

“For this reason I remind you to fan into flame the gift of God, which is in you through the laying on of my hands. For the Spirit God gave us does not make us timid, but gives us power, love and self-discipline.”

Releasing the power of the blood

"I felt a great sense of oppression from the enemy. So I covered my body, mind and emotions with the blood of Jesus. I began to feel really inadequate, hopeless, small, and ineffective. Was the power of the blood failing me? But then I realised that this was the enemy, increasing his attack because he was afraid - of the power of the blood of Jesus to defeat him, and set people, cities, and nations free. I took authority over the enemy, and each time I did that in the power of the blood, the oppression lifted. The attacks got weaker and weaker, until they stopped - all because of the power of the blood of Jesus."

I have started with this story because it teaches us a lot about the blood of Jesus. There is a lot of confusion over the biblical teaching on blood. My conviction is that the blood is a deep issue, and quite complex, but well worth the effort to understand it, because it brings great perspective and direction to the life of the Christian today. We have to look at the biblical verses, so that we can follow the development of this subject. As we look at this area of teaching there are a few things to keep in our minds, which will help us find our way through what the Bible teaches:-

- It is easy to do everything else, and forget that the power of victory is in the blood. Our Christian predecessors had a very different view. William Cowper, writing after his first attack of insanity, wrote this hymn, and I think it gives us a flavour of how important this teaching once was.

*There is a fountain filled with blood drawn from Emmanuel's veins;
And sinners plunged beneath that flood lose all their guilty stains.
Lose all their guilty stains, lose all their guilty stains;
And sinners plunged beneath that flood lose all their guilty stains.
The dying thief rejoiced to see that fountain in his day;
And there have I, though vile as he, washed all my sins away.*

- Praying, studying and trying to apply the blood will mean that the enemy will give us a hard time. The Christian whose story I have written above felt worthless, tired and ineffective. There are many other

things which can come against us - sickness, family problems, financial problems, work problems, social problems and many others. The struggle to learn and apply the blood is not a theological experience but a powerful emotional one. We will feel it and experience it, as the blood moves from the theological to the real world. Protection is needed, as this story shows:-

I was listening to a Christian missionary testify in a church one day when I was surprised to hear him say that he had experienced terrible problems with demonic attacks on the mission field. Now, the attacks didn't surprise me. Christians ministering in other dark places had told me of similar experiences. But what surprised me is that this man said that he didn't know what to do about them. So in desperation, he went and got a minister "from one of those other churches" (his words) to come and pray for him and the work God was doing. The particularly horrific attack he described stopped immediately, and other attacks were diminished.

Since that time I have asked other missionaries how they prayed for their churches. Many had the same answer: they asked God to cover their ministry, their homes and their families with the blood of Jesus Christ and to put a hedge of protection around them. They even prayed this from day to day.

- The enemy fears it.

The writer of the book of Revelation says this:-

"They defeated him through the blood of the Lamb and the bold word of their witness." (Rev 12:11. Message version)

How does this work?

A catholic priest came to begin work in a town, and he was called out to see a sick member of his church. To his astonishment, when he met the person, a strange voice addressed him. It said "We are in charge of this town." The priest had never experienced such a thing before, but he found the right response. "No you are not. We are going to preach about the blood of Jesus." There was a pause, and then the strange voice replied "We know. That is what we are afraid of."

- The blood has incredible power. It will break the enemy, break every scheme, overcome all unforgiven blood, and set us free. Here is how the writer to the Hebrews puts it, and again I have used the Message translation, which captures the feel of this passage well.

“But when the Messiah arrived, high priest of the superior things of this new covenant, he bypassed the old tent and its trappings in this created world and went straight into heaven’s “tent”—the true Holy Place—once and for all. He also bypassed the sacrifices consisting of goat and calf blood, instead using his own blood as the price to set us free once and for all. If that animal blood and the other rituals of purification were effective in cleaning up certain matters of our religion and behaviour, think how much more the blood of Christ cleans up our whole lives, inside and out. Through the Spirit, Christ offered himself as an unblemished sacrifice, freeing us from all those dead-end efforts to make ourselves respectable, so that we can live all out for God.” (*Hebrews 9:11-15*)

As we try to get an understanding of the theology of the blood, we are going to have to dig very deep. This is quite a complex subject. But it is worth the struggle to understand. We will finish up not only with good theology of the blood, but a good practical knowledge of how to release the power of the blood, based on good theology.

The history of the blood.

- **Abel - the blood and the problem**

Adam lay with his wife Eve, and she became pregnant and gave birth to Cain. She said, “With the help of the Lord I have brought forth a man” Later she gave birth to his brother Abel. Now Abel kept flocks, and Cain worked the soil. In the course of time Cain brought some of the fruits of the soil as an offering to the Lord. But Abel brought fat portions from some of the firstborn of his flock. The Lord looked with favour on Abel and his offering, but on Cain and his offering he did not look with favour. So Cain was very angry, and his face was downcast. (*Gen 4: 1-5*)

Two men prepare a sacrifice for the Lord. Cain brings fruits of the soil, but forgets that God has already cursed the land. (*Gen 3:17*) Abel brings an animal sacrifice. Later in the Bible, we learn our first principle:-

“For the life of a creature is in the blood, and I have given it to you to make atonement for yourselves on the altar; it is the blood that makes atonement for one’s life.” (*Lev 17:11*)

In other words, blood carries the essence of life in it. So to make an offering which involves sacrifice and the shedding of blood is something very powerful. The fruits of the earth have no blood, no life in them.

Now Cain said to his brother Abel, “Let’s go out to the field.” And while they were in the field, Cain attacked his brother Abel and killed him.

Then the Lord said to Cain, “Where is your brother Abel?”

“I don’t know,” he replied. “Am I my brother’s keeper?”

The Lord said, “What have you done? Listen! Your brother’s blood cries out to me from the ground. Now you are under a curse and driven from the ground, which opened its mouth to receive your brother’s blood from your hand. When you work the ground, it will no longer yield its crops for you. You will be a restless wanderer on the earth.”

Cain said to the Lord, “My punishment is more than I can bear. Today you are driving me from the land, and I will be hidden from your presence; I will be a restless wanderer on the earth, and whoever finds me will kill me.”

But the Lord said to him, “Not so; if anyone kills Cain, he will suffer vengeance seven times over.” Then the Lord put a mark on Cain so that no one who found him would kill him. So Cain went out from the Lord’s presence and lived in the land of Nod, east of Eden. (*Gen 4:8-16*)

At this point, three more principles concerning blood present themselves:-

Blood has power in itself.

Cain murders Abel, but the blood cries out from the ground for justice and vengeance. From this point on, we have to deal with the twin issues which this passage has exposed to us:

Blood is to do with life and sacrifice.

“The life is in the blood” will finally bring us to the sacrifice of Jesus.

Innocent blood has the power to damage the spiritual flow of blessing in any heart or any nation.

It has to be dealt with, or we are forever trapped at the moment of its spilling.

The blood of Abel stands as a great warning to subsequent spiritual history. It was innocent blood, and it remained unrepented of. Cain did not repent, but only complained at the unfairness of God’s punishment. From this original act of shedding of innocent blood and the unrepentant heart of Cain, things only got worse. Further down Cain’s generational line, we meet Lamech, who shows that repentance is far from his mind:-

“Lamech said to his wives,

“Adah and Zillah, listen to me; wives of Lamech, hear my words.

I have killed a man for wounding me, a young man for injuring me. If Cain is avenged seven times, then Lamech seventy-seven times.”
(Gen 4:23-24)

In other words, Lamech is saying “Who is this God? If he has to avenge Cain seven times, he will have to avenge me seventy seven times.” No repentance, just arrogance, but an arrogance which would deeply damage humanity.

• Passover – the power of the blood.

“On that same night I will pass through Egypt and strike down every firstborn—both men and animals—and I will bring judgment on all the gods of Egypt. I am the Lord. The blood will be a sign for you on the houses where you are; and when I see the blood, I will pass over you. No destructive plague will touch you when I strike Egypt.”
(Ex 12:12-13)

Moving on many centuries, we begin to see the power of the blood, from God’s perspective. The great plague of the firstborn must have looked very frightening from a human point of view. But there was a

way to prevent it entering the house - by sprinkling the blood of the lamb on the doorposts of the house. This blood “spoke” to God, being sufficient to turn away his judgment. This is a massive development in our understanding of the blood, and its power. Even animal blood, offered within the covenant setting, could be effective. We cannot fail to remember the writer to the Hebrews, who taught that if animal blood could do this, how much more precious is the blood of Jesus.

- **Covenant - the guarantee of the blood**

Then he said to Moses, “Come up to the Lord, you and Aaron, Nadab and Abihu, and seventy of the elders of Israel. You are to worship at a distance, but Moses alone is to approach the Lord; the others must not come near. And the people may not come up with him.”

When Moses went and told the people all the Lord’s words and laws, they responded with one voice, “Everything the Lord has said we will do.” Moses then wrote down everything the Lord had said.

He got up early the next morning and built an altar at the foot of the mountain and set up twelve stone pillars representing the twelve tribes of Israel. Then he sent young Israelite men, and they offered burnt offerings and sacrificed young bulls as fellowship offerings to the Lord. Moses took half of the blood and put it in bowls, and the other half he sprinkled on the altar. Then he took the Book of the Covenant and read it to the people. They responded, “We will do everything the Lord has said; we will obey.”

Moses then took the blood, sprinkled it on the people and said, “This is the blood of the covenant that the Lord has made with you in accordance with all these words.” (Ex 24:1-8)

The Siniatic covenant, the culmination of a number of covenants, and certainly the foundation covenant as far as Israel was concerned, is sealed with the sprinkling of blood. The blood marked out this event, protecting it from Satan’s attack, and making it, in effect, everlasting. The new sanctuary was also sealed with blood, (Ex 29) making it an acceptable place for the Lord, and the ceaseless sacrifices were blood offered to God for forgiveness.

- **Blood - the pollution**

Before we move on to the New Testament, we must consider this verse:-

“Do not pollute the land where you are. Bloodshed pollutes the land, and atonement cannot be made for the land on which blood has been shed, except by the blood of the one who shed it.” (*Numbers 35:33*)

In many ways, this verse needs to be considered along with one we have already looked at:-

“What have you done? Listen! Your brother’s blood cries out to me from the ground. Now you are under a curse and driven from the ground,” (*Gen 4:10,11*)

Despite all our teaching about the blood, and despite all the animal sacrifices, the issue remains unresolved in the pre Christian era. Animal blood cannot atone for innocent human blood. The innocent blood of so many people continues to cry out to the Lord for justice and revenge. No amount of Temple sacrifice, or law following can change this basic theological principle. With this in mind, let’s turn to the New Testament teaching.

Summary of Old Testament teaching

- Blood has power in itself. “Your brother’s blood cries out to me from the ground.”
- Blood is to do with life and sacrifice.
- Innocent blood has the power to damage the spiritual flow of blessing in any heart or any nation.
- The Siniatic covenant was guaranteed with blood
- Innocent blood pollutes. **“Do not pollute the land where you are. Bloodshed pollutes the land, and atonement cannot be made for the land on which blood has been shed, except by the blood of the one who shed it.”** (*Numbers 35:33*)
- The Passover is sealed with blood. “And when I see the blood, I will pass over you.”

Jesus and the perfect sacrifice

The next day John saw Jesus coming toward him and said, “Look, the Lamb of God, who takes away the sin of the world!” (John 1:29)

When we enter the New Testament, the realisation has dawned. In order to deal with the blood, a better blood was needed. That blood was the blood of Jesus. The New Testament writers give us many pictures of Jesus, which help us understand what he did about the blood:-

- **He was “the lamb of God”**

The Old Testament saw the sacrificial lamb as essential to the issue of blood. Moses said:-

Then Moses summoned all the elders of Israel and said to them, “Go at once and select the animals for your families and slaughter the Passover lamb.” (Ex 12:21)

Isaiah went further:-

He was oppressed and afflicted, yet he did not open his mouth; he was led like a lamb to the slaughter, and as a sheep before her shearers is silent, so he did not open his mouth. (Isaiah 53:7)

But the Gospel writers saw things much more clearly. They saw that a better blood was needed, a sacrifice provided by God and acceptable to God, who would break the curse of the blood:-

The next day John saw Jesus coming toward him and said, “Look, the Lamb of God, who takes away the sin of the world!” (John 1:29)

- **He was the perfect offering**

The Old Testament writers knew this –

“The animals you choose must be year-old males without defect, and you may take them from the sheep or the goats.” (Exodus 12:5)

But the New Testament takes things a lot further:-

“God made him who had no sin to be sin for us, so that in him we might become the righteousness of God.” (2 Cor 5:21)

“He committed no sin, and no deceit was found in his mouth.”

(1 Peter 2:22)

“but with the precious blood of Christ, a lamb without blemish or defect.” *(1 Peter 1:19)*

- **We have to be identified with that blood**

The Old Testament people knew this to an extent. The blood was on the doorposts, so they were sheltering behind it. *(Exodus 12:1-13)* They sprinkled it, and were sprinkled with it. *(Ex 24:1-8)*. But Jesus takes us a lot further, showing the need for us to be identified with the blood - with his perfect blood of sacrifice. This is a big step forward in our understanding:-

Jesus said to them, “I tell you the truth, unless you eat the flesh of the Son of Man and drink his blood, you have no life in you.” *(John 6:53)*

- **We have to let the blood be identified with us**

This is the natural development of being identified with the blood. If we identify with the blood of Jesus, then it is identified with us. This is another massive step forward in understanding. The blood of the Old Testament could be sprinkled on us. The blood of Jesus is, in a biblical sense, in us:-

While they were eating, Jesus took bread, gave thanks and broke it, and gave it to his disciples, saying, “Take it; this is my body.”

Then he took the cup, gave thanks and offered it to them, and they all drank from it. “This is my blood of the covenant, which is poured out for many,” he said to them. “I tell you the truth, I will not drink again of the fruit of the vine until that day when I drink it anew in the kingdom of God.” *(Mark 14:22-25)*

The blood which is “in” us has great power – and we need to know this. In a few verses, Matthew shows us the power:-

At that moment the curtain of the temple was torn in two from top to bottom. The earth shook and the rocks split. The tombs broke open and the bodies of many holy people who had died were raised to life. They came out of the tombs, and after Jesus’ resurrection they went into the holy city and appeared to many people. *(Matt 27:51-53)*

The blood was so powerful that it established its control over sin, (the curtain was torn) over nature, (the rocks split) and over death. (The tombs were opened.) The sacrifice of the blood was complete. A greater sacrifice than that of bulls and goats had accomplished its mission. But where does this leave us?

The New Testament writers teach extensively about the blood. Here are a few key examples:-

“and through him to reconcile to himself all things, whether things on earth or things in heaven, by making peace through his blood, shed on the cross. (Col 1:20)

For you know that it was not with perishable things such as silver or gold that you were redeemed from the empty way of life handed down to you from your forefathers, but with the precious blood of Christ, a lamb without blemish or defect. He was chosen before the creation of the world, but was revealed in these last times for your sake. Through him you believe in God, who raised him from the dead and glorified him, and so your faith and hope are in God. (1 Peter 1:18-21)

When Christ came as high priest of the good things that are already here he went through the greater and more perfect tabernacle that is not man-made, that is to say, not a part of this creation. He did not enter by means of the blood of goats and calves; but he entered the Most Holy Place once for all by his own blood, having obtained eternal redemption. The blood of goats and bulls and the ashes of a heifer sprinkled on those who are ceremonially unclean sanctify them so that they are outwardly clean. How much more, then, will the blood of Christ, who through the eternal Spirit offered himself unblemished to God, cleanse our consciences from acts that lead to death, so that we may serve the living God! (Hebrews 9:11-14)

They overcame him by the blood of the Lamb and by the word of their testimony; they did not love their lives so much as to shrink from death. (Rev 12:11)

This is a lot of theology to absorb, but the truth is easily understood, from these and other verses. Put quite simply, the death of Jesus redeems us from the curse of sin. “Redeem” is the beautiful Greek word “lutros”, which means to be ransomed. The blood of Jesus paid the

price to set us free from our imprisonment to sin. That which had captured us is paid off – once and for all. Now we are free to be the people God intended. All the teaching on the blood in the Old Testament has finally come to its perfect conclusion in the perfect blood of Jesus.

When John Wesley was converted, he wrote a comment in his diary:-

“In the evening I went very unwillingly to a society in Aldersgate Street, where one was reading Luther’s preface to the Epistle to the Romans. About a quarter before nine, while the leader was describing the change which God works in the heart through faith in Christ, I felt my heart strangely warmed. I felt I did trust in Christ alone for salvation; and an assurance was given me that He had taken away my sins, even mine, and saved me from the law of sin and death.”

This testimony summarises everything the Bible teaches about the freedom which comes from the perfect blood of Jesus - the blood better than that of Abel.

THE BLOOD - SUMMARY

It’s a lot to take in isn’t it? Fortunately, it is easy to sum it all up. I hope this will help.

- The blood of Abel began a very sad line of theology. The innocent blood of Abel, unrepented of, continued to be amplified down the centuries. Much more innocent blood was added, all crying out for justice and revenge.
- The blood of animals could not appease this blood. The life which was in this innocent blood was the life of humanity, not the animal creation. But which human could possibly atone for all this blood?

The Old Testament ends with this question still to be fully answered.

- Jesus had the purer, sinless blood of humanity and divinity. He could offer the pure sacrifice, and he did at Calvary. His blood speaks a better word than the blood of Abel.

- **The innocent blood today**

The blood of Jesus sets us free as individuals, but there still remains a wider issue. What about all the innocent blood which has been shed in the centuries after the death and resurrection of Jesus? Does the ministry of Jesus annul Leviticus:-

“Do not pollute the land where you are. Bloodshed pollutes the land, and atonement cannot be made for the land on which blood has been shed, except by the blood of the one who shed it.” (*Numbers 35:33*)

Jesus himself said that he did not come to change the law, and there is an ocean of innocent blood around today, so this verse must still stand.

At the second coming of Jesus, all this innocent blood will cease crying out. His better word will end it all. But we are living in the time between his death and his return, so still innocent blood can cry out, and in that crying, damage a nation's soul.

I have read people who tell me that this is not the New Testament message. But there is no division between the two parts of the Bible.

- The Old Testament says that unrepented blood stains the land. It did when those words were written, and it still does today. This will never end permanently until the parousia of Jesus.
- The Old Testament tells us that the blood has to be dealt with by the one who spilt it. Fortunately, Jesus is willing to stand in that place. He can deal with the spilt blood. But his blood has to be brought to bear on those situations which still harm us today. The innocent blood cries out for justice and revenge. Once this blood is covered with the blood of Jesus, his blood can cry out for forgiveness and mercy.

This is a very challenging idea. It means, for example, that somehow we have to release the cleansing of the blood into the massacre of Armenians in 1914/15, the Katyn massacre in 1940, into the Beslan massacre in 2004, and all the others, which must be countless, and many unknown to us. This appears to be our task:-

There was once a man descended from a royal house who needed to make a long trip back to headquarters to get authorization for his rule and then return. But first he called ten servants together, gave them

each a sum of money, and instructed them, ‘Operate with this until I return.’ (*Luke 19:12-13*)

“if my people who are called by my name humble themselves, and pray and seek my face, and turn from their wicked ways, then I will hear from heaven, and will forgive their sin and heal their land.”
(*2 Chronicles 7:14*)

If we read this parable right, then, like the servants, we have to deal with things, until the Lord returns. Somehow, we have to release repentance through the blood. How do we do this?

We must begin by remembering our theology. The blood of Jesus speaks a better word than the blood of Abel. By finding and bringing these places of innocent blood under the blood of Jesus, we negate the bad influence which comes from it. We have to believe the reality of what we do, because we often will not see any difference in the earthly places for a while. (*Daniel and the Prince of Persia. Daniel 10:12-14*)

We also have to accept that part of bringing things under the blood is exposing the evil which led to the shedding of the blood, and acts of repentance for that spilling. This is what Cain should have done. We must not make his mistake. We also have to accept that repentance leads to new attitudes, forgiveness, restoration and a turning to a joint future, more blessed and free from the past. These things are easy to write, but have proved very hard to do. The human spirit resists repentance, or looks for an easy repentance which bears no fruit. Finding the blood opens the door to a healing process - but a very painful one.

Releasing the blood – how we can do it?

This has been challenging material. It is not only the content which challenges, but it is knowing what to do with what we have read. Here are some of the areas which releasing the blood will lead us into - and they are as challenging as anything which has gone before!

Repentance

The original sin which led to the shedding of the blood has to be touched by an act of repentance. How are we going to go about this, when some

of the original acts are centuries old, and those involved in them are long gone? Nehemiah gives us some direction:-

The words of Nehemiah son of Hakaliah:

In the month of Kislev in the twentieth year, while I was in the citadel of Susa, Hanani, one of my brothers, came from Judah with some other men, and I questioned them about the Jewish remnant that had survived the exile, and also about Jerusalem.

They said to me, “Those who survived the exile and are back in the province are in great trouble and disgrace. The wall of Jerusalem is broken down, and its gates have been burned with fire.”

When I heard these things, I sat down and wept. For some days I mourned and fasted and prayed before the God of heaven. Then I said:

“Lord, the God of heaven, the great and awesome God, who keeps his covenant of love with those who love him and keep his commandments, let your ear be attentive and your eyes open to hear the prayer your servant is praying before you day and night for your servants, the people of Israel. I confess the sins we Israelites, including myself and my father’s family, have committed against you. We have acted very wickedly toward you. We have not obeyed the commands, decrees and laws you gave your servant Moses.

“Remember the instruction you gave your servant Moses, saying, ‘If you are unfaithful, I will scatter you among the nations, but if you return to me and obey my commands, then even if your exiled people are at the farthest horizon, I will gather them from there and bring them to the place I have chosen as a dwelling for my Name.’

“They are your servants and your people, whom you redeemed by your great strength and your mighty hand. Lord, let your ear be attentive to the prayer of this your servant and to the prayer of your servants who delight in revering your name. Give your servant success today by granting him favour in the presence of this man.” *(Nehemiah 1)*

Nehemiah identified with the sin which led to the shedding of the blood. He took it into himself, and from that position, began to plead to the Lord. This identification is found in its theological fullness with Jesus. John teaches us that Jesus was the sacrificial lamb:-

The next day John saw Jesus coming toward him and said, “Look, the Lamb of God, who takes away the sin of the world. (John 1:38)

Jesus takes that burden on himself:-

Then Jesus went with his disciples to a place called Gethsemane, and he said to them, “Sit here while I go over there and pray.” He took Peter and the two sons of Zebedee along with him, and he began to be sorrowful and troubled. Then he said to them, “My soul is overwhelmed with sorrow to the point of death. Stay here and keep watch with me.” (Matthew 26: 36-38)

The difference is that he took the burden on himself as a sinless sacrifice.

God made him who had no sin to be sin for us, so that in him we might become the righteousness of God. (2 Corinthians 5:21)

We are able to take the burden of the sin which led to the shedding, and in some way, which we cannot fully understand, we can plead for repentance and the releasing of the blood into that situation. This is how we intercede for repentance. It is very costly, because it touches our emotions, but it also touches the heart of God, as Nehemiah found, to his joy, and cost.

Releasing Nations from the binding of the enemy

As well as knowing the discipline of repentance, we also have to know how to release situations which are bound up. Let's begin with this story:-

On a Sabbath Jesus was teaching in one of the synagogues, and a woman was there who had been crippled by a spirit for eighteen years. She was bent over and could not straighten up at all. When Jesus saw her, he called her forward and said to her, “Woman, you are set free from your infirmity.” Then he put his hands on her, and immediately she straightened up and praised God.

Indignant because Jesus had healed on the Sabbath, the synagogue ruler said to the people, “There are six days for work. So come and be healed on those days, not on the Sabbath.”

The Lord answered him, “You hypocrites! Doesn't each of you on the Sabbath untie his ox or donkey from the stall and lead it out to

give it water? Then should not this woman, a daughter of Abraham, whom Satan has kept bound for eighteen long years, be set free on the Sabbath day from what bound her?"

When he said this, all his opponents were humiliated, but the people were delighted with all the wonderful things he was doing. (Luke 13:10-17)

It's clear from this passage that the enemy "binds." Here it is an individual, but it could so easily be a whole group or Nation. (For example the Pharisees, the Jewish Nation.) The Greek word is "deo", which means "to bind, fasten with chains, to throw into chains." This is Satan's plan, and is clearly spelt out in Revelation 13:-

He also forced everyone, small and great, rich and poor, free and slave, to receive a mark on his right hand or on his forehead, so that no one could buy or sell unless he had the mark, which is the name of the beast or the number of his name. (Rev 13:16-17)

Part of the work of the lamps is to discern what is binding individuals, groups, towns and Nations. It is in knowing exactly what the binding issue is that we can begin to pray for release. We must exercise prayer which is targeted onto the specific issue. This makes us more effective.

We want to set people and situations free. The Greek word "lyo" (set free) has a big etymology, and I have included it in full:-

- 1) to loose any person (or thing) tied or fastened.
 - a) bandages of the feet, the shoes.
 - b) of a husband and wife joined together by the bond of matrimony.
 - c) of a single man, whether he has already had a wife or has not yet married.
- 2) to loose one bound, i.e. to unbind, release from bonds, set free.
 - a) of one bound up (swathed in bandages)
 - b) bound with chains (a prisoner), discharge from prison, let go.
- 3) to loosen, undo, dissolve, anything bound, tied, or compacted together
 - a) an assembly, i.e. to dismiss, break up.
 - b) laws, as having a binding force, are likened to bonds.
 - c) to annul, subvert.

- d) to do away with, to deprive of authority, whether by precept or act.
- e) to declare unlawful.
- f) to loose what is compacted or built together, to break up, demolish, destroy.
- g) to dissolve something coherent into parts, to destroy.
- h) metaph., to overthrow, to do away with.

Satan binds, and Jesus releases. Jesus removes the chains, the bondages, the weights which burden and tie down. There is a profound sense of “straightening up”, which leads to unrestricted praise and victory.

This all seems so straight forward, and indeed it is, so what is the problem? Satan has bound the intercessors, so that they are not praying in a powerful and positive way for release, and Satan has bound the church, by blinding its eyes to the truth that prayer matters, and prayer changes things.

So how do we exercise the ministry of releasing?

1. Release the intercessors into faith and power.

“For this reason I remind you to fan into flame the gift of God, which is in you through the laying on of my hands. For the Spirit God gave us does not make us timid, but gives us power, love and self-discipline.”
(2 Timothy 1:6-7)

The intercessors must break free from their chains. Faith must be “fanned into flame.” The Greek word is “anazpyreo,” and means “To kindle up, inflame one’s mind, strength, zeal.” The Message captures it well: **“And the special gift of ministry you received when I laid hands on you and prayed—keep that ablaze! God doesn’t want us to be shy with his gifts, but bold and loving and sensible.”** We have been given “dunamis”, power! We have all the power we need to break down strongholds. We have “agape” - love which is a covenant love between us and the Lord. Intercessors, wake up! Break free! Take up your calling! Fight! Win!

2. Release the power of God into situations

“The Spirit of the Lord is on me, because he has anointed me to proclaim good news to the poor. He has sent me to proclaim freedom

for the prisoners and recovery of sight for the blind, to set the oppressed free, to proclaim the year of the Lord's favour."

Then he rolled up the scroll, gave it back to the attendant and sat down. The eyes of everyone in the synagogue were fastened on him. He began by saying to them, "Today this scripture is fulfilled in your hearing." (Luke 4:18-21)

Freedom is one of the attributes of the Messiah. It is one of the hallmarks of the Kingdom of God. That's why the enemy attacks it so hard, and tries to replace freedom with bondage. By releasing his blood, we can proclaim freedom into any situation, and the Lord will guarantee our proclamation. We may not see instant results, but instant results will be reflected in the spiritual world, and eventually make their way into the physical world.

We have to learn to proclaim the freedom of the blood. What a privilege!

3. Pray on to victory

The enemy needs to know that we will never give up, until victory is seen on earth. This has to be part of our conviction as we release the blood. We need to stand in the absolute defeat of the enemy, and the absolute victory of Jesus. Look at these verses from Matthew, and let's carry them in our hearts:-

At that moment the curtain of the temple was torn in two from top to bottom. The earth shook, the rocks split and the tombs broke open. The bodies of many holy people who had died were raised to life. They came out of the tombs after Jesus' resurrection and went into the holy city and appeared to many people. (Matthew 27: 51-53)

At the release of the blood, sin was broken, nature was put under the control of the blood, and death was broken. This is the defeat of the enemy. This is the victory of the blood. In this victory, we press on to see the victory realised on earth. Marana Tha. Come Lord Jesus.

The lamps vision

“Releasing the power of the blood” is part of a wider vision, known as “the lamps.” Full details of this can be found on the LAMPS pages of www.visionworld27.org. The book “Where are the lamps?” can be downloaded from there, or obtained, free of charge, from our office address.

Sharing the lamps vision

As the lamps ministry develops, we can offer the following:

1. Launch meetings.

This is usually a 3 hour meeting, on a Saturday morning. It can be adapted to a 2.30 minutes for an evening.

Here, we explain how the lamps have come into being, and study “The work of the lamps.”

2. Full day meetings.

This is a 9.30 – 5.00 event.

Here, we can look at any of a number of lamps issues, and each group can choose what it thinks is most relevant. The possible teaching material is listed opposite.

3. Evenings of teaching and intercession.

This is a 2 hour event, with coffee between the two parts. The first part is teaching, and the second hour is worship, prayer and intercession. It’s possible to put 2 or 3 evenings together over 3 months. There is an extensive choice of material:-

The heart of the intercessor

Spiritual warfare
Repentance and the lamps
The protection of the lamps
The challenge of the lamps
The power of the lamps
The power of the blood of Jesus
The prayer of the lamps
Strongholds
Drawing strength for Gethsemane
Seven strong foundation stones

Much of the lamps material is available in German, from the
Deutschsprachige Lampen page of www.visionworld27.org

Some material is available in Czech on the Česká republika page of
www.visionworld27.org

Rev Jim Smith

Jim Smith has been involved in the prophetic ministry for 25 years. He has a wide experience of teaching prophecy and exercising a prophetic ministry in 50 countries. He has written extensively on prophecy and prophetic issues, and all these materials are available for free download.

His desire is to release the prophetic ministry into the local church, where it can be used and overseen, and where the excesses, so often seen, can be excluded.

He has trained people in many countries – both those with a prophetic voice, and those with a prophetic office.

He has been an Anglican minister for 40 years. Currently he is working with VisionWorld27 and the Serving Africa Mission, based in Heathfield, East Sussex.

Jim is licensed to the Diocese of Chichester. His wife Mary leads the ministry to women in the Serving Africa Mission and within the U.K.

All materials are available for free download from VisionWorld27.org

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Latest picture for the lamps: November 2010

This picture has just been shared with the lamps, and I include it here.

I saw a vast plain and on it there were many small groups of people. They were very spread out, and they looked tired and weary.

I saw someone come who was carrying a watering can. He began to pour water on the ground. Nothing happened at first, because the ground was so dry, that it soaked up all the water. But eventually the ground beneath his feet was soaking wet, and the water began to run across the dry ground and reached the first group. At first nothing happened, as the water soaked into the dry ground. But after a while, the ground was wet, and the water began to touch the people. They began to stand upright, and be filled with joy.

Soon, they had all the water they needed, and it began to flow toward the next group. The people in that group looked up, and the first group began to call out "Stay where you are. The water is coming. The water is coming."

When the water reached the second group, nothing happened at first. The ground was so dry that it soaked up all the water. But eventually the ground was wet, and the water began to touch the people. They stood upright, and were filled with joy.

Eventually they had enough water, and it began to flow towards the next group. The first group cried out "Stay where you are, the water is coming. The water is coming."

Slowly the water moved across the plain, touching group after group. Some of the groups were so far away they I could not hear them but I saw them lift their arms in joy. Then they turned and shouted to groups which were out of my sight. I couldn't hear them but I knew what they were saying. "Stay where you are. The water is coming. The water is coming."

The lamps vision must be a move of the Spirit. We must not try to control the flow. Our task, by prayer, by teaching, by meeting and calling others to meet is to call out "The water is coming. The water is coming." We must keep our hands in the air in praise and be led by the Spirit.

We can do things - we pray, teach, share the vision, and pass the book on. But this is only the trappings of the vision. The water must flow where it wants and how it wants. Our job is to intercede, and call others to do the same.