

Evicting The Enemy: Rediscovering Spiritual Warfare in Church Planting

By Derek P.

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Until a few years ago, I was content to avoid the issue of spiritual warfare. In my first decade as a missionary, I was happily serving others through community development, evangelism, and church planting among an indigenous animist people group in North America. There wasn't a big harvest, but there certainly was some, for which I was thankful. Then Jesus began to challenge the status quo in my life. I was introduced to the concept of "movements" and what I now consider to be normative, New-Testament practices of disciple making. My worldview started shifting, and my expectation of what Jesus was ready and willing to do in my context increased significantly. This began an exciting adventure of disciple making in my indigenous people group.

It also led to a whole new world of challenges. The new believers seemed to be encountering a whole range of spirits that were wreaking havoc on their lives. It seemed like those who were leading house churches constantly had their whole lives fall apart and their churches collapse. There seemed to be a battle going on, but I struggled to know how to respond. What I was experiencing didn't fit my worldview and certainly not my practice. At that point, I felt compelled to ask God, "Lord, would

you please teach me about spiritual warfare and casting out evil spirits?" (I would encourage you to ask Jesus the same question, but be forewarned: things might get a little crazy for a while!)

Not long afterward, I was visiting with a young, indigenous woman who was complaining of a sense of darkness and gloom in her life. After sharing some verses from Scripture, I started praying for her, and much to my surprise, her voice changed, and she started crawling around on the floor. A demon was oppressing this lady, and it was mocking and snarling at me and clearly causing her a lot of suffering. I did my best to tell it to be quiet and leave, but it just looked at me and said, "NO!" That was not what I expected, and I could feel fear setting in. I spent the next several hours speed-reading the New Testament and trying everything I found there. It was messy and traumatic for everyone involved; clearly I had a lot to learn.

But through practice and the Scriptures, the Lord began to faithfully teach me everything I needed to know. Things are very different now, and the sense of fear and confusion that I first had has been replaced by compassion and faith. I now see people set free regularly, and it has become one of the greatest honors of my life to be able to witness Jesus deliver people from demonic oppression, just like he did in the New Testament. This has borne significant fruit in the areas of evangelism, discipleship, and church planting.

Sarah, another lady in this same people group, had given her life to Jesus as a little girl when an evangelist came to her indigenous community. Since that time, she slipped into a world of domestic violence, sexual abuse, opiate addiction, and significant mental illness. She started to be hospitalized for psychiatric care regularly, and she was at significant risk for suicide. She lived like that for thirty years. When our team met her, she could barely speak coherently and wanted nothing to do with Jesus. We began to walk with her, and she became part of a discipleship group with a few of her family members. After a few years she was baptized, and we could see steady growth in her life. But even

as she found freedom from abusive relationships and addictions, her mental illness would flare up, and she would be incapacitated again. We began to notice that it happened every time she tried to start one of her own discipleship groups. One day in a gathering, a friend of ours shared his testimony of being set free from the demonic. Sarah became very agitated and afraid but asked if we would pray for her. As we prayed, she was set free from several demonic spirits. Today she is thriving, and there hasn't been another episode of mental illness! She is now functioning as a leader and is planting house churches in her community.

Another incident occurred in one particular unchurched indigenous village that we couldn't seem to make any headway with. Every time we had an invitation from someone to come, the person who invited us would have a crisis, their life would fall apart, and we would be back to where we started. After many years of this, we gathered our intercessory prayer team and asked them to focus on praying for this specific community. A month later an indigenous believer that we were discipling from another community called us and said that he had just been given a job in this village. He had already talked to the chief and invited us to come and pray over the village. He had found out that a shaman in that village was "cursing the water" upstream from where everyone lived. I wasn't exactly sure what that meant, but soon we got a boat and travelled up the river with several indigenous believers from a variety of communities. We read scripture out loud, worshiped God, and claimed the blood and promises of Jesus over the village as we declared God's will would be done. Two weeks later we were approached by the leaders of the village asking us to come and start a church!

These are a few highlights of my journey in spiritual warfare. The remainder of this article is a summary of what Jesus has taught me thus far in this journey and why I believe that confronting demonic oppression can and should be a natural, integral part of biblical discipleship and church planting among the least reached. In what follows, I provide a big-picture outline of spiritual warfare in Scripture. Then I discuss the

worldview shift needed for us to fully appreciate the biblical teaching on this topic. Next I outline a biblical view of our authority as ambassadors of the kingdom before I conclude with some basic, practical guidance for setting people free from demonic oppression.

A Biblical Framework for Spiritual Warfare

It is very important to understand the significance of the spiritual battle between God and Satan that runs throughout Scripture, lest we be tempted to relegate spiritual warfare to the fringes of Christianity. It is common for us to see spiritual warfare as optional—as though we can choose to “opt in” or not—or as something only a few Christians with particular gifts engage in, or perhaps even as a distraction from the “real” work of ministry. I believed all these things previously, but the Bible tells a different story. Let’s briefly survey the theme of spiritual warfare in scripture.

The significance of spiritual battle between God and the devil is seen in the way it is highlighted at the beginning, middle, and end of God’s story of redemption. The temptation of Adam and Eve (Gen. 3:1–13) marks the very beginning of the redemptive story which has impacted all of humankind, where we see Satan heavily involved in the fall of man. The protevangelium (Gen. 3:14–15), our first glimpse at the gospel, frames the redemptive story as a battle between Jesus (the promised Seed of Eve) and Satan (the “Ancient Serpent”).

The middle or focal point of God’s redemptive story also relates directly to spiritual battle. Spiritual warfare is integral to the ministry and message of Jesus. It is difficult to complete a page in any of the Gospels without seeing Jesus either cast out a demon or teach on spiritual warfare. The following four passages help summarize and frame Jesus’s life and work, showing that Luke, John, Paul, and Jesus himself all clearly understood spiritual warfare and triumph over the powers as an important thread of the good news:

“The Spirit of the Lord is upon me, for he has anointed me to bring Good News to the poor. He has sent me to proclaim that captives will be released, that the blind will see, that the oppressed will be set free, and that the time of the Lord’s favor has come.” . . . Then he began to speak to them. “The Scripture you’ve just heard has been fulfilled this very day!” (Luke 4:18–21, NLT; italics added)

“And you know that God anointed Jesus of Nazareth with *the Holy Spirit and with power*. Then Jesus went around doing good and *healing all who were oppressed by the devil*, for God was with him.” (Acts 10:38, NLT; italics added)

But the Son of God came to *destroy the works of the devil*. (1 John 3:8b, NLT; italics added)

For he has *rescued us from the kingdom of darkness* and transferred us into the Kingdom of his dear Son, who purchased our freedom and forgave our sins. (Col. 1:13–14, NLT; italics added)

The death and resurrection of Jesus, of course, was the decisive battle between God and Satan, as seen in the following two biblical texts:

Because God’s children are human beings—made of flesh and blood—the Son also became flesh and blood. For only as a human being could he die, and only by dying could he *break the power of the devil*, who had the power of death. Only in this way could he *set free all who have lived their lives as slaves to the fear of dying*. (Heb. 2:14–15, NLT; italics added)

You were dead because of your sins and because your sinful nature was not yet cut away. Then God made you alive with Christ, for he forgave all our sins. He canceled the record of the charges against us and took it away by nailing it to the cross. In this way, he *disarmed the spiritual rulers and authorities*. He *shamed them publicly by his victory over them on the cross*. (Col. 2:13–15, NLT; italics added)

Finally, *the end* of the redemptive story highlights the final and complete defeat of the enemy (Rev. 20:1–3, 7–10). If the beginning, middle, and end of the biblical metanarrative highlight the significance of the spiritual battle, should we push it to the fringes of disciple making? Is spiritual warfare a distraction from the gospel, or is it a major reason it is such good news?

The Deception of Western Secular Syncretism

Spiritual warfare clearly is a major component of the story of God's redemption of humankind. This should have major implications for our theology and practice of mission. What is holding us back? I cannot answer that question with 100% certainty, but one hypothesis is that our very defeated enemy has tactically deceived the church into disengaging from a battle that Jesus has already won. In view of the cross, attacking the Body of Christ head-on would certainly be a risky venture for the enemy. I suggest the enemy has engaged in a long-term strategy of deception to talk us out of our inherent right as followers of Jesus to step on the devil's head.

This strategy seems to have been particularly successful in Western countries. In parts of the West, the secular worldview is so strong that many people attending churches may actually be living out a syncretic form of Christianity—the enemy has craftily lulled many into a blending of secularism and true Christian faith. Many people simply cannot see the plain reality of the spiritual realm demonstrated in the Bible and everyday life.

That certainly was the case for me personally. I recall how, after I made this shift, many of my indigenous brothers and sisters expressed shock seeing me cast out demons. They thought I didn't believe in evil spirits, because for so many years, whenever we read a passage together dealing with spiritual warfare, I found a way to draw out a spiritual principle which avoided its straightforward teaching. For example, when studying the story

of Jesus freeing the man with a legion of demons in Mark 5, I would teach about the compassion of Jesus. Although Jesus certainly demonstrates compassion in that story, I never addressed Jesus's authority over the demonic nor demonstrated that authority, which reflected a glaring hole in my secular/Christian syncretic worldview.

I remember the response of one dear brother whom I had baptized and discipled for years. After noticing this shift in me, he asked if we could now "deal with the three evil spirits that have been following me around my whole life?" Ironically my secular/Christian syncretism opened the door for an animistic/Christian syncretism in my friend who had assumed, based on my example, that he needed to go to a shaman to deal with evil spirits (cf. Hiebert 1982). Thankfully, our brother is free now and is on fire for Jesus!

When we look around the world, I suggest we assume at least two basic strategies of the enemy: *terrorism and espionage*. Both aim to keep the church out of battles Jesus has already won. In cultures which still have a spiritual worldview, such as among animists, the enemy might make a big dramatic show of his attacks. Much like a modern terrorist group, the strategy appears to be to induce as much fear as possible in order to multiply the effects of the attack, working to deceive the Body of Christ into opting out of the battle.

The second basic strategy, which may be more common in Western cultures, is similar to that used by an enemy spy agency. The goal here seems to be to exert as much control and cause as much damage as possible without anyone really knowing. If people do not realize there is a war going on, they can be greatly damaged even if they possess greater power, simply because they lack awareness of the battle they are in.

Shift in Worldview, Shift in Focus

I believe many believers and missionaries from Western countries actually need to undergo a worldview shift in order to see and walk in the

scriptural teaching on spiritual warfare. But like any worldview shift, this can cause extreme anxiety, fear, and doubt. The missionary who starts down this path will likely wrestle with many questions, such as:

What will my Christian peers/denomination/agency think?

I don't want to be lumped in with those "fringe" Christians. I'm going to look crazy!

If I learn about this or walk in this, the enemy will attack my family!

I don't want to be the kind of believer who sees a demon behind every bush!

If this was that important, why are so many of our Christian leaders not walking in it?

Does this mean that I have been doing everything wrong?

I related to all of these questions. But as the Lord taught me more, I brought him all my concerns. It was very difficult for me (theologically, socially, and spiritually) to step out from the safety of my unbiblical secular/Christian worldview. But, with God's help, I started to realize that just as some go too far with speculations about the demonic, I had fallen prey to a whole series of secular deceptions and unbalanced teachings around spiritual warfare. With my Bible open and the Holy Spirit leading me on, I started to see huge sections of the Bible, which I had previously ignored, come to life! God created a safe place for me to grow in my understanding by helping me shift my focus in three different areas. These three shifts gave me the confidence to start experimenting.

Shift One: From Fear Driven to Compassion Driven

A major downside of the term "spiritual warfare" is how the term connotes a sense of danger and fear. I learned very early on that any time I engaged the enemy out of a sense of fear, things would not go well, because fear is the enemy of faith, and my fears were rooted in deception regarding my authority in Christ. Jesus, on the other hand,

always approached those who were demonized out of compassion. In fact, you will see in the Gospels that it sometimes says Jesus “healed” those who were demonized (cf. Matt. 4:23; Matt. 12:22; Matt. 17:18). This is because casting out demons was considered a part of the healing work of Jesus, which was driven by compassion (cf. Matt. 14:14; Matt 20:24). If you are struggling to make this big-picture worldview shift, then you may need to shift from being fear driven to being compassion driven. Previously when I saw someone struggling with the demonic, I felt fear, and then in a panic I would “deal with it” so that the crisis would pass. It did not go very well. Now when I see someone struggling with the demonic, I feel a deep compassion well up within me, a real love for the person, and a genuine desire for them to experience the freedom that Jesus purchased for them at the cross. It goes much better!

Loving our neighbor as ourselves is part of the “Great Commandment” (Matt 22:37–39), a defining teaching for any follower of Jesus. Let’s frame spiritual warfare with the Great Commandment!

Shift Two: From Self-Help Focused to Great Commission Focused

In popular Christian materials and teaching, ministering freedom to others and spiritual warfare often is framed as a kind of “Christian self-help.” The focus is very much on *you*. The idea is that dealing with the demonic will help *you* deal with *your* problems so that *you* can feel happy. Although all of those things will occur, I believe it misses the major point. We need to frame spiritual warfare with the Great Commission (as well as the Great Commandment)! As we saw earlier, spiritual warfare is a big part of the redemptive story running from creation to and through Jesus’s ministry. When Jesus announced the kingdom of God, demons literally fled. Since missionaries are called to pick up that same focus and ministry, we need to frame our calling with spiritual warfare. Battling the enemy and casting out demons are part of proclaiming the good news and making disciples who will make disciples. It isn’t a subcategory of ministry. It should be a normative part of our global mission.

Shift Three: From a Scientific Approach to a Holy-Spirit-Led Approach

When I was getting started, I read a lot of books on spiritual warfare and deliverance ministry. They were all helpful in their own way. I quickly saw how they all used different approaches and often seemed fairly technical. That was concerning for me. How could they all be different? What if I forgot one of the details? Interestingly after trying several different methods, I found that they all worked! I realized the authors were trying to have a very controlled and methodological approach to spiritual warfare. Some were so tied to the details of their methodology that it started to be treated more like a Christian form of magic. That is dangerous! It's also unnecessary because spiritual warfare is the work of Jesus through the indwelling of the Holy Spirit in our lives, who gives us situational guidance as the one who holds all knowledge of each demonized person. I am not against having a methodology, but staying close to Jesus and following his lead is infinitely more important. I have noticed that every time I use a methodology to lead someone to freedom, there is at least one point where it fails, and I just need to listen to Jesus. The most important thing is to hold your preferred methodology loosely and hold to Jesus tightly.

It was these three shifts that helped settle my heart and gave me the courage to step out of my old worldview into a more biblical one. I still remind myself of these shifts regularly. If I am being led by the Holy Spirit and am framing the spiritual battle with the Great Commandment and the Great Commission, I feel free to encounter the enemy without hesitation. But there is one more piece that is important to give us the right confidence to engage in spiritual battle, and that is understanding the authority we have in Christ as ambassadors of his kingdom.

Announcing the Kingdom, Spiritual Authority, and Identity

A shift in worldview and focus enables us to see how spiritual warfare is integral to our call and authority as emissaries of God's kingdom. The devil is a false god who has set up a false kingdom to defy the Living God. The influence and power of the enemy were stolen through deception at the fall of man and are temporary. Jesus came to restore his creation as he had originally created it to be. As both God and man, he came into this world and wreaked havoc on all the enemy's claims to authority and power. Jesus declared that sin, death, and the devil would hold no power in his kingdom. He demonstrated this good news in many ways such as forgiving sinners, healing the sick, and casting out demons. All of these actions announced his ultimate authority and demonstrated to his followers the reality of the invisible kingdom they were called to indwell. As citizens, we too have been given authority to represent King Jesus in declaring the kingdom of God against the kingdom of darkness. Much like ambassadors, we are not the source of the authority, but because we have been officially commissioned to represent our King, we are authorized to speak and act on his behalf. Therefore *we announce the kingdom when we exercise the authority of Christ as his ambassador by evicting the enemy. We are called to enforce the victory of Jesus over the enemy. It is a task inherent to our identity in Christ.*

One passage that shows this integral relationship between announcing the kingdom and our spiritual authority and identity is Luke 10:1–20. This missional passage begins with Jesus sending out his disciples (vv. 1–3). When someone is sent by the King on a mission, they carry the authority of the King for that mission as if the King was with them. We see this principle also reflected in promises of the Great Commission when we are sent out with a reminder that all authority in heaven and earth is given to Jesus and that he will be with us always. Next Jesus specifically authorizes his disciples to offer God's peace (vv. 5–6). Of course, that word "peace" has a lot of depth. Only an authorized ambassador can announce peace on behalf of the King, which speaks to our identity and authority.

Jesus then authorizes us to announce, or herald, the Kingdom of God (v. 9). This speaks to both our identity and authority. Only children and ambassadors of the King have the right to announce the kingdom. We are also authorized in this passage to “heal the sick.” Remember that in the Gospels, casting out demons can fall under the category of “healing the sick.” Part of announcing the kingdom is evicting the enemies of the kingdom in Jesus’s name. The larger biblical picture shows us that Jesus evicts *sin* through forgiveness, *death* through healing (and ultimately resurrection), and the *devil* through deliverance (Col. 2:13–14; Luke 13:16; Matt. 12:28–29).

As emissaries of the kingdom, our words carry significant weight, not because of who we are in and of ourselves, but because of who we are in Christ (vv.10–16). It is our identity in Christ that compels us to rebuke the enemy and compels the enemy to listen. In fact, when we speak in Jesus’s name (in his will, under his authority, by his Spirit), he speaks through us to such a degree that rejecting that message is no different than rejecting Jesus himself. If you reject the ambassador, you reject the King. Our identity in Christ gives us authority in Christ to announce the kingdom of Christ not only to sinners but also to demons who hold them captive.

When the disciples return from their *mission*, they report that the even demons obeyed them (vv.17–18). After all their specific instructions from Jesus, why was this their report? Because they knew it was a significant component of healing the sick and announcing the kingdom. Because they cast out demons, the kingdom had been proclaimed, the sick had been healed, and the enemy had lost ground! They were not rebuked for getting distracted; they were right on mission. This is spiritual warfare completely framed by the Great Commandment and the Great Commission.

It should not be surprising that Jesus then states that he has given us authority over “all of the power of the enemy” (v. 19). He does not say *some* authority or *occasional* authority but full authority over *all* power of the enemy. We have so much authority that when we walk among the

enemy we will not be harmed (ibid.). It turns out the battle is not much of a battle at all.

Finally, verse 20 gives us some very, very good news. Our authority over the enemy isn't a big deal; our identity as citizens in Jesus's kingdom is! Who Jesus is and what he does defines who we are and what we do. It is because of him that the demons flee, and the kingdom of God advances when we go in his name. Proclaiming the gospel, evicting the enemy, and being who we are in Christ are all tied together.

Spiritual Warfare in Practice

If this isn't an area that you have much experience in, you may be wondering how to get started. How do you bridge from principles to practice? The practical teaching on how to cast out a demon in the New Testament is fairly sparse. I imagine that is on purpose. We don't want to end up like the seven sons of Sceva in Acts 19:13! It's not what we know but who we know that matters. Any methodology is secondary to all that we have covered thus far. With that said, I believe you will find after surveying the New Testament that the most straightforward teaching on how to cast out a demon is simply:

Under the power and guidance of the Holy Spirit, stand firm in the authority that Christ delegated to you and command the evil spirit to leave.

Any variations (and there are many) are covered under the "guidance of the Holy Spirit" part. Of course, that can be tricky depending on your experience of hearing from the Holy Spirit, which is where having a basic methodology can be helpful. With a clear understanding that we need to hold methodology loosely and Jesus tightly, there are a couple of reasons why having a methodology can be somewhat helpful. When you are just starting, a good methodology can be like a set of training wheels. The power is not in the training wheels but in the bike, but they are helpful to get you going and to keep you from getting hurt. Methodologies can also function like a hearing aid. A hearing aid amplifies the sound; it

doesn't create it. A good methodology will help you tune in to the Holy Spirit, not replace him. So although you don't need a methodology, it can be helpful to get you started.

There are a few practical principles I would like to suggest. Although you will see many different approaches out there, the best ones will include some variation of these components.

First, the Holy Spirit will arrange the opportunities; you don't need to go looking for them. As you come across potential demonic oppression, you should prayerfully discern how Jesus would have you respond. It is very important that the person wants to be set free! Jesus came to rescue us from our enemies, not our friends. Sadly, not everyone wants to be free. There should be some faith for deliverance even if it's only the size of a mustard seed. That means that when we encounter a demonized person we should be sharing scripture and praying (often with fasting) for them. When I encounter someone who needs freedom from the demonic, I always try to start by praying for faith and then sharing stories from Scripture and from my experience about Jesus setting people free. Depending on their reaction, I will either continue forward and confront the enemy or take some more time to pray into it. Forcing deliverance would be like forcing baptism—not a good idea!

Second, non-believers are not the only ones who can be demonized. There is no explicit New Testament teaching that says believers cannot be demonized, and experience will show you that the enemy prefers to afflict believers when we allow him. The common logic is that Christians cannot be afflicted by a demon, because the Holy Spirit cannot coexist with a demon. Unfortunately, that simply is not true. By that same logic, Christians would not suffer from sin either. It is true that believers can't be "possessed" by the enemy, because we belong to Jesus, but the unsanctified aspects of our minds and bodies do provide space for us to be afflicted by the enemy. In my experience, the best time to walk someone through to freedom is when they are a new believer. Normalizing deliverance as a part of discipleship is very powerful and was the common

practice of the early church. On the other side of things, setting nonbelievers free from demons always needs to be accompanied by sharing the gospel. If they do not accept Christ, they will be very vulnerable and will be left off worse than before (Matt. 12:45).

Third, as believers we have authority to bind the enemy. We can actually restrict what the enemy can do. Jesus did this when he told the demons to stop talking or stop hurting the person. This is very important to practice if you want to avoid traumatizing experiences for all involved. For example, before I cast out a demon, I will often say something like, "In the name of Jesus I forbid you from lying, blocking, confusing, or harming this person in any way." If, as you proceed, the demon starts manifesting, simply tell it to stop in Jesus' name. This will create an environment of faith, peace, and healing. The attention will move off of the demon and onto Jesus.

Fourth, in order for a demon to afflict a believer, it needs an open door. This can be understood as "ground" held by the enemy. In some cases, the "ground" was given by family members before the individual came to Christ, and the individual never evicted the evil spirit. In other cases, the believer has given over the ground by agreeing with the enemy instead of with Jesus. This gives the enemy room to afflict the person. This is what we would often also call a stronghold. A stronghold is a Christ-resistant area in a believer's life that demons can reside in. When this is the case, it is important to walk the person through the process of repentance before you cast out the demon. The most common "grounds" for demonization in a believer's life are stubbornly unrepented sin, unforgiveness, and belief in the enemy's lies. There are other areas, but in most situations the chances are one of these three things opened the door to the enemy. If you deal with the stronghold first, the demon will go easily. If you do not, you will get a lot of pushback from the demon, and it may not leave at all.

Finally, you must cast out the demon. It is absolutely the right thing to do to ask God to set the person free. But Scripture shows us that at

some point God always uses one of his children to answer that prayer by commanding the demon to leave in Jesus's name. It does not have to be complex, and you don't have to yell. I usually say something like, "In the name of Jesus Christ, I command the evil spirit who is (then I list the ways the demon has been afflicting the person—for example, causing spiritual blindness, causing fear, etc.) to leave right now. Go wherever Jesus sends you and never come back."

Hopefully these practical principles will serve you well. If you would like to learn more about how to put these principles in practice, I would strongly recommend the following two books as a starting place: *Soul Care: 7 Transformational Principles for a Healthy Soul* by Rob Reimer (Carpenter's Son, 2016) and *Spiritual Warfare: Christians, Demonization and Deliverance* by Karl Payne (WND, 2016).

Conclusion

A focus on spiritual warfare is not a distraction from our mission; it should be part of it. When we zoom out, we see that it is a big part of God's redemptive plan. When we zoom in, we see that it is big part of how Jesus taught his followers to make disciples. It was a New Testament norm for the early church to battle the enemy, and it needs to become normal for us again. The lives of many people depend on it!

At the beginning I mentioned a young indigenous woman whom I prayed for the first time I had a head-on encounter with an evil spirit. I was confused and afraid and unsuccessful that first time! But Jesus was so faithful to teach me. It took six more attempts, but she was finally free of three different demons. Before Jesus freed her, she struggled with extreme addiction, she regularly attempted to take her own life, she was in a same-sex relationship, and she was deeply involved in shamanism. Not only is that all completely gone now, but she gave her life to Jesus and just became the first missionary sent out from the little cluster of house churches where we serve. Interestingly the heart of this amazing North

American indigenous woman was to take the gospel to Europe! I trust that the freedom that Jesus so generously gave to her will be generously given away as she shares the gospel, makes disciples, and plants churches.

Heavenly Father, may your name be honored above every false god and every lesser spirit. I pray that you will raise up skilled laborers for your mission. May your kingdom advance against the kingdom of darkness with great power. May your wisdom and peace rest upon all who read this. In Jesus' name. Amen.

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