

SPIRITUAL WARFARE: The Battle of Life

Sermon series on Spiritual Warfare by Ray C. Stedman. Combined file of 19 messages.

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THE WEAPONS OF OUR WARFARE

by Ray C. Stedman

Each of you must have asked yourself at some time, "What can I do about these problems that are so widespread and serious these days?" And, "How helpful can I really expect to be as an individual?"

The Scriptures have an answer to these questions. We might expect that they would, for they are designed to perfect the man of God, that he may be perfect, completely furnished unto every good work {cf, 2 Tim 3:17}. So we should expect that there would be ample guidance given in the Scriptures to enable us to handle the problems and questions which pursue us on every side.

The passage we are to center our thoughts upon these next few weeks is Second Corinthians, Chapter 10, the first six verses. Here is another of those pockets of condensed wisdom which you find frequently throughout the pages of the Scriptures, both in the Old Testament and New alike, and which it is very unwise to hasten through. This kind of a passage must be gone through slowly and thoughtfully, and, therefore, I propose that we take ample time. I want to make these messages as practical and as helpful to as many as possible.

The introduction to this section of Second Corinthians is found in Verses 1 through 4. The Apostle Paul, writing to his friends in Corinth, probably from the city of Ephesus, says.

I, Paul, myself entreat you, by the meekness and gentleness of Christ -- I who am humble when face to face with you but bold to you when I am away! -- I beg of you that when I am present I may not have to show boldness with such confidence as I count on showing against some who suspect us of acting in worldly fashion. For though we live in the world we are not carrying on a worldly war, for the weapons of our warfare are not worldly but have divine power to destroy strongholds. {2 Cor 10:1-4 RSV}

In these verses we have brought before us the primary theme of this section. The background of it is a challenge to the authority of the Apostle Paul by the Corinthians. There were some among them who were seeking to undermine the effect of Paul's words, both in his letters and in his preaching to them. That is not surprising for it is still going on today. There are many today who object strenuously to what he teaches. In certain circles we are told that the Apostle Paul actually changed the teachings of the Lord Jesus, and thus changed Christianity from a simple, easily understood message to a highly complicated theological treatise, difficult to understand and completely different in intent and content from that which was preached by Jesus.

Something of that had already started in the early church. When these Corinthians had received letters from Paul, some were angered by them and resisted strongly what he had said. Specifically, as this passage reveals, certain Christians in Corinth were saying that Paul was, essentially, no different than anyone else. His apostleship really gave him no more right to speak with authority than anyone else had, and his motivations were essentially the same as anyone's; i.e., he is out to get what he wants by whatever policy will work. Paul was quoting them when he writes, "I who am humble when face to face with you, but bold to you when I am away."

They were saying this was his procedure, his maneuver, to try to get us to do what he wants. In other words, they were saying, he is simply another religious figure who is playing the old game of "power politics," so we do not need to pay any more attention to him than we would to anyone else who came in and tried to take advantage of us for his own purposes.

This the apostle promptly and powerfully repudiates. He says, in effect,

"This is not the case. You Corinthians are quite wrong. You have failed to recognize the fundamental change which occurs in a Christian. When a man becomes a Christian, something fundamental, something absolutely radical, occurs in him so that he cannot see things as he once did. Furthermore, you do not understand the radical difference with which an apostle (who is, by virtue of his office, a model Christian, a pattern for others) must face life. If you think that I act like other people, that my motives, purposes, and goals are no different than ordinary men and women, then you have fundamentally misunderstood the whole matter."

"For," he goes on to say in Verses 3 and 4, "though we live in the world we are not carrying on a worldly war, for the weapons of our warfare are not worldly but have divine power to destroy strongholds."

In the literal Greek the Apostle Paul does not say quite what is said here. The phrase, *For though we live in the world we are not carrying on a worldly war*, is actually, "For though we walk (or live) in the flesh, we do not war according to the flesh." The revisers here have substituted the word *world*, for *flesh*. Yet this is not exactly wrong. They are recognizing the close affiliation between what the Bible calls "the flesh," and "society" or "the world." These two are closely combined and associated.

What is the flesh? You who have been studying the New Testament for years know that the flesh is essentially inherited selfishness. It is what is basically wrong with human nature. It is the monkey wrench which was

inserted into the machinery of humanity at the very beginning and which we all inherit from our ancestors. It is responsible for the fact that all of us began life with a taint, a twist in our mechanism. It is not very long before it is quite apparent that we are fundamentally selfish. You do not have to teach a baby to be selfish. You do not have to send him to a private school to learn how to be naughty, to resist his parents, or to be inherently selfish. This taint crops up in any individual no matter what kind of a background, exposure, or environment he is subjected to; it is in the bloodstream of humanity. This is the unpleasant fact which society constantly resists, which man does not want to face, but which the Word of God bluntly and clearly states.

If that is the flesh, that tendency to evil in every individual, then if you put all these flesh-centered, flesh-governed people together into a society, you have what the Bible calls "the world." It is society governed by the flesh; society, with all the power structures with which we are so familiar in this day, all built upon self-interest. This, any observer of human life can see, pervades the world of our day; self-interest is back of everything.

That is why the revisers have substituted the word "world" here. In a sense, they are right. This is clearly the idea the apostle has in mind. He says, "We are not acting like other people. We do not operate from the same motives; there is something quite different about us. If you try to judge us on the same basis you judge others you are going to be very far off -- you will miss the point entirely."

He is declaring also the fundamental tension in which a Christian lives. He says, "We live in the flesh, in the world of normal society, but we do not fight on those terms. We are not carrying on a worldly war." Perhaps it might be helpful in this connection to review the rendering of certain other versions. J. B. Phillips puts it this way:

The truth is that, although of course we lead normal human lives, the battle we are fighting is on the spiritual level. {2 Cor 10:3 J. B. Phillips}

The New English Bible puts it:

Weak men we may be; but it is not as such that we fight our battles. {2 Cor 10:3 NEB}

Perhaps the most helpful is the Living Letters translation, which says,

It is true that I am an ordinary weak human being, but I don't use human plans and methods to win my battles. {2 Cor 10:3 Living Letters}

Notice the exquisite balance and sanity of that. The Apostle Paul is speaking not only for himself, but for all Christians. Remember that an apostle is a pattern Christian. He is what all Christians are supposed to be. And he says, first, we live in the world. We don't run away from it. Monastic life has appealed to many through the centuries. History is full of men and women who have retreated to quiet places and tried to shut away all the mundane prattle and care of life. Count Tolstoi, of Russia; Rousseau, of France; Gauguin, the painter -- all tried to run away from life. There are many who seek to do so yet today. What astonishes me is the number of Christians who have this attitude. There has grown up in our time what I call the "Bible-city syndrome," which attempts to create a Christian hothouse, an atmosphere which is thoroughly Christian from the womb to the tomb, and permits no invasion of secular ideas or forces. It seeks to insulate and isolate as much as possible the Christian from the world.

This is basically unbiblical and sub-Christian because it is contrary to this clear word of the apostle, who says, "We Christians live right in the midst of the world." That is where we are supposed to be. The Lord Jesus himself put it this way: "Behold I send you forth as sheep in the midst of wolves," {Matt 10:16 KJV}. It must be a crazy shepherd who would do a thing like that! Yet that is how radical is the difference between true Christianity and the false version so evident in many places today. This "Bible-city syndrome" is producing thousands of Christian dropouts today. I understand there is a group in this very area that is suggesting something of this nature in the mountains near here. I do not know the whole story and therefore I am not trying to judge it, but I would certainly be against a Christian isolation ward if that is what they have in view. It is thoroughly unbiblical. "No," says the apostle, "we live in the flesh: we live in the world." That is where we

are intended to live. It is well expressed in the old hymn,

Where cross the crowded ways of life.
Where sound the cries of race and clan.
Above the noise of selfish strife.
We hear thy voice,
O Son of Man.

"Yet," says Paul, "though we live in the world and do not run away from society, still we do not use human plans and methods to win our battles." It is important that we understand that, because here is where all the problems has come. Many have recognized that Christians are to live in the world, but they go on to assume that a Christian living in the world must be like the world, that he must think like the world, that he must depend upon the thoughts, philosophies, ideas, and writers of the world, and draw all his arguments and his solutions to problem from these sources. "No," says Paul, "you are quite wrong there. If you judge me as doing this then you have not understood the Christian position at all. We do not use human plans and methods to win our battles."

Here, in my judgment, is the fundamental error of those who seek to make social concern the primary task of the church today. They are opposing the right enemy but with the wrong weapons. They are seeking to employ the weapons of the world, which Paul renounces; he repudiates them entirely. He says, "we do not war a worldly warfare, we do not use human plans and methods to win our battles."

What are these weapons of the world, these human plans and methods to win battles? Well, you can hardly escape them today. They are on every side, in every newspaper, every magazine you pick up. These are full of approaches to the solution of human problems. They are all perfectly sincere, often characterized by tremendous dedication and zeal and commendable in the extreme; but they are worldly. They are of the flesh; they are limited. These weapons are power politics, action blocs, organized programs, demonstrations, boycotts, picketing; even violence and arson.

Let us face some facts plainly. These are clearly worldly weapons, are they not? They are what would be suggested by any non-Christian who is confronted by these problems and is trying to find a solution, men like Saul Alinsky or Stokely Carmichael. These men openly, clearly, and unequivocally propose these kind of solutions, and you cannot blame them. That is all they can see; that is all they know to do; that is all they have confidence in. They cannot see beyond the material, the visible, the physical situation.

Anyone who reads the New Testament sees that this is always the way of the world. Its solutions are fundamentally shallow and superficial, because they are essentially one-dimensional. I was interested recently to learn that there is a new book out, written by a secular writer, called, *The One-dimensional Man*. It is an attempt (I gathered) to come to grips with some of the social issues today. But even worldlings can see that their approach lacks something -- it is one-dimensional.

Yet this is not what you have in the New Testament. This is not how a Christian should approach these problems. As the Apostle Paul put it in this very letter, just a few chapters back, "We look not at the things which are seen, but also at the unseen; we look not only to the temporal, but also to the eternal," {cf, 2 Cor 4:18}. There is a new dimension that must come in here. The Christian approach to any basic problem, whether of society or in an individual life, must be different than that of a worldling if he expects to win any battles.

The wonderful thing about the Scriptures is that life is constantly confirming them. Life is a kind of laboratory in which all these scriptural principles are being tested, worked out for us. We can then see for ourselves, if we observe enough of life over a long enough span, which is right and which is wrong -- the worldly solution, or the scriptural solution. History confirms the fact that the world's weapons do not win battles.

On my recent trip around the world I had to spend long hours on a plane, sometimes eight, ten, or eleven hours at a time. I tried to take advantage of this flight time by carrying with me a very weighty volume (in fact, I was on the verge of having to pay overweight charges on it several times!). It was a volume of Will Durant's

tremendous study, *The History of Civilization*. I took the volume, "Caesar and Christ," and, though I did not get through it entirely, I only had to read part of it to be aware that the ancient world struggled with exactly the same problems that we struggle with today. There were the same intrigues, the same political maneuvers, the same plots, the same programs, the same solutions to problems. It was remarkable to see that long before Christ people were struggling with exactly the same problems that oppress us today. There are no secular solutions that work; at best they only temporarily rearrange the symptoms of the problem. That is the most we can hope for from worldly approaches.

"No," says Paul, "the weapons of our warfare are not carnal, they are not fleshly, they are not worldly. But they are mighty! They have divine power, unto the pulling down of strongholds. They work. They win. They destroy strongholds, they overthrow entrenched evil, they strike off shackles, they set men free. That is what they are for. If they do not do that they are worthless, they are no better than any other program. But these work. They may not be evident, but they are effective."

Well, what are these weapons? That is the major issue I want to face with you now.

What are these weapons? If they are not normal human plans, what are they?

If they do not include these approaches that are so common today, then what are they?

I wonder what you are answering in your own minds to that question? How many Christians can answer this question? What are the weapons with which we are to encounter the problems, the battles of life? The interesting thing is that Paul so takes it for granted that his readers would know that he does not even list them. We must read them into the text from other places. He takes it for granted that they would know what his weapons are.

All of us face problems, normal, common problems -- depression, discouragement, ill health, lack of money, social pressures, family troubles, in-laws, greed, guilt, shame. As a society, we face problems together -- race tensions, war, poverty, air and water pollution, inflation, death, taxes, all these common problems.

These are the battles of life, are they not? Very few of us will have to fight on the battlefields of Vietnam, some will, but not all. Here are the battles of life. These are what Paul calls in this passage, *strongholds*. We shall look at that word more closely next week, but these are the strongholds he mentions, situations where evil is entrenched and powerful.

Yet he has adequate weapons for these. That is the thing I wish to convey to you now.

The Christian is not inadequate to deal with these things: He is the only one who is adequate to deal with them! Therefore, let us not waste our time with things that have proved their inadequacy long ago. We have adequate weapons. I can only briefly list them in this message. I shall have to develop them more as we go on in this passage, but it is important to have them before us at this moment. They come not from any one specific passage but from the general thrust of Scripture, supported by many, many passages. I shall list for you four weapons of the Christian by which we can face the battles of life, and which, if he faces them with these weapons, will win. Not only will he win in his individual life, but he will be a tremendously powerful factor to solve them on the level of society as well.

1. First, we must place truth: Truth is the chief weapon of the Christian. I do not mean education. Education is usually seized upon by those attacking the problems of society as the most effective way of solving them. That very fact indicates that people see that knowledge of reality is a very important thing in solving problems, it is a powerful weapon. The only difficulty is that worldlings in general (and many Christians as well) equate education with knowledge of reality. But we must not do so. Secular education is a compound of truth and falsehood, both equally powerfully taught. Error is often conveyed as powerfully as truth, therefore education oftentimes serves only to enhance the problem. It does not always separate between the chaff and wheat; it is not always true.

But I am talking now about truth. The glory of Christianity is that it introduces truth into any situation.

It reveals reality. Jesus Christ came, in the words of this present generation, to "tell it as it is" -- and he did so. Invariably, always, he told it as it is. He let people know the facts about life, and about man. He unveiled reality, he tore away the illusions and delusions under which men labor. He ripped off veils. You can watch him exposing the faulty thinking of the Pharisees, the Sadducees, and all the other groups with which he came in contact, including his own disciples. Here, in the Word of God, in the truth as it is in Jesus, we have a powerful weapon, the greatest one there is in many respects, telling things the way they are.

One of the reasons why the group of laymen from this area who have been traveling to college campuses have found such an effective ministry is that they do not try to impress the students with displays of erudition and worldly wisdom. They simply talk about life as the Scriptures reveal it. It is surprising how this grasps, moves, and captures the minds and thoughts of this present generation.

Truth is the stock in trade of a Christian, that is, if he accepts the Word of God as the truth about life, and if he proclaims it, and demonstrates it in his own life, he himself is a mighty weapon for setting men free and for solving the ills of society. Not only truth proclaimed, but truth demonstrated: The weakness of the church is that it has often been too content to simply proclaim a portion of the truth and never give itself to the demonstration of it. But a Christian, above all others, ought to be characterized by openness and honesty. Let me quote to you a paragraph or two from an article in *Eternity* magazine entitled: *The Slickest Gimmick of All*:

There is a potency and wholesomeness in living life transparently rather than endlessly erecting poses and postures and fraudulent pieties.

That is a descriptive word for much of Christianity, isn't it? Fraudulent pieties!

This modern world of ours is generously supplied with pitchmen and con artists and those who have axes to grind. These are enthusiastically and persistently using the big lie on us. Hence, it is an arresting and refreshing experience to meet a person or a group that is authentic and transparently open.

That is what every Christian ought to be, and every Christian group. I was distressed this week to learn of an evangelical church that is teaching its people that they have the right to privacy in their lives. No Christian has the right to a private life. Our lives are to be lived openly before all men, transparent, a spectacle unto all the world. We have no private lives and we must not expect to have. This is basically and fundamentally wrong. Christians are to be demonstrations of the truth. This article goes on,

The church where Jesus Christ is openly and honestly confessed is a potent commodity particularly needed in our disillusioned, jaded civilization. Many weary people want to find a place where God's Word is revered, taught, and translated into daily life. At least that's the kind of church I want for my family. Not a church posing this week as a circus, next week as a sociological supermarket, next month as a pietistic political polarization within the ecclesiastical community; but a church which purports in its proclamation to be what it is -- the body of Christ -- a fellowship where Christ's people come together for renewal, for instruction in God's word, and for sharing in the spread of the gospel.

Jesus said, "You shall know the truth and the truth will set you free," {John 8:32 NIV}.

2. The second weapon is love. I know this is the most overworked word in our vocabulary today, but let's be specific: I am not talking about the Hollywood slush that passes for love, nor of the bleeding heart tolerance of anything that comes along, I am talking about biblical love, the kind that requires no return from the individual loved. That is love, the kind that is described in First Corinthians 13, the kind that loves for Christ's sake. If you cannot love that way then you are not a Christian, no matter what kind of a creed you subscribe to. If you can, then you must begin to show acceptance, courtesy, and concern without partiality or merit, without regard to the background or the color of skin or anything else about an individual, except that he or she is a man or woman loved by God for whom Christ died. Your love must go out to them, not your momentary interest until you gain their

adherence to your creed; but your genuine love, demanding nothing in return.

That is love, and that is a mighty weapon. That is the way the early church won their way against councils and governors, kings and edicts, and everything else. They won it by the demonstration of a warmth of acceptance that made their meetings such glorious occasions of fellowship that the whole world hung around, drooling, wanting to get in.

3. The third weapon is righteousness. Fundamentally, that means obedience to both truth and love. It is what we call integrity. It is the refusal to yield to expediency. As Paul writes to the Ephesians, "You must no longer live as the Gentiles do," {Eph 4:17b}. You cannot go on excusing your weaknesses. There are no excuses left to you; you have all that it takes to be all that is needed. You cannot go on justifying your failures. You have no reason for failure. You must stop your lying, your stealing, your cursing, your immorality, and your harshness toward one another, your unforgiveness, your jealousy and your petulance. But in its place, because righteousness is never just negative, you must show tenderheartedness, acceptance and forgiveness for Christ's sake -- the warmth of love. It is true that if all you can hold up on behalf of your righteous standing is that you don't smoke, drink, gamble or go to movies, etc., you are a pitiful spectacle of a Christian. If you are a Christian there must be about your life a quality that cannot be explained in terms of your personality -- a positive glow, a warmth, and a radiance which cannot be explained except by the fact that God is at work in you.
4. The fourth weapon is a compound one. I shall put it this way: Faith-prayer. I put the two together because they are almost indistinguishable. Faith is reliance on the direct activity of God in human life. Prayer is the request for that activity; faith is the expectation that God will do it. These two things link together. If you do not think they are powerful, I suggest you read through Hebrews 11. There is a list of the achievements of faith in society, in terms of government, warfare, social ills, and battles of every kind. Faith is the expectation that God has not dismissed society, nor does he exist remote from it, but he is involved in it, and is active in it. He is moving; he does things; he changes; he arrests; he thwarts; he overthrows; he builds up and exalts; and he does all this in answer and through the medium of prayer. I do not know how to put it any stronger, but in the coming messages on this I want to outline more fully to you what prayer is, and how it works. What a mighty weapon is put in our hands in these days through this means!

There they are: truth, love, righteousness, and faith-prayer. These are the weapons of our warfare. They are not carnal, they are not of the flesh, they are not of the world; but they are mighty. They have divine power to the eliminating of strongholds, pulling down high things that exalt themselves against the knowledge of God, bringing into captivity every thought to the obedience of Christ. They all work together. You can hardly isolate the one from the other; they are all necessary. And when the church begins to major on these weapons she will once again become a mighty power in society, a tremendously potent force, a ferment let loose which will rapidly change the outward circumstances, the face of things as they are. Then the church will once again be what God designed it to be -- in those glowing words in the Song of Solomon, an army "Bright as the moon, glorious as the sun, and terrible as an army with banners," {cf, Song 6:10}

Prayer

Our gracious Father, what a challenge you set before us in these words! How much they call us to review of our own lives in the light of these thundering declarations! Grant to us, our Father, that we may see the challenge of the hour in which we live, and realize that we have been uniquely called to do the only thing that counts in this day and age. Help us to give ourselves to it through Jesus Christ our Lord, for we pray in his mighty, triumphant name, Amen.

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PULLING DOWN STRONGHOLDS

by Ray C. Stedman

In Second Corinthians 10 we are attempting to discover just what the Apostle Paul means when he says in Verses 3 and 4,

For though we live in the world we are not carrying on a worldly war, for the weapons of our warfare are not worldly but have divine power to destroy strongholds. {2 Cor 10:3-4 RSV}

The weapons by which the world (or society, if you prefer) seeks to attack the problems that are everywhere present in this world are very plain to us. They are investigations, studies of all kinds, reports from committees, meetings, educational programs, demonstrations, boycotts, strikes, pressure blocs, new legislation, etc. If you are a student of history at all you know that the world is unchanged, in this respect, from Paul's day. These were exactly the same weapons that society used to confront the problems that were present in the Roman Empire when Paul wrote this letter. If you question that, I refer you to Will Durant's great volumes on *The History of Civilization*. You will find that he records exactly the same processes going on then as now.

But, in Second Corinthians, the Apostle Paul repudiates these as proper means for Christians to employ in attacking these strongholds. He sets them aside, not because they are basically wrong, but because they are essentially ineffective: They do not accomplish the task. It is not that some of these means might not ultimately be part of the working out of solutions, but they are not the primary thing. That is what the apostle is saying. They are not the thing upon which one depends for victory in these struggles and battles of life. But, he declares, "the weapons of our warfare are mighty." They are powerful. Literally, this is the word from which we get our word "dynamite." These weapons work. They effectively solve the knotty and difficult problems of life, these running saddle-sores of civilization where evil is entrenched, these *strongholds* of evil.

We saw in our last study that these weapons are revealed to us in various Scriptures. They are essentially four:

First, there is truth, i.e., the revelation of reality, the exposure of things as they really are. In Romans 13:12 this is called "the weapon of light." Turning on the light is a marvelous weapon for helping to dispel the darkness of these areas where entrenched evil is rampant, in our day or any other day. Truth is the first of the weapons.

Then love is linked with truth. Everywhere in Scripture you find these two great forces linked together, truth and love. Paul writes to the Ephesians and exhorts them to "speak the truth in love" {Eph 4:15}, and in the second letter of John we read,

Grace, mercy and peace will be with us, from God the Father and from Jesus Christ the Father's Son, in truth and love. {2 Jn 1:3 RSV}

The third weapon is righteousness, i.e., moral rectitude, right behavior, in line with reality. In this same letter, in Chapter 6, the Apostle Paul refers to "The weapons of righteousness for the right hand and for the left" {2 Cor 6:7b RSV}, by which I take it he means the public life and the private life -- the weapons of righteousness visible from the outside and in the interior life as well. Righteousness, rectitude, right behavior.

Then the fourth of these weapons is faith-prayer, i.e., the life of faith expressed in prayer. You recall how in Ephesians 6 the apostle speaks directly of "the shield of faith with which you can quench all the fiery darts of

the wicked one," {cf, Eph 6:16}. In this passage, faith is linked with prayer, "praying always for all saints" {cf, Eph 6:18}, in every situation.

Here are the weapons which the church is to employ. These are what the Christian is to be armed with. Therefore, he fights in a quite different dimension from that of the world, and society in general. Yet that dimension is the key to the solution of these burning, pressing social problems. Whenever the church neglects these weapons it is always weak and irrelevant, useless, shunned and ignored by the world around, as is happening in many places today. Wherever these weapons are taken up, as history confirms, and as the present generation is discovering, there is the loosing of power. The church becomes an irresistible ferment let loose in society, a mighty flood of dauntless force that begins to dissolve these problems and to attack them at their root.

I want to take a closer look at the problems the apostle is describing. He uses in this passage the word *strongholds*; "we have divine power to destroy strongholds." This is the only place in the New Testament that this word in Greek occurs, but it is an easy word to understand because it is made up of root words which literally mean "a place of strength," a place which is essentially and inherently strong. That is, it is a place where evil is entrenched, where it is fortified, protected behind strong defenses. It is not out in the open easily exposed and overthrown, but it is encastled, well defended, a fortress with walls and moats and turrets, difficult to attack.

Do we face situations like that today? Are there situations in your experience as an individual or in society in general, where evil is entrenched like this? Long-standing evil, protected, buttressed and defended by the general attitude of an entire community, or a segment of society, resisting all attempts to overthrow it, persisting in holding thousands in bondage, darkness, misery and despair? Are there places like that? You know there are -- on every side today. These are strongholds which the Christian is to attack.

Having just completed a trip around the world, I could not help but think of India as just such a place, a land of poverty, of wretchedness, of squalor, and darkness almost beyond description. There you can see, publicly and openly, outright cases of demonic possession. Here is a place where error is entrenched; it defies efforts to remove it by usual methods. The gospel has been preached in India for well over a hundred years, but because of the vastness of that land, and because of the entrenched powers of darkness, it has proved a most difficult battle -- light spreads slowly and with great difficulty. I think there is a special reason for that. Some of the things which I saw in Hindu temples reveal why evil is so entrenched in that place.

But India is not the only such place by any means. America is full of such strongholds as well. Race prejudice is that kind of a stronghold. Bigotry seizes the minds of people and discrimination against individuals because of the color of their skin colors everything that is done. Often such discrimination is defended in the name of Jesus Christ, despite the clear pronouncements in the Scripture as to the proper attitude of the church in this respect. Here is an entrenched stronghold of error and darkness, and one that the church has long failed to come to grips with.

Materialism is another. I would say that this is the major stronghold of evil in California, as well as in other parts of the United States. Materialism, the love of things. If you read carefully and thoughtfully the passages in the New Testament that deal with the Christian's attitude toward things and the world around, you will discover how terrible a thing materialism is. How the love of things blinds, debases, and blunts the capacity for life. It reduces human beings to nothing but comfortable animals, living for pleasure and for the fleeting moment. It ends in life becoming shallow and superficial, filled with expressions of greed.

Pride, in any human being, is another stronghold of evil. Pride can do amazing things to an individual, as well as to society, and nations. Pride can lock a man or woman up as though he were in a straitjacket; no one can touch him, and he can touch no one else. It can erect a barrier between people who live together under the same roof that is more impassable than the Berlin Wall. I have seen it happen many times. Husbands will not speak to their wives; wives shut their husbands out of their lives. They will not communicate because of an impassable gulf, or chasm, created by pride. Pride remains in control of that individual, and all efforts made through reason or argument to break it down are resisted. You cannot legislate against it, you cannot destroy it that way. Parents are isolated from their children, and children from parents, by gulfs of noncommunication

stretching wide between them impassable, impossible to cross.

These are the strongholds Paul is talking about. These are the things that bother us. They are the things that make our lives wretched and miserable, and create unhappiness and tension. Immorality is a similar problem in our day. Here is a stronghold of evil. Sexual perversion! What a terrible thing it is and what a despairing cry is going up from young people today who are in the grip of perverse practices, and who are looking for help.

I saw this week a letter from a homosexual crying out for help, asking for deliverance. He said he had seriously contemplated suicide many times, for all he could look forward to was a wretched and miserable life. Surely here is an area where the church ought to be speaking, where these "weapons of righteousness" should be turned loose.

Against these strongholds we are not helpless. That is the thing we must understand from this passage. We are not helpless. We are to attack these things, carry the day. This is what Jesus inferred in Matthew 16:

And I also say to you that you are Peter, and on this rock [i.e., Peter's testimony given in Verse 16, 'Thou art the Christ, the Son of the living God.'] I will build my church; and the gates of hell shall not prevail against it. {cf, Matt 16:18}

"The gates of hell" is not a symbol for a defensive action. It is not a church which is being assaulted by forces from outside. It is true that the Scriptures describe the Christian's struggle as an individual as defensive action (as in Ephesians 6). But when the Scriptures view the entire thrust of the church in its relationship to society, it is never pictured as on the defensive: It is on the offense. The "gates of hell" mean that hell is under attack, the gates of a strong city are being assailed and are under attack. "And," says the Lord Jesus, "my church shall prevail. The gates of hell will not prevail against it, but it shall be able to subdue and break down these strongholds and to release those that are held captive."

That is exactly what the Apostle Paul is saying here. The weapons of our warfare are mighty. I wish I could thunder those words in such a way as to capture your imagination and help you to see how wrong is this terrible attitude of pessimism and despair that exists among Christians these days. Many act as though all we can do is to hang on to what we've got and wait for the Lord to come. It is terrible, it is wrong! It is not what we are called to do. We are called to attack these strongholds, and weapons are placed in our hands -- weapons of might, weapons of dynamite, weapons of power -- that are able to subdue and break down these terrible strongholds of evil.

The Bible is full of examples of this for our encouragement. There are many places in the Old and New Testament alike where these weapons prevail against the entrenched evil that is present in society:

You have an example in the Old Testament in the case of Jonah, where the weapon of truth is used to set a whole city free. Here is a heathen, pagan city, Nineveh, which, in its ignorance and darkness, was doing things that were destroying the life of its people. This is always what error does -- it results in poverty, in degradation, in insanity and demon possession, in the destruction of humanity. Jonah was sent to this pagan city to preach. The biblical account centers largely upon the prophet's personal desire to escape the mission that was given to him. But when he finally fulfills it, what is the result? The truth that Jonah preached about a God who sits over human life, and judges it, and who oftentimes permits catastrophe in order to make human beings wake up and see what is going on that truth delivered this city. Jonah said, "Yet forty days and judgment will follow," {cf, Jonah 3:4}. The result was, from the king right down to the most common person in the city, they all repented. The entire city turned from their evil, faced the facts of life, and the city was spared for over a hundred years. That is the direct thrust of the weapon of truth against a stronghold of evil.

You can see how the weapon of love prevailed in many places in the Scriptures:

There is the story of David and Jonathan, that wonderful story of friendship between two men who were on opposite sides of the political fence. One was the son of the king, and the other was the greatest threat to that king's throne. By all rights these two men should have been at one another's throats, but they were friends. They loved one another with a love "surpassing the love of women," {cf, 2 Sam 1:26}. As a result, when

David became king, Jonathan was delighted and did nothing at all to withstand him. The threatened breach between these two families was healed, extending even to Jonathan's son, and his son's sons. What could have been a deadly feud which would have severed a country was healed by love.

In the New Testament there is the little epistle to Philemon: I do not think there is any human document which has done more to free slaves (I mean physical slaves, human slavery) than the letter to Philemon. Yet it hardly mentions the subject at all. It is not a diatribe; it is a love letter. It is addressed to a man whose slave had become a Christian. In the wonderful gracious warmth of that love, born out of that new relationship, the apostle speaks engagingly to this man and gently leads him so skillfully that he changed the world's attitude toward slavery, first in the Roman empire and then in the whole world at large. More slaves have been set free because of that change than any other force that has been loosed among mankind.

Take the weapon of righteousness: What a weapon that is! Read the story of Joseph, when as a young man in his prime, feeling the rising of youthful passion within him, he was approached by the wife of his employer to indulge in moral wrong. Joseph immediately resists. He could have compromised his conscience very easily; he could have said that it was forced upon him, could have justified the situation, but he did not. He said instead, "How can I commit such a sin against my God?" {cf, Gen 39:9}, and he fled, literally gathered his garments up and fled. That righteous act on Joseph's part led him to prison and it did not look like it was profitable at first. But two years later it led him to the throne of Egypt where he became the second ruler of the land.

Read the book of Daniel: Remember those three young Hebrew men who resisted the proclamation of the king to bow down before the great idol erected on the plain. They refused to do so even though threatened with the fiery furnace. They absolutely refused to yield their principles. Because of that, ultimately, the king himself became a believer and issued a proclamation that the God of Daniel must be honored and respected throughout the whole of the kingdom. These things are facts of history, evidence of how these weapons of our warfare can prevail in the midst of human society.

I scarcely need to mention faith: Its exploits are so clearly evident in the Scriptures. There is the story of Gideon, and the story of Hezekiah as he was faced with the armies of the Assyrians surrounding the city of Jerusalem under Sennacherib, the general. Faith in the activity of God present in human history delivered that city in a most remarkable way, and 185,000 Assyrians were slain in one night. These are facts. These are mighty weapons. They are not insignificant matters. They are not trivia: they are mighty forces with which we can attack the strongholds of evil of our day.

This is what the Word of God calls us to. Let us learn what these weapons are, and how to use them, and then deliberately move to the offensive. Stop being so defensive. Refuse to accept the status quo, this attitude of "Nothing can be done." A great deal can be done. Come alive, my friends, you're in the Christian generation! We need to repent of our barrenness, of our blindness, and take up weapons that work. Locate the strongholds around you, and go to work:

- Some of them are in your own families.
- Some of them are found in your relationship to your boss at work.
- Some of them are in your neighborhood,
- Some in your school systems.

Wherever they are, let us move out against them.

I was encouraged this week by a demonstration of a Christian attack upon a stronghold of evil. Many of you know that Lambert Dolphin and Carl Gallivan have written a book called *Sex Through the Looking Glass*, which is a unique approach to the study of sex, based upon certain Scriptures. It has now been published and is available in booklet form. He recently put an ad in the Los Angeles Free Press. In the midst of a series of ads for wife-swapping, homosexual partners, etc., is this ad, headed SUPERSEX! That is designed to attract attention. It goes on,

Keys to true sexuality through personal relationship with Jesus Christ. Pseudo-sex destroys the psyche.

Radical fresh look at sex. Free book and counsel. God loves you as you are. Write Dolphin, 265 Lytton. Palo Alto.

Almost the first letter he received was an invitation to appear on the national Joe Pyne television program and be interviewed, and thus to spread the good news about a true and proper approach to sex through the medium of television -- at someone else's cost! That is the way God does things when we begin to move out and attack some of the strongholds around us. Let us be praying for Lambert. I hope he will respond affirmatively to that invitation. He will need our prayers as he attacks one of the most terrible and awful strongholds of evil in our generation. But he seeks to attack it with the weapons of truth, love, righteousness and faith-prayer.

Some of you can move out this way too. We do not need to sit dormant in this day. What a day for action this is! -- but action based upon the facts, action based upon truth. What a thrill it is to see God work in our day, in our generation!

Prayer

Our Father, we are challenged by this word of the Apostle Paul. We look back on history and see the records there they are for all of us to see how this man and his associates changed the world of their day and gained a reputation for being "those who turned the world upside down." They became a dynamic force that has never been equaled in human history. Lord, surely these are times that call for men and women like that again today. We pray that you will cause us to be such. Lord, train us, make us, shape us. Put in our hands -- as you have these weapons of truth and righteousness and love and faith, and teach us how to use them effectively in our day. We ask in Jesus' name, Amen.

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THE METHODS OF MADNESS

by Ray C. Stedman

In our present series we are facing together the truly relevant problem of how a Christian should react to the social ills and injustices of our day. I suppose there has never been a time when these disorders of society were more widespread. They press upon us every way we turn and we cannot escape them. We need therefore to find an answer to these from the Scripture and we are doing so in the light of Second Corinthians, Chapter 10, introduced in Verses 3 and 4.

For though we live in the world we are not carrying on a worldly war, for the weapons of our warfare are not worldly but have divine power to destroy strongholds. {2 Cor 10:3-4 RSV}

In this passage, as we have previously seen, two things are immediately evident:

1. One is that we cannot and we must not ignore these problems. "We live in the world," says the Apostle Paul. We must not try to evade them or ignore them. We must not try to run away from life. It is basically unChristian to run away from the problems of life, to seek a shelter where we can live out our years without encountering the difficulties around us.

This was not the case with Jesus Christ. He lived square in the middle of life. He lived life up to the hilt and associated with those afflicted with grievous problems, emotionally, physically, and in every other way. This is also where the Christian must live. We live in the world. We must not adopt a head-in-the-sand attitude. These bodily ills concern us, or they ought to. We remember the words in the Gospels, concerning the Lord Jesus, that he looked upon the multitudes with compassion. He saw them "as sheep not having a shepherd" {cf, Matt 9:36}, wandering about without help or guidance in the midst of perplexing and confusing situations which they did not understand, being destroyed because of ignorance. But since he possessed the light and the truth he longed to convey it to them. This must also be the attitude of the Christian in these matters.

2. Second, in this brief paragraph, it is apparent that we do not and must not attack these social problems in the way the world does. Says the apostle, "We live in the world but the weapons of our warfare are not worldly." We do not face life the same way. We fight in another dimension, and yet our fighting is not weak; it is powerful. It wins, it succeeds, it is mighty. In a previous study we noted in a general way something of the nature of these problems in individual and social life. They are what Paul calls *strongholds*, i.e., places and situations where evil is entrenched, where it cannot be dislodged easily, it is powerfully defended. There are many such in our day. They abound around us on every side. Many have become issues which the world is struggling vainly to alleviate, but without success.

But we have not yet learned enough about these problems, so I invite you to look further at Verse 5. The apostle says,

We destroy arguments and every proud obstacle to the knowledge of God, and take every thought captive to obey Christ." {2 Cor 10:5 RSV}

There are two things revealed here:

- First, there is the source of the enemy's strength; and,
- Second, there is the nature of the Christian's attack.

Today we shall concern ourselves only with the first of these two, the source of the enemy's strength.

One of the chief rules of warfare is, know your enemy. You can never be successful as a soldier if you do not know something of the tactics of the enemy. This is true in military conflict and it is true in spiritual warfare as well. The second rule of warfare is, know your weapons. Know what you have to meet the enemy with, and know how to use them. Right here, of course, is why the church has been so weak. It is because it has neglected both of these areas. It has not understood its enemy, and it has not understood its own weapons. These are both revealed in this one verse of Scripture, and we must take time to look at them carefully and understand what they mean.

Let us come to grips with the first issue:

What makes these strongholds so strong? From whence does the enemy derive the strength that enables him to remain entrenched in human society? Why is it so difficult to eradicate these pockets of evil in our social structures? Why do they defy the attempts made by sincere and earnest men and women, such as are recorded in our daily newspapers week after week, to eliminate or control these problems? Why are they so hard?

What we are asking, in terms of our own day, is essentially this: Why is drug traffic so hard to dislodge and eliminate among young people? Why do they seem to resist such efforts? Why can't they see how terrible are the effects of becoming involved with LSD, marijuana, and other drugs available today? And we are also asking, what makes student unrest so unmanageable? Why are the campuses so constantly in turmoil these days? Why is it that the application of good, sound, commonsense principles does not seem to solve the situation? Why is it that the parties involved cannot sit down and talk out their differences amicably and helpfully? Why does it all seem to suddenly explode in riot and demonstration and violence?

We are also asking: Why are race problems so explosive? Here is another area where violence seems to tremble

beneath the surface of almost every meeting that is called to try to discuss these problems. Why is this? We must ask these deep questions if we are going to understand the enemy we attack. And we must attack these; we are Christians, living in the world. The world is the way it is because of certain factors at loose in society, which are made clear by the Word of God. If you think the Bible has no relevancy to life, you have badly misjudged its character. It deals precisely with life. It is the book made to go with life, and therefore it offers to us the only workable solutions to these problems.

What we are asking, among other questions, is: What makes Communism so attractive to many people today? Despite its obvious record of enslavement, murder, rape, and pillage, what makes this philosophy so attractive to so many minds, to so many educated, intelligent minds? What is the appeal of these things? Where does it get its strength? Also, why does materialism and humanism take such a deadly toll of despair, depression, and suicide in our own day, especially among young people?

Did you know that last year over 10,000 students in our universities in America took their own lives? That is a far worse toll than the Vietnam war takes. Why is this? Why are these things so strong? From whence do they derive such strength, such defiant persistence, such clinging tenacity?

The answer lies in the two elements which Paul describes for us in Verse 5. These are always present in any problem where evil is at work, whether it is in the individual life or the social life. Though the Bible makes its appeal largely to the individual, we must remember that society is nothing but a collection of individuals. Therefore these things have direct relevance also to social areas.

What are these two elements? Here are the pillars of strength of evil, revealed to us: First, says the apostle, they are "arguments." In the Greek it is *logismos*, which means "reasonings." Second, their strength derives from "every proud obstacle." Pride, in other words. Literally, it is "every high thing which exalts itself," i.e., every point of pride which expresses itself in conceit or self-praise, self-exaltation, and whose final ultimate thrust is, as Paul puts it, "against the knowledge of God." That is where evil derives its strength. It is from these two things: reasonings and the independent pride which insists that man does not need God. These are the pillars from which evil derives its ultimate strength.

You will note immediately that there is a relationship between these two things. Reasonings, "arguments," are the outward expression of the inward attitude of self-sufficient pride. This is why social problems are so impervious to the weapons the world uses. Why is it that men cannot seem to get anywhere in solving these problems by meetings, discussions, committee reports, investigations, and all the other things? It is because the weapons they are using are infected with the same disease they are trying to cure! The ones who are attempting to solve these problems are doing so with minds and hearts already twisted and affected by the very evil they are trying to get at.

This is what men do not see. They think that an earnest desire is all that it takes, but they do not understand that they, themselves, are affected by the very same evils. Even Christians, obviously, can approach problems in the same way. Whenever Christians approach these problems with the world's weapons they display the same weakness.

Let us take a closer look at these points of strength from which evil derives its power and its persistence:

First, there are these reasonings, these arguments. Have you noticed in reading history or in studying life around you, that every movement in society which eventually becomes a threat, i.e., an attack upon humanity, always originates (if you can get back to the beginning of it) as an emotional outburst? It never begins with someone coolly sitting down and planning to start a movement. It always begins with some emotional reaction. Then, having taken that form at the beginning, it is soon apparent that, in order to continue the movement and expand it, it will be necessary to justify it. It needs to be explained and defended. It calls therefore for the activity of writers and speakers who can support the cause with arguments.

When a movement begins as an emotional outburst it is rather simple to control. At that early stage of any movement it can be easily handled. Those involved can usually sit down with others and work out things, and, as emotions cool, wiser heads prevail. This happens all the time. There are incipient movements around us that

are being arrested at their very start by such processes. But when a movement passes to the second stage and begins to be supported and buttressed by arguments, by reasoned defenses and explanations in justification of these things, from that moment it begins to take on strength and is difficult to overthrow.

You who know your Bible will notice that is the pattern that took place in the Garden of Eden. Here stands Eve before the luscious, desirable fruit. It has made its appeal to her senses and to everything in her; it has aroused her desire. As she stands there looking at the fruit she wants to have it. There has been awakened an urge, an emotional reaction within her. The story goes on to reveal the next stage. As she looks at this tantalizing fruit there before her, she begins to outline in her mind the first chapter of a book in defense of eating the fruit. She sees that "it is good for food, it is a delight to the eyes, and it is desirable to make one wise," {cf, Gen 3:6}. There are the chapters of the book that she ultimately wrote and presented to her husband (speaking figuratively, of course) in which she convinced him that eating was the right thing to do.

This is exactly what happens today. A movement begins -- certain conditions create it -- and there is an emotional reaction to it. Then, instead of calming down so that the problems can be worked out, somebody defends that action. Someone writes out an argument for it, or speaks about it, and justifies it. Soon the movement spreads and it is then very difficult to overthrow. It has derived strength from what Paul speaks of here as "reasonings."

But now we must look at this more closely, and we must look at it as Christians. We must understand what these reasonings are, for they are, essentially, a tribute to the primacy of the mind, the intelligence, in man. What distinguishes man from the animals is that he refuses to have his mind bypassed. Animals react emotionally; they follow urges, the instincts of their own kind. When an animal acts he is not troubled by conscience. He does not toss and turn all night in his sleep because of what he did during the day -- you can check them and see.

Men would react the same way if it were not for the mind, that strange faculty of wanting everything to be logical, reasonable, justifiable. Thus it is the mind that prompts the conscience. The mind cannot be bypassed; it must come into play. But when it is asked to defend something that is not right (i.e., is not in line with reality), then these reasonings become false reasonings. They become what we call rationalizations. They are simply an expedient that the mind resorts to, to make an action that has already occurred appear to be reasonable.

That is what Paul is referring to here. This is where evil derives its strength. It produces specious and plausible sounding arguments which make their ultimate appeal to man's self-sufficiency, his unlimited capabilities (as he sees himself), his lack of any need for God, and which are basically against the knowledge of God. These things appeal to man's independence, so logically and compellingly, that millions are deceived by them and follow them. That is why evil is so deeply entrenched in society.

Let us go a step further: In the full revelation of Scripture it is made clear from whence these reasonings come, the ultimate source of them. Without going into this in any detail I want to pinpoint them for you. The Apostle Paul calls these "doctrines of demons." He says they arise from "seducing spirits," spirits at work, using the minds of men as their instruments, to present to humanity what are really lies. They are reasonable-sounding lies, plausible lies, but they are actually lies, they are not truths. They are false, seductive, they lead people astray. They do not educate the mind toward truth but toward error.

When you look for the demonic, do not merely look at the occult, at the realm of outright demonic possession, etc. These "wicked spirits in high places" which Paul mentions in Ephesians 6 are our real enemies. "We wrestle not against flesh and blood" {Eph 6:12 KJV}, he says, but we wrestle against these who are working through the minds and thinking of men. How else can you explain the evil that keeps cropping up in human society? Why is it that universities, dedicated to the pursuit of truth, should become in many cases the places where evil is most deep-seated and most powerfully disseminated? How else can you account for this, except that Paul has correctly analyzed the situation and that these ideas come from demonic spirits working through the minds of men, teaching wrong ideas in a very logical and plausible manner.

Try that formula out on life and see if it does not fit. Every movement has its reasonings to support it -- the

good as well as the bad, the true as well as the false. Each has its philosophy, its defenders, its explainers, its theologians, if you like, who are constantly justifying and explaining why things happen. But you can tell the difference between the good and the bad, between truth and error, when you see what is at the heart of it, what is the thrust of it, what is behind it which men are trying to bring out.

In the good, it is always "the knowledge of God," the knowledge of God in Jesus Christ. The Lord Jesus himself said, "No man can know the Father except the Son, and he to whom the Son will reveal him," {cf, Matt 11:27}. Think of that claim! No man can know the Father except the Son, and he to whom the Son will reveal him. If that is true then the knowledge of God is the knowledge of Jesus Christ. This is why he said in his great prayer in John 17, "This is life eternal, that men may know thee the only true God, and Jesus Christ whom thou hast sent," {cf, John 17:3}. That is what the knowledge of God is: it is knowing the Son of God, for it is through him that we know the Father.

Then, look at the heart of any philosophy, at its arguments and reasonings: It may not even mention God, but does it exalt man? That is the point. If it is lifting up man as something high and great, something that exalts itself, praises itself, that is the test. When you see what lies behind these things, then you can tell whether it is a doctrine of demons or the truth as it is in Jesus.

Look at what is behind the arguments for drugs, for instance. What do you read today, what are young people hearing about drugs? Well, they are told that, in experiencing drugs, there is a promise of color, meaning, excitement, and fulfillment in life. But it is all without God. It is a promise of finding fulfillment without any reference whatsoever to the only One who can produce this in human life. It ignores God, sets him aside. Oh, they talk about God, but not God as he is revealed in Jesus Christ. Therefore this whole movement is clearly demonic, a doctrine of demons, leading men not into freedom and liberty but into enslavement, where their minds and hearts are being destroyed. Our mental institutions are now being filled with the most pathetic kind of young people who have been deluded into an experiment with drugs, and their minds are being permanently destroyed.

What lies behind race prejudice, whether it be white or black? It is becoming very apparent that there are as many black racists as there are white, proportionately. What lies behind that? You can see clearly it is a desire for pride, for domination over others, for the exaltation of "my group" as opposed to someone else's group. Racism is always this, and, therefore, it is clearly a doctrine of demons. These reasonings, no matter how plausible the arguments may sound in support of them, are revealed at their heart as being "high things" exalting themselves against the knowledge of God.

What is behind student unrest, violence, and riots, in our day? There is a degree of legitimate protest, granted. But when it moves in the realm of violence, when it becomes a mob, smashing and burning and looting and defying authority, it reveals itself to be motivated by a love of power, pride of will, loving to pit will against will, glorying in defiance of authority.

Against this, says the apostle, we are to bring the weapons of truth, love, righteousness, and faith to bear, because they destroy reasonings. They pull down arguments, they demolish them, and the pride behind them. How does it all happen? It is to that question that we will address ourselves in our next study, but let me summarize it quickly by saying: It is by the gospel, by the declaring and demonstrating of the gospel. The gospel is, in its widest range, love, truth, faith, and righteousness. These are what the gospel is, these very things. Therefore we can demolish these strongholds by the demonstration of the gospel.

I am not talking now merely of preaching, or teaching the truth, or handing someone a New Testament, or a Bible or a tract. That is not what the Scripture means when it speaks of proclaiming the gospel. The Christian must be like those jet planes that are used in military warfare today. They have a machine gun or cannon mounted in the nose, and in order to bring it to bear upon an enemy the whole plane has to be aimed. There are no longer these old slow planes with a machine gun on a swivel mount that could be aimed in any direction while the plane flew straight on. No, you must aim the whole plane. Thus the whole life of the Christian has to be aimed. If your telling of the truth is canceled out by your failure to live it in our own experience, your failure to show the love of Jesus Christ and the warmth of acceptance, then you are producing not life, but death. It will be rejected, cast out, spewed out by society, as tasteless and useless and worthless. But when we

truly bring the gospel to bear, what tremendous changes result.

Remember how Paul exemplified this when he went to the city of Corinth, where the people were buttressing their lives of immorality, shame, sordidness, and pagan barrenness, by arguments, and reasonings. Paul told them, "When I came to you, ... I determined to know nothing among you save Jesus Christ and him crucified," {1 Cor 2:1-2 KJV}. That is, I did not come to debate with you. I did not come with the wisdom of this world. I did not come to cancel out your arguments with a counter-argument. I did not come to debate philosophy. I came to declare to you that in Jesus Christ there is relief, release, and deliverance from the pride of the human heart; pride is slain by the cross. When you accept what this cross means, and what this One who died for you has done, and you kneel at his feet, there is released in your life a power that cancels out your pride. You are brought low before him, and God begins to make you over again on a different scale.

That is the power of the gospel.

That is the power of the Christian.

That is the message that will, alone, help society.

I wish we Christians could understand how great is this program that God has put in our hands. It is the only way out, there is not another. It is not merely one of certain alternatives by which the world can work out its problems; it is the only way out. When you begin to believe that, you will find a compassion awakening in your heart that has never been there before for your neighbors, your friends, and others who struggle on in the painful problems of life. You have the solution in your hands, the story of this One who can break the shackles of men, who can set them free. This One who came into human history, the Lord Jesus Christ, and who, when someone comes to him with all his burdens, his problems, and his enslavement, and says to him, "Lord Jesus, here I am. I can do nothing of myself; no one else can help me, but here I am; set me free," he does it! There is great power released.

How many here could testify to that!

He set you free from yourself, from your selfishness, and began the healing of your life, the flowing of rivers of water, the refreshment of joy, and the fulfilling of life.

This is what makes us gather Sunday after Sunday for the Lord's table. We are rejoicing together at what God has done for us in Jesus Christ. This table is no religious hocus-pocus. There is nothing about this Lord's supper that will do anything magical for you. If you expect it to perform some kind of religious magic in your life you are greatly mistaken. It is simply the expression of hearts that are filled with gratitude to the God who has loved them and has set them free in Christ. They have experienced something of the healing of the word and of the power of God. They look at a world around and long to impart this in some way to others, to find ways behind the defenses of men so that they might tell them effectively what this gospel is all about, this good news of God's healing grace in Christ. As someone has well put it, that is what evangelism basically is:

"One beggar telling another where he can find bread."

Prayer

Our Father, we do thank you for the glory of the gospel. How often it loses its glory in our eyes; how frequently we look upon it as though it were nothing more than another of the panaceas that men offer for the healing of ills! But we pray that you will help us to see, as we have never seen before, that it is the only way out. There are no other ways, there is no other means by which a man or a woman can be set free from these doctrines of demons, these plausible, reasonable-sounding arguments which enslave men and create the problems of our lives. Grant to us then, Lord, that we may give thanks from full hearts for what you have done for us, and increase our longing to impart it to others. We pray in Christ's name, Amen.

Title: The Methods of Madness

Series: The Battle of Life
Scripture: 2 Cor 10:3-5
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HOW CHRISTIANS ATTACK

by Ray C. Stedman

We have come to a most critical point in our present series. In our study together in Second Corinthians 10, we have seen how the Apostle Paul has revealed the truth behind the problems we face in life, both individually and on the social level. These problems Paul calls *strongholds*, i.e., situations where evil is entrenched and produces hard, tough, difficult problems that are not easily solved. Who of us is not aware that we have many of these abounding in life today?

In our last study we saw the secret of the strength of these strongholds. We saw that it lies in two things which the apostle points out to us; that behind these problems that puzzle and bedevil society and individuals in any age -- and especially in our age -- are two elements: human pride, that is, pride as independence from God, self-sufficient humanity; and second, that pride expressed through clever and plausible arguments or *reasonings* that make the action based on pride sound like the logical thing to do. If you have been keeping up at all with the news media of our day, you are aware how widespread are these arguments and reasonings, these plausible-sounding defenses of the pride that is behind the problems of society. It is important for us to understand, as we seek to explain life in the light of the Scriptures, that they reveal that the heart of any social problem is always pride, this human sense of sufficiency without God.

There is nothing wrong with human sufficiency in itself. God intended man to be a capable being -- but not in himself. There is the great lie. He does not have capability in himself; it lies in God. Therefore the pride that sees man as being capable apart from God is an unrealistic, false illusion. Yet upon this illusion the worldly outlook upon life is based. Sometimes this pride is manifest, as we see today, in wounded ego, striking back at some fancied or real injustice -- the underdog mentality. Sometimes it is manifest as a kind of imperialistic self-assurance that rides roughshod over the feelings and rights of others. But in either case, whether it is the up-and-out or the down-and-out, it is pride that lies at the root of activity.

As we have already seen, when that pride is buttressed by arguments -- sometimes passionate, other times coldly logical -- it becomes strong, immovable, entrenched, and thus constitutes these *strongholds* that Paul speaks of here. To solve these problems, whatever they may be in their specific manifestations, it is clearly evident that we must deal with these two things. If Christians are going to be of any help at all in society, in the struggle of the world with these gripping, baffling, perplexing, demanding, and destructive problems, we must come to grips with these two issues, these arguments must be overthrown and the pride that is behind it must be humbled and brought low. And that, says the Apostle Paul, is what Christians, acting as Christians, are alone capable of doing. See his expression in Second Corinthians 10, Verses 4 and 5:

for the weapons of our warfare are not worldly but have divine power to destroy strongholds. We destroy arguments and every proud obstacle to the knowledge of God, and take every thought captive to obey Christ, {2 Cor 10:4-5 RSV}

Here the apostle brings into view the weapons of the Christian. He implies that they are clearly opposite to the weapons of the world. These unworldly weapons are, as we have already seen, truth, love, righteousness, and faith-prayer. And it is important to see, as we have suggested before, that these weapons find expression in the gospel of Jesus Christ. After all, that is what the apostle is talking about. The gospel is the proclamation of truth, the demonstration of love and righteousness, and the operation of faith-prayer. You have not declared the gospel if these four elements are not present, and you cannot have them present in any human situation without having proclaimed and demonstrated the gospel. They are interchangeable, identical things.

That is why, when the Apostle Paul came to Corinth (that great city in which the church to which this letter is addressed was located), he found in it men and women who were in the grip of serious social problems -- sexual perversion, sexual license, racial divisions, family feuds, political tyranny, etc. -- all the problems that we know today were present in Corinth. What did he say about his approach? Here he comes to this Greek city, with its love of philosophy, and its love of human wisdom, and he throws down a gauntlet clearly and unmistakably. He says, "For I determined to know nothing among you save Jesus Christ and him crucified," {cf, 1 Cor 2:2}. That is what you need, that is the message that can help you.

In declaring that message, he was declaring the truth about life and about God. "Jesus Christ and him crucified" stands at the very heart of life; nothing can be understood properly apart from it. That is what the apostle means. With that message he also demonstrated the love of his heart in his willingness to deprive himself for their sake, to meet their physical and spiritual needs. He lived before them a wholesome, well-adjusted life, free from tension and stress, balanced in every way, a whole person. This made its impact upon these people. They saw in Paul a clear example of what he was talking about. He lived a righteous life. Also he prayed for them, as he himself declared, in the expectation that God would do great things to help them and to change them, to open their eyes and make them see life as it really was. In other words, he declared the truth, he demonstrated love, he lived a righteous life, and he practiced constantly prayer and faith for these people. Thus he declared the gospel, and, in that way, the apostle destroyed their arguments, brought low their pride, delivered them and set them free. These also are the weapons by which he proposes to go on attacking the strongholds he yet found entrenched in this church in Corinth.

It is tremendously important for us to see that the Christian approach to these arguments by which evil is entrenched in society, is not to try and destroy the arguments with counter-arguments. Paul says:

- I did not come to argue with you, or to discuss philosophy.
- I did not come to bandy about the wisdom of the world, or to argue with you on the basis of one viewpoint versus another, or one human authority against another.
- I came to introduce a new element.

Here is where the Christian must see the uniqueness of his position. Each of us is capable of introducing into any situation in which we find ourselves, a totally new element, a radical difference. This is what I labor to get across to Christians who are immersed in a pessimistic fog of despair. There is a radical difference about the gospel; a unique element is introduced into life. Paul puts it in one phrase, it is the truth about the cross of Jesus Christ. The word of the cross, he says, "is the power of God unto salvation," {Rom 1:16 KJV}.

It was that word of the cross, that truth about Jesus, coupled with love and righteousness and faith, that did the trick here in Corinth. And it is the only thing that will do the trick in our world today. On every hand you find leaders of thought who are sick and tired of the empty panaceas that men have been trying for centuries. They do not work. They merely quiet something here for the moment, only to have it break out again in another way. The world of our day is eloquent witness to the truth of that statement. How, then, does the gospel attack and destroy arguments? Perhaps we need to analyze this more closely, since we need to understand clearly the power of the Word of God in any human situation. After all, this gospel is not addressed to religious people. The gospel is addressed to the world in its desperate need, and therefore it is designed to do something about the need of the world.

How does it do it? The apostle says, in two ways. He lists two steps here:

- The first: "We destroy arguments and every proud obstacle to the knowledge of God." We pull down (literally), we destroy these two things: arguments and pride.
- Second, we capture every thought to obey Jesus Christ.

I shall limit myself today only to the first of these. We will consider this very carefully, because here we are coming to the very heart of the apostle's whole argument. We must understand just how the gospel works in society.

The first thing it does, the apostle says, is to destroy or pull down arguments and pride. But it does this, not by an overwhelming counterattack against these arguments, we have already established that, but, rather, by a process of undermining them. In other words, the gospel does not attack the reasonings of men directly. It is not simply a debate, or a dialogue even. The gospel is not an attempt to answer argument with counter-argument, or merely to expose the error in reasoning of those who offer false views of life. The gospel does not do that. Instead, it assaults the man behind the argument. That is the way it works. Instead of destroying the philosophy directly, the gospel captures the philosopher, and thus destroys the philosophy. It is very important that we see this plainly. The gospel undermines arguments by capturing the arguer; it reaches behind the argument to change the man. When that happens, you not only have ended the argument, but you have gained the man as a proponent for an entirely different view of life, changed him drastically and dramatically.

There are several ways in which this takes place. You can see it confirmed in life around you, and also illustrated very plainly and clearly in the Scriptures.

First, the gospel addresses itself to the vacuums created in the heart of man by the very arguments with which he supports his false ideas. In other words, it declares truth which lies beyond the reach of these reasonings, these arguments of men.

I was interested this week to read a review of C. S. Lewis' writings by a man who, though he was a Christian, was taking the position of an atheistic reviewer. In reviewing Lewis' book, *Mere Christianity*, which is his basic explanation of the Christian message, this reviewer said, from an atheistic point of view:

It is most disconcerting to have one's case against Christianity well in hand, only to find that Lewis doesn't give the answers we expect to refute.

Yes, it is disconcerting. It throws them, it puzzles them. They do not understand what you are doing. But this is the heart of the gospel. It reveals things men do not know, and yet which they sense are true. Thus it addresses itself to the vacuums in men's life which are not covered by their specious, reasoned arguments.

Let me show you what I mean:

Every man or woman without Christ, from the biblical point of view, is living, essentially, a limited, narrowed, one-dimensional life. Or, it is at best, two-dimensional. Most people, I find, are one-dimensional in their thinking. Life has length for all of us. We live out the years between our birth and our death, and that is the length of life. For many people that is about all you can say of them -- they just make it from here to there. It is merely a process of eating, sleeping, and going through the usual chores, and that is about it. But for some, life also has breadth, i.e., there is a wide range of interests they develop, and of experiences they go through. It is possible for man without God to have two dimensions in his life; that of length, and that of breadth.

But when man lives without Christ, and, therefore without the knowledge of God, life for him has no depth at all. Life is shallow, lived in the surface. It may be broad, but it is shallow; it has no depth. I find many people who confuse breadth with depth. They think that because they are educated and have a vast range of interest in many subjects and things, that this constitutes depth. But this is not depth; it is breadth. Many think that all they need to do is to broaden their interests and to find new hobbies, new projects, new things to captivate them. But that does not add another dimension; it only increases a dimension that is already there. You can have a broad life of many interests, as well as a long one; but you still have not added the dimension of depth.

This lack of depth is seen in human beings in several ways. It is revealed in restlessness, for instance, in not being captivated very long by anything, in becoming easily bored. That always indicates a lack of depth. Also a discontent, and an indifference to things of the spirit, is indicative of a lack of depth. Fear of solitude, or, paradoxically, a fear of crowds, is an indication of lack of depth. Yet because people are human beings, designed by God to live in three dimensions, when they cram their lives into just two, length and breadth, they deeply feel the lack of depth. There is something innate in man, something hidden, that hungers after the third world.

It is to these hidden hungers that the gospel speaks. It makes marvelous appeal and reaches behind the arguments. After all, the arguments find expression only in the two dimensions with which man is familiar. The non-Christian thinks this is all there is to life and he has marshaled all his defenses in these two realms. But the gospel pays little attention to these. It speaks to that third realm, and, therefore, gets right down to the very heart of the man, behind the arguments. It does not try to answer them, does not try to reason with them -- there is a time and place for that later -- but it simply speaks to the hungers in man.

Those hungers are very evident in our world today. I ran across a quotation not long ago from T. S. Eliot's poem, *The Rock*, that expresses them very powerfully. He says,

All our knowledge brings us nearer to our ignorance,
And all our ignorance brings us nearer to death,
But nearness to death no nearer to God.
Where is the life we have lost in living?

There are a lot of people asking that question today: Where is the life we have lost in living? Their lives are shallow, lived only on the surface, lacking the depth, the richness, that God alone can give. But this is not the way man was designed. The biblical view of the relationship of man and God is expressed in one short phrase from the 47th Psalm, "Deep calleth unto deep," {Psa 42:7 KJV}. That is what man is to be in relationship to God: The deeps in man are to cry out to the deeps in God and find fulfillment and satisfaction. The lack of that is creating the restlessness and the surging agony of life we see around us on every side today.

Now the gospel presents evidence of this third dimension to man. It says new things, startling things, remarkable things, frightening things, to the man who does not know God, to the man who lives in only two dimensions. Therefore the gospel puzzles him, and challenges him; it makes him think even when he does not want to think, even when he thinks that he has thought about everything. That is why we do not need to fear to speak these truths, for they are powerful in their ability to challenge the thinking of men and women.

I want to illustrate this in a contemporary way. Just this week I heard a story that was an excellent illustration of this power of the gospel to challenge the defenses of those who are opposed to God, and yet do it in a way for which they have no defense. Since I have been in Palo Alto, one of the greatest citadels of anti-faith that I know of has been the course on *History of Western Civilization* at Stanford University. I have seen the faith of many a young Christian undermined by that course. In many ways it has a great deal of value to it. I do not at all deplore the teaching of it -- it is an excellent subject, but the way it is taught is oftentimes highly destructive to weak Christian faith. I learned this week of the experience of a young man who is attending this church, and who is a student in a class on Western Civilization. What took place there is most interesting, illustrating the very things I am talking about. I want to introduce to you Steve Newman, and ask Steve to come and tell us what happened to him.

(Report by Mr. Newman)

About two months ago I began praying that God would give me some kind of opportunity in my Western Civ class to present the gospel clearly. I knew that the teacher wouldn't do so; and that the textbooks wouldn't do so, and I knew that if I just made a few statements in class they could be twisted in the minds of those who heard them. So I started praying, and got a lot of other people praying. About three weeks before we came to the section on Jesus, the teacher asked for volunteers to lead class discussions. Immediately after class I went up and volunteered to lead the class discussion on *The Life and Teachings of Jesus*. Here was the answer to my prayer, right there. Then I started really praying that God would help me and show me what to say to them.

The week before we got to this. I was reading in my textbook on the Old Testament, and the author made several statements doubting the reliability of the Old Testament. He said that Isaiah was written by two people, and the second half was written after the Babylonian exile, which would make a lot of it history instead of prophecy, that Daniel was written in the

second century, B.C., instead of the sixth century, and he interpreted it so that it would all be history, instead of prophecy. This kind of shook me a little bit, so I called up Dave Roper and had him bring over his books from the seminary. He spent all morning before class indoctrinating me and feeding me full of information. I went into class with a stack of books up to here, told the teacher I had done some research, and asked if I could present what I had found. He said "Yes," so I went through first the things that would back up this view of the "second" Isaiah, and then gave refutations of all these arguments. Then I went through the things that support the late-dating of Daniel, refuted all of them, then gave positive evidences for the early dating of both of these books, and showed how the author's interpretation of Daniel couldn't possibly be correct as to the four kingdoms, and his interpretation of the seventy weeks.

It all took about twenty minutes, and the people in the class were completely dumbfounded. I baffled them completely. They could accept that I could challenge the text: this didn't step on their toes too much, since it was nothing but Old Testament prophecy. But then, the following Tuesday, I started to present the reliability of the New Testament (I got Dave Roper to help me again with this), presenting the proofs of the resurrection, and went through all the different theories to try to explain the empty tomb and I refuted them, and then went through how the resurrection appearances couldn't have been hallucinations. At this point the teacher got up out of his chair. He was really uneasy, and said, "Why, I just thought you were going to present all that stuff and say, 'Look, you've got to accept this on faith.' Here you go through presenting all this rational stuff." This really shook him up, and they tried to argue with me about how my argument on the resurrection was stupid because it was all based on the premise that the Bible says that the tomb was empty. I explained to them that if the tomb had not been empty, then the Jews would have produced the body, and said, "Look, here is the body." But they still couldn't accept that.

So then I went through and just presented the claims of Christ, particularly his claim to be God, to be the Messiah, and what his claims to be the Messiah meant, to be God and yet to be a sacrifice for man's sin. The teacher again got a little bit upset here, and said, "Well, just because he claimed these things, what does that prove?" This I didn't try to prove. I just presented them and let them speak for themselves. Then I went through the *Kerygma*, which is the proclamation of the gospel, and I gave the Four Spiritual Laws in a slightly intellectualized form. I backed them up all from things Christ said himself, so they couldn't claim this was Pauline doctrine, or anything. The teacher thought this was great, but the class couldn't accept some of these things and started questioning me about Christians having closed minds, about Christianity being the only way, and things like this. I explained to them no other religion offers a means of atonement for our sins. They still had a lot of questions but you could tell the whole class was really thinking about these things. Just the fact that I presented the gospel to them was undermining some of their reasonings. But the only way I could have done this was through God and his help, and relying on Christ, and with the help of the prayers of scores of people.

(Mr. Stedman resumes)

Thank you, Steve, for sharing that with us. I will point out a couple of things about what he said and then we are through.

You will notice that there were two or three elements of supreme importance in Steve's approach:

1. First, the Christian presentation was rational. It was founded on fact. It did not set aside reason, nor did it overleap the need for intellectual understanding and grasp of the basis of these things, that they were founded in history. But the element that caused unrest and distress on the part of the students and teacher was the sense of the supernatural, the feeling that because of a rational basis they had no choice but to believe the fact of the supernatural, that God was at work in the book of Daniel. These prophetic passages could not be explained on any other terms than that God was at work in history.

2. Also, the resurrection of Jesus could never be explained except on terms of God at work doing unusual things, supernatural things.
3. As Steve also mentioned, there was an appeal to the basic need of man, his need of forgiveness, his need of finding freedom from guilt and fear. This is where the gospel has power. It comes at man in an unexpected way, gets behind his carefully erected defenses, very much like the attack of the Nazis upon France in World War II. They simply ignored the Maginot Line that had been erected and went around it on an end sweep and came through the low countries into France. And so the gospel does, when properly presented. This is why it is impossible for men to erect adequate defenses against the gospel. We need to understand this. Do not try to assault the castle at its strongest point; there are also weak spots which can be broached and which make a man, even an intellectual, wide open to the assault of the gospel.

This is only the first of several ways in which the gospel destroys arguments and brings down pride.

We are going to look at the others together next week. But let us be thinking of how God can use us in this way, for the gospel is God's solution to the problems of life. I cannot stress that too strongly. This whole message is not something merely interesting to men who have a certain religious cast, but this is the fundamental answer to the fundamental problems with which men wrestle.

Let us see the gospel in that category.

Prayer

Our Father, we thank you for the power of this message, released among men. How weak we have been, oftentimes, in presenting it; how little we have understood its character and its might; how little we have grasped this, Lord. But we pray that we may become intelligent purveyors of this mighty message, that we, too, may see, as the Apostle Paul and his friends and co-laborers saw in his day and generation, a mighty overturning of the hearts and lives of men, in a widespread fashion in this our day, that evil may fade away and be minimized, and that men may be set free to be what you long for them and want them to be in Jesus Christ. We ask in his name, Amen.

Title: How Christians Attack
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Scripture: 2 Cor 10:4-5
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CAPTURING BY CRAFT

by Ray C. Stedman

We are learning now that the gospel is not only the answer to religious man's search for God, but also it is the only ultimate solution to the terrible problems of society. In this present sick world, many today are wondering if we have not already gone too far, if even the widespread demonstration of Christian love and the proclamation of the truth of God is too late to reverse the tide. Those of us who live in Palo Alto were startled and alerted a few weeks ago by a letter from the mayor of our city, informing us that the situation on drug traffic in the high schools with our students is very serious indeed. The latest estimates are that something like 50% of high school young people have already experimented with drugs. Your children may be among those who have not done so -- but then again they may be. But whatever the situation, it is a serious problem and one that we ought to be greatly concerned about.

Also, public morality in our day has fallen to an incredible low. Wife-swapping is a common procedure here in California. Sexual perversion is rampant in this state and is rapidly spreading across the nation, and in other parts of the world as well. In these days you can almost feel the violence and lawlessness that seethes beneath the surface in any situation in which humans are gathered. There may be some truth to the statement I heard this week, that we are watching a nation die.

Yet I do not say this in a pessimistic way. I personally believe that there are signs of returning health in our nation that are most encouraging. Most of it is being expressed in channels other than the expected, outside the boundaries of the conventional or the traditional. And, for the most part, I welcome these expressions. There is a great deal that is unconventional in our day which we cannot welcome, but much of this is to be welcomed and certainly we ought to know what it is to be rejoiced in, and what is to be discouraged. But I wish to point out, in this present series, that the city of Corinth, in Paul's day, had very similar problems to our own. It, too, was infested with what Paul calls *strongholds* of evil which enslaved the populace. They were very much the same strongholds that we see today. There was racial tension and sexual immorality, very widespread and very powerfully entrenched in the city of Corinth. There were difficulties between relatives and families, there was social feuding, and political tyranny was abundant under the heel of the Roman empire.

The Apostle Paul had come into that city and was attacking those problems. Surely it is unrealistic to view the apostle as coming in merely as a religious personage, declaring a religious message. He was coming to declare to the citizens of Corinth the solution to the problems that were gripping them as individuals and as a society. We must approach our present series in that same light. Paul was attacking those problems with the weapons of love, truth, righteousness, and faith-prayer (those two things that belong so intimately together). In other words, he was preaching the gospel and demonstrating the gospel. And he was highly successful. Already a colony of health had been implanted in that Corinthian community which we call *the church at Corinth*. Though there were still great problems, and Paul was still attacking some of the strongholds that remained entrenched, yet he is reminding us again and again throughout these letters that he is attacking them, not with the weapons of the world but, as he says in Second Corinthians 10:3-5, the passage we are considering,

For the weapons of our warfare are not worldly but have divine power to destroy strongholds. {2 Cor 10:3-4 RSV}

He goes on to declare,

We destroy arguments and every proud obstacle to the knowledge of God, and take every thought captive to obey Christ, {2 Cor 10:5 RSV}

We have already seen that, in this sense, the gospel is unique in the world. It is the only thing of its kind. It has no rival. I stress that because I find it emphasized throughout the whole of the Scripture. When you are talking about "the truth as it is in Jesus" {cf, Eph 4:21}, you are introducing a radically new element into any human situation, and that radical element alone has the ability to correct the wrong that is present.

But the gospel is not only unique; it works uniquely. That is what we saw in our last study. It does not attack the arguments and reasonings of men directly; it is not engaged in mere counter-argument. In other words, it tries to avoid, if possible, the eyeball-to-eyeball encounter, but it works by capturing the arguer. It reaches the man behind the argument; it skirts his defenses and comes at him from unexpected directions and thus delivers men who are involved in dire problems.

We must understand that the problems of our day do not exist apart from people. They are caused by people. These people act the way they do because they are victims of ideas which they believe to be right or wrong, as the case may be, and you cannot unravel the knots that constitute the problems without somehow reaching the people involved. If you change the people you have solved the problem, so it is very true that the gospel deals directly with these problems of social concern.

It is this elusive attack, this roundabout approach which captures the man despite the fact that he is constantly building a defense by arguments and reasons, that is so uniquely characteristic of the good news of Jesus Christ. Our Lord was referring to this when he said to his disciples, "Be wise as serpents but harmless as

doves," {cf, Matt 10:16}. That is the Christian approach. This is exemplified by the Apostle Paul in this very letter when he says to these Corinthians, "being crafty I caught you with guile," {2 Cor 12:16}. I came at you in a way that you did not expect. I captured you by craftiness, and a very remarkable kind of craftiness.

We are trying to discover how this works in our own day. We have already seen one way in which it is done:

First, as we saw last week, the gospel speaks to the vacuums in man's spirit which are not buttressed and protected by the specious reasonings by which he tries to defend his pride. The gospel gets behind that and speaks to the empty places in man's spirit, the vacuums. The gospel is a thoroughly supernatural message, i.e., it talks about things that are not subject to the explorations of science or the discoveries of rational approaches. It speaks of relationships between God and man, the deep things of man's spirit. Since man is a being created by God to have this kind of a relationship, the gospel makes its silent appeal to the deep-seated hungers of man's heart and does so despite the arguments that he may have devised to protect himself. That is why, when the gospel is spoken in power, it raises certain fears within an individual and awakens deep longings within him.

I was told this week of a man -- the husband of a woman in this congregation -- who regularly tears up my messages when she brings them home. But he always reads them first! This is perfectly fine with me. But it is remarkable that he never destroys them without reading them first. Surely this reveals something about the man: He is longing for the expression of truth and his defenses will eventually crumble under that kind of an approach.

There is a verse in Ecclesiastes that is marvelously significant in this connection. It says "God has made everything beautiful in its time," {cf, Eccl 3:11a RSV}. Man always agrees with that. But then it goes on to say, "also he has put eternity into man's mind," {Eccl 3:11b RSV}. Man can never forget that. He is an eternal being, and he knows it. Despite the superficiality of his life there are cries from the depths of his heart to which the gospel speaks.

Furthermore, the gospel appeals to any man or woman by offering to deal with the foul residues of sin in his life. We only have to look around us, or within us, to realize that sinful man is always plagued by the by-products of his own sin:

- Guilt is one. Guilt always accompanies sin: it cannot help but do so. It is part of the inevitable law of consequences around which life itself is built, and man cannot escape it. There is no way that he can escape no matter how hard he tries.

I was reminded this week of a man who wrote to the Internal Revenue Service and sent in a considerable amount of money as payment on taxes which he had not reported. In an accompanying note he said, "I haven't been able to sleep at night because of this evasion of taxes and I'm sending this because I want to clear up my conscience. If I find that I still can't sleep, I'll send you the rest of it.

How well that illustrates that we cannot evade this matter of guilt!

- Fear is another of those foul residues of sin: The fear and anxiety that troubles, the pressure of worry that throbs away in the back of the head all day long draining away nervous vitality and leading one a nervous wreck at night. In many cases, this is the result of ignorant evil that is allowed to be present in the heart.
- Hostility is still another residue of sin that grips man in his sinful condition. He cannot escape it, no matter how much he tries to like people. There are some people that arouse him, irritate him, and he finds himself hostile against them and he cannot subdue it in himself.
- A fourth residue is the confusion which so widely abounds, the inability to make decisions, the inability to determine what is right and wrong, what leads up and what leads down. This is so widely evident in our day.

Here is where the gospel comes with great power and makes its appeal to the man who finds himself in the grip of these things. It speaks to him by revealing that there is a way out. He may not believe it at first, but still

it makes its subtle appeal to his heart. These foul results of evil in human life create bondage. They produce a sense of helplessness and despair. Our present situation in the world is ample testimony to this. You well know that behind the bright facades of success and confidence which many people erect, there are deep and gloomy pools of gross, dark despair. The gospel offers power -- power to break these chains. That is the glory of it. The story of Jesus Christ is one demonstration after another of his authority to free men from the chains that bind them. Read the gospel records again and you will find that this is the thing that attracted people to him that drew multitudes out after him; this awareness of his authority to set men free.

This is the great proclamation we make. Here is One who entered the stream of humanity and who can do something about these desperate things that grip and hold our spirits in implacable bondage.

He breaks the power of cancelled sin
He sets the prisoner free.
His blood can make the foulest clean
His blood availed for me.

Men feel drawn to Jesus Christ because of this despite themselves.

I remember several years ago visiting a man whose wife was a new Christian, but he himself was not. He met me at the door with a very belligerent attitude. Obviously he had a chip on his shoulder. As we tried to discuss the matters of Christian faith, he was harsh, cold, and difficult, and finally ordered me out of the house. But I sensed beneath all this a real hunger, so later in the week I called him at his work and asked him to join me for lunch. Not surprisingly to me, he said he would. We met together over a luncheon table in San Francisco and I told him that what he needed was the Lord. I found him open and responsive. We walked to the elevators together after lunch and I left him standing there. He told me later that as the elevator was going down, while he was standing yet at the doors, he opened his heart to Christ. His home was healed, and his life was changed. He was drawn, despite himself, to the One who could and did change him into a fluent witness for Jesus Christ, and he has been greatly used of God.

That is the power of the gospel. It destroys arguments by reaching the man behind the argument.

Second it destroys arguments and humbles pride because it is always accompanied by acts of true love. Here again is a secret of the power of the gospel. I mean to distinguish now between acts of true love and those acts of official help which are often offered through relief and welfare agencies, interracial programs, etc., in our day. Not that these cannot be often helpful, I do not mean to imply otherwise, but anyone who has worked in this area at all knows that people are quick to distinguish between that which is offered from a heart brimming over with genuine love and concern, and that which is merely the discharging of an obligation because of a job that has been undertaken by a welfare agency. There is a great deal of difference. The true always involves real interest and time spent beyond the call of duty on the part of the one desiring to help.

Some of our staff were commenting this week on Jesus words "Greater love has no man than this, that a man lay down his life for his friends," {John 15:13 RSV}. It was pointed out that laying down your life does not always mean dying; it means giving of yourself. It means taking the time, the interest, and the money, or whatever else it may take to reach someone personally. That is laying down your life, and that is the mark of true love. It is not merely passing out a tract or the giving of a testimony. That has been one of the problems with the evangelical church. We have felt this whole matter of the proclaiming of the gospel has been to declare certain truths, to declare certain statements either in printed or verbal form, and, having done that, we have preached the gospel. But no, you do not find that picture in the Scriptures. It is the laying down of lives along with the proclamation. It is the involving of self, it is the act of sharing love that drives the message home and makes the truth viable.

That was wonderfully illustrated recently in the articles which appeared in the newspaper about the boy who was involved in the death of a teen-age girl in this community through an overdose of drugs. As a result, he was charged with murder and put in Juvenile Hall in San Jose. A young man whom some of you have met, and who has been on this platform, Gordon McLean, of Youth For Christ, has been working with such youths in Juvenile Hall. He does not merely go there and distribute some tracts or hand out some Christian literature,

but he involves himself in long hours of patient, wearying, listening and help. As a result, he reached this young man and won him for Christ. He, in turn, has become a powerful instrument for awakening young people to the dangers of drugs and to introduce them to the means of deliverance in Jesus Christ.

That could not have been done without an act of committed, sacrificial, love. These acts are what gives the gospel its power in the hearts and lives of many. That is why we have listed in the bulletin this week certain opportunities for help, and ask you seriously to consider opening your homes, or involving your lives in some way to help. This is none other than what the Lord Jesus himself asks of us. If we are going to proclaim this message in all its full-orbed power, it must be done with the accompaniment of acts of love which demand involvement.

Third, the gospel destroys arguments and humbles pride by presenting the indisputable record of changed lives. It produces righteousness in people, undeniably. Here is where the weapons of righteousness come in, "on the right hand and on the left," {2 Cor 6:7b KJV}. The gospel has demonstrated that it works, that it changes people. That record has power to break down arguments and to humble pride.

There are a thousand illustrations of this that can be given right out of this congregation. There are men who are here this morning because they saw in their wife a completely changed person when she came to know Jesus Christ. There are wives who are here because their husbands, or sons, or daughters, were different, remarkably different, when they came to know Jesus Christ.

The Scripture uses a beautiful phrase to describe the consistent life of a believer: "the beauty of holiness," {1 Chr 16:29, 2 Chr 20:21, Psa 29:2, 96:9}. There is no beauty like it; that marvelous charm in a life that is right, balanced, wholesome, that is dedicated, committed to the Son of God. The beauty of holiness! There is nothing else like it. It is powerfully compelling to unbelievers. You can feel it when you read the life of David Brainard, or a modern saint like Jim Elliot. There are compelling stories when you see something of the beauty of their lives. You can hear this quality in some of the hymns we sing, those particularly by Isaac Watts, Charles Wesley, or John Newton. How many have sensed it in the great hymn, *Amazing Grace*?

Amazing grace, how sweet the sound
that saved a wretch like me.
I once was lost, but now am found;
was blind, but now I see.

I suppose the classic illustration of this powerful appeal of the gospel is the story of the experience of my patron saint and mentor, Dr. H. A. Ironside. Many of you know that for years he was a captain of the Salvation Army in San Francisco. He told me that frequently the Salvation Army would march down Market Street and hold open-air meetings down by the Ferry Building. At one of these meetings young Harry Ironside was challenged by an atheist as to the truth and power of the Christian gospel. He spoke very eloquently and powerfully, answering the claims of the gospel in an intellectual way. But Harry Ironside stopped him by proposing a challenge. He said, "Look. You say that our message is not the truth, and that we're teaching people a lie, hoodwinking them, and bringing them into a religious delusion. Now I'd like to propose something to you: Next week let's meet here again on this spot. You bring with you an individual who has been, perhaps, a drunkard or a prostitute or has known evil in some open, flagrant form, but who has been changed by your message of atheism. Bring him with you, and let him bring testimony to the change that has come by believing the teachings of atheism. For everyone you bring, I'll bring a hundred with me who have been set free by the gospel of Jesus Christ." The man said. "I'm sorry, I can't meet you on those terms."

Surely that is the power of the gospel.

Why do I say all this? Because I want to open your eyes to the power of a Christian in today's society. I want to encourage, if I can, the wider expression of Christian faith, and bolder, more confident approaches to others around you on these matters. Surely the bankruptcy of other approaches is increasingly apparent in our day. Leaders of various other approaches to society's ills are now confessing openly their failure and their inability to solve these problems. I am trying to encourage you to see that this good news of Jesus Christ is the only hope for society. It always has been, and it always will be. Surely we need to declare this in a world that has

gone wrong at its very base.

I want to reserve for a full message the last method by which the gospel destroys arguments and humbles pride, the method of faith-prayer.

Let me close now by reminding you of those stirring words of the Apostle Paul to the Christians who lived in the capital of the Roman empire, the center of the world of their day. In the 13th chapter of Romans he closes with these words. I give them to you in Phillips' rendering:

The night is nearly over; the day has almost dawned. Let us therefore fling away the things that men do in the dark; let us arm ourselves for the fight of the day! Let us live cleanly, as in the daylight, not in the "delights" of getting drunk or playing with sex, nor yet in quarreling or jealousies. Let us be Christ's men from head to foot, and give no chances to the flesh to have its fling. {Rom 13:12-14 J. B. Phillips}

Prayer

Our Father, these stirring words challenge our hearts. How sick our world is. How desperately it needs the healing remedy that flows from our Lord Jesus Christ. How dark it has become; how noticeably, even in this last year, darkness has settled upon people everywhere. Lord, we thank you for the light that streams from the cross and the tomb of our Lord Jesus, and ask that we may declare this message in its full power, its full-orbed ability to change, to deliver, and to free men from themselves. We ask in Christ's name, Amen.

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Series: The Battle of Life
Scripture: 2 Cor 10:3-5
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THE SECRET GOVERNMENT OF EARTH

by Ray C. Stedman

It would be provincial on our part not to have some comment on the event that has occurred for which this week will be forever famous in history -- man's first trip to the moon. We cannot help but be grateful to God for the safe return of these three brave men who ventured out on this perilous journey into space. Despite all the meticulous preparation that was necessary to make this possible, still (as any of the astronauts would have been first to acknowledge), something could easily have gone wrong and these men would never have returned to earth again. We are grateful that God has allowed that return to take place. We are grateful, too, to the men that they found it fitting that the first message to come to this planet from outer space was that of the opening words of Genesis. It was a most appropriate message.

But I cannot help but be concerned about certain aspects of this venture and perhaps you share that concern. I am concerned that this achievement, remarkable as it is, will contribute to man's insane confidence that he is capable of solving all the riddles of life and of the universe, apart from God. These scientific achievements have a way of doing that to the corporate thought of mankind, making them feel that man is capable of working out all his problems. But let us remember that this was a problem in the technological realm only, and in that realm man has shown considerable brilliance. But technology is a far cry from the solution of the deep-seated issues of life. Perhaps we do not have too much to worry about in this respect. I remember one comment made during the flight of the Apollo 8, to the effect that this was a most propitious time for this to happen, occurring perhaps at the critical moment, because now we will have some place to go when things get intolerable here on earth!

My second area of concern about Apollo 8's flight is that, in sinful ignorance, man will find some way to use this knowledge and experience to create even more awesome and destructive instruments of terror and death than he already possesses. This is a very real possibility growing out of this space exploration. Who knows what horrors may swing over our heads in 1970, or some other year in the near future, because of this event. But this brings us back to the subject of our morning studies together. If that happened, we would then have one of those *strongholds of evil* that Paul has been speaking about in Second Corinthians 10 -- a stronghold which Christians and the Christian church are uniquely equipped to destroy.

I want to stress that again. What we are talking about in these messages from Second Corinthians 10, concerning our warring against evil in its entrenched power in human life, is that in the gospel we have the only method by which these problems can be adequately solved. It is not one of many methods; it is unique. The gospel of Jesus Christ is the only hope for this world. If the church is not saying that, no one else will say it. But that is supremely the message of the church to this world. The good news of Jesus Christ is our only hope of working out these burning, pressing issues that confront us on every side, both in society and in the life of the individual. They are in society precisely because they are in the lives of individuals, and the gospel offers the only way out.

We are exploring in depth Paul's statement in Second Corinthians 10:5:

We destroy arguments and every proud obstacle to the knowledge of God, {2 Cor 10:5a RSV}

and we have been looking together at how the weapons of the Christian (truth, love, righteousness, and faith-prayer), operate to destroy these arguments, and to human pride, the independent pride which is behind evil in any form today, and thus to eliminate these terrible problems of society. Now we have come to the last of the ways in which the gospel does this. We have considered

- How truth works,
- How love works,
- How righteousness works, and
- Now we come to the use of the weapon of faith-prayer.

I remind you again of what we have already seen, that faith, in this context, is confidence that God can and will intervene in the affairs of men. It is a belief that there is around us an unseen kingdom which rules over the affairs of men and does not hesitate to intervene in these affairs. It is that intervention that constitutes the power behind prayer. Prayer itself is nothing. Prayer is merely a means of communication. Prayer can do nothing of itself; but, in the wisdom of God, prayer is the means that God has ordained by which supernatural forces are brought into play directly upon the situations that prevail in society and in the lives of individuals. Prayer is the request for divine intervention, based upon certain promises that God has made.

Throughout the whole record of history this has been a powerful weapon to change circumstances. Faith-prayer destroys strongholds and humbles pride by calling into activity forces superior to those "principalities and powers," those "world rulers of present darkness" {cf, Eph 6:12} which Paul describes in Ephesians 6, which are behind these strongholds of evil. Therefore by the prayer of faith you are directly attacking the source of these problems. You can see clearly, then, in this respect at least, why the apostle would say, "the weapons of our warfare are not worldly," {2 Cor 10:4a RSV}. They are not according to the flesh. The man of the world does not believe in prayer; he thinks it is a joke. He thinks it is some kind of magic abracadabra which Christians indulge in order to psychologically bolster their sagging spirits. He thinks prayer meetings are a joke. They are nice for Christians, if they believe that kind of stuff, but no thinking individual can do so. This is why the apostle so clearly states the fact that the weapons that we have are not the ones the world would employ, but they are mighty! They destroy strongholds. They accomplish what the world's weapons do not and cannot accomplish.

If there is anything we will all get out of this present series of studies together, I hope it is a renewed confidence in the weapons that are at our disposal, a renewed sense of the power of a Christian in society. We

do not need to be ashamed, any more than the Apostle Paul was ashamed when he wrote to the Romans, "I am not ashamed of the gospel of Jesus Christ because it is the power of God unto salvation," {cf, Rom 1:16}. You do not need be ashamed of anything that is powerful. The trouble with the church today is that it has lost its sense of the power of the gospel. It has lost confidence in its weapons; it has believed the surging lies that are all around. It has adopted the attitudes of the world and refused to believe its Lord. That is why the church has remained powerless, unable to do anything effective, and has deserved many of the accusations that have been brought against it.

Let us believe in our weapons. Let us take renewed confidence in what God has given to us. In this pressing age we desperately need this. It is the only way we can be strong again in the strength and the power of the Lord. Let us remember that faith-prayer is a mighty weapon, directly attacking the source of the problem, bringing into play spiritual forces superior to those dark spiritual forces that are behind the manifestations of evil in our day. As Lord Tennyson quite accurately observed,

"More things are wrought by prayer than this world dreams of."

We have great encouragement in the Scriptures to employ this weapon. Remember the many exhortations and promises in Scripture that relate to this matter of prayer. You do not have to understand all about prayer in order to pray -- you learn what prayer is by praying; you learn as you go. That is always God's way of teaching. It is only as you obey what God says that you begin to grasp what God means. As you begin to pray, you will learn to pray. To that end we have great exhortations and great promises to encourage us.

The Lord Jesus said, "Whatever you ask in my name, I will do it, that the Father might be glorified in the Son," {John 14:13 RSV}. The Father loves to be glorified in the Son, and the Son's whole purpose in coming is that he might glorify the Father. And, Jesus says, this is the way it is done: "If you ask anything in my name, I will do it, in order that the Father might be glorified in the Son," {cf, John 14:14, 14:13 RSV}. He said, too, "If you have faith as a grain of mustard seed (not very much; just a tiny grain of faith) you shall ask what you will and it shall be done unto you," {cf, Matt 17:20, John 15:7}. Those are great words, great promises. "If you have faith..." It must be faith in response to what God has said, not merely a blind leap in the dark. Faith is never hope, a sort of erratic, baseless, groundless hope that God will do something. That is not faith. Faith is based upon what God has said he will do, and consists of our counting upon it. If you have faith even as small as a grain of mustard seed, you shall ask what you will and it will be done unto you!

All the apostles also confirmed these promises:

- The Apostle John says, "This is the confidence that we have in him, that if we ask anything according to his will he hears us. And if we know that he hears us ... we know that we have the petitions that we ask of him," {cf, 1 Jn 5:14-15}.
- The Apostle Paul has many passages that deal with this matter of prayer. In Ephesians, he says, specifically, about warfare against the spiritual powers of darkness, "Pray at all times in the Spirit with all prayer and supplication," {Eph 6:18a RSV}. And he goes on to cite his own need along this line.
- The Apostle Peter says, "The end of all things is at hand." If Peter could write that two thousand years ago, having begun the last period of history before the Lord was to come again, how much more can we say it of today, when we see so many prophetic aspects of the Scriptures being fulfilled? "The end of all things is at hand: therefore keep sane and sober unto prayer," {1 Pet 4:7 RSV}.

Prayer is the weapon by which things are kept in line until God's purposes are fulfilled.

Also, how many examples we have in the Scriptures along this line: examples of how the prayers of God's people have actually intervened directly in the affairs of government, politics, or normal life, the working out of the normal operations of a nation.

- Remember Abraham's great prayer for the cities of Sodom and Gomorrah, which came within an inch of sparing those cities from the judging wrath of God. God acknowledged the fact that had there been but six more righteous in the city of Sodom, Abraham's prayer would have saved those cities.
- Remember also the prayers of Daniel, how he prayed for his nation in captivity. When he saw that the

promise of God was that the nation should remain in captivity for seventy years and those seventy years were now drawing to a close, Daniel laid hold of the promise and prayed a mighty prayer that God would begin to stir his people to move them back to Jerusalem. In a wonderful way, abundantly above all that Daniel could ask, that prayer was answered. Not only did the people begin to move, but Daniel himself was given a vision of the future that encompassed all of time down to our own day, and beyond.

- Recall also the prayer of Elijah, who prayed that it would not rain for three years and for three years it did not rain in Israel.

Now that does not mean that you can pray that, because you do not have Elijah's command, or promise. But when you pray on the basis of a promise that God has given you, you can be as confident as Elijah was that that prayer will be answered.

- Note how the church in the book of Acts prayed when Peter was in prison. They did not know quite how to pray (as Paul reminds us in Romans 8); they did not have the faith to ask that the prison doors be opened, but they prayed for Peter, asking that God would do something. And God did, abundantly above all that they could ask or think! He opened the doors and took Peter out of prison, right past the guards, astounding the rulers of the Jews the next morning when the report was brought to them. They had sent to the prison to have Peter brought before them, and the guards did the most famous double-take in history when they found him gone.

Thus prayer operates to change circumstances and situations, sometimes radically and dramatically, as in the cases I have been citing to you; other times only slightly and subtly, and yet very effectively.

Perhaps at this point we must interject certain warnings about the use of prayer, for I find that many have very childish ideas about prayer. I would like to mention two things that need to be remembered when you are dealing with this subject of prayer:

1. First, we must obey the laws of prayer that are clearly defined in the Scripture. Prayer is not a magic device to obtain our own way, as many people seek to employ it. It is a means, rather, of participating in the exciting process of accomplishing God's will, of being a partner with God in what he is doing on earth.

The boundaries of prayer are always the will and purpose of God. Therefore we must know what God has said about what he will or will not do. We have no right to ask God to do something that he has said he will not do, or to ask him not to do something that he has said he will do. Therefore, we must not use prayer to "play God." That is not the purpose of prayer. We cannot act as the final arbiter of what goes on in the community or in a life. God is still sovereign and he will decide what is the final outcome. But we are privileged to have a part in this.

God has assigned us a great responsibility and one apart from which he will not act. He sees far wider and deeper than we. We see only a part; he sees the whole. We see only the present; he sees the past and future, the end of all events, as well as the beginning. Therefore, in prayer, we cannot dictate to God as to when he shall do something. Time God reserves to himself, as he says again and again in his word. We must learn, in prayer, not to tell God when he has to act. If we learn that we will discover that much of the problem of so-called "unanswered prayers" will be solved.

2. Then, second, we must expect variety in the way God answers prayer. He has announced to us that he is infinitely wise and powerful, far above us in these respects. "My thoughts are not your thoughts, neither my ways are your ways," says the Lord, "for as the heavens are higher than the earth, so are my thoughts higher than your thoughts and my ways different than your ways," {cf, Isa 55:8-9}. The Apostle Paul speaks of this, "O the depths of the riches both of the wisdom and the knowledge of God; how unsearchable are his judgments and his ways past finding out," {Rom 11:33 KJV}. How then are you going to anticipate how God is going to work? You cannot.

Therefore, in prayer, we must not dictate to God as to how he is going to accomplish the thing we ask. We must expect surprises, unanticipated approaches, unusual ways of doing things, and not have it all worked out in our mind very neatly just how God can get done what we want done, and which we have asked of him

according to his will. This is the problem with many of us. We pray, and then we start thinking, "Now, let's see. If God would do this, or move that; if he would just change this person, then it would all work out." We then expect it to happen according to our plans. When it does not happen that way then we say, "Oh, our prayers are not answered." But God has his own way of doing things.

Yet, we can expect results in prayer. As the Lord Jesus himself told us, prayer follows certain categories, certain divisions. There are three kinds of prayer, reflected in those words, "Ask ... seek ... knock," and they fit three different types of situations. But in every case, Jesus himself said that the results were guaranteed. "Ask, and you shall receive; seek, and you shall find; knock, and it shall be opened," {cf, Matt 7:7}. Then, lest we miss the point, he went on to say, "Everyone that asks, shall receive; and he that seeks, will find; and to him that knocks, it shall be opened," {cf, Matt 7:8}. Let us take those words seriously and remind ourselves that God means exactly what he says. If we pray along the lines he has taught us, we can be confident of the results.

How does prayer change things? What, specifically, does prayer do in certain situations? I want to suggest to you now three major ways in which prayer operates, that we might be clear about what God will or will not do in response to prayer:

1. First, prayer is intended to open blinded minds and hearts. The problem with most of the situations that occur in our lives, both socially and individually, is that we act out of ignorance. We are blind to the factors involved in a situation. That blindness is apparent on every side. I am continually astonished by the way the leaders and thinkers of our nation and of the world seem to be blind to the fundamental fact of human evil. It is amazing to me how they repeatedly seem to feel that groups of people will act differently than they will as individuals. It seems to be a clear matter of simple logic. Individuals act in a certain way; when you put them in a group they will continue to act in the same way. They do not act differently. They cannot suddenly reverse themselves and be different thinking people: they act in the same way. These leaders, statesmen, and editorialists seem to be astonished at the selfishness and brutality of nations, and the presence in society of war and riot, yet they are utterly blind to their own inability to eliminate arguments, selfishness, and passion in their own homes. Yet these all arise from exactly the same source. That is clearly an evidence of the blindness that pervades the thinking of men.

This blindness is evident also in the fantastic proposals that are being made today to cure the moral illnesses of men. I read just this last week a most amazing but very serious proposal by certain scientists to screen the chromosomes of babies and thus detect latent abnormalities in their genetic structure. They would then register these babies and watch them. As they grew up and began to show aggressive tendencies or hostile attitudes they would be provided with certain pills to take when they felt an attack of aggression coming on. Or, in the absence of pills, these scientists seriously proposed that such people could be fitted with individual power packs, attached to various areas of the brain with buttons to press to offset any attack of hostility that might be forthcoming. That is what the man said! That is how blind people can be!

But prayer has an amazing power to remove the blindfolds from men's eyes and to allow men and women to see themselves as they really are -- perhaps only momentary glimpses of what we call "moments of truth," but they are very helpful opportunities to see themselves and others as they are realistically, in true focus, as they appear in the eyes of God.

Read the prayers of the Apostle Paul and you will find that this is the predominant emphasis of his prayers. He is always praying that eyes might be opened. He says, "I bow my knees before the Father of our Lord Jesus Christ" {cf, Eph 3:14}, praying for you Ephesians, "that the eyes of your heart might be enlightened," {cf, Eph 1:18}. His prayer is that they might see. In Ephesians, Chapter 3, he prays that they might "have power to comprehend" {Eph 3:18a RSV}, power to understand reality. This is one of the major accomplishments of prayer, this ability to open blinded eyes and help men to see reality.

This last week I heard the story of a husband who was drifting in unbelief and in his ignorant

sinfulness, was beginning to destroy himself and his family. His wife and two friends began to pray for him. They never told him they were praying, they just began to pray. Without a word from them to the man, his attitudes began to change. Soon he evinced a strong interest again in the things of God. I met him at the door last Sunday and he took me by the hand and said, "Well, I'm back. I'm not only back at church, I'm back with the Lord," and there was a big smile on his face. What a tremendous thing! What changed his attitude? Not reasoning, or persuasion, but prayer changed it.

2. Not only does prayer open blind eyes, but prayer can impart courage and sustaining grace and patience to someone at a critical moment, at a time when they badly need it. This is what Paul is asking for in his letter to the Philippians (Verse 19 of Chapter 1) as he is facing a possible encounter with Nero Caesar. He says, "Yes, and I shall rejoice. For I know that through your prayers and the help of the Spirit of Jesus Christ this will turn out for my deliverance," {Phil 1:19 RSV}. Here is the mighty apostle, reckoning on the prayers of these Philippian friends to uphold him in the moment in which he must stand before the emperor, that he will be granted boldness and courage to speak as he ought to speak. Prayer can do this. In writing to the Ephesians he asks again. "Pray for me, that utterance may be given me in opening my mouth boldly to proclaim the mystery of the gospel," {Eph 6:19 RSV}. Prayer does that. It can impart courage by the faith that one individual possesses to another who is up against a moment of crisis.

That, by the way, is the basis for the appeal in Scripture for prayer for government leaders and authorities. And how should you pray for them? Well, pray that God will sustain them, open their eyes, help them to see reality; and then give them the courage to act on the basis of reality. Pray that God will give them grace to act wisely and not impetuously or impulsively; to weigh decisions carefully and thoughtfully; to tell the difference between right and wrong, true and false. Prayer can do mighty things in these respects. When you pray for a man this way you are doing far more for him than writing a letter to him to influence him, or change his mind. Write the letter, too, but above all, pray for him. That is what changes the hearts and minds of government leaders.

Dr. Dick Hillis, on our recent trip together around the world, was telling me about the crisis in Formosa which occurred right after the Communists had evicted the missionaries from the mainland of China, and Chiang Kai-shek's government had fled to Formosa. Things were in chaos. There were no defenses on the island to stop the Communists if they had decided to take it over. Free China could easily have been captured at that time. But Mme. Chiang, who is a Christian, gathered together certain women, who were also Christians, around her, and they began a prayer meeting. They prayed that God would thwart the plans of the Reds, preserve the peace and freedom of Formosa, and steady them through this time of crisis, helping them in the erection of proper defenses, etc. Madame Chiang has given testimony many times since that it is her profound conviction that God saved Formosa. Prayer intervened as the only defense of that island in a time of crisis.

Do you think prayer has nothing to do with what is happening, as reported in our newspapers? Of course it does. It is a power that can be brought to bear directly upon these situations.

3. Now, a third element: prayer can restrain violent forces, and quiet turbulent situations. Let me read to you Paul's charge to young Timothy, as he begins his first pastorate in the city of Ephesus. In Chapter 1, Verse 18, he says, "This charge I commit to you, Timothy, my son, in accordance with the prophetic utterances which pointed to you, that inspired by them you may wage the good warfare," {1 Tim 1:18 RSV}. He is talking about the problems Timothy will run into in Ephesus. Paul has also been in Ephesus. He knows what a turbulent city it is. This is the place where he "fought with wild beasts" {1 Cor 15:32b RSV}, he says, and where he himself was involved in a riot that threatened his life. Now young Timothy is going there. What does he say to him in his charge?

Beginning with chapter 2, he says,

First of all [note that, *first of all*] then, I urge that supplications, prayers, intercessions, and thanksgivings be made for all men, for kings and all who are in high positions, that we may lead a quiet and peaceable life, godly and respectful in every way. {1 Tim 2:1-2 RSV}

That is the result that you can expect from prayer for those in high positions, "that we may lead a quiet and peaceful life, godly and respectful in every way." That is first in the warfare that Paul is exhorting this young man to wage in this pagan city. Then he goes on in Verse 8 to say,

I desire then that in every place the men should pray [the men should pray, no ladies' prayer meetings], lifting holy hands without anger or quarreling. {1 Tim 2:8 RSV}

Why the men? Well, because men ought to be more concerned about what is going on in their community, and more informed about it: therefore they are the ones that ought to be praying about these matters. If violence in society is a result of the influence of seducing spirits, arousing and enraging men by influencing them in their thinking, then prayer calls angel powers, angelic forces, into a counterattack to quell these violent forces and restrain the evil powers. That is why, when we pray about these matters, we are engaged in direct counter-warfare.

Let me share with you an experience some of us had in prayer meeting last year. Many of you will recall the occasion when the Dow Chemical recruiters visited the campus of San Jose State College, and a considerable disorder resulted. Some months later the recruiters were coming back to the campus, and the ones who had organized the first riot announced publicly that they intended to organize a far larger disturbance than they had before. The campus and police prepared for this, and everyone was concerned about it. I was at this time teaching a small group of Christians who were meeting on the campus of San Jose State College, and we talked about it together, and agreed to pray about it. Also the group which meets here at the church began to pray about the matter. We prayed that God would restrain violence, that he would not allow a riot, but that he would thwart the plans of these who were trying to arouse the antagonism of the students. I went home the next day, and picked up the paper, and the first thing that met my eyes was a headline that said: "Apathy at San Jose State Puzzles Agitators." It went on to say that the agitators spent three hours trying to arouse the students, but they couldn't get anyone to react. They finally gave up in disgust and went home.

Some of you are saying, "Where were you when San Francisco State broke loose?" Well, we were praying about it! Where were you? As soon as we heard of the problems up there we began to pray for them. It does not take a great many Christians to effect changes, but it does take some. This is a warfare, and these things do not always yield to the press of the magic button of prayer; sometimes it takes a prolonged attack. But I will say that we were encouraged, in praying for S.F. State, that, after we began to pray, the very first thing that happened was the appearance on the scene of Dr. Hayakawa, and, second, a rainstorm moved in. From then on the weather was so inclement that the demonstrators could not carry on their demonstrations outside with any degree of comfort at all. "Well," you say, "all this is just coincidence." Perhaps so. But I am in favor of perpetrating some more of these coincidences, if possible. No, the promise of God in the revelation of his word is that these things are the direct activity of God, the response of God to his people as they are concerned about these matters and bring them before him in prayer.

In closing, I want to ask you this question: Do you believe in the power of prayer? Do you believe that God will and does act directly in the affairs of men in response to the petitions of his people?

Our problem is that we profess this, but in our deeds we deny it. We really believe, I think, that God is going to work it all out, no matter what, so there's no use praying. But that is a disobedient attitude, setting aside God's program and declaring that he must find some other way of doing it. He will not. God will act as he has said he will act, and only as he has said he will act.

It seems to me that if we really believe this, our prayer meetings will be filled. Oh, I know you can pray at home, but I question that many really do, when they say that. It remains true that the church always acts most powerfully when it acts as a body, because it is a body that is the intended vehicle of the life and strength of Jesus Christ. The church is the body of Christ, and that is why, from New Testament times on, the church has gathered together for prayer. If we really believe this, if we take this at all seriously, then every parent who has children in high school or college in this area, or any place where these violent eruptions are occurring, should be at prayer meeting, praying together that God would lay a restraining hand upon threatening situations, and open them up for a proper discussion and proper approach to these problems. Prayer is not merely intended to suppress revolt, but to open the thing up and expose it to the light of truth, under restraint, so that problems

can be solved without violence; without the explosive damage that is caused by the overflow of passion.

How much do we believe this? I have entitled this message, *The Secret Government of Earth*, because that is what the church really is. It is God's secret community, spread throughout the earth at every level of society, designed to bring to bear powerful forces to control the affairs and events of men, in line with God's purposes, and thus to bring about things in the affairs of earth that would never otherwise happen.

Do you think of yourself that way, as part of the secret government of earth?

What an honor when a man is appointed by the President to go to Washington and have a part in the government of earth. Yet, in a sense, that is but a puppet government. All earthly governments are puppets, subject to powers behind the scene. But a church prayer meeting can be a far more effective force to bring about peace and order in a community or a nation than a meeting of the leaders of the Pentagon, or of the Joint Chiefs of Staff. That is the revelation of the Scripture.

If we do not utilize this amazing power, we are like soldiers attacking a strong fortress who have a powerful cannon available to them that could knock down the doors of the fortress, but they never use it. Instead, they keep peppering away at the walls with popguns. That is the church that does not utilize this powerful force of prayer.

My challenge to you in 1969 is to pray.

Concentrate on the Bay Area and make this Bay Area, under God, an island of peace in the midst of a sea of violence, as a testimony to the power of God to control violence among men.

Prayer

Our Father, help us to take these things seriously. Surely we can see how seriously the apostles and the early Christians took them, and what mighty results obtained as they believed you and acted. Forgive us our unbelief, Father; forgive us our self-indulgence; our refusal to take seriously your words and to act upon them and our carping complaints because things don't go right; our fears and anxieties as we see events disintegrating and deteriorating around us while we refuse to employ the weapons you have given us to use. God grant that we may see ourselves as we are, and change these things in 1969. We ask in His name, Amen.

Title: The Secret Government of Earth
Series: The Battle of Life
Scripture: 2 Cor 10:5
Message No: 6
Catalog No: 291
Date: January 5, 1969

BRINGING THOUGHTS INTO CAPTIVITY

by Ray C. Stedman

We have arrived at that magic moment called the end. This is the final message in our present series. We have been looking together at the relationship of the Christian to the struggles that occupy men in this present age; and we have been doing so in the light of the passage found in Paul's second letter to the Corinthians, Chapter 10, which deals with the weapons of our warfare and their ability to destroy strongholds.

We looked first at the nature of our weapons. "The weapons of our warfare are not worldly," Paul says, "but have divine power ..." {2 Cor 10:4 RSV}. We examined the nature of these weapons of the Christian. They

are not fleshly (that is the literal word the apostle employed) or worldly. We saw from other Scriptures that they consist of truth, of love, of righteousness, and of faith-prayer. But, we further saw, they are mighty, effective. They are not weak weapons, not ineffective. The world does not regard them as mighty, but in the eyes of God they are, and the passage of history has proved that they are the one thing that accomplishes results, they are mighty.

Then we looked at the strength of the opposition. We saw that the apostle shows us the reason why we have so many "strongholds," these heavy problems in life, these tough, difficult, knotty problems. It is because they are buttressed, or supported, first of all, by arguments, rationalizations, and reasonings which appear to be logical and thus give strength and solidity to evil. We saw that behind all this is the heart of the matter: human pride, pride which in its essence is independence against God; "that high thing," says Paul, "that exalts itself against the knowledge of God," {cf, 2 Cor 10:5}. That is the basic trouble with the world. It is not nationalism, it is not racism. It is not the color of the skin nor the national origin that creates these basic problems; it is the human heart. It is the pride of man that fancies he can get along without God.

Then we saw that the effect of Christian warfare is, first of all, to destroy these arguments and this pride, to humble it by the preaching of the gospel, the manifestation of truth, love, righteousness, and faith-prayer.

Now we have come to the last two effects that the warfare of the believer produces, in this or any age. The first effect of Christian warfare is, as I have said, to destroy arguments and pride. The second one is given to us in the latter part of Verse 5, "and take every thought captive to obey Christ," {2 Cor 10:5 RSV}. The third effect is given in Verse 6, "being ready to punish every disobedience, when your obedience is complete," {2 Cor 10:6 RSV}.

Let us now consider together this second effect of the Christian's warfare at work in society. The first effect is to pull down arguments and pride, but the second one is linked to it: It is to take captive every thought to the obedience of Christ. This is extremely important. If we do not understand this second step we shall not be able to carry out the first one. It will have no ultimate effect in our lives, either as individuals or in society, so we must be careful to understand it.

In developing this second step I want to be more personal and individual in application than I have been in the others. Up to now we have focused primarily on the great burning problems of our society. But this effect, by its very nature, takes place within the mind. It is a capturing of every thought for Christ, and is in itself more personal in its application. It is something we must experience in ourselves before we can apply it to society. In a sense that is true of everything we have said in this series, but it is particularly so here.

How shall we explore together what Paul means by this phrase, "taking every thought captive to obey Christ"?

First, let us look at it to see how it relates to the first effect of Christian warfare, destroying arguments and pride. In relation to that, this second one is a mopping-up operation. You remember the figure the apostle is employing here: He is talking about assaulting a castle, a strong, mighty fortress, defended and entrenched, and the first thing that is necessary is to break down those defenses, to destroy the walls and armament of this fortress and to render it unable to fight. That, says Paul, is done by divine power: "the weapons of our warfare are not worldly but have divine power ..." {2 Cor 10:4 RSV}. They are God at work. Only God can destroy pride. Only God can answer these specious reasonings and arguments. Only he can capture the man behind the arguments. That is God's work, through the gospel.

But now there comes a second step which is the Christian's responsibility. It is necessary, in capturing a fortress, after you have destroyed the walls and moved into the center of the fortress, to root out all the remaining pockets of resistance. There will be enemy soldiers that have hidden away in the depths of the fortress, in the dungeons and obscure corners, and these must be rooted out and taken captive or else the whole job will have to be done all over again very shortly. We cannot do the first thing in our own power for it takes God's power to get behind the problems of men and to destroy human pride. This God does by the word of the cross, the word about Jesus, crucified on our behalf. But we must do this other thing. We must pursue each vagrant thought and capture it for Christ.

That is all done in the battleground of the mind, the thought life. That is why your thinking is very important, why you must learn to confront your thoughts as a Christian, examine what you are thinking, pass judgment upon it and act in line with that judgment, either positively or negatively. You cannot allow your mind to give itself to anything it wants to; it must be disciplined or your whole Christian relationship will crumble and be weak. Perhaps you will even have to do the whole job all over again.

I know I am speaking in generalities now. I must because you will have to make the specific application. The possible applications are too wide and vast for me to try to describe them all for you. You must apply these things to your specific hang-up, or problem. I do not know what it is, you know what it is. But you must first bring that problem to Jesus Christ and allow him to set you free, and then you are responsible to pursue each vagrant thought and to bring it into captivity to Jesus Christ, or you will not remain free.

There are several observations we can make along this line:

The first one is, as we have seen, that in relationship to the first step, this is a mopping-up operation.

The second observation is this: It is absolutely necessary to do this if you want to have permanent victory. Allow these unChristian thoughts to remain unconquered, and you will soon have to take the fortress all over again. They will creep out of their hiding places and take over and you will find that that which God has delivered you from has taken control once again. You must employ this second step of capturing every thought obedient to Christ.

Several Sundays ago I was speaking about the strongholds that are present in society which are so evident in our day. After the service a young woman came up and said she had been working with the hippies in the Los Angeles area, especially those who have been involved in drugs. She had had a great deal of experience in working with young people by presenting the gospel to them, seeking to free them from the control of drugs. But she said,

"You know, we found it was fairly easy to bring these young people to Christ. They want to be set free. They're unhappy, they're miserable, they want to be delivered, and they respond quickly to the message of the gospel. But we found out further that they soon went right back to drugs if we did not begin almost immediately to get them started in Bible study and Christian fellowship."

Why was this her experience? Because Bible study and the experience of regular Christian fellowship is one of the ways by which we capture every vagrant thought and bring it captive to Christ. And unless that is done, the fortress will have to be taken all over again.

That is the problem with many people today, in various ways and areas. You have a wonderful picture of this in the story in John's Gospel of the pool of Bethesda, and the impotent man who lay there. That pool has now been excavated, and I recently stood there at that pool of Bethesda in Jerusalem, with its five porches, where once, as John tells us, there lay a great multitude of impotent people who were waiting for the troubling of the water. This occurred occasionally and the legend was that an angel came down and disturbed the water, and anyone who got into it at that time would be healed. You recall that John says Jesus found a man who had been lying there for 38 years. That is a long time to lie unhealed and seeking healing. Jesus singled him out of this crowd and said to him, "Do you want to be made whole?" {cf, John 5:6}. For a time I thought that was a ridiculous question, until, realizing that our Lord never said anything ridiculous, I began to think it through. Then I saw that this was the most important question he could have asked this man, because it was very likely that he did not want to be made whole. There are many people, you know, who do not want to be made whole. I run into them all the time. They like their illnesses. They like the sympathy they arouse in others. They like the feeling of self-pity they can indulge themselves in. When it comes right down to it, they do not want to be set free; they would like to continue on, helpless, impotent, and powerless, because of the momentary enjoyment they get from it. So it was a perfectly proper question Jesus asked this man, "Do you want to be made whole?"

The man indicated that he did, but he didn't have anyone to help him get into the water. He was still thinking in terms of some kind of human help. Our Lord immediately acted when this man responded in this way. Jesus

said to the man, "Rise, take up your bed and walk," {cf, John 5:8}. That is the way God acts in human affairs; he does not have to depend on any human resource. He immediately speaks, and the work is done. This man looked at this stranger, and, somehow sensing that here was One who knew what he was talking about, he began to obey. He did what he could not do, and what he could not have done for thirty-eight years. He began to obey the Lord Jesus, he tried to take up his bed and walk. The moment he started to obey, power flowed into his legs and arms, and he arose and began to leap, around praising God for what had happened.

That is the way God breaks the power of pride or evil in our lives. This is that divine power which sets us free when we come to him with some kind of a hang-up, or problem; perhaps some habit that has gripped us, grasped us, and held us. We bring it to him, and he sets us free.

But that is not the end of the story. The man left and went back to his home rejoicing, but we are told that a little later Jesus found him in the temple. Our Lord sought him out for he knew where the man would be. He had to go to the temple to offer thanksgiving and ritual sacrifices for being cleansed of his illness. Our Lord found him in the temple, and said to him these significant words, "Behold, you are made whole." Now Jesus never says that to a man who is not made whole; when he says it, it is true. "Behold, you are made whole. Sin no more, lest a worse thing come upon you," {cf, John 5:14}. What did he mean? He is saying, "Learn to obey now. It was disobedience that brought you into this relationship and held you for thirty-eight years. Now, having been set free, you must address yourself to learning what God wants and how he wants it done, giving yourself to him -- lest a worse thing come upon you." Thus we must learn to bring every thought captive to Christ or else the whole job will have to be done over again, and, perhaps, we will have lost all faith in its possibility by that time.

Surely here is the problem with many. It is absolutely essential that we see that once Christ has set us free from whatever it may be, if we do not begin to bring captive every thought into obedience to him we will be right back in the same place again.

The third observation is that this is nothing but the practical acknowledgment of the Lordship of Jesus Christ in the life. I have noticed through the years that the intellectual life is often the last part of a Christian to be yielded to the right of Jesus Christ to rule. Somehow we love to retain some area of our intellect, of our thought-life, reserved from the control of Jesus Christ. For instance, we reserve the right to judge Scripture, as to what we will or will not agree with, what we will or will not accept. I find many Christians struggling in this area.

One of our women told us, a few years ago, of a struggle in this respect in her life. She said she would read through the New Testament and sometimes write in the margin opposite a verse, "I don't agree!" Well, she was honest enough to put it down in writing. There are many of us who do not agree but we do not write it down, or even admit it to ourselves. It was honest of her to do that, but it represents a struggle with the Lordship of Christ; his right to rule over every area of life, his right to control the thought-life, every thought taken captive to obey him.

Sometimes that is manifest by permitting ourselves an inward indulgence while repressing the outward expression of it. That is very common. I find it in my own life, and I am sure you do in yours. Many play lustful thoughts and pictures over and over on the record player of the mind, but do not allow themselves to engage in the immoral acts involved. What is that? It is a refusal to bring captive every thought to the obedience to Christ. Sooner or later we shall find ourselves in a situation where the act that we thought we could avoid has been committed before we know it. That is what accounts for so many of the moral failures of those who were thought to be strong Christians.

Others manifest that reserve by allowing jealous thoughts and resentful attitudes to take over the thought-life, the mind. Though they outwardly appear to be friendly and cooperative with people, inwardly they are filled with hostility and resentment against them. They do not like them, do not want to have anything to do with them, and seethe with inward resentment. But that is a direct refusal to bring into captivity every thought to the obedience of Christ. It is refusing to bow to the right of Jesus Christ to be Lord over that area of life.

We often do this by permitting ourselves the luxury of self-pity or self-righteousness, while all the while maintaining a facade of spirituality and piety. Perhaps there is no hypocrisy more abhorrent than that. This is

what our Lord attacked most scorchingly, the self-righteousness of those who indulge in inward self-aggrandizement and exaltation but outwardly have a very pious and spiritual attitude. Surely, that is the failure of many. That is why we are unable to destroy strongholds. We bring them to Christ, and he breaks the power of them in our life, but unless we set ourselves to capturing every thought to be obedient to Christ, we are right back in it again. Any degree of this is intellectual disobedience to Jesus Christ and will land us right back in the bed of impotence and weakness that we have occupied for too many years already.

Dr. Francis Schaeffer has put it very accurately beautifully in these words:

Christ is Lord of all, over every aspect of life. It is no use saying He is the Alpha and Omega, the Beginning and the End, the Lord of all things, if He is not the Lord of my whole unified intellectual life. I am false or confused if I sing about Christ's Lordship and contrive to retain areas of my own life that are autonomous. This is true if it is my sexual life that is autonomous, but it is at least equally true if it is my intellectual life that is autonomous, or even my intellectual life in a highly selective area. Any autonomy is wrong. Autonomous science or autonomous art is wrong if by autonomous science or art we mean it is free from the content of what God has told us. This does not mean that we have a static science or art, just the opposite. It gives us the form inside which, being finite, freedom is possible.

Those are true words. They indicate exactly what the apostle is saying here, the need to bring ourselves into captivity to Jesus Christ, to capture those thoughts for him.

The fourth observation we shall make is that this activity consists of repeated and determined applications of truth. How do you do this? How do you capture your thoughts for Christ's sake? Well, you do it by refusing to entertain the concepts which Scripture rejects and by resolutely acting on those that it approves. You govern your thoughts. You do not let them run you; you run them. You do not let your moods determine how you act or how you feel; you act upon facts regardless of your feelings. That is what the Christian is called to do. That is what James means when he says, "Resist the devil and he will flee from you," {Jas 4:7}. Refuse to respond to these improper urges and turn at once, in weakness, to Jesus Christ; bring them to him and ask him to take them and to master them once again and thus allow you to act upon the power he has given. It is really nothing else but praying David's prayer, in the 19th Psalm, "May the words of my mouth and the meditations of my heart be acceptable in thy sight, O Lord my strength and my redeemer," {cf, Psa 19:14}. May the inward meditations of my heart be acceptable in thy sight.

As David put it in the 51st Psalm, "God desires truth in the inward parts," {cf, Psa 51:6}. This requires persistence and patience, either in yourself, or in trying to help some other person. It requires a coming again and again to the truth no matter how many times you have done so before, and quietly, gently, and sweetly, applying that same truth again, saying, this is what it has got to be, this is the way I'm going to move, this is what I shall do, and refusing to do the opposite. That is "bringing captive every thought to the obedience of Christ." I tell you that you will never be free from the things that have burdened you and hampered you for years until you begin that process. I can speak out of my own experience in this. I could never be really free (and was never) from the things God had once delivered me from, for I found myself wrestling constantly and continually with them, until I began to deal with the interior life, with the inward thoughts, bringing captive every thought to the obedience of Christ.

All this leaves one statement of the apostle yet unexplored. It is the last effect of true Christian warfare, found in Verse 6,

being ready to punish every disobedience, when your obedience is complete. {2 Cor 10:6 RSV}

We will never understand that statement apart from the whole context. It links with Verse 2 of this passage, where the apostle says,

I beg of you that when I am present I may not have to show boldness with such confidence as I count on showing against some who suspect us of acting in worldly fashion. {2 Cor 10:2 RSV}

There were some in Corinth who were challenging the apostle's authority, and this whole section grows out of that challenge. Some of them were saying, "He writes very sternly and threateningly when he's away, but when he's with us he never carries it out. He is always meek and mild when he comes." They accused him of inconsistency. Paul is dealing here with the role of punishment in correcting the problems of the individual life and also those of society. In effect, what he is saying to these Corinthians is, when you have bowed to the right of Jesus to be Lord over every area of your life then I'll be ready, even eager, to punish your disobedience!

There are three things I would like to state about that:

First, this is clearly an ironic statement. These Corinthians viewed him as being eager to punish them right now. They thought he was but waiting to get hold of them, that he was threatening them. But he is saying, "No, it isn't that I want to punish you, I don't want to do so at all. I will if I must, and don't think I won't, if it is necessary. When I come I will do what's necessary. But I prefer not to punish you. I want you to learn to obey on your own. When that obedience is complete then you'll find me willing, ready, eager, even to apply whatever punishment may be necessary. But of course, when obedience is complete you do not need any punishment." That is what Paul is saying in an ironic way. Or, if there is any necessity, it is easy to administer to a heart that is subject to the Lordship of Jesus Christ.

The second statement I want to make about this is that here the apostle is showing the utter inability of punishment to produce obedience. Notice he does not say, "When I come I'm going to punish you until you start obeying." Oh, no, it is quite the opposite. He says, "When you have learned to obey, then I'll punish you." In other words, punishment does not produce obedience; it is light that does that. After all, the obedience that God wants is not the outward conformity that we are so often content with. He wants obedience from the heart. He is not content with mere outward adjustment; he wants the inner life right, the thoughts right, the attitudes right -- all that you are thinking to be acceptable in his sight. That is what he wants. You cannot compel that kind of obedience. You can sit there and look pious and spiritual (and many of you are), but I would give a pretty penny to know what some of you have been thinking these last ten minutes! But God knows.

You cannot compel obedience of this kind for it must come from the heart. It is only light that does that. "If you continue in my word" says the Lord Jesus, "you shall be my disciples indeed," {cf, John 8:31}. And "you shall know the truth and the truth will set you free," {cf, John 8:32}.

- When you learn from the Word of God what life is all about,
- When you see what you are doing to yourself,
- When you refuse to face the things God asks you to face, and what you are doing to those you love and that love you,
- When you learn how you are destroying your humanity and sabotaging the work of the Holy Spirit, making it impossible for him to bring you to the place where you yourself want to come,

then you will see how important it is for you to face up to what God is talking about. It is light that compels obedience, not punishment.

The third observation deals with what punishment does. What is the place of punishment? Punishment is to make us face up to the need for light. Punishment makes people realize there is a problem, and, therefore, it has a place, a very important place. If your children will not take you seriously, you punish them. Why? Because you enjoy watching them writhe and squirm? No. You want them to face up to the fact that there is a serious problem which cannot be taken lightly. And that is the place of punishment in the Christian life also. It is to make us realize that certain things need to be taken seriously. That is what God does. He chastens us as a Father because he loves us, and he wants us to listen.

How many of you can bear testimony to the fact that you never began to take God seriously until you got into some deep trouble? Perhaps you were put into the hospital with some physical ailment, or your whole world collapsed around you in some catastrophe or disappointment, and then you began to listen to God. That is what he uses punishment for, and only for that. But chastisement does not produce obedience. When the

punishment makes you take things seriously, then the light has a chance to shine upon your life and show you what is wrong. Then, if you will take it captive for Jesus Christ, bring every thought into obedience to what he is saying, refuse to permit that which he does not approve, you will find that the healing of the Lord Jesus begins to spread throughout every area of your life: your family, your home, your relationships at work, at play, wherever you may be; and you become a healing entity in society as well to cure some of the awful sickness of today.

God calls us to reality. These biblical statements are not merely to entertain us on Sunday morning; they are to explain to us the basic elements of living. May God help us to take these words with utmost seriousness in 1969.

Here is a great passage that shows us the three mighty things that are accomplished by a Christian who learns how to wage a good warfare with the weapons that God has given him. He can destroy arguments and pride; he can take every thought captive to Jesus Christ; and obviate the need for punishment, making it unnecessary in his life. These are the things to which the Apostle Paul called these Corinthians, and to which the Word of God is now calling us.

May God grant that we will listen to him and heed him in these matters.

Prayer

Our Father, there may be present among us many with problems, with hang-ups, with many deep-seated difficulties which they have been struggling with for a long time. There may have been a time when, in grace, you set them free, but they have come right back into bondage because they did not bring captive every thought to the obedience of Jesus Christ. Lord, help us now to learn what is necessary to do to be free, and permanently free, from these things that oppress us, hinder us, and destroy our humanity. Save us Lord, from the prostitution of our powers and make us willing and obedient sons and daughters, bowing to the Lordship of Jesus Christ, acknowledging his right to be Lord over every area of our lives. We pray in his name, Amen.

Title: Bringing Thoughts into Captivity
Series: The Battle of Life
Scripture: 2 Cor 10:2-6
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FAITH AND MODERN KNOWLEDGE

by Ray C. Stedman

This message is in the nature of an addendum, a postscript, to the series we concluded together last week [Spiritual Warfare, Catalog Numbers 98-107] on Paul's great passage in Ephesians 6 concerning the struggle of Christians against "the world rulers of present darkness" {Eph 6:12 RSV} and the Christian answer to the confusing and conflicting ideologies of our day. That series was a sermonish dish which had long been cooking on the back burner. It was originally designed for seven servings, but in the course of it stretched out to ten. And still I find some scrapings in the bottom of the pot. Certain implications developed in that series need clarifying. One of them is the relationship of faith (i.e., faith in the revelation of God) and modern knowledge, the discoveries of science, the phenomenal increase of information as a result of scientific thinking. I would like to introduce this theme by reading a passage from Paul's letter to the Colossians, in Chapter 2, beginning with Verse 6:

As therefore you received Christ Jesus the Lord, so live in him rooted and built up in him and established in the faith, just as you were taught, abounding in thanksgiving.

See to it that no one makes a prey of you by philosophy and empty deceit, according to human tradition, according to the elemental spirits of the universe, and not according to Christ. For in him the whole fullness of deity dwells bodily, and you have come to fullness of life in him, who is the head of all rule and authority. {Col 2:6-10 RSV}

You will recognize that Paul is concerned in this letter to the Colossian church with the same problem he faced in the letter to the Ephesian church. Paul is anxious that these Colossian Christians, having found that Jesus Christ is the ground of truth, the secret of life, the key to living, the *mystery*, if you like, of human life, the fulfillment of human endeavor -- having found all this in him, and having come to new life and liberty in Jesus Christ, as they experienced him personally in the confrontation of faith -- the apostle is anxious that they remain stable and firm in their faith. For in Christ, he says, there is no limit to their growth. In him dwells all the fullness of deity. All that God is, is discoverable through Jesus Christ. And he is the head of all authority. Outside of Christ, therefore, there can be nothing but uncertainty and futility and death. He is very concerned that these Colossian Christians not be driven away from the ground of faith and of personal experience they have had in Jesus Christ.

The Colossians were facing a rather peculiar peril: Colossi was a Greek city and, like all Grecians, they were exposed to what was a particularly Grecian danger -- what Paul calls "philosophy and empty deceit." The Greeks, of course, were the great philosophers of the ancient world. The greatest period of philosophy the world has ever known was in the days of the flowering of the great Greek thinkers -- Plato, Aristotle, Socrates, and others. As a result of this emphasis, these Greek Christians were exposed to extreme danger to their faith. They were lovers of wisdom. The word *philosophy* literally means "the love of wisdom" -- particularly and specifically, the love of human wisdom, human knowledge. Paul suggests to these Colossian Christians that they are exposed to great peril from this angle, that there is nothing more dangerous to Christian faith and truth than philosophy. He points out that the more intelligent you are, the more intellectual you are, the more you are exposed to attacks from this source.

You can see immediately the relevancy of this to our situation. As you well know, we in Palo Alto live in what is regarded as a highly intelligent, intellectual community. And without doubt, the supreme peril to Christian faith in this immediate area is philosophy. It is a peril to faith and therefore to truth. These words of the Apostle Paul therefore have particular significance to us who are living under the shadow of great universities and colleges, where we are continually exposed to the knowledge which has come to men through scientific endeavor and intellectual attainment.

It is noteworthy that Paul not only warns about this danger in the letter to the Colossians, but also in other places. In fact, this theme -- the danger of philosophy -- runs through large sections of the epistles of the New Testament. You will find it in the Corinthian letters. A large section of the first two chapters of Paul's first letter to the Corinthians is devoted to this subject -- warning against the wisdom of the world, and contrasting the wisdom of God with the wisdom of the world, pointing out the shallowness and inadequacy of the world's wisdom to solve the basic problems of human existence. "The world by wisdom knows not God" {cf, 1 Cor 1:21}, he declares. Further, in writing to his own son in the faith, Timothy, the apostle takes particular pains to point out this same danger. He concludes his first letter to Timothy with these words:

O Timothy, guard what has been entrusted to you. Avoid the godless chatter and contradictions of what is falsely called knowledge, for by professing it some have missed the mark as regards the faith. {1 Tim 6:20a RSV}

What should we make of this? Does this mean that Christians are anti-intellectual, as is often charged? Are Christians obscurantists, refusing to face the facts of life which science has discovered for us? Are we suggesting that a well-trained mind, honed and sharpened by the resources of human knowledge, is being asked to commit a form of intellectual suicide when the person possessing it becomes a Christian? The answer, of course, is: Obviously not! We must remember that the man who wrote these very letters possessed what is widely regarded as one of the finest minds of all time. The keenness of his intellect is everywhere evident through his writings. And, furthermore, the self-disclosure of God that we call *the Bible*, the revelation of

God, makes its appeal to human reason, as in that well known passage from the prophet Isaiah:

**"Come now, let us reason together,
says the Lord:
though your sins are like scarlet,
they shall be as white as snow;
though they are red like crimson,
they shall become like wool," {Isa 1:18 RSV}**

The emphasis again and again is laid upon the necessity of using the mind, the intelligence, to grasp and explore the revelation of God.

We read in several places in the New Testament that the Apostle Paul opened the Scriptures and reasoned with his hearers out of them. The writers of Scriptures everywhere address themselves to normal logic and rationality in the giving of the revelation of God.

Now, it is true that the facts which are incorporated in this magnificent disclosure of God are sometimes difficult for us to grasp. Sometimes they seem incredible to human minds. But the problem is not with the revelation. The problem is what we are going to be examining in this message -- the faulty reasoning of men. The problem is the weakness of human reason. Once the experiment of faith is performed, the venture of faith which accepts revelation as a perfectly proper subject of human comprehension and study, then the whole matter of revelation is discovered to be utterly reasonable. And for the Christian there is nothing more confirmatory of the divine origination of this revelation than the constant discovery he experiences of the reasonableness of what Scripture says. As he puts it to the test of life he discovers it is utterly reasonable.

Well then, what is wrong? Why does the apostle warn us against human wisdom and human knowledge? Note exactly what it is that Paul says in this letter to the Colossians. His warning is addressed against philosophy -- not knowledge, not wisdom in itself -- but the love of wisdom. It is that particular aspect of wisdom which he is warning against; in other words, the supreme confidence in human wisdom or knowledge as an infallible or utterly reliable means of discovering truth. It is this love of wisdom which is the danger.

If you know your Bible, you will recognize immediately that there are other, similar warnings in Scripture. We are warned against the love of money: The apostle says, "The love of money is the root of all evil," {1 Tim 6:10a}. This has often been misquoted as "Money is the root of all evil." No, there is nothing wrong with money. Money is the perfectly legitimate possession of a Christian, as well as anyone else. It is not money that is the problem; it is the love of money. It is not knowledge that is the problem; it is the love of knowledge -- the supreme confidence, the arrogant assurance, that the human mind is all it takes to discover all we need to know about life. This is the problem.

You see, this is the basic assumption of philosophy. It is true that human knowledge is a remarkable means of discovering truth. Who would deny that? All we need as witness to that is the phenomenal scientific discoveries of our day, and the vast numbers of gadgets and gimmicks and creature comforts which have come to us as a result of the explorations and probings of science into the universe. But what the apostle is saying is that human knowledge, in any form, is never a completely reliable, or even remotely adequate, way of comprehending and encompassing truth. It is right here that philosophy makes a very definite claim in the opposite direction. The basic assumption of philosophers is that by using a process of inductive reasoning, approaching life as it is, no matter what field of life is in view, they are confident that they can meditate on the relationship of one fact to another and arrive at an explanation of the purpose of life and the process of human fulfillment.

The Bible cuts exactly across that and says it is impossible. We need to make this very, very clear. The whole of the revelation of God, from beginning to end, cuts exactly across that and says it can never be done by the human mind in its fallen condition. The reason that it can never be accomplished is that the mind of man is fallen, is sinful, and therefore is completely inadequate and often unreliable. And to suggest that we can comprehend all the truth of the universe around us with the distorted and twisted instruments that we call our human minds is like trying to suggest we can repair a very fine watch with a broken monkey wrench. It is a

totally inadequate tool.

Now, you notice that the apostle does not say that it is wrong for Christians to read philosophy. He never suggests that. There may be very adequate and legitimate reasons for the study of philosophy. But what he is saying is, "Do not be deceived by philosophy." That is, do not give yourselves to agreement with the underlying, basic presupposition of philosophy, which I have already outlined. "Beware lest any man spoil you," for you cannot, at one and the same time, believe that the human mind is capable of amassing and properly evaluating truth and arriving at justifiable and legitimate conclusions, and also believe the revelation of God throughout the Scriptures that the mind of man is in such a condition that it is unable to operate properly. You cannot hold those positions simultaneously.

This is a very basic challenge. It is one or the other. It is not a "both/and" but an "either/or" proposition. And that is why Paul makes it so very clear to these Greek Christians that they must make a choice. Are they to stand on the revelation which they have found in Jesus Christ, who presents the only credentials which have ever adequately supported a claim to be the great revelation of God? Or are they to choose to rest upon the flimsy, unsupported, and, if the Bible be true, unreliable conclusions of faulty and finite human minds? That is always where the choice lies. Ultimate authority is the final question in life. And here is where the apostle throws down the gauntlet.

Here are two areas where this weakness of human intellect is especially noticeable:

- In man's thinking about God, and
- In man's thinking about himself.

In the letter to the Corinthians, the apostle makes very clear that it is impossible to arrive at a knowledge of God by human thinking: "The world by wisdom knows not God," {cf, 1 Cor 1:21}. It cannot know because it does not have the equipment to know. For, as Paul goes on to argue, the things of God are only known through the Spirit of God. God is such a completely different and greater being than we -- vast aspects of his character and nature lying outside of our experience -- that we cannot possibly understand him except as he chooses to disclose himself to us. Therefore the world by wisdom knows not God, except as man is given the equipment to understand -- by the simplicity of faith in the revelation of Jesus Christ. "The natural man receives not the things of God, neither can he know them, because they are made known by the Spirit," {cf, 1 Cor 2:14}. Therefore there must be a spiritual rebirth. This is why Jesus laid it on the line so carefully with that great leader of the Jews, Nicodemus. He said, "Except a man be born again, he cannot enter the kingdom of God," {cf, John 3:3}. There is no other way.

But, not only is this weakness noticeable in man's thinking about God, but also in man's thinking about man -- for the great mystery of life is ourselves.

Someone said to me just recently, "The greatest problem in my life is me!" We all identify with that, do we not? The greatest mystery to us is ourselves. We do not know how we operate, we do not know how we think, we do not understand ourselves. We are continually doing those things which amaze us, and sometimes confuse and appall us. We all understand the apostle when he says in Romans 7, "The things that I would not, those are the things that I do. And the things that I would do, I find myself unable to do," {cf, Rom 7:19}. This is a common experience of life, because man does not understand himself. So in these two areas the weakness of human intellect is very, very noticeable.

Now, human knowledge works reasonably well in other fields. The further you get from man and God toward the periphery of knowledge, the more accurately human brains are able to understand and evaluate facts and put things together. This is why in the realm of machinery and technology, etc., we do reasonably well. But the fatal defect is still observable from time to time -- as witness the great blackout which spread throughout the northeastern states when man, confident that he had set up adequate safeguards to keep the electrical system going, suddenly discovered that it all backfired on him.

I wonder if there is not something in the nature of a parable in that incident? Man, thinking he has made it possible to live in light, suddenly, unexpectedly, finds himself plunged into darkness! This is the story of

human history, again and again. Even in the realm of programming an organized approach to life, again human wisdom is seen to be very faulty -- as witness the repeated instances when we heap up piles of produce -- wheat and other staples of life -- and burn them while people are starving to death all around us. We know what programs like this mean in the realm of politics.

But in questions of the ultimate meaning of existence, such as philosophy attempts to solve, human knowledge is a complete and abysmal failure. This is what the Bible declares and interestingly enough, what thinkers themselves are coming to conclude today. I was interested to listening to Dr. Francis S. Schaeffer when he was here recently from Switzerland. He has given himself to the study of philosophy from the Christian point of view. He made the very significant statement: "There are no more philosophies today; there are only anti-philosophies" -- by which he meant that philosophers have exhausted their resources. They have discovered they are bankrupt; they have no more ideas to explore. Now all the thinkers of the world can do is to write at great length about that bankruptcy and point out how there is nothing to discover any longer, no areas yet unexplored, and thus to create what Schaeffer calls "anti-philosophy." In other words, one by one, the clever proposals of men, seeking to find underlying explanations of life, have been proven to be, have been exposed to be, empty and false.

Interestingly enough, this is exactly what the Apostle Paul says. Look at the passage in Colossians: "See to it that no one makes a prey of you by philosophy and empty deceit, according to human tradition." Life itself demolishes all these theories as they are tried out in the implacable reality of living. As someone has well put it,

"There is no murder quite as tragic as that of a beautiful theory being done to death by a band of brutal facts."

Perhaps we might hope at last to run out of these ideas, but the pattern has proved otherwise. The satanic pattern has been that the devil from time to time rejuvenates an old and almost forgotten theory, dusts it off and polishes it up, and runs it out as a "new and dramatic breakthrough" in human thought. And the masses listen to it with awe and wonder, and say, "At last we have discovered the answer!" That again has been the repeated story of human living.

What is needed? Well, exactly what the apostle calls us back to -- the recognition of the divinely intended order of learning. In the *Spiritual Warfare* series we have just concluded, we touched upon this. There is what we might call *a biblical epistemology* -- will you forgive my using a word like that? I had to look it up to see what it meant! It is the science of knowledge, of how we learn things. The Bible tells us how man is intended by God to learn. The order is that truth is intended to touch first the mind. That is why God's revelation is addressed to the mind, to the rational capacity of human life -- so that we hear it, and analyze it, and explore it, and evaluate it. Then it is designed to seize upon the emotions, to motivate our desire, to rouse our interest, to galvanize us into action. This moving of the emotions results finally in the choice of the will -- in acting, moving out into some appropriate activity based upon truth.

But in fallen man this whole process has been reversed, twisted. Motivation in fallen man begins with the emotions and not with the mind. It begins with what psychologists call the strong, underlying "basic drives" of our nature, the desires we have lying deep in our subconscious. And as man, motivated by these strong and passionate desires -- which he is not purely conscious of but which nevertheless are highly controlling of his thinking -- comes to the facts of life, then the mind is engaged and brought into play. But what does it do? Well, instead of being rational, it rationalizes. It twists facts to adjust them to conformity with the underlying desire which is the deep-seated, motivating factor. So we spend most of our time trying to find mental excuses for doing what we have already determined to do. This is the problem in human life. On this twisted basis the will of man acts. And this is why we are continually doing foolish, mad, utterly stupid things -- all of us.

You see, deep in fallen man there has been implanted what the Bible calls *the lie* of Satan, the conviction that man can act as a god -- independently -- that he need recognize no authority except himself, that he has adequate equipment with which to face life. The mind, then, driven by this underlying assumption, when it is confronted with certain observable facts of the world and the universe in which we live, begins to rationalize in order to relate them to this basic drive of life. Therefore all philosophy, without exception, is egocentric, man exalting, and therefore indifferent to the claims of God. This is why the apostle draws such a clear-cut line, and warns against this basic assumption of human philosophy.

You can see this assumption in the way philosophers, thinkers who proceed from this point of view, regard God's own revelation of himself, the Bible. They look at the Bible and say, "This is not God, speaking to men, as the Bible itself claims to be. No, this is nothing but the product of man's reasoning about God." You can see the implication of this, can you not? Man created this book; man is the total author of it. This is the product of man's reasoning about creation and the Creator. Man, therefore, is superior to it. From this presumption comes the study of what is called "comparative religion." All religions are products of man's reasoning, Christianity included. Therefore it is perfectly proper to line them up, compare them one with another, pick out what looks like the good things of each, and throw away the rest. Man sits as judge over all. You can see this as the basic fault of man's thinking.

But the answer of the Bible to this is wholly different. Therefore it bears the mark that it does not come from this distorted thinking of man. For the Bible declares again and again throughout its pages, in one way or another, what Paul says so plainly in First Corinthians 1 and 2: "Who can know the thoughts of a man except the spirit of the man which is in him? So also no one comprehends the thoughts of God except the Spirit of God," {cf, 1 Cor 2:11}. God is undiscoverable except as he reveals himself. "Who has known the mind of the Lord," says this mighty apostle, "or who has been his counselor?" {1 Cor 2:16a RSV}. Who has instructed God? Is he limited to man? God is greater by far than man. His thoughts, Isaiah says, are higher than man's thoughts; his ways, Paul says, past finding out. The Lord Jesus takes exactly the same position: "No man knows the Father except the Son and anyone to whom the Son chooses to reveal him," {Matt 11:27 RSV}. There is no other way.

On one occasion Jesus prayed, "I thank you, Father, that you have hidden these things from the wise and the prudent, but you have revealed them unto babes," {cf, Luke 10:21}. That is why the gospel's word is: "Except you be converted and become as little children, you cannot enter into the kingdom of God," {cf, Matt 18:3}.

In First Corinthians 3:18 the apostle says one of the greatest things on this very theme which has ever been spoken in the hearing of men: "Let no one deceive himself," {1 Cor 3:18a RSV}. This is the danger, is it not? It is so easy to deceive ourselves along this line. We are always so exposed to this desire for exaltation, for patting ourselves on the back. Human nature is built that way.

A doctor once told me, "The first thing I learned about human nature was that when you pat it on the back the head swells up!"

The apostle echoes that in First Corinthians 8, where he says, "Knowledge puffs up, but love edifies," {1 Cor 8:1b RSV}.

Here in Chapter 3 he says to the Corinthians, "Let no one deceive himself. If any one among you thinks that he is wise in this age, let him become a fool that he may become wise," {1 Cor 3:18 RSV}. What does he mean by that? Why, if any one thinks he knows something, is an authority in any field of knowledge, let him stop being a philosopher, a lover of wisdom, and become a fool in order that he might really become wise. Let him accept as fact what the world holds to be essentially foolish -- the revelation of God, the "foolishness" of which Paul had preached among them. Perhaps this revelation is put most briefly in the opening words of the letter to the Hebrews:

In many and various ways God spoke of old to our fathers by the prophets; but in these last days he has spoken to us by a Son, {Heb 1:1-2a RSV}

There it is: "by a Son." The great revelation of God is all contained in, and rests ultimately upon the basis of, the incarnation, the appearance in human life of the Son of God, Jesus Christ himself. And when a man believes that, when he casts aside his intellectual pride, when he humbles himself to the degree of accepting the offer of Jesus to reveal himself to him and to change his life, that man then discovers for the first time that he has gained the equipment by which he may receive the revelation of God -- a regenerated spirit. The revelation of God, then, comes to us as a complete whole, challenging our minds to study and grasp it, to explore it, and then to let it seize upon our emotions and move us, and then to act. This is why the gospel makes its appeal to

the whole of man -- such a tremendous presentation is found in this Book!

I would like to point out what certain men of faith and science have recognized -- that the revelation of God given to us in the Bible is another revelation very much on a par with that in nature, in the universe around us. It is a mystery to be understood, and explored, and then obeyed. This is what it is given for. God has set his revelation in the world as an unfolding of truth about himself and about man. And man is invited to take it, and handle it, and see if it really is from God. There is nothing wrong with that. We are invited to explore it very much as the Lord Jesus invited his disciples after his resurrection: "Handle me and see," {Luke 24:39}. But, once we have seen that this is indeed from God, then we are to believe it. We are to give all our intellect to the task of understanding it, of probing it, of analyzing it, of seeing what is really said, in order that it might change our lives as dramatically as science has changed the world by exploring of the mysteries and secrets of the revelation in the universe:

- "But," someone says, "there is so much about the Bible that I can't understand." Of course there is! What made you think you would be able to understand all of God in his self-revelation?
- Someone says, "I don't understand the Trinity." Of course you don't! I don't, either, but I believe it. There are a lot of things I do not understand, but can still believe and act upon them.
- Someone says, "Well, I don't understand the mystery of the atonement -- how one person's death, 1900 years ago, can do something for me." Of course you do not understand it. These are what Paul calls "the deep things of God" {1 Cor 2:10 KJV}, "the mysteries of God," {1 Cor 4:1}. We must learn to be content with mystery. We must live on the edge of mystery all the time. There is much we can know, but the mysteries still remain. Paul speaks of "the mystery of godliness," {1 Tim 3:16 KJV}.
- Someone says, "I don't understand how Jesus Christ could have two natures -- both of man and of God." I do not understand that either. Who does understand it? How can we understand and grasp that fully? Imagine the arrogance of expecting to understand such a vast and remarkable concept.

Imagine pitting our puny human brains against the tremendous mystery of godliness, the basic secret of human life! The questions we need to ask ourselves before we challenge a concept like that are: Have I understood the universe? Do I understand myself? Do I understand how I act, and how I react, and what I am, where I came from, and what I am here for? You see, all these questions are basically unanswered. The truth is, the greater our knowledge, the more we are aware of mystery. The gospel, therefore, is not addressed to the scientist or to the philosopher or to the teacher; it is always addressed to the man behind the scientist, the man behind the philosopher, the man behind the teacher -- not the professional aspect of man, but the man himself, the basic, naked man.

We can take either revelation -- the revelation of God in the universe, or the revelation of God in the Scriptures, in the ultimate revelation of Jesus Christ -- and explore it with the mind: We can begin there to understand it, and then to obey it. We can receive it, remembering that the mind of man is finite and fallible, and that it needs constant correction and adjustment. Revelation is therefore always above reason; it is always greater than reason; it is always true. Revelation guides us in the exploration of life, and it is what we desperately need to keep things straight as we try to explore with our minds the life around us.

On the other hand, the discoveries of human knowledge illuminate and amplify the statements of revelation, and we can understand statements in our Bibles much better, sometimes, because science has found certain facts to be true. These statements come to life in a more vivid way. These two forms of revelation are not contrary one to another; they work together.

But the Christian -- notice this, now -- the Christian has no more right to challenge a statement in Scripture than the scientist would have the right to challenge the existence of a tree, or a rock, or a bird. Others than Christians can look at the Bible and challenge these statements, if they have not yet discovered the fundamental revelation in Jesus Christ upon whom it all rests, but one who has made this paramount discovery has no more right to challenge the statements of Scripture than he has to challenge the Lord Jesus himself. And when, with humility and belief, we come to these great revelations and explore them with the mind God has given to us, recognizing our constant need for correction and instruction from the mind and heart and Spirit of God, we shall find room for the exercise to the full of our minds, our emotions, and our will.

Therefore, learn all you can. Explore every path of life. As the apostle says, "Prove all things; hold fast to that which is good," {1 Th 5:21 KJV}. God has ordained that these two forms of revelation shall work together to bring man to the knowledge of himself. So we desperately must have this written revelation of God in order to understand life.

Prayer

Our Father, we pray that the great themes which have occupied our attention today might challenge us to understand that life begins with the knowledge of Jesus Christ. We cannot begin anywhere else. He is indeed the One "in whom are hidden all the treasures of wisdom and knowledge." And it is only to the believing heart, which lays aside its pride and stoops to drink of this great fountain of life, that there comes the clarifying of thought, the understanding of life, the deepening of human experience, the glorifying, according to thy mind and purpose, of the experiences of life. We pray that this may be the experience of all of us, that they may begin where the apostle began -- with Jesus Christ, and him crucified. We ask in his name, Amen.

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A WORD TO THE WISE

by Ray C. Stedman

The letter to the Colossians was written from Rome by the Apostle Paul during his first imprisonment, the one which occurs at the close of the book of Acts. Paul was living in his own rented house, chained to a Roman guard day after day. He wrote to some people whom he'd never met, as far as we can tell. Colossae was a city in the Roman province of Asia, in present-day Turkey. The Christians in Colossae had been brought to Christ, and the church established there, by a man named Epaphras, who had ministered with the apostle. But Paul is concerned about them, and so he is writing to them about their spiritual welfare. I like this, because it suggests to me that we can include ourselves in this letter very easily. Paul has never visited our church either. I have never met Paul; neither have you; but he is writing to us. And what he has to say to us is very important, because I am facing, and you are too, the same problems that these people in Colossae faced some two thousand years ago.

They were disturbed, first of all, about the evil that was rampant in their day. They were discouraged because it seemed as if evil had the upper hand. As the poet put it, "Truth forever on the scaffold; wrong forever on the throne." That is how it looked to them. Paul answers that in this letter by showing that Jesus Christ is Lord. He is the visible image of the invisible God, and Lord over every force in the world, whether men realize it or not.

Some in Colossae were deluded by philosophy. The brilliant mental achievements of the great thinkers of the Greek Golden Age had penetrated area and through the city, and some of the Colossians were overawed and carried away by the ideas of men. Paul points out that in Jesus Christ are hidden all the treasures of wisdom and knowledge. All the secrets which lie behind the mystery of life are explainable in Jesus Christ, and his wisdom far surpasses all the thinking of men. It forms a gauge by which you can judge and evaluate what men are thinking and saying.

Some of these Colossians were deceived by legalism, by the notion that, if you really want to please God, you must give up certain practices, and observe rigid regulations in your life. Paul sets all that aside, and says in Jesus Christ there is liberty. When you come to know him, your spirit is free. The motives of the heart are what God is reading, not what the body does.

Finally, some of them were divided by conflicts like the ones you and I have between parents and children and husbands and wives, and between masters and slaves or employers and employees. Paul says that Jesus Christ is love, and that if you have his life in you, you can live in love with each other, no matter what your relationship may be.

Near the close of this letter, in Chapter 4, Verses 2-4, he adds an admonition on the subject of prayer:

Continue steadfastly in prayer, being watchful in it with thanksgiving; and pray for us also, that God may open to us a door for the word, to declare the mystery of Christ, on account of which I am in prison, that I may make it clear, as I ought to speak. {Col 4:2-4 RSV}

The apostle has two things to say about prayer. The first is: "Keep at it" -- "continue steadfastly in prayer." The reason, obviously, is that prayer is essential to your Christian life. Prayer is dependence on God, and that is the name of the game! If you don't pray, then you are not expressing any dependence on him at all.

But, though it may seem so at first glance, he doesn't mean, "Now, set aside a certain part of your day for prayer; set a schedule, and be sure to keep it." I am not demeaning that; some people are able to do it, and it is an excellent practice, but that is not what he is really saying.

The Greek word the apostle chooses for *steadfastly* means "to be ready at all times." In Mark's Gospel, there is an incident which illustrates this. In the third chapter, Verse 9, we read that Jesus told his disciples to have a boat ready for him because of the crowd, lest they should crush him. The word for *ready* is the same word translated *steadfastly* in Colossians. That is, "Always be ready to pray, because prayer is such a vital link with the Heavenly Father, whose life is available to us continually, that in every circumstance you need to pray." That is what Paul is saying. "Be ready to break into prayer -- in your thought life -- instantaneously, at all times, because that is the way we ought to live."

This week I ran across an interesting little article which recounts the experience of a Christian who went through the recent earthquake in Los Angeles. This is his description of it:

The hands stood precisely splitting the illuminated face of the bedside clock from top to bottom [That's a fancy way of saying it was six o'clock in the morning!]. The doors rattled incessantly. Picture frames flapped against the walls. The rumble increased in intensity. Earthquake!

You are instantly awake. You hold your breath and wonder how much your house can take. What happens to your emotions is almost impossible to express. Terra firma, earth, the epitome of steadfastness, has betrayed a frightening instability at its very core. [He goes on to describe a bit more of it, and then he says:] When one experiences the ease with which regional disaster and destruction can intrude into man's experience, the Bible's message moves out of the camels, caravans, and oases of Palestine and takes its place without apology in the teeming, smoggy sophistication of the Los Angeles Basin. When that happens, Revelation seems less apocryphal, and very modern. When that happens, it's good to be all prayed up, and not have to start from scratch! When that happens, it's good to know the One for whose hand you reach, without needing to start with an introduction.

That is exactly what Paul is saying. Be ready for prayer, so that you won't need an introduction when some demand suddenly comes upon you and you realize you need God. "Keep at it," he says, "and keep wide awake while you are keeping at it" -- "Be watchful." That is, "Don't go to sleep. Be alert for opportunities to pray." Remember what Jesus said to Peter in the Garden of Gethsemane: "Watch, and pray that you enter not into temptation" {Matt 26:41 KJV}, with the clear implication that if Peter had observed the demand to watch and pray in that hour, he would not have denied his Lord in the next hour. Prayer is a way of drawing on God's strength to meet the pressures which are pressing upon you, with temptation inherent in every one.

This is Paul's word: "Keep awake." But in that very practical way the apostle has, he tells you how to do it: "Keep awake in it with thanksgiving," -- by means of thanksgiving. If, when you pray, you practice giving thanks to God for what he has given you, you will be much more alert and awake while you pray. And also, if you practice thanksgiving -- as the Scriptures say, "In everything give thanks" {1 Th 5:18 KJV} -- you will discover that there are opportunities for prayer and thanksgiving in almost every situation you enter.

The second thing Paul says about prayer is, "Include others in it." "Keep at it, and include others in it -- especially me," he says. "Pray for us also that God may open to us a door for the word." Here he recognizes the body of Christ and the fact that we are members one of another. We need each other. This great apostle says that the opportunity for him to declare the message of Christ will be given to him by others: "You pray for me," he says, "and that will open a door. God will open a door when you pray for me."

The opportunity of opening doors for each others' ministry is given to every one of us. You can open a door for me; I can open a door for you -- if we pray for one another. Because prayer is addressed to the One who is able to open doors. Remember the scene John describes in the book of Revelation. He sees Jesus, risen from the dead, Lord over every force the world knows, and with the keys of death and of hell hanging at his girdle. And the Lord announces, "I am he who opens, and no man shuts, and shuts, and no man opens," {cf, Rev 3:7}. And as you and I support one another in prayer, "he who opens" will open up opportunities to minister. And so the apostle says, "Pray for me, that I may have an open door and an opportunity to preach Christ."

This is still true today. Doors are opened only as people pray for one another.

In anticipation of the forthcoming Billy Graham Crusade, letters and bookmarks and other notices are being circulated which bear this message from Billy Graham himself:

The secret of each crusade has been the power of God's Holy Spirit moving in answer to the prayer of millions of his people around the world. If we did not believe that there would be this same prayer support for the Northern California Crusade, we would not dare to attempt it. We are depending on your prayer support.

You can open a door for Billy Graham in this area if you pray for him. You can open a door for others in our congregation, in their ministries in neighborhoods and other places, if you pray for them. God will open doors into human hearts, if you pray for one another. This is what the apostle is stressing here. How greatly he senses his own need in this regard!

The message he wants to declare is what he calls "the mystery of Christ." This suggests that there is something hidden about it. I often refer to the message of the gospel, the good news of Jesus Christ, as "the lost secret of humanity" because it is what man everywhere is seeking. Humanity has lost the secret which makes life exciting, vital, and worth living.

This secret, says Paul, is Christ. He is the One who turns life on. This all too often has become the missing element in the declaration of the gospel. Far, far too often we Christians have made the gospel sound as if it is only a pattern for going to heaven when we die. It does embody that element, but that is not the heart of it. The heart of it is that not only is Jesus Christ in heaven, but the really great news is that he will make himself available to you right now! His life will come and dwell in you, and you can know him and can have all that he is available to you -- right now!

This is the great mystery, and this is what excites people. Yet I am constantly amazed, as I travel around, to see how few churches are declaring this good news. People can attend church all their lives and never learn this great secret. But it is as Paul describes it in this very letter: "Christ in you, the hope of glory," {Col 1:27 RSV}. It is the only hope you will ever have of experiencing the glory that God intended for man.

This hope, Paul says, is an offense to people, sometimes. "Because of it," he says, "I am in prison." It causes no particular offense to tell people, "Try to do the best you can. Be good, and someday God will let you into heaven." That is ordinary religiosity. But when you come along and tell them, "God himself has provided the means of doing what is right," many people don't want to accept it, because it cancels out all our efforts to do

it on God's behalf. They resent that, and it was for this reason that Paul was in prison -- because he told people that the cross of Christ sets the natural man aside.

Paul concludes his prayer request with these words: "... that I may make it clear, as I ought to speak." Paul never got away from that sense of owing men something. As he looked at the broken, fragmented character of humanity, as he saw people's heartache and sorrow, their injustice and cruelty and maliciousness toward each other, and as he sensed the hunger and the longing of their hearts, it awakened in him a deep sense of obligation: "I know how the hunger of their hearts and the longing of their souls can be met, and I owe it to them to, tell them." And so he asks these others to join him in the great ministry of opening the door of the gospel to a needy world by praying that his declaration might be clear and forthright.

Will you make it your ministry in the days ahead to pray for each other, that we all may be ministers of Jesus Christ?

Prayer

Heavenly Father, thank you for this good news, which has lost not one bit of its power nor of its appeal to the human heart. Thank you for Jesus Christ, who has come to set us free, who died for us that he might live in us. Lord, we pray that we may be living examples of his life at work, changing us, redeeming us, correcting us, forgiving us, healing us, meeting all our needs. We give thanks for this glorious message you have given us to declare, in the name of Jesus Christ our Lord, Amen.

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Series: The Battle of Life
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THE FORCES WE FACE

by Ray C. Stedman

This passage introduces to us a subject which is so often treated as unworthy of any intelligent consideration that I feel it necessary to remind us, at the beginning of this series, that the whole Scripture has been given to us in order to enable us to face life in a realistic, practical manner. To put it another way, God is not interested in religion, but he is tremendously interested in life. You cannot read the New Testament without realizing that the Lord Jesus did not care a whit for the Sabbath regulations of his day when they were set against the need of a broken man for healing. In that, he revealed the heart of God, for certainly God is not interested in stained glass windows, organ solos, congregational hymns, or even pastoral prayers half so much as he is in producing love-filled homes, generous hearts, and brave men and women who can live right in the midst of the world and keep their heads and hearts undefiled.

I am deeply convinced that we can only understand life when we see it as the Bible sees it. That is why the Word of God was given. In the world of organized human society, with its commerce, trade, business, recreation and all the familiar makeup of life, we are continually exposed to illusions which are indistinguishably mingled with reality. We are confronted with the distorted perspectives, twisted motives, uncertain hopes, and untested programs. But when we come to the Bible we learn the truth. Here reality is set before us -- the world as it really is. When we get down to the bare essentials of life, and strip off all the confusing illusion, we find it is exactly what the Bible records it to be. Here is where our perspectives are set straight, here is where we get our value systems righted, and our dreams weighed and evaluated as to whether they are real or only make-believe.

We may not like what we read here from time to time -- it is very likely that we will not -- but so much the worse for us. We shall only succeed in deceiving ourselves if we reject it. It is up to us to listen to the words of Jesus and his apostles, for they are the authority which corrects us, not we the authority that corrects them. Let us stop this really silly business of trying to sit in judgment upon the insights of the Lord Jesus Christ. We Christians must continually reduce every argument we hear today to this simple consideration: "Am I to accept this person's word, or the word of Christ? If this agrees with what he says, fine, it is truth. But if it does not then I must decide whether the challenging authority is greater or less than Jesus Christ." As Christians we are continually confronted with choices as to whether we will accept the puny, flimsy, uncertain authority of a mere man, or the certain, solid and clear word of the Lord Jesus Christ.

In this passage the Apostle Paul is setting forth his analysis of life, especially as it relates to a Christian. This passage is so important that I propose we spend several Sundays together considering it. But today I would like to look at it only from a general, introductory viewpoint, and see what the apostle brings out about the nature of life in general, and then take a closer look at the specific character which he says a Christian life assumes.

Let us read Verses 10-13:

Finally, be strong in the Lord and in the strength of his might. Put on the whole armor of God, that you may be able to stand against the wiles of the devil. For we are not contending against flesh and blood, but against the principalities, against the powers, against the world rulers of this present darkness, against the spiritual hosts of wickedness in heavenly places. Therefore take the whole armor of God, that you may be able to withstand in the evil day, and having done all, to stand. {Eph 6:10-13 RSV}

It is very clear in that passage that Paul's view of the basic characteristic of life can be put in one word: *Struggle*. Life, he says, is a conflict, a combat, a continual wrestling. This is, of course, confirmed constantly by our experience. We should all like to think of life as romantic idealism, for most of us would like to think of ourselves as living in an idealistic world where everything goes right and we can spend our days in relaxation and enjoyment, with just enough work to keep us interested. This view is frequently embodied in some of the songs we sing:

"We'll build a sweet little nest,
Somewhere in the West,
And let the rest of the world go by."

Or, as it has been modernized,

"We'll build a nice little still,
Somewhere on the hill,
And let the rest of the world go dry."

Now it is not wrong for us to dream these dreams. These romantic ideals are a kind of racial memory, the vestigial remains of what was once God's intent for human life and, in God's good order and time, will be once again possible to humans.

But the Apostle Paul is not dealing with that kind of life. He is coming to grips with life as it really is now, and he says life is a struggle, a conflict, a combat against opposing forces. If we attempt to draw aside, to get away from the struggle, we continually find ourselves being jarred back into reality. Some unpleasant fact intrudes itself into our beautiful world and refuses to go away.

We all know how this is. We must get back to work, our vacation is ended, or the death of a loved one intrudes itself upon us with all its ghastly emptiness and loneliness, or we remember some pressing decision we must make, some threat to our prosperity or health, some disappointment in another person. We are constantly drawn back out of our dreams of ease and enjoyment to face the rough, hard realities of life.

The apostle also says that this is a fluctuating struggle. We must learn to stand, he says, "in the evil day," by

which he implies that all days are not evil. There will come times which are worse than others. There are seasons in the passing of life when pressures are more intense, when problems are more insoluble, when everything seems to come upon us at once. These are what we recognize as evil days. Sometimes it is an actual day, sometimes it is a week, sometimes months. But thank God that all of life is not that way. We are not always under pressure, we are not always being confronted with overpowering circumstances which call for agonizing decisions.

The reason we are not is due to the grace of God. All of life would be an evil day, and much worse, were it not for the grace of God which continually operates to restrain the powers that are against us and to allow times of refreshment, recreation, enjoyment and blessing. The truly tragic thing about human life is that we can take these times of refreshment, blessing and glory and enjoy them without a single thought for the goodness of God which underlies them and makes them possible for us, without a word of gratefulness or thanksgiving to God that these should be. This is the note on which Paul opens the epistle to the Romans.

But, here, Paul says that these days, though they are not always the same in pressure, nevertheless constitute the general makeup of life. Life is an unending struggle, varying in intensity from time to time, but extending from the cradle to the grave. But he further goes on now to analyze and define for us the nature of this struggle.

We come now to that which is most important. For he says that the conflict is not against flesh and blood, i.e., it is not a human problem, it is not a struggle of man against man. It may be a struggle *within* man, but it is not *between* men. He assures us that it is not against flesh and blood. He puts it negatively first.

I wonder what we would answer if we were asked, "What is the thing that gives you the most difficulty in life; of what does the struggle of life consist?" Many would feel that it is against flesh and blood. It is other human beings who bother us:

- There are, of course, the Communists. They are always causing difficulty. They can never let anything rest in this world. They are forever stirring up some kind of trouble somewhere.
- And then there are the Republicans or, if we are on the other side, the Democrats. They never let anything rest either. They are always making difficulties. In their bullheaded stubbornness and obstinacy they are continually refusing to see the light.
- There are those who oppose us in some of the newer political struggles of our day.
- And let us not forget the Internal Revenue Service. Certainly they are devils, if there ever were any.
- And the county tax department!
- And do not leave out your wife -- and her family! Or your husband and his family.
- Then there are our neighbors, even our ancestors. It is our heredity which is at fault. It is because we are Scottish, or Irish, or Italian -- our family has always been this way, we have always had a hot temper.

So the problem goes.

As we look at life in our superficial way we are tempted to say that our problem is other people, that we struggle against flesh and blood. But the apostle says that you cannot explain life adequately on that level. You must look further, you must look deeper than that. The problem is not against flesh and blood. Rather, there is set against the whole human race certain principalities and powers, world rulers of darkness, wicked spirits in high places. There is your problem, Paul says. Those are the enemies we are up against. And it is not just Christians who are opposed by these, but every man, everywhere. The whole race is opposed by the principalities and powers, the world rulers of this present darkness. There is Paul's positive explanation of the struggle of life.

I hasten to say that this declaration will only be fully believed and understood by Christians. The world either distorts this to the point of ridiculousness, or it rejects it as unacceptable to the intelligent mind. This evening it is Halloween, and Halloween represents the distortion of this great doctrine which the apostle has propounded. Superstition has always taken this great revelation and has distorted it, twisted it, reduced it to a ridiculous pantheon of goblins, witches, spooks, and ghouls. Naturally that sort of thing is rejected by anyone of

intelligence because they know these things do not exist.

Though Halloween represents that distorted idea, I am not speaking about the way it is today. It has become nothing more than a child's party, a time of enjoyment for children. All children like to be scared and there is nothing wrong in that. I am not taking issue with Halloween as we know it, but I am saying that in the days when people took it seriously (and in places they still do) it represented a distorted view of the doctrine the apostle has revealed. Because it has suffered this distortion it is usually rejected by those who try to think seriously about life. The difficulty is that not only is the distortion rejected but the very truth behind it.

I am very well aware of the disdain, even contempt, with which this concept of the devil and his cohorts, this kingdom of darkness, these principalities and powers and wicked spirits in high places, is received in many circles. There are those who say, "Are you going to insult our intelligence by talking about a personal devil? Surely you are not going back to those medieval concepts and drag out a devil, and tell us he is the root of all our problems?" Recently I spent an evening in Berlin discussing with four or five intelligent churchmen this whole problem. They were men who knew the Bible intimately. Though we never once opened a Bible we spent the whole evening together discussing various passages from the Bible. I never referred to a single passage, but what they were aware of it and could quote it almost verbatim. Yet they rejected the idea of a devil. They said there was no personal devil. They could not believe this. At the end of the evening they admitted that, in their rejection of the devil, they also had no answer to the conundrums which life was continually presenting them. We had to leave it there.

I am reminded of the story Billy Graham tells when he hears this idea that there is no devil. It is a story of a boxer who was engaged in a boxing match and was being badly beaten. Battered and bruised, he leaned over the ropes and said to his trainer, "Please throw in the towel! This guy is killing me!" The trainer said, "Oh no, he's not. He's not even hitting you. He hasn't laid a glove on you!" And the boxer said, "Well then, I wish you'd watch that referee -- somebody is sure hitting me!"

The questions we must ask when we are challenged with this idea that there is no devil are, "How do you explain what is going on in the world? How do you explain what is happening? How do you explain the entrenched evil in human affairs?"

Isn't it clear that we cannot understand life unless we begin here? We cannot understand history if we reject this proposition that the apostle brings out -- that behind the problems of the world, behind the evil which manifests itself in mankind, there is a hierarchy of evil spirits -- the devil and his angels. There is an organized kingdom of principalities and powers at various levels of authority who sit as world rulers of the present darkness, wicked spirits in high places.

The world says to the Christian, "Why talk about this kind of thing? Why do you not talk about something relevant? Why don't you Christians get busy and do something that will be meaningful today?"

They talk about being relevant! What could be more relevant than this teaching which puts its finger on the basic problem? What good is it to keep rushing around curing fevers, but never stopping to analyze the disease? This is what is going on in our day. There is a serious disease at work in the human race and it is constantly breaking out in little fevers. But if we content ourselves, as physicians, with running around from place to place giving aspirin for the fever, and never once inquiring what the disease is, and what the cure and remedy is, we have wasted our time. Talk about relevancy! This is what is relevant -- to listen to this analysis of what is wrong with the world, what its disease is, and what the cure is. That is what this passage so vividly and so accurately sets before us.

The fact is that the disease is growing so desperate that even worldlings, non-Christians, are recognizing the inadequacy of their diagnosis. Listen to Carl Jung, the great Swiss psychologist and psychiatrist. He says,

We stand perplexed and stupefied before the phenomena of Marxism and Bolshevism because we know nothing about man or, at any rate, have only a lopsided and distorted picture of him. If we had self-knowledge, that would not be the case. We stand face to face with the terrible question of evil and do not even know what is before us, let alone what to pit against it. And even if we did know, we still could not understand how it could

happen here.

What a tremendously honest revelation of the ignorance of men in the face of life as it really is! Listen to this bewildered cry from one of the leading statesmen of his day, U Thant, former Secretary General of the United Nations:

What element is lacking so that with all our skill and all our knowledge we still find ourselves in the dark valley of discord and enmity? What is it that inhibits us from going forward together to enjoy the fruits of human endeavor and to reap the harvest of human experience? Why is it that, for all our professed ideals, our hopes, and our skills, peace on earth is still a distant objective seen only dimly through the storms and turmoils of our present difficulties?

Here are the world's greatest leaders facing the dilemma of modern life, and all they can say is, "What is wrong? What is the unknown element behind this? We cannot understand this, we do not know what is going on, we cannot grasp these things. What is it that is missing?"

Talk about a relevant Scripture! This Scripture is the most relevant thing I know of today. For two thousand years it has been written down here. The Apostle Paul has given the answer to that baffled, bewildered cry for light from a modern statesman's heart. The world, Paul says, is in the grip of what he calls "world rulers of present darkness." What an amazing phrase that is! We shall look at it a little closer in subsequent messages. These world rulers of present darkness are headed by the devil, whom Scripture says is a fallen angel of malevolent power and cunning cleverness against whom Christians are called to wrestle daily. Now, that is not the claim of an isolated passage of the Bible. That is the teaching of the Bible from beginning to end, from Genesis to Revelation, and especially in Genesis and Revelation.

The Lord Jesus himself put his finger on the whole problem when he said to certain men of his day, "You are of your father, the devil, and your will is to do your father's desires. He was a murderer from the beginning and has nothing to do with the truth, because there is no truth in him. When he lies, he speaks according to his own nature, for he is a liar and the father of lies," {John 8:44}. In that most amazing analysis, the Lord stripped the devil of his disguises and revealed his true character -- a liar and a murderer. What the devil does is because of who he is, just as what we do is precisely due to what we are. Because he is a liar and a murderer, the devil's work is to deceive and to destroy. There you have the explanation for all that has been going on in human history throughout the whole course of the record of man.

The devil has the ear of mankind. Scripture calls him, "the god of this world," {2 Cor 4:4}. The world listens to him, to everything he says. But the devil does not tell the world the truth but a lie, a very clever, a very beautiful, a very attractive lie which makes the world drool with desire. But the end of his lie is destruction, murder, death! -- death in all its forms, not only ultimately the cessation of life, but also death in its incipient forms of restlessness, boredom, frustration, meaninglessness, and emptiness. Whom the devil cannot deceive he tries to destroy, and whom he cannot destroy he attempts to deceive. There is the working of the devil.

We are going to see much more about this and it is important that we do so, for this is the struggle of life. This is the explanation for it, and the only adequate explanation for what is going on in our day which has ever been offered. The intelligent thing is to understand it and, understanding, to come to grips with it, and thus to be able to walk in victory -- as Paul says, to be able to stand in the evil day.

"Well," you say, "This is all very depressing. I would rather not think about it."

So would I, but I have discovered that you cannot get away from it that way. There is only one way to handle this struggle and that is to "be strong in the Lord and in the power of his might," {Eph 6:10 KJV}. That is the way of escape. There is no other.

This is a call to intelligent combat. It is a call to us to be men, to fight the good fight, to stand fast in the faith, to be strong in the Lord right in the midst of battle, in the midst of the world.

You can hear the trumpet call in this, can't you?

We are to take this seriously and to learn what life is all about. We must learn to recognize how these dark systems work, and how they appear in life and where they are going.

More than that, we must learn the processes of overcoming them -- not by flesh and blood, not by joining committees or mustering some kind of physical struggle against these forces. Paul says the weapons of our warfare are not carnal, not fleshly, they are not of the body. Our weapons are mighty, through God, unto the pulling down of strongholds and bringing into captivity every thought -- there is the arena: it is the realm of thought; it is the realm of ideas -- bringing into captivity every thought to the obedience of Christ. That is victory!

Do you think that is not challenging? That is the greatest challenge any ear can ever hear! Do you think that is not demanding? That demands more courage and manhood than any other cause which has ever been known in the world! Do you think that is not exciting? That is the most exciting call which has ever gone out to men anywhere!

"Be strong in the Lord and in the power of his might!"

Prayer

Our gracious Father, thank you for a truth that shatters us, startles us, wakens us, prods us, disturbs us. Thank you Lord, for a word of reality which speaks to us in the midst of our complacency and lethargy and stirs us up to see life as it really is. How easily we would drift on in futile weakness, never raising a finger against the deterioration of life and the destruction of body and soul, were it not for this word of challenge which calls us back, wakes us up, and makes us to see. Lord, teach us how to bow in humility before this word and say to the Holy Spirit, "O Great Teacher of God, open these Scriptures, teach them to us, make them real." In Christ's name, Amen.

Title: The Forces we Face
By: Ray C. Stedman
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BEGINNING THE BATTLE

by Ray C. Stedman

Finally, be strong in the Lord and in the strength of his might. Put on the whole armor of God, that you may be able to stand against the wiles of the devil. For we are not contending against flesh and blood, but against the principalities, against the powers, against the world rulers of this present darkness, against the spiritual hosts of wickedness in the heavenly places. Therefore take the whole armor of God, that you may be able to withstand in the evil day, and having done all, to stand. {Eph 6:10-13 RSV}

In our introductory message we saw that this passage is the answer of Scripture to the cry of leaders in our day who, in utter bafflement and bewilderment, are asking questions such as this: "Why can we not solve the basic problems of human life? Why can we not understand ourselves? Why is it that we are so ultimately helpless and powerless in the matter of changing human nature? Why is it that each generation has to fight the same battles fought by the previous ones?" Paul's answer to these questions is to go behind the merely human antagonists, visible to the world and reported in our newspapers, to what he calls "the principalities and powers, the world rulers of this present darkness, the spiritual hosts of wickedness in high places," i.e., the

kingdom of evil.

In the last message we looked briefly at some of the reactions to this view of life. We saw there are some who are ready to reject this, who refuse to believe in any unseen powers, whether good or bad. They reject the whole idea of any kind of spiritual kingdom at all and say there is neither God nor devil. Of course anyone who wishes to do so is free to make that decision, but when they do they reject the testimony of Jesus Christ as an authority in these areas, and the testimony of millions of Christians through the centuries, as well as the intelligent and thoughtful conclusions of many men who are not Christians, all of whom recognize the existence of a spiritual kingdom such as this. Anyone who chooses to take that purely voluntary position does so as a matter of his will, for there is no evidence that would support him in this. He must ultimately face the fact that he has no answer to the problems and conundrums of life. He has nothing with which to explain the questions which constantly come before man in his daily living.

To pin our hope only on man himself is to be continually disappointed in this constant struggle of man to improve himself. This is why those who subscribe to such a position ultimately assume a spirit of stark pessimism as they look out upon life. You can see this reflected in many of their writings. H. G. Wells, who in the last decade or so was an outstanding proponent of this theory that man was able to improve himself, sank deeper and deeper into a morass of pessimism as he watched the world scene until his last book, finished just before his death, revealed his utter despair by its title: *Mind At The End Of Its Tether*.

Then we saw that there are others who believe in a kingdom of good, i.e., they believe in God and perhaps the angels, but they refuse to accept this proposition of the existence of the devil. They say they can accept the existence of God and of heaven and the things that make for good, but they utterly reject the idea of a devil. This is a completely irrational position. Anyone who subscribes to that position has no logical basis for doing so, for the same revelation which tells us about God tells us about the devil. The same authorities (Christ and his apostles) who speak clearly about God, speak as clearly about the existence of the devil. Even the very language that we employ to describe the kingdom of God and its makeup reveals the existence also of another kingdom. Why do we say, for instance, "the Holy Spirit?" We are thereby recognizing there are unholy spirits as well. We cannot make that distinction unless we recognize the existence of unholy spirits. Such a position really reveals a desire to throw out of the Bible that which does not appeal. If we go through our Bibles in that way, throwing out everything we do not like, we finally come down to a residue that is left, and what is left is simply what we happen to prefer. On the basis of that approach to the Scriptures, the only authority, really, is myself, what I think is right, what I choose to accept. Revelation is narrowed down to a tiny, circumscribed area which we personally, for some reason or another (mostly emotional) choose to accept. And then, of course, we are no longer discussing the question of whether or not there is a devil. We are discussing the authority of the Scriptures. We have moved over to a quite different proposition.

Now I say all this because I realize there are many who are ready to reject this teaching without even giving it an intelligent consideration. Our whole approach to this will find value only as men and women take seriously the presentation of Scripture in this respect. No other explanation comes to grips with the problems of life as this one does. No other explanation of the evil of the world takes in all the aspects of human life. I do not hesitate to make a statement as strong as that. Anything else is superficial, if not artificial. Anything less is shallow and inadequate, if it is not inherently wrong and unreal.

In looking at this passage, therefore, we must expect to learn much about this kingdom of evil, these wicked spirits in high places whom Paul says lie behind this insoluble problem of human evil. Notice that the apostle implies that the only ones who can successfully battle against these dark forces are Christians. "For we are not contending against flesh and blood..." Who are the "we"? Surely this is not man in general, but these are Christians who are indicated in the word "we." It is we Christians who are not contending against flesh and blood. The world struggles on this level, but the Christian wrestles against principalities and powers. Now this is not a position that is peculiar to Paul. This is a consistent teaching all through the Bible, from Genesis to Revelation. The Bible indicates that all men are victims of these invisible forces. All men everywhere, without exception, are victims; but only believers can be victors.

Jesus himself makes this point absolutely clear. There is a story in Luke 11 of our Lord's reaction to the challenge that was presented to him as he was casting out demons. This activity of our Lord is an area of his

ministry which is continually questioned by those who choose to approach the Scriptures intellectually. They do not like this business of casting out demons, and explain it in various ways. We will say more about that later on in this series, but in the biblical account certain ones said of him that his casting out demons resulted from his relationship with Beelzebub, the prince of demons, another name for Satan. They said it was by Satan's power, by Beelzebub's power, that he was casting out demons. (Beelzebub, by the way, means "lord of the garbage." The Jews regarded hell as a cosmic garbage dump, and in a real sense they were right, for that is exactly what hell is -- a wasted life, a garbage dump.) The god who reigned over this garbage heap was the devil, and because a garbage pile always attracts flies, they called Beelzebub the lord of the flies. (There is a modern novel written on that theme.) So certain people were accusing Jesus of casting out demons by the authority of Beelzebub, the lord of the flies. Jesus said, "No, you are quite wrong, and the reason you are wrong is that if that be true, then obviously Satan's kingdom would be divided against itself," {cf, Luke 11:18}. His argument is simply this: Satan never does that. Satan never fights against himself. Satan is too clever, too cunning, far too astute ever to divide his forces in that way, for if he did, he knows that his kingdom would fall. Therefore, Jesus is suggesting that any man who is under the control of Satan has no possibility of deliverance apart from an outside, intervening force.

Notice how he puts that in Verse 21 of Luke 11:

When a strong man, fully armed, guards his own palace, his goods are in peace; {Luke 11:21 RSV}

Who is the strong man? Satan. What is the palace? The world. Who are the goods? Mankind, everywhere. In the three verses which present this figure of the strong man there are three great principles which emerge:

The first, found in Verse 21, is that man, alone, against Satan, is powerless and hopeless. This is the unchanging position of Scripture. John says, "We [Christians] know we are of God, but the whole world lies in the lap of the wicked one," {cf, 1 Jn 5:19}. This is the position of the Bible, that the world has fallen under the control of Satan. Not the world of trees and mountains and lakes and seas; that is God's world. We sing, "This is my Father's world," and we are right, but the world of organized human society has fallen under the control of Satan, and there is no possibility of an escape apart from an intervention from without. For, as Jesus says, "When a strong man, fully armed, guards his own palace, his goods are in peace;" {Luke 11:21 RSV}. There can be no threat from within to Satan's control.

That is very revealing, for there our Lord is putting his finger on the reason for the continual failure of the usual methods human beings employ to correct evils and wrongs, the usual methods of reform. They fail because they do not come to grips with the essential problem. All our methods of trying to correct the evils we see in human life are simply rearrangements of the difficulties. We succeed only in stirring them around a bit until they take a different form. But our methods never can solve the central problem of evil because they do not come to grips with the power of Satan.

Man under Satan is not a happy being. He is forever restless and peevish and discontent. That is why the world continually reflects those qualities. Man sees the problems his kind of existence creates, and he is always trying to remedy them. He keeps busy trying to solve these problems which break out, these difficulties which are reported in our newspapers, but all his efforts achieve is merely to shift the pattern till they take a different form. Then man pats himself on the back and proudly says, "We have solved this problem!" But he has only moved to a different symptom of the same disease. As C. S. Lewis so aptly put it, "No clever arrangement of bad eggs will make a good omelet." When the full cycle of problems is run through, it begins again, and we say, "History repeats itself."

What are the usual methods of human reform? You can list them easily. Almost invariably they are: legislation, education, and an improved environment. Every problem we face is usually approached by using one or a combination of these three.

- Legislation is law, it is merely the control of the outward man. It has nothing to do with and cannot do anything to the inward man. It does not change the basic nature of man, but merely restricts him so that he does not manifest certain qualities under certain conditions.

- Education is one of the worst things we can do to a deranged personality, to a twisted mind. The position of Scripture is that all of us are born with twisted mind. Some of us are more twisted than others -- they are the ones that we call "twisted minds!" To educate a twisted mind is but to make it more clever in its wickedness, and this is what results. The educated criminal is a far more clever, more subtle more difficult criminal to catch. The educated mind, approaching human personality problems, only throws over them a very clever patina of knowledge which serves to cover over the real difficulties. Education does not basically change man, it makes him more clever.
- Improved environment does not change him, either. I do not know how long is going to take human society to learn that when you take a man and lift him out of the slums and put him into a nicer environment you do absolutely nothing to the man himself. In a little while, given time, he will make that new environment a slum as well.

These are the usual approaches to reform. I do not mean to suggest we scuttle them. They all have certain values, but they do not come to grips with the basic problem. This is why, after a lifetime of trying to change man with these methods, those who are knowledgeable thinkers in this area always end up with a terrible black outlook of pessimism.

Listen to these words by the late Bertrand Russell, the atheistic philosopher:

The life of man is a long march through the night, surrounded by invisible foes, tortured by weariness and pain, toward a goal that few can hope to reach and where none can tarry long. One by one as they march our comrades vanish from our sight, seized by the silent orders of omnipotent death. Brief and powerless is man's life. On him and all his race the slow, sure doom falls, pitiless and dark. Blind to good and evil, reckless of destruction, omnipotent matter rolls on its relentless way. For man, condemned today to lose his dearest, tomorrow himself to pass through the gates of darkness, it remains only to cherish, ere yet the blow falls, the lofty thoughts that ennoble his little day.

Those eloquent words catalog the sheer despair into which man falls when he is far from God. There is a growing sense of despair everywhere you turn today. It is the unconscious realization of man's helplessness under Satan.

Now look at Verse 22 of our Lord's words in Luke 11:

But when one stronger than he assails him and overtakes him, he takes away his armor in which he trusted, and divides his spoil. {Luke 11:22 RSV}

Who is this stronger one?

It is Jesus. He is speaking of himself. He says when a strong man, fully armed, guards his palace, his goods are at peace, and nothing can be done about it, least of all by the goods themselves. But when one who is stronger comes, he breaks the power of that strong man, and frees his slaves.

Here he declares a second principle -- Christ's victory, made personal to an individual by faith, breaks the power of Satan. Here is the "good news" of the gospel. We sing it:

He breaks the power of canceled sin,
He sets the prisoner free;
His blood can make the foulest clean,
His blood availed for me.

In the mystery of the cross of Jesus, and in the power of his resurrection, applied by faith, we men and women who have been born into a society which is under the control of the satanic mind discover that the force which ruins us is broken, and its power to grip us is loosed, and we are set free. There is no other power which can do it. That is why this Christian gospel is such an exclusive thing. That is why Christians are perfectly justified when they say there is no other answer to the problems of man; there is no other power which can touch the basic problem of human life. There is only one "stronger one" who has come into the world and has come to grips with the power of this dark spirit and broken his power over human life.

How many there are throughout the Christian centuries, and also here this morning, who can testify to this. Not only the prostitutes and alcoholics and dope addicts, not only those who have been gripped by the power of evil habits, but also those who are held by the power of evil attitudes -- temper, lust, self-righteousness, bitterness, and pride. The strongest chains are not those around the body, but around the mind. The writers of Scripture make that clear. They say, "The god of this world has blinded the minds of them who believe not," {cf, 2 Cor 4:4}. That great document on human liberty, the Epistle to the Romans, opens on that level. Paul suggests that the greatest antagonism against the gospel does not come from the uneducated but from the educated, those who, "thinking themselves to be wise, become fools" {cf, Rom 1:22}, and change the glory of God into a lie. The mind becomes blinded and the result is darkened minds, which are outwardly cultured and respectable, but are blinded in these areas which touch the deep-seated problems of human life.

Now the gospel is that Jesus Christ has come to set men free. John says Jesus came into the world "to undo the works of the devil," {cf, 1 Jn 3:8}. There is no adequate explanation of his coming, apart from that. Paul says he came "to deliver us from the kingdom of darkness into the kingdom of the Son of his love." Paul himself was chosen as apostle to the Gentiles and, in that dramatic conversion experience on the Damascus road, he said to the Lord whom he saw in the glory, "What will you have me to do?" {cf, Acts 9:6 KJV}. Jesus replied, "Stand upon your feet, for I will send you far hence unto the Gentiles, to open their eyes and to turn men from darkness unto light and from the power of Satan unto God," {cf, Acts 26:16-18}.

This is what the gospel is for; it has no other purpose. If we try to channel it first into smaller areas of life, such as applying it to social concerns, we only reveal how far we have mistaken its purpose. The gospel will ultimately find its way there, certainly, but it must make its first impact upon this basic problem of human life. Mankind is in the grips of a power which it is helpless to do anything about. The only one who can deliver us from it is Jesus Christ. He has already done so in the mystery of his cross and through the power and glory of his resurrection. When a man or woman believes that, and commits himself upon that basis, he discovers that the whole thing becomes practical and actual in his experience. This is what we call conversion. That is the beginning of the battle.

Do you Christians ever think of yourselves this way? You say, "My sins have been forgiven," but do you ever go on to say, "I have been delivered from the power of darkness, brought out of the power of Satan into the kingdom of God." Do you ever think of yourself that way? Or are we like those Peter mentions? -- who "have forgotten that they were once delivered from their sins," {cf, 2 Pet 1:9}.

Our Lord reveals one other principle in this passage in Luke, Verse 23:

He who is not with me is against me, and he who does not gather with me scatters.
{Luke 11:23 RSV}

He is saying here that no neutral ground is possible, and no mere profession is sufficient. There is no third group possible. Jesus said, "He who is not with me is against me." There are always those who say, "I understand something of the gospel, and I must confess that I believe there is much of value in the Christian faith. I am a friend of Christianity. I believe that it has a great moral impact to bring into our world, but I do not care to go so far as personally 'receiving Christ.' I think I will remain neutral." Jesus says this is impossible. There is no neutrality. "He who is not with me is against me." He who has not received the deliverance wrought is still under the bondage and control of the dark powers of Satan. There are no exceptions.

This is why Christ is the crisis of history. He spoke of himself that way -- as the divider of men. He is here, dividing this congregation. In this audience, as he looks at it, there are only two groups. There are those who are with him, wholly with him because they are of him -- they have received him, they know him, they love him, they have partaken of his life -- and there are those who are against him. "He who is not with me is against me."

But neither can one say, as some are tempted to say, "Well, if this is the case, then I want to be a Christian, but I do not know about all this inward control. I am willing to go along with the outward forms. I'm willing to

join the church. I'm willing to give my name to this, to join the Christian crowd, and to do all the right things, but inwardly I still believe in directing my own life and running my own affairs." Jesus says you cannot do that, either. "He who does not gather with me scatters." There is one thing which will reveal whether you are with him or against him, and that is the influence of your life.

What is it?

Jesus Christ has come into the world to gather together the children of God. His force, his influence in the world, is a gathering influence, breaking down divisions, binding hearts together, reuniting families, making people to live together in harmony, breaking down the barriers of race, healing wounds, bringing nations together. But there is also a force which scatters, which divides.

What is it?

It is self-centeredness. This is the most divisive force known in human life. When men come together, the thing that splits them up into smaller groups is their vested concern in their own affairs. They are self-centered.

Therefore the great question of life is: What is basically the character of your life? Is it self-centeredness, or is it self-givingness? Are you with him or against him? Are you gathering with him in a healing, wholesome ministry or, when you join a group, a family, an organization, a company, or a nation, are you a divisive factor? Do you split people up? Do you make them quarrel with one another, come to odds with one another?

What about your own family? You say you are a Christian. All right. Are your children drawn closer to the faith because of you? Or are they breaking away from it because of you?

Our Lord here cuts right to the core of life. Man's life is absolutely laid bare and is judged finally on the basis of its relationship to him. The evidence of that relationship is the influence that we exercise.

I am going to leave it there.

The question each must ask himself is, "Am I a victor, or a victim?"

We are helpless to do anything about this ourselves. Nothing we can do in ourselves can change this situation. Man is not free. He is not able to carry out his own decisions except in a limited area, and it is his illusion of freedom which makes him imagine that he is a free, unrestrained individual. According to the Bible, man is under the unbroken, absolute control of an evil force which, quite apart from his knowledge, is controlling his thoughts and his reactions. We are absolutely helpless to do anything about this until that power is broken by the acceptance of the One who has come to destroy the works of the devil.

That is what communion is all about. To eat the bread and to drink the wine, which are symbols of the body and the blood of Jesus Christ, and not to be delivered by the Son of God is to perform a blasphemous act. But if Christ has set you free, then to partake of communion is a heartwarming experience. It is to remember anew that deliverance which has come and has broken the chains of Satan, destroyed the binding power, torn away the darkness and let in the light, thus making it possible for us to be men and women as God intended men and women to be.

If you have not known that deliverance you can know it now. Perhaps you have had to say, "If what you have said be true, then I am still an unbeliever. I am still under the power of Satan." Then the gospel comes to you now, and this is its message:

- In one moment of time you can pass from death into life.
- In one moment of commitment, trusting Christ and his work, no longer reckoning upon anything you are trying to do to make you good enough, you can say, "Lord, here am I. Save me."

You pass in that moment from death into life. That is what conversion is. In the quietness of this moment there may be many who will want to make that decision, who will say, "Lord, if this be true, if this is the reason

why human life can never progress beyond what it has in these centuries of struggle and darkness, then I no longer want to be a part of that. I want to pass from death into life. Lord Jesus, save me."

In those words you will open the door which permits him to do his saving work.

Prayer

Our Father, we pray that many who have been seeking for answers will, in this present moment, pass from darkness into light, from the power of Satan into the kingdom of God, and be delivered, set free. For us, Lord, who have already experienced this, and know something of the reality of this delivering power in our life, we pray that we may come to this Table with deeply grateful hearts. We ask that we may never forget that we have been set free, that Jesus did this for us when we could do nothing for ourselves. May we celebrate this feast of love with a heart filled with love for him who loved us and gave himself for us. We pray in his name, Amen.

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By: Ray C. Stedman
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THE STRATEGY OF SATAN

by Ray C. Stedman

In this present series we are seeking to understand the evident bafflement of the world leaders today who are trying to grasp and solve the problems of our human situation. We have already noted that the clearest thinkers among the world leaders acknowledge abject defeat when it comes to really grasping the problems we face. The statesmen of the world have long ago abandoned any attempt to formulate long-range policies. They are content now to grapple with each problem as it arises. The policy of the nations is to play each situation by ear and to do the best they can under the circumstances, for the problems of the world have long since grown so complex and so difficult that no one can anticipate what is coming.

Further, we have seen that we will never understand and comprehend what is going on in our world for these many centuries until we accept the biblical diagnosis of life. Paul puts this diagnosis very plainly in Ephesians 6:

For we are not contending against flesh and blood, but against the principalities, against the powers, against the world rulers of this present darkness, against the spiritual hosts of wickedness in heavenly places. Therefore take the whole armor of God, that you may be able to withstand in the evil day, and having done all, to stand. {Eph 6:12-13 RSV}

We have noted already that our experience confirms the suggestion of this passage -- that life is basically a struggle. Life never conforms to the rosy idealism of our dreams, or to the romanticism of our songs. We saw, further, that the explanation of this struggle lies deeper than we ordinarily think. The common view of our struggle in the present world situation, as in every situation of the past, has been that we are engaged in conflict against flesh and blood, against other men and women. But Paul says the battle is not against flesh and blood; it lies deeper than that. The basic problem is that this is a battle between the kingdom of God and the kingdom of Satan, and that man himself is the battlefield. The battle is visible not only in the wars, revolutions, and crime waves which oppress us, and fill our newspapers, but it is also seen in the inner tensions and fears of individual lives, in the neurotic problems and mental illnesses which afflict us today, in

family fights and church struggles. It is even visible in nature, where all of life competes in a ruthless, deadly struggle to survive.

We saw that the whole race, according to this passage, has fallen under the control of satanic forces, whom Paul calls, "the world rulers of this present darkness" -- a most significant phrase. Jesus confirms this in his figurative description of Satan as the strong man who, armed, rules his own palace and keeps his goods in peace. The picture of the Bible from beginning to end is that all human beings, without exception, regardless of how clever or educated or cultured they may be, if without Christ, are the helpless victims of satanic control. Under the control of satanic forces human beings are uncomfortable and unhappy, but also completely unable to escape by any wisdom or power of their own.

But the good news is that some have been set free, some have been delivered. Through the coming of that "stronger one," Jesus himself, who came, as John tells us, "to destroy the works of the devil" {1 Jn 3:8b}, deliverance is obtained. Through the amazing mystery of the cross and the resurrection, Jesus has broken the power and bondage of Satan over human lives. Those who individually receive and acknowledge this (i.e., those who believe, for Scripture always addresses itself to belief), are set free to live in the freedom and liberty of the children of God.

But they are not set free to live unto themselves. That is a common misconception of Christianity. Many believe that Christ has come into their lives by means of the cross, and the things which have bound them and blasted them and ruined them have been stricken away, and they have been set free. All too frequently they feel they have been set free to do as they please, to live as they want to live. But they are set free in order to battle. That is the call which comes to all Christians. We are not set free in order to enjoy ourselves. We are set free to do battle, to engage in the fight, to overcome in our own lives, and to become the channels by which others are set free. Thus there comes this call to us in this closing chapter in the letter to the Ephesians:

Finally, be strong in the Lord and in the strength of his might. Put on the whole armor of God, {Eph 6:10-11a RSV}

We must now give closer attention to the actual conduct of this battle.

If this conflict is the basic problem of human life, how much devolves upon us in conducting or fighting this battle? How do you do this?

Paul's answer is in one phrase: "Put on the whole armor of God." Full provision has been made that you might win in this battle.

This is the amazing thing we must learn. It is something we seldom take seriously. God has made full provision for us to fight these great and powerful forces which hold the world in their grip.

But it would be a mistake to start there, to begin with the armor of God. If we start there, we find that this figure of armor strikes people with a note of unreality. It does not sound real. It is like a game they are playing, and there is no sense of the importance of this. We must end up talking about the armor of God, as we shall in this series, but we cannot start there.

We must start by seeing what it is we are opposed by. Armor is made for defense, and we will see no value in these pieces designed for our defense until we see what we are defending against. Let us realize something of the cleverness, the cunning wiliness of the forces against which we are battling, and we will begin to appreciate the armor with which we have been provided. Therefore we shall start there.

Today, I want primarily to look at this phrase of Paul's, "the wiles of the devil." The first step for any soldier in training is to be introduced to the strategy and weapons which the enemy will use against him. The devil is a very cunning and wily strategist. Martin Luther is quite right when he writes,

For still our ancient foe
Doth seek to work us woe;

His craft and power are great,
And, armed with cruel hate,
On earth is not his equal.

The record confirms that.

Read the Old Testament and you will see that every saint, every prophet, every patriarch, every one of the great and glorious kings of Israel was defeated at one time or another by the devil. The wisest and greatest of men are absolutely helpless and futile in attempting to outwit the devil by themselves. Yet, as we have already seen, the Bible indicates that it is quite possible to walk in victory.

James says, "Resist the devil and he will flee from you," {Jas 4:7b}. Think of that! This clever, cunning strategist who has held the world for centuries in defeat, whom no man is able to out-manuever, will flee from you when you learn, like Paul, not to be ignorant of his devices.

Now the questions we must ask are, "What is the general strategy of the devil? How does he plan to do this? How is it that he keeps the world in such bondage and such powerlessness?"

The only one in all history who has ever consistently and unbrokenly defeated the devil, not only in his life but also in his death, is the Lord Jesus Christ. He put his finger squarely upon the strategy and the tactics of Satan when he said, "The devil is a liar and a murderer from the beginning," {cf, John 8:44}. The strategy of the devil is to murder. The tactic by which he accomplishes this is to lie. If we consider these phrases carefully we will see how accurate they are.

How does the devil plan to oppose the work of God in the world? Well, by murdering, by destroying. One of the names given to the devil in the book of the Revelation is "Apollyon," the "Destroyer." What does "destroy" mean? It is to create chaos, to lay waste, to ruin, to make desolate. There you have the explanation for the whole tragic story of human history: a Destroyer is at work among men. Our God is a God of beauty, harmony, order, and perfection, of love, of light, and grace. There is enough evidence left in the world of nature, including our own being, and in the world of ideas, to see this marvelous symmetry, beauty, and perfection of God. God is a God of harmony and order. The world was created as orderly, and then along with it.

But into this scene a Destroyer came. It is his delight to smash, to mangle, to twist, to mutilate, to disfigure, to darken and blast in every way he can. It does not make any difference whether it is bodies or souls, flesh or ideas, matter or spirit, the aim of the devil is exactly the same in every case: It is to distort, to blast, to twist, to destroy. That is why the devil can never offer anything positive to human life. He can make nothing. He has never made anything and he never can make anything. All he can do is destroy what God has made. His power is totally negative, completely destructive in every way.

What are the tactics the devil employs to accomplish this dastardly destructiveness which is so abundantly confirmed as you look around at life and read your newspaper and review the story of human history? How does he do it? Well, by deceiving, by lying, by distorting, by counterfeiting, by play-acting and masquerading, by illusion and fantasy. This is what Paul calls "the wiles of the devil." Read through the Bible and see how many times the work of the devil is referred to in that manner -- the snares, the traps of the devil, the illusions, the stratagems, the wiles. We shall content ourselves now with a general survey of these wiles. In our next message we hope to take a much closer look at the actual tactics the devil is employing in your life and mine to defeat us and keep us in weakness, to ruin and lay waste our lives.

The Bible makes clear that the tactics of the devil fall into two major divisions. He attacks the human race both directly and indirectly. He is capable of a direct confrontation with human beings, and an indirect approach. And through these two avenues he maintains his world-wide control over the race of men. The Bible indicates that there are fallen hosts of angels called "demons," whom Paul calls here "the principalities and powers, the world rulers of this present darkness, the spiritual hosts of wickedness in heavenly places." Now "heavenly places" does not mean far off in heaven somewhere. "Heavenly" means "the realm of the invisibilities," i.e., the invisible realities of life. The devil and his hosts are not visible. That is what he is saying. The devil's

activity is in this realm of the invisible reality of life, the heavenly places where God works, as well as the devil.

In the Bible, we are told very little of the origin of the devil and his angels, these principalities and powers. There is enough to suggest that here was a being created originally as an angel of might and strength and beauty and power. There is a brief reference to the fall of this great angel, whose name was Lucifer, and who was lifted up by pride. Pride is always the mark of the devil. Lifted up by pride, he chose to rival God and, in doing so, he fell from his station of might and glory and beauty and became the devil. He drew a third of the angels with him, and these constitute the principalities and powers, the organized kingdom of darkness, as opposed to the kingdom of God. It is through these hosts of wicked spirits that Satan is able to make a direct assault upon human life.

This direct assault covers what the Bible refers to as "demon possession," the outright control of human personality by the power of a wicked spirit. It also extends to such activities as soothsaying, occultism, spiritism (or spiritualism), and related black magic arts such as astrology, horoscopes, voodooism, fortune telling, etc.

A word of warning is in order right here. There is no question that there is much chicanery and deception in this whole field of black magic. There are charlatans at work who make their living off the superstitious fears of people and who engage in deceptive tricks which give the impression they are genuinely dealing with the occult. It is very difficult to tell the difference between the genuine and the false in this field. Great care must be displayed by anyone attempting to investigate it, because there is very much smoke, but the Bible makes clear there is considerable fire as well. There is truth behind this black magic.

The Bible consistently warns against dabbling in these matters. Under the Law, the people of Israel were strictly forbidden to have anything to do with wizards "that peep and mutter" {cf, Isa 8:19}, and those who try to make contact with the dead, or those who deal with the world of the occult. This prohibition was largely because any investigation into this realm immediately lays one open to powers beyond men's ken and makes possible control and influence beyond the will of the individual investigating. This is dangerous ground. It opens the way, oftentimes, to outright demon possession.

As to this subject of demon possession, I am very well aware there are many people who raise their eyebrows in incredulity whenever this subject is mentioned. They say, "Surely you don't believe in that kind of stuff anymore. In this 20th century day you're not telling us there are such things as demons! After all, the days in which the Bible were written were primitive times. People believed in that type of thing then, but we're much better informed now. What was once called demon possession we now know to be only mental illness. We can treat it with drugs and other therapy."

What is our reply to that? Simply this:

First, the Bible itself is very careful to distinguish between mental illness and demon possession. The Bible is not as primitive a book as many people imagine. It makes a very careful distinction between these two things. The writers of the Scriptures were certainly aware of this distinction. One of them, Luke, was a physician himself and was certainly acquainted with the distinctions between diseases and mental illnesses, as well as demon possession. In Matthew 4:24 a careful distinction is made between those who were afflicted by diseases, those who were demon possessed, and those who were lunatic or mentally ill. Dr. Luke refers to the same thing in Luke 4:40-41.

Second, it is important to notice that the biblical cases of demon possession do not conform to the clinical pattern of any known mental disease. There are diseases of the body and there are diseases of the mind. Diseases of the mind, like those of the body, present standard clinical patterns which can readily be recognized. But when you examine carefully the biblical accounts of demon possession you find these do not fit any of the standard patterns of mental diseases. They are not the same thing; they do not conform.

In the first place, there is always a debasing element in the biblical cases of demon possession, an uncleanness, a moral debasement. Also in the biblical accounts of demon possession there was an immediate recognition by

the demon within of the character and identity of the Lord Jesus Christ. When Christ approached these demons, many times they would call out and say, "What have we to do with you, thou Son of God?" {cf, Matt 8:29, Luke 8:28}. They called him by name and used titles for him which the victims they were possessing were not at all acquainted with. There is so often this immediate and strange recognition of the authority of Jesus Christ. Further, there is always the presence of a totally distinct and different personality involved. In some cases many personalities were involved, as in the incident when Jesus asked the name of the demon and the reply was, "Our name is legion. There are many of us here," {cf, Mark 5:9}. Finally, there is the ability on the part of Christ to transfer demons from an individual to animals. How do you explain the case of the Gadarene swine? If demon possession is merely mental sickness, if it is only hallucination, if it is some kind of schizophrenia, then how do you explain these demons leaving the man and entering the swine, causing them to rush down the hillside and drown themselves in the sea? These cases simply do not conform to any clinical pattern of known mental disease.

A third factor is that Jesus himself invariably described these cases as demon possession. This is what he said they were, and he treated them that way. He dealt with this kind of thing continuously. He sent out his disciples and gave them authority to cast out demons. "Well," someone says, "we have an explanation for that. It is simply a recognition that Jesus was accommodating himself to the thought of the men of his day. They believed in demons and devils and he is simply speaking their language." But it is impossible to take that position and be consistent with the rest of the account of Christ's ministry, for we see him constantly correcting misconceptions like that. On one occasion he said to his disciples, concerning another matter, "If it were not so I would have told you," {John 14:2}. He came to reveal the truth about things, and in other areas he was constantly correcting the misconceptions they held.

Finally, as a last suggestion along this line, throughout the Christian centuries there have been various outbreaks of demon possession described by missionaries in many lands. It is significant that wherever Christian teaching spreads, the direct assault of these evil powers upon human life is kept in abeyance. Even secular teaching which is based upon the Bible and Christian values and is moral and uplifting has an ability to keep these manifestations under control. But when education becomes purely secular and denies the Bible and denies God then, even though men and women reject superstition and profess a degree of sophistication about these matters, this is not enough to keep these powers at bay. As our world grows more and more godless and more and more secularized, we will find an increasing tide of demonic manifestation creeping into our culture and insinuating itself into our civilized life. There is no power in man to withhold these or to stand against them. I was interested to read in the newspaper recently that the defense attorneys for a young man in Nebraska who killed three people and wounded another in a bank robbery are suggesting, as one of their maneuvers in trying to defend him, that perhaps he was demon possessed.

I wish to say one more thing before I leave this description of direct demonic attack. I want to recognize this briefly and then move on to that which is more important to us. When Christians are confronted with what they suspect is demon possession, the one thing we are told to do in order to help such people is to pray. These cases of demon possession, Jesus said, yield themselves to concerted and persistent prayer. Prayer is the recommended therapy in any case of this type. Let us give ourselves to prayer and nothing more.

I feel there is altogether too much concern among Christians about this matter of demon possession. That sounds almost as though I am contradicting what I have said before, but I am merely trying to balance it. I know certain Christians who feel they must "bind" Satan before they do anything. When they go into a room to have a meeting they will pray to bind the powers of darkness before they hold the meeting in the room. I know others who ascribe every common problem of human life to some manifestation of demon activity.

The New Testament gives absolutely no warrant for this type of approach. The apostles very seldom mention the direct attack of Satan against human beings. There are a few instances of it, but after our Lord physically left the world there seems to be a diminution, a dying down of the evidences of demonic activity. These dark powers were stirred up by his presence on earth, but to a degree this faded away after he left, so that in the epistles you do not get the same concern for demonic activity as you do in the Gospels. There is much about Satan in the letters of Paul, but there is little of the direct attack of satanic forces. Nowhere do you read that Christians are instructed to go around binding the powers of darkness before they enter a room, or to ascribe all the common problems of life to demonic activities. That idea is not in the New Testament. Therefore, I say

there is far too much concern along these lines.

By far, the majority of the attacks of the devil against Christians are not direct but indirect. That is why they are called the "wiles" of the devil. Wiliness means deviousness, circuitry, something not obvious. A direct attack of the devil upon a human life is an obvious thing, but this is something devious, something circuitous, difficult to detect.

This is what we shall concern ourselves with in our next message. We need to examine this more thoroughly, for the major attack of the devil and his powers against human life is not by direct means but indirect -- by satanic suggestions through the natural, commonplace channels of life.

This indirect approach comes largely through two media, or channels. One is what the Bible calls "the world," and the other, "the flesh." We often hear the idea, "The enemies of the Christian are the world, the flesh, and the devil," as though these were three equally powerful enemies. But there are not three. There is only one enemy, the devil, as Paul brings out here. But the channels of his indirect approach to men are through the world and the flesh. If you would like to see these in Scripture in one passage, I suggest you study Ephesians 2:1-3. Writing to Christians, the apostle says,

And you he [i.e., Christ, the "stronger one," who comes to set us free] made alive, when you were dead through the trespasses and sins in which you once walked, following the course of this world [there is the first channel, the world], following the prince of the power of the air [there is a description of the devil], the spirit that is now at work in the sons of disobedience. {Eph 2:1-2 RSV}

He says, "Do not forget, you Christians, that you too once were following the course of this world, under the grip and in the control of the prince of the power of the air, the evil spirit which is now at work in all the children of disobedience." Further, he says,

Among these we all once lived in the passions of our flesh [there is the flesh], following the desires of body and mind ["Oh," you say, "we were not aware of any control of the devil." No, of course not. You did what you felt like doing, the natural desires of the body and the mind. You responded to these so-called "natural" stimuli.], and so [because we were doing these things, following the course of this world under the direction of the prince of the power of the air, and obeying the impulses of the body and the mind] we were by nature children of wrath, like the rest of mankind. {Eph 2:3 RSV}

Do you see how consistently the Bible presents this picture? Now the most basic of these two channels of approach to subverting the Christian life is "the flesh." I would like to say a word about it now.

When the Bible speaks about "the flesh," of course, it uses it in a symbolic sense. Many of us approaching middle age are troubled with too much flesh. But that is not the sense in which the Bible uses the term. "The flesh," in this sense, is symbolic. It is not our bodies, not the meat and blood and bones of our physical life. It is a term which describes the urge to self centeredness within us, that distortion of human nature which makes us want to be our own god, that proud ego, that uncrucified self which is the seat of willful defiance and rebellion against authority.

You recognize that we are all born with this. None of us had to go to school to learn how to do these things. Who taught us to lie? Who taught us to be proud, and bitter, and rebellious, and defiant, and self centered? We never had to take classes in these, did we? We were all experts in them by the time we were ready to go to school. We were all born with "the flesh," and it is the presence of this which makes us sinners. James calls this the wisdom which is from beneath, which is "earthly, sensual, devilish," {Jas 3:15 KJV}. Devilish! It is the devil, attacking indirectly, through the essential character of human nature, distorting it and twisting it, changing it from what God designed it to be. You can see the satanic origin of this in the fact that it is a distortion of the beauty which God intended man to have. Romans 3:23 says, as Phillips translates it, "Everyone has sinned and has missed the beauty of God's plan."

The world, on the other hand, is the corporate expression of all the flesh-centered individuals who make up the human race. Since the flesh is in every one of them -- acting satanic, devilish, sensual, earthy -- therefore the total combined expression of such beings constitutes the world, and determines the philosophy of the world. It is that tremendous pressure of the majority upon the minority to conform, adjust, keep in step, not to digress or to be different. When the Bible addresses itself to Christians it says, "Be not conformed to this world" {Rom 12:2a KJV}, i.e., "Do not let the world around you squeeze you into its mold." Why? Because the world is flesh-centered, flesh-governed, and as Jesus said to Nicodemus, "That which is born of the flesh remains flesh. It needs a new birth in order to be changed. It must be born of the Spirit," {cf, John 3:6}. So this is the world -- that human society which insists on satanic value judgments, and is guided by satanic pride and philosophy. It is totally unaware of it, yet nevertheless it is under the control of satanic philosophy.

Next time we shall examine how this affects us. But remember this, the aim, the goal which Satan has in all this clever stratagem by which he has kept the human race in bondage through these hundreds of centuries is to destroy, to ruin, to make waste.

That is what he is aiming at with you; that is what he is aiming at with me. Only yesterday I talked with a man concerning a young man who had been raised in this church, one of our own boys. Though he is only twenty-one years of age, already, because of the rebellious determination of his heart to reject the truth of God and to live his own life, he is a mental and physical wreck. Why? Because he has turned aside from the truth and he has followed the philosophy of Satan. Satan is accomplishing his aims, destroying this life which God loves, wrecking, mutilating, laying it waste, ruining it.

That is what he is attempting to do with us all. Against this we who are Christians are called to battle, not only for ourselves, as we will see in this account, but also for others as well.

Battling against these forces of darkness is what makes human life possible on this earth at all. If Christians, who are the salt of the earth, are not giving themselves to an intelligent battle with Satan and satanic forces, fighting along these lines which Paul suggests -- being "strong in the Lord and in the power of his might" -- it would be absolutely impossible for human life to exist on this planet. If this were not going on, life on earth would be one horrible, unending hell. It is the presence of Christians, and those who are affected by their testimony and by their teachings, and the spread of the gospel throughout the world which makes possible those moments of enjoyment of life which even the non-Christian is able to know.

That puts things in right perspective, doesn't it?

There you see life as it really is. What a mighty call this is then!

"Be strong in the Lord and in the power of his might," in these terrible and glorious days in which we live! Many are falling by the way. Many are slipping back under the control of satanic ideas and satanic philosophy and are denying the essential truth of God. But these are the days when, more than ever before, we are to respond to this mighty call: "Be strong in the Lord and in the strength of his might."

Prayer

Our Father, we pray that you will awaken our hearts and minds, and tear away the delusive veils by which we have allowed ourselves to be defeated and weakened and rendered powerless and ineffective in this great battle. Help us to understand that we would have no possibility of fighting in this battle were it not for the delivering work of the Lord Jesus who, as the stronger one, has come to bind the power of darkness. We thank you that the victory is already won. Thank you for the privilege we have of moving over into the kingdom of God, and for the chance to stop fighting a battle already lost and to begin to fight a battle already won. In Christ's name, Amen.

By: Ray C. Stedman
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THE TACTICS OF TERROR

by Ray C. Stedman

In this present series we are coming away from a very troubled, confused and despairing world to give serious consideration to the only adequate explanation for the human dilemma ever offered. That explanation is put very briefly in the Apostle Paul's words in Ephesians 6:10-13:

Finally, be strong in the Lord and in the strength of his might. Put on the whole armor of God, that you may be able to stand against the wiles of the devil. For we are not contending against flesh and blood, but against the principalities, against the powers, against the world rulers of this present darkness, against the spiritual hosts of wickedness in the heavenly places. Therefore take the whole armor of God, that you may be able to withstand in the evil day, and having done all, to stand. {Eph 6:10-13 RSV}

If this diagnosis is true, then it is the height of insanity to attempt to correct the world's problems without dealing with this evil power which is behind them, these principalities and powers that Paul speaks of, which he calls, "the world rulers of this present darkness."

Some time ago I heard of a mental hospital which had devised an unusual test to determine when their patients were ready to go back into the world. They brought any candidates for return into a room where a water tap was pouring water out over the floor. They handed the patient a mop and told him to mop up the water. If the patient had sense enough to turn off the tap before mopping up the water, he was ready to go back. But if, as in the case of many, he took the mop and started mopping up the water with the tap still flowing, they knew more treatment was needed.

We laugh at that, but I am afraid we are laughing at ourselves, because that is what many people are doing. Each Christian, facing the personal world in which he lives, is given the mop of truth and told to use it. But we can only help in that world if we have enough intelligence to conquer first the evil which is pouring into our own hearts from these present rulers of world darkness. That is exactly what the apostle is urging. We can be of no possible help in the solutions of world problems as long as we remain part of the problems. Therefore, this whole passage is designed to awaken us and to call our attention to the need for understanding the nature of our problem.

We have already seen that the devil attacks humanity in two ways -- directly and indirectly.

- The direct attack, involving an obvious and outright control of human personality, though it is the most dramatic, is the least dangerous of the forms the devil employs. There are relatively few in this world who are demon-possessed, though there are some.
- But it is through the indirect attack that most of the damage is done. As we saw, it is largely through the channels of the world and the flesh that the devil makes his attack upon human life.
 - The "world" is human society, blindly and universally accepting false values, shallow concepts and insights and deluded ideas of reality, as well as almost desperately insisting upon conformity to those standards and insights.
 - The flesh is that inward urge within us toward total independence, toward being our own little gods and running our worlds to suit ourselves. It is that continual drift within us toward self-centeredness and selfishness.

You can see immediately how universal this is. Is there anyone who has never had this problem? Obviously this is the main battlefield where we fight against these world rulers of present darkness. This is not something remote from us, nor something which occasionally comes to a certain few Christians. This is a battle in which we are all engaged, every moment of our lives. We will never conquer in it unless we understand that and see it not as something reserved for Sundays, but something in which we are involved Mondays through Saturdays as well.

The flesh, this inner arena of battle, accompanies us everywhere we go. We cannot escape it, we cannot run away from it, we cannot go back to mother, and leave it behind. Therefore, we must begin our battle at this point.

But someone says, "I thought that when one became a Christian, Christ set you free from the kingdom of Satan. The devil can no longer touch you."

Is that your concept of the Christian life? Nothing could be more shallow, incomplete, and wrong! When you become a Christian the battle only begins. That is when it starts.

It is true the devil can never totally defeat a Christian. Those who are genuinely the Lord's, who are born again, who have come into a saving relationship with Jesus Christ, are delivered from total defeat. We do not hesitate to emphasize that. The devil can never get us back into the position of unconscious control which he once exercised over us, as he does over the rest of the world. But he can demoralize the Christian. He can frighten us, he can make us miserable, he can defeat us in many ways. He can make us weak and therefore barren and unfruitful in the things of God. It is quite possible to be more unhappy and miserable as a Christian than you ever were before you became a Christian, at least for periods of time.

The devil is especially interested in defeating Christians. After all, the unredeemed worldling is not a problem to the devil. As Jesus put it, "When a strong man, fully armed, guards his own palace, his goods are in peace," {Luke 11:21 RSV}. All the quite sincere but rather pathetic efforts of worldlings to solve the problems of their lives through legislation, education and a change of environment do not bother the devil in the least. He is quite content to let them go on rearranging the pieces of the puzzle without ever solving it. But the presence of every Christian in this world bothers the devil greatly. Why? Well, because each Christian is a potential threat to the solidarity of the devil's kingdom, to his rule over the rest of mankind.

If the devil lets the Spirit of God have his way, any individual Christian, without exception, would be a powerful force to destroy the devil's kingdom of darkness. Each Christian would be to others a door of escape out of the unconscious control of these world rulers of present darkness. Every Christian would be a corridor of liberty, a center of light, dispelling the darkness and ignorance of the world around him. The devil cannot let that happen if he can help it. So he attacks the Christian, especially and particularly. He marshals all his forces against you, coming sometimes as a "roaring lion" {1 Pet 5:8}, in some catastrophic circumstance which seems to knock you off your feet so that you cannot stand, or coming as an "angel of light" {2 Cor 11:14}, alluring appealing, offering something that seems to be just the right thing for the right moment. The devil takes over in direct control of human life whenever he can. Thus we find men like Hitler arising on the world scene from time to time, demonic men, motivated by strange and unexplainable passions. Sometimes he assails us through the world, with its monstrous pressure to keep in line, not to be different, and its ostracism of those who attempt to swim against the stream. But most often the devil comes in disguise, through the channel of the flesh -- our inner selves -- with silken, subtle, suggestive wiles. That particularly is what the apostle is warning against -- the wiles of the devil.

We must now take a closer look at this flesh within us:

According to the Bible, the flesh, in this symbolic sense, is identified with the body which ultimately dies. In Romans 8 the apostle says, "The body is dead because of sin," {Rom 8:10}. We would say, "The body is dying because of sin," but the apostle looks on to the end and says that it is as good as dead already. We all agree with this. We all must die, we say. In this temporary state before the resurrection, the body is the seat of sin, or the flesh -- this evil principle of self centeredness in each of us. Therefore, the flesh is going to be with

us for life. We shall never escape it until that wonderful day of the resurrection from the dead. The body is dead because of sin, and we live with it, therefore, for life.

But the body, soul and spirit of man are inextricably tied together. No one can understand this. Where does your soul live in your body? Do you know? No, but you know that you have a soul, though no one can locate it in the body. The relationship between the body, soul and spirit is beyond our comprehension. But because they are so inextricably tied together, the flesh, linked to the body, touches the whole man. It is important to see this. This means that the devil can influence us, in the body, in the soul, and in the spirit. He has access to the whole man through the channel of the flesh.

Put another way, we are subject to the influence of these world rulers of present darkness through our mind, our feelings, and our deeds, through our intelligence, our emotions, and our will -- that which we choose to do or say -- which, of course, is another way of describing our deeds.

We need to understand how this works:

Through the channel of the mind, the intelligence, the devil makes his appeal to human pride. We regard our reason as the greatest gift God has given to man -- and not without justification. Obviously it is our ability to reason, to bold abstract concepts and relate them one to another, which makes us superior to the animals and separates us from the rest of the lower creation. We take pride in this ability to reason. It is through appeal to our pride that the devil influences us along the channel of the mind.

Through the emotions, he works on our fears. Emotion is really our most human characteristic. It is not true that basically we are rationally-governed beings. We like to think it is through our logic and reason that we govern ourselves, but it can easily be demonstrated that this is not true. We are really governed by our emotions, our urges, our desires, our deep-seated, sometimes subconscious wants -- our instincts, if you like. It is through these that the devil makes his appeal to us by playing on our fears. We are so afraid we will miss out on life in some way, or will be hurt by some sacrifice for God's sake.

In the realm of deeds, or practical matters, the devil makes his appeal to pleasure, for the body is essentially sensuous, i.e., it is designed by God to respond to stimuli. We learn early in life that there are certain stimuli which are very pleasurable, while others are unpleasant. We learn to seek the pleasant and reject or avoid the unpleasant. So the body is constantly seeking after that which thrills or excites or pleases in some way, and turning away from that which hurts or injures or causes some degree of unpleasant reaction, Thus the devil makes his appeal through the realm of our deeds.

See how accurately this is illustrated by the story of Eve in the Garden of Eden. We are told that when she saw that the fruit was good for food, i.e., it offered the pleasant sensation of eating (the appeal to the body), and it was a delight to the eyes, i.e., it awakened within her a sense of beauty (the appeal to the emotions), and when she saw that it was desired to make one wise (there is the appeal to the pride of mind, the appeal to the intelligence and love of wisdom), she took and ate. These are simply the channels by which men are moved -- whether by God or the devil does not make any difference. This is the way men are.

This is the amazing thing about the Bible and the great proof that it is more than a human book. It is clearly the book which understands man. It helps us to understand the way we are, and when we apply it to life we see that it is exactly right, that is describes exactly the way we operate. It is important to notice that both of the forces outside man, which work upon man -- God and the devil -- move him through these channels:

- The emotions, i.e., the heart;
- The mind, i.e., the intelligence; and
- The will, the power to choose.

"Well," you say, "if that is the case, if the devil and God both move us by the same channels, then what is the difference?" The difference is simply this: The devil moves to create an imbalance, an eccentricity, toward extremism. The devil is the original extremist. All extreme groups please take note of that! God moves, however, toward balance, harmony, and beauty. The difference is not how they work, but the direction in

which they move.

Here is the greatness of the gospel. Here the gospel is seen in its appeal to the whole man, to the whole of life. That is why it is so obviously divinely given. It does not speak to a part of life only, but it speaks to the whole of life. The gospel touches and explains all of history. It is a world view. It takes in every aspect of the problems of man and of history. It provides a framework for every science, every endeavor to investigate, every advent of history. The gospel is not content simply to adjust a few problems in man. That is what we are always coming to Christ for. We want him to solve this immediate difficult situation in which we find ourselves. But he never stops there. He knows us, and he knows that if he solves this small problem here, or that small problem there, he has touched only a part of our life, and the rest will remain out of balance, eccentric. So the gospel makes its appeal to the whole of man. It touches every part of his life.

You can see this in the life of our Lord. Read the Gospel records and see what a marvelous balance there is in the Lord Jesus, what perfect poise he exhibits in every circumstance. He says things which absolutely challenge the greatest thinkers of his time, and they listen with astonishment to what he says and the insights he exhibits. They say, "Never man spake like this man," {John 7:46 KJV}. But he is not all intellect, making his appeal to the philosopher alone. As you read the record you see that he is also warmly human. He is constantly expressing compassion and human concern. He is easy to live with. Further, he manifests both intelligence and emotionalism in deeds. He is not content merely to feel certain things or to talk about certain great truths, but these find their ultimate expression in practical deeds, in actions, in unforgettable, undeniable events such as the cross and the resurrection. His life is thus grounded in history. That is the glory of our faith.

You can see this appeal to the whole of man in the Scriptures. What a marvelous sanity of balance is maintained in the Bible! The whole man is ministered to -- the needs of the soul, the body, and the spirit -- all kept in a delicate equilibrium, with nothing out of balance. Everything is in harmony -- the mind, the heart and the will are all moved together. When God gets hold of a man he takes the whole man and begins to touch every part of his life. That is the gospel. Anything less is an incomplete message, a fragment of the gospel.

I am indebted to Dr. Martin Lloyd-Jones for pointing out that this is beautifully expressed in one of the familiar hymns of Isaac Watts, *When I Survey The Wondrous Cross* :

When I survey the wondrous cross,
On which the Prince of Glory died...

What is that? Well, that is the mind engaged. When I think about the cross, when I give intelligent consideration to what it means, when I think of all that was involved in that supreme hour when Jesus hung between heaven and earth, when I survey the wondrous cross on which the Prince of Glory died -- my intelligence is captured. I see there are deep and marvelous things about this event. And then what? Well, it moves my emotions:

My richest gain I count but loss,
And pour contempt on all my pride.

I am moved, my emotions are immediately involved. I have learned that when people talk about the truth of the Word, and it does not move them emotionally, they have not really understood the truth. Truth is designed to reach the heart, to move it, and to involve it. As you go on in this song you see how marvelously the emotions are involved:

Were the whole realm of nature mine,
That were a present far too small...

Here is a sense of the grandeur of the work of the cross, the extent of it, and the glory of it.

Love so amazing, so divine...

Love does what? Demands! There is the will being impelled to action.

Demands my soul, my life, my all.

The whole man is totally engaged. That is the way God works!

But what does the devil do? Well, he tries to create imbalance -- to build up one element of man's nature at the expense of others, to push us to an extreme, to turn us into persons who are characterized by only one thing. Instead of whole persons, we are grotesque caricatures of men. There are many who take pride in emphasizing one part of their being above everything else. There are the intellectuals -- we call them "eggheads," "brains." They say there is nothing important in life but the mind, the ability to reason, and they give themselves to the development of this area of their life. As a result they are so absent-minded, so impractical, you can hardly live with them! Because they are out of balance we call them eccentric.

Then there are the emotional people, the ones who say, "Oh, don't talk to me about intellectual things. I have no patience with those. I want to experience life, to feel it, and to enter into things." These people are always living on their feelings, their emotions. Sometimes we call them "empty headed" because they never seem to use what is in their heads. These are the people who, when you ask them what they think, say, "How do I know what I think until I've heard what I have to say?" Or they are concerned about their introvertive feelings, always feeling around inside, endlessly examining themselves. There is nothing wrong with self-examination. It is very much a part of the Christian life. But these are people who never do anything else. They are constantly looking at themselves, examining themselves, wringing their hands, expressing gloom and morbidity over what they find.

Then, of course, there are those who say, "I have no patience with the thinker, or with the feeler. I'm a man of practicality." "Hardheaded," we call them, involved only in deeds, concerned only with practical matters. "What do you do?" is always the issue with them. All three of these extremes are wrong. They are unbalanced, they are not what God intends man to be. It is the devil who pushes us into them. It is the devil who takes each of these elements and tries to get us off balance within them.

Take the realm of the mind, for instance. It is the wiles of the devil which seek to exalt reason to the exclusion of faith. Faith is a function of the emotions, the soul. That is why faith is the most human characteristic of man -- because it is a function of the soul, that element of man which is our basic motivator. That is why everyone can exercise faith. You are not human, you are not even alive, if you cannot exercise faith. But the devil tries to move from a balance in this area to an exaltation of reason by appealing to our pride. We love to think of ourselves as logicians, who move logically from one thought to another. We justify everything we do on the basis that it is a logical development of a certain premise which we have taken. But this exaltation of reason opens the door to error and deceit.

One of the great examples of this, which we heard a good deal about in the past, was in the appearance of the book, *Honest to God*. This book has bothered many Christians, and rightly so, and has aroused much controversy and discussion both in the religious world and in the world of intellectualism. What is its thesis? It was written by a bishop of the Church of England. He is simply saying that the Bible, as it is and has been for centuries, is too primitive. It no longer makes its appeal to "grown-up man," to "man come of age." All these descriptive phrases make their subtle appeal to the pride of the intellect. "Man come of age," "Twentieth century man!" The Bible, the author says, offends the integrity of modern man, strains his credulity. We can no longer accept it as a historical record, we can no longer view it that way. It is but the attempt on the part of the early church to express things in mythical form. These things did not really happen, but are reported as though they happened in order that we might get the great truth behind them. Man "come of age" does not worry about the form in which truth comes, but with the truth itself. This is his thesis.

Therefore, man come of age needs to have a new concept of God. Man needs to understand God in a different light. What is this new concept? What is this amazing insight into which mature man has at last come, through the difficult struggle of the ages, having finally grown up and now being able to see something new about God? What is it? Well, it is that God is no longer the Father, as our Lord Jesus pictured him (which he ridicules as "the Old Man in the Sky" concept). God is not a Father, in that sense. The new idea is that God is

the "Ground of our Being." "Ah," he says, "if you really want to be an intelligent man, if you want to understand what this whole business of Christianity has been driving at all along, then move on to this new concept of God -- he is the Ground of our Being!" The whole book develops this theme as a revolutionary advance in theological thinking.

The fact is, this is the most primitive knowledge about God possible. Turn to the story of the Apostle Paul's journey to the center of intellectualism of his day -- the city of Athens -- and read his great address to the Athenians on Mars Hill. As he walked around the city he found it saturated in superstition. He found evidences of a superstitious, ignorant, pagan faith everywhere he went -- even finding an altar that was inscribed "To The Unknown God." He said to them, "It is the God whom you ignorantly worship that I have come to declare to you," {cf, Acts 17:23}. He started on that level.

He said, "Look, you know yourselves that God does not dwell in temples made of stones -- not the God who made the heavens and the earth and all things that are in them. Your own poets have recognized the fact that God is not far from anyone of us, for 'in him we live and move and have our being,'" {cf, Acts 17:24-28}. They already knew that much about God. That is the simplest level of faith -- primitive faith, the faith which is the result of an ignorant searching and groping after God. This book shows how cleverly the devil succeeds in pushing the mind of man, through an appeal to his pride, out to what he thinks are new advances, but what are nothing but the simplest, most primitive understanding of God.

Again, in this realm of the mind, the devil is constantly trying to create doubt. It is here he plants his heresies and incites false teaching. False teaching is always an extreme position, an exaggeration of one particular aspect of truth. You can take all the false teaching that is present in the world today, compare it with the Bible, and you will see that it is simply taking some aspect of truth and blowing it up out of proportion -- extremism. That is always the devil's maneuver, his favorite method of working -- to push to an extreme.

He does it even about himself. He tries to make people believe there is no devil. He works wilily that way. What is most important when you are trying to capture some wild animal? Concealment. You try to hide yourself; you do not want to be seen. This is what the devil does. He persuades people that there is no such thing as the devil. Then he is perfectly free to do exactly what he wants to do with humanity. But if someone wakes up to that and refuses to take that position, then what does he do? Well, he comes and says, "You're perfectly right! Of course there is a devil. You know it and I know it. But my power, my cunning, my strategy and my wiliness are so great that you had better give all your time and thought to efforts to overcome me!" Thus he pushes over to another extreme which will lead on into superstition, voodooism, and all the other extremist positions in that direction.

With Christians, the devil works this way in the realm of the mind. He gets us over-concerned in certain points of theology. There are those Christians who pride themselves on being Bible students and who know all the ins and outs of theology. They wander through all the dark woods of theological differences and climb the icy peaks of Mt. Everest doctrines, such as predestination and the decrees of God and such things. For them, all that matters is doctrine. Or perhaps it is prophecy, of Bible numerics, i.e., the numbers of the Bible. They get so involved studying the numbers of the Bible that they end up hiring a computer to study their Bible with. Extremism! That is the devil's action, that is his way.

Take the realm of feelings. Here is a prolific area of satanic attack. We are so used to believing our feelings. From babyhood we have been used to reacting to the way we feel and accepting the way we feel as a legitimate and accurate description of the way things are. Nothing could be more foolish. There is nothing that is more uncertain and more unrealistic than our feelings. Most of the time they do not relate to reality at all because they are subject to so many influences.

- The devil moves some Christians to live on a plane of exhilaration, of constant joy. When they get together their meetings are a riot of handclapping, shouting and religious joy -- or perhaps more accurately, a religious jag.
- Others he pushes to the opposite extreme. They think to express happiness as a Christian marks them as sinful. They are all gloom and introspection, morbidity.
- Or he leads people to shift from one to another -- one time they are up and the next moment they are

down, one day they are on top and the next day, because of their feelings, they are down in the depths and the troughs. They live on an emotional teeter-totter. If this describes you then you have already succumbed to the wiles of the devil.

This is what the devil wants us to do, this is what keeps us defeated. He gets some exercised about being concerned and showing compassion to the point that they are acutely anxious all the time, filled with worry and fretful complaint. But when they see that is wrong, then the devil blandly seeks to push them over to the other side and they become callous and cynical, not caring for anybody. The devil always makes his appeal in this realm to our fears, while God makes his appeal to faith. From faith comes hope and love, but the devil pushes to the opposite. He wants us to give way to our fears. The one thing Jesus said over and over again to his disciples was, "Fear not. Be not fearful, be not anxious, be not troubled." Why? Because, "I am with you," he said. From fear comes despair, the opposite of hope, and hate, the opposite of love. That is what the devil is after. If you give way to fear, you will soon be discouraged and defeated. If you give way to defeat you will begin to hate, and then the devil will have accomplished his purpose. He has destroyed, he had ruined, he has laid waste that which God loves and desires to bless.

Take the realm of deeds. Here again the devil is constantly at work seeking to get us involved in doing things. Ah, but we want to have fun when we do things, we want pleasurable things and so he gets some to seek a continual round of something new, something exciting. We have to be constantly satisfied with some exciting activity. The devil pushes others in the other direction. All they want is the same thing, over and over again. They get into a rut. Traditionalism, they call it, and they defend it. They say, "These people that are forever running after new things! Not for me. I want the same thing for breakfast every morning, for lunch every day, for supper every night. I come home at the same time, I read the same page of the same paper at the same hour of the day." Everything is the same.

God never intended life to be lived that way, or the other way. God's will for man represents a great highway right through the center of life where the whole man is ministered to. That is where the Lord Jesus walked and that is where the Scriptures take us, if we walk by them. This is but the merest survey of this subject today. I cannot possibly cover all the bewildering variety of ways the devil can influence us, and attack us.

I have said almost nothing about his attack through the world, with its illusions, its allures, and its pressures to conform -- "Everybody does it, you know. This is the 'in' thing to do." The devil gets us that way. But that is why we have the Scriptures, that is why the Word of God is given to us -- that it might instruct us in all the ways of evil. No wonder we do not escape if we will not give ourselves to an understanding of these.

But perhaps I have said enough to make you ask yourself, "Who is sufficient for these things? How can we possibly understand all this? Who can hope to win against such a variety of ways of attack that we don't even recognize are wrong? Who can even grasp, let alone answer, these subtle and powerful attacks against human life?"

Does it leave you feeling rather discouraged?

If it does, then let me say you have not understood what Paul is saying here. His word to us is:

Finally, be strong in the Lord and in the strength of his might. Put on the whole armor of God, that you may be able to stand against the wiles of the devil. {Eph 6:10-11 RSV}

There is a provision made. Perhaps the most healthy attitude we could have in the face of this revelation is to be overpoweringly aware of our sense of weakness.

It is when we recognize we are weak that we're ready to, "be strong in the Lord and in the strength of his might," and we are ready to give intelligent consideration to what that is, and how to do it.

That is where we will start next time: "Put on the whole armor of God." We will look at the means God has provided by which we may stand in the midst of this difficulty, this darkness, this attack upon us, and overcome it and live in victory, unmoved and undefeated. Then, and only then, will we be able to take

whatever life can throw at us.

Prayer

Teach us, Father, to have the humility to admit we have not been doing a very good job on this score, that we have been deceived, have often been deluded, have been upset and trapped, have been snared time and time again by the wiles of the devil. Lord, grant to us a willingness to listen, to give careful, thoughtful and continued attention to the way of victory provided through Jesus Christ our Lord. He has known all along that we would face this kind of battle and has been trying to tell us but we have been so slow of hearing. Lord, make us attentive to his word. In Jesus' name we pray, Amen.

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By: Ray C. Stedman
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DEFENSE AGAINST DEFEAT, Part 1

by Ray C. Stedman

In this present series we are trying to understand life, both in the larger scene of the world and its ways, and in the immediate situation in which we find ourselves. We have already seen that it is a struggle. The passage we are looking at in Ephesians points out that life is a conflict. And our experience confirms this. We do not like it, perhaps, but we cannot deny it. When we ask ourselves, "Why is life a struggle?" the Apostle Paul says that it is not what we usually imagine to be the problem -- it is not flesh and blood, it is not other people. We are so inclined to blame someone else. But Paul says it is not against flesh and blood, rather, we are struggling against the principalities and powers, the world rulers of this present darkness, the wicked spirits which are in heavenly or high places. Phillips translates that last phrase, "spiritual agents from the very headquarters of evil."

On previous messages we tried to see what is meant by the phrase, "the wiles of the devil," how the devil works in his craftiness, in his wiliness, trapping us, snaring us with subterfuges and stratagems. That survey was very hurried and incomplete. It would take many messages to cover the approaches the devil can use in influencing our lives. But perhaps we saw enough to make us realize something of our weakness and inadequacy, in our own strength and wisdom, to overcome the stratagems of the devil.

Further, we saw that we were under attack from the devil through the channels of the world and the flesh. The world is human society influenced by satanic philosophies and reflecting satanic ideas. The flesh is that inner compulsion toward self-centeredness which is a heritage of Adam's fall. Because the flesh is intensely personal and inescapably present, we tried to concentrate upon this. We saw that, by means of the flesh, the devil attacks us through the channels of our mind, our emotions, and our activities. These constitute our makeup as men, as human beings. We learned that the devil aims to create imbalance, over-emphasis, eccentricity, inflating some aspect of life to outrageous proportions.

His goal is always to produce discouragement, confusion or indifference. Wherever we find ourselves victims of a state of confusion and uncertainty, or discouragement and defeat, or an indifferent, callous attitude toward life or others, we have already succumbed to the wiles of the devil. Are you discouraged? Are you confused, uncertain, not knowing what is the truth, what is right, what is the answer? Are you indifferent, letting life go by, living each moment with cynicism, indifferent to what the outcome may be? If so, then you have already

become a victim of the wiles of the devil. If these conditions continue, the end inevitably will be barrenness, futility, a wasted life, ruin. That is what the devil aims for. Jesus said the devil is a liar and a murderer whose aim is to destroy, to wreck, to distort and pervert human life.

But, as we have already seen, this need not be. The very passage we are studying describes God's adequate defense against the wiles of the devil. We are urged and encouraged to use it. "Be strong in the Lord," the apostle says, "and in the strength of his might," {Eph 6:10 RSV}. It is possible to stand; it is possible to overcome. This word is very encouraging to us. But that alone is not enough. That tells us there is an answer but it does not tell us exactly what it is. Our question always is, "How do you do this?" How, exactly, do you become, "strong in the Lord and in the strength of his might?" The answer is, "Put on the whole armor of God," {Eph 6:11a RSV}. That is where we must begin today. Paul says,

Stand therefore, having girded your loins with truth, and having put on the breastplate of righteousness, and having shod your feet with the equipment of the gospel of peace; above all taking the shield of faith, with which you can quench all the flaming darts of the evil one. And take the helmet of salvation, and the sword of the Spirit, which is the word of God. {Eph 6:14-17 RSV}

You can see this is highly figurative language. These are not entities in themselves, but are symbols of something real. In order to understand them we must look behind the figures to the reality. We have a clue to the significance of this armor in what I have already pointed out. The armor is the way to be strong in the Lord and in the strength of his might. The armor is nothing more than a symbolic description of the Lord himself. The armor is Christ, and what he is prepared to be, and to do, in and to each one of us. When Paul speaks of these various pieces he is speaking of Christ and how we are to regard him, how we are to lay hold of him as our defense against the stratagems of the devil. It is not merely Christ available to us, but Christ actually appropriated.

In Romans 13, Paul clearly declares this concept: "Put on the Lord Jesus Christ and make no provision for the flesh, to fulfill the lusts thereof," {Rom 13:14 KJV}. Also, writing to his son in the faith, the apostle says to Timothy, "You therefore, my son, be strong in the grace that is in Christ Jesus," {cf, 2 Tim 2:1}. That is where our armor lies. Christ is our defense. Therefore, we need to study this armor in order to learn how to lay hold of Christ in a practical way. General truth, I have discovered (and I am sure you have too), does not help us very much.

It is easy to speak in empty generalities about Christian living. Sometimes we pick a phrase out of Scripture and employ it almost as an incantation, some kind of magic defense, going about repeating certain words. But that is not the way the Bible suggests. That is the way the cults treat the Bible. It is easy for us to say glibly to some Christian who is struggling through a difficult time, "Christ is the answer!" Well, yes, Christ is the answer -- but how is he the answer? That is what we need to know, and this is what this armor describes. Jesus Christ is the answer as a specific defense against specific things.

Before we look at the armor more precisely, there are two things we need to note which are brought out in this text:

First, there are two general divisions or classifications of the pieces of this armor, indicated by the tenses of the verbs which are used. The first division, covering the first three pieces, is something we have already done in the past if we are Christians:

- "having girded your loins with truth;"
- "having put on the breastplate of righteousness;"
- "having shod your feet with the equipment of the gospel of peace."

These all refer to something already done if we are Christians at all.

The second division includes those things which are to be put on or taken up at the present moment:

- "taking the shield of faith";
- "take the helmet of salvation,
- and the sword of the Spirit."

There are, first, the things we have already put on once and need never put on again. But we must be sure they are there and remind ourselves of what they mean. Second, there are aspects of Christ which we take up again and again whenever we feel under attack.

The second thing to note about this armor is that the order in which these pieces are given to us is very important. Learn to pay careful attention to the order in which Scripture puts things. The order of the listing of these items is very, very important. You cannot reverse them or mix them up. The reason many Christians fail properly to exercise the sword of the Spirit is because they have never first girded up the loins with truth. You cannot do it in reverse order. Scripture is very exact in this, so as we go through, let us note carefully the order.

Now we want to take quickly the first three of these which constitute the first division of this armor:

"Having girded your loins with truth" -- that is always the place to start whenever you are under attack. Whenever you feel discouraged, defeated, uncertain, confused, downcast, depressed, or indifferent, this is the place to start: "Gird up your loins with truth." The officers in the Roman army wore short skirts, very much like Scottish kilts. Over them they had a cloak or tunic which was secured at the waist with a girdle. When they were about to enter battle they would tuck the tunic up under the girdle so as to leave their legs free and unimpeded for the fight. Girding the loins was always a symbol of readiness to fight. That is why this is first. You cannot do battle until you first gird up the loins with truth.

When you are threatened by discouragement, coldness, and similar moods, how do you fight back? Well, you remember that, when you became a Christian, you girded up your loins with truth. What does that mean precisely? It means to remind yourself that, in coming to Jesus Christ, you found the truth behind all things, you found him who is in himself the truth, the key to life, the secret of the universe, final reality! You find the truth used in that sense in this very letter. In Chapter 4, Verse 20, the apostle says to these Ephesians,

You did not so learn Christ! [i.e., in uncleanness and licentiousness, etc.] -- assuming that you have heard about him and were taught in him, as the truth is in Jesus. {Eph 4:20-21 RSV}

He *is* the truth, he *is* reality, he *is* the key to life. "In him are hidden all the treasures of wisdom and knowledge," {cf, Col 2:3}.

"Well," someone says, "how do you know that? How do you know you are not performing an act of blind faith without any supporting evidence at all? You say you believe in Jesus, but you have accepted him as the authority without any evidence to support it. That's blind faith." But that is not what a Christian does. Christian faith is not blind faith. When we believe Christ is the truth, we believe it because he demonstrated he was the truth. We need to put it on that basis.

How did he demonstrate that he was the truth?

- First, by what he said. Read the things he said. Incomparable things! He gave the clearest insights into what human life was about ever given in the hearing of men. Even his enemies say so. No one ever saw so clearly as he, no one ever probed so deeply or put his finger so precisely upon the elements which make up human life and thinking. In what he said you can see he spoke the truth. "No one ever spake like this man," {cf, John 7:46}
- But not only that, he demonstrated the truth by what he did. This New Testament record is an amazing account of mighty deeds and historic events. Miracles? Yes, there are evidences of the intrusion of the spiritual kingdom -- that invisible realm of reality -- into the visible realm. He capped it all, of course, by showing that he had solved the one problem which is insoluble to every other man -- the problem of death. He rose from the dead! Who else has ever done anything like that? What other philosopher,

what other thinker, what other man who has ever challenged men has ever done anything like that -- solved that basic problem of life? That is why I know Jesus Christ is the truth, because he solved the problem of death.

This, by the way, is why the enemies of the Scriptures fight so fiercely to destroy the historicity of these events, if they can. They want us to think it does not matter whether these things were historically true. Of course they are historically true, and of course it greatly matters, for these events demonstrate that Jesus was the truth.

But it is not only by what he said and what he did, but further, by what he is. Bring this into the present. What has he been to you? What has he been to others? Look back at your own Christian life and its beginnings. Did he deliver you? Has he set you free? Has he broken any chains in your life? Has he been your friend? Has he brought you back into balance and harmony? It has been pointed out that through the centuries men have been calling on others for help. You may lack courage and call on a great contemporary hero to help you, but nothing happens. You may lack wisdom and call on one of the great philosophers of the day. Or, lacking eloquence, you may cry, "Shakespeare, help me!" But no help comes. Yet for twenty centuries men and women in desperate plight have been calling out, "Lord Jesus Christ, help me" -- and help is given! Deliverance comes! That is how we know he is the truth.

Remember that all conflicting systems and philosophies must be tested at all points, not just at one. Many philosophies can do something. Ah, yes, many systems which basically are wrong still can help in a limited area. They can help somewhere, they can accomplish some good. But, my Christian friends, we must learn that this is never the mark of truth. Because something does some good is no mark of truth. Truth is a complete entity. Truth is reality, the way things really are. Therefore it is the explanation of all things. You know you have found the truth when you find something which is wide enough and deep enough and high enough to encompass all things. That is what Jesus Christ does.

Further, ultimate reality never changes. Here is another mark. Truth never needs updating, never needs to be modernized. If something was true ten thousand years ago, it is still true today. If it is true today, it was true a hundred thousand years ago. Truth does not need updating.

I delight in the story of the man to come to his old friend, a music teacher, and said to him in that flippant way we moderns use, "What's the good news today?" The old man never said a word. He walked across the room, picked up a hammer and struck a tuning fork. As the note sounded out through the room, he said, "That is 'A.' It is 'A' today, it was 'A' five thousand years ago, and it will be 'A' ten thousand years from now. The soprano upstairs sings off-key, the tenor across the hall flats his high notes, and the piano downstairs is out of tune." He struck the note again, and said, "That is 'A,' my friend, and that's the good news for today!"

That is what Jesus Christ is -- unchanging. He is "the same yesterday, today, and forever," {cf, Heb 13:8}. That is how you know you have truth. Remember that when you feel defeated, when you are under attack, when doubts come flooding into your mind. Remember that you have girded up your loins with truth; you have found him who is the solid rock:

On Christ the solid rock I stand,
All other ground is sinking sand.

Now look at the second piece of armor, the breastplate of righteousness. Have you put that on? "Having put on the breastplate of righteousness" -- what does that mean? Well, that is Christ as the ground of your righteous standing before God, your acceptance before him. If you have that on you can rest secure that your heart, your emotions, are securely guarded and adequately protected against attack. This is perhaps the most frequent ground of attack against Christian faith. Christians, by one means or another, through one circumstance or another, often feel they lack assurance. They feel unworthy of God. They feel they are a failure in the Christian life and that God, therefore, is certain to reject them, that he is no longer interested in them. They are so aware of their failures and shortcomings. Growth has been so slow. The first joy of faith has faded, and they feel God is angry with them or that he is distant, far off somewhere. There is a constant sense of guilt. Their conscience is always stabbing them, making them unhappy, miserable. They feel God

blames them. This is simply a satanic attack, a means of opposing and destroying what God intends to do.

How do you answer an attack like this? You are to remember that you have put on the breastplate of righteousness. In other words, you do not stand on your own merits. You never did. You never had anything worthwhile in yourself to offer to God. You gave all that up when you came to Christ. You quit trying to be good enough to please God. You came on his merits. You came on the ground of his imputed righteousness -- that which he gives to you. You began your Christian life like that and there is no change now. You are still on that basis.

This is why Paul begins his great eighth chapter to the Romans with the words, "There is therefore now no condemnation for those who are in Christ Jesus," {Rom 8:1 RSV}. No condemnation! You are believing a lie when you believe that God is angry with you and that he rejects you. Remember, you stand on Christ's merits, "accepted in the Beloved," {Eph 1:6 KJV}. Further on in that chapter he asks, "Who can accuse us?" {cf, Rom 8:33}. It is God who justifies. Christ, who died for us, is the only one who has the right to accuse us, and he loves us. Therefore there is no separation. "Who can separate us from the love of God in Christ Jesus?" {cf, Rom 8:35a}. Who can do this?

Now this does not mean that God puts his hand on the things we know are wrong in our lives and says, "Oh, well, these things do not matter. Don't worry about these." Of course not. But it means he sees them, and he says, "Oh, yes, but he hasn't learned yet all that I intend to teach him." And he deals with us as a father, in love and patient discipline -- as a father, not as a judge.

See how the Apostle Paul himself used this breastplate of righteousness when he was under pressure to be discouraged and defeated. Have you ever thought of the struggles he personally had in this realm? Here was a man who was small of stature, unimpressive, in his personal appearance. In fact, there is very good evidence to indicate that he was even repulsive to many. He had a disfiguring physical ailment which made him unpleasant to look at. The last thing he had was what is called a commanding presence. His background was anti-Christian and he could never get away from that completely. He had been the most hostile, brutal persecutor of the church they had known. He must constantly have run across families with loved ones whom he had put to death. He was often reminded by many people that he was not one of the original twelve apostles, that his calling was suspect, that perhaps he really was not an apostle at all. Writing to the Corinthians about these very matters, he says of himself in Chapter 15, "I am the least of the apostles, unfit to be called an apostle, because I persecuted the church of God," {1 Cor 15:9 RSV}.

What a ground for discouragement! How easy it would have been for him to say to himself, "What's the use? Here I am working my head off, working my fingers to the bone, making tents and trying to preach the gospel to these people, and look at the blessing God has brought them, but they don't care. They hurl recriminations back into my face. Why try anymore?" But that is not what he does. The very next verse says, "By the grace of God I am what I am, and his grace toward me was not in vain," {1 Cor 15:10a RSV}. There he is using the breastplate of righteousness. I don't care, he says, what I have been, I don't defend what I am. I simply say to you, by the grace of God, I am what I am. What I am is what Christ has made me. I'm not standing on my righteousness, I'm standing on his, I am accepted by grace, and my personal situation does not make any difference at all. So his heart was kept from discouragement. He could say, "Sure, all these things are true, but that does not change the fact that I am Christ's man, and I have his power. He is in me and I can do all things through Christ who strengthens me," {cf, Phil 4:13}. Thus he reminded himself that when he became a Christian he had put on the breastplate of righteousness and he never allowed himself to be discouraged, for he did not look to himself for anything at all. He looked to Christ.

Then this third piece of armor -- "Having shod your feet with the equipment of the gospel of peace." Shoes are absolutely essential to fighting. Imagine a soldier clad in armor from head to foot but with no shoes on, a barefoot soldier. Imagine how quickly the rough ground would tear his feet and bruise them. Soon, despite the fact that he had all the equipment he needed otherwise, he would be out of combat. His feet would render him unfit to fight. But with a stout pair of shoes he would be ready and equipped, able to fight. That is what this phrase means. *Equipment* here is really the word "readiness" in Greek: "Your feet shod with the readiness produced by the good news of peace." It is peace in the heart that makes you able to fight.

What does this mean? Well, again it is Christ, but Christ our peace this time -- our source of calm, euphoria, i.e., a sense of well-being. Notice the relation of one piece to another and the importance of the order that I stressed earlier. The first piece tells us that Christ is the truth, the ultimate secret of reality. We have come home, we have touched the key to life of Jesus Christ. That is something for the mind to understand and grasp and believe. And then what? Well, we know him then. We stand on his merits. We put on the breastplate of his righteousness. We come on the basis of what he has done and not what we do. And what is the result of that? Our hearts are at peace! Paul says, "Being justified by faith we have peace with God through our Lord Jesus Christ," {Rom 5:1 KJV}. Calmness, courage! To use a modern term, and, I think, the most accurate, we have good "morale." Our morale is high. We are ready for anything. No ground can be too rough for Christ -- and we have Christ. Therefore we have good morale.

Do you remember the dark days in England when they were going through the blitz, and bombs were raining down all the time? The situation was really desperate. Then Winston Churchill would come on the radio and speak to the English people when their hearts were filled with defeat and discouragement. At times they would be almost ready to quit. But that one man's voice would ring out and the nation would take heart again, and their morale would be strong. That is what Christ does. He is able to speak peace to our hearts.

A lady said to me this morning, "Oh, if I could convey to you something of the inner healing, the peace which has come into my heart through a recent experience. Oh, the joy of this thing -- even though it was a time of agony and anguish!"

This is the place to start. It is not a battle against people at all, is it? It is an inner fight, a battle in the realm of the thought life, in the realm of our attitudes. It is a battle in the realm of your outlook upon the situation in which you find yourself. This is the place to start. Gird up your loins with truth. Remember that in Jesus Christ you have a demonstration which no man can equal anywhere in the world. Here is the key to life, the One who is worth listening to. Believe him, Christian people, believe him!

If you are Christians at all, if you have accepted Christ as the One who has the explanation for life, then believe what he says. Act on it. That is the girdle of truth.

The breastplate of righteousness protects the emotions. You do not need to be discouraged. Of course you have failed -- I fail, we all fail -- but that is what we are here to learn to overcome. The One who has come understands all this. He knows we are going to fail, and he knows we are going to struggle. He knows it will be an up-and-down experience, and a time of battles -- and we will lose some of them. But he says, "I have taken care of all that. You do not have to stand on your merits. You stand on mine. Do not be discouraged, do not be defeated, we will win through. I know what I am doing, I know how to lead you, I know what circumstances to bring you into and I will bring you through."

The third requisite is to have the feet shod with the preparation, the readiness, of a sense of peace. The place to start is to remember who you are, what you are, and above all else, whom you have. Be strong in his strength and for his sake. Remember you belong to Christ's family. The Scripture says he is not ashamed to call us brothers. God is not ashamed to be called our God. Be strong for his sake. Let us get away from this subjectiveness all the time -- "What is going to happen to me, and how do I feel?" -- remembering that God has vested his honor in us. Learn to talk to yourself and answer back to what you say.

Thus you will discover that if you put on these three things, the battle is almost won right there. You will have little difficulty overcoming evil if you start right there.

Prayer

Our Father, make these words clear, plain, practical, and helpful to us. May they meet us right where we are and help us right in the conflict in which we are engaged. May our hearts be lifted up by the consciousness that the One who is in us is adequate for all things. In Christ's name, Amen.

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DEFENSE AGAINST DEFEAT, Part 2

by Ray C. Stedman

Discouragement, confusion, indifference -- these are the signs of the devil's working. Discouragement, with all that means in terms of depression of spirit, the playing over and over again of vain regrets, and the dark outlook on life we call the blues. Confusion, with its doubt and uncertainty, disillusionment, strife, discord, and argument. Indifference, with its cynicism, callousness, coldness, and bitterness toward one another and toward the things of God. These are the major evidences of the devil's working through the flesh, the evil channel of the inner man. To produce these things, as we have already seen, the devil approaches us through our circumstances, or feelings, and through the workings of our minds by implanting doubts and uncertainties.

The great question we are facing is, "What do you do as a Christian when these things occur to you?" How do you handle these? What do you do in your life to counteract?

I will tell you what many Christians do -- they complain!

They say, "Oh, the devil's really been after me. What a time I've been having, what a rough time I'm going through. Everything is so discouraging and there is simply nothing I can do about it." As one woman put it, "I think when God sends me tribulation, he expects me to tribulate a little bit!" There is the clear implication in this approach that God is somehow to blame. We do not say so, of course. We never say that, but we leave hanging in the air the clear suggestion that God is giving us too big a share of difficulty.

There is nothing which more surely indicates we have already succumbed to the wiles of the devil than to complain about what happens to us. This is why the Word of God invariably points out that the mark of a Christian who has learned how to be a Christian is that he rejoices in everything, gives thanks in all things.

Now, that does not mean he enjoys everything. Nor does it mean that he merely pretends to rejoice in everything. There is nothing as ghastly as the forced smile people put on and the flippant attitude they assume in the midst of difficulties because they think this is what a Christian ought to do. It is possible genuinely to rejoice through tears, and there is nothing which more surely indicates that we have failed to understand what it means to be a Christian than a whining, complaining, griping, grouching attitude toward what happens to us in life.

Do not be surprised at the devil's attack. Of course he attacks. That is his character. That is his nature. We need not be surprised that he does this. Furthermore, God lets him do it. This is the clear revelation of Scripture. He permits these attacks because, for one thing, we need them. We never would develop or grow properly if we were not attacked in this manner. Again, it is this which ultimately accomplishes God's will. The whole outworking of God's scheme could never be brought to pass were it not that God permits the devil to do his work today within the limits of God's overriding will. Let us never forget that. God allows these things to happen, and all the writers of Scripture agree on this.

Peter says, "Do not be surprised at the fiery trial which you must undergo, as though some strange thing were happening to you," {cf, 1 Pet 4:12}. The Lord Jesus himself said, "In the world you shall have tribulation," {John 16:33a RSV}. That is the nature of things. "But," he adds, "be of good cheer. I have overcome the world," {John 16:33b RSV}. The Apostle Paul says, "No temptation has overtaken you but such as is

common to man," {cf, 1 Cor 10:13a}.

This is exactly the opposite of the way we frequently feel. We love to think that something most unusual is happening to us. "No one has ever gone through what we are going through. No one has had to undergo the depression of spirit that we feel." But Paul says you are so wrong. "No temptation has overtaken you but such as is common to man: but God is faithful, ..." {cf, 1 Cor 10:13a}. So stop complaining about what happens. It is God's will for you. Let us face that. And instead of a fretful, peevish, whining attitude, let us do what the word of God says to do when these things occur. What is that? "Put on the whole armor of God, that you may be able to stand against the wiles of the devil," {Eph 6:11 RSV}. There is no other way to handle it, there is no other solution to these basic human problems than this. Read it again in Ephesians 6:14-18:

Stand therefore, having girded your loins with truth, and having put on the breastplate of righteousness, and having shod your feet with the equipment of the gospel of peace; above all taking the shield of faith, with which you can quench all the flaming darts of the evil one. And take the helmet of salvation, and the sword of the Spirit, which is the word of God. Pray at all times in the Spirit, with all prayer and supplication. {Eph 6:14-18}

We have already seen that the armor described here is symbolic, figurative.

The first three pieces of this armor are symbolic of what Christ is to us, what he is prepared to be to us. If we are Christians at all, we have already put on these first three pieces, and the tense of the verb which is used here indicates that. "Having girded your loins with truth, having put on the breastplate of righteousness, having shod your feet with the equipment of the gospel of peace" -- is something we have already done if we are Christians at all.

If we have not done this then we are not Christians and we need to start there.

But now, having done this, when we feel discouraged, upset, defeated, depressed, anxious, fearful, confused, uncertain -- whatever the form of attack may be -- we are to remind ourselves first of all of these great truths. This is the ground upon which we stand. This is that which makes it possible to do battle at all. We are to remind ourselves that Christ is the truth. We have found him to be the key to life. He has demonstrated himself to be the ultimate revelation of reality, the way things really are. He is the key to life, the secret of life.

If someone says that this is merely an act of faith on your part, that this is simply a blind assumption, your answer ought to be, "Of course it is," because everyone begins there. Every man begins with an assumption of authority. He begins with an act of faith. All accept some principle or person as the final authority in life. It is either another religious leader, or perhaps a principle such as the scientific method, or even nothing more than "what I feel is right," but man must always start with an act of faith. The distinctive thing about Christianity is that Jesus Christ has more clearly demonstrated the right to be accepted as that authority than anyone else or any other principle in the world today. The Christian therefore bets his life, in a sense, that Jesus Christ is the real authority, the true revelation of things as they really are. He has objectively demonstrated it and subjectively confirmed it to you as a Christian. This is where you must start. Always come back to this. Christ is the truth!

Then, Christ is your righteousness. It is not your behavior, or your lack of behavior, which makes you acceptable to God.

This does not mean, of course, as we will see later on, that someone can say, "Well, if that is the case, then I'll behave as I please. It doesn't make any difference." Paul says in Romans that you cannot do this. It shows you do not understand what God has said to you at all if that is what you say. No, you cannot say that. Rather, you realize that God has accepted you, not because of what you do, or have not done, but because of what Christ is on your behalf, the work that he has done for you. You stand in his righteousness, "accepted in the Beloved," {Eph 1:6 KJV}. You have the same value in God's sight as Christ has, and, therefore, Christ is your peace.

That is the third thing. This is the confirmation of the claim that he is our righteousness. It proves that the cross really did do something, because the experience of it in our life now is that we have a sense of peace. We are not lost in a sea of relativity. We have a solid rock on which to stand, an anchor of unchanging certainty in the midst of a constantly changing, variable world. We have a place on which to stand and fight, and an adequate power with which to face every situation. That is what Jesus Christ is to anyone who knows him. That is peace. That is morale.

A word of warning: Do not try to start with peace. When you get troubled or upset, when attacks come, do not try to start with making your heart feel at peace. This is a mistake many people make; they try to conjure up some kind of feeling of peace within and succeed only in upsetting themselves more. Do not start with peace. Start with truth. Christ is the truth. Work your way back down through truth and righteousness and you will come out at peace. This is the way to begin.

Let us take a closer look at this battle. If we remind ourselves of these great truths, they ought to set our hearts at rest. But every one of us knows that, though they often set our hearts at rest, there are times when they do not. We find ourselves still depressed. We are still filled with doubts, still disturbed. Perhaps there is no good reason for us to feel this way. We may even wake up in a blue mood first thing in the morning though we went to bed very happy. There is no good reason for our depression. We do not know why this has happened. There is no explanation we can see. There is nothing wrong physically (and the physical elements of our life can have a very great bearing on our feelings) but still we feel depressed.

Well, what is happening? We are experiencing what Paul calls here "the flaming darts of the evil one." These are part of the wiles of the devil, the wiliness, the stratagems of Satan.

They come to us in various forms. Sometimes they are evil thoughts and imaginations which intrude themselves suddenly upon our thinking, oftentimes at the most incongruous times. We may be reading the Bible, we may be bowed in prayer, we may be thinking about something else quite entirely when all of a sudden some filthy, lewd thought flashes into our mind. What is this? One of the fiery darts of the evil one! We ought to recognize it as such.

Sometimes these come as doubts, and even blasphemies, sudden feelings we experience that perhaps this Christianity is nothing after all but a big hoax, some dream which men had. Perhaps we feel that it can all be explained psychologically, or that Jesus Christ is really a humbug, a victim of self-delusion. Perhaps the world is not the way we have been taught it is, and things are not the way the Bible says. You have doubtless experienced these times. All Christians have had this sudden feeling that perhaps it is all a fantasy, imagination. Again, these fiery darts may come in the form of sudden fears, anxieties, a fleeting sensation that things are all wrong. We cannot seem to shake it. Though we try to reason ourselves out of it, we cannot.

What are these feelings? Well, whatever form they may take, they are always from the same source. They are the fiery darts of the wicked one. We are the biggest fools on earth if we do not see them in that light, and deal with them as such. And, in whatever form they may come to us, they always have two characteristics.

First, they seem to arise out of our own thoughts. They seem to come right from our inner selves. We feel, "This is something I am thinking," and oftentimes it is a shocking thing. But the devil is really whispering to us. He is communicating to us. He is influencing us. Ah yes, but it does not seem like that to us. In our ignorance and innocence we blame ourselves, "How can I think a thing like this if I am a Christian? Can a Christian have such a lewd and filthy thought as this? Can I really be a Christian if I think like this. I must not be one after all." This, of course, is exactly why the devil sent his thought to you, because this is what he wants you to think. If it is a doubt (and we are always exposed to doubts, these sudden attacks upon faith, these sudden feelings that Christianity is not as sure and certain as it once seemed to us), we say to ourselves, "I must have already lost my faith or I would not think like this. What is the matter with me? How can I be a Christian and even have a thought like this?" So we try to repress the thought. We think, "There must be something wrong; we should not feel like this," and we push the thought down into our subconscious. Yes, but we know it is still there, lurking underneath, and we feel dishonest because we are not even willing to look at it. This thing takes its toll of us in physical ways as well as in mental and emotional strain and tension. We feel uncertain and confused because we are convinced that the opposite of faith is doubt. We think if we have

doubts we cannot have faith and if we have faith we do not have doubts. Therefore, if we have doubts then we must not and cannot be men and women of faith. We do not see this as the lie of the devil. We think it is our own faithless thinking. This is always the first characteristic of these things. They seem to come to us out of ourselves and are identified with us in our thinking.

The second thing is that they are always an attack upon our position in Christ as the truth, our righteousness, and our peace. These things are always an insinuation of doubt about those matters -- never about anything else. They are an attack upon those areas of faith. This is always the way of the devil. Read the Bible from beginning to end and you see it all the way through. He said to Eve in the garden, "Has God said unto thee ...? Did God say that ...?" {cf, Gen 3:1}. There is the implication of doubt. He said to Jesus, in the temptation in the wilderness, "If thou be the Son of God, then turn these stones into bread," {cf, Matt 4:3, Luke 4:3}. If! There is always the insinuation that these things are not true. This is the way he raises doubts, creates guilt, arouses fear. These are the attacks of the evil one.

What are we to do? How are we to combat these things successfully? Well, the apostle says, "Take the shield of faith with which you can quench all the flaming darts of the evil one." Notice that he did not say the shield of belief. We have already reminded ourselves of our belief when we recall we have put on the girdle of truth, the breastplate of righteousness, and the equipment of the gospel of peace. That is our belief in what Christ is to us. But faith is more than that. This is very important to see. Faith is acting upon belief. Faith is decision, action, resolution. Faith is saying, "Yes, I believe Christ is the truth. He is my righteousness, he is my peace. Therefore this, and this, and this, must follow. Faith is working out the implications of belief. When you say "Therefore" you move from belief into faith. Faith is particularizing, if you want it put in one word. It is taking the general truth and applying it to the specific situation and saying, "If this be true, then this must follow." That is the shield of faith.

Do you do that? Have you learned how to take the shield of faith when doubts come? Do you say? ...

"Christ is the truth. He is the basic revelation of things which really are. He has demonstrated it. Therefore, I cannot accept this thought that Christianity is a hoax. I cannot believe both. I cannot believe that Christ is the truth and that this thing is true, too. I have committed myself to Christ because I have been persuaded that he has demonstrated truth fully. I stand on that ground. Therefore I must reject this insinuation."

Do you reason? ...

"Christ is the truth. Therefore I cannot believe this subtle philosophy which exalts man and makes God unnecessary in human affairs. I must reject it. Since I have found Christ true, I cannot believe this sudden feeling I have of unreality. I must regard it as what Christ says it is. It is from the devil. Jesus Christ says he is a liar from the beginning. Therefore this is a lie and I reject it."

Do you say these things?

Our problem is that we have become so accustomed to believing our feelings as though they were facts. We never examine them. We never take them and look at them and ask, "Is this true?" We simply say, "I feel this way. Therefore it must be true." This is why so many are constantly defeated -- because they accept their feelings as facts.

We are to say:

"Christ is my righteousness. I am linked with him. I am one with him. His life is my life and my life is his life. We are married. Therefore, I cannot believe this lie that these evil thoughts are my thoughts. They are not my thoughts at all. They are thoughts which come into my mind, are insinuated there by another force. It is not my thinking at all. No, it is the devil again. I do not want these thoughts. I do not like them. I reject them. I do not want them in my thinking; therefore they are not mine. They are the devil's children, and I'll spank them

and send them back where they belong!"

Using the shield of faith means refusal to feel condemned or to feel guilty:

"God loves me. He says so. He says nothing will change that. Nothing will separate us. Nothing I do or fail to do will separate us! All right, then I will believe that, and therefore I cannot believe this thought that God does not love me and want me."

You see, you cannot have both. No man can serve two masters.

"Christ is the ground of my peace. Therefore it is his responsibility to take me through everything. He is the adequate One. He has come to carry me through every situation. So I cannot, I will not, believe this fear, this sudden anxiety which grips my heart. I will not believe that it is from me. It is simply sent to shake my confidence in Christ. It is an attempt to destroy my peace. But Christ is adequate for even this and therefore I refuse to change."

This is what James calls "resisting the devil," {Jas 4:7b}. This is the shield of faith. This is refusing to believe the lie that if you have doubts you cannot have faith. Because that is a lie. Doubt is always an attack on faith. The fact that you have doubts proves that you have faith. They are not opposites at all. Doubt is the proof of the reality of faith. Therefore re-examine the ground of your faith and reassert it, and remember that feelings are not necessarily at all.

And James says that, if you keep on resisting the devil, "he will flee from you," {Jas 4:7c}. Think of that! He will flee from you. You do it again and again every time the thought comes back. You resist it on that basis. You refuse to give up your position. And, sooner or later, inevitably, the doubts will clear. Your feelings will change, the attacks cease, and you will be back again in the sunshine of faith and the experience of the love and joy of God.

That is what Paul is talking about: "Take the shield of faith. It is able to quench every fiery dart of the evil one." The shield of faith is enough in itself. It is all you need. You do not really need the remainder, that is, the last two pieces of the armor. It may sound strange to say that, but it is true. You do not need any more because this is able to quench every fiery dart of the wicked one. It alone would see you through, if that were all you had.

Then why are we given more? Because we are not only to be conquerors. The Bible says we are to be "more than conquerors," {Rom 8:37}. We are not only to win, we are to win victoriously, triumphantly, abundantly. Remember that John said, "Greater is he that is in you than he that is in the world," {1 Jn 4:4 KJV}. Paul adds, "Where sin abounds, grace does much more abound," {cf, Rom 5:20}. We are intended to do more than barely make it to heaven. We are designed to triumph, to be fearless, to be not only unconquered but unconquerable!

So there is more here: "Take the helmet of salvation and the sword of the Spirit." We will reserve till later examining how fully, adequately, and abundantly -- more than adequately -- this armor is designed to defend us in the midst of a very difficult and changing world. It is thus that we can be "strong in the Lord and in the strength of his might," thus, that we can "stand in the evil day."

I think so often of these words of Kipling, describing the pressures of life:

If you can keep your head when all about you
Are losing theirs and blaming it on you:
If you can trust yourself when all men doubt you.
But make allowance for their doubting too:
If you can wait and not be tired by waiting,
Or, being lied about, don't deal in lies,
Or, being hated, don't give way to hating,
And yet don't look too good, nor talk too wise:

If you can dream -- and not make dreams your master:
If you can think -- and not make thoughts your aim
If you can meet with Triumph and Disaster
And treat those two impostors just the same:
If you can bear to hear the truth you've spoken
Twisted by knaves to make a trap for fools.
Or watch the things you gave your life to broken,
And stop and build 'em up with worn out tools:

If you can talk with crowds and keep your virtue,
Or walk with kings -- nor lose the common touch
If neither foes nor loving friends can hurt you:
If all men count with you, but none too much:
If you can fill the unforgiving minute
With sixty seconds' worth of distance run
Yours is the earth and everything that's in it,
And which is more -- you'll be a Man, my son!

That is a very eloquent description of life. It is exactly what the Word of God is designed to prepare us for. That is what it means to be "strong in the Lord and in the power of his might."

Prayer

Our Father, with what sharpness we realize that this but describing for us the life we are living, the situation in which we find ourselves, the very circumstance in which we now are. Lord, help us to be men and women of faith, to realize that your word has brought to us the truth as it is in Jesus. Let us not fling away our confidence, nor cast away our reliance upon that unshakable word, but trust in you and show to the world that this is the only thing which can keep a man or a woman standing in the midst of pressures which defeat and ruin and blast and destroy life. We pray in Christ's name, Amen.

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DEFENSE AGAINST DEFEAT, Part 3

by Ray C. Stedman

We are now embarked upon an attempt to explain life. We want to see why men are so bewildered at what is happening in the world about them, and why they are so impotent in solving the great problems which have confronted men for many centuries. Why is it we seemingly made no progress in this intense struggle that is our life? Our attention now is focused upon one verse of Scripture, Ephesians 6:17, which occurs in the midst of a great call to "be strong in the Lord and in the power of his might," {Eph 6:10}. The apostle concludes the list of "the armor of God" {Eph 6:11} with this verse:

**And take the helmet of salvation, and the sword of the spirit, which is the word of God.
{Eph 6:17}**

We are examining this battle of the Christian against "the world rulers of present darkness" {Eph 6:12}, as Paul so very eloquently describes them. We are contending, the apostle says, against the great cunning of the

devil, the clever ruses and subtle stratagems by which he

- Weakens our faith,
- Lowers our morals, and
- Neutralizes our witness.

Many have said to me since this series began, "I never realized before that all this had to do with my life, that this had been happening to me all along."

A number have said, "I never knew what it really meant to face the wiles of the devil, or what were these fiery darts of the wicked one."

I am glad we have come to understand that this is not at all remote from us, but it is a battle we are engaged in every moment of every day. Once we have understood something about the form of attack by which the devil accomplishes his work in mankind, we immediately become interested in discovering how we can meet it. It is, therefore, necessary that we give our attention to what the apostle has to say about the armor of God.

Though the defense of the Christian is couched in figurative language, it is a description of something very real. It is not an automatic procedure which we experience, but an intelligent program we are expected to follow.

I hope this is clear because it is very important.

We are not to struggle through the Christian life blindly, hoping for the best. If we do that we have already succumbed to the wiles of the devil. No wonder then that we are defeated by constant frustration, confusion, discouragement, uncertainty, and all the other manifestations of the devil's work. We are expected to give intelligent consideration to the process of overcoming, and to learning how to counteract the attacks of Satan in our lives. It is the armor of God which sets this forth.

If we do not bother to use the armor, we need not wonder that we succumb to the wiles of the devil, for this is the only thing that can possibly meet the subtlety, the cunning, the wiliness of the attacks of Satan against us. As we have seen, no degree of human intelligence is equal to the cunning of Satan.

The devil, throughout the centuries, has beaten every man who pits his strength against him. The record of Scripture is that even the greatest of saints, those who have seen clearest and understood most of the reality of life, in trying to meet the devil in their own strength have always been whipped. There is no man who is able to stand against him.

As Martin Luther put it, "On earth is not his equal."

But we have been provided with an armor, and this armor is perfectly adequate to meet the ruses, the cunning, and the wiliness of the devil.

We must understand what that armor means. We have seen that it is a figurative explanation of Jesus Christ and what Christ is to us.

If you would like it put a different way, this armor is an expansion of Jesus' words in John 14:20, "you in me, and I in you." Those are some of the simplest words in the English language. Any child can understand them. They are monosyllables, yet they encompass a truth so profound that I question if anyone ever remotely apprehends all that is involved in these simple words.

The first three pieces of this armor that Paul describes,

- Girding your loins with the girdle of truth,
- Putting on the breastplate of righteousness, and
- Having your feet shod with the equipment of the gospel of peace

are a figurative way of explaining or expounding the phrase, "you in me," i.e., the Christian in Christ. When we came to Jesus Christ and believed in him, we were "in Christ," we had a different basis of living. As the Bible says, those who do this are "transferred, translated from the kingdom of Satan into the kingdom of God," {cf, Col 1:13}. We are said to be "in Christ," and have found Christ to be the ground of truth, i.e., the key to life. He is the secret of the universe -- all truth relates to him, all truth comes from him. By him all things were made and exist, and there is no explanation of reality except that which leads ultimately to the figure and person of Jesus Christ. "In him are hid all the treasures of wisdom and knowledge," {Col 2:3}.

Then, further, we found that we are invited by God to rest upon Christ's righteousness. We do not come before God on the ground of our own puny efforts to have done good, or to have behaved ourselves, or to have pleased him. We stand in Christ's righteousness and his perfections are imputed to us. In the amazing experience of the cross, God has transferred our sin to him and transferred his righteousness to us. This is the ground of our acceptance before God and the answer to the problem of human guilt from which we all suffer. Then we learned that Christ is our peace. He is the source of our sense of calmness, of quietness, of euphoria, of well-being. He is the ground of our morale. Those are the first three pieces of the armor. We have put on these if we are Christians at all, and we begin our defense against the devil and his wiles by reminding ourselves of these great facts.

The last three pieces of this armor describe what it means for Christ to be in the Christian, i.e., Christ appropriated, applied to actual life. These three pieces are very practical and highly important to us. In our last message we saw what it means to take "the shield of faith, wherewith we are able to quench all the fiery darts of the wicked one," {Eph 6:17}. We saw that taking the shield of faith means to come to practical conclusions from the ground on which we are standing in Christ, which we have taken in him. That is, if Christ is the truth, if Christ is our righteousness, if Jesus Christ is our peace, then this and this is true, and that and that is not true. Thinking it through, we come to a "therefore." We draw a practical conclusion and thus answer the thoughts which arise within us which tempt us to doubt, or lust, or immorality, weakness, confusion, or uncertainty. Thus we resist the devil.

We saw that the shield of faith is supremely important. It is adequate in itself to defeat all the fiery darts of the wicked one. The reason we so often experience weakness is that we do not actually take it. We continually try to muddle through. We do not do intelligently what God says and apply the shield of faith, i.e., think this thing through from the ground of faith we have taken.

There are only two pieces of the armor left -- the helmet of salvation and the sword of the Spirit. We must examine what is meant by this phrase, "the helmet of salvation."

The figure of a helmet immediately suggests to us that this is something designed to protect the mind, the intelligence, the ability to think and reason.

We saw that the breastplate was the protection of our emotional life. When you figuratively put on Christ as your breastplate of righteousness, you are assuming a position in him which protects you from the sense of guilt and unforgiveness -- the most common ground of disturbance to the emotions. It is because we feel guilty that we get emotionally upset and depressed, and the breastplate protects us there. The shoes, as we have already seen, protect us in the area of our will. The shoes of the gospel of peace (Christ as our peace) create a readiness and willingness within us. It is our motivations which are dealt with here. Christ as our peace motivates us and makes us ready to face life.

But the helmet is designed for the head, for the intelligence, the mind. If we follow through consistently in our application of these pieces, we will discover that this is something Christ is doing in us, and through us, in the world. This helmet can keep our thinking straight and preserve us from mental confusion and darkness.

Stop a minute here.

I would like to ask you this: As you look at the world in which we are living, is there anything more desperately needed than this? Is there anything which could possibly be more relevant to the situation in which

we find ourselves than this factor which will keep us thinking straight? Was there ever a time when men were more frankly bewildered than they are in our day, or when statesmen were more openly confused and honestly admitting it? The intelligentsia confess being utterly baffled in dealing with the problems with which human society is confronted.

A woman said to me last week, "I don't know what to believe about Vietnam. I don't know how to determine whether we should be there or not. I just don't know what to believe."

Her uncertainty and bewilderment are echoed by millions today. Even those who take sides on these issues do so largely for emotional reasons. They are unable to give clear, logical arguments as to why they believe what they do. And what about the other issues of our day -- birth control, race relations, crime and delinquency, moral decay, disarmament, and teeming misery of our vast city slums? The mind is simply staggered by the complexities and insolubilities of the problems which face human lives. No wonder H. G. Wells wrote at the close of World War II:

Quite apart from any bodily depression, the spectacle of evil in the world -- the wanton destruction of homes, the ruthless hounding of decent folk into exile, the bombings of open cities, the cold-blooded massacres and mutilations of children and defenseless gentle folk, the rapes and filthy humiliations, and above all, the return of deliberate and organized torture, mental torment and fear, to a world from which such things had seemed well-nigh banished -- all these have come near to breaking my spirit altogether.

He went on from that point to write his last book, *Mind At the End of Its Tether*.

Listen to this startling statement by George Bernard Shaw, renowned in the world as a freethinker and liberal philosopher. In his last writings he says:

The science to which I pinned my faith is bankrupt. Its counsels, which should have established the millennium, led instead directly to the suicide of Europe. I believed them once. In their name I helped to destroy the faith of millions of worshippers in the temples of a thousand creeds. And now they look at me and witness the great tragedy of an atheist who has lost his faith.

What a revealing confession of mental confusion and darkness by some of the great leaders of thought in our day! There is no protection in the world for the mind.

But the Christian has the helmet of salvation. What is this helmet, this protection, which keeps our thinking straight in the midst of a very confused world? Paul answers in one word -- it is the helmet of satisfaction. He is not talking about the salvation of the soul. He is not referring to salvation as regeneration or conversion. In other words, he is not looking back at all. He is not speaking of salvation as a past decision which was once made, or even as a present experience, but he is looking on to the future. He is talking about a salvation which will be a future event. It is exactly what he is referring to in Romans, the 13th chapter, when he says, "Now is our salvation nearer than when we first believed," {Rom 13:11KJV}.

This helmet is further defined for us by the apostle in his first letter to the Thessalonians, in Chapter 5:

But since we belong to the day [i.e., we Christians], let us be sober, and put on the breastplate of faith and love, and for a helmet the hope of salvation. {1 Th 5:8 RSV}

Here, salvation is a hope, something yet in the future, something as yet not possessed or entered into fully. This future tense of salvation is described for us in a number of passages, but very plainly and fully in Romans 8:18-25, and especially in Verses 22-25:

We know that the whole creation has been groaning in travail together until now, and not only the creation, but we ourselves, who have the first fruits of the Spirit, groan inwardly as we wait for adoption as sons, the redemption of our bodies. For in this hope we were saved. Now hope that is seen is not hope. For who hopes for what he sees? But if we hope for what we do not see, we wait for it with patience. {Rom 8:22-25 RSV}

Paul is talking about the day of resurrection, the day of the coming again of Christ, the day when creation will be delivered from its bondage, when Christ returns to establish his kingdom. This helmet, therefore, is the recognition that all human schemes to obtain world peace and harmony are doomed to fail. But, through these failures, Jesus Christ is working out his own plan which will culminate in his appearing again and the establishment of his own reign in righteousness on the earth. That is the helmet of salvation which will keep your thinking straight in the hour of man's utter confusion and darkness.

The principle of God's working is declared over and over again in Scripture. It is written for all to read. "No flesh," God says, "shall glory in my presence," {cf, 1 Cor 1:29 KJV}. In other words, nothing that man can boast of shall contribute one iota to the final solution of the human dilemma. It is all of God. He will establish it and nothing that man does, as man, contributes one thing to this. Not all of human wisdom, not all our vaunted knowledge, or our scientific discoveries will contribute one thing to the ultimate solution. According to the record of Scripture, all that man boasts in shall crumble into dust, and those things which can be shaken shall be shaken, and only "those which cannot be shaken shall remain," {Heb 12:27 KJV}. Those are the things of God. No flesh shall glory in his presence.

But that is not the whole idea. Do not stop there. If you do, you will be guilty of the extremism by which the devil keeps us off balance and eccentric in our thinking. God is working through these events of history, but he is working out his purposes on a basis totally different from the aims and goals of men. That is the helmet of salvation. Therefore, Christians are not to be taken in by the unreal and groundless expectations of the world, nor are they to withdraw from these and isolate themselves. Christians are to be involved in what is going on in the world for wholly different reasons than the worlding has:

Christians are to be involved in order to accomplish God's desire to confront men everywhere, at every level, in all enterprises of life, with the good news of God's salvation in Jesus Christ.

If we see that, it will save so much heartache, delusion, disappointment, and confusion as you read your daily newspaper. Nothing could be more important than this.

Why is it that thoughtful minds like H. G. Wells and George Bernard Shaw and others are simply staggered and bewildered by what they find in life? It is because they pinned their hopes on wholly unstable, unrealistic resources. As the Dean of Melbourne wrote concerning H. G. Wells:

He hailed science as a panacea for all ills and the goddess of knowledge and power. In a series of popular scientific romances he visualized the luminous *Shape of Things to Come*. In *The Food of the Gods* he described a future of bigger and better men. He spoke of a planned world, of eugenics, of mechanized labor, of scientific diet and scientific education.

How much we still hear these phrases tossed about in our own day! But all of this fails. These thinkers built their grandiose dreams on a cloud, a cobweb, a shifting, shimmering illusion. And when the illusion changed shape, as all illusions eventually must, then their castles in the clouds came tumbling down. That has been the repeated pattern of history for twenty or more centuries -- men building upon shifting, ephemeral, temporary things, instead of on the unshakable things which always remain to which the Scriptures give testimony.

So the Christian has a helmet of salvation. He has a hope for the future. He has an understanding that God is working out his purposes and therefore he is not disturbed when human programs go wrong and everything fails -- when the New Deal, and the Fair Deal, and the Great Society, and all the other fancy names for human progress end up in the same old place -- time after time after time. The Christian has learned to expect wars and rumors of wars unto the very end. He expects false teachings and false philosophies and cults and heresies to abound. He is told all this will happen. It is part of the program, part of the total overall plan and purpose and moving of God in history. The Christian knows that wars are unavoidable, even though every effort should be made to avoid them, and that there is no contradiction in this. The Christian knows that war is madness, that nothing is really solved by war. But he knows also that we are living in a mad world, a world which is deluded by silken, subtle, satanic lies which are deliberately designed to end up in the mangling and mutilating of the bodies and souls of men.

Therefore, when he sees things happening as they are happening in Vietnam these days, he knows that it is unrealistic to expect to stop all this by passing certain legislation, or declaring certain principles, or sitting down to negotiate at a peace table. The world is in such a state and condition that the Christian knows that the innocent and the weak will suffer, and nothing much can be done about it at times. The blame lies squarely on the stubborn refusal of men everywhere to believe the true nature of the problem and the remedy that God's love has fully provided. The Christian knows that demonic forces can rise and possess the world from time to time, and will do so, and every human scheme to control these will ultimately fail.

What shall we do, then?

Shall we withdraw from life?

Shall we give ourselves to building our own little airtight capsule of life and look forward to retirement?

Shall we rise up and fight the United Nations or let the world go to hell? God forgive us, this too often has been the answer of Christians these days.

The helmet of hope not only tells us that these things are happening and will happen, but that a certain, sure salvation is coming, and that it is even now at work. This is what we need to know. Not merely that it will finally end right, but that the ending is being worked out now! History is not a meaningless jumble but a controlled pattern, and the Lord Jesus Christ is himself the one who is directing these events. He is the Lord of history. God is at work in the selfsame events that we look at with such horror and confusion.

We cannot identify ourselves with all the methods of the worldlings or even with all their aims, but we can identify ourselves with their persons. We do not need to join their causes, but we need to listen to them and to show ourselves concerned about them as people. We can be their friend without joining causes, and, if they balk at that, the choice is theirs and not ours. Jesus said, "The servant is not greater than his master. If they have received me they will receive you also, and if they hate me they will hate you," {cf, John 15:20}. We can expect both reactions as we try to involve ourselves in life around us, not in order to advance these hopeless causes, but rather to interest and concern ourselves with the people involved.

There are also many causes that the Christian *can* join. There are aims which he *can* wholeheartedly endorse. Christians are always to be humanitarian -- helping the weak, ministering to the sick, helping those who are old, and in prison, or burdened in any way. The Christian should always be ready to further good government, because government is of God. Even the worst of governments has, nevertheless, a basic commitment and relationship to God. "The powers that be are ordained of God" {Rom 13:1b KJV}, the Scripture says. Therefore the Christian ought to be ready to alleviate social evil and to further understanding between countries if he can. Read the injunctions of Scripture. "Honor all men," {1 Pet 2:17}. "Do good to all," {cf, 1 Pet 3:11}. "Honor the king," {1 Pet 2:17}. "Obey your masters," {cf, Col 3:22}. "Provide things honest before all men," {Rom 12:17 KJV}. "Feed the hungry, clothe the naked, heal the sick," {cf, Matt 10:8, Luke 10:9}. These are practical exhortations.

Look at the life of the Lord Jesus himself.

Many are asking today, "Would Jesus have joined the Vietnam Day Committee if he had been here?" or "Where would he have been during the Berkeley riots?" The answer is perfectly predictable. He would not have joined any committee, just as he joined no social movement in his own day -- and there were plenty of them existing then -- but he would have been the friend to any who sincerely, even though mistakenly, were seeking to do good. He would have been the angry, vocal foe of any who were hypocritically using a cause to advance their own purposes, or to dirty and defile the minds and hearts of others. As he stood before Pilate, Jesus said, "My kingdom is not of this world," {John 18:36 KJV}. That is, "I am no threat to you, Pilate. My kingdom is not of this world. I am not involved in any political maneuverings that you think might be a threat to your position." Nevertheless, he was known everywhere as the Friend of sinners.

All this is possible only if we put on, as a helmet, the hope of salvation. One of the great reasons the church is

so confused in this day, and saying so little to the world of true significance, is because it has laid aside, by and large, the hope of the coming of the Lord. There are very few sermons preached on it, very little is said about it. There is no time given to a consideration of what it means, and why it is set forth so frequently, and so clearly, in the Scriptures. Great sections of the Scriptures that deal with this matter are simply ignored among Christians. As a result, our thinking is muddled and confused. The church does not know which side to take or where to stand. It has nothing to say, or, at best, it gives an uncertain sound which calls no one to battle and encourages no heart.

We are to remind ourselves frequently of the coming of the Lord.

How many times did he say, "Watch! Watch therefore. That you may be ready for that hour," {Matt 24:42, 25:13}. We must live daily in its hope and anticipation. The battle is not ours. This is not merely a private fight we are engaged in. We have been talking about this great struggle against the devil and his angels, against the principalities and powers, against the wiles of the devil, as though it were primarily a private fight. It does come down to that at last. It meets us right where we live -- in our homes, our offices, our relationship with our fellow human beings everywhere we turn -- but it is not only that, and it is always good to remember the fact. The battle is not ours, but the Lord's. We are individual units fighting in a great army. The ultimate cause is sure and the end is certain. We do not need to be troubled by all the things happening on the face of the earth, for our Conqueror has already won. Though we may be hard pressed in our immediate realm in this battle, the cause is never in doubt. The end is absolutely certain, the outcome is sure, the battle is the Lord's. It is not, finally, and ultimately, a struggle between us and the devil, but a struggle between Christ and Satan, and the outcome is completely sure!

Remember this!

When you pick up your newspapers and read frightening accounts of things which are happening, the destruction of moral principles which have supported and strengthened this nation for decades, remember that God has said that science will never succeed in working out human problems, and that statesmen will never succeed in producing the Great Society upon this earth. It is not wrong to try, but every Christian knows they will never succeed, that human knowledge will contribute nothing, absolutely nothing, to the glorious age which is to come at last upon the earth. But remember also that God is always at work in human life and in society. He is at work through his Body, to heal and to help, to love and to suffer, until that morning without clouds shall dawn, and the day break, and every shadow flee away.

Are you frightened by world prospects? Let me tell you this: It is going to get much worse! Jesus said men's hearts shall fail them for fear of looking after the things that are coming to pass on the face of the earth. If you think it is hard to stand now, if these things throw you for a loss now, what will it be when the darkness increases, and the cause looks hopeless, and things get very much worse? That is the hour when we desperately must have the hope of salvation, the helmet to protect the mind.

The writer of Hebrews says, "We do not yet see all things in subjection to man, but we see Jesus!" {cf, Heb 2:8-9}. It is that which sustains the mind in all hours of pressure.

Here in this favored land of ours we have so much for which we can give thanks. God in grace has granted that we might be relatively free from so much that bothers and distresses others. But there are great areas of the world already where faith is not permitted to be expressed openly like this, where the darkness is far greater than here, where the forces of wrong seem to be striding in unopposed triumph through the land, and nothing seems to stand in their way. What do Christians do in those places? They have only one thing they can do -- they must put on the helmet of the hope of salvation. This will keep their thinking straight. It directs them in the causes to which they give themselves. It gives them advice and counsel as to where they should put their efforts and in what they should make investments of time and money and enterprise.

It can do the same for us. We need not succumb to the delusion of the world -- that redemption, salvation, and the working out of all human problems by the application of human intelligence is just beyond the horizon, in a little while now, if we can just get over into the new era, everything will be all right. How long has the world grasped at that futile dream? Read the ancient writings of the Greek philosophers and you will see they were

saying the same things then. As far back as human history goes, men have ever been grasping after this illusive hope that something can be worked out here. But God has never said that. Consistently, throughout the Scriptures, he has said that man in his fallen condition is unable, absolutely and totally unable, to work out his problems. "When the strong man armed keeps his palace, his goods are at peace," {cf, Luke 11:21}. There is no threat to his kingdom from within; there cannot be. We are shut up to the salvation of God. But in the strength of that hope we can keep our minds and our hearts calm and undisturbed in the day of battle, in the day of darkness.

Prayer

Father, thank you for this reassuring word. We know that things are not nearly as bad as they could be, or even perhaps as they shall be. But we thank you for the constant assurance you give to us that even when they get worse they are in your control, that nothing can come which you do not permit, nothing can happen which is not already anticipated and worked out, that the battle is the Lord's. Thank you for the certainty that we stand in the power of God and in the strength of his might, and that our hope is not in the flimsy constructions of men but in the eternal purposes of a living God. Thank you for this encouragement to our hearts today. In Christ's name, Amen.

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By: Ray C. Stedman
Series: Spiritual Warfare
Scripture: Ephesians 6:17
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DEFENSE AGAINST DEFEAT, Part 4

by Ray C. Stedman

We are now engaged in examining Paul's great exhortation to the Ephesians to be strong in the Lord and in the strength of his might. We, as they were, are involved in the struggle and conflict which comes from contention with the principalities and powers and the wicked spirits in high places, the world rulers of this present darkness. In Verses 14-17 of the sixth chapter, the apostle focuses on the armor of God:

Stand therefore, having girded your loins with truth, and having put on the breastplate of righteousness, and having shod your feet with the equipment of the gospel of peace; above all taking the shield of faith, with which you can quench all the flaming darts of the evil one. And take the helmet of salvation, and the sword of the Spirit, which is the word of God. {Eph 6:14-17 RSV}

This armor defends us under attack and makes it possible for us to stand in an evil day. How accurately the apostle describes our experience -- continually facing evil days, days in which everything seems to go wrong, when trouble comes, tragedy strikes, difficulties occur, or discouragement sets in, and we wonder what is happening in the world and in our personal lives.

We have looked at the specific form in which this attack occurs. We have noted the source of it, and the ubiquity of it. It comes from every side and in every waking moment of our lives. Always it is an attempt to derail our Christian faith, to upset our lives, to destroy our morale, to defeat our hopes, and deny our claims. This conflict is experienced by men everywhere; it is not unique to Christians. But it is only the Christian who is in a place to fight back.

As Christians we are delivered by Christ from the unconscious control of Satan and are thus able to resist the

attack of the devil, to fight back, and to overcome. The Christian does this by putting on the armor of God.

This passage addresses itself to us in a figurative way, but it is speaking of very realistic things which I hope we have captured in this series.

We have already seen that the armor is Christ: Christ Jesus made available to us day by day. The first three pieces of this armor pictures Christ as the truth, i.e., the basic secret to life, the ground of reality; then Christ as our righteousness, the One on whose merits we stand before God and are accepted; and Christ as our peace, the source of our morale, of our inner strength, of that which gives purpose to life. All this is fulfillment of our Lord's words, "you in me," {John 14:20b}. Then the last three pieces of this armor set forth the truth of "I in you" {John 14:20c} -- Christ appropriated and applied to life. We looked at the shield of faith, which involves applying general truth to specific situations, i.e., acting upon our belief. Nothing can be done without faith. God's power is made available only in faith. Then we looked at the helmet of hope, which is to use the fact of the return of Jesus Christ as a guide in evaluating the worth of movements in our own day, a guide to where history is going, what is happening, and where it will all come out.

Now we come to the last of these pieces of the armor of the Christian -- "the sword of the Spirit, which is the word of God."

The first thing we must say immediately about it is that, again, this is Christ. Christ is our life, if we are Christians at all, but this is Christ made available to us in practical ways through the sayings of his Word. I think it is very important to stress this. It is so easy to be Christians in general, but not in specifics. It is so very easy to have a vague sense of following Christ, but not know exactly, in specific terms, what this means. But that is why the Word of God has been given to us, for it is that which makes Christianity manageable.

Christian truth as a whole is more than we can handle. It has to be broken down into manageable pieces. This is what the Word of God does.

In writing to the Colossians, the Apostle Paul says, "Let the word of Christ dwell in you richly, as you teach and admonish one another in all wisdom, and as you sing psalms and hymns and spiritual songs with thankfulness in your hearts to God," {Col 3:16 RSV}. By this he is indicating that the authority of Jesus Christ and the authority of the Scripture are one and the same. There are many today who challenge this. There are many voices which tell us that as Christians we must follow Christ and accept the authority of Christ, but we need not accept the authority of the Bible. But Paul answers that one by calling the Scriptures "the word of Christ." You cannot separate the two.

Once I attended a meeting of ministers in Palo Alto. We were listening to a Stanford professor, who is a Christian, read a very excellent and helpful paper on "Science and the Christian Faith." After he had finished, certain questions were addressed to him by members of the group. One man said, "Sir, I can accept the Bible as a witness of certain men to what they thought of Jesus Christ. But you seem to go further. You have used the word 'inspired' on several occasions in your paper, and this seems to suggest that in your opinion the Bible is more than the views of men, that it has divine authority. Is this true?" The Christian professor made a very wise answer. He said, "My answer may sound to you very much like Sunday school propaganda, but I can only put it this way: The center of my life is Jesus Christ. I have found him to be the key to everything I desire in life. And yet I could know nothing about Christ if I did not learn it from the Bible. The Bible presents Christ, and Christ defines the Bible. How can I make a distinction?" With considerable embarrassment, the questioner threw up his hands and changed the subject.

The authority of Scripture is the authority of Jesus Christ. They are indivisible. To attempt to distinguish the two is like asking which blade of a pair of scissors is more important, or which leg of a pair of pants is more necessary. We know Christ through the Bible, and we understand the Bible through the knowledge of Christ. The two cannot be separated. That is why Paul calls it "the word of Christ."

Now in the phrase, "the sword of the Spirit, which is the word of God," it is important to see that it is not the complete Bible which is referred to by the phrase, "the word of God." Let us do a little donkey work, if you will permit me. There are two words used in Scripture for "the word of God." There is the familiar word,

logos, which is used in the opening verse of John's Gospel: "In the beginning was the Word (*Logos*), and the *Logos* was with God, and the *Logos* was God," {John 1:1}. Then there is another word, used less frequently, *rhema*, which is somewhat different in meaning. *Logos* refers to the total utterance of God, the complete revelation of what God has said. *Rhema* means a specific saying of God, a passage or a verse which has special application to an immediate situation. To use a modern term, it is the Word of God used existentially, i.e., applied to experience, to our existence.

Rhema is the word used here. The "sword of the Spirit" is the saying of God applied to a specific situation. This is the great weapon placed in the hands of a believer. Perhaps all of us have had some experience with this. We have all read passages of Scripture when the words suddenly seemed to come alive, take on flesh and bones, and leap out of the page at us, or grow eyes that follow us around everywhere we go, or develop a voice that echoes in our ears until we cannot get away from it. We have had this experience perhaps in some moment of temptation or doubt, when we were assailed by what Paul calls here "the flaming darts of the evil one." But it has been answered immediately by a passage of Scripture which flashed to mind, something we had not been thinking of at all, but which supplied the needed answer.

Or perhaps we have been asked a question, and for a moment it has caught us off guard; we did not know how to answer and were about to say, "I don't know," when suddenly we had a moment of illumination and a word of Scripture came to mind, and we saw what the answer was.

Perhaps this experience has come while sitting in a meeting where some passage has come home to our heart with strange and powerful effect upon us. We have been greatly moved, and, in that moment, we made a deep, permanent decision.

All this is the *rhema* of God, the sayings of God which strike home like arrows to the heart. That is why this is called "the sword of the Spirit," because it is not only originated by him as the author of the Word, but it is also recalled to mind by the Spirit and made powerful by him in our lives. It is his answer to the attack of the devil, who comes to discourage us, defeat us, lure us aside, deceive us, misguide us, or mislead us in some way -- but then a word comes to mind instantly. This is the sword of the Spirit.

As a sword, it is useful both for defense and for offense. This, by the way, is the only part of the armor designed for offense. It both defends and protects us, but also pierces other hearts and destroys the lies of the devil in others besides ourselves. This is its great effect. It is the only proper defense the Christian has. He is to proclaim the truth. He does not need to defend it. He does not need to support it with long and extensive arguments. There is a place for that, but not in an encounter with those who disbelieve. He is to proclaim it, simply to declare it. As Scripture says in Hebrews 4:12:

For the word of God is living and active, sharper than any two-edged sword, piercing to the division of soul and spirit, of joints and marrow, and discerning the thoughts and intentions of the heart. {Heb 4:12 RSV}

It gets below reason, and pierces the armor that has been erected against it, and comes home to the heart. Thus it has power in itself.

It is this offensive quality which explains why the Bible is so continuously under attack. For centuries the enemies of the gospel, prompted by the devil, have been seeking to destroy the Bible, if not its actual existence, as they have at certain times, they seek at least to destroy its significance. This is what we are facing in our own day. With very clever words and subtle arguments, the devil speaks through men of prominence and intelligence to destroy the testimony of the Scriptures. This does not mean that the men themselves are necessarily hypocritical. It is not that they are being deliberately and knowingly destructive. Many of them are sincerely attempting to be what they may describe as "honest to God." But the evidence that this is a satanic attack upon the Bible, and that their thinking has a satanic bias, is seen in the specific target of these attacks. They are always an attack upon the historic genuineness of the biblical record. By that you can tell where they originate. They are attempts to reject the supernatural character of the biblical accounts, the intrusion into our commonplace realm of space and time of that invisible realm which the Bible calls the kingdom of God. This is what they dislike, and the aim of their attacks is always to make the Bible appear incredible or unreliable, so no

one will bother to read it. They desire to create such false images of the biblical records that no one will take them seriously.

These speakers and professors and doctors of theology claim to be theologians and Bible scholars, but they betray the Scriptures with the kiss of Judas and mislead millions. The main aim, of course, is to keep people from reading the Bible, from seriously and thoughtfully reading the Scriptures. For, of course, all that is needed to answer these pretentious claims is simply to read these accounts in a thoughtful and serious way.

Let me illustrate this with the Christmas story. Nothing is more basic and central to the Christian message than the story of the way the infinite God became a babe in a manger, and was welcomed with the angel's song, a brilliant star, the coming of the shepherds and wise men. We love the simple beauty of this ancient story. This simple story transforms the world, at least outwardly, for a brief time every year, and has for twenty centuries. But now listen to the way the false prophets of our day treat this story. Here is a quotation from the well-known book by Bishop Robinson, *Honest To God*:

Suppose the whole notion of a God who visits the earth in the person of his Son is as mythical as the prince in the fairy story. Suppose there is no realm 'out there' from which the man from heaven arrives. Suppose the Christmas myth (the invasion of this side by the other side), as opposed to the Christmas story (the birth of the man, Jesus of Nazareth), has to go. Are we prepared for that? Or are we to cling here to this last vestige of the mythological or metaphysical world view as the only garb in which to clothe the story with the power to touch the imagination? Cannot perhaps the supernaturalist scheme survive at least as part of the 'magic' of Christmas?

Then he goes on to say, yes, it may survive, but it survives only as a myth, i.e., as a pretty story which indicates importance and captures the attention. Then he adds:

But we must be able to read the Nativity story without assuming that its truth depends on there being a literal interpretation of the natural by the supernatural, that Jesus can only be 'Immanuel' 'God with us' if, as it were, he comes through from another world. For as supernaturalism becomes less and less credible, to tie the action of God to such a way of thinking is to banish it for increasing numbers into the preserve of pagan myths and thereby to sever it from any real connection with history. As Christmas becomes a pretty story, naturalism is left in possession of the field as the only alternative with any claim to the allegiance of intelligent men.

Notice, there is no attempt at all (and there is none throughout the book), to disprove the supernatural claims of the biblical story -- they are merely dismissed with a wave of the hand. Scorn is heaped upon them and they are regarded as unworthy of modern intelligence. The implication is clear that any who believe in this story are in a class with those who still believe in a flat earth or are like children who still believe in fairies. The reason for this, of course, is that any acceptance of this as an historical fact so grounds this story in history that its implications cannot be shaken aside. We must face it as an incontrovertible event that can only be explained by the explanation which Scripture gives: The need of men, in their lost condition, for an invasion of God in order that he might accomplish a work of redemption at great cost to himself and thus set men free.

What is the answer to these false claims? Well, simply read the Scriptural accounts. Read the Christmas story as told by Matthew and Luke. As you read the familiar tale, see how artlessly, how simply it is presented, how uncontrived the record is. There is no attempt to garnish it or to bolster it with arguments or theological explanations. There is just the simple narrative of what happened to a couple on their way to Bethlehem, what occurred when they arrived there, and what happened in the immediate days following. When that story is set in place in the total narrative of the Bible, how fitting it is, how natural, how unforced. As G. Campbell Morgan so beautifully put it, "The song of the angels to sighing humanity is the beginning of the infinite mystery of an incarnate God. From that simple story all light is streaming, all hope is flaming, all songs are coming." Wesley captures this beautifully in his hymn:

Late in time behold him come,
Offspring of the Virgin's womb:
Veiled in flesh the Godhead see;
Hail the Incarnate Deity,
Pleased as man with man to dwell,

Jesus, our Emmanuel.

We need only remember that this simple, uncomplicated story was widely accepted and widely proclaimed in the first century. Along with the account of the cross and the resurrection, this story has changed the world.

No Christian in the Scripture ever denies it. No apostle, or even Jesus himself, ever questions these events, ever suggests that these did not take place exactly as recorded. And the stories were well-known in their day.

In other words, this account reflects the inherent ability of truth, simply told, to compel belief, without artificial support. As we read the account, it wins the submission of our reason, it appeals to the love of the heart, it compels the obedience of the will. To reject it, therefore, is to violate our basic humanity. This is why John declares in a letter written toward the close of the first century that this story is one of the tests of false teachers, that if someone denies the incarnation and says Jesus did not come in the flesh, he is satanically inspired and is an antichrist.

This is the purpose of these "sayings of God." They are a sword of the Spirit to defend against that which would undermine and attack ultimate authority.

Looking back in my own life, I am aware of many times when this sword of the Spirit has saved me from error and delusion of some kind or other.

- As a young Christian, I was stopped at the edge of disobedience many times when some temptation seemed so logical, so reasonable, so widely practiced that I was allured by it. I was often arrested by a word I had memorized as a young Christian and which has come to me many times since. It is in the book of Proverbs: "Trust in the Lord with all your heart, and lean not to your own understanding," {cf, Prov 3:5}. It is so easy to think that because something looks so logical to us it must be logical. But this fails to recognize the fact that we are easily deceived. We are not the rational creatures we love to think we are. There is much illusion and delusion in our world and we are not intelligent enough to see through these phantasmata, these lies. Therefore the word comes, "Trust in the Lord with all your heart" -- believing the truth as it is revealed, and "lean not to your own understanding."
- Sometimes a sword of the Spirit has been placed in my hand, not before defeat, but right in the midst of it, or right afterward. It has thus become the means of preventing any painful recurrences. I remember when a word from James came home to me with unusual power after a very violent and nasty display of temper on my part. A verse came flashing into my mind which I had read in the letter of James, "The anger of man does not work the righteousness of God," {Jas 1:20 RSV}. That arrested me. I thought, here I am, claiming to be interested in working the righteousness of God, and what am I doing? Losing my temper, flaring up at someone, and then thinking I am accomplishing what God has sent me to do. That verse stopped me then and has been a help ever since.
- I remember when my heart was once pierced with another word from the book of Proverbs: "Only by pride comes contention," {cf, Prov 13:10 KJV}. When we get involved in contentions and strifes with one another it is so easy to blame the other fellow. "He started it!" One day one of my nephews and my daughter were fighting and I asked them, "Who started this?" And the boy said, "She did. She hit me back." This is so human, is it not? Ah, but the Word says, "Only by pride comes contention." Where there is strife and contention there is pride at work and both parties are usually guilty of it.
- As a young Christian I recall how the powerful lure to sexual misbehavior which exists in this world was frequently dispelled in my thinking by the remembrance, the sudden flashing recollection of that word in Ephesians 5: "Let no man deceive you with empty words [and that is exactly what they try to do] that the wrath of God comes upon the sons of disobedience," {Eph 5:6 RSV}. This arrested me when I first heard it. Later, when I came to understand more fully what the wrath of God means -- that it is not a lightning bolt from heaven or an auto accident or something like that, but rather it is the certain disintegration of life, the dehumanizing, the brutalization of life which comes when one gives way to these kinds of things -- it took on even more power in my life.

Several years ago there was a man who came to me every week for over a year. He was in the grip of a terrible depression of spirit, an utter desolation of mind. I have never met such a lonely, miserable outcast of a man. He shut himself away from everyone. His liberation began by repeatedly praying one single phrase of

Scripture -- all the Scripture he could, in faith, lay hold of. Everything else I tried to point out to him he would reject. But one phrase stuck with him and he prayed it again and again: "Not my will but thine be done." At last, slowly, like the sun coming up, the light began to come, and you could see the change in his life. Today he is living a normal, free life, set free by the saying of God -- "the sword of the Spirit which is the saying of God."

Obviously, the greater exposure there is to Scripture, the more the Spirit can use this mighty sword in our lives. If you never read or study your Bible, you are terribly exposed to defeat and despair. You have no defense, you have nothing to put up against these forces that are at work.

Therefore, read your Bible regularly.

Read all of Scripture, for each section has a special purpose.

The Christian who neglects the reading of the Scriptures is in direct disobedience to the will of the Lord.

The Lord Jesus said, "It is they [the Scriptures] that bear witness to me," (John 5:39). This is the way you come to know Christ. There is no way apart from the Scriptures. And there is no way to come into full maturity as a Christian apart from the Scriptures.

Finally, what is the responsibility of the Christian when the Spirit places one of these sayings in your mind on some appropriate occasion? What are you to do? The apostle says, take it! Heed it! Obey it! Do not reject it or treat it lightly. Take it seriously. The Spirit of God has brought it to mind for a purpose; therefore give heed to it, obey it.

Now, one word of caution is needed here. We are also to compare Scripture with Scripture. This is a very important matter, for remember, the devil can quote Scripture as well -- as he did on one occasion with the Lord. But the quotation of the Scripture by the devil is never balanced. The sword of the Spirit in the devil's hands is an uncouth weapon, out of balance, eccentric.

Remember how Jesus himself gave us a great example of this when the devil came to tempt him in the wilderness. Satan said to Jesus, "If thou be the Son of God, turn these stones into bread," {cf, Matt 4:3, Luke 4:3 KJV}. Jesus immediately met him with the sword of the Spirit. He said, "It is written, 'Man shall not live by bread alone,'" {Matt 4:4, Luke 4:4}. That is, my physical life is not the highest part of my being. I do not have to sustain that, but I do have to sustain my relationship with God. That is the important thing. "Man shall not live by bread alone, but by every word that proceeds from the mouth of God," {Matt 4:4 RSV}.

Then the devil tried a new tack. He came to him and said, "Oh well, if you are going to quote Scripture, I can quote it too. There is a verse in the Psalms, you know, that says if you get yourself into a dangerous position God will send his angels to uphold you." Taking Jesus to the top of the temple, he said, "Cast yourself from this height and all the crowd around will see and know that you are the Son of God. If you are the Son of God, cast yourself down, for it is written, 'He shall give his angels charge over thee to keep thee from all harm, lest thou dash thy foot against a stone,'" {cf, Luke 4:9-11 KJV}. But Jesus knew how to handle the devil. Jesus said, "It is written again..." I urge you to take note of this: "It is written again..." It is not enough to have someone quote a verse of Scripture to you, or to have one come flashing into your mind. Compare it. Is it in balance? Is it held in relationship to other truth in the Word of God? "It is written again, you shall not tempt the Lord your God," {cf, Luke 4:12}. It is this word which delivered Jesus in that hour.

Then, you remember, the devil took him up and showed him all the kingdoms of the world and said, "All this shall be yours if you fall down and worship me," {cf, Matt 4:9}. And again our Lord answered him with the sword of the Spirit: "It is written, 'Thou shalt worship the Lord thy God and him only shalt thou serve,'" {cf, Matt 4:10}. Then, the account says, the devil left him. This is always what happens. He is put to rout by the sword of the Spirit. This is the sword which is placed in our hands.

This is the last piece of the Christian's armor. Here is the Christian's complete armor: You in Christ, and Christ in you -- Christ, demonstrated as truth and experienced as righteousness and peace; and Christ,

appropriated by faith and applied to life through the hope of salvation and the sayings of God. This is all you need. With this you can take anything life can throw at you. You do not need tranquilizers or expensive psychiatric treatments. You may need some physical therapy now and again -- the Word of God has nothing against that -- but you will not need all the remedies science has now made available to give us a chemical bolstering in the hour of anxiety or fear. You have the armor of God -- if you are a Christian.

If you are not a Christian there is no help for you. The place to begin is to become a Christian. The Word of God has no comfort to give to those who are not Christians. It has nothing to say to support or encourage someone who is not a Christian. The only way to escape from the allurements and deceitfulness of the enemy is to become a Christian. You must be delivered by the work of Jesus Christ from the kingdom of Satan into the kingdom of God. Then you can put on the armor of God.

Think it through. Become familiar with this armor.

Learn how to use it, and then actually use it when you are under attack. Practice going through this when you feel yourself under attack from Satan. Like a soldier in battle, put it to work.

What good is armor is it rusts unused in a closet? No wonder Christians are constantly failing. Though they may have the armor of God, they do not employ it. If you feel yourself growing cold or lukewarm, you are under attack from the wiles of the devil. If you find yourself depressed or discouraged, or are bothered with doubts, fears, and anxieties, or if you feel the lure of lusts, the crush of pain, or the numbness of disappointment -- what shall you do? Systematically, thoughtfully, deliberately, repeatedly, go through these steps.

Think through this armor of God.

Do not give up if no immediate change occurs. We are so brainwashed these days into wanting quick results, immediate relief, instant deliverance. But the attack may be prolonged, and there are not always quick results. This is why the apostle says, "Having done all, stand." This is all -- stand!

I want to say more about this in another message. But victory is sure if you persevere. You are doing the right thing; now keep on doing it. Do not give up, it is only a matter of time. For the word of the promise is sure: "Resist the devil and he will flee from you."

And while you are waiting there is one more thing you can do. It is not in the nature of effort so much as in the character of release, relief, help in the midst of this pressure. You can pray.

We shall start there next time: "Pray at all times in the Spirit, with all prayer and supplication."

Prayer

Our Father, what practical import there is in these matters. How helpful this word is in the midst of our pressures, our discouragements, and our tendencies to defeat. Grant to us, Lord, that we will take them seriously and apply this great armor that is given to us in Jesus Christ and thus learn how full and rich and exciting life can be as a Christian, lived in your strength. For we ask in your name, Amen.

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By: Ray C. Stedman
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ADVICE WHEN ATTACKED

by Ray C. Stedman

We are drawing near the close of our study in Paul's great exhortation found in Chapter 6 of Ephesians, beginning with these words in Verse 10:

Finally, be strong in the Lord and in the strength of his might. Put on the whole armor of God, that you may be able to stand against the wiles of the devil. {Eph 6:10-11 RSV}

Though we have developed this in some detail in these studies, we have been following a very simple, basic approach:

We looked first at the struggle, the conflict against what Paul calls, "the world rulers of this present darkness" {Eph 6:12 RSV}, as suggesting to us the only adequate explanation of what is going on in our world today, and has been for many centuries. We saw that this struggle is synonymous with life as we know it. It describes what is happening right where you are in the midst of the world, with evil rampant around you and seemingly everybody and everything doing all they can to discourage you, drag you down, and defeat you. As Paul put it, in a vivid description of his own experience, "fightings within and fears without," {cf, 2 Cor 7:5}.

Second, we tried to spend some time with what the apostle says should be our response to this struggle, described in the phrase, "Put on the whole armor of God, that you may be able to stand against the wiles of the devil," {cf, Eph 6:13}. This is a tremendously practical section describing how Jesus Christ (who is himself the armor that is provided for us) can meet our moral and spiritual need. We learned here what to do when doubts assail us, fears dismay us, false teaching deludes us, or coldness prevails in our lives. Now we must go a step further and explore the second thing the apostle says the Christian should do when he is facing conflict with the wiles, the stratagems, the devious suggestiveness of the devil.

The first defense, he says, is to put on the armor of God. We have looked at that {cf, Eph 6:14-17}. The second defense is to pray. Two steps: put on the armor of God, and pray.

That brings us to Verses 18-20 of Chapter 6:

Pray at all times in the Spirit, with all prayer and supplication. To that end keep alert with all perseverance, making supplication for all the saints, and also for me, that utterance may be given me in opening my mouth boldly to proclaim the mystery of the gospel, for which I am an ambassador in chains; that I may declare it boldly, as I ought to speak. {Eph 6:18-20 RSV}

There is a very strong and powerful relationship between putting on the armor of God and praying. These two things belong together; in fact, one grows out of the other. It is not enough to put on the armor of God; you must also pray. It is not enough to pray; you must also have put on the armor of God. It is impossible to divide these two.

As we have been attempting to see, putting on the armor of God is not something merely figurative, it is an actual thing you do. It is remembering what Christ is to you, and thinking through the implications of it in terms of your present struggle and experience. Putting on the armor is essentially something that is done in the realm of your thought life. We have been trying to make that clear. It is an adjustment of the attitude of your heart to reality, to things as they really are. It is thinking through the implications of the fact which revelation discloses. This is always the necessary thing to do in trying to face life.

Our problem with life is that we do not see it as it is. We are so deluded by it, we suffer from such strange

illusions. It looks to us to be quite different than it is and this is why we desperately need and must have the revelation of the facts of Scripture. Life is what God has declared it to be. When we face it on that basis, we discover the revelation is right, it is accurate, it does describe what is happening. And more, it tells us why things happen and what lies behind them. All this is part of putting on this armor, appropriating Christ to your life in terms of your present situation. It is all done in the realm of the thought life.

What do you do when you put on the breastplate of righteousness? You think of Christ and what his righteousness means to you as imparted to you. What do you do when you take up the sword of the Spirit? You give heed, as we saw, to those flashes of Scripture, those portions of the Word of God that come to your mind that have immediate application to the situation you are facing. But again, this all is done in the realm of the thought life. At first it takes time to work all this through. This is something we have to learn how to do. As we learn how to do it, the process becomes much more rapid. Almost instantaneously we can think through this line of approach to the problems we are facing. This is what Paul calls, in the second letter to the Corinthians, "bringing into captivity every thought to the obedience of Christ," {2 Cor 10:5 KJV}.

I stress that this is done in the realm of the thought life because this is very important, for it is dangerous to think and not to do. It is a violation of our basic humanity merely to think and not have that thought result at last in some activity. This is where many Christians go astray. They are content to think about doctrinal matters, think through these great facts revealed about the gospel and about life, but never make a practical application in any way. As I have suggested, this is very dangerous because we human beings are made both to think and to do, and it must be in that order. We receive information first, we assimilate it, correlate it, and think it through. This is the first thing. And then we act upon that which we have both thought and felt. Our emotions and our mind, working upon our will, bring us at last to activity. This is the normal and proper procedure for human living.

All our doing must and will grow out of thinking. Sometimes we speak of "thoughtless" actions. We say of someone that "he acted thoughtlessly." Actually this is impossible. You cannot act thoughtlessly. What we really mean is that someone has acted with very superficial, shallow thinking. But it is actually impossible ever to act without having first thought. Yet it is possible to think without ever acting. That is what the apostle is bringing us to here. To think without doing is inevitably frustrating. It is like cooking and never eating. You can imagine how frustrating that would be. It is like writing letters that you never mail. Your friends may be glad of that, but it is very frustrating to you! So the complement to putting on the armor of God, the activity which results from it, is to pray.

First to think through and then to pray.

Notice the order of this. This is extremely important. The apostle does not reverse this and say, first pray and then put on the armor of God. This is what we try to do, and this is why our prayer life is so feeble, so impotent. There is great practical help here if we follow carefully the designated order of Scripture. I think most Christians, if they were honest, would confess that they are dissatisfied with their prayer life. They feel it is inadequate and perhaps infrequent. All of us at times struggle to improve ourselves. Sometimes we struggle to improve the quality as well as the quantity of our prayer lives. Sometimes we adopt schedules we attempt to maintain, or long lists of names and projects and places we try to remember in prayer, or we attempt to discipline ourselves in some way to a greater ministry in this realm. In other words, we begin with the doing, but when we do this we are starting at the wrong place. We are violating our basic human nature in doing it this way. The place to start is not with the doing, but with the thinking.

This is always the place to start in motivating human life, and this is what the apostle suggests. Prayer follows putting on the armor of God. It is a natural, normal outgrowth. Now, I am not suggesting that there is no place for Christian discipline; there is. I am not suggesting that we will not need to take our wills and put them to a task and follow through. There is this need. But the place where discipline should come in is not, first, in prayer, but in doing what is involved in "putting on the armor of God." First, think through the implications of our faith, and then prayer will follow naturally much more easily. When it comes in that order it will be thoughtful prayer, prayer which has meaning and significance. It will be relevant prayer.

This is the problem with much of our praying now, is it not? It is so shallow, so superficial, on a level with

that jingle you have all heard of the man who prayed, "Bless me and my wife, my son John and his wife, us four and no more." Sometimes our prayers are only a cut above the simple childhood prayer: "Now I lay me down to sleep, I pray the Lord my soul to keep." What is needed? Prayer should be an outgrowth of thoughtfulness about the implications of faith. This adds depth, meaning, and significance to it. Prayer should be pointed and purposeful.

Now, basically, what is prayer?

We are talking about this great theme as the apostle has brought it to our attention, but what, basically, is prayer?

It is a mere superstition as some people think -- a mumbling, a talking to yourself under the deluded dream that you are addressing a deity?

Or is it a form of black magic by which some heavenly genie is expected to manipulate life to our desire, a kind of ecclesiastical Aladdin's lamp that we rub and things are supposed to happen? I am afraid many have that concept of prayer.

Or is it, as certain groups tell us, self-communion, a psychological form of talking to yourself in which you discover depths in your being that were there all the time, but you did not realize it until you prayed?

All of these ideas of prayer are quite dissimilar to what is mentioned in Scripture. Paul here recognizes two categories of prayer, which he calls (1) all prayer, and (2) supplication.

1. "All prayer" is the widest classification; "supplication" is the specific request that is made in prayer. If you take the whole range of Bible teaching on this great subject of prayer you will find that underlying all the biblical presentation is the idea that prayer is conversation with God. This is all it is. Prayer is simply conversing with God.

As we understand the position of a Christian, a believer, he is in the family of God. Therefore, prayer is family talk. It is friendly, intimate, frank, unrestricted talking with God, and it is into this close and intimate relationship that every individual is brought by faith in Jesus Christ. By faith in Christ we pass out of the realm of being strangers to God and aliens to the family of God and into the intimate family circle of the children of God. It is easy to talk within a family circle, but think what harm is done to that intimacy if people refuse to talk. Prayer, basically then, is simply carrying on a conversation with God.

2. But supplication is asking some specific request. James says, "You have not because you ask not," {cf, Jas 4:2 KJV}. In our conversation with God it is perfectly proper to ask, because we are children and he is a father. What the apostle is saying is, "After you have put on the armor of God, after you have thought through the implications of your faith in the ways which have been suggested previously, then talk to God about it. Tell him the whole thing. Tell him your reactions, tell him how you feel, describe your relationship to life around you and your reactions to them, and ask him for what you need.

Prayer is often considered to be so high and holy that it has to be carried on in some artificial language or tone of voice. You hear this so frequently from pulpits. Pastors adopt what has well been called a "stained glass voice," and pray in some artificial manner as though God were far off in some distant corner of the universe.

Prayer is a simple conversation with the Father. It is what the apostle describes so beautifully in the Epistle to the Philippians.

Having no anxiety about anything, but in everything by prayer and supplication [there it is again] with thanksgiving let your requests be made known to God. And the peace of God, which passes all understanding, will keep your hearts and minds in Christ Jesus. {Phil 4:6-7 RSV}

This is a wonderful study in prayer. Paul is saying there are three simple principles involved in prayer:

1. First, worry about nothing. Be anxious for nothing. Christian friends, do you hear what that says? Worry about nothing! This is one of the major problems in Christian living today. Worry is one of the major reasons why Christians are oftentimes a stumbling block to non-Christians. And, conversely, it is also one of the major areas in which Christians can be a glowing testimony and witness to non-Christians. It depends upon whether you worry or do not worry -- one or the other. Christians are continually exhorted in Scripture to worry about nothing. Now that does not mean not to have proper interest and concern about things. It is not stoicism that is advocated here. But we are not to be anxious, fretful, worried. Yet this is so often the attitude of our lives.

Someone said, "I'm so loaded up with worries that if anything happened to me this week it would be two weeks before I could get around to worrying about it!"

Sometimes we make an artificial attempt to cure our worrying by will power. As another has put it:

I've joined the new 'Don't Worry Club'
And now I hold my breath;
I'm so scared I'm going to worry
That I'm worried half to death.

But the admonition is, "Worry about nothing." This is only possible when you have put on the armor of God. Do not attempt it on any other basis. Worry comes from fear, and the only thing that will dissolve fear is facts. Therefore, to put on the armor of God is to face the facts just as they are -- not as they appear to be in the illusive picture that the world gives us, but squarely as they are. Therefore you are to worry about nothing.

2. What is the second principle? Pray about everything. Everything!

Someone says, "You mean God is interested in little things as well as big things?" Is there anything that is big to God? They are all little things to him. Of course he is interested in them; he says so! The hairs on our head are numbered by him. Jesus was at great pains to show us that God is infinitely involved in the most minute details of our life -- concerned about everything. Therefore pray about everything. Talk it over, tell him about things.

3. And what is the result? You will be kept through anything. This is the third principle: "The peace of God which passes all understanding [which no one can explain, which is there despite the circumstances, and which certainly does not arise out of a change of circumstances -- which is simply inexplicable] will guard your hearts and minds in Christ Jesus." Do you know anything more relevant in this troubled, anxious, fretful, weary, disturbed world?

Prayer reveals three facts:

When we pray we recognize, first, the existence of an invisible kingdom. We would never pray at all if we did not have some awareness that someone is listening, that there is behind the realm of visibility an invisible kingdom. It is not far off in space somewhere; it is right here. It surrounds us on every side. We are constantly in touch with it, though we do not always recognize it. It lies behind the facade of life, and all through the Scriptures are exhortations to take heed of this, reckon with it, deal with it, acknowledge that it exists.

The second fact prayer reveals is that we Christians have confidence that the kingdom of God is highly significant, that it affects our lives directly, that the visible things which are happening in our world are a direct result of something happening in the realm of invisibility. Therefore, if you want to change the visibilities, you must start with the invisibilities.

Third, and perhaps the fact most hotly contested by the devil and his forces, is that our prayers play a direct and essential part in bringing God's invisible power to bear on visible life. In other words, God answers prayer. Prayer is purposeful and powerful. It is not pitiful and pathetic pleading with only a rare chance that it might be answered. No, it is powerful. God answers! Prayer is an essential link in the working of God in the

world today. Without it he does not often work; with it he certainly does. These three facts are all revealed in the matter of prayer.

But now we must immediately add that God answers prayer according to his promises. This is so necessary to say today, for there is a very vague and undefined but widespread concept that God answers any kind of prayer, that no matter what you want or how you ask for it, he commits himself to give it. This, of course, results frequently in disappointments and gives rise to the widespread belief that prayer is ineffectual. The truth is, God answers every prayer which is based upon a promise.

Prayer does not start with us; it starts with God. God must say he will do something before we are free to ask him to do it. This is the point.

This is how it works with a father and his children. No parent commits himself to give his children everything they want, anything they ask for. He makes it clear to them that he will do certain things and not do other things. In the realm of those limits, the father commits himself to answer his children's requests. So it is with God. God has given promises and they form the only proper basis for supplication.

This is what Paul means by his reminder that we are to pray at all times in the Spirit. In the Spirit! Here again is a great area of misunderstanding about prayer. Many take this phrase, "in the Spirit," as though it were descriptive of the emotions we should have when we pray. They think it is necessary to be greatly moved before prayer can be effectual, that we must pray with deep earnestness of words. Now, this is possible at times, but it is not essential or necessary to the effectiveness of prayer. And it is certainly not what is meant by this phrase, "in the Spirit."

To judge by the expression of many, one would perhaps feel that this phrase means to pray with a loud voice. But it does not mean that. It has no relationship to the emotions that we feel in prayer. Praying in the Spirit is not descriptive of some kind of religious hydrophobia.

Well, what is it then? It means to pray according to the promises which the Spirit has given, and the character of God which the Spirit has made known. This is praying in the Spirit. God has never promised to answer just any prayer, but he does promise to answer prayer in a way that he has carefully outlined for us. He does so invariably and without partiality. He is no respecter of persons in this matter of prayer. In the realm of our personal needs (those needs which call forth most of our prayers), the need for wisdom, perhaps, or power, or patience, or grace, or strength -- in this realm God's promise, specifically and definitely, is to answer immediately. He always immediately answers this type of prayer.

I do not have time to go into this, for it is a vast subject, and there is much more which could be said about it from other portions of Scripture. But I want to emphasize now that the apostle is saying we must take this matter of prayer seriously and learn what God has promised. In other words, master this subject as you would master any other subject you give yourself to. You scientists have mastered various areas in the realm of science. You teachers have learned to master the art of teaching. You artisans have mastered your trade; you have worked at it, you have given time to it. Now learn to master the art of praying. For though prayer is the simplest thing in the world -- a word of conversation with God -- it also can become the very deepest and most profound thing in the world. When you grow in your prayer life you will discover that God is very serious about prayer, and that, through it, he makes his omnipotence and omniscience available to us in terms of specific promises.

When you learn to pray on this basis you will discover that exciting and otherwise unexpected things are constantly happening, that there is a quiet but mighty power at work upon which you can rely. And as you learn to pray in this way you find there is put at your disposal a tremendous weapon, a mighty power to influence your own life and the lives of others. The illustrations of this are far too numerous for me to dwell on, but they are unmistakable to those who experience them. Especially is this true in the realm of withstanding the attack of the enemy. I want to say more about this in the last message of this series.

One final point: This matter of praying applies to others besides ourselves.

We are not alone in this battle, this conflict with doubt, dismay, fear, confusion, and uncertainty. No, there are others around us who are weaker and younger in Christ than we are, and still others who are stronger than we, and we all are fighting this battle together. We cannot put on the armor of God for another person, but we can pray for that other person. We can call in reinforcements when we find him engaged in a struggle greater than he can handle for the moment, or perhaps for which he is not fully equipped, or if he has not yet learned how to handle his armor adequately. We are to be aware of other people's problems and pray for them, to open their eyes to danger and to help them realize how much is available to them in the armor God has given them, and to obtain specific help and strength for a specific trial.

Notice how Paul asks this for himself in this very passage. "Pray for me, that utterance may be give me in opening my mouth to proclaim the mystery of the gospel." This mighty apostle has a deep sense of his need for prayer. He says, "Pray that God may grant me boldness that I will be so confident of the truth of which I speak that no fear of man will ever dissuade me or turn me aside."

You find another notable example of the apostle's desire for prayer in the fifteenth chapter of Romans, in the last verses {cf, Rom 15:30-33}, where he asks the Christians to pray for three things specifically:

1. Physical safety when he visits Jerusalem;
2. A sensitive, tactful spirit when he speaks to the Christians there; and
3. An ultimate opportunity to visit the city of Rome.

Three specific requests -- and the record of Scripture is that each of them was answered exactly as Paul had asked.

I read through the prayers of Paul, and I find that he deals with many matters in his prayers. But, primarily, and repeatedly, one request comes out again and again: He prays for other Christians, that their spiritual understanding might be enlightened. He asks that the eyes of their mind, their intelligence, might be opened, unveiled. This repetition in the apostle's prayers indicates the importance of understanding intelligently what life is about, what is true and what is false, what is real and what is phony. It also illustrates the power of the devil to blind and confuse, and to make things look one way when they are quite another. So the repeated prayer of the apostle is, "Lord, ... that their eyes may be opened, that their understanding may be enlightened, that their intelligence may be clarified, that they may see things as they are."

The prayer of another person can change the whole atmosphere of one person's life, oftentimes overnight. One Christmas Eve my family and I were in the Sierra Nevada at Twain Harte. When the sun went down the landscape around was sere and dry and barren. Brown leaves were swirling down from the trees; it was a typically bleak winter landscape. But when we awoke the next morning, it was to a wonderland of beauty. Every harsh line was softened, every blot was covered. Five inches of snow had fallen during the night, and -- imperceptibly, quietly, softly, without noise -- the whole landscape was marvelously transformed. We awoke to a fairyland of beauty and delight. I have seen this same thing happen in the life of an individual whose attitude toward God and reality was hard, stubborn. He was determined to have his own way. By virtue of prayer, secretly performed in a closet, that person's heart was softened, melted, mellowed and changed. His total outlook was different overnight.

Now it does not always happen overnight, Sometimes it takes much longer. Time is a factor which God alone controls, and he never suggests a time limit in his instructions about prayer. But he constantly calls us to this ministry of prayer, both for ourselves and for one another. When we learn to pray as God teaches us to pray, we release in our own lives and in the lives of others the immense, the enormous resources of God to strengthen the spirit and give inner stability and power to meet the pressures and problems of life.

I shall close with two passages on prayer.

In Second Timothy 2, Verses 24-26, the apostle says to his son in the faith:

And the Lord's servant must not be quarrelsome but kindly to every one, an apt teacher, forbearing, correcting his opponents with gentleness. [Prayer is not specifically mentioned

here but is certainly implied in these next words.] **God may perhaps grant that they will repent and come to know the truth [there is the opening of the mind] and that they may escape from the snare of the devil, after being captured by him to do his will. {2 Tim 2:24-26 RSV}**

And from the letter of James:

My brethren, if any one among you wanders from the truth and someone brings him back, let him know that whoever brings back a sinner from the error of his way will save his soul from death and will cover a multitude of sins. {Jas 5:19-20 RSV}

Prayer

Our Father, we know so little about these great realities -- especially this mighty ministry of prayer. We pray that you will teach us to pray. Forgive us for the way oftentimes we have looked at prayer as though it were unimportant, insignificant, optional. Help us to take it seriously. Help us to realize that you have made this our point of contact with you. We would pray, then, as the disciples prayed: "Lord, teach us to pray." In your name, Amen.

Title: Advice when Attacked

By: Ray C. Stedman

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THE INFALLIBLE POSTURE

by Ray C. Stedman

For some time now we have been studying the great passage at the close of Paul's letter to the Ephesians:

Finally, be strong in the Lord and in the strength of his might. Put on the whole armor of God, that you may be able to stand against the wiles of the devil. {Eph 6:10-11 RSV}

We have looked at the struggle of life in the light of Paul's great revelation that we wrestle not against flesh and blood, but against the principalities and powers, the rulers of this world's present darkness, the spiritual hosts of wickedness in high places. We have seen that all that happens to us in our lives as Christians which discourages us, defeats us, confuses us, or renders us indifferent to the great truth of God is part of this great struggle. It is a manifestation of this conflict in which we are engaged. As we look back upon a year that has ended, we have been aware of failure, of problems, of weakness, of obstinacy and stubbornness, of rebellion, and other things in our life of which we are not proud. These again have been manifestations of this great struggle in which we are engaged. We are looking forward now to a new year and we know it, too, will be a time of conflict, another time of struggle. What can we do about this? How can we fight back? In practical terms, what can we do about the struggle we face? This is what has engaged us in this passage.

The answer, as we have seen so far, is twofold:

First, we are to put on the armor of God. Paul says, "Put on the whole armor of God, that you may be able to stand against the wiles of the devil." The clear implication is that if we do not put on the whole armor of God, we will not be able to stand. If we are doubtful about that, life itself will prove it to us. We cannot stand without this armor which, as we have seen, is figurative language for something very real. It is realizing what we are in Christ and what Christ is to us now, in very practical terms. "Put on the whole armor of God" is

another way of saying what Paul says in Romans: "Reckon yourselves to be dead indeed unto sin and alive unto God," {cf, Rom 5:11 KJV}.

This is the glory of the Scriptures. They take the same truth and put it a dozen different ways in order that we might have various approaches to these great truths, and understand them clearly. As we obey what the apostle says, and think through the implications of our faith, we find that everything rests ultimately on that first piece of armor, which is Jesus Christ as the truth. Let us gird up our loins with the girdle of truth. All Christian faith relates to and derives from the authority of Jesus Christ. He is the truth. That is the first thing. We are to put on the whole armor of God.

Second, he tells us we are to pray. Not merely put on the armor, but also pray. Not only to think about what Christ is and the great truths he reveals, but also to talk to God about them, to lean on his help, to hold conversation with him, to engage ourselves directly and personally with the God who is our strength and our help.

Ever since Christmas I have seen several young people playing with a new toy. Frequently I have seen boys and sometimes girls with walkie-talkies, keeping in contact with a pal somewhere out of sight. This is one of the delightful things about the advancement science has brought to us, this ability to keep in constant communication with someone, if we care to. But it is nothing new. It is only what God has made available in Christ from the very beginning. We can talk to him and pray about all things.

But now we come to the third and last thing in the apostle's admonition to us in this passage. It is given to us in but one word, but a word which is repeated four different times throughout this entire passage. It is the word *stand*. Notice how it comes in here,

Put on the whole armor of God that you may be able to stand against the wiles of the devil. ...Therefore take the whole armor of God, that you may be able to withstand in the evil day, and having done all, to stand. Stand therefore, {Eph 6:11, 6:12-13a RSV}

Everything aims at this, that we might be able to stand.

What does it mean, "to stand"?

Well, imagine a football team defending its goal line. The defense lines up on the scrimmage line and simply stands, refusing to be moved. This is called a "goal-line stand." This is exactly what this word pictures to us. We are to refuse to move from the ground of faith we have taken, refuse to yield ground, stand.

Now why does the apostle put it this way?

Why does he not say fight? Having done all, fight! Put on the whole armor of God and advance, charge. Why does he not use some military term that speaks of moving out? We must take these words seriously, for, after all, these are not play words used lightly as children would in playing games. These are serious commands given in a very serious fight. The apostle uses the word *stand* because it is the only proper word to use. It is the only word which described the final attitude we must have to insure absolute victory.

As we look at this word more carefully, we can see that it touches on three aspects of the struggle of life:

First, the use of this word *stand* reveals to us the intensity of the struggle in which we are involved. We are told to stand because there are times when that is all we can do. The most we can possibly hope to achieve at times is that we should simply stand, unmoved. There are times in battle when a soldier can do no more than try to protect himself, and stay where he is. The intensity of the conflict becomes so furious, so fierce, there is nothing else he can do but simply hold his ground. That is what this word implies to us.

Paul has already spoken in this passage about evil days which come. Thank God, all of life does not consist of evil days, but evil days come. These are days when circumstances simply stagger us, when we face some combination of events, some disheartening tragedy or circumstance that almost knocks us off our feet and we

can do nothing else but hope to stand where we are. There are times when doubts plague us. We are exposed to intellectual attacks and we find we have all we can do to assert any degree of faith at all. There are situations and circumstances into which we come when we are overwhelmed with fears and anxieties and we scarcely can keep our heads, because we are under pressure. There are times when indifference seems to sap our spiritual strength so much we lose all our vitality. It drains away our will to act, our motivation, and we seem unable to make ourselves do the simplest things to maintain faith.

This is all part of the struggle. We get disturbed when we see our growth in the Christian life apparently stopped. Our ministry or our witness seems to be impossible or ineffective. All the challenge and keenness of our spiritual life is gone. What are we to do then? Paul says we are to gird up our loins, put on the whole armor of God, pray, and having done all, stand! Putting on the armor and praying will not necessarily change the circumstances. Then what? Then stand! Stay right where you are until the attack lessens. This is the final word.

Everywhere the Word of God warns us that, as we draw nearer the time of our Lord's return, evil days will come more frequently. The Bible has always told us there will be evil days, but sometimes we read certain predictions wrong. For instance, there is a passage in First Timothy 4 that refers to the latter times. "Now the Spirit expressly says that in latter times some will depart from the faith by giving heed to deceitful spirits and doctrines of demons," {1 Tim 4:1 RSV}. We read that as though it were a prediction of the closing moments of the age. But the "latter times" means the whole of the age, from our Lord's first coming until his second. Paul is not talking about one particular time of trouble reserved for the last moment; he is talking about repetitive cycles of trouble which come again and again throughout the whole course of these latter days.

But the Word also makes clear that these cycles become fiercer in intensity and more widespread in their impact as the age draws to its close. There is a growing awareness in our day that we live in a one-world community. We no longer are separated from other peoples by great distances of thought or time. What happens on the other side of the world today affects us tomorrow. We are very much aware of this.

Evil days were once limited geographically. In the past, persecution grew intense in various places, and economic pressures became severe in certain areas while in other areas things were fine. But now, as the age goes on, these areas of trouble become more widespread. Now they are worldwide in their impact. Surely we do not have to press this point. In America, we must realize we are living on an island of relative peace and security in the midst of an enormous sea of trouble and distress. That sea is constantly eroding away our relative security. It is an irresistibly rising tide, the lapping of whose waters we can already hear. Conditions are not getting better in our world, but worsening. Any honest person, facing world conditions, must admit this. The vaunted solutions of sincere men are not working. The approaches to these problems upon which men pin their faith -- such as education, scientific discoveries, economic improvements, better legislation -- these things are not working.

Not that they do not have their place; we are not suggesting they be discarded. They are working to some degree, but they are not solving the problem. It is getting worse, because, as we have seen all along, the issue never lies in these superficial, surface realms. It lies much deeper, in the hearts and souls of men under the domination of cruel and resistless power that dominates the world, whom Paul calls "the world rulers of this present darkness." Only the delivering strength of Jesus Christ is adequate to deal with them.

This is being confirmed to us from rather unexpected sources these days. Listen to this paragraph from a contemporary non-Christian writer:

"I remind you of what is happening in the great cities of the earth today: Chicago, Detroit, Pittsburgh, London, Manchester, Paris, Tokyo, Hongkong, and the rest. These cities are for the most part vast pools of human misery, networks of raw human nerves exposed without benefit of illusion or hope to the new godless world wrought by industrial man. The people in these cities are lost. Some of them are so lost that they no longer even know it, and they are the real lost ones. They haunt the movies for distraction. They gamble. They depress their sensibilities with alcohol, or they seek strong sensations to dull their sense of a meaningless existence."

That is the world we are facing in 1966, and because of it, there are many who are faltering in their faith. This very week the newspapers in our area reported the resignation from the Christian ministry of a man who once was very closely associated with us here. He is giving up his ministry, and doing so, he says, because he no longer can stand it, no longer can face it. This man's ministry was once in the power and effectiveness of the Word of God, but because his faith began to fail, his ministry failed, and now he is quitting. This past year has witnessed a half-dozen outstanding Christian leaders who suffered moral collapse and have been laid on the shelf, their ministry and their testimony brought to an end. This is happening everywhere.

God is permitting this in order to separate the phony from the true. He says he will do this; the Word makes it very clear. There is a passage in Hebrews where we are definitely told that the things which can be shaken will be shaken. God is allowing these testings to reveal the genuine and to remove what can be shaken in order that what cannot be shaken might remain. Therefore, evil days come. When they come into your own personal experience you will need to remember that the Word of God to you is to put on the whole armor of God, to pray, and then stand. Perhaps you will realize that there is nothing else you can do, but that you can win if you stand.

Not long ago, I once ran across a letter from a missionary out in the jungles of New Guinea, writing to his friends at home. He caught the very spirit of our Christian faith in these words:

Man, it is great to be in the thick of the fight, to draw the old devil's heaviest guns, to have him at you with depression and discouragement, slander, disease. He doesn't waste time on the lukewarm bunch. He hits good and hard when a fellow is hitting him. You can always measure the weight of your blow by the one you get back. When you're on your back with fever and at your last ounce of strength, when some of your converts backslide, when you learn that your most promising inquirers are only fooling, when your mail gets held up, and some don't bother to answer your letters, is that the time to put on mourning? No, sir. That's the time to pull out all the stops and shout, Hallelujah! The old fellow's getting it in the neck and hitting back. Heaven is leaning over the battlements and watching. "Will he stick with it?" And as they see Who is with us, as they see the impossibility of failure, how disgusted and sad they must be when we run away. We're going to stand.

Stand: This is the Christian word.

There is a second aspect of the struggle indicated by this word *stand*. It indicates to us the character of the battle the Christian faces. We are to stand because this is a defensive action, primarily. The proper defense will win the day. I know this is oftentimes misunderstood, for we frequently hear the proverb, "The best defense is a good offense." But if a castle is under attack from an army, the battle is not won by those in the castle venturing forth to overwhelm the army outside. The battle is won by repelling all invasion. This is a picture of our Christian life. This is a defensive battle, not offensive. We are not out to take new ground; we are to defend that which is already ours. In the Christian battle the offensive work was done over 1900 years ago at the cross and the resurrection. The Lord Jesus is the only one who has the power and strength to take the offensive in this great battle with the prince of darkness. But he has already done that. All that we possess as believers is already given to us. We do not fight for it. We do not battle to be saved, or fight to be justified, or forgiven, or accepted into the family of God. All these things are given to us. They were won by another, who, in the words of Paul in Colossians, took principalities and powers and nailed them to his cross, triumphing over them in it, and led them captive who had held the world captive.

But we are to fight to use all this, to enjoy it, to experience it fully. The enemy is trying to keep us from realizing what we have and using it to the full. This is where the battle lines are. We do not need to take new ground as Christians. We cannot. All has been accomplished; all is given to us. As Jude says, in almost the last word of the New Testament, "earnestly contend for the faith which was once for all delivered to the saints," {cf, Jude 1:3 RSV}. We are to hold on to that which God gives us and not let any of it be lost or taken from us, as to our use of it. This is what the phrase "contend earnestly for the faith" means. It does not mean to attack everyone who does not agree with you, and brand them as a Communist! It means to hold on to what God has already given you and utilize it to the full. As Paul writes to the Corinthians, "Stand fast in the faith,

quit you like men, be strong," {1 Cor 16:13 KJV}. Do not surrender an inch of ground, even though others do.

"Well," someone says, "This is so negative, so defensive. I don't like to hear talk like this. It sounds as though Christians are to cover their heads and avoid all contact with the world, and try somehow to get through life, and on to heaven uncontaminated." That, of course, is exactly the twist that the devil delights to give this word *stand*. It is defensive action, but the amazing thing is that this kind of defensive actions becomes the greatest offense the Christian can mount. The fact is, the Christian who learns to stand, to give up no segment of his faith, but to put on the armor of God and to pray and thus be immovable, is the only Christian who in any way will reflect the love of Christ in the midst of unlovely situations. He is the only one who will be able to manifest peace and certainty and poise and assurance in the midst of a very troubled and unhappy world.

Christians who learn to stand make possible some degree of rest and enjoyment for the world. We are "the salt of the earth" {Matt 5:13a}, Jesus said. Ah, but if the salt has lost its savor, what good is it? -- "good for nothing but to be cast out and trodden under the feet of men!" {Matt 5:13c KJV}. This is, by and large, what the world is doing with the church these days -- treading it under foot as worthless, useless. This is because we have not learned to stand. But when a Christian learns this, it is the very fact that he can stand when everyone else is falling that draws the attention of others and makes them seek his secret. I remind you again of those accurate words of Kipling, describing what manhood is:

If you can keep your head when all about you
Are losing theirs and blaming it on you;
If you can trust yourself when all men doubt you,
But make allowance for their doubting too;

This is what makes people stop, look and listen, and say, "What is it that these people have? They don't give way like we do, they don't go along with the rest of the crowd. They seem to be able to resist these compelling pressures that we so easily give in to."

If you can wait and not be tired by waiting,
Or, being lied about, don't deal in lies,
Or, being hated, don't give way to hating,
And yet don't look too good, nor talk too wise;

This is what manhood is. This is what God is after. This is what he wants to make us in Christ. But the battle is not to become this kind of a man, for this is the kind of man Christ makes us when we follow him. The battle is to show it, to reveal it, to manifest what we are and thus to refuse to believe the lies that keep us weak and make us act like an animal rather than a man. Put on the whole armor of God, all that Christ is, pray, and having done all, stand!

There is a third aspect of the struggle suggested by this word. It is the certainty of victory. If putting on the armor of God and prayer makes it possible to stand unmoved and immovable, then nothing more is required to win. After all, if a castle cannot be taken, the attacking army has nothing left to do but to withdraw. There is nothing else it can do. It is defeated, beaten. We have been talking a great deal in this series about the cleverness of Satan, his subtlety of attack, "the wiles of the devil," and the impossibility of defeating him by mere human wisdom. We have said that every saint in the record of Scripture, every believer throughout the history of time has been, at one time or another, defeated by the devil when he tried to match wits with him in his own strength. This is true. But it is also true that when any saint, any believer, even the newest and weakest, stands in the strength of Christ, puts on the whole armor of God, and, in dependence upon the presence of God in prayer, stands, the devil is always defeated.

This is because of a basic weakness, a fatal flaw, in the devil's approach. When the believer stands on the ground of faith the devil always overreaches himself, he goes too far. This is because he commits himself to extremes, and in that lies his defeat. Sooner or later the reality which is truth must become apparent. The devil can never take the ground of truth because that, of course, would defeat his own aims. He cannot defend and

support God, for he is out to attack and outwit him. Because God is truth, all that the devil can do is take the ground of untruth, of extremes, distortions, wrongness. Ultimately, because God is truth (and truth is always the reflection of God) and God never changes, truth then must finally prevail. This has been the history of the world, has it not? It will be the continuing record of history from now on.

Perhaps Abraham Lincoln put it as well as it can be put in the famous quotation,

"It is possible to fool some of the people all of the time, and all of the people some of the time, but it is impossible to fool all of the people all of the time."

Truth comes out. God is truth. Therefore, live with it long enough, stand on it long enough, and it will prevail and reveal itself. This explains what we have referred to at times as "the phenomena of fashions in evil." Anyone who has been a Christian for a considerable period of time learns that error comes in cycles, like clothing cycles. You may be out of style for awhile, but if you stay with the same style long enough, it will come back in. If you are standing on the truth of God, there will be times when it will be regarded with utter scorn by the world and laughed at and you will be made a mockery of. But if you follow these foolish people who think they must adjust to every sweeping current of the time and try to maintain what they call "intellectual respectability" at all times, you will find that as fast as you adjust, styles change and you are out of style again. But if you stand fast on what God has declared unchangeable, you will find a strange phenomenon happening: The very truths which ten years ago were looked down upon, and laughed at, and scorned by the world will suddenly come into fashion again, and will be held up as the newest discovery of the brilliant intellect of men. Then you, who have been believing it right along, are right back in style again. This is because truth never changes.

The devil ultimately must be defeated if anyone will simply stand on what God has said. We might even feel a little sorry for the devil, for it is his cruel fate continually to be defeated by the very weapons he tries to use against God and his people. This is why it is so foolish to believe the lies of the devil.

I often think the devil is like the villain in the old Western melodramas. Remember how the plot always develops? It looks so threatening to the heroine, for the villain is always there twirling his mustache and rubbing his hands, thinking he has her in his power. But at the critical moment the hero arrives and the plot suddenly changes. The villain is beaten by his own devices and he slinks off the stage muttering, "Curses! Foiled again!" That is the devil's fate when he attacks any Christian who is willing to stand.

The cross is the great example of this. The cross looked like the supreme achievement of the devil, the supreme moment of victory when all the powers of darkness were howling with glee as they saw the Son of God beaten and wounded, rejected and despised, hanging upon a cross, naked, before all the world. It looked like the triumph of darkness.

Jesus said it was: "This is your hour," he said, "and the power of darkness," {Luke 22:53b}. But it was that very moment when the devil lost. In the cross all that the devil had risked was defeated, beaten down, and the devil and all his angels were disarmed and openly displayed as defeated by the power of Jesus Christ. This is what God does all through life. The devil sends sickness, defeat, death, darkness, pain, suffering and tragedy. It is all the work of Satan. But that is not the whole of the story. God takes those very things -- those very things! -- and uses them to strengthen us and bless us, to teach us and enlarge us and fulfill us, if we stand. This is the whole story.

Here is a quotation from a Christian man who has been an invalid all his life -- one of those lonely, obscure people who live in constant pain -- who does not know what it means to be able to use his physical body in any way except in pain and suffering. But he writes this:

Loneliness is not a thing of itself, not an evil sent to rob us of the joys of life. Loneliness, loss, pain, sorrow, these are disciplines, God's gifts to drive us to his very heart, to increase our sensitivities and understanding, to temper our spiritual lives so that they may become channels of his mercy to others and so bear fruit for his kingdom. But these disciplines must be seized upon and used, not thwarted. They must not be seen as excuses for living in the shadow of half-lives, but as messengers, however painful, to bring our souls into vital contact

with the living God, that our lives may be filled to overflowing with himself in ways that may, perhaps, be impossible to those who know less of life's darkness.

This is what it means to stand.

One of these days, the Bible says, the struggle will end. It will end for all of us at the end of our lives, but it can end before that in the coming of the Lord. Someday it will be over, there is no doubt. And someday it will be written of some, as it is recorded in the book of Revelation, "They overcame him [the great dragon, the devil] by the blood of the Lamb and by the word of their testimony, for they loved not their lives even unto death," {Rev 12:11}. The great issue of life is not how much money we make or how much favor we gather, how much of a name we make for ourselves. The great issue, above all, is whether it can be written of us as we come to the end, that we overcame by the blood of the Lamb and by the word of our testimony, for we loved not our lives unto death.

Prayer

These are perilous days, our Father. We are made aware of this by our newspapers, and yet how false a view of life our newspapers give us. If we look at life from that point of view we will feel that life is wonderful and glorious, has no problems, and everyone is getting along fine, or we will be utterly cast down in defeat and disappointment with no hope. But thank you, Lord, that we do not get our view of life from the newspapers, but from your living word, from the reality of it. Help us to believe it and obey it and thus to stand, undefeated and undefeatable. In Christ's name, Amen.

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