

**S H A P I N G
HISTORY
T H R O U G H
PRAYER
A N D
FASTING**

DEREK PRINCE

SHAPING
HISTORY
THROUGH
PRAYER
AND
FASTING



WHITAKER
HOUSE

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SHAPING HISTORY THROUGH PRAYER AND FASTING

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CONTENTS

Foreword by Lou Engle.....	7
A Presidential Proclamation for a Day of National Humiliation, Fasting, and Prayer	11
Introduction: A Proclamation	15
1. The Salt of the Earth	19
2. A Kingdom of Priests	33
3. Praying for Our Government	45
4. Rulers Are God's Agents	55
5. Seeing History Shaped Through Prayer	67

6. Eight Principles of Effective Prayer	87
7. Fasting Intensifies Prayer	105
8. Fasting Brings Deliverance and Victory.....	117
9. Fasting Prepares for God's Latter Rain	129
10. Practical Guidelines for Fasting.....	143
11. Laying a Foundation by Fasting	155
12. Fasts Proclaimed in American History.....	167
13. Culmination: The Glorious Church	179
Doing Our Part: A Prayer for Our Nation.....	193
About the Author	197

FOREWORD

I was a young man in my twenties when I got saved. In 1984, a young man in our church gave me Derek Prince's book *Shaping History Through Prayer and Fasting*. I had been really seeking God and beginning to explore what this fasting thing was. And when this book came along, it lit a fire in my heart. Every now and then, you read a book that just explodes in your heart and everything about your DNA fits the DNA of that book. For me, *Shaping History Through Prayer and Fasting* was it.

This book struck a chord in me on two different levels. First, the teaching helped me get a better grip on the practical elements of fasting. But more importantly, the parts of this book in which Derek Prince tells his own stories of how fasting

and prayer changed history put a burning in my heart. This is the longing of my own heart: I want to see the church lead the parade of history.

After reading *Shaping History Through Prayer and Fasting*, I began to fast (with others in our church) and saw an immediate impact in terms of people being saved and set free. Then God opened the door to the city of Pasadena. We ended up having a three-year outpouring of the Holy Spirit several years later here—that I believe was directly related to fasting—where tens of thousands of people came through our doors and were touched mightily by the power of God. In 1994, through an encounter with a group of Taiwanese kids, again the Spirit fell and a sovereign youth movement of prayer started around the nation. We began to hold small, intense prayer gatherings across the nation. Then, in 1996, I had a dream in which the Lord directed me to deliver the message of the book of Joel to the nation: call the youth of America to fasting and prayer.

We continued to hold gatherings in 1997, 1998, and 1999, which grew to as many as 4,500 kids gathering for three to five days of fasting and prayer. Ultimately, The Call sprang out of a prophetic vision we received from Promise Keepers: the hearts of the fathers turning to the children. We began to proclaim that the kids were going to go to Washington, D.C., to fast and pray as a counterpart to the Promise Keepers rally, and that it would be a sign that the nation was turning to God. And *Shaping History Through Prayer and Fasting* was behind the whole thing. It was my continuous textbook through all of this.

In 1999, I met with Derek in Florida. My main goal was simply to thank him and to honor a father who had blessed a son and just to tell him that I'm so grateful for the revelation he has brought to us through his teaching. We prayed together and

wept together. It was a historic moment for me, and I was very grateful.

We live in a culture that is so resistant to God and His Spirit that I believe today's generation needs the weapons of fasting and prayer simply to survive. In the chapter "Fasting Intensifies Prayer," Derek talks about how fasting humbles our soul—the part that demands to have its own way—and brings the spirit-man strength. I need that! I've seen it work in my own life.

Because I believe Derek is one of the church's finest teachers, I want to get *Shaping History Through Prayer and Fasting* into the hands of every serious young Christian. It's an end-time book. Young people need to understand that fasting is a God-ordained means of laying hold of the treasures of heaven.

As you read this book, take hold of these truths and put them into practice in your walk with God. And let the accounts of how fasting and prayer have affected the destinies of nations inspire you to do the same.

—Lou Engle
The Call, Colorado Springs, CO

BY THE PRESIDENT OF THE UNITED STATES OF AMERICA:

A PROCLAMATION

FOR A DAY OF NATIONAL HUMILIATION
FASTING AND PRAYER

Whereas, the Senate of the United States, devoutly recognizing the Supreme Authority and Just Government of Almighty God, in all the affairs of men and of nations, has, by a resolution, requested

the President to designate and set apart a day for National prayer and humiliation:

And whereas, it is the duty of nations, as well as of men, to own their dependence upon the overruling power of God, to confess their sins and transgressions, in humble sorrow, yet with assured hope that genuine repentance will lead to mercy and pardon; and to recognize the sublime truth, announced in the Holy Scriptures and proven by all history, that those nations only are blessed whose God is the Lord:

And, insomuch as we know that, by His divine law, nations, like individuals, are subjected to punishments and chastisements in this world, may we not justly fear that the awful calamity of civil war, which now desolates the land, may be but a punishment inflicted upon us for our presumptuous sins, to the needful end of our national reformation as a whole People? We have been the recipients of the choicest bounties of Heaven. We have been preserved, these many years, in peace and prosperity. We have grown in numbers, wealth, and power as no other nation has ever grown. But we have forgotten God. We have forgotten the gracious hand which preserved us in peace, and multiplied and enriched and strengthened us; and we have vainly imagined, in the deceitfulness of our hearts, that all these blessings were produced by some superior wisdom and virtue of our own. Intoxicated with unbroken success, we have become too self-sufficient to feel the necessity of redeeming and preserving grace, too proud to pray to the God that made us! It behooves us, then, to humble ourselves before the offended Power, to confess our national sins, and to pray for clemency and forgiveness.

Now, therefore, in compliance with the request, and fully concurring in the views of the Senate, I do, by this my proclamation, designate and set apart Thursday, the 30th day of April, 1863, as a day of national humiliation, fasting, and prayer. And I do hereby request all the People to abstain on that day from their ordinary

secular pursuits, and to unite, at their several places of public worship and their respective homes, in keeping the day holy to the Lord, and devoted to the humble discharge of the religious duties proper to that solemn occasion.

All this being done, in sincerity and truth, let us then rest humbly in the hope authorized by the Divine teachings, that the united cry of the Nation will be heard on high, and answered with blessings, no less than the pardon of our national sins, and restoration of our now divided and suffering country, to its former happy condition of unity and peace.

In witness whereof, I have hereunto set my hand, and caused the seal of the United States to be affixed.

*Done at the city of Washington this thirtieth day of March,
in the year of our Lord one thousand eight hundred and
sixty-three, and of the Independence of the United States
the eighty-seventh.*

—ABRAHAM LINCOLN

By the President:

WILLIAM H. SEWARD, *Secretary of State*

INTRODUCTION: A PROCLAMATION

The above proclamation is preserved in the Library of Congress as Appendix number 19 in volume 12 of the United States Statutes at Large. It was initiated by a resolution of the United States Senate and was officially declared by President Lincoln on March 30, 1863.

Its message contains two related themes that challenge our careful consideration.

First, the proclamation acknowledges the unique blessings enjoyed by the United States but suggests that these blessings have brought about an attitude of pride and self-sufficiency that are the root causes of a grave national crisis. Some of the

phrases could apply with equal force to the condition of the nation today: "We have grown in numbers, wealth, and power as no other nation has ever grown.... We have vainly imagined, in the deceitfulness of our hearts, that all these blessings were produced by some superior wisdom and virtue of our own.... We have become too self-sufficient..., too proud to pray to the God that made us!"

Second, the proclamation unequivocally acknowledges "the overruling power of God" in the affairs of men and nations. It indicates that behind the political, economic, and military forces of history, there are divine spiritual laws at work, and that by acknowledging and submitting to these laws, a nation may change its destiny, averting threatened disaster and regaining true peace and prosperity. In particular, the proclamation sets forth one specific, practical way in which a nation may invoke on its own behalf "the overruling power of God"—by united prayer and fasting.

The author of this proclamation, Abraham Lincoln, is generally regarded, both by Americans and the world at large, as one of the shrewdest and most enlightened of American presidents. He was a man of sincere faith and deep convictions, but he never sought membership in any of the Christian denominations of his day. In no sense could he be considered as unbalanced or extreme in his religious views. Further, this proclamation was not merely the product of Lincoln's private convictions; it was requested by a resolution of the entire United States Senate.

How shall we assess the deep and unanimous convictions of men of this caliber? Shall we dismiss them as irrelevant or out-of-date? To do this would be merely the mark of unreasoning prejudice.

Rather, we owe it to ourselves to give honest and careful consideration to this proclamation and the issues it raises. Is there a divine Power that rules over the destinies of nations? Can this Power effectively be petitioned by prayer and fasting?

It is to the examination of these questions that this book is devoted. Answers will be offered from four main sources: first, the teaching of Scripture; second, events of world history during or after World War II; third, the annals of American history; fourth, records of personal experience in the realm of prayer and fasting.

—*Derek Prince*

ONE

THE SALT OF THE EARTH

“You are the salt of the earth.”

—Matthew 5:13

In the above verse, Jesus is speaking to His disciples—to all of us, that is, who acknowledge the authority of His teaching. He compares our function on the earth to that of salt. His meaning becomes clear when we consider two familiar uses of salt in relation to food.

SALT GIVES FLAVOR

First of all, salt gives flavor. Food that, in itself, is unappetizing becomes tasty and acceptable when seasoned with salt. In Job 6:6, this idea is put in the form of a rhetorical question: “*Can flavorless food be eaten without salt?*” It is the presence of salt that makes the difference, causing us to enjoy food that we would otherwise have refused to eat.

As Christians, our function is to give flavor to the earth. The one who enjoys this flavor is God. Our presence makes the earth acceptable to Him. Our presence commends the earth to God’s mercy. Without us, there would be nothing to make the earth acceptable to God. But because we are here, He continues to deal with the earth in grace and mercy rather than in wrath and judgment. It is our presence that makes the difference.

This principle is vividly illustrated in the account of Abraham’s intercession on behalf of Sodom, as recorded in Genesis 18:16–33. The Lord had told Abraham that He was on His way to Sodom to see if that city’s wickedness had come to the point where judgment could no longer be withheld. Abraham then walked with the Lord on the way to Sodom and reasoned with Him about the principles of His judgment.

A BASIC PRINCIPLE

First, Abraham established one principle that is the basis for all that follows: It is never the will of God that the judgment due to the wicked should come upon the righteous. “*Would you also destroy the righteous with the wicked?*” (Genesis 18:23), Abraham asked. “*Far be it from You to do such a thing as this, to slay the righteous with the wicked, so that the righteous should be as the wicked; far be it from You! Shall not the Judge of all the earth do right?*” (verse 25).

The Lord made clear in the ensuing conversation that He accepted the principle stated by Abraham. How important it is that all believers understand this! If we have been made righteous by faith in Christ, and if we are leading lives that truly express our faith, then it is never God's will that we be included in the judgments that He brings upon the wicked.

Unfortunately, Christians often do not understand this because they fail to distinguish between two situations that outwardly may appear similar, but in reality are completely different in nature and cause. On the one hand, there is persecution for the sake of righteousness. On the other hand, there is God's judgment upon the wicked. The difference between these two situations is brought out by the following contrasted statements: Persecution comes from the wicked upon the righteous. Judgment comes from God, who is righteous, upon the wicked. Thus, persecution for righteousness and judgment for wickedness are opposite to each other in their origins, their purposes, and their results.

The Bible warns that Christians must expect to suffer persecution. In the Sermon on the Mount, Jesus said to His disciples: *"Blessed are those who are persecuted for righteousness' sake, for theirs is the kingdom of heaven. Blessed are you when they revile and persecute you, and say all kinds of evil against you falsely for My sake"* (Matthew 5:10–11). Likewise, Paul wrote to Timothy, *"Yes, and all who desire to live godly in Christ Jesus will suffer persecution"* (2 Timothy 3:12). Christians must therefore be prepared to endure persecution for their faith and their way of life, and even to count this as a privilege.

However, by the same token, as noted above, Christians should never be included in God's judgments upon the wicked. This principle is stated many times in Scripture. In 1 Corinthians 11:32, Paul wrote to his fellow believers, *"But*

when we [Christians] are judged, we are chastened by the Lord, that we may not be condemned with the world." This demonstrates that there is a difference between God's dealings with believers and His dealings with the world. As believers, we may expect to experience God's chastening. If we submit to the chastening and set our lives in order, then we are not subject to the judgments that come upon unbelievers or the world in general. The very purpose of God's chastening us as believers is to preserve us from undergoing His judgments upon unbelievers.

In Psalm 91:7–8, the psalmist gave this promise to the believer: *"A thousand may fall at your side, and ten thousand at your right hand; but it shall not come near you. Only with your eyes shall you look, and see the reward of the wicked."* Here again the principle is seen. Whatever judgment comes as *"the reward of the wicked"* (what the wicked justly deserve) should never fall upon the righteous. No matter if God strikes the wicked on every side, the righteous in the midst of it all will not be harmed.

In Exodus chapters 7 through 12, it is recorded that God brought ten judgments of ever-increasing severity upon the Egyptians because they refused to listen to His prophets Moses and Aaron. Throughout all this, God's people Israel dwelt in the midst of Egypt, but not one of the ten judgments touched them. In Exodus 11:7, the reason is graphically stated: *"But against none of the children of Israel shall a dog move his tongue, against man or beast, that you may know that the LORD does make a difference between the Egyptians and Israel."* Judgment did not come upon Israel because the Lord "made a difference" between His own people and the people of Egypt. Even the dogs of Egypt had to acknowledge this difference! And the difference is valid to this day.

HOW MANY NEEDED?

Continuing his conversation with the Lord concerning Sodom, Abraham attempted to ascertain the least number of righteous persons needed to preserve the whole city from judgment. He began with fifty. Then, with a remarkable combination of reverence and perseverance, he worked his way down to ten. The Lord finally assured Abraham that if He found only ten righteous people in Sodom, He would spare the whole city for the sake of those ten.

What was the population of Sodom? It would be difficult to arrive at an exact estimate. However, there are figures available for certain other cities of ancient Palestine that provide a standard of comparison. In Abraham's day, the walls of Jericho enclosed an area of about seven or eight acres. This would provide dwelling space for a minimum of five thousand people or a maximum of ten thousand. But Jericho was not a large city by the standards of its day. The largest city of that period was Hazor, which covered about 175 acres and had a population estimated at between forty and fifty thousand. Later, in the period of Joshua, we are told that the total population of Ai was twelve thousand persons. (See Joshua 8:25.) The biblical record seems to indicate that Sodom was a more important city in its day than Ai.

Taking these other cities into account, we could say that the population of Sodom in Abraham's day was probably not less than ten thousand. God assured Abraham that ten righteous people could, by their very presence, preserve a city of at least ten thousand. This gives a ratio of one to a thousand. The same ratio of "*one among a thousand*" is given in Job 33:23 and in Ecclesiastes 7:28, and both these passages suggest that the "*one*" is a person of outstanding righteousness, while all the remainder fall below God's standards.

It is easy to extend this ratio indefinitely. The presence of 10 righteous people can preserve a community of 10,000. The presence of 100 righteous people can preserve a community of 100,000. The presence of 1,000 righteous people can preserve a community of 1 million. How many righteous persons are needed to preserve a nation as large as the United States, with an estimated population of over 325,000,000? About 325,000 people.

These figures are evocative. Does Scripture give us grounds to believe that, for example, a third of a million truly righteous people, scattered as grains of salt across the United States, would suffice to preserve the entire nation from God's judgment and to ensure the continuance of His grace and mercy? It would be foolish to claim that such estimates are exact. Nevertheless, the Bible definitely establishes the general principle that the presence of righteous believers is the decisive factor in God's dealings with a community.

REPRESENTATIVES OF HEAVEN

As we saw at the beginning of this chapter, to illustrate this principle, Jesus used the metaphor of "salt." In 2 Corinthians 5:20, the apostle Paul used a different metaphor to convey the same truth: "*We are ambassadors for Christ.*" What are ambassadors? They are persons sent forth in an official capacity by a nation's government to represent that government in the territory of another nation. Their authority is not measured by their own personal abilities but is in direct proportion to the authority of the government they represent.

In Philippians 3:20, Paul specified the government that, as Christians, we represent: "*Our citizenship is in heaven.*" Two other translations render this phrase as "*We are citizens*

of Heaven" (PHILLIPS) and "*We...are citizens of heaven*" (NEB). Thus, our position on earth is that of ambassadors representing heaven's government. We have no authority to act on our own, but as long as we carefully obey the directions of our government, the entire might and authority of heaven are behind every word we speak and every move we make.

Before one government declares war on another, its usual action of final warning is to withdraw its ambassadors. While we are left on earth as heaven's ambassadors, our presence guarantees a continuance of God's forbearance and mercy toward the earth. But when heaven's ambassadors are finally withdrawn, then there will be nothing left to hold back the full outpouring of divine wrath and judgment upon the earth.

This leads us to a second effect of the presence of Christians as "*the salt of the earth*."

SALT RESTRAINS CORRUPTION

A second function of salt in relation to food is to restrain the process of corruption. In the days before artificial refrigeration, sailors who took meat on long voyages used salt as a preservative. The process of corruption was already at work before the meat was salted. Salting did not abolish the corruption, but it held it in check for the duration of the voyage, so that the sailors could continue to eat the meat long after it would otherwise have become inedible.

Our presence on the earth as Christ's disciples operates like the salt in the meat. The process of sin's corruption is already at work. This reality is manifested in every area of human activity—moral, religious, social, and political. We cannot abolish the corruption that is already there, but we can hold it in check long enough for God's purposes of grace and mercy to

be fully worked out. Then, when our influence is no longer felt, corruption will come to its climax, and the result will be total degradation.

This illustration of the power of salt to restrain corruption explains Paul's teaching in 2 Thessalonians 2:3–12. Paul warned that human wickedness will come to its climax in the person of a world ruler supernaturally empowered and directed by Satan himself. Paul called this ruler "*the man of sin*" (more literally, "the man of lawlessness") and "*the son of perdition*" (verse 3). In 1 John 2:18, he is called "*the Antichrist*." In Revelation 13:4, he is called "*the beast*." This ruler will actually claim to be God and will demand universal worship.

THE LAWLESS ONE

The emergence of this satanic ruler is inevitable. Paul said with certainty, "*Then the lawless one will be revealed*" (2 Thessalonians 2:8). Paul also declared in the same verse that the true Christ Himself will be the One to administer final judgment upon this false Christ: "*Whom the Lord will consume with the breath of His mouth and destroy with the brightness of His coming*" (verse 8).

Unfortunately, some preachers have used this teaching about the Antichrist to instill into Christians an attitude of passivity and fatalism. "The Antichrist is coming," they have said. "Things are getting worse and worse. There is nothing we can do about it." As a result, Christians have all too often sat back with folded hands, in pious dismay, and watched the ravages of Satan proceed unchecked all around them.

This attitude of passivity and fatalism is as tragic as it is unscriptural. It is true that the Antichrist must eventually emerge. But it is far from true that there is nothing to be done

about him in the meanwhile. To this present moment, there is a force at work in the world that challenges, resists, and restrains the antichrist spirit. The work of this force is described by Paul in 2 Thessalonians 2:6–7. Freely rendered in modern English, these verses might read as follows: “And now you know what holds him in check until he is revealed in his time. For the secret power of lawlessness is already at work; only He who now holds him in check will continue to do so until He is withdrawn, or taken out of the midst.”

THE RESTRAINING POWER

This restraining power, which at present holds back the full and final emergence of the Antichrist, is the personal presence of the Holy Spirit within the church. This becomes clear as we follow the unfolding revelation of Scripture concerning the person and work of the Holy Spirit.

At the very beginning of the Bible, in Genesis 1:2, we are told, “*The Spirit of God was hovering over the face of the waters.*” From then on throughout the Old Testament, we find frequent references to the activity of the Holy Spirit in the earth. However, at the close of His earthly ministry, Jesus promised His disciples that the Holy Spirit would shortly come to them in a new way, different from anything that had ever taken place on earth up to that time.

In John 14:16–17, Jesus gave this promise: “*And I will pray the Father, and He will give you another Helper [or Comforter], that He may abide with you forever—the Spirit of truth [a title of the Holy Spirit]...for He dwells with you and will be in you.*” We may paraphrase this promise of Jesus as follows: “I have been with you in personal presence for three-and-a-half years, and I am now about to leave you. After I have gone, another Person

will come to take my place. This Person is the Holy Spirit. When He comes, He will remain with you forever.”

In John 16:6–7, Jesus repeated His promise: *“But because I have said these things to you, sorrow has filled your heart. Nevertheless I tell you the truth. It is to your advantage that I go away; for if I do not go away, the Helper will not come to you; but if I depart, I will send Him to you.”* The picture is clear. There is to be an exchange of Persons. Jesus will depart, but in His place another Person will come. This other Person is the Helper, or the Comforter—the Holy Spirit.

In John 16:12–13, Jesus returned to this theme again: *“I still have many things to say to you, but you cannot bear them now. However, when He, the Spirit of truth, has come, He will guide you into all truth.”* In the original Greek text, the pronoun “He” is in the masculine gender, but the noun “Spirit” is neuter. The grammatical conflict of genders brings out the dual nature of the Holy Spirit—both personal and impersonal. This agrees with the language used by Paul in the second chapter of 2 Thessalonians concerning the power that holds back the emergence of the Antichrist. In verse 6, Paul said, *“What is restraining him now”* (RSV), and in verse 7, he said, *“He who now restrains [lawlessness]”* (RSV). This similarity of expression confirms the identification of this restraining power with the Holy Spirit.

A COMPLETED BODY

The exchange of Persons promised by Jesus was effected in two stages: first, the ascension of Jesus into heaven; second, ten days later, the descent of the Holy Spirit on the day of Pentecost. At that point in history, the Holy Spirit descended as a Person from heaven and took up His residence on earth. He is now the personal Representative of the Godhead resident on earth. His

actual dwelling place is the body of true believers, collectively called “the church.” To this body of believers, Paul asked, “*Do you not know that you are the temple of God and that the Spirit of God dwells in you?*” (1 Corinthians 3:16).

The great ministry of the Holy Spirit within the church is to prepare a completed body for Christ. After completion, this body will, in turn, be presented to Christ as a bride is presented to a bridegroom. As soon as this ministry of the Holy Spirit within the church is finished, He will again be withdrawn from the earth, taking with Him the completed body of Christ. Thus, we may paraphrase Paul’s statement in 2 Thessalonians 2:7 as follows: “The Holy Spirit, who now holds the Antichrist in check, will continue to do so until He is withdrawn.”

OVERCOMING

The opposition between the Holy Spirit and the spirit of the Antichrist is described also in 1 John:

And every spirit that does not confess that Jesus Christ has come in the flesh is not of God. And this is the spirit of the Antichrist, which you have heard was coming, and is now already in the world. You are of God, little children, and have overcome them, because He who is in you is greater than he who is in the world. (1 John 4:3–4)

In the world is the spirit of the Antichrist, working toward the emergence of the Antichrist himself. In the disciples of Christ is the Holy Spirit, holding back the emergence of the Antichrist. Thus, the disciples who are indwelt by the Holy Spirit act as a barrier, restraining the climax of lawlessness and the final emergence of the Antichrist. Only when the Holy Spirit, together with the completed body of Christ’s disciples,

is withdrawn from the earth will the forces of lawlessness be able to proceed without restraint to the culmination of their purposes in the Antichrist. Meanwhile, it is both the privilege and the responsibility of Christ's disciples, by the power of the Holy Spirit, to "overcome" the forces of the Antichrist and to hold them in check.

THE CONSEQUENCES OF FAILURE

As the salt of the earth, then, we who are Christ's disciples have two primary responsibilities. First, by our presence, we commend the earth to God's continuing grace and mercy. Second, by the power of the Holy Spirit within us, we hold in check the forces of corruption and lawlessness until God's appointed time.

In fulfilling these responsibilities, the church stands as the barrier to the accomplishment of Satan's supreme ambition, which is to gain dominion over the whole earth. This explains why Paul said in 2 Thessalonians 2:3 that there must be a "*a falling away first, [before] that man of sin [the Antichrist] be revealed*" (KJV). The word translated "*falling away*" is literally "apostasy"—that is, a departure from the faith. As long as the church stands firm and uncompromising in its faith, it has the power to hold back the final manifestation of the Antichrist. Satan himself fully understands this, and therefore his primary objective is to undermine the faith and righteousness of the church. Once he achieves this, the barrier to his purposes will be removed, and the way will be open for him to gain both spiritual and political control over the whole earth.

Suppose Satan succeeds because we, as Christians, fail to fulfill our responsibilities? What then? Jesus Himself gave us the answer. We become like salt that has lost its flavor. He

warned us of the fate that awaits such flavorless salt: *"It is then good for nothing but to be thrown out and trampled underfoot by men"* (Matthew 5:13).

"Good for nothing"! That is severe condemnation indeed. What follows? We are *"thrown out,"* or rejected by God. Then we are *"trampled underfoot by men."* Men become the instruments of God's judgment on a saltless, apostate church. If we in the church fail to hold back the forces of wickedness, our judgment is to be handed over to those very forces.

NO MIDDLE GROUND

The alternatives that confront us are clearly presented by Paul in Romans: *"Do not be overcome by evil, but overcome evil with good"* (Romans 12:21). There are only two choices: either to overcome or to be overcome. There is no middle way, no third course open to us. We may use the good that God has put at our disposal to overcome the evil that confronts us. However, if we fail to do this, then that very evil will, in turn, overcome us.

This message applies with special urgency to those of us who live in lands where we still enjoy liberty to proclaim and practice our Christian faith. In many lands today, Christians have lost this liberty. At the same time, multiplying millions in those lands have been systematically indoctrinated to hate and to despise Christianity and all that it stands for. To people thus indoctrinated, there could be no greater satisfaction than to trample under their feet those Christians who are not already under their yoke.

If we will heed the warning of Jesus and fulfill our function as salt in the earth, we will have the power to prevent this. But if we default from our responsibilities and suffer the judgment that follows, the bitterest reflection of all will be this: it didn't need to happen!