

70 RULES OF SPIRITUAL WARFARE

- You must know yourself 2 Chron 2:6, 2 Sam 7:18, 1 Sam 18:18, 1 Chron 29:14, Ex 3:11, 2 Corin 13:5
- You must know God Dan 11:32, Ps 62:11
- Know your enemy (Do not fight unknown enemy) 2 Corin 2:11
- Don't depend on human but heavenly resources 2 Corin 10:4-5
- Fear God alone
- Employ mighty and accurate spiritual weapons Eph 6:12-17, 2 Cor 10:4-6, Jer 51:20
- Exploit the enemy's weakness James 2:19; 4:7
- Learn how and when to fight as well as how and when to flee Mark 1:35
- Learn to cut off the enemy's supply system Exo 7:10-12
- Any sin in your life will strengthen the enemy against you and open you to attack Num 32:23
- Take time to examine prevailing situations well before starting to fight Lk 14:28-32
- Search your advantages 1 John 4:4, Col 1:28
- Know your weapons and its usage very well Eph 6:11-18
- Your enemy will always take advantage of your distress Prov. 24:10, Phil 4:6, 1 Sam 17:1-11,24

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- Attack the strategy of the enemy Job 5:12, 2 Cor 2:11
- Carry out surprise attacks John 8:1-17
- The small rarely defeats the large or the weak defeating the strong Prov 24:10
- Knowing how to win does not mean that you will win. James 1:22
- Victory goes to the hardest or the meanest Exod 22:18, Is 9:4-5
- Defensive tactics are different from offensive tactics Eph 6:13
- Keep your enemies confused Is 9:5
- Seek advantage of spiritual knowledge Ps 144:1-2
- Do not abandon the initiatives to the enemy 1 Sam 17:45-49
- Starve your enemy Rom 14:23
- Your enemy must find you unpredictable John 3:8
- Utilize the hours of the night Act 16:25-26, Job 34:20, Judg 16:3
- Remember that the enemy is always watching you

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John Tyrrell, Rosemary Wise



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Labours, and Writings, of that Able and Faithful Servant of Jesus Christ Robert Barclay, 1831 **One Nation without Law** Phil Hotsenpiller, 2017-07-04 *Dynamic Practical Faith Filled Response to the Evil Rising Around Us* It's difficult to hear the growing daily reports of evil in our society without a degree of fear Seen from a human perspective things appear hopeless But as we consider the spiritual perspective of those same events we can and will see what purpose those struggles serve in God's plan In these pages pastor and author Phil Hotsenpiller will help you begin to connect the dots between biblical prophecies about lawlessness with current events As you begin to see God's perspective you will gain a more confident outlook for the future God is trying to get our attention show us how to get past our fears and help us respond with faith to the evil we see all around us Regardless of what we see on the news God is still in control Here are practical everyday ways we can move forward with hope and determination to make our world a better place until the return of Jesus Christ **Religious Mythology and the Art of War** James A. Aho, 1981-08-27 *Apocalyptic Imagination in the Gospel of Mark* Elizabeth E. Shively, 2012-08-31 This narrative study uses Mark 3:22-30 as an interpretive lens to show that the Gospel of Mark has a thoroughly apocalyptic outlook That is Mark 3:22-30 constructs a symbolic world that shapes the Gospel's literary and theological logic Mark utilizes apocalyptic discourse portraying the Spirit-filled Jesus in a struggle against Satan to establish the kingdom of God by liberating people to form a community that does God's will This discourse develops throughout the narrative by means of repetition and variation functioning rhetorically to persuade the reader that God manifests power out of suffering rejection and death This book fits among literary studies that focus on Mark as a unified narrative and rhetorical composition and uses narrative analysis as a key tool While narrative approaches to Mark generally

offer non apocalyptic readings this study clarifies the symbols metaphors and themes of Mark 3 22 30 in light of the religious and social context in which the Gospel was produced in order to understand Mark s persuasive aims towards the reader Accordingly a comparative analysis of Jewish apocalyptic literature informs the use of Mark 3 22 30 as a paradigm for the Gospel

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