical leanings) and our friend who had signaled his distress. With what ardent spirits we united to bring home to him the true facts of his case! This is how we commenced:

"Do you realize, my friend, that these misfortunes which

you are describing by various names are a part of a consistent plan to wreck your life?' No, he had never thought of it in that way. 'Well, so it is—you have read Ephesians 6, and we have not the smallest doubt from our own experience that behind all your troubles the powers of darkness and the spirits of evil are laboring unceasingly to destroy you . . .

"The revelation struck the man with the force of a blow. From far-off days, as a Sunday school scholar, he had been familiar with the Scriptures which reveal the workings of Satan, and yet he had never seen the living and practical application of the truth. He had contended quite ineffectually with a shadowy and impersonal thing called "evil," which to him was nothing more intelligent than sin in a very general form. Now he was all eagerness to understand how to escape from the house of bondage, and how to gain mastery over the bandits of the air who had plundered his life. We had but five minutes left and so, as briefly as might be, we poured in the truth of how Christ had vanquished Satan and all his hosts at Calvary; and further, that however formidable and far-reaching their hold might appear, their power would wane if he took back all the ground he had ever given to them, and resisted their invasion in the strength of Christ's victory (I Cor. 15:57; Rom. 6:6, 11; I John 3:8; Jas. 4:12). WAS IT NOT HIGH TIME FOR HIM TO SET UP AN ACTIVE RESISTANCE? (Rom. 13:12). Could he not, on the strength of the Word of God and in the power of His Spirit, REFUSE THE YOKE? This surely must be the way out of prison, and could he not rely upon God to destroy the devil's hold upon his life? (Heb. 2:14).

"As the train drew up at our destination there was only time to exchange cards and to make an appointment for the next day, which would mean a railway journey for the seeker and a test of his sincerity. In the meantime, our Theosophical lady friend was being dealt with in another

part of the carriage, and with streaming eyes had discovered through the blood of Calvary a firm foundation upon which to stand. Like the Ethiopian, these two went on their way rejoicing, waving farewell out of the carriage window; and the workers, too, with an experience akin to Philip's, were caught away by the Spirit of the Lord on the wings of joyous exultation.

"The next day brought the sequel! True to his appointment, the traveler appeared and brought to our fireside as strange a story of the workings of the evil spirits as any we have heard. Time and space will permit of only a résumé of the story.

"Twenty-five years ago the traveler was a front-rank man of business, with the highest connections (which we were able to verify). He was an only son, heir to and manager of a business establishment which paid £180 a week in wages, had £6,000 on the books and yielded £4,500 a year income; the traveler had a saintly mother, a host of friends and a family circle, religiously inclined; he himself was a church member. Trouble first began to manifest itself at his wedding party without any but the most trifling cause. A family quarrel developed on this occasion which resulted in a wide breach between father and son, and involved relatives and sisters also. As the years progressed this poisonous root of bitterness proved the source of untold harm and much sin. The traveler was left out of his father's will, and was persuaded by finesse and sharp business practice to part with his interests, and thus found himself cast upon the world.

"Through all these billowy seas the traveler maintained good standing, and a name as yet untarnished. The relentless foe, however, had only made a beginning; domestic trouble intervened and a flock of quarrelsome demons seemed to invade his home life. At times it was unbearable. He struggled in a smaller way of business, and seemed to make some headway, until the attack developed here also, and money became heavy to get and light to hold.

"Then the situation began to affect his religion. He was rebellious, but the dark mystery of evil appalled him. It wore his spirit down; he became wistful and restless; his memory began to be affected; bereavement intervened. 'Had I not met you yesterday,' said he, 'I fear that my life would have been broken up, and I should have soon joined the great majority with a wasted and ruined life-record; but now I see it all, it is as clear as day to me, and I have seen in two hours what I have been praying blindly for through weary years. I understand the tactics of the foe now, and can intelligently take measures through the grace of God, to withstand His workings in me and mine. Thank God for the message for hundreds of oppressed people of God, who, like me, have been overcome through not understanding the wiles of the devil.'"

What, then, shall be our attitude toward these tremendous truths?

The consciousness of the tremendous powers of the hosts of darkness should stir us to action against them. In His Name and in union with Him we can go on to victory—victory in that part of us which is subject to death—victory over our soul life—victory in our spirits—a victory which will lift us into the plane where we can, as we are *joined unto the Lord . . . one spirit*, follow in the steps of Paul and demonstrate to the world that *I am crucified with Christ: nevertheless I live; yet not I, but Christ liveth in me*. It is He who doeth the work. Then shall we know the truth, in an experimental fashion, of "having Satan beneath our feet."

Mr. C. H. Usher in his book *Spiritual Equipment for the Last Days*, says: "The weakness of the Church in dealing with these satanic evils is due to her lack of experimental knowledge of Satan's overthrow at the Cross; hence she has no remedy to offer."

When she does enter into the experimental knowledge of

the overthrow of Satan, she will then be in a position to receive the authority spoken of in Luke 10:18, 19, where Jesus says, *I beheld Satan as lightning fall from heaven. 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.*

It was on the basis of Satan's fall that Jesus Christ gave the disciples the right to tread upon all satanic power.

Therefore, the attitude of believers should be one of determined resistance to the enemy who is holding them in captivity and of persistent faith in the sufficiency of Christ's victory at Calvary for the loosing and setting at liberty of those that are bound and the healing of those that are bruised.

When once the truth of God regarding Satan's defeat at the Cross becomes a reality to the heart and mind of the believer, he will be filled with a buoyancy of hope which nothing else can produce. For him to realize that the devil has no right over any part of his life—that Jesus Christ has completely vanquished this foe who appears to him so strong—will create in him a faith that will enable him to fling off the enemy in the power of might of the Spirit.

Moreover, he will see from every other victim to Satan's power a hope of deliverance. He will recognize that he has a message of good news to bring to all those he meets who are yearning to be emancipated from the captor's chain. It will inspire him to preach the Gospel—to proclaim liberty to the captive and setting at liberty to them that are bound.

O Church of God, awake! awake! Shake thyself from the dust; put on thy strength.

The captives of the mighty SHALL BE taken away; the prey of the terrible SHALL BE DELIVERED; *for Satan has no rightful claim since Calvary to any man, woman or child for whom Christ died. Go forth! Go forth! Proclaim this Gospel of deliverance, and set the prisoners free.*

