

70 RULES OF SPIRITUAL WARFARE

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

70 RULES OF SPIRITUAL WARFARE

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

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Manual of Military Law Great Britain. War Office, 1914 **Apocalyptic Imagination in the Gospel of Mark**

Elizabeth E. Shively, 2012-08-31 This narrative study uses Mark 3:22-30 as an interpretive lens to show that the Gospel of Mark has a thoroughly apocalyptic outlook That is Mark 3:22-30 constructs a symbolic world that shapes the Gospel's literary and theological logic Mark utilizes apocalyptic discourse portraying the Spirit-filled Jesus in a struggle against Satan to establish the kingdom of God by liberating people to form a community that does God's will This discourse develops throughout the narrative by means of repetition and variation functioning rhetorically to persuade the reader that God manifests power out of suffering rejection and death This book fits among literary studies that focus on Mark as a unified narrative and rhetorical composition and uses narrative analysis as a key tool While narrative approaches to Mark generally offer non-apocalyptic readings this study clarifies the symbols metaphors and themes of Mark 3:22-30 in light of the religious

and social context in which the Gospel was produced in order to understand Mark's persuasive aims towards the reader. Accordingly a comparative analysis of Jewish apocalyptic literature informs the use of Mark 3:22-30 as a paradigm for the Gospel. **American Angels** Peter Gardella, 2007 Explores the rich history of angels in America from Spanish colonialism and Puritan culture to modern incarnations found on TV in movies in comic books and on bumper stickers. Finds that Americans have constructed the useful angel as a servant of man rather than an agent of God. *Law Reports* Great Britain, 1914. *The Laws of Life: Proved Principles of Right Living* Adrian Waldo Sasha, 1954. *Catholic World*, 1930.

The National Pastoral of the American Hierarchy, 1792-1919 Catholic Church in the United States. Bishops, 1923

Oklahoma Statutes, 2001 Oklahoma, 2001. *Continent*, 1917. **The Scots Law Times**, 1915. *The Law Times* Reports, 1915. *Hitchcock's New and Complete Analysis of the Holy Bible* Roswell Dwight Hitchcock, 1875. *A Commentary on the Holy Scriptures* Johann Peter Lange, 1871. **Reader's Guide to Periodical Literature Supplement**, 1916. **Readers' Guide to Periodical Literature** Anna Lorraine Guthrie, 1915. An author subject index to selected general interest periodicals of reference value in libraries. *A Commentary on the Holy Scriptures: Joshua, Judges, Ruth* Johann Peter Lange, 1872. **The Christian Century**, 1925.

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