

Divine weapons for this battle

by Gbile Akanni

Gbile Akanni teaches that believers must rely on the divine power of God's armor to stand firm against spiritual battles and expose the works of darkness.

Duration: 56:41

Scripture: Ephesians 6:10-20, Romans 13:1-2, Philippians 2:6-11, Isaiah 49, Joshua 24, Matthew 28:2, 1 Timothy 1

Topics: "Spiritual Warfare", "Armor of God", "Faith and Prayer"

Description

In this powerful topical sermon, Gbile Akanni explores the spiritual battle every believer faces and the divine weapons God provides to overcome. Drawing from Ephesians 6, he emphasizes the importance of relying on God's armor and prayer to stand firm against the forces of darkness. Akanni challenges Christians to expose sin and wait on God's timing for leadership and ministry roles. This message encourages believers to embrace their spiritual authority and live boldly in faith.

Transcript

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Telephone numbers 0703 03636 59 0703 76811 98 Email address lsmedia@livingseed.org or visit our website at www.livingseed.org Let us sit back and listen as the servant of God brings forth the Word of Life. Lord, we confess the futility of human words, of human efforts. The letter kills and we are constrained because there is no other option.

We don't even desire another option. We seek you. O Lord, if this would depend on only human effort and logic, it would be a wasted time.

Lord, we turn to you. Be pleased to visit us. O Lord, we pray that you will rid us of every hindrance, whatever its description.

We lean hard on you because apart from you we can do nothing, and yet we can do all things through Christ who strengthens us. Lord, help us. We need you.

We can't do without you. This is our heart cry. In Jesus' name.

Amen. Please turn with me to Ephesians chapter 6. We'll be reading from 10 to 20. Ephesians chapter 6, 10 to 20.

Finally, be strong in the Lord and in the strength of his might. Put on the whole armor of God that you may be able to stand against the schemes of the devil. For we do not wrestle against flesh and blood, but against the rulers, against the authorities, against the cosmic powers over this present darkness, against the spiritual forces of evil in the heavenly places.

Therefore, take up the whole armor of God that you may be able to withstand in the evil day, and having done all, to stand firm. Stand, therefore, having fastened on the belt of truth, and having put on the breastplate of righteousness, and as shoes for your feet, having put on the readiness given by the gospel of peace. In all circumstances, take up the shield of faith, with which you can extinguish all the flaming darts of the evil one.

And take the helmet of salvation, and the sword of the spirit, which is the word of God. Praying at all times in the spirit with all prayer and supplication. To that end, keep alert with all perseverance, making supplication for all the saints.

And also for me, that words may be given to me in opening my mouth boldly to proclaim the mystery of the gospel, for which I am an ambassador in chains, that I may declare it boldly as I ought to speak. Somehow, one never, well maybe I can speak for myself, I never ever come to this point of speaking without a deep sense of trepidation. A deep sense of unworthiness that why would God take such a risk that his eternal word to which he commits his name, his person, he would allow mortal man, not angels, to declare it.

And if one moves again from the point of the universality of mortal man, I tell myself, God, but if you would use man, I am not the first. I don't count in that category. So one feels a sense of deep, deep, deep unworthiness and a need to lean on God so that one can only come in his strength.

And I do not say this as a preliminary or as a sense of modesty, I say it as a real truth from my heart. I give thanks to him for the privilege. And when I sense also the travail that comes with each time, if you care about hearing from God before speaking, you don't feel ready.

Because you don't have the word and the travail and the wrestling that comes by God. What is it you are saying? Let me discern your voice. Sometimes it's like squeezing water out of stone, but God is faithful.

I come, therefore, in that confidence that God who called us and whose we are and who owns the world and who has the spirit and the power will take feeble words and give them divine power. I need to clarify very briefly, because I've got, there was a feedback somebody sent yesterday that since I was talking about, since, please sir, you said God is not with people who manipulate their way to positions of leadership and authority. Could you please reconcile it with Romans 13, 1 and 2? When you look at Romans 13, 1 and 2, where Paul is talking about submission to authority, don't forget that he was writing it when there were the most oppressive emperors on the throne.

I'm also conscious that in saying some of the things I've said yesterday about lobbying, and I've said that in a few other instances, I'm probably reacting, and I know I'm reacting to what has become such a scandal in the Christian ministry. And so let me just provide a brief clarification. It's true people will tell you that the Bible says if a man desires the office of a bishop, he desires a good thing.

Yes. But I'm coming from the point of view that you shouldn't be the one to point to yourself. If you have not heard from God saying, I've prepared you and I'm calling you to do this, I will apply bricks.

Those whom God calls to unseat ungodly systems, because there are people who think, okay, there's an ungodly system. If I were there, I would change it. Sometimes even in the church, if I'm there, there will be revival.

Be careful. Don't forget that even after David had been anointed, King Saul remained on that throne for a long time. And even when David had the opportunities to destroy him, he didn't.

Let it be God's time. Let it be God's way. I also take the example of the Lord Jesus, who even though he was God, did not consider equality with God something to be grasped, but made himself nothing, being made in human likeness.

And we're told, being found in appearance as a man, he humbled himself and became obedient to death, even death on a cross. Therefore, he became great? No. God gave him, he didn't grab it.

God gave him the name that is above every name, that at the name of Jesus, every knee shall bow in heaven and on earth and on the earth, and every tongue confess that Jesus Christ is Lord. Don't forget also in Hebrew, we're told that he did not even take this honor on himself. No one takes this honor upon himself.

So if I'm coming from what some people may see as a conservative point of view, so be it. But I do know that it is unsafe to move if you are not prompted by God. Yes, you may not feel it, but God may be pointing to you through others.

That's the point I'm making. And it may appear like an overreaction in what has become such a sad and scandalous picture to the world, where within the church and in ministry, not only are people using money to buy their way, people are also using diabolical powers to get into positions and men of God are killing one another. What I'm saying I know, but I don't want to be distracted by that.

I know that God calls people into situations, but you only need to read even the book of Judges. When there was no king and everyone did as he saw fit, that none of the judges got up until called by God. There was a problem situation, but God called them.

If you are working closely with God, God will show you what he assigns you to do. But surely God never leaves himself without a witness. What I'm saying is don't appoint yourself.

I hope that says a few things. Back therefore to Ephesians chapter 6, which we have just read. Yesterday we ended with only a little attention on the third aspect of the things we are to consider, God's provision for this battle.

And we intend to concentrate considerably on Ephesians chapter 6 today. Whatever we read from this letter, we must have at the back of our minds that Paul was writing from prison confinement. Indeed in Ephesians chapter 6 that we just read, the last verse we read, verse 26, For which I am an ambassador in chains, that I may declare it boldly as I ought to speak.

He's in chains, he's in confinement, and yet he is writing about spiritual warfare. And so when we read this, it is not an armchair epistle. There are three broad categorizations of the letters of Paul.

There are the so-called capital letters, which contain his core theology. Romans, 1st and 2nd Corinthians, fall in that category, possibly Galatians. And then there are the captivity letters, which we call the prison epistles, including what we are considering Ephesians, Philippians, Colossians, Philemon.

And then the other category, the pastoral letters, though written from prison, they deal specifically with church order, 1st and 2nd Timothy and Titus. But whether he was writing from prison or outside prison, we notice a consistency in Paul's convictions. When writing to the Corinthians, which those who want to follow that classification, we call the capital letters, he says, though we walk in the flesh, we are not waging war according to the flesh.

We dwelt on that yesterday. We are waging war, but not according to the flesh. And here, in a prison or captivity letter, Ephesians, he says, we are not fighting against flesh and blood.

So he was clear about what was happening. If he was in chains, physically, his mind, his spirit was not in chains. And like he says somewhere else to Timothy, I'm in chains, but the word of God is not chained.

And as we depart from this conference, I have just been, as I've prayed, through what we want to go off with. My understanding is that a major concern on our minds will be to ask, as we are leaving, what is God placing in our hands for the battle we are facing now and will continue to face in the days ahead. Of course, in a war situation, since we are talking about warfare, warfare involves many battles.

Sometimes you don't win all the battles. You win some, you lose some. But we are in a warfare, and we know that the one who leads us into battle never loses any battle.

And where we fail, we know that victory is ours. As we follow closely, get up and get going. Get up and get going.

I'm aware that in the course of this ministry and in the course of these battles, there are many who are wounded. There are many tears. But that's not the last story.

So I know people say, I've not just come for a conference. I'm going back and I'm not being told the battle is over. What am I going with? It is quite possible that there are some here who can visualize the ministry situation waiting for them.

It's so dreadful. And it can take different shapes. Sometimes it's even in the home.

A spouse who is not coming along. A child who does not appear like a good advertisement for what you are preaching. The elders in your church who, if they knew you were here this week, would say you were not paying attention to your work.

They just look for anything to get at you. I just say, I'm going back with what? And that is what brings us here. And of course for our people in the academia who addressed us yesterday.

New articles and journals have been churned out with all kinds of fine sounding interpretations of age old truths. And we must contend. We've been here these few days insulated from the harassment of the media.

You go out today and the media is waiting to hit you with all kinds of things that tell you that the ungodly world and the devil are alive and active. They are not history. But the war cannot be lost.

That would be the greatest tragedy. The weapons of our warfare are not of the flesh. The joy is that whatever else we are not going away from Boko with, we are going away with the fact that in this battle there are weapons that have divine power.

It goes beyond human power. Divine power. The power of God himself.

And it talks about destroying arguments and lofty opinions raised against the knowledge of God. Taking every thought captive to obey Christ. And as we identify our weapons, we must know their worth.

They have divine power to blow apart strongholds. And each time Paul talks about power, divine power, he seems to get excited, he gets into superlatives. See for instance what he says in Ephesians chapter 1, 19-21.

He says, his incomparably great power for us who believe. He says it is incomparable. Nothing else compares with the power of Christ.

He says that power is the same as the mighty power, mighty strength he exerted when he raised Christ from the dead and seated him at his right hand in the heavenly realms. Yes, you remember when the guards were sent to seal the tomb. And if you know how disciplined the Roman army is, for them to say they were asleep is untenable.

And in the account of Matthew, we're told an angel of the Lord came down and the guards became like dead men. That's the power of God. The stone is rolled away, not his tops God.

He says that power is like the mighty strength exerted when he raised Christ from the dead and seated him. Nobody can challenge it. It's not supposed to be there.

No one changes that. In the heavenly realms, it is far above all rule, all authority, all power, all dominion. It is not subject to debate.

Nobody votes for that. It is the Father's authority. This is an every name that can be invoked, not only in the present age, but also in the age to come.

The victory of Christ is not temporal. It is eternal. It is universal.

The ministry in Ephesus was a major point in Paul's ministry and his letter to the Ephesians is a fair summary of the main points of his gospel, or the gospel he preached. We recall his two-year ministry in the lecture hall of Tyrannus and Ephesus was the capital of Asia, what we know today as Turkey, and was a place where this kind of passage we read today, Ephesians 6 from verse 10, made sense. Because it was in that place that we are told people got converted and brought their occult books to be burned.

You think Satan congratulated Paul? It was there that Demetrius led his trade unionists and said, we better stop this because they made such a living from making images of Artemis, or Diana, of the Ephesians. It's in the same Ephesus that we encounter the seven sons of Sceva, a Jewish high priest. What a shame, a Jewish high priest.

If you go by the prophecy of Isaiah 49, that they were to be a light to the nations, here was a Jewish high priest in Gentile territory and his sons were impersonating, were charlatans in the name of Jesus whom Paul preaches. And of course we are told how a demon-possessed man leaped on him and says, Jesus I know, Paul I know, but who are you? And that's why it's important that you and I take on the whole armor

of God because if we are not strong in the Lord, Satan knows we are not. And there's a limit to how far you can impersonate because when you read that account, it says one day, which means that there were some days they got away with it.

And look here, we can't get away with impersonation all the time. If we don't take our stand in the Lord. This one leg here, one leg there of present-day Christianity is now bringing us to a point like what made Elijah say, how long will you go halting between two opinions? How long? Choose to follow Baal or choose to follow God? Or years earlier, what made Joshua say, choose you this day whom you will serve? What are the gods your forefathers worshipped? Who would have thought those gods were still with them up to that point? And he says, throw them away.

There are things that we must throw away if we are going to engage in warfare. Recall that Joshua was giving them that choice. I'm talking about those gods after the likes of Achan had died.

Sin is stubborn. You would have thought people have learned from Achan. But by Joshua 24, we are still being told, throw away your idols.

There are some idols that are stubborn. They never go. I don't have the words to bring out the burden of my heart this morning.

But the things that the Holy Spirit cannot live with in our lives and ministry must give way if we must fight this battle. So in essence, Paul's recipients knew exactly what he was talking about when he told them, put on the full armor of God. Be strong in the Lord.

When in the same letter in chapter 5, he told them, have nothing to do with the unfruitful works of darkness, but rather expose them. He and his recipients knew that these were not idle words. The works of darkness are unfruitful.

We can't cover them for too long. And I hope we are not indicted by being in complicity with the works of darkness. The things we should expose and destroy because they are near to us.

Sometimes we are defending them and giving them good names. It is our church tradition. It is this.

It is the other. Paul says, have nothing. It even means to have a few things or occasionally say, have nothing.

At no time. Have nothing to do with the unfruitful works of darkness. But expose them.

We live in situations where they say, well, it is not from you. They should hear the bad report. Are you the only one who has seen it? Others have seen it and kept quiet.

What's the big deal? And we have compromised our convictions. Are you the only one here? Are you the most spiritual? This person lived with it. The other lived with it.

And they will cite all the more spiritual people than you and I. Who lived with it and didn't raise an eye. Why can't you do the same? That may be the battle God is calling you and I to fight. There are specific battles for specific dispensations.

And it may be your time to pull down that idol. If there is something that God has brought you to a point of conviction that this is wrong, expose it and deal with it. When we tell people to turn away from the devil, we

must let them know there is a better and greater power and master.

There is a greater armor in Christ. In our confirmation services, and I had one just last Sunday, there is an earlier point preparatory to the confirmation itself, what we call confirmation proper. There is what they call renewal of baptismal vows.

And you are asked some questions. Do you renounce the devil? Do you renounce this? Do you renounce that? And they say, yes, we do. But it doesn't stop there.

The next thing says, now in allegiance to Christ, will you confess the fate in which you are going to live? So it's not enough to say, I renounce without taking on Christ. And I always take care to emphasize it that you cannot stand on that renunciation until the stronger man is in charge. And one of the things that has continued to bother me sometimes is the lack of follow up.

Oh yes, at some of our confirmation services, we see all kinds of manifestations and you tell yourself, after I leave. It's not as if it depends on you, but how many people are committed to teaching. Teaching that this is what the word of God says.

It's not enough to brag and say, okay, you laid your hand, somebody went down, or you know, there was a struggle. It's not enough. If that is all it is, the enemy will satisfy you.

But do they know what they are moving into? And so for Paul and these Ephesians, knowing that these were people who had turned away, and don't forget the church in Ephesus was quite a major church. Even in the book of Revelation, that church still came. That's the same place we are told that John the Beloved, and church history tells us even the mother of Jesus spent her last days there.

That's the place that Timothy's ministry had some impact. That was the first church addressed in the letter to the seven churches. This was no main church.

So much teaching had gone in. Paul addressed the Ephesian elders. When we tell people to turn away from the devil, they must turn to Christ.

Unfortunately, sometimes we are too protective of new believers that we do not want to expose them to the wicked schemes of the devil and the superior power of God. The people you are trying to protect, let's not tell them too heavy things. It will scare them.

They are coming from a more terrible thing than you know of. When you listen sometimes to very tiny children talk about experiences in the other world, you can only tangle for cry. What you think they can digest, they have digested from the devil, but for Christ.

When we fail to teach that Christ is a greater master to belong to, we leave them in danger of backsliding. This exhortation falls within what is called the last teaching section of the book of Ephesians. That section begins from chapter 5 verse 15 to chapter 6 verse 24.

In this section, there are three main divisions. Paul tells them to preserve the unity accomplished by the work of Christ and all the family life and relationships come in within that. If you are a Christian, you are a husband or wife or slave or master, you must come under the authority and the unity accomplished by Christ.

Then in this section 6, 10 to 20, he calls them to prepare themselves for spiritual battle by putting on the armor of God, the whole armor of God. And that's our concern. He tells them to be strong in the Lord and in his mighty power.

You know, it's so similar to what Joshua was told. In Joshua chapter 1 verse 6, there's a promised land to conquer. And what is told is not how to manufacture superior weapons, but is to be strong and courageous.

This book of the Lord shall not depart from your mouth, but you shall meditate on it day and night. And what is a military general doing with the book of the Lord? Somebody is going to battle, you say he should take his Bible. But God knows that there's a more vicious battle in the spiritual plane.

And we do need to be mindful of this. Are you strong in the Lord through constant obedience? Can my life be described in that summary to the salmon on the mount about the wise and foolish builders and the differences in obedience? Can it be said that I am strong in the Lord? My foundation is strong in the Lord. Is your foundation strong in the Lord? Or is it just a matter of spiritual language with no real identity in the records of heaven? Is your life like the one built upon the rock? If it is, then you and I are battle ready.

Otherwise, perhaps the first walk has to be take heed to yourself. And indeed always, that has to be a major focus. Take heed to yourself.

When we get so eager to go and preach it at others, take heed to yourself. If you think you stand, be careful. I know how many times I go back to God and I cry, I say, God, I'm not where I ought to be.

God, you must be frustrated, turn your attention elsewhere. I'm glad to be able to say I can't beat my chest and my greatest credential is the grace of God. But like Paul, you must be able to say, and his grace to me was not without effect.

The grace of God is not a license for careless living. It is an empowerment for disciplined living. It's interesting that we've emphasized a lot on spiritual formation this time.

This past weekend, I was with the leadership and board of navigators. And it was the same sort of thing we're talking about. I was taking two sessions on spiritual formation.

You go to our seminaries, now that is the renewed emphasis because it's become clear that there must be the man from whom the message is coming. Take heed to yourself. Paul lists six essential weapons for the Christian life.

And if one looks at Old Testament prophecy, you will know that much of the language is rooted in the prophecy of Isaiah. When he talks about the belt of truth, if we read Isaiah chapter 11 verse 4, he says, Righteousness shall be the belt of his waist, and faithfulness the belt of his loins. The belt holds your garments in place.

Talks about the breastplate of righteousness. Again, when we see the way the Roman soldier dressed. And indeed, some have suggested that Paul used this language while watching the attire of the Roman soldiers around him.

Is truth characteristic of your life? Or are we people who are people pleasers? You're one thing here, you're something else elsewhere. That kind of double living. In fact, like James says, a double minded

man is unstable in all his ways.

How will people who know you describe you? But more than that, what is heaven saying about us? Is there a stability, a firmness that comes by knowing the truth and living the truth? He talks about the breastplate of righteousness. The breastplate is to cover the essential organs. The heart.

And again, that takes us back to Old Testament prophecy. And our righteousness is in Christ. Christ, our righteousness.

Talks about feet, ready for the proclamation of the gospel. You and I, we see all of this. If you are talking of serious warfare, is this what we live with? Is this what you are sending us off from Boko with? That's what God has, the gospel.

And that takes us to Isaiah 52 verse 7. How beautiful upon the mountains are the feet of him who brings good news. Who publishes peace. Who brings good news of happiness.

Who publishes salvation. Who says to Zion, your God reigns. God reigns.

And as we proclaim the gospel, we are talking about something accomplished. Chains are still being broken by the power of Christ. That is the message people need to hear today.

People are still being released from bondage. That hasn't changed. The blood of Jesus has not lost its power.

The name of Jesus still remains the name of salvation. Talks about the shield of faith. The shield is the overall thing.

If you see people using it, it provides a covering for all. Helmet of salvation to protect the head. Again, that takes us to Isaiah.

Where it says, he put on righteousness as a breastplate and a helmet of salvation on his head. It is a messianic passage. He put on garments of vengeance for clothing and wrapped himself in zeal as a cloak.

Then it talks about the sword of the spirit. The sword of the spirit. You notice that in all of this, that is the only offensive weapon.

All the others are defensive, protective. But this is offensive. The sword of the spirit, the word of God.

That offensive weapon is under serious attack. The pulpit and the struggle to get the pulpit today. And so much has been said about that yesterday.

How people want to use oratory. And all kinds of public speaking gimmicks. And even drama.

You see people, you know that what they are saying is not part of their life. This is an actor on stage. The word of God.

When you see what the Bible says about the word. The word. It is our life.

That's what Moses was told. You go to prophet Jeremiah. He says, the word is like a hammer.

That's what God says. That shatters. Jesus says, heaven and earth will pass away.

My word will not pass away. He says, sanctify them by your word. Your word is truth.

The word of God. If there is any attack from the enemy. It is to blunt the cutting edge of the word by every possible means.

The word of God. You know in some places, and again I can speak from my own church tradition. At three points.

You are given the word of God. In the special ordination services. At the fourth point when you are made a deacon, you are given the new testament.

When you are christened, you are given the whole Bible. And the only other time you are made a bishop. It's not because you don't own a Bible.

But you are told, take this authority. If I tell you to become a bishop and they are giving you a Bible. You say, take this authority.

In it are the words of life. Now I don't see how somebody goes through all of this. And you think the Bible is something you can play with.

And sometimes I wonder. Why do they give us the word? Or when in examination people ask a little of you. You are told.

To devote yourself. When you devote yourself. To the study of the scriptures.

They also ask a question that makes you confirm. And affirm that the word of God contains all things necessary for salvation. And this is absolutely necessary.

The sword of the spirit. Do you recall that in the battles of the revelations. Jesus talked about he who had the double edged sword.

And towards the end you see him with the sword of his mouth destroying his enemies. And this brings me to this whole thing that comes up again and again in these days of warfare. In these days of warfare.

People have asked questions about the sword that Jesus said Peter should have. And people have used that as a justification for warfare. I have been in a situation where somebody actually brought out weapons that they are supposed to use.

And he said I can take your orders. And get you certain weapons. Let me tell you.

It takes more than that. You ask me. Why Jesus said okay.

You know. Sell what you have and buy a sword. I think it was like an active argument.

It was another way of simply saying be battle ready. I have not seen where they use that sword. In fact where Peter used it.

Jesus on the one feet. It was symbolic language. Just like when you wash your feet.

And he tells you so that you can serve one another. And this is very very important to stress at this time. The sword of the spirit.

People have used this. In church history. When you read about the crusades.

When people thought they should defend the holy city. With the arm of flesh. When we stand up for Jesus.

He says the arm of flesh will fail you. If you are not of your own. You dare not trust your own.

Of course. There are people who have taken a stand. And it is up to God's sovereignty.

To choose what to allow. But you see. You recall the time.

When the prophet Isaiah gave a message to the king. And said. That king will not come and shoot at Babylon.

And that battle was decided. Not because of an arrow shot. God has his way of doing it.

Praise. Praise the weapon. You recall this time when.

The choir was told to go into the battle. The church was singing the praises of God. Have we forgotten about Jericho? How many swords? Did the sword start the battle? Or were you shot? God determines when to use the sword.

But I tell you. Asking them to break the sword. Was to say be battle ready.

For you will need to learn. How to fight by battle. And we do need to understand.

That even in the early church. We are told about the time. When they were being persecuted.

When they prayed. After they were released from prison. The place where they were.

Was shaking. Did the sword do it? Okay. Jericho's mother.

Mother reached out again. To pick. And.

Peter. The church. Over there.

Was still in company of those swords. They didn't march to Herod's place with the sword. They went to.

The place. And prayed. And as they prayed.

God sent a redemption. I. Know that what I'm saying. Will not settle too well.

With a few people you may say. This is a one sided. Narrow minded view.

But we must be careful. Even in the Old Testament days of warfare. A king is not saved.

By the size of his army. Beware. When Jesus talks about the level of the Pharisees.

He says. I'm not just talking about. Ordinary Jews.

We are talking about. Something else. And they needed.

To know. About that. Let me begin to.

Wind up. We must wrestle for this faith. In the same way that Epaphra was wrestling.

For the Colossians. We must wrestle in prayer. Have a place of determined deliberate prayer.

The Word of God. Let's soak ourselves in it. When shall I talk about.

How frequently we must read the Word. Do you have a specific time. When you study the Word.

Not because you are going to preach it to others. But because you just want to understand it. Do you have a specific time of prayer.

I believe. The Lord is also asking us. To seek.

For some soldiers. Who have been beaten in battle. As we go back.

There may be one person you know. Who was on fire for the Lord. And has been cut down for her.

By one sin or another. The Lord will also. Be whipping us to.

Encourage that person to get up. And get up with the warfare again. We must be careful.

To lose that. We must watch our children grow. The little children are being confused.

We think it doesn't matter. What it does. And we must go back there.

We must wear these weapons. That was how Paul ended. He said.

Pray at all times. In the spirit. Let us pray.

I want you to use this time to say Lord. I see the battle. But I don't want to turn back.

I want to recommit myself. To this warfare. I want to rededicate myself.

I pledge allegiance afresh to you. Lord we pray that. Beyond this time.

You would take us back to our closets. To continue with you. And lead us into this battle.

That whatever wounds. Are on our bodies. We will get to heaven.

And receive your crown. In Jesus name. Amen.

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