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Editor's Notes*Leonard W. Pine, Editor*

The Westminster Shorter Catechism asks in question 102, "What do we pray for in the second petition?" The answer comes, "In the second petition (which is, 'Thy kingdom come') we pray, That Satan's kingdom may be destroyed; and that the kingdom of grace may be advanced, ourselves and others brought into it, and kept in it; and that the kingdom of glory may be hastened."

Though some are surprised to hear of Satan's "kingdom," spoken of in those terms (after all, isn't Christ the only true King?), the Scriptures are quite clear that Satan rules and reigns in the realm permitted him by the Godhead. He is the prince of the "world-rulers of this darkness" (Eph. 6:11, 12) we dwell in the "power of darkness" before we are redeemed (Col. 1:13; Rev. 16:10), the kingdoms of the earth are his to dispose of as he sees fit (Matt. 4:8, 9), and Christ Himself acknowledges that Satan does indeed have his own kingdom (Matt. 12:26). Since one cannot serve both God and the things of this world (Matt. 6:24), and since there can only be one kingdom ultimately (for light and darkness cannot exist simultaneously: John 12:46; 2 Cor. 6:14-7:1), it follows that there will be enmity between the two kingdoms. Satan goes about as a roaring lion, seeking whom he may devour (1 Pet. 5:8), and Christ is the Shepherd who gathers and defends His sheep from the predator (John 10:11). The One has been bruised, the other crushed (Gen. 3:15), but until the Adversary is thrown into the bottomless pit, the war continues (Eph. 6:11; Rev. 12:7) for the souls of men.

This truth, however, provides no ground whatsoever for the current fad called "spiritual warfare" or so-called "deliverance ministries." This trend, led by men such as Peter Wagner, Mark Bubek, and Larry Lea, claims that we must identify territorial demons by name and engage them in warfare through prayer. (See Morris MacDonald's review of *Engaging the Enemy*, C. Peter Wagner, ed., in this issue.) The only problem is, the claims of this immensely popular movement have no Scriptural foundation or precedent. Christ's commission to the apostles delineated the means of grace for the reclamation of souls: doctrine & sacraments. Prayer is notably absent as an offensive weapon. The clearest statement of the believer's preparation for warfare is found in Eph. 6:10-20. Prayer there is clearly mentioned as not an attack upon

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discernment based on Bible doctrine. Heretical and compromising messages must be exposed and opposed. On the other hand, our orthodoxy should not make us so smug that we lose our first love for Christ and neglect His great commission.

It is possible for the cause of church purity to digress into a cycle of endless separations ending in total isolation. The spirit of harsh, unloving criticism is wrong. Doctrinal and ecclesiastical purity are important. But they cannot rightly function apart from a heart of love (p. 145).

Several valuable appendixes with practical implications for believers make this book worth owning. Topics include:

- Is There Healing in the Atonement?
- Is Today's Tongues Speaking Divine or Demonic?
- What Do Charismatics, Catholics and the WCC Have in Common?
- Can Christians Be Demon Possessed?
- Why Are There So Many Interpretations?

***Additional Suggested Reading:***

How to Meet Your Enemy
by John MacArthur

The Invisible War
by Donald Gray Barnhouse

Do Demons Rule Your Town?
by Mike Taylor

Counterfeit Miracles
by Benjamin B. Warfield

Title
by David Powlinson

"Spiritual Mapping gains Credibility Among Leaders"
by Art Moore. In *Christianity Today*, 1/12/98.

and through us.

The author systematically develops the biblical doctrine of spiritual conflict, with a whole chapter of illustrated cases. He addresses confusion over the role of demons in the believer's life. John's First Epistle teaches that the "evil one cannot touch you" (1 John 5:18); rather, the source of most of our woes is from within (James 1:14). The victory comes, not by following feelings or intuitions, but by submitting to the clear instruction of the Spirit revealed in His Word.

It is not always clear in modern preaching or writing just *how* the Spirit works.... I want to leave no one in doubt about the answer: *He works though His Word*. While it is true that he can work in other ways (and in times past has done so), He has chosen in this day to work by the Scriptures, of which He (using the personalities and pens of chosen men to write inerrantly) ultimately is the Author. That is why, when exhorting us to fight the battles within, He tells us to take up 'the Spirit's sword, which is God's Word' (Ephesians 6:17) (p. 80).

Thankfully, Adams also analyzes other aberrant fads like modern deliverance ministries. These misguided distractions attempt to short-cut the real spiritual warfare of the inward struggle against the flesh.

It is because people don't want to endure prolonged battles with the flesh, and instead desire quicker, less painful ways of eliminating sin, that they invent their own methods for doing so. One popular idea is to call on 'experts' to cast out demons of envy, anger, lust, etc. These so-called 'deliverance' ministries are

substitutes for the often long, wearisome, painful wars to which you were called as a Christian. Don't be fooled by such 'ministries.' If exorcism of sin, in the form of such 'labeled' demons, were truly God's way of deliverance from the flesh, then the New Testament would exhort you to go your pastor (or some other 'expert') to have demons cast out. However, there is not even a whisper of any such command in the Bible (p. 119).

Real spiritual warfare recognizes the enemy within for what it is. At the same time, the biblical view also recognizes the sure warfare of spiritual beings in the invisible world all around.

The outcome of the war is just as certain as the promises of our sovereign God. Jay Adams makes it plain from the Bible that, with God working in us in the midst of the battles, the believer may taste victory today before resting in God's final conquest of evil. 📖

Miracles, Demons, & Spiritual Warfare: An Urgent Call for Discernment by Edward N. Gross. Published by Baker Book House, 1990, 174 pages. Book Notes by Christopher Lensch.

Miracles, Demons, and Spiritual Warfare is developed along the lines of the three divisions of the title. The common thread of these three topics is the immediate manifestation of the power of God through gifts of the Holy Spirit vs. counterfeit phenomena.

The last two chapters of Dr. Gross' section on spiritual warfare (part 3) call for balance in the Christian life. Christian maturity that tries the spirits comes through

Satan but as a plea *to God* for deliverance, for *Him* to advance His kingdom through the proclamation of the Word. Nowhere is a believer ever instructed to search out demons, name them, and attack them in prayer. On the contrary, the believer's attitude toward the work of the Lord's kingdom is one of meekness and humility (1 Cor. 2:3), a stark contrast to the arrogant "power evangelism" so prevalent today. A meek spirit is typical of every case of exorcism that we see in Scripture (even when righteous indignation was present as in Acts 16:18), and never is a spirit named by an apostle or anyone else in the church. The confidence of the apostles was not in their attack but in the power and ordination of Christ. I wonder how many are still bound in Satan's kingdom, all the while claiming to be free of his power simply because they think all they had to do was pray against the demon of their sin. The fact of the matter is that deliverance is not the business of men, it is the business of the Holy Spirit alone. The spiritual warfare movement appeals to the pride of men. God needs no help in the spiritual warfare that He speaks of in His Word. Satan's kingdom was defeated at the cross—we pray in Jesus' name from that foundation. Our prayers may be suitably led by David as he prays, "Let God arise, let His enemies be scattered; let those also who hate Him flee before Him." (Psalm 68:1)

The catechism speaks of both a "kingdom of grace" and a "kingdom of glory." These two phrases express the two aspects of Christ's one kingdom. Though both aspects are spoken of in many places in the Scriptures, nowhere do they appear so clearly as in the book of Revelation, a book which vividly pictures the warfare between God and His enemies. The kingdom of grace is that aspect of the kingdom in which we find ourselves today: we are redeemed, we live, and we die by his grace (Rev. 12:10, 11). Christ rules this kingdom of hearts (John 18:36); it is a reign of grace. We pray that we might enjoy its benefits and call upon God to increase the number of souls brought into submission to the precious and loving authority of the Savior (2 Thess. 3:1; Rom. 10:1). "Except a man be born again, he cannot see the kingdom of God," our Lord declared (Jn 3), and so we pray that men might be born again. Christ sets the example for our own prayers, when He prays not only that we be *redeemed*, but *kept* (Jn 17).

Of the kingdom of glory, "this is the prayer of those who 'look for that blessed hope, and the glorious appearing of the great God and our Lord Jesus Christ.'" [Alexander Whyte, *The Shorter Catechism*, p. 200] Christ's reign, pictured so strongly in Rev. 20-22, is and must be the believer's strongest desire to attain and to walk worthy of. Our Savior's command, "Seek first the kingdom of God and His righteousness" (Mt. 6:33) tells us what a priority the kingdom of God ought to be in our lives. We look forward to the day when "the kingdoms of this world are become the kingdoms of Christ!" Pray without ceasing for that day.

We have four new contributors in this issue along with our faculty and other familiar names to our readers. We pray that this issue will fortify you biblically for appropriate and effective spiritual warfare! 📖

KEYNOTE

SPIRITUAL WARFARE: A STUDY IN CONTEMPORARY THOUGHT by Jerry Gardner

Spiritual Warfare is real. It is a part of Christian life (2 Cor. 10:3-4). Though there is spiritual war, the weapons are not carnal weapons like guns, tanks, planes, and ships. Rather, the weapons are spiritual weapons, that is, “the whole armour of God” as Paul explains in Ephesians 6:11f. In that passage, Paul gives us the reason for our armour, our battle dress:

for we wrestle not against flesh and blood, but against principalities, against powers, against the rulers of the darkness of this world, against spiritual wickedness in high places.... [We] put on the whole armour of God...praying always with all prayer and supplication in the Spirit.

Millard Erickson's *Concise Dictionary of Christian Theology* gives us a workable definition of spiritual warfare: “the Christian's struggle against otherworldly forces.”¹ Stewart Custer, as quoted by Rob Reynolds in the July/August, 1997 issue of *Moody*, defines true spiritual warfare as “learning and meditating on Scripture, not focusing on spirits.” Dr. Custer continues, “When you're meditating on Scripture, you're clearing your mind of things that are wrong and focusing instead on the things of God.”² Similarly, Paul writes, *but yet I would have*

you wise unto that which is good, and simple concerning evil (Rm. 16:19).

That spiritual warfare exists, most Christians won't deny, though most Christians are content to have others to engage the enemy. But some of those who engage the enemy are so deeply involved that they emphasize signs and wonders, miracles and demons. That emphasis concerns many. Is spiritual warfare that focuses on demons scriptural? That is, is the current practice of spiritual warfare based on Biblical truth, or is it based on empirical evidence? To answer these questions, we need to look at the leaders in the movement and the teaching of the movement. Then we need to draw some conclusions as we analyze the movement.

SPIRITUAL WARFARE LEADERS

Several individuals and organizations are on the “cutting edge” of the movement: C. Peter Wagner, John Wimber, Donald A. McGavran, David Allan Hubbard, and Benny Hinn. Others are John Dawson, Esther Ilnisky, Cindy Jacobs, Francis Frangipane, and Tom White.³ Organizations include Fuller Theological Seminary, more specifically, Fuller's School of World Missions, BIOLA University, Talbot School of Theology, Moody Bible Institute.⁴ Also included are Vine Books, Vineyard Churches, and *Charisma*.

and how to lead them into doubt and sadness.

These warnings are helpful, but thankfully, the bulk of the book provides the precious remedies for facing Satan's devices. After each device, Brooks develops three to eight remedies. The remedies are beautifully crafted from biblical narratives and doctrines. They are universally fitted for real living.

Instead of the magical incantations or charismatic mantras of the modern spiritual warfare movement (e.g., “I command the demon of laziness to come out of you in Jesus name!”), Brooks offers biblical substance. While many are “ignorant of Satan's devices” (II Cor. 2:11), those who truly walk in the Spirit have divine weapons to wage God's holy war. Thomas Brooks' scriptural treatment of the battle is a classic contribution for arming us in our conquest of the devil. 

Winning the War Within: A Biblical Strategy for Spiritual Warfare by Jay E. Adams. Published by Timeless Texts, Woodruff, SC; 151 pages; reviewed by Christopher Lensch.

What is a modern Reformed author like Jay Adams doing in writing a book about “spiritual warfare?”

There are a lot of popular yet misconstrued ideas about the topic. Lest Bible believers allow a heterodox approach to kidnap a biblical issue, Adams sets the record straight from the Bible. *A Biblical Strategy for Spiritual Warfare* is a legitimate title because it is a biblical one. It is a

timely book because of modern confusion.

The Bible is full of military illustrations for the life of the believer: “fight the good fight,” “endure hardness as good soldier,” “put on the whole armor of God,” and “the weapons of our warfare are not carnal, but spiritual.” Some Christians, however, don't realize that there is a spiritual struggle. Others do see the conflict but respond like the proverbial ostrich with their head in the sand. Adams addresses the topic of spiritual warfare as a call to arms. Few modern Christians are willing to face conflict for God's sake on God's terms. He argues that

the same forces that have spawned an effete Christianity that shuns confrontation, glorifies self, and represents Jesus as a Savior who can add a dimension to your happiness (rather than one who will radically change your life) are at work. This cowardly self-indulgence of which I am speaking has been largely the result of doctrinal defection that fails to grapple with the hard truths of God's Word, or explains them away. At present it seems that the mentality of an over-prosperous Christianity is very much like that of the first-century Judaism that rejected Christ because it wanted the crown without the cross.

There is no safe way to avoid the conflict. The war rages on two fronts, within and without. Thankfully, “the battle is the Lord's” (II Chron. 20:15). Adams stresses this important point. Christians must not think that we fight alone; rather we must look in dependence to God's Spirit and to His resources to fight His battle in

Gurnall's great book belongs in the library of every church and every Christian family. It makes wonderful devotional reading and produces spiritual fruit. Let Gurnall help you "fight the good fight of faith"! 📖

Precious Remedies against Satan's Devices by Thomas Brooks. In the "Puritan Paperback" series published by Banner of Truth Trust, 253 pages; reviewed by Christopher Lensch.

Long before there was a modern "spiritual warfare movement," earnest Christians were on the counter-offensive against the enemies of our souls.

These biblical Christians understood that the battle is a spiritual one, and that their weapons therefore, would also have to be spiritual. This battle is no mere struggle over abstract principles, nor is it a battle of wills between the souls of Christians and the forces of darkness. Rather, in the invisible though very real dimension of spiritual conflict (Daniel 10ff.), the battle is engaged at the very threshold of heaven with weapons and allies mustered from God's army.

One of God's champions from earlier times was Thomas Brooks. Flourishing in the days of the English Commonwealth, he probably had been a chaplain for the Parliamentary forces. This experience prepared him for illustrating the Christian's conflict with the world, the flesh, and the devil.

Particularly against the devil does Brooks marshal heavenly

forces. The world is no friend to grace; our own flesh strives against the spirit; but ultimately, there is no man-hating enemy of the soul like Satan. Although he has no immediate power over the mind and soul of the believer, the devil knows how to use the world and how to play upon our fleshly propensities. He is the exquisite tempter; he knows how to snare souls and cause Christians to doubt the mercy of God.

Thus Brooks adjures his readers to make prime study, first of Christ, then Scripture, then our own souls, but lastly, never to neglect the study of Satan's devices. According to this Puritan sage, the ignorant soul is at best

but a titular Christian that hath not personal experience of Satan's stratagems, his set and composed machinations, his artificially moulded methods, his plots, darts and depths, whereby he outwitted our first parents, and fits us a pennyworth still....

Like his later countryman, C.S. Lewis, Thomas Brooks personally knew something of temptation and the struggle against sin. Where Lewis artfully paints a subtle, ironic picture of the tempter in his *Screwtape Letters*, Brooks graphically details the satanic devices that tug at our souls. In typical Puritan approach, he exhausts the manifold measures of the evil one, many that, apart from mature reflection, we would not be on guard against. Beyond his common methods and temptations fitted for all mortals, the devil also knows how to discourage believers from keeping their religious duties

We must also include Frank Peretti, an Assemblies of God minister and noted author.⁵ Peter Wagner and John Wimber are representative of the movement.

C. Peter Wagner:

Peter Wagner is a professor of church growth at the Fuller Theological Seminary's School of World Missions. Wagner has authored several books: *Your Church Can Grow*, *Your Spiritual Gifts Can Help Your Church Grow*, *Your Church Can Be Healthy*, *Church Growth and the Whole Gospel*, *On the Crest of the Wave*, *Leading Your Church to Growth*, *Strategies for Church Growth*, *The Third Wave of the Holy Spirit*, and *Signs & Wonders Today*. Wagner's writings show that his major concern is church growth. The books we want to look at are *The Third Wave of the Holy Spirit* and *Signs & Wonders Today*.

The Third Wave of the Holy Spirit:

The title is interesting. What Wagner refers to is three distinct movements of the Holy Spirit: the Pentecostal movement at the beginning of this century, the Charismatic movement in the middle of this century, and the spiritual warfare movement at the close of this century. It is the spiritual warfare movement that Wagner dubs "Third Wave." "The name 'Third Wave' surfaced while [he] was being interviewed on [spiritual warfare] by *Pastoral Renewal* magazine.... It is simply a term which [Wagner] found convenient at the moment...to describe this new activity of the

Holy Spirit." Of the movement itself, Wagner says he has no doubt that it will have "historical significance."⁶

Wagner is right. The movement itself is not confined to North America. In fact, North America lags behind the rest of the world since most warfare adherents live in such third-world areas as Latin America (Chile, Brazil, and Bolivia) and Asia (India and Korea). Wagner implies that it was from these countries that the movement spread to America. He writes, "No sooner did I develop 'church growth eyes' than I began to be aware of the tremendous surge in the Pentecostal movement in Latin America, especially in Chile. So I traveled there...and looked in on the Pentecostals."⁷

On one of his trips to Latin America, Wagner attended "the Jotabeche Methodist Pentecostal Church.... As [he] heard the preaching of Pastor Javier Vasquez and felt the presence of the Holy Spirit in the boisterous worship services, [Wagner] realized this was no fraud." This incident, along with a previous healing in his own life, caused a theological "shift" for Wagner. Previously, he believed that since the canon was complete and because there were no more apostles, that miracles, signs, and wonders had ceased. It was because of these two events that he began to rethink his theology. The "shift" itself took about 15 years.⁸ At the end of that period Wagner rejected his earlier beliefs in favor of what he called the "Third Wave of the Holy Spirit."

Signs & Wonders Today:

Signs & Wonders Today is “the story of Fuller Theological Seminary’s remarkable course on spiritual power.” Edited by Wagner, it includes several contributing authors: Wagner himself, David Allan Hubbard—former president of Fuller Seminary, John Wimber who pastors in Southern California, Christiaan de Wet who pastors the Apostolic Faith Mission Church in South Africa, and Donald A. McGavran who taught at Fuller. Other contributors are Karen Ball, Charles H. Kraft, and Eddie Gibbs.⁹

The book is valuable in that it sheds light on many of the individuals involved in the movement. For example, David Hubbard’s article “Hazarding the Risks” is interesting:

The course [at Fuller Theological Seminary] taught recently by professors John Wimber and Peter Wagner is an expression of our long-term interest in preserving a biblical balance between the extremes.

Hazarding the risks of this approach to the life of the Spirit is part of what Fuller is prepared to do. Pentecostal excesses have sometimes led to what my parents, who came under Pentecostal influence in 1923, used to call “wildfire”—an exuberance which resulted in selfish exhibitionism rather than in spiritual ministry to the church.

The risk on the other side is equally dangerous—powerlessness. Life frequently puts us in places where we confront the forces of evil and need a power beyond our own. To engage in such conflict with intellectual equipment — doctrine alone, as vital as that is—may not be

enough. We need all that the Holy Spirit is in order to cope with the secular, pagan or demonic forces that seek to limit our effectiveness as Christians.¹⁰

John Wimber:

John Wimber is the founding pastor of the Vineyard Christian Fellowship in Anaheim, California. He contributed to Wagner’s *Signs & Wonders Today*. His article, “Zip to 3,000 In Five Years,” documents the zeal of the Vineyard Christian Fellowship in its quest for spiritual power for healing and growth. Regarding their zeal for the gift of healing, Wimber writes,

It was happening again! Sunday after Sunday I had been teaching from the book of Luke. Now, for almost twenty weeks, I had been teaching about God’s healing power. Often God would prompt me to have an altar call so those who needed prayer could come forward.

Always I obeyed. Yet no one was healed.

Week after week I watched as dear people with high hopes—who believed what I told them from the Bible—came forward for prayer. Every week we prayed. But no one got well. In fact, some of those who prayed for the sick became ill. We were powerless. I was always so hopeful that God would honor what His Word said. Yet each week was the same. Nothing happened.... I was filled with despair. I was embarrassed, powerless and helpless to do any more than I had done. I couldn’t go on!

I threw myself to the floor and wept. I cried and prayed until there was no strength left in me. I had done all I knew to do. I was mad at God. I was confused. How could I explain what was happening? Wasn’t our faith good enough?

tion with powerful physical experiences” (p.9, emphasis added).

I cannot recommend this book because of its lack of faithfulness to Scripture and our Reformed Standards. 📖

The Christian in Complete Armour by William Gurnall (originally published in 3 volumes, 1655-1662; reprinted by Banner of Truth Trust several times in one volume of 1189 pages, double columns, and more recently in a three-volume abridgment of 1028 pages); reviewed by John Battle.

Compared to this great Puritan work, most modern books dealing with spiritual warfare appear dwarfed, and even trivial. Gurnall’s massive exposition of Ephesians 6:10-20 is the product of a series of sermons preached in his church over many years. The book is at once profoundly biblical and at the same time always relevant.

William Gurnall lived during a time of great spiritual conflict in England, and this conflict directly led to the great civil war and the revolt against the king and his Church of England. Just as in the book of Revelation, where one’s spiritual loyalties place him in deadly conflict, so in England, loyalty to Scripture placed Christians in the center of that nation’s wars. Yet, while many followed the army’s progress with great interest, Gurnall realized that an even greater conflict was being waged in their souls. As the pastor of the parish church at Lavenham, where he served all his active life in the ministry, Gurnall was more

concerned with his people’s souls than with the external progress of the conflicting parties in England. His long ministry encompassed the rise and fall of the Puritan cause. Because he remained in the Church of England after the Act of Uniformity, while thousands of strong Puritans withdrew and suffered as Nonconformists, Gurnall often was not respected by subsequent writers on both sides. His only lasting contribution to the struggle was his massive book, *The Christian in Complete Armour*.

Yet what a contribution that was! It was so popular with the people of England that it had passed through six editions by the year of his death. This book was a great blessing to John Newton, and was highly praised by Charles Haddon Spurgeon. It has continued over three hundred years inspiring Christians to stand against the devil. Gurnall begins with a call to realize that we are in a death-struggle with Satan and to take our stand and be prepared to fight. He then describes our armor and weapons, and the weapons employed by our great adversary. Each part of the armor is described at length, along with the means by which Christians can employ it in defense and offense against Satan. The book is full of spiritual insight, practical application, and inspiring word-pictures. We cannot read it without new determination to stand for the Lord and engage in true spiritual warfare--not the superficial warfare urged by the modern Charismatic movement, but the true and vital warfare of the Christian heart and life.

perish...it was *our* responsibility... to tear apart the spiritual darkness so that God's light could shine with full force on the people who heard us preach and sing and testify of His greatness" (p.88, emphasis added).

Here are answers to some of the teachings of *Engaging the Enemy* that do not square with Scripture:

1) No New Testament Church was built on the basis of an apostle going into an area and doing spiritual battle with territorial spirits.

2) The assumption is that since the heathen name the spirits ("Evil mind," "Infertility," and so on), Christians are to discover names of demons in their territory (city, county, or country) and "bind" or "dispossess" these demon-spirits in the name of Christ. (Some of the territorial spirits identified by various authors in this book are "the spirit of religiosity-Nashville," "the spirit of pleasure-Orlando," "the spirit of unrighteous trade-London," "the strongman of bondage-Annapolis," and "the spirit of unrighteous greed-San Francisco.")

3) One writer, John Dawson (of Youth With A Mission and author of *Taking Our Cities for God*) insists, "We must overcome the enemy *before* employing other methods of ministry among men and women" (emphasis added). Does that square with the Bible? We do not find this in the example of the Apostles. In fact, Paul appeared in the midst of the heathen philosophers at Mars Hill and immediately preached Christ. As a matter of fact, Paul said to the Corinthian believers, "I was with you in weakness..." (1Cor. 2:3) which is opposite to the approach of today's charismatic power evangelism.

4) The lines of Biblical separation

are severely blurred throughout this book. Not only is charismatic Larry Lea promoted as a contributing author, but so is Paul (now David) Yonggi Cho, the Korean pastor known for his extreme charismatic compromise. Cho is the author of Chapter 12.

5) Finally, C. Peter Wagner offers this bit of heresy: "Pentecostal theologians have made the helpful suggestion of distinguishing the *logos* word of God from the *rhema* word of God.... The *rhema* is regarded as a more immediate word from God which we do not find in the 66 books of the Bible" (pp.15-16).

Much of what is found in this book is experience-related. Anne Gimenez, co-pastor of the Rock Church in Virginia Beach and the author of Chapter 8, begins with "I saw two angels...." Bible verses are pulled out of context and forced into a preconceived framework. If I were to pick the chapter I consider most balanced, it would be Chapter 18 by Michael Green, professor of evangelism at Regent College, Vancouver, BC. He wrote on "Principalities and Powers."

Jack Brooks, in *Masterpiece*, explains the "signs and wonders movement":

Power evangelism reflects a shift in American thinking whose secular parallel is the New Age Movement. What it offers in exchange for the 'evil Western world view' is not (as its advocates claim) a Scriptural world view, but an *Eastern world view*. The broth of mysticism, existentialism, and anti-intellectualism that's been brewing since the 60's has bubbled over into a preoccupation with powerful physical experiences" (p.9, emphasis added).

When I finally lifted my face off the floor, I saw several men who had been crying with me. It was a terrible Sunday!

That was only four years ago!

.... Today, in 1982, we see 50 to 100 people a week healed in our services.... The blind are seeing. The lame are walking. The deaf are hearing. Cancers are disappearing.

.... Today in our church of over 3000, I would estimate that as many as twenty percent regularly see someone healed through their prayers.¹¹

Wimber asks, "How did it happen." Then he answers his own question: "Fuller Changed Me." He credits the Fuller Evangelistic Association and seminary professors Paul Heibert, Charles Kraft, Peter Wagner, and Donald McGavran. It was McGavran who "inspired in [Wimber] a fierce pragmatism."¹²

Wimber, in the section labeled *When God Came*, continues,

"Today, our large and small gatherings are characterized by things that I had known about only from history books. Quaking, shaking, falling under the power of God and the public exercise of spiritual gifts such as words of knowledge and prophecy are commonplace. When this kind of thing first occurred, I was deeply troubled until I became convinced from the Scriptures and history that it was from the Lord."¹³

Wimber says that he was convinced by the Scriptures, but he does not provide references. To his credit, he does quote Ezek. 34:4 and Lk. 4:17-18, but he quotes those verses in different contexts.¹⁴ Notice that Wimber credits Fuller Seminary for the change in his ministry.

SPIRITUAL WARFARE TEACHING

Much spiritual warfare teaching is similar to charismatic teaching. In fact, charismatics would feel at home in the spiritual warfare movement since both groups allow for extra-biblical revelation. Wagner affirms this in *The Third Wave of the Holy Spirit*:

In the early years I knew very little about intimacy with the Father. I focused mostly on Bible study and not enough on a personal relationship with God. Now I know more about worship, reverence, and praise. I seek a daily refilling of the Holy Spirit in a way I can actually feel his presence. Jesus said about the good shepherd that "the sheep hear his voice." I am beginning to distinguish the voice of God from my own thoughts and to allow him to speak to me directly.

I still study the Bible, of course, but I find this other dimension of personal intimacy equally important. Then I ask God to give me the ability to obey both the Scriptures and his direct word to me.¹⁵

Regarding his personal devotions, Wagner says,

I see a daily time alone with God as indispensable for intimacy. I was taught this when I first became a Christian thirty-five years ago and practiced it. But it eventually became boring and I stopped the practice for a time. More recently, however, since becoming involved in the Third Wave, I have taken it up again. Now it is anything but boring."¹⁶

Spiritual Gifts:

Regarding spiritual gifts, Wagner writes,

As we preach the gospel to all nations, ministering with signs and wonders, God gives gifts of many kinds. Healing and deliverance...are no longer the property of Pentecostals and charismatics alone. Nor are they to be relegated to a distant age in the past. But other gifts are being revived as well and shared out among many Christians... God has richly blessed the work of evangelism with miraculous gifts."¹⁷

Wagner attributes the growth of his Sunday School class to "a group of strongly gifted and motivated people whom God gave to the class early on." Then he lists the gifts: "administration, service, helps, mercy, healing, exorcism, prophecy, exhortation, pastoring, discerning of spirits, intercession, giving, and many others." Further, Wagner has "discovered that twelve class members have the gift of pastoring: eight women and four men. One of the women, Cathy Schaller, leads the team. They... make sure the pastoral needs of the whole flock are met."¹⁸

Further, Donald McGavran was asked about the spiritual gifts enumerated in Corinthians and Romans. The question was, "Would you say that the manifestation of the Spirit of God in this way is responsible for 10 percent, 20 percent or more of conversions?" McGavran answers, "That depends on circumstances. In some places, it's responsible for 80 percent." McGavran bases his belief on theology and experience, or more specifically, "observation of evidence."¹⁹

Doctrinal distinctives:

Warfare advocates attribute the

failure of orthodox Christians to embrace spiritual warfare to the Westerner's lack of discernment. Western civilization emphasizes rationalism and materialism to the extent that Westerners are unable to accept what spiritual warfare advocates call a "three-tiered worldview."

Three-tiered worldview:

The Westerner looks around and acknowledges two inhabited levels of activity. The highest region is the cosmic and includes those entities that are very distant, presumably God and the angelic hosts. The bottom level "is everyday life: marriages, raising children, planting crops, rain and drought, sickness and health..." But the Westerner is blind to the middle level which consists of "superhuman and supernatural forces:...spirits, demons, ancestors, goblins, ghosts, magic, fetishes, witches, mediums, sorcerers, and any number of other powers." Wagner does not say that he believes in each of these entities, but he does give credence to this "three-tiered worldview." It is in this context that he reports a telephone conversation with John Wimber: "John Wimber phoned me to report on a healing seminar he had just conducted in Seattle. With several physicians present, a woman's toe, which had been cut off, completely grew back, toenail and all. John's worldview has not excluded the middle."²⁰

Territorial spirits:

Territorial spirits form a "hierarchy of demons." According to Mike Wakely in the April, 1995

BOOKS

Engaging the Enemy, by C. Peter Wagner. (Ventura, CA: Regal Books, 1991), 206pp; reviewed by Morris McDonald

This review originally appeared in the Jan. 15, 1993, issue of The Christian Observer. - Ed.

C. Peter Wagner served as a missionary in Bolivia and was appointed to the Donald McGavran Chair of Church Growth at Fuller Seminary School of World Missions in 1971. His background is "that of a Scofield dispensational evangelical" who believed Pentecostal "theology seemed so shallow."

In an earlier book, *Power Encounters*, Mr. Wagner said, "Now things have changed. Now I experience God's power operating through healing the sick and casting out demons as a regular part of my ministry. I am no longer a dispensationalist or anti-Pentecostal" (p.47).

The premise of this book is: a) that Satan and his demons are real; b) that there is a spiritual warfare; c) that Satan's hosts include territorial spirit-demons that may be identified by name; and d) that Christians are to engage in battle with territorial spirit-demons by name in aggressive prayer.

Consider this assertion in Chapter 16 by Vernon Sterk, a missionary of the Reformed Church in America, on the subject of territorial spirits: "I believe one of the most important roles that I

must play as a missionary working with the Tzotzil Presbytery [Mexico]... is to call the indigenous church leaders back to a ministry of aggressive prayer in the battle against principalities and powers... thus the 'command prayer' has almost fallen into disuse except in cases of obvious personal demon possession" (p.157).

Is our ministry to go forth and "bind" Satan in spiritual warfare? Examine the ministry of some of the writers included in Wagner's book. Larry Lea, author of Chapter 9 on "Binding the Strongman," is pictured in a full page ad in *Charisma* magazine in combat fatigues calling 300,000 "prayer warriors" to join him in taking America for God. Lea was one of three charismatic preachers exposed by ABC's "Primetime Live" and who has since quit his television ministry due to the damaging exposure.

Christians are never instructed in the Bible to embark on "spiritual warfare" ministries. We are not told to bind "demons of pride, of greed, of apartheid, of controversy" and on and on.

The post-resurrection commission (Matt. 28:19,20; Acts 1:8) given by our Lord assigns no instruction to go forth and bind demons or to engage in exorcism ministries.

Larry Lea insists, in the fashion of a free-will evangelist: "It is not God's will that any should

one person perishes—both are lost! If the resurrection doesn't mean that He who lives, was dead, and now is alive forevermore, then the Apostles Peter, Paul, James, and John have perished. So have countless millions who died trusting in the Jesus they preached because their faith will never prove true. Our future is filled with fear and dread "if we have only hoped in Christ in this life, we are of all men most to be pitied."

These are the dreadful implications we must face if Jesus did not rise bodily from the grave. Let's face them honestly. Paul does. But he does not leave us in uncertainty. He declares, "But now Christ has been raised from the dead, the first fruits of those who are asleep" (1 Cor. 15:20). We can face these horrible implications without fear because as the case actually stands Christ is the winner over death.

In a certain painting called "The Game of Death," a young fellow is seen playing chess with the Devil. Apparently the Devil has won the game judging by the position of the pieces on the chess board. A famous chess player went to see the picture, and after looking at it said, "I can save that fellow." He explained how the chessmen could be moved to save the game and defeat the Devil. This faintly illustrates what Jesus Christ has done. In one mighty move up from the grave He has eternally checkmated the Devil, broken his death grip and delivered them who through fear of death were subject to slavery all their lives (Heb, 2:14-15).

Because the Lord Jesus Christ lives on high triumphant over sin and all its stain, our preaching is not futile, our faith is not fruitless, our forgiveness is not a failure, and our future is not fearful if our trust is in Him.

When Paul preached the resurrection to the Athenians some mocked, some procrastinated, but some believed. People are no different today. But nobody will sneer or be indifferent when comes that inescapable day "in which He will judge the world in righteousness through a Man whom He has appointed, having furnished proof to all men by raising Him from the dead." However then it will be too late to believe on Him as Savior for He will judge the world in righteousness. Now is the accepted time, now is the day of salvation.



Rev. John V. Koontz (BIO)

issue of *Evangelical Missions Quarterly*, these demons include those authorities and powers that "have been assigned to specific geographical areas." Warfare advocates base their teaching on the book of Daniel where the prince of Persia is mentioned in Dn. 10:13 and 20, along with the prince of Grecia also in verse twenty.²¹

Strategic-level spiritual warfare:

Strategic-level spiritual warfare refers to "a certain kind of intercession." Peter Wagner says that

ground-level spiritual warfare refers to the casting out of demons from people, occult-level spiritual warfare deals with shamans, New Age channelers, occult practitioners, witches and warlocks, satanist priests, fortune-tellers and the like, and strategic-level spiritual warfare contends with 'an even more ominous concentration of demonic power: territorial spirits.'²²

According to Wakely, the strategic-level spiritual warfare movement "owes more to Frank Peretti than Scripture...." Peter Wagner says:

Undoubtedly, the single most influential event that has stimulated interest in strategic-level spiritual warfare among American Christians was the publication of Frank Peretti's two novels, *This Present Darkness* and *Piercing the Darkness*.... Even though they know better, many find themselves reading *This Present Darkness* as a documentary rather than as somewhat fanciful fiction.²³

Spiritual mapping:

"Spiritual mapping" describes

the practice of "research and spiritual discernment." Warriors "attempt to see a city or a nation or the world 'as it really is, not as it appears to be.'" "The practice includes discovering the location and activities of various demons, their names, and their power. "The AD2000 and Beyond Movement is establishing a Center for Spiritual Mapping."²⁴

Pastor Tai Ming Yip of Toronto refers to spiritual mapping also in the April, 1995 issue of *Evangelical Missions Quarterly*. He believes that warriors should focus on the binding work of demonic spirits because these spirits seek to "distract people through the details of life and their desire for power and prestige."²⁵ Since a purpose of "spiritual mapping" is world evangelization, it becomes important "to find out the past sins and traumas of a society. In deliverance ministry it is sometimes necessary to deal with generational sin."²⁶

The 10/40 Window:

The 10/40 window refers to "the spiritually barren nations between the latitudes of 10 and 40 degrees north.... The garden of Eden (Iran and Iraq) are [sic] the 'geographical bull's eye' of the window." According to Wakely, George Otis believes that

of the many ideas on the subject of how God might intend to wind down the historical process and bring closure to world evangelization, one of the more interesting is the theory that the armies of the Lord are currently being vectored toward Eden.... In fact the only thing necessary for this theory to become

reality is for the evangelistic forces currently surrounding the window to continue their inward advance at a more or less uniform pace.”²⁷

Wakely writes, “This new theology of intercession and missions ... has become a central plank of the AD 2000 and Beyond Movement.”²⁸

Power evangelism:

Power evangelism is synonymous to “power encounter.” The spiritual warrior does battle with the forces of darkness often casting out demonic entities. The result then is salvation. Sometimes there is healing involved. According to Wagner, the “phrase ‘power evangelism’ [was] first popularized by John Wimber.” Wagner continues,

I am proud to be among those who are advocating power evangelism as an important tool for fulfilling the great commission in our day. One of the reasons I am so enthusiastic is that it is working. Across the board, the most effective evangelism in today’s world is accompanied by manifestations of supernatural power.”²⁹

Gift of prophecy:

“The gift of prophecy is the special ability that God gives to certain members of the body of Christ to receive and communicate an immediate message of God to His people through a divinely anointed utterance”³⁰ (italics in original).

Demonic possession:

Wagner writes,

In my research, I have noticed several things. For one, almost all

those who themselves are actively involved in a ministry of exorcism or deliverance affirm that Christians can be demonized. Those who deny it, by and large, have had little or no direct contact with the demonic.

Continuing, Wagner quotes Charles Swindoll’s booklet *Demonism*: “Wicked forces are not discriminating with regard to which body they may inhabit.... On a few occasions I have assisted in the painful process of relieving [Christians] of demons.” Wagner summarizes the article: “Some evangelical leaders are now helping believers to be delivered from invasions of evil spirits.”³¹

Raising the dead:

Wagner lists several accounts of actual resurrections from the dead: John Eric Cadenhead; “three distinct accounts” in Brazil; a Nazarene pastor to whom [Wagner] talked and who had been raised from the dead himself; an Argentine pastor’s wife; and other incidents of resurrections in “the Philippines, Indonesia, and India.” Regarding his personal beliefs Wagner says, “I, too, now believe that dead people are literally being raised in the world today.”³²

SPIRITUAL WARFARE ANALYSIS

Wagner says that he has no doubt the movement will have historical significance. He is right. Though many of those who are caught up in the movement are sincere in their beliefs, their beliefs are sincerely wrong. They often quote Scripture, particularly the Gospels—and in no way would I defame the gospels of our Lord and

raised Him from the dead, you shall be saved.” That’s how important the bodily resurrection of Jesus Christ is. It makes all the difference between heaven and hell.

The Apostle Paul gives four consequences of denying the physical resurrection of Jesus Christ:

FIRST, *If Christ has not been raised, then our preaching is futile* (1 Cor. 15:14). Preaching a dead Christ won’t save anybody. Preaching may be very logical, learned, and forceful, yet if the Savior preached about is not risen, preaching is empty. It’s like throwing a life rope to a drowning man with no anchor to secure the rope at the other end. If Christ be not risen, preaching about Him is futile. Why waste time listening to the preaching about a nonrisen Savior?

SECOND, *If Christ has not been raised, then your faith is fruitless* (1 Cor. 15:14, 17). Many people think faith saves a person. True, if faith is placed in the right person. However, faith in the wrong person won’t help, but hurt. Faith reaches out to lay hold on some object. A drowning man will grasp almost anything even if it’s only a piece of driftwood or seaweed, and cling to it. But clinging won’t save him. Faith is like clinging. All around us people are clinging to some thing that may even prove helpful temporarily. Much the same as counterfeit money may help temporarily to pay your taxes, but when the authorities find out the money is bogus, they will come after you for real money plus penalties. One may kid himself

that he is getting relief from a sin-troubled conscience by trying to pay off sin’s debt with faith in a fictional Savior whose “resurrection” teaches “the permanence of personality”, but the day is coming when he will be caught with his counterfeit and pay the penalty.

THIRD, *If Christ has not been raised, then forgiveness is a failure* (1 Cor. 15:17). You are still in your sins. You have no hope of pardon for sin if Christ remained under the power of death. A dead Savior can’t deliver us either from sin or its penalty. If He is still dead, His blood did not accomplish its purpose, for He said, “This is My blood of the covenant, which is to be shed on behalf of many for forgiveness of sins.” Peter declared, “The God of our fathers raised up Jesus, whom you had put to death by hanging Him on a cross. He is the one whom God exalted to His right hand as a Prince and a Savior, to grant repentance to Israel, and forgiveness of sin.” Forgiveness of sins hangs upon a resurrected, exalted, living Savior. Paul preached that forgiveness of sins was provided for through Jesus who was raised from the dead as promised without His body undergoing decay (Acts 13:34-38).

FOURTH, *If Christ has not been raised from the dead the future is fearful*. “Then those also who have fallen asleep in Christ have perished” (1 Cor. 15:18). Those who died trusting in a non-risen Jesus are lost. When a life-guard dives into the sea to rescue a drowning person, and the life-guard never comes back, not just

CHRIST'S RESURRECTION: FACT OR FABLE?

by John V. Koontz

The emphasis that the spiritual warfare movement places upon resurrection calls us to again consider the resurrection of our Lord—as the only resurrection in which we should place our faith! Pastor Koontz appropriately sets our eyes back on the Source of our life in this message.- Ed.

The Athenians ridiculed the Apostle Paul for declaring that God has “fixed a day in which He will judge the world in righteousness through a Man whom He has appointed, having furnished proof to all men by raising Him from the dead” (Acts 17:31). When they heard Paul speak of the resurrection of the dead, some sneered, but others said, “We will hear you again on this subject.”

The doctrine of the resurrection is a thing scoffed at and denied today as it was in Paul’s day . It doesn’t fit with the philosophy of life that says death ends all.

The whole reason for the fifteenth chapter of First Corinthians is the statement in verse 12: “How do some among you say that there is no resurrection of the dead?” Those who say this deny the fact of Christ’s resurrection as well as their own ultimate resurrection. In dealing with the subject of resurrection in the abstract, Paul begins with the one great central proof of resurrection—the resurrection of Christ. Upon His resurrection

stands or falls the whole doctrine of resurrection, and more than that the whole foundation of the Christian faith.

Rather than flat out deny the fact of Christ’s resurrection, there are religious leaders who take the devious approach of reinterpreting it to mean a matter of “soul survival,” or “the permanence of personality,” or some other vague notion. Such attempts to explain away the resurrection body of Jesus Christ, deny the clear teaching of Scripture. The Bible declares that credible witnesses saw His face, heard His voice, touched Him, and ate with the resurrected Christ. And Jesus emphatically declared, “Touch Me and see, for a spirit does not have flesh and bones as you see that I have” (Lk. 24:39). He was no phantasm.

For sake of argument, let’s suppose the resurrection of Christ can’t be dated in actual human history, and God is now (in some existential way) raising Christ from the dead! That’s like saying George Washington is now crossing the Delaware River and Abraham Lincoln is now signing the Emancipation Proclamation. It’s absurd!

It is now over 1900 years ago that Christ Jesus came out of His grave, ascended up into heaven, and now is the Man in the glory at God’s right hand. The only way we can come to God is through faith in the Jesus who came back from the grave after being dead in it for three days. For “if you confess with your mouth Jesus as Lord, and believe in your heart that God

Saviour, Jesus Christ—but these individuals seldom quote the Pauline Epistles, those Epistles from which we get Church doctrine.

Because Christ cast out demons, healed the sick, and raised the dead, or because the apostles did, is not grounds for our doing the same. When Christ said, *Verily, verily, I say unto you, He that believeth on me, the works that I do shall he do also; and greater works than these shall he do; because I go unto my Father* (Jn. 14:12), what did He mean?

Our Lord was referring of the gospel—the death, burial, and resurrection of Jesus Christ—when He spoke those words to his disciples. The saints of all the ages would preach the gospel, and souls would be saved through that preaching. That was Christ’s meaning. Souls would be saved *by the foolishness of preaching* (1 Cor. 1:21). The book of Acts tells us that *many wonders and signs were done by the apostles* (Acts 2:43), but the book of Acts emphasizes preaching as the major tool of evangelism: “*cf. Chs. 2:32; 3:15; 5:32; 10:39; 13:31; 22:15, etc.*”³³ Thus, the followers of Christ were to bear witness of Christ by preaching Christ.

Wagner believes the reason the gospel spread so rapidly during the first centuries after Christ was that the preaching of the gospel was accompanied by miraculous signs and wonders.³⁴ It is on this basis that Wagner justifies his practice, and that is a reason for the rapid spread of the gospel during those early years. Paul says, *through*

mighty signs and wonders, by the power of the Spirit of God; so that from Jerusalem, and round about unto Illyricum, I have fully preached the gospel of Christ (Rm. 15 19; see also Gal. 3:5; He. 2:4). In 2 Cor. 12:12, Paul writes that these mighty deeds were *truly the signs of an apostle*. Objectively speaking, it cannot be denied that Christ did mighty signs and wonders through the apostle in order to validate the gospel and to validate Paul’s apostleship (refer again to Acts 2:43: *through the apostles*). But because Christ “wrought” signs and wonders through Paul, does that mean we must do signs and wonders? And, too, can anyone of us rightfully claim apostleship today?

The miracles that Christ did are recorded in the gospels. They are there, written down *that ye might believe that Jesus is the Christ, the Son of God: and that believing ye might have life through his name* (Jn. 20:31). Our responsibility then, is to preach the Word, including the miracles of Christ and the apostles. We are to preach the Word to a lost and dying world that sinners might be saved. After all, it is the preaching of the Word that is God’s chosen method of reaching the lost (Rm. 10:13-17). Faith does not come by signs, wonders, and miracles—that is, by sight: *faith cometh by hearing, and hearing by the word of God*.

Spiritual warfare advocates claim that miracle-working deliverance ministries are necessary for effective evangelism. History doesn’t make such a claim. Neither does the Bible make such a

claim, but in his article *Seeing Is Believing*, Donald McGavran says that it was “partly by a theological position and partly by the observation of evidence” that he came to his present position on the miraculous.³⁵

There is no doubt that God heals and that He heals today (Jm. 5:14-15). But to base an entire ministry on empirical evidence (seeing is believing) is not Biblical. Regarding empirical evidence or eyewitness accounts, Peter says that

we were eyewitnesses of his majesty...[and] this voice which came from heaven we heard, when we were with him in the holy mount. We have also a more sure word of prophecy; whereunto ye do well that ye take heed, as unto a light that shineth in a dark place, until the day dawn, and the day star arise in your hearts (2 Pt. 1:16-19).

Peter’s account of what he saw “in the holy mount” (1:18) and what he heard while he was there, though without error, was empirical evidence of Christ’s glory and of the Father’s approval. But the Word of God was then and is now “more sure” than any empirical evidence regardless of the source of that evidence. Regarding that Word, Peter continues, *knowing this first, that no prophecy of the scripture is of any private interpretation. For the prophecy came not in old time by the will of man: but holy men of God spake as they were moved by the Holy Ghost* (2 Pt. 1:20-21). Man, therefore, has no authority to accept empiricism over God’s Word.

Paul said, *I am not ashamed of the gospel of Christ: for it is the power of God unto salvation to everyone that believeth; to the Jew first, and also to the Greek* (Rm. 1:16). Notice that it is the gospel that is the power of God unto salvation, not the gospel, and miracles and signs and wonders. Paul could speak in *tongues more than ye all* (1 Cor 14:18), but Paul never “emphasized” language or spiritual gifts as evangelistic tools. Paul could and did cast out demons, but that was not his common practice. Paul preached the gospel, even to those who were “too superstitious” (Acts 17:22).

Surely, Paul could have practiced “power evangelism,” but power evangelism is essentially absent from his writings. Perhaps the reason for that is that Paul knew *Satan himself is transformed into an angel of light. Therefore it is no great thing if his ministers also be transformed as ministers of righteousness...* (2 Cor. 11:14-15) who can and do work miracles, signs, and wonders (Ex. 7:10f). Christiaan de Wet in *Signs & Wonders Today* writes, “The main function of [signs and wonders] is to draw public attention to the power of God in order to open unsaved people’s hearts to the message of the gospel.”³⁶ Surely, if that is the main purpose of signs and wonders today, it was a purpose for signs and wonders in Paul’s day, too. But Paul never emphasized the miraculous as Wagner, Wimber, and de Wet do. Was Paul negligent? Was he not concerned with the state of the lost? Paul was an apostle, one who

BIBLICAL SIGNS AND WONDERS

by Rev. Morris McDonald, D.D.

God’s Specific Purpose for Signs and Wonders

1. They were a normal part of Jesus’ ministry *Matthew 4:23* “And Jesus went about all Galilee, teaching in their synagogues, and preaching the gospel of the kingdom, and healing all manner of sickness and all manner of disease among the people” (see also Matt. 9:35; John 7:31,20:30).
2. They authenticated Jesus’ ministry *Acts 2:22* “Ye men of Israel, hear these words; Jesus of Nazareth, a man approved of God among you by miracles and wonders and signs...” (see also Matt. 11:4,5; John 5:36, 9:1-3).
3. They accompanied and authenticated the Apostles’ ministry *Mark 16:20* “And they went forth and preached everywhere, the Lord confirming the word with signs following” (see also: Acts 4:7,16, 15:12, 19:11; II Cor. 12:12. For Old Testament miracles, see: Exodus 4:3, 13:9; Deut. 26:8; Neh. 9:9,10).

God’s Warnings about False Signs and Wonders

1. Miracles do not necessarily lead to a belief in God *Matthew 11:20* “Then began he to upbraid the cities wherein most of his mighty works were done, because they repented not” (see also: Luke 16:31; John 4:48, 6:30, 9:24-34).
2. Satan counterfeits signs and wonders *Matthew 24:24* “For there shall arise false Christs, and false prophets, and shall show great signs and wonders” (see also: II Thess. 2:8,9; Rev. 13:13).
3. False signs and wonders are designed to deceive people *I John 4: 1* “Beloved, believe not every spirit but try the spirits whether they are of God: because many false prophets are gone out into the world” (see also: Deut. 13:1-3).

God’s True and Sufficient Sign for His People

Matthew 12:38-40 “...Master, we would see a sign from thee. But he answered and said unto them, An evil and adulterous generation seeketh after a sign: and there shall be no sign given unto it, but the sign of the prophet Jonas: for as Jonas was three days and three nights in the whale’s belly; so shall the Son of man be three days and nights in the heart of the earth.”

The resurrection of Christ is God’s only “sign” for us. We have God’s complete revelation—the Bible (WCF 1:1,6). 

[Textual note: *the mystery of God...Christ*. cf. 1:27.]

- B. Treasures of wisdom and knowledge in Christ 3; 1 Cor. 1:24

[Word Study: *wisdom and knowledge*. Herbert Carson's explanation is excellent (*Tyndale NTC*, Vol. 12, *The Epistles of Paul to the Colossians and Philemon*, p. 57.)]

- C. Treasures of genuine godly value 20-23; Gal. 4:3, 9-11

[Word Study: *basic principles of the world*. Immediate reference - the fundamental forces behind the evil of this world (cf. v. 15). Broader perspective - impoverished religion which depends on things seen for fulfillment (cf. Heb. 11:1).]

[Translation note: "are of no honor or value, but for the satisfaction of the flesh." No real fulfillment there, obviously!]

II. Full confidence is ours in the faith in Christ. 2:4-9, 16-19

- A. Trust His sanctifying, as in His saving, grace 4-7; 1 Cor. 15:1

- B. Trust His fullness & not the traditions of men 8, 9, 16-18

[Word Study: *cheat*. συλαγωγέω lit. *carry off (as) booty or a captive; rob*; fig. *take control of, lead astray* through philosophy, the love of words, skill in speculative knowledge.]

[Word Study & Textual note: *intruding into the things which he has seen*. ἐμβατεύω strictly, *stand on*; fig. in the NT, *base one's authority on what one has seen or claims to have seen in ecstasy or a vision*. The *not* of the AV is absent in the best manuscripts.]

- C. Trust in His substantial nourishment 19

[Word Study: *nourished and knit together*. Pres/pass/part's. ἐπιχορηγέω -'to make available necessities to help someone' - pass., *to be supported*. συμβιβάζω 'to hold together, unite.']

III. Full life is ours because of Christ's resurrection. 2:10-15

- A. Christ the Conqueror, basis of our maturity. 10, 15; Eph. 1:15-23

- B. Christ the Circumcised, basis of our justification. 11, 14; Rom. 15:8

- C. Christ Crucified & Risen, the ground of our new birth. 12, 13

1. Covenant union in His death 12a, 13a
(baptism the "circumcision of Christ.")
2. Covenant union in His life 12b, 13b

The resurrection of Christ demonstrates to us that we are to look to Him alone for fulfillment—and that we will find that fulfillment in Him. 📖

undoubtedly could have been a major participant in "power evangelism." But Paul preached the gospel, and for all practical purposes, without the aid of "power evangelism." And too, Paul never commanded the church to practice such miracle works. Surely, if miracles would "open unsaved people's hearts," Paul would have urged the church to practice such works. Instead, Paul relied on God to open the hearts of the lost (Acts 16:14). Why didn't Paul admonish the Church to rely on "exorcism," healing, and resurrection to open hearts for the gospel?

The answer to that question is in the passage warfare advocates claim as the basis for much of their practice. Look closely at Daniel 10. Other than prayer, Daniel does not participate in spiritual warfare. It is obvious, however, that the warrior who speaks to Daniel is a superhuman individual who receives help from another superhuman individual: *Michael, one of the chief princes* (Dn. 10:13). Together these two entities withstand *the prince of the kingdom of Persia, and the prince of Grecia*. But what happened to Daniel when he was confronted by the one of these warriors? When he was left alone in the presence of the first warrior, Daniel lost all his strength, and his *comeliness was turned...into corruption and [he] retained no strength* (Dn. 10:8). Surely, Daniel relied on the power of God, but Daniel was incapable of standing before this friendly being.

That is an important point,

especially in light of Jude 9. There, Michael the archangel, a mighty soldier for God, refused to rebuke the devil. The text says, *Michael the archangel...durst not bring against him a railing accusation, but said, the Lord rebuke thee*. It is common practice for spiritual warfare advocates to rebuke the devil and his legions. The practice is common in "power evangelism," in healing services, and in exorcism.

Regarding the Pentecostal period, the charismatic era, and spiritual warfare practice, there is a common thread: experience over doctrine. As part of the church growth movement, it is a "whatever works," mindset that often degenerates into the "wildfire" of emotionalism. It is an ecumenical tool that crosses denominational lines and unites protestants and Roman Catholics together under one pragmatic umbrella.³⁷ Gross says, "It is yet another evidence of capitulating to phenomena, rather than accepting God's Word."³⁸ Professor Gross is right. 📖

¹ Millard J. Erickson, *Concise Dictionary of Christian Theology* (Grand Rapids, MI: Baker Book House, 1987), p. 159.

² Robert Reynolds, "Is There Spiritual War?," *Moody*, July/August 1997, pp. 15-17. Regarding spiritual warfare, Custer adds, "I would attribute [it] to the New Age movement... People are pulling spiritualistic influences into society, so there's going to be more attention to it. It used to be you could hardly find anyone involved in spiritism in this country. Now the whole thing is wide open; Ouija boards

are sold as parlor games. Spiritual warfare is a reaction against this.”

³ John Archer, “The Devil, Demons & Spiritual Warfare,” *Charisma*, Feb. 1994, pp. 52-57.

⁴ Miles J. Stanford, “Demon-gelicalism,” in *The Biblical Evangelist*, Sept. 1, 1991, Vol. 25, Nu. 9.

⁵ Reynolds, p. 16.

⁶ C. Peter Wagner, *The Third Wave of the Holy Spirit*, (Ann Arbor, MI: Vine Books, Servant Publications, 1988), p. 15.

⁷ *Ibid.*, p. 22-23.

⁸ *Ibid.*,

⁹ C. Peter Wagner et al., *Signs & Wonders Today*, (Altamonte Springs, FL: Creation House, Strange Communications Company, 1989), p.1.

¹⁰ *Ibid.*, p.14.

¹¹ *Ibid.*, pp. 27-28.

¹² *Ibid.*, pp. 29-30.

¹³ *Ibid.*, p. 31.

¹⁴ *Ibid.*, p. 30.

¹⁵ Wagner, *The Third Wave*, p. 129.

¹⁶ *Ibid.*, pp. 128-129.

¹⁷ *Ibid.*, p. 101.

¹⁸ *Ibid.*, pp. 48-51.

¹⁹ Wagner, *Signs & Wonders*, p. 67.

²⁰ Wagner, *The Third Wave*, pp. 31-35.

²¹ Mike Wakely, “A critical look at a new ‘key’ to evangelization,” *Evangelical Missions Quarterly*, April 1995, p. 152. Wakely writes from a traditional, orthodox perspective. His article catalogues spiritual warfare error and is recommended for those individuals who are interested in more information.

²² *Ibid.* Much of the information on strategic-level spiritual warfare as well as the information on spiritual mapping which follows is secondary source

material. Wakely cites Wagner’s *Warfare Prayer*: C. Peter Wagner, *Warfare Prayer* (Ventura, Calif.: Regal Books, 1992), pp. 17, 18, 151, and 153.

²³ *Ibid.*, p. 158.

²⁴ *Ibid.*, pp. 152-153.

²⁵ Tai M. Tip, “Spiritual mapping: another approach,” *Evangelical Missions Quarterly*, April 1995, p. 166.

²⁶ *Ibid.*, p. 169.

²⁷ Wakely, “A critical look,” p. 153. For this information, Wakely cites George Otis, *Last of the Giants* (Tarrytown, N.Y.: Chosen Books), p. 161. Evidently, Otis believes that man will usher in the kingdom of God.

²⁸ *Ibid.*, pp. 153-154. The writer regrets his limited information on the AD2000 and Beyond Movement.

²⁹ Wagner, *The Third Wave*, p. 87.

³⁰ *Ibid.*, p. 106.

³¹ C. Peter Wagner, “Power Evangelism: Leaders Are Changing Opinions About Demons,” *Ministries Today*, Mar/Apr 1987, p. 82. Bibliographical information on *Demonism* by Charles Swindoll is unavailable.

³² Wagner, *The Third Wave*, pp. 108-112. For the account of Cadenhead’s resurrection Wagner cites *Christian Life*, Sept 1983.

³³ F. F. Bruce, “The Book of Acts,” *The New International Commentary on the New Testament* (Grand Rapids: Wm. B. Eerdmans Publishing Co., 1986), pp. 38-39.

³⁴ Wagner, *The Third Wave*, p. 78-79.

³⁵ Wagner, *Signs & Wonders*, p. 67.

³⁶ *Ibid.*, p. 54.

³⁷ Edward N. Gross, *Miracles, Demons, & Spiritual Warfare: An Urgent Call for Discernment* (Grand Rapids: Baker Book House, 1991), pp. 159-162. Professor Gross writes from a

Talk about angels or spirits or signs or psychology or visions and you’ll get an enthusiastic response. Talk about Christ and everyone yawns: “This again? I’ve heard it all before!” Here is a suggested outline of study through the book to confront believers with the implications of their relationship with Jesus Christ, followed by a more developed sermon outline on the central argument of the letter in chapter two. Notice how the series builds to the thesis by following the development of Paul’s own argument.

Sermon or Bible Study Series on the Letter to the Colossians

PART 1 “Joy in Faithful Service”

Text: 1:1-8; 4:2-18

Key terms/phrases/concepts: faith, hope, love, truth, faithful minister, prayer, Epaphras, grace

♦Focus of 1:1-8 is love to all the saints; 4:2-18 has in view wise action toward unbelievers.

PART 2 “Worthy Walking in Christ”

Text: 1:9-18; 3:5-4:1

Key terms/phrases/concepts: walk, inheritance, word of Christ, knowledge of God, preeminence, in the name of Jesus

♦Since he has “delivered us from the power of darkness” (1:13), we must “put to death” sin (3:5).

PART 3 “Satisfying Living in Christ”

Text: 1:19-29; 3:1-4

Key terms/phrases/concepts: Christ in you, Christ our life, Christ the fullness of God, lives hidden in Christ, Christ’s death reconciles, you are dead when reconciled, Christ is all in all

♦In Christ is “the fullness” (1:19), “the hope of glory” (1:27), and in him we will find our own maturity (28), since our lives are “hidden with Christ in God” (3:3).

PART 4 “The World’s Principles Fail”

Text: 2:1-9, 16-23

Key terms/phrases/concepts: deceit, cheat, basic principles of the world, appearance of wisdom, vanity, traditions and commandments of men

♦This is the main warning section, and the heresy should be examined closely at this point.

PART 5 “Christ’s Complete Triumph”

Text: 2:10-15

Key terms/phrases/concepts: complete, principalities and powers, the head, he has made alive, he has disarmed, faith in the working of God

♦Notice the centrality of the imagery of baptism in this context, and how our understanding of baptism must be shaped accordingly.

“The Fullness of Resurrection Life” - Col. 2:1-23

Thesis: Life lived in light of Christ’s resurrection is full of blessing.

I. Full wealth is ours in the knowledge of God. 2:1-3, 20-23

A. Treasures of united love in Christ 1, 2; Jn 17:11, 13, 20-23

PROCLAMATION

THE LESSON OF COLOSSE: AN OUTLINE FOR STUDY AND PREACHING

by Leonard Pine

The Colossian Christians had a problem—they were plagued with false teaching. Some, perhaps many, among them were seeking for their spiritual fulfillment outside of Christ. No doubt they were well-meaning, but they were looking for a greater level of spiritual life in the philosophy of the “basic principles of the world” (2:8) a fascination with the power of angels (2:18), an arrogant dependence upon ecstatic visions (2:18), and on-going conflict with “principalities and powers” of this world (2:15). Sound familiar? The church today is plagued by the same errors!

Paul’s letter to Colosse, then, has some lessons for us. These lessons become clearer when the development of the letter’s argument is understood. A common literary device of the day was the *chiasm*, so-called because when outlined into its parts it brings to mind the Greek letter *chi*, or χ . The thesis of the argument comes in the middle, with pairs of arguments building inward to the thesis. Paul used this device frequently, and Colossians follows this form:

OVERVIEW OF THE BOOK

- A 1:1, 2 Salutation
- B 1:3-8 Thanksgiving for Colossian believers
- C 1:9-18 Prayer for a walk worthy of Christ
 - D 1:19-29 The fullness of Christ’s reconciliation
 - E 2:1-23 Warning against false teaching (See below.)
- D₁ 3:1-4 Life summed up in Christ
- C₁ 3:5-4:1 Life in Christ described
- B₁ 4:2-17 Greetings and prayers
- A₁ 4:18 Benediction

CENTRAL MESSAGE (E—WARNING AGAINST FALSE TEACHING)

- a 2:1-3 Burden for Colossians to know God’s mystery
- b 2:4-9 Beware of man’s enticements
 - c 2:10-15 Complete in Christ’s triumph (See below.)
- b₁ 2:16-19 The vanity of man’s judgments
- a₁ 2:20-23 Plea to live free of the world’s principles

THESIS SECTION (C—COMPLETE IN CHRIST’S TRIUMPH)

- [a] 2:10 Christ, the head of all powers, is all faith needs
- [b] 2:11 Christ’s “circumcision” the foundation of our redemption
 - [c] 2:12, 13 **Christ’s life is the fullness & power of our new life.**
- [b₁] 2:14 Christ’s cross the means of satisfying the law
- [a₁] 2:15 Christ, the conqueror of all powers, is our confidence

The Colossian Christians needed to learn that their sufficiency is in Christ, period! Our congregations today need to be reminded of the same lesson.

traditional, orthodox position. His work relies heavily on the Scriptures and is recommended for those individuals who desire more information from an apologetic standpoint. Further, it is interesting to note that Wagner admits the ecumenical nature of spiritual warfare practices in *Signs & Wonders Today* pp. 71-78, and in *The Third Wave of the Holy Spirit*, p. 92.

³⁸ *Ibid*, p. 167.

About the Author:

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EXEGESIS

SPIRITUAL WARFARE IN REVELATION

by John Battle

The modern spiritual warfare movement emphasizes the idea that we can now conquer Satan through our own act of faith. Since this present victory is possible, and even now is being accomplished more and more throughout the world, it becomes quite conceivable that the kingdom of Satan is falling. The church is viewed as the inexorable conqueror, with Christians everywhere binding Satan and overcoming his work.

SPIRITUAL WARFARE AND POSTMILLENNIALISM

What is the outcome of all this to be? Many in this movement believe that by consciously fighting the devil, the Christians will bring in the perfect kingdom of God. This sounds like the classic view of postmillennialism. According to that teaching, God will bring in the promised golden age of the kingdom through the church's missionary work; this kingdom will last a thousand years; and afterward the Lord will return to judge the world and bring in the eternal state. Many scholars in the Reformed tradition have believed this, including Charles Hodge of Princeton Seminary.

However, there is a world of difference between classic postmillennialism and the modern spiritual warfare movement.

Reformed postmillennialists have insisted that the Lord works through the church in the ways spelled out in the Bible. These ways include the evangelistic work of Christians, their prayers, their obedience to God's commands, and their faithfully carrying out their duties in their vocations. God himself would bless these efforts and use them in bringing his kingdom to the earth. These classic scholars never suggested that Christians should brazenly order Satan or the demons to submit to them, or feel that their efforts were more potent than the evil angels. They respected the Scriptural warnings against such presumption, such as the words of Peter:

“Bold and arrogant, these men are not afraid to slander celestial beings; yet even angels, although they are stronger and more powerful, do not bring slanderous accusations against such beings in the presence of the Lord. But these men blaspheme in matters they do not understand.”¹

Unlike the classic postmillennialists, these modern practitioners “bind Satan” with reckless abandon; Peter goes on to describe such people as “brute beasts,” because they are dealing with powers far beyond their understanding.

PURPOSE AND STRUCTURE OF REVELATION

One of the main Scriptural arguments used by this movement is the warfare seen in the book of

soteriology (*ISG* 1017ff), Amyraut was closer to Brousson than the latter imagined (see also B. G. Armstrong, *Calvinism and the Amyraut Heresy*, (Madison, 1969), 199).

25. *ISG* 756-57.

26. *Ibid.* 759-61.

27. *Ibid.* 764-65.

28. *Ibid.* 791-93.

29. Richard Heath, *op. cit.* ii. 85.

English Reformed Church (*ERC Publications, 1990*). *Many of Dr. Clifford's views are inspired by the Huguenots (French Protestants) and a projected work on this subject is currently in progress.*

Dr. Clifford and his wife Marian have four children and one grandchild. —Ed.

About the Author:

The Rev. Alan C. Clifford, BA, MLitt, PhD, is currently the pastor of the Norwich Reformed Church, England. A graduate in philosophy, philosophy of religion, and historical theology, and a specialist in Protestant theology, he regularly contributes to academic and other journals. His published doctoral thesis Atonement and Justification: English Evangelical Theology 1640-1790 - An Evaluation (Clarendon Press: Oxford, 1990) received considerable academic acclaim.

Following his doctoral research, Dr Clifford studied the Huguenots (French Protestants). Persuaded by their heroic testimony, he terminated his twenty-year baptist pastorate in 1994. Dr. Clifford's recent book CALVINUS: Authentic Calvinism, A Clarification (Charenton Reformed Publishing, 1996) has aroused considerable interest on both sides of the Atlantic. Deeply concerned for continuing reformation of the church, a digest of his views was published in Introducing the

a recent sermon extract in English, see Janet Glenn Grey, *The French Huguenots, Anatomy of Courage* (Grand Rapids, 1981), 267.

18. See n.16.

19. *ISG* 732-38.

20. This kind of atrocity is well documented in local histories. See Pierre Gorlier, *Le Vigan: A Travers les Siècles* (rep. Anduze, 1981), 140.

21. *ISG* 741-44.

22. See Philippe Joutard, op. cit. 362.

23. *ISG* 745-47.

24. In the minds of 'high orthodox' Calvinist theologians, it is not uncommon for the Revocation of the Edict of Nantes and the consequent demise of French Protestantism to be linked to the supposed debilitating effect of Amyraldianism on the ERF (see George Smeaton, *The Doctrine of the Holy Spirit* (rep. London, 1958), 322ff; also Roger Nicole, review of F. P. van Stam, *The Controversy Over the Theology of Saumur, 1635-1650* (Amsterdam and Maarssen, 1988) in the *Westminster Theological Journal*, 54.2 (1992), 396). To insist that 'Amyraut was the gravedigger of the French Reformed Church' would doubtless have been dismissed by Brousson as excessively prejudiced if not ridiculous. While he too warned against theological aberrations, his own criticism of Amyraldian theology is very mild by comparison: 'It is still this same spirit of novelty which gave place among us to the doctrine of universal grace. I believe that in France those who held this doctrine encompassed it within very narrow parameters. But we must be careful, my very honoured brothers, not to open the door to error...' (*Lettre aux Pasteurs de France réfugiés dans les États protestant*, (Utrecht, 1701), 22). Sharing these same concerns earlier in the century, Amyraut, Daillé, and

others firmly denied the charge of novelty (van Stam, op. cit., 38). Endorsing Calvin's view against what they saw as high orthodox excesses, the Amyraldians vigorously defended a dualistic doctrine of universal and particular grace (Ibid., 54f). Brousson's uneasiness regarding Amyraldianism thus reflects the usual high orthodox failure to grasp the significance of Calvin's actual teaching. Thus to attribute spiritual debility to a reaffirmation of authentic Calvinism is questionable to say the least. Besides, a higher percentage of abjurations among the pastors occurred in the 'high orthodox' south of France than in the more predominantly Amyraldian north (Joutard, op. cit., 343). Contrary to the fears of their critics, the Amyraldians combined an eirenic spirit with a clear distaste for Arminianism and an undisguised denunciation of Roman Catholic dogma. In his *Icones*, Quick himself is careful to vindicate the Amyraldians on these issues. As for Brousson himself, he espoused a 'moderate-high' orthodoxy. Unlike the Puritan John Owen, who insisted that the covenant of grace 'was not made universally with all, but particularly only with some' (*Death of Death in Works* (London, 1852), x. 236), Brousson - though advocating particular redemption - declared:

It is true that the covenant of grace is beneficial to all men. But that can only mean that it is beneficial to those who repent and believe in the Gospel from any country in the world. That is why the Gospel is preached to all people...It is so that we can be led to love all men without distinction and to do all in our power to prevent them from perishing. But that does not mean that God absolutely wants the conversion of all men. For if he wanted to convert every single person he could do it...' (op. cit., 23).

Judging by Quick's evaluation of his

Revelation. This book vividly describes a great warfare between God and Satan, with the saints of God "overcoming" Satan by their faith. If we are engaged in this great conflict, they ask, should we not be overcoming Satan now? Should we not be actively fighting Satan, casting him down from his high places?

In order to answer this question, we must examine the purpose and structure of this book more closely. The stated purpose of the book is to reveal the future to John and to his readers.² The central theme of the book relating to this purpose is the second coming of Christ.³ Of special interest are the times involved in the book; when do these events transpire? It seems the outline of the book is linked to these times. Jesus tells John: "Write, therefore, what you have seen, what is now and what will take place later."⁴ John therefore speaks of three times: first, "what you have seen"; then, "what is now"; and finally, "what will take place later," or literally, "the things about to be after these things."⁵

Through the centuries Christians have debated how to divide Revelation up into these three times. In general three schools of thought have emerged. One view, the preterite view, holds that most of the events in the book have already taken place near the time of John, largely being fulfilled by the destruction of Jerusalem in AD 70. A second view, the historical view, believes that the events in Revelation are being fulfilled during the whole history of the church, stretching from the time of

John up to the second coming of Christ. The third view, the futuristic view, believes that most of the book is telling of events that will transpire in the future, near the time when Christ returns. Each of these three views has had capable, godly, scholarly defenders, and deserves respect. And each view contains an element of truth—the times of John are relevant to the book's understanding, the whole church should be blessed by this book, and the future coming of Christ is its theological center.

Of the three prevailing views, I believe the most easily defensible from Scripture is the futuristic view. The three-fold outline given by Jesus fits well with the actual words of Revelation. "The things you have seen" would be the vision of Christ just shown to John in chapter 1. "The things which are" would be the messages to the seven churches in chapters 2-3. And "the things about to be after these things" would be the description of the great events related to Christ's coming found in chapters 4-22. That would agree with the expression at the beginning of chapter 4, "Come up here, and I will show you what must take place after this."⁶ The phrase "after this" is in the Greek identical to that in Revelation 1:19, "later," literally, "after these things."⁷ Both the futuristic view and the historical view place these events after John's time. However, the historical view relies on so much dubious symbolism, and so often has to readjust itself to the marching on of world history, that the futuristic view seems much

more preferable.

If the futuristic view is correct, there are several observations that bear on the question before us. First, by far the largest part of the book deals with events that are still in the future. This is not surprising, given the stated purpose and theme of Revelation—to show the future to Christ’s servants, and to center that future around the second coming of Christ. Second, the truths of the book are to be relevant and a blessing for believers through all of church history. This is apparent by the statement at the beginning of the book, “Blessed is the one who reads the words of this prophecy, and blessed are those who hear it and take to heart what is written in it, because the time is near.”⁸ Third, the events pictured in the great conflict between God and Satan are placed at the end of the age, not during the present time. This does not mean that there is no conflict now, but that the final destruction of Satan and his power on earth are still in the future.

SPIRITUAL WARFARE IN REVELATION

One cannot read the book of Revelation without noticing the preponderance of warfare and related ideas. While much of the warfare is described in physical terms, the spiritual foundation for it is clear. The book has two major related themes: first, Christ will overcome all evil powers; and second, we should therefore endure and overcome. These truths make the book applicable to all ages and

places. In every generation Satan fights against God’s church, yet in the end the Lord will be victorious. In the meantime, we must stand for Christ, suffer for him if need be, and thereby overcome the enemy.

The first theme is explicitly stated, especially throughout the “future” part of this book, starting in chapter 4. Christ will overcome all evil powers. Here are some typical statements:

“You are worthy to take the scroll and to open its seals, because you were slain, and with your blood you purchased men for God from every tribe and language and people and nation. You have made them to be a kingdom and priests to serve our God, and they will reign on the earth.”⁹

“The seventh angel sounded his trumpet, and there were loud voices in heaven, which said: ‘The kingdom of the world has become the kingdom of our Lord and of his Christ, and he will reign for ever and ever.’”¹⁰

“And there was war in heaven. Michael and his angels fought against the dragon, and the dragon and his angels fought back. But he was not strong enough, and they lost their place in heaven. The great dragon was hurled down—that ancient serpent called the devil, or Satan, who leads the whole world astray. He was hurled to the earth, and his angels with him. Then I heard a loud voice in heaven say: ‘Now have come the salvation and the power and the kingdom of our God, and the authority of his Christ. For the accuser of our brothers, who accuses them before our God day and night, has been hurled down.’”¹¹

“Who will not fear you, O Lord, and bring glory to your name? For you

paid. I am grateful to the Librarian, Mr John Creasey for permission to quote from the Quick MSS, DWL 6. 38-39 (50), hereafter given as *ISG*.

11. See Samuel Smiles, *The Huguenots in France* (London, 1875), 30ff; Richard Heath, *The Reformation in France* (London, 1888), ii. 55ff; Appendix to John Foxe, *The Book of Martyrs*, ed. William Bramley-Moore (London, n.d.), 619ff.

12. See Philippe Joutard, “The Revocation of the Edict of Nantes: End or Renewal of French Protestantism?” in *International Calvinism 1541-1715*, ed. M. Prestwich (Oxford, 1985), 339ff.

13. Richard Heath, op. cit. ii. 61.

14. *ISG* 710.

15. Extracts from the Quick MS were included in Henry S. Baynes, *The Evangelist of the Desert: Life of Claude Brousson* (London/Paris, 1853).

16. Apart from the ‘Old 100th’ and ‘Old 124th’ psalm tunes, the music of the French (Genevan) Psalter is little-known in the English-speaking world. Millar Patrick’s interesting verdict coincides with Quick’s observation: ‘... we may justly say of the music of this Psalter, ‘Here is richness’: no other comes near it in either poetic or musical accomplishment and interest. All subsequent metrical Psalters are based upon it, and though the gulf dividing them is sometimes of the widest, derive from it much of their musical interest’ (*Four Centuries of Scottish Psalmody*, (Oxford, 1949), 20). For all their famed emotional power, the later tunes of Methodism do not compare with the Genevan tunes for depth, grandeur or tenderness. Of the great variety of stanza-forms and rhyme groups, Patrick also says, ‘There is nothing in other Psalters to compare with this deliberate ingenuity in using every kind of structural device to

render impossible the monotony so characteristic of the Psalters used in England, Scotland and America’ (Ibid. 19). Sir Richard Terry’s similarly enthusiastic remarks on Calvin’s 1539 *Strasbourg Psalter* apply equally to the complete Genevan Psalter of 1562: ‘Apart from the dignity and beauty of the melodies here preserved, another striking feature of the book is the wealth and variety of its metres...our English Psalters groan under the weight of the monotonous ‘Ballad Metre’...’ (Calvin’s First Psalter, (London, 1932), p. vii). Evidence suggests also that the French psalms follow the rhythmic patterns of the original Hebrew far more than any other psalter does. The Genevan Psalter is made available in English by the Canadian Reformed Churches; see *Book of Praise, Anglo-Genevan Psalter* (Revised Edition), Premier Printing, (Winnipeg, Manitoba, 1987).

17. Quick supplies this bibliographical information:

“The works of M. Brousson in print that I have seen are these: (1) *Relation Sommaire des Merveilles que Dieu fait en France dans les Cévennes et dans le Languedoc*, printed in the year 1694 in 12o. (2) *États des Réformés en France*: printed at the Hague in 1685. It consists of 3 parts - but the 3rd part hath this title, Apologie Projet des Réformés en France. Its a pretty thick Octavo, and small and close print, and therefore hath multum in parvo. (3) A volume of sermons, in 8o. But there be other works of his in manuscript, which argue his excellent learning, judgement and piety. He was a man of indefatigable industry, and could never be idle. He loved to be at work, and it was his very life. ‘The zeal of God’s house did eat him up’” (*ISG* 794-5).

A comprehensive bibliography is provided by Baynes, op. cit., 341ff. For

Nehemiah'.²⁹ His name was Antoine Court, born at Villeneuve-de-Berg in 1696. In 1715, the very year Louis XIV died, this teenager from the Vivarais was called of God to revive the Reformed Faith in France. Unlike 'le grand monarque', the God of the Calvinists was not dead! The renewed vision, intrepid labours and organizing genius of Antoine Court were to vindicate everything Claude Brousson had lived and died for - but that is for the equally amazing sequel to a truly glorious though sad and violent story, part of which was first told by 'our English Quick'. *Soli Deo Gloria*. 

1. The author's claim 'A work never before extant in any language' is noteworthy. The French 'edition' of the *Synodicon* was a retranslation of Quick's work into French, i.e. Jean Aymon, *Tous les synodes nationaux des Eglises réformées de France* (The Hague, 1710). Unlike Aymon, Quick used hitherto unpublished source material; he collated and translated French MSS borrowed from Huguenot refugees (see *Synodicon*, i, pp. clxiff).

2. For Quick, see *Dictionary of National Biography* (London, 1885-1900).

3. *An Account of the Ministers... Ejected or Silenced after the Restoration in 1660*, 2nd edition (London, 1713), ii. 333.

4. *Ibid.* 333.

5. J. B. Williams, *Memoirs of...the Revd Matthew Henry* (London, 1828; fac. rep. Edinburgh, 1974), 308.

6. Calamy, op. cit., 333-4. 'He was... exceeding compassionate to the distressed and laid out his pains and estate too very largely, especially to the banished French, for which nation he had a peculiar respect on the account of their sound doctrine, gospel-discipline,

fixed adherence to Christ, and the kindness he had found among them in former times...' (Daniel Williams, *A Funeral Sermon...of the Reverend Mr John Quick*(London, 1706), 36).

7. For the complete list, see *Proceedings of the Huguenot Society*, 2 (London, 1887-88), 257-9.

8. See A. H. Drysdale, *History of the Presbyterians in England* (London, 1889), 468. In June 1694, Quick approached Matthew Henry for biographical material for his project. In a letter to his "venerable father," dated 26 June, Henry wrote: "Last Friday, Mr Quick, of London, Minister, author of the *Synodicon*, came to my house, recommended to me by Sir Henry Ashurst. He tells me he hath now under hand a book which he calls *Icones*, intending an account of the lives of eminent ministers, our own and foreigners, never yet written: he casts for four volumes in folio, and obligeth me to furnish him with what memoirs I can get concerning any in this country. I refer further talk of it till I can see you" (J. B. Williams, op. cit. 238).

9. See "Translated Abstracts from the Act Book of the Consistory of the Threadneedle Street [French] Church, 1693-1708", entry for 6 March 1702-3: "M. Quick returned the 25s paid him as subscription for the book called *Icones*, which he proposed to give to the public, his indisposition compelling him to refrain from printing it" (*Proceedings* 7 (1901-4), 40).

10. Due to the decayed condition of the originals, a two-volume 19th century transcription of the *Icones* is accessible to readers at the library. The transcriber was the Revd Hugh Hutton, MA (d. 1871), minister of Churchgate Street Presbyterian Church, Bury St Edmunds (see John Browne, *History of Congregationalism...in Norfolk and Suffolk* (London, 1877), 421). The work occupied 3 years (1862-5) for which the princely sum of £150 was

alone are holy. All nations will come and worship before you, for your righteous acts have been revealed."¹²

"They will make war against the Lamb, but the Lamb will overcome them because he is Lord of lords and King of kings--and with him will be his called, chosen and faithful followers."¹³

"Then I heard what sounded like a great multitude, like the roar of rushing waters and like loud peals of thunder, shouting: 'Hallelujah! For our Lord God Almighty reigns.'"¹⁴

"His eyes are like blazing fire, and on his head are many crowns. He has a name written on him that no one knows but he himself. He is dressed in a robe dipped in blood, and his name is the Word of God. The armies of heaven were following him, riding on white horses and dressed in fine linen, white and clean. Out of his mouth comes a sharp sword with which to strike down the nations. 'He will rule them with an iron scepter.' He treads the winepress of the fury of the wrath of God Almighty. On his robe and on his thigh he has this name written: KING OF KINGS AND LORD OF LORDS."¹⁵

"Blessed and holy are those who have part in the first resurrection. The second death has no power over them, but they will be priests of God and of Christ and will reign with him for a thousand years."¹⁶

"There will be no more night. They will not need the light of a lamp or the light of the sun, for the Lord God will give them light. And they will reign for ever and ever."¹⁷

These are only a few of the verses that could be chosen. Indeed, the whole structure of chapters 6-19, with the series of seals, trumpets,

and bowls, shows how the Lord will destroy the evil world and the followers of Antichrist, and take the kingdom for himself. God does this through his own power. With the exception of angels, such as Michael and the angels in chapter 12, and the specially gifted witnesses in chapter 11, God does not use the intermediate power of his creatures, but rather his own miraculous and catastrophic intervention. Christ brings in his own kingdom by his own power. The saints ride with him and share the benefits of his victory, but the Lord personally smites his enemies.

The second great theme in Revelation is related to the first. Since Christ will obtain this great victory, we should endure and overcome. It is this aspect which makes Revelation relevant for all times in church history. The saints will share in Christ's victory and glory. They will reign with him. Both those who have died and those still living when Christ returns will be with him. Our job now is to be faithful, and to endure whatever persecution Satan throws at us. We are to "overcome" Satan by being true to Christ. Then, whether we live or we die, we are the victors, for our faith has stood firm.

Revelation abounds throughout with this exhortation. In fact, John calls attention to his own status as one suffering for Christ: "I, John, your brother and companion in the suffering and kingdom and patient endurance that are ours in Jesus, was on the island of Patmos because of the word of God and the

testimony of Jesus.”¹⁸ He frequently points to others who have or who will overcome Satan in this way.¹⁹ And Jesus himself tells his followers that this is what is expected of them, and that for which they will be rewarded: “To him who overcomes, I will give the right to eat from the tree of life, which is in the paradise of God.”²⁰

When John wrote this in the first century, the saints faced the hateful persecution of the Roman empire. Many had died; others were about to die also, or to suffer in other ways, as John was suffering in exile. Later centuries have seen millions of Christian martyrs. Our own twentieth century has been called the bloodiest century of all, with more Christians killed for their faith than in all the previous centuries combined. Yet is Satan winning? No! All these have overcome; they have obtained the victory over Satan and his hosts. They have done it through faith, by the power of the blood of the Lamb.

Compared to this grand, epic struggle, the proud little pronouncements of self-appointed fighters of Satan appear puny and ridiculous. We best fight Satan, not by pronouncing exorcisms or claiming special powers today, but by being loyal to our God. Living a life of simple Christian obedience, witnessing for Christ to those we see day by day, and praying for strength and spiritual growth, are the paths to spiritual victory in our warfare against Satan. 

noted, quotations are from the NIV.

² Rev. 1:1.

³ Rev. 1:7, quoting Zech. 12:10.

⁴ Rev. 1:19.

⁵ “After these things” is μετὰ ταῦτα.

⁶ Rev. 4:1b.

⁷ μετὰ ταῦτα.

⁸ Rev. 1:3.

⁹ Rev. 5:9-10.

¹⁰ Rev. 11:15.

¹¹ Rev. 12:7-12.

¹² Rev. 15:4.

¹³ Rev. 17:14.

¹⁴ Rev. 19:6.

¹⁵ Rev. 19:12-16.

¹⁶ Rev. 20:6.

¹⁷ Rev. 22:5.

¹⁸ Rev. 1:9.

¹⁹ As in Rev. 5:9-10; 7:15-17; 11:18; 12:10-11; 13:10; 14:13; 16:15; 18:20; 20:4-6; 21:3-4; 22:3-5.

²⁰ Rev. 2:7; see also 2:11, 26-27; 3:5, 12, 21.

expressed. Though as he passed by them the people wept and groaned, bitterly lamenting the hard fate of a person of such eminent merit and piety, yet you might read the inward calmness of his soul in his smiling looks and cheerful countenance.

He gave his watch unto the Captain of the Count of Broglie’s Guards and his cloak to one of the Intendant’s messengers who had waited upon him during his imprisonment. Upon the scaffold he made a speech unto the people but no one could be edified by it. For the drummers of the Regiment of Guards did all beat an alarm as soon as he began to speak. M. Brousson having ended with his auditors prepareth himself for death. He putteth off his own clothes to his shirt, yielded both his hands and feet to be fastened to the wheel, and whilst they were tying them up, “‘Tis a comfort to me”, said he, “that my death hath some resemblance with that of my Lord.” The spokes of the wheels were struck into the rands in form of a St Andrew’s cross. Being in this posture they pronounce again his final sentence on him which undoubtedly surprised that vast crowd of auditors, if it did not M. Brousson, for he was thereby ordered to be strangled to death, before he was broken on the wheel. This was an unexpected favour. God doth sometimes mollify the hearts of lions. He would not suffer the bloody papists to let out all their rage and cruelty upon His servant.

The executioner having fastened him, went down the scaffold, and being just under the holy martyr, when he had half strangled him, the [metal bar] brake in his hand, so that M. Brousson came to himself again and fell a praying. The Abbé Camarignain hearing him call upon God, came near unto him [to encourage repentance]. M. Brousson

seeing him [but rejecting the suggestion] said, “May God Almighty, sir, reward your great charity towards me, and grant us this mercy, that we may see each other’s face in Paradise!” These were the last words that he was heard to speak in this world. When he was dead they immediately brake him upon the wheel. He was very much lamented by the sober Papists themselves. And well they might; for if these things be done in the green tree, what will not be done in the dry? A man asked the executioner how M. Brousson died. “If I durst speak it out”, said he, “I could say much, but in short, he died a saint, and sealed the truth which he had preached with his heart’s blood.” Yea and the Intendant Bâsville confessed that he never heard a man talk so excellently as Brousson did...

When the news of his martyrdom was brought unto Lausanne in Switzerland, M. Merlat, formerly Pastor of the church of Saintes in France, but then minister in that city, preaching upon this sorrowful occasion, declared so many excellent things concerning this martyr, that the whole congregation burst into tears.²⁸

VI

Doubtless disappointed at his inability to publish the *Icones*, John Quick must have been further distressed by news from France and especially the Cévennes during his last years. In the aftermath of Brousson’s death, the tragic failure of the Camisard insurrection (1702-4) - largely fought on Francois Vivens’ principles - must have seemed like the end of the Reformed churches in France. However, as Quick was departing from this world, God was preparing the ‘Huguenot

[†] 2 Pet. 2:10b-12a; unless otherwise

celestial paradise. He was even sick with the love of God, the glories thereof overflowing his feeble nature. Christ's left hand was under his head and His right hand did embrace him.

He had one experience, yet he believed that it was not his own only, but that other servants of God might sense it as well as himself, that although he was environed with armies of enemies, who coursed up and down continually in search of him, yet no sooner was he got into those holy assemblies and had lifted up his heart to God in prayer or had opened his mouth to sing His praises or to preach His word, but that all his carnal servile fears vanished and his mind was as quiet, serene and calm as if he had been in a land of liberty. And he had this great tranquillity of soul whenever he took pen in hand to write in behalf of the truth, for the advancement of God's kingdom and the consolation of His desolate church. He composed also in the midst of these pressing dangers several pieces which are since published and which he sent to Court for the justifying of that doctrine which he preached. This cannot but be wondered at. But God magnified His own glorious power in the weakness of His instrument...²⁶

From the year 1692, M. Brousson set up those holy meetings again; but his breast was so very sore that he could only preach but once in seven days. Yet was not the people's zeal allayed during his long indisposition. For that taste they had of the sweet and heavenly comforts of the Holy Ghost, and their fear of losing them, the many copies of his sermons, letters and prayers which he had dispersed among them, which falling into the hands of persons of quality and of estate in the world, it raised up such a flame in their souls after

the word of God, that now rich merchants, noble gentlemen, lords and ladies with their families and children, who were formerly lukewarm and indifferent as to religion, were melted into repentance, and frequented constantly and conscientiously these religious meetings. By this means, as two flints clashing together will strike out fire, so the zeal of one Christian fired and inflamed another. Insomuch that the greatest care of Brousson and the other preachers was that their meetings might not be too numerous nor public, lest the faithful should be exposed unto persecution. But the news of these religious assemblies made a very great noise not only in the Cévennes and Lower Languedoc but in all parts of the kingdom, and the godly were very much edified and confirmed by them.²⁷

V

No survey of Brousson's life and ministry, however brief, is complete without his martyrdom at Montpellier on 4 November 1698. Quick's account is well attested and profoundly moving:

My author informs me (who was an eye-witness of his martyrdom) that he carried it like a true Christian, of an invincible spirit, one who triumphed over death. There were near twenty-thousand persons present to see him die, most of the nobles of the city and country, besides abundance of foreigners. He prayed earnestly, with his eyes and hands lifted up to heaven all the way as he was going unto execution, nor did he take notice of any person till he came unto the scaffold, his heart and thoughts being wholly taken up with his approaching change. The mildness and courage with which he ascended up the scaffold is not to be

EPHESIANS: A MANUAL FOR GOD'S SOLDIERS

by Howard Carlson

Once the Church was called "The Church Militant." We were Protestants with a lot of protest in us. We heeded the call to "fight the good fight." Today the church has changed from the victorious battleship of Christ to a love boat of carnality. "Reprove, rebuke, and exhort" (2Tim. 4:2) has changed to "love," "feel good," and "tolerate." Some Christians seem to have spiritual AIDS—no ability to resist or fight evil. But Christianity is a constant, unending war with no furlough and no discharge.

The Book of Ephesians can be read as a manual for a soldier who would successfully please his Savior. We need to know four things to overcome in our warfare.

I. To overcome, we need to know God our Commander in Chief. (chs. 1 - 4)

- A. See what God has done for us - v. 3
- 1) He chose us for Himself in eternity, v. 4
 - 2) He justified us (i.e. declared us just), v. 4, Rom. 3:24
 - 3) He adopted us as His own children by predestination, v. 5
 - 4) He gave His son to die for our guilt, v. 6-7
 - 5) He brought us under Christ's headship - includes an inheritance, v. 10-11
 - 6) He marked us as His through the Holy Spirit,

v. 13-14

- 7) He has given us knowledge of battle and victory, v. 17-18
- 8) He has given us invincible power, v. 19-23
- 9) He brought us back to life, healed of our fatal disease, ch. 2:1-5
- 10) He has given us access to Him, v. 6-7, 18
- 11) He has cleared our record of rebellion and treason, v. 12 - 16, v. 8
- 12) He has made us members of his own household, v. 19
- 13) He has made us his dwelling, an implant which guarantees success, v. 22, ch. 3:16 - 17

B. See what God our Commander does in and through us, ch. 3 - 5:2

- 1) A general's personal testimony. All of life is of God's grace, ch. 3
- 2) The Commander enables us to daily "walk worthy" of our flag, ch. 4:1 - 5:2
 - a) He helps keep our strength under control ["meek"], v. 2-5
- meek, lowly, patience, keep unity
 - b) He gives weapons and operators' instructions, v. 7-8, 11-12
 - c) H e g i v e s

discernment of the battle through the Word and Spirit, v. 13-23

- d) He gives spiritual toughness over:
- a) Lying, 25
 - b) Anger, 26
 - c) Stealing, 28
 - d) Blasphemy, 29
 - e) Bitterness, 31

[He gives us spiritual toughness so that even in the heat of the battle we might be like, and pleasing to Him, 4:32-5:2. Seeing what our Commander does for us, we realize that he is not a merciless tyrant. He gives everything to us to ensure that we succeed in the battle.]

II. To overcome, we must know our enemy, 5:11; 6:11b -12

- A. Our enemy is the devil, with his spiritual fiends, 6:11b-12

Don't fight the wrong enemy and the wrong battles!

- B. Our enemy's weapon and fruit is darkness, 5:11

Never underestimate the power of light!

III. To overcome, we must know and use our equipment, 6:13 - 18

>It is said that Roman soldiers, through lack of exercise and discipline, were unable to bear their armor. So in the spiritual war we face.

>Our nation contemplates "Star Wars" defense. Our spiritual weapons are better, but not easier to use.

>Prayer makes all of our equipment work, ch. 6:18 - 19.

>No provision for unilateral disarmament with our enemy.

IV. To overcome, we must keep our positions in the battle. ch. 5:3 - 6:9

- A. We must guard the trenches (our own souls). Beware of sexual fantasies, ch. 5:3-21.

- B. We must guard the command headquarters (our own home and family), ch. 5:22 - 6:9.

-instructions for chain of command between husbands, wives, children, servants

- C. We must remember the orders of the day, ch. 6:10, 14, 23

- 1) Be strong in the Lord (not in own strength or agenda), ch. 6:10

- 2) Stand fast (don't ever compromise in the essentials even if compromise promises victory), ch. 6:14

- 3) Gain and maintain the peace - with God, ourselves, church, home and society ch. 6:23 

For more exegetical and sermon studies, be sure to see the Proclamation section of this issue. —Ed.

him to fall into his enemy's hands, that He would never sell nor deliver him up to those cruel oppressors, that thirsted for his blood, and prepared for him the most exquisite and unheard of torments. But a while after, he fell into his old fears, darkness and terrible alarms. Insomuch that it was even with him as with Job and David, he was scared with visions and terrified with dreams. Yet recollecting himself and the carriage of divine providence towards him, he would say unto his soul, "Why art thou cast down O my soul? Why art thou disquieted within me? Hope still in God, who is the light of thy countenance and thy God. My life is in His hands. If He will have me die, 'tis not all the world can hinder it. And if I must die, 'tis better dying in the way of duty than in the neglect of it." Whereupon he went and preached the Gospel in those places where he had promised. And the danger was visible, yet the wisdom and mercy of God safeguarded him. He was in the midst of a burning furnace which was heated against him seven times hotter than usual, but the providence of God did most miraculously preserve him...²⁵

Now and then M. Brousson might get a soft bed at Nîmes, but his ordinary lodging was in the woods, on the mountains, in dens and caves of the earth. He was royally accommodated when he had sweet fresh straw; at other times he must be contented to lie on a dunghill, or upon fagots, to sleep under a tree, under bushes, in the clefts of rocks, and under ground in holes of the earth. In the summer he was consumed with the burning heat of the sun. In the winter he was almost frozen to death upon the cold mountains of ice and snow, not daring to kindle a fire to warm him for fear the smoke or light thereof

should discover him, nor durst he get out of his hiding place to enjoy the comfort of the warm sun lest he should be seen by his enemies and false brethren. Many times hath he been pinched with hunger, wanting food to sustain nature, and was fainting away for want of drink. The fatigues that he has endured have brought him so low that he hath been next door to the grave. Wherefore in all those pictures of him which were scattered up and down the kingdom in city and country, in order to his discovery, he was represented as a man of a sallow countenance, tanned with the sun, exceeding thin, and meagre as a skeleton. Yet did none of these things grieve him when he considered that he suffered them in God's service, for His glory and the consolation of his poor people.

And when this poor people considered the calamities and dangers to which he was incessantly exposed in his labours for the salvation of their souls, and when they also reflected upon the innocence of his life and that grace of God given him to preach His word in its native simplicity and purity, in the evidence and demonstration of the Spirit, he never retired from those holy meetings but that several of them would fall upon his neck, kiss him and wish a thousand blessings upon him. Moreover the Lord led him into His banqueting house, displayed the banner of His love over him, made him taste those joys of the Holy Ghost, which are unspeakably sweet, ravishing and full of glory. But he felt those heavenly consolations in his soul mostly when he was preaching or praying in those holy assemblies or administering the Lord's Supper. Then was he stayed with flagons of new wine of the heavenly kingdom; then was he comforted with the apples of the

whether the woman had any other children. And he answering yes, "Well", quoth he, "'tis so much the worse for thee. For one time or other they will avenge their mother's death upon thee..."

Had these poor Christians the patience of angels, they could hardly have born up without resenting of such barbarous inhumanities. Yea, although they found any of the faithful quiet at home, nor at any of these meetings, if they had not their throats cut, yet they were robbed and spoiled of all their goods, their homes demolished, their families dissipated, and the men, as if they had been the most incorrigible villains in nature were condemned unto the galleys. These violences, these murders and massacres made many very sober persons contrary to their former resolutions to grow impatient.²¹

Now though the injustice and cruelty of these bloody persecutions exceeded all bounds, yet M. Brousson could not approve of [François Vivens' violent retaliation against the dragoons] which proceeded from a mistaken and immoderate zeal.²² His enemies proclaimed open war against him, and he bade defiance unto them. M. Brousson did frequently represent unto him, that the weapons of our warfare are spiritual, and that he should use none other sword but the sword of the Spirit...that is to say the Gospel shall be preached with a spirit of sweetness and love, and it will be by this means, that God will convert the nations and will perfectly set up His kingdom in the whole world. This very doctrine did M. Brousson oftentimes inculcate unto his brother Vivens and to some other Protestants who were acted by the same spirit of fire, zeal and indignation.²³

IV

Much of Reformed theology's oft-lamented reputation for sterile orthodoxy has its origins in the seventeenth century. Such cerebralism, so it is argued, justified the warmth and 'enthusiasm' of the Methodist Revival. According to Quick's account, Brousson was far removed from the Dutch and Anglo-Saxon Reformed stereotype.²⁴ When clinically accurate theology would have been meagre sustenance indeed, Brousson's experiences of the Holy Spirit reveal a higher dimension. He was favoured with an extraordinary assurance, the details of which invite a comparison with the experiences enjoyed by eighteenth century Methodists in far less threatening circumstances:

Now although M. Brousson was like unto a pelican in the wilderness and an owl in the desert, and forced to lurk in caves and dens of the earth, yet was he continually pursued by his enemies. Which way soever he turned his head he could see nothing else but death before him, yea that death which was most cruel. For the Government was much more exasperated against him than against all the other servants of God. But he was wonderfully supported by divine grace. A thousand times hath he concluded with himself "All way of escape faileth, I shall certainly now be taken, I cannot but fall into the hands of these Sauls." Infinite times hath he looked martyrdom in the face, and he hath resigned up his soul to God as if the sentence of death were the very next moment to be executed upon him.

Sometimes the Lord hath dawned in with a beam of hope into his heart, and then he would persuade himself that God would never suffer

HISTORY

REFORMED PASTORAL THEOLOGY UNDER THE CROSS: JOHN QUICK AND CLAUDE BROUSSON

by Alan C. Clifford

I

The final decade of the twentieth century has supplied a feast of anniversaries. In the context of European Reformed Protestantism, 1998 should not pass without recalling the quatercentenary of the Edict of Nantes (1598), that early experiment in religious toleration in France, cruelly revoked by Louis XIV in 1685. 1998 is also the tercentenary of the martyrdom of arguably Europe's greatest ever pastor-evangelist, the French Huguenot Claude Brousson, himself a victim of the revocation of the Edict of Nantes. These events link up with the earlier 'bibliographical tercentenary' of a little-known work intimately related to the above events. Of course, the year 1992 provided a series of significant anniversaries: we remembered the discovery of America by Christopher Columbus (1492) and the commencement of the English Civil War (1642). Of more immediate interest to evangelical Christians was William Carey's zealous involvement in the dawn of modern missions (1792) and the home-call of Charles Haddon Spurgeon (1892). If the importance of such events is incontestable, how could the publication of a little-known book have justified our attention? For the friends of the Reformed Faith, its

noble and evocative title-page surely explains why: "*SYNODICON IN GALLIA REFORMATA*: or the Acts, Decisions, Decrees, and Canons of those famous National Councils of the Reformed Churches in France... Being a most faithful and impartial history of the rise, growth, perfection and decay of the Reformation in that kingdom, with its fatal catastrophe upon the Revocation of the Edict of Nantes, in the year 1685...A record of very many illustrious events of divine providence relating to those churches...The whole collected and composed out of original manuscript acts of those renowned Synods...A work never before extant in any language...In Two Volumes...by John Quick, Minister of the Gospel in London...(1692)".¹

The author of these fascinating folios was a little-known Presbyterian minister from the west of England. John Quick² was born at Plymouth in 1636. After graduating at Oxford in 1657 he was ordained at Ermington in Devon in 1659. Along with his illustrious Puritan brethren-- a more famous contemporary John Flavel (1628-91) ministered at nearby Dartmouth, Quick exercised a faithful and courageous ministry. He served at Kingsbridge with Churchstow and then at Brixton near Plymouth.

Undeterred by the Act of Uniformity (1662), he continued to preach. He was arrested during the Lord's Day morning worship on 13 December 1663 and imprisoned at Exeter. At his trial, he was nearly acquitted on a technicality. However, since he refused to give up preaching, he was sent to prison.

After suffering for a further eight weeks, he was liberated by Sir Matthew Hale. The Bishop of Exeter, Seth Ward, then prosecuted Quick for preaching to the prisoners but the Lord's servant was acquitted, his unashamed 'guilt' notwithstanding!

Charles II's Indulgence of 1672 brought a brief respite for the persecuted Puritan brotherhood. Quick was licensed to preach at Plymouth. When restrictions were imposed again the following year, he was imprisoned for three months with other nonconformists at the Marshalsea prison in Plymouth. On his release, Quick left the west of England for London. He then travelled to Holland where he became a minister to the English church at Middleburg in 1679. Returning to London two years later, Quick gathered a Presbyterian congregation in a small meeting house in Middlesex Court, Bartholomew Close, Smithfield. On the eve of easier times, his London ministry—'successful to the conversion of many', says Dr Edmund Calamy³—was relatively undisturbed; the 'Glorious Revolution' and the Toleration Act of 1688-9 eventually brought persecution to an end. Known as 'a serious, good preacher' with a 'great facility and freedom in prayer',⁴ John Quick continued to serve his people faithfully until his death on 29 April 1706. His wife Elizabeth died in 1708. Their only daughter became the wife of Dr John Evans (1680?-1730) who completed the commentary on the Epistle to the Romans in Matthew Henry's immortal Exposition.⁵

Consistent with his personal courage and pastoral gifts, John Quick combined scholarship with zeal for the truth. The blending of

these qualities explains his authorship of the *Synodicon in Gallia Reformata*. During his early ministry and subsequently, he became acquainted with the Huguenot refugees, some of whom landed at his native Plymouth from La Rochelle in 1681 - the year the dreadful 'dragonnades' began. Accordingly, writes Calamy, Quick 'was very compassionate to those in distress; at a great deal of pains and expense for the relief of the poor French Protestants, and his house and purse were almost ever open to them. He was a perfect master of their language, and had a peculiar respect for their churches, upon the account of their sound doctrine and useful discipline, and the noble testimony which they bore to religion by their sufferings'.⁶

Quick's interest in the Huguenots did not end with the *Synodicon*. Besides a few published sermons of his own, he also prepared for publication a selection of fifty brief biographies of eminent pastors, theologians, and martyrs of the French Reformed Church, the *Icones Sacrae Gallicanae*.⁷ He also produced a similar selection of twenty Puritans, the *Icones Sacrae Anglicanae*.⁸ These ambitious ventures failed with the death in 1700 of William Russell, Duke of Bedford (the dedicatee of the *Synodicon*) who had offered to assist with the cost. Advancing illness also prevented Quick from collecting subscriptions for the work.⁹ Following the author's death, the manuscript volumes were eventually deposited at Dr Williams' Library in London.¹⁰

This brings us to the final biography in the French *Icones*, that of the famous martyr Claude Brousson.¹¹ Born at Nîmes in 1647,

master, should break out into intemperate actions or expressions, especially when as they saw their nearest relations murdered before their faces without any legal trial, only for serving God. M. Brousson did not approve of such transports and restrained them to the utmost of his power. But sometimes he had to do with men whose spirits were so embittered by reason of those manifold evils they suffered that they grew stark desperate. They would complain, and they had too just and too much ground to complain, that the Edicts most religiously sworn to them were violated, all Treaties of Pacification rescinded, that the most barbarous hostilities were exercised towards the Reformed, that they were against their consciences compelled to abjure the true religion by which they hoped for salvation. They were cruelly tortured in their bodies, plundered of their goods, racked in their consciences, and all for no crime in the least but this, that they kept the commandments of God and therefore they were as sheep devoted to the slaughter and massacred every day.

In Poitou, in Lower Languedoc, in the Cévennes, [the dragoons] had perpetrated already numberless massacres. And if they had not committed murders enough upon Protestants, they fell foul again upon them. One of the ladies of Belcastell received a deep wound in her head with a cutlass. Many of the faithful were killed at a meeting night unto St Germain in the Cévennes and a greater number of them wounded, and divers attempting to save themselves were drowned. This was in June 1686. The July following, a great multitude of them as they were at the worship of God about two leagues from Uzès were most of them slaughtered in the very place.

The popish dragoons mingled their blood with their sacrifices. Some of both sexes were taken and hanged up immediately. In October of the same year, 40 persons more for the same heinous crime in meeting together to call upon God were all of them shot dead at Le Vigan in the Cévennes.²⁰ In the month of February 1689, no fewer than 300 souls were butchered in the place of meeting which was on another mountain of Vivarais, and they cut the throats of about 50 more in the Vaunage. It was that monster of a man (and surely the African monsters were more humane than he) the Intendant Bâsvelle that did by express orders enjoin these unheard of murders. His dragoons soaked in blood spared neither sex or age, but slew all, young, old, men, women and sucking children indifferently. When the murderers came and assaulted these innocent lambs, they were all at prayer, upon their knees, with their eyes and hands lifted up to heaven; and in this very posture did they kill them either with their carbines or sabres. Yea many of them did open their own breasts voluntarily to receive the mortal shot or blow from them, rather than they would abjure their religion.

One of these dragoons, a worthy apostle of that old red dragon murdered a poor woman, whose little infant was sucking at her breast; and coming up to her, the poor babe smiling upon him held out its pretty hand to play with him. But instead of playing with it, this devil incarnate stabbeth this poor lamb with his bayonet into the heart, and holding it up, crieth unto his comrade, "See, see", saith he, "how this frog which I have stuck yet sprawleth!" When the Intendant Bâsvelle was informed of this horrible murder, he takes no notice of it, but only asked the murderer

were wonderfully edified. These little sermons of his took with them most mightily, and 'twas who could purchase them, especially in those places where there were no assemblies nor ministers. To this purpose he always carried with him a little desk to write upon, and which he placed upon his knees when he wrote, and the godly in the Cévennes and Lower Languedoc called 'the table in the wilderness'. So that when his impaired health, and the infernal rage of his enemies hindered and took him off from preaching in the wilderness meetings, yet God granted him this consolation that by his written sermons he preached louder, and was heard at a farther distance, than if he had uttered them before a particular congregation.

M. Brousson also did at several reprises contend by other writings in defense of the truth. These were the results of his spare hours, when against his will he had an extraordinary vacation. These he dispatched unto the court at Versailles. Such was his Apology for the Project of the Reformed in France, and for those other Servants of God who preached and assembled to worship God in that forlorn kingdom.¹⁸ But God the most righteous judge as he hardened Pharaoh and the heart of the Egyptians his subjects, so did God harden the heart of the French king, of the sycophants his counsellors, and of his sodomitical clergy, so that they would not let the Protestants go free to serve and worship Him, nor to pay unto the Divine Majesty those homages which are due unto Him from men and angels. Yea the task of bricks hath been since doubled and trebled, as the zealous affection of His poor people augmented to follow him in the wilderness there to adore and hold communion with Him. Hence they turned every stone,

and tried all kinds of experiments utterly to destroy those few ministers who laboured to instruct and comfort them.

Over and above those five regiments of dragoons before mentioned maintained and dispersed by the clergy in the Cévennes and Lower Languedoc to keep the good people from worshipping God according to His appointments, there were also several garrisons in those two provinces in the forts of Alès, St Hippolyte, and at Nîmes. These made it their incessant business either to seize upon or massacre the poor ministers of the word, but their principal aim was at [François] Vivens and Brousson. So that in the year 1691, an ordinance was published in which they promised 5000 livres to him or them, that should take either of these servants of God alive or dead. Thus had anyone liberty to murder them, and those assassins that should make them away were sure of a rich reward from the Government...¹⁹

III

Like the English Puritans and the Scottish Covenanters, the French Huguenots also had their episodes of military conflict. Whether or not Christians should ever resort to the sword in the face of persecution and despotism is a question of timeless importance. In an atmosphere of relentless provocation, graphically related by Quick, Brousson's teaching and example possess a unique challenge. Its relevance to current discussion cannot be ignored:

But the faithful in the Cévennes being most cruelly oppressed, as yet they are to this very day [1700], it was impossible but that some persons transported with a blind zeal or by the motions of their natural cholera which they could not always

Brousson was trained for the bar, serving eventually as an advocate at Toulouse. He frequently defended Protestants with great eloquence against the ever worsening legal enactments issued against them by the Jesuit-inspired policies of King Louis XIV. His life and freedom threatened by the Roman Catholic authorities, Brousson fled to Lausanne. With their temples demolished and the flocks scattered, the mounting persecutions of Reformed believers following the Revocation of the Edict of Nantes in 1685 filled him with distress. After visiting Berlin and Amsterdam to arouse support for the persecuted - and in the face of antagonism from refugee pastors he had criticized for leaving their flocks, Brousson felt the call of God to return to France, not as a lawyer but as a pastor.

Returning to the Cévennes in the summer of 1689, he commenced one of the most courageous and sacrificial ministries in the history of the Christian church. His heart bled with Christ-like compassion for pastorless souls who, under the most diabolical pressures of persecution had, in considerable numbers, abjured their faith.¹²

Living with constant danger, exhaustion, deprivation and the discomforts of cave and forest-dwelling in climatic extremes, Brousson's itinerant ministry to the 'churches of the desert' was phenomenal by apostolic standards. Interrupted by recuperative and support-raising visits to Switzerland, Germany, and England, and a brief pastorate in Holland, Brousson's labours ended during his third and final visit to France which began in August 1697. Leaving his family at the Hague, the fears of his tearful wife were now to be realised. He was

betrayed and arrested near Pau in south-western France and imprisoned in the Citadel at Montpellier on 30 October 1698. His execution on 4 November proved a glorious demonstration of the all-sufficient grace of God. After the martyrdom of this remarkable servant of Christ, the Montpellier executioner declared, "I have put to death two hundred convicts, but none have ever made me tremble like M. Brousson."¹³

John Quick's biography of Claude Brousson is noteworthy in several respects, not least because in 1694 a personal meeting took place between author and subject during Brousson's visit to England. Writing in 1700, Quick says of his Huguenot hero:

I had the honour of his acquaintance and was favoured with a conversation with him in my house [in Bunhill Fields] about seven years ago, when he was in London, which lasted five good hours. The time seemed very short unto me, that I was blessed with such a guest...We spent the time in Christian conference and discourse...Not a vain or idle word dropped from his mouth. He seemed an angel in a human body, who was not content to go to heaven alone, but would carry his friends, countrymen, and strangers thither together with him also.¹⁴

Quick's epic account of Brousson's heroic ministry must rank with the most vivid and inspiring Christian literature ever written. From this little known MS material,¹⁵ the following carefully chosen extracts portray Brousson's personal godliness, pastoral zeal, and sacrificial dedication to the cause of Christ in the midst of the most horrific, ruthless and brutal persecution of the period. Despite the most determined opposition, his

activities and experiences remain unique examples of the all-sufficient and sustaining grace of the living God.

II

Broussons's pastoral labours probably have no parallel in the seventeenth century. In the English-speaking world, even the work of Richard Baxter is not on the same scale. Furthermore, at a time when English Nonconformity was becoming notorious for doctrinal decay and moribund spirituality, Brousson displayed the zeal of purer times. Fifty years before the Methodist Revival, Brousson's itinerant activities anticipated those of Whitefield and the Wesleys, the Huguenot's being conducted in far more hostile conditions. John Quick continues the story:

In the Cévennes and Lower Languedoc...there were quartered... several regiments of dragoons who rode up and down night and day to hinder all religious meetings; and yet notwithstanding all their pains, subtlety and malice, they were both very frequent and numerous. Every night there was one or more of these assemblies celebrated for divine service; for ordinarily they met at midnight. M. Brousson the first two years of his ministry held very many of them, at least three or four every week, till by the unseasonableness of the time (which in nature was designed for rest) and the overstraining of his lungs in speaking, he quite broke his health, and contracted such a soreness in his breast, as he could never be rid of it to his dying day.

The desolation of the people of God was deplorable. This grieved his very soul. For they being as sheep without a shepherd were every

moment exposed to the fury and malice of those evening wolves and ravening bears, the idolatrous priests of the Romish synagogue who shewed them no mercy, but most insatiably worried and devoured them. When he reposed himself a little while, he was necessitated to range over a wild and spacious country to exercise in other assemblies. Sometimes the meetings were nearer, other times at farther distance, according as they could find a conveniency to be together.

Before he could tarry at one place a week, he was necessitated upon times to preach ten, twelve, fifteen, and once five and twenty sermons at these meetings in the space of eight days. These were indeed the labours of a true apostle of our Lord. For a fortnight together he hath preached every other night; transporting himself that evening in which he did not preach unto the next place appointed for that service. At ordinary meetings he was obliged to speak three hours, and in those of them that the Lord's Supper was administered, no less than four or four and a half. The most of which time was spent in prayer, because of the doleful calamities of God's poor Zion in France. One thing, though it much comforted him, was yet no mean affliction to him, and a mighty prejudice unto his voice. It was this; he was necessitated to raise all the psalms, and to guide all the people himself, that they might sing musically. And the tunes of the French Psalms as they are most sweet and melodious,¹⁶ so many of them are of very high and lofty notes, to the true singing of which there is required sound lungs, and a clear strong voice. This made him strain his lungs, and put his voice and breast upon the rack. But he was the servant of God and his Church, and he valued not his health, nor

counted his life dear unto him, so that he might serve and save souls, fulfil the ministry unto which he was called, and finish his course with joy.

After the sermons were ended, he usually made a plain and familiar discourse, in which he exhorted those who by reason of the violence of temptation, and frailty of human nature had fallen from their holy profession, to repent heartily and enter the bosom of the church unfeignedly, and to renounce all the reigning sins of this present age, and the abominations of unclean Babylon, and to swear allegiance and fidelity unto God, and to keep his commandments diligently for the future. And the Lord crowned this exercise with a rare and wonderful blessing. For I remember in those five hours conversation with him in my house, he told me that in one part only of one of the western provinces of France, no fewer than five thousand persons kneeling down upon the bare ground with streaming tears, deep sighs and heart cutting groans, after such familiar exhortations of his, did most bitterly lament their revolt from our holy religion, and with eyes and hands lifted up to heaven did call God to witness upon their souls that they renounced the Romish faith, worship, and discipline, that they would never any more have or hold communion with that idolatrous antichristian synagogue, that they would never bow the knee to Baal more, never go to mass, come what there would of it, and that they would hold fast the profession of their faith, and the true religion through the grace of God without wavering, and persevere immovably in it unto the end. This I say was in only one part of a province. But he had reclaimed some thousands more in other provinces. So mighty was

the power and presence of God with him in his ministry. He never baptized infants in the larger but lesser assemblies.

Over and besides these labours in their solemn meetings, M. Brousson spent three hours every day in prayer, the first in the morning, the second at three in the afternoon, the third in the evening, for the comfort of those families where he stopped or lodged, as he travelled from one place unto another, or that took upon them the care of his person, and watched for his preservation, or of the faithful who assisted at these holy exercises. He most usually accompanied these prayers with a most lively exhortation unto those who were present at them. He preached twice every Lord's Day, in the morning and afternoon; besides he repeated his sermons unto such of the faithful, as knowing the place of his retreat, would visit him in the evening.

Nor did he preach the Gospel by word of mouth but did it also by writing.¹⁷ For in those nights in which there were no assemblies, he sat up transcribing copies of his sermons which he sent abroad among the godly, and the subject matter of which were the most important points of Christianity, such as were of indispensable necessity to be known that we might be saved...All his sermons were written in a becoming plainness, suited to the capacity of his auditors and in the divine style of the Sacred Scripture, in the heavenly language which the Holy Ghost taught the divinely inspired prophets, evangelists and apostles to hand down unto us their infallible oracles, books, gospels and epistles. So that through the grace of God he delivered the celestial doctrine in its natural simplicity, purity and evidence: whereby that poor people