

# (Demonology) Principalities

by Willie Mullan

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*Willie Mullan explores the nature of principalities and their role in spiritual warfare against humanity and governments.*

**Duration:** 1:10:54

**Scripture:** John 14:29, Ephesians 6:10, Ephesians 6:12, Hebrews 2:10, Revelation 1:5

**Topics:** "Demonology"

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## Description

In this sermon, the preacher discusses the various ways that the devil can come against the body. Although he doesn't have time to cover all the ways, he provides enough information to make his point. The sermon begins with a call to sing a couple of verses, followed by a prayer for God's blessing and protection. The preacher then talks about the importance of prayer and shares the story of Daniel, an old man who prayed for 21 days to understand a vision. The sermon concludes with the preacher encouraging the congregation, especially the older ladies, to pray and emphasizing the power of prayer in overcoming challenges.

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## Transcript

And this is the second lecture, if you like, on demonology. We commenced last Tuesday by looking up the leader of this multitudinous army of demons. We looked up Lucifer, the leader.

And we noted last week that when Satan fell, because of his damnable pride, that an innumerable host of angels fell with him. A third part of the angels followed tight after this rebel. And then we noted that some of the angels who fell and followed Satan in his wickedness.

When the days of Noah were at their very peak of wickedness, and in the days of Lot, when Sodom was exceedingly sinful, some of these demons that were mixed up in the wickedness of Noah's day and the wickedness of Sodom, they were put into chains of everlasting darkness, so that we divide this great multitudinous company that followed Satan into some who are in chains tonight, reserved unto the day of judgment. But there's a great crowd still following him, who are free this evening, and are in heaven, or in heavenlies, with him just now. And that's where we're starting our Bible reading this evening.

We're in Philippines. We're in Ephesians, chapter 6, please. Paul's letter to the Ephesians, and we're at the 6th chapter, and Paul is writing to these saints at Ephesus.

And in verse 10 he's saying, Ephesians, chapter 6, verse 10, Finally, my brethren, be strong in the Lord and in the power of his might. Put on the whole armour of God, the whole panoply of God, the word is, that ye may be able to stand against the wiles of the devil. For we're also not against flesh and blood, but against principalities, against powers, against the rulers of the darkness of this world, against spiritual wickedness or wicked spirits in high places or in heavenly places.

And this is one of these verses that we must take a great deal of time and patience with. I think that you will remember this, that when this great nation of ours went to war with Germany, when Hitler ruled, I think that you will remember that Hitler had an army which was called his First Army. This great council movement force of his was called Hitler's First Army.

But then in reserve he had what was called the Second Army. And again behind them he had what was known as Germany's Third Army. Of course, in addition to this, he had his air force and navy.

And the German nation was very highly organised for warfare when the dilapidated British declared war upon them. And one thing we've got to see and be absolutely sure about, that while there is an innumerable host following Satan and they're free and in the heavens just now, Satan had his army very highly organised. You see, we don't wrestle in this great warfare that we're fighting against flesh and blood, but against principalities.

And there we must stop this evening, because I think that this is the Devil's First Army. And we want to know exactly what this word means and what these demons do and everything about them. Then we shall follow on and see what this Second Army means, these powers.

And then we shall follow on and look up the rulers of the darkness of this world. Because you're going to find out that principalities go against governments and parliaments and kingdoms. You're going to find out that powers go against humans.

And they have mighty power too. Demons have the power to make a man deaf or blind or dumb. That we shall see even this evening as we pass through, that there was one possessed of a demon, and because of that demon possession the man was brought dumb and deaf.

And yet the Lord Jesus amazed the multitude with his super-power by casting out the demon. And the dumb man was able to speak and his deafness was gone. We're going to find out that principalities have a special job against the kingdoms of this world, and that powers, satanic powers, come against humans, against their physical frame, against their mental makeup, and against their emotional part of their being.

We're going to find out that Satan has a great army trained to come against the gospel. They're what you call the rulers of the darkness of this world. They're going to see that this gospel is not presented the way it should.

And we're going to find that not only is this satanic force organized into these great armies of principalities and powers and the rulers of the darkness of this world, but there's another army following on under wicked spirits. And there's a great lot of wickedness going on and increasing in this world just now. And when we come to black magic and voodoo and spiritism, I think we'll begin to understand a little better.

But it's going to take us a week or two to get there, I'm just going slow. I'm old-fashioned enough to know that when I throw my weight out against Lucifer, the leader of this mighty army, and stand up to speak against principalities and powers, and the rulers of the darkness of this world and wicked spirits who are

all around me, I just know that I can't afford to stray from the scriptures even a hair's breadth. My ideas won't work.

It is not what I imagine. I've got to drop all that sort of thing completely, and we've got to keep close, very close, to the word of God. We're only safe when we're close to the book.

So we're going to look at principalities this evening, going to find out who they are and what they do and how they operate. Going to see them moving into battle against the kingdoms and the governments and the parliaments of this world. Now, the word principalities in the New Testament is a very interesting Greek word.

It's the Greek word arki, and it's rendered by all great translators, and the men that King James elected, remember, to translate this great authorized version were not Sunday school scholars. Some of you boys seem to think they were the very finest and greatest Greek scholars that the kingdom had. And he just made one demand of them, and it was this.

Sometimes I think it's a pity he made it. He said to them, our English language is so rich and wonderful and broad and the words have so many senses that I want as many senses put into the words that you're translating as is gloriously possible. Well, that's why we have quite a number of words in the English for the one Greek word.

And one time these great scholars would take one word and on another occasion they would take another. They were trying to bring out the wonder of the language as the king desired. But it's simple for any ordinary poor boy with a Greek lexicon in his hand to follow the thing.

It's not impossible. And if you get a Greek lexicon and look up for the word arche, you'll find that there are places in the New Testament where it's rendered by the word beginning. The Lord Jesus was the beginning of the creation of God.

Sometimes that word arche is rendered by the word first. Of course you and I could see, even if we'd never passed eleven plus, and most certainly I didn't, you can see that first and beginning is the same thing. I'm the greatest dope in this place.

Jim's after me. I mean, I'm the bottom, he's the next. But anybody here can see that beginning and first.

It's all the same thing anyway. This is the word arche. It's rendered in one place beginning, it's rendered in another first, it's rendered in another place principality.

And then there's the very near neighbour of this word, the Greek word archegos, and it's rendered by the word prince, and the word captain, and the word author. Take such a glance over these six words, beginning and first and principality and prince and captain and author, you're bound to see that they're all just the same. It's this great idea that King James had of getting all these near related words brought into the scripture, so that we're going to find out this evening that these principalities that we're thinking about, they're all princes.

They're demon princes. They're just a higher grade or rank of these angels of hell. Now, that's very important for us to get the hold of.

I've written plainly on your notes, principalities are princes, that is, wicked demon princes. Now among the three fallen angels, in the first line of Satan's warfare, we're going to find out that these princes, these principalities, if you like, we're going to find out that their job is against the nations of this world. I want you to get that very carefully, you know.

They're coming against all the kingdoms, and all the parliaments, and all the governments, and the whole fierce attack from these demon princes is coming because the kingdoms of this world will one day become the kingdoms of God and His Christ. And anything that's going to belong to Christ, they're going to catch up with all the fish. That's why they come against humans, the powers that follow them, because these humans may belong to Christ for all eternity.

But we're stopping with the principalities this evening. You know, I want to read this over to you, and show you the different translations of Ecclesiastes. Now, here's what our verse says, For we wrestle not against flesh and blood.

And one of the great translators translates that like this, Because our struggle is not against flesh and blood. And another translator translates it like this, For the adversaries with whom we wrestle. And Philip translates it like this, For our fight is not against any physical enemy.

You can see the translators were getting the idea all right. When it comes to the part against principalities, against powers, against the rulers of the darkness of this world, Conrad translates that like this, Against the sovereigns, and he has a capital S at sovereigns, Against the sovereigns of this present darkness. Another old-fashioned translator translates it like this, Against the master spirits of this dark world.

Another translator translates it like this, Against great evil princes of darkness. Isn't that a tremendous one? And another translator translates it like this, Against all the various powers of evil that hold sway in the darkness around us. So I think that you can see from what we say now, And what you will get in the meeting and from these translations, That these are wicked demon princes.

You know, it's a very interesting thing to go through the book and find this word again and again. Remember our Lord Jesus Christ was called the Prince. Look at Revelation chapter 1 just for a moment.

The book of the Revelation chapter 1, verse 4, John to the seven churches which are in Asia, Grace be unto you and peace from him which is, And which was and which is to come, And from the seven spirits which are before his throne, And from Jesus Christ. I like this bit very much. Who is the faithful witness? I think that has to do with the fidelity of Christ.

His faithfulness. Who is the faithful witness? I'm the first begotten of the dead. And I think that has to do with the victory of Christ.

Over death and heaven. And not only from the faithful witness and the first begotten of the dead, I'm the prince of the kings of the earth. And if the faithful witness has to do with his fidelity, And being the first begotten of the dead has to do with his victory, The prince of the kings of the earth has to do with his royalty.

And the word thus rendered prince there is the word Archegos. Yes, our Lord Jesus is the prince in a certain sense. I think you remember this, don't you? Have a look back at Hebrews chapter 2, The letter to the Hebrews, And at the second chapter, verse 10, For it became him, And I like that phrase, it became him, For whom are all things, And by whom are all things, In bringing many sons unto glory, To make the

captain.

And that's the word Archegos, Because it's the word prince. To make the prince of our salvation perfect, Through sufferings. So you can see our Lord Jesus.

Now, let's go back to John's Gospel, chapter 14, please. John's Gospel, chapter 14. And the Lord Jesus talking to his own about the comforter coming, And he said in verse 29, And now I have told you before it come to pass, That when it is come to pass, you might believe.

He asked her, I will not talk much with you, For the prince of this world cometh. And I think you know who that is quite well. That's the old devil himself.

And in this wonderful gather up of translations that I have here, Here's what it says here, For the prince of this world cometh, And hath nothing in me. And here's how Moffat translated that. He hath no hold on me.

Here's how another translator translated that. Nothing in common with me. Here's another one.

No rights over me. No power over me. He hath no claim on me.

You know, I think this is tremendous. That our Lord Jesus Christ lived for 33 and a half years down in this planet of ours, But he was so set apart to God, So sanctified is the word, That the devil had nothing in common with him at all. I tell you when we talk about being outside the camp with him bearing his reproach, You'll need to be a brave bit of it.

There's a whole lot of things that we do. A lady was asking me, coming in about something tonight, And I said to her, dear, that's worldliness. But it's been past of the order of the hour, isn't it? When the Lord Jesus was outside of all this.

But it's not that end that I'm on. The Lord Jesus Christ himself said, That the prince of this world cometh. This is one of the princes, all right.

Wonder do we remember that portion in Ephesians chapter 2? Let's have a look at that again. Ephesians chapter 2 involves writing to these people who got saved when he came to Ephesus. And in verse 1 he said, And you half he quickened, Who were dead in trespasses and sins.

You know all of us saved people in this meeting, Once upon a time we were dead, spiritually dead, In trespasses and sins. Thank God for the moment when we were quickened by the Spirit. And he goes on to talk about these sinners.

He says, wherein in time past you walked according to the course of this world, According to the prince of the power of the air, The spirit that now worketh in the children of disobedience. So I think you can see the devil and he claims this princely position. And the Lord Jesus gave it to him.

And Paul calls him the prince of the power of the air. Let's go back to Matthew chapter 12 till you see this bit. And this is a very interesting portion that we might have to come to more than once.

Matthew's gospel, and it's the twelfth chapter, verse 22. Matthew chapter 12, 22. Then was brought unto him one possessed with a devil.

We use this word devil. And some of the scholars believe that it should be the word demon. But I don't think it matters too much for us tonight.

Then was brought unto him one possessed with a devil, blind and dumb. This devil, by taking possession of this body, was able to make this person blind and dumb. And this person was brought to Christ.

And he healed him in so much that the blind and dumb both spake and saw. Just in a split second. And all the people were amazed.

Of course, you are going to be amazed more than once or twice in these meetings when you see the power of things. When you think that a demon can enter into a body and a man can become blind and he can become dumb. Now I know that both blindness and dumbness can come at me, just getting what's before me.

And it was mighty, satanic power that blinded this character and made him dumb. And the Lord Jesus, who has power above Satan's power, set them on free. And the people were amazed.

And we are going to be amazed both at the power of the devil and the power of the Lord. And the people were amazed and said, is not this the son of David? You know, the crowd was beginning to slowly take it in because of his messages and because of his miracles that he was the Messiah. That's what they mean, is not this the son of David? Is not this the one that has come to take David's soul? And this annoyed the Pharisees, of course.

When Christ's power is being exalted and magnified, the Pharisees of every class, they get annoyed. And when the Pharisees heard it, they said, this fellow does not cast out devils, but by the Elzebab, the proof of the devil. Now, as one of them, we are looking at these principalities, aren't we? We are going to find out their personalities, you know.

Yes, we've got names. This is one of the names. And this was a very silly thing for these Pharisees to say.

You see, they couldn't gain faith, the miracle. And when they can't argue against the miracle, they're going to say something about the Lord. It's always the way.

They belittle Him, at least they try to. But they knew their thoughts. If you'd like to come down sometime and argue with me about the limited knowledge of the Lord, I would tame you.

Won't you ever dare do it anyway? Because I'll kick you through the book for about two hours, and you'll be a sorry man. My Lord was never limited. He knew what people thought even.

Won't you make any mistakes about that? And Jesus knew their thoughts and said unto them, Every kingdom divided against itself is brought to desolation, and every city or house divided against itself shall not stand, if Satan cast out Satan. Because this prince Beelzebub was on Satan's side. He was one of the principalities.

He's divided against himself. How shall then his kingdom stand? And if I, Beelzebub, cast out devils, by whom do your children cast them out? Therefore they shall be your judges, but if I cast out devils by the Spirit of God, what's the word now? Then the kingdom of God. And I can tell you that these principalities are connected with kingdoms and against kingdoms, but we'll get it settled out in a moment.

And the Lord Jesus said this, verse thirty-one, Wherefore I say unto you, All manner of sin and blasphemy shall be forgiven unto men, but blasphemy against the Holy Ghost, such as we've just heard, shall not be forgiven unto men. Whosoever speaketh a word against the Son of Man, it shall be forgiven him. But whosoever speaketh against the Holy Ghost, it shall not be forgiven him, neither in this world, neither in the world to come.

And that's what preachers call the unpardonable sin. And sometimes I get people up here, I had a young soldier here just the other night after you'd gone, and he's crying and he's trembling, he says, I have committed the unpardonable sin. I say, I don't know a thing about you, but I know you haven't.

Look, friend, I wish we would take things just the way they are. I tell you that this is what you call a dispensational sin. You need to have Christ back again, on the street again, doing miracles again.

And then you'll have to say, ah, you're not doing it, it's the devil working through you. You can say what you like against me, or against Jim, or against Paisley, or against anybody else, and the Lord will forgive you. But if Jesus Christ is back in the middle of the street doing miracles and you open your mouth, you're damned.

That was a sin that was committed when he was here in the middle of the street. So don't be getting off on the wrong foot. But it's only the Prince alas for instance, his name is Beelzebub.

Let's go over to the book of Revelation, and we're at chapter nine. You know, there's a lot of these angels, and we looked at them, these fallen angels, and we looked at them last week, and they did terrible things in the days of Noah. And they did terrible things in the days of Lot, and they were put into the bottomless pit.

But there's a day coming when they're going to be loosed. We're at chapter nine, verse one. And the fifth angel sounded, and I saw stars fall from heaven onto the earth.

And it's not an ordinary twinkling star, you know, the word is, unto him. The word star is sometimes put in the place of angel. You remember the seven stars of the seven churches.

And then when the Lord spoke to John about these stars, he said, unto the angel. Because the word star is sometimes angel, and it's sometimes messenger. This was an angel that had come from heaven onto the earth.

And to him was given the key of the bottomless pit. God had given him a real job to do, and he opened the bottomless pit. I don't want to go into this chapter just now, but these demons, at least some of them, were loosed at this time.

It gives a description of them right down there, and I don't want to go into description. But it says in verse eleven, And they had a chain over them, which is the angel of the bottomless pit. He's one of the boys that's there, whose name in the Hebrew tongue is Abaddon, but in the Greek tongue half his name Apollyon.

Now these are princes, and they've got names. So that we're finding out one or two things about them. So I've come to the conclusion that it's better to use the word princes than even principalities.

Because this particular part of the organized army of the devil, it's made up of these demon princes. And we're going to see them at work now. Now let's go back to the book of Daniel, and we're at the tenth chapter.

Daniel, chapter ten. Take your time and find the place. By Jeremiah, Lamentations, Ezekiel, Daniel.

And we're at chapter ten. In the third year of Cyrus, king of Persia, a thing was revealed unto Daniel. We need to take a moment there because it's most important.

You can see it's the third year of Cyrus, king of Persia. I think that almost everybody here knows something about the book of Daniel. Now, Daniel was brought of the captives.

He was one of the young princes of the tribe of Judah. And he was brought down to Babylon by Nebuchadnezzar. I think you remember that.

Nebuchadnezzar meant to brainwash these royal princes and make them great men in the kingdom of Babylon. Now, he lived right through the days of Nebuchadnezzar. And if you know the history of Babylon, you will know that when Nebuchadnezzar died, Belshazzar took his throne.

And then Daniel lived right through all the years of Belshazzar. And you remember that particular night when Belshazzar made a feast for a thousand of his lords. And in the midst of the feast there were fingers writing on the wall.

Sometimes we call these the fingers that stop the feast. Nobody could understand the writing on the wall. Now, they brought Daniel in so that he had lived right through the reign of Nebuchadnezzar and he lived right through the reign of Belshazzar for this was the night when Belshazzar was to be slain.

Now, after Daniel had interpreted the writing, Darius the Median broke into the city and that night Belshazzar was slain. Now, Daniel didn't only live right through the reign of Nebuchadnezzar and right through the reign of Belshazzar, but he lived right through the reign of Darius. Remember, it was Darius that put him in the lion's den.

I hope you know that. Yes, it was Darius. Now he's into the third year of Cyrus.

He's getting on a bit, isn't he? Our scholars are not very sure of what age he was when he came to Babylon, but I assure you that the whole 70 years has passed now. The time's up and God's going to take them home and God took them home through Cyrus. But some of the scholars believe that he was 16 when he came to Babylon and it must be very near there.

He was a young boy. Now, if he was 16 and 70 years have gone by, he's 86 now. I want you to get the hold of that.

That's what I'm sitting in the box for, that you get the hold of that. Now, we'll say he's 86. And in the third year of Cyrus, king of Persia, a thing was revealed unto Daniel whose name was called Belshazzar.

That's the Babylonish name they gave him. And the thing was true, but the time appointed was wrong. And he understood the thing and had understanding of the vision.

That is, eventually he understood the thing and eventually he had understanding of the vision. But when the vision first came, Daniel had to get down on his knees above it. In those days, I, Daniel, was mourning

three full weeks, thirty-one days, and I ate no pleasant bread, neither came flesh nor wine in my mouth, neither did I anoint myself at all.

So three whole weeks were fulfilled. We know this is an old man. He's 86.

He's going to pray this thing through because he wants to perfectly understand this vision. And he gave himself unto prayer for three whole weeks. And he neither washed his face nor anointed himself nor ate any pleasant bread and there's no body in this place tonight who knows anything about that.

Let us see. I'm sure there's not one of us know about getting shut in for three weeks and praying it out. But he did.

Sometimes the old folks come to me and say, I wonder where I'm left. You can't sing anymore. You can't stand in the open air anymore.

You can't do very much. Carol tells you what you can do. My idea in life has always been some people want a choir of a thousand voices behind them, all the best young ladies in the country.

Give me all the old ladies to pray. You just start and pray, that's all. My dear, there's a job for you to do.

The day's not over at all. I wish I could get all the old ladies in the country just to pray for me. I think I can do the job, all right.

Now he's down on his knees, twenty-one days, eighty-six years of age, he would put us to shame. That's all. And in the four and twentieth day of the first month, as I was by the side of a great river, which is called Heddy Kell, then I lifted up my eyes and looked, and behold, a certain man, at least that's what he looked like at first glance, clothed in linen, I'd like you to get the garb he is on, clothed in linen.

I want you to get this into your mind, whose loins were girded with fine gold of youth. He had on a girdle of gold. His body also was like the bell.

You can hardly understand that properly. Sort of shiny. And the face of the appearance of lightning, and his eyes as lamps of fire, and his arms and his feet like in coloured too polished brass, and the voice of his words, like the voice of a multitude.

Some get it. Who do you think it was? But don't go too quick, because I've heard fellows saying it's the Lord Jesus. Oh, I assure you it wasn't.

And I shall prove that to you just in two seconds. Oh no, you're going to find out that this is one of the angels from heaven, one of God's good princes. Verse 7, And I, Daniel, alone shall provision.

It is an extra wonder of this sort of thing, that when God sends these angels, that they could reveal themselves unto the man or woman to whom they were sent, and nobody else would see. I, Daniel, alone saw provision, for the men that were with me saw not provision. But a great quaking fell upon them, so that they fled to hide themselves.

They were conscious of a presence. It's a pity of us sometimes, because we're not even conscious of the presence of the Lord. Therefore I was left alone and saw this great vision, and there remained no strength in me.

You can see that Daniel was a very ordinary character. I believe that if an angel with this description appeared in the bedroom this evening, I'll tell you that some of you, you would never see the last of the picture. There remained no strength in me, for my comeliness was turned in me into corruption.

I retained no strength. Yet had I the voice of his words, when I heard the voice of his words, then was I in a deep sleep on my face, and my face toward the ground. And behold, a hand touched me, which set me upon my knees, and upon the palms of my hands.

And he said unto me, O Daniel, a man greatly beloved. What a testimony from heaven! I wonder what heaven would say about some of us. This was heaven's testimony.

A man greatly beloved. Understand the words that I speak unto thee, and stand upright. This is very important, we bet you know, because I'm going to prove he was only an angel, and this man shouldn't have been bowing at his feet at all.

He said, stand upright, for unto thee am I no saint. And when he had spoken this word unto me, I stood trembling. Then said he unto me, Fear not, Daniel, for from the first day that thou didst set thine heart to understand, that's what I was trying to tell you, that he could delve on his knees to get the understanding of this, and to chasten thyself before thy God.

Thy words were heard on the first day. You were heard the first day. God heard him on the first day.

And I am come for thy words, but, but, but, but the prince of the kingdom of pleasure withstood me one and twenty days. This shining, wonderful angel kept back. That's why, you see, you would be wrong if you thought it was Christ.

You don't think that there's any prince in the heavenlies will keep Christ back, do you? I hope you don't, because there's a day he's going to come to the air, and that's the reason he's coming to the air. There's a lot of princes there. But he'll take the church past them, he's, you know.

He can manage them. But I can tell you that this shining angel whose very appearance was of lightning and his eyes of lamps of fire and his feet of polished brass and his voice like the voice of a multitude was kept back twenty-one days by somebody called the prince of the kingdom of pleasure. Now, you're not going to be so stupid as to come to argue with me that this prince of the kingdom of pleasure was a man.

A man would have bother with himself. A man would run from himself. Are you sure you're scared of the late Otto Daniel? No, he's not a man.

He's one of the princes. He's the prince that had a particular battalion to look after the kingdom of pleasure. That's who he was.

We're going to find out in a minute if there's one or two more princes. You know, he didn't want this answer to come because he knew if this answer gets down to Daniel then the Jewish nation is going to stand on its toes going to keep it back. Neither letting the kingdom of Persia get wiped nor the kingdom of Israel.

Oh, he's there, all right. Make no mistake. And he was kept back twenty-one days.

That's the whole time that Daniel prayed. He was a great character. He knew he hadn't got the answer, but he's going to hold on.

I think he would never have got off his knees. Let's read it carefully now. Verse thirteen.

But the prince of the kingdom of pleasure withstood me one and twenty days, but Rome Michael, one of the chief princes, came to help me. Oh, I think you know who Michael is. He's the archangel.

So he saw this angel stuck in the heavens. He can't get through. There's a boy opposing him.

He won't be able to handle him. So Michael, one of the good princes, you're quite sure about the word prince now, aren't you? He came to help him. You notice that they keep your finger in Daniel chapter ten and just turn for a moment to Revelation chapter twelve, I think.

Sometimes I go off the mark, but I'll find it. It is twelve. And just to save time, and I don't need this too much, but I want to show you this.

Verse seven. We're at Revelation twelve, verse seven. And there was war in heaven.

They ask me sometimes, would you go to war? Sure I would go to war. If any foreign foe came to take this land of ours, I shall be prepared to take up arms tomorrow to defend it. Make you no mistakes about that.

I would never think of going out to shoot anybody in the dark. It's only rebels that do that. But when Germany was going to come to this land, there were men who had to stand up or you wouldn't be here tonight.

And I had brothers who died. In fact, in two world wars I had a father and six brothers. Ah, but Wilson wouldn't know that, surely wouldn't.

Nor Heath either. I think they forget that I was the man that fought for them. And if I had to fight in war, and I mean war, somebody declared war, then the church would lose a pastor and I'd go to war.

Oh, Nellie Cobles about it. You know, there's a son who said to me, it's dreadful the things you say. He should know that he only knew the things that I didn't say, that go through my head.

Look, there's seven of us in Revelation, twelve. And there was war in heaven. Michael and his angels.

Because Michael's one of the chief princes and he's got a whole company, an army with him. Michael and his angels fought against the dragon. And the dragon fought against his angels.

Oh, these are battles I think that we don't know a thing about. Yes, you know, when this prince of Persia and his angels that were with him, withstood this shining angel that was coming with the answer, then Michael came, and I'm sure his angels came with him, came to help me. Now, we're back at Daniel chapter ten.

It's only twenty-five past nine. We're okay. Hallelujah.

God bless you. Say it again. Hallelujah.

That means we can go on to ten. Now, we're back here at verse thirteen of Daniel ten. But the prince of the kingdom of Persia withstood me one and twenty days.

And, O Michael, one of the chief princes came to help me, and I remained there with the kings of Persia. Now I am come to meekly understand what shall befall thy people in the latter days. Oh, that's what the

vision was all about.

He was going to tell Daniel all that would befall the Jews, thy people, in the latter days. And then down the chapter, he said this, verse nineteen, and said, O man greatly beloved, fear not. Peace be unto thee, be strong, yea, be strong.

And when he had spoken unto me, I was strengthened and said, Let my Lord speak, for thou hast strengthened me. Then said he, Knowest thou wherefore I come unto thee? And now will I return to fight with the prince of Persia. He'd be written on him on the way home.

In the heavenlies, of course. And when I am gone forth, lo, the prince of Greece here shall come. Because there was a boy looking after the interests of Greece as far as the kingdom of darkness was concerned.

You see, I think we're beginning to learn about princes, prince of policies, if you like, over every kingdom and every province on this planet tonight. The devil has a prince in charge. He's got an army of demons with him.

I would love to know the name of the demon prince that's over Ulster. Because he's some character. You see, we sought to blame the IRA, and we look a bit further and we blame the communists.

I'm afraid we've got to look further. There's a demon prince over this province and he's going to try to attack us. I don't think he'll succeed, you know.

This is a very precious little province. Look at this crowd tonight. We're in a bombed town.

We're in a barricaded town. We're in the fourth or fifth year of this pollution. But we're all here.

And the Bibles are open and spread of hell. And I think we're more the fourth order. You know, if we could only get this properly, if we could only see this demon army, if we could only see how the old devil has organized his ranks, if we could see all these princes and what they're doing against the kingdoms and the parliaments and the governments.

I think that far more of you would be at the prayer meeting than what there is. I'm sure the only way that we can defeat this pollution is on our knees and a half of you doctors are dead. Do you get that? I mean it.

You're as dead as Queen Anne. And you can turn your Bibles and argue about anything under the sun. When were you at the prayer meeting last? You don't care about the devil nor darkness nor nothing.

I think we need a new dedication, don't we? I think it's time the old folk and the young folks and the middle folks got down on their knees. What Jim said was right tonight. Not a new parliament nor a new club.

It's a mighty revival. It will never happen till we get on our faces. Oh, it was four countrymen, farmers with red fans and red braces, back in the schoolhouse of care, down on their knees.

Oh, you know nothing about it. We're going to face this enemy. You don't really see this but friends, we're meeting it on our knees.

We're going on next week, if God will, with these powers. And I'm going to show you how these powers can come against the body. Oh, in a thousand different ways.

We'll not have time, of course, to do it all, but we'll give you enough. We'll give you a start. Thank you very much.

Singing just a couple of verses, 1084, I'm sure it will annoy the devil. Jesus shall reign where'er the sun doth its successive journeys run. Singing the first and last verses, 1084, and some of the deacons will look after those chairs while we sing thank you.

Through Jesus Christ our Lord. Amen.

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