

Cat. 7 #11 Demolishing strongholds, over and in nations

By Pieter Bos

A stronghold, being a pile of disconnected lies, can only be demolished (see 2Cor 10:4-5)

- >> 1 *by calling a lie a lie;*
- >> 2 *by repenting of living the lie;*
- >> 3 *by speaking the truth;*
- >> 4 *by praying the truth;*
- >> 5 *by living the truth.*

First of all, the Church must confront hypocrisy and publicly accepted misbehaviour and relevant lies, and call these lies. This includes the areas of bribes, abortion and divorce that have entered the church also, and even addiction to TV or football.

>> Corporate repentance alone will open the eyes for the truth to be lived. Persevering prayer will empower the Body of Christ to overcome the lie and live the truth.

Being a prophetic Church.

>> The church is to speak prophetically into her nation, warning her of the 'day of the Lord' and the coming judgment, just as Jesus did: "Woe to you, Chorazin and Bethsaida..." The "two witnesses," of Rev 11, are of the prophets-to-the-nations type, presenting the radicalism of the end-time Church!

>> Does the church take the warning seriously that she will 'hear of wars and rumours of wars... famines and earthquakes...' (Matt 24:6-7)? Does the church get rid of organizational structures that do not serve vigilance in such circumstances?

>> The concept of "The Church ruling with Christ" means: *The Church mediates between God and the tribes/nations/cities, through intercession and prophecy in the power and radicalism of the Holy Spirit* (and not as a lobby group, that looks after the interests of the visible church).

Dealing with 'territorial spirits'.

>> Dealing with local or with foreign gods, in the NT called 'principalities', requires revelation - about their *nature* to ensure appropriate cleansing, - about the *authority* to understand who can deal with them at all, and - about *God's time* for such action.

>> Binding-a-local-god requires a united and spotless church.

>> Casting-out-a-foreign-god requires complete identificational repentance in order to block the "invitation" through which that foreign god could enter.

>> These seem 'strict rules', and indeed, anything must be avoided to prevent presumptuousness. *It requires a very mature Church to fight gods!*

Judgment verses serving in mercy ministries:

>> Concerning the 'judgment of the nations' we read: '...whatever you did (not do) for one of the least of these, you did (not do) for me' (Matt 25:40,45). This applies to the treatment of the Jewish brothers of Jesus, i.e. anti-Semitism.

>> Does it also apply to the treatment of Jesus' brothers in the spirit, i.e. persecution of the church?

>> Does it even apply to oppression and discrimination of the weak in general, like widows and orphans, Gypsies, Kurds, Pygmies, Black minorities and Amazon-Indians? Amos' words of judgement against the peoples/cities Gaza, Tyre, Ammon and Israel, concern *the oppression of the weak*: (1:6) 'took captive whole communities and sold them;' (1:9) 'sold whole communities of captives; (1:13) ripped open the pregnant women;' (2:6) sell the righteous for silver, and the needy for a pair of sandals, trample on the heads of the poor ... deny justice to the oppressed.' (See also Jer. 47-51, Micah 6:8; James 1:27).

>> Is the Church alert, sensitive, active, organized, known, even in the midst of oppression and upheaval, for her mercy ministries, to reach out to Jews, fellow Christians, the weak and oppressed and discriminated?

>> Is the Church thus active, in order to show forth Jesus, AND in order to save her nation out of the judgment of the nations?

The Church aiming for her nation and cities to covenant with God.

>> God had a "covenant with all nations" (Zech. 11:10) and still/again wants to have that.

>> Already two African nations have covenanted to God, [Zambia](#) (1991/2005) and Benin (1997), and two Pacific nations, Tonga and Vanuatu (2002/04). In Nigeria recently fourteen tribal kings covenanted their tribes to God, with reported spiritual breakthroughs. In Brazil over 100 [cities](#) covenanted to God. The republic of Fiji is in the process of covenanting to God, and impressive ecological miracles of healing of the land are taking place, see [Transformation in the Pacific](#) ! (*This article is not included in this list of categories*).

>> In Laban Jjumba's words: "The Nations have to make a choice between the UN-Babylonian system and the Commonwealth of Israel."

>> This form of covenantal thinking and acting and working towards one's nation to cut UN ties and covenant to God, is thinking big and radical. Do the intercessors and the Church think this big and radical, so that they can mediate this way between God and their nation?

Entering the main mission fields; "redeeming the market place."

>> Does the church realize that education, business, health care and politics are the four major "mind-molders," and therefore the most important mission fields?

>> This has lately been coined: "*redeeming the market place*." The church should educate and support her members to have schooling and vision for this very purpose.

>> Africans should not try to become western, not even "redeemed-western." They should be fully "redeemed Africans," individually and corporately cleansed of their traditional sins and ways, Kingdom focussed, Kingdom sanctified and Kingdom driven towards zeal and industriousness in business and society.

>> Establishing Kingdom Values in society is the invaluable "bottom-up" dynamic of discipling a whole nation. The nation or city through her government covenanting to God is the key "top-down" part in this process. The HARVEST OF NATIONS is at hand!

Africa, of all continents, seems to be the most ready for these end-time dynamics of God. If the Church of Africa is a model nation to Africa, Africa will no longer be poor!

It seems that God is confounding the wise (and the white) by doing His Kingdom pilot projects in Africa!