

REVISED AND UPDATED EDITION

PRAYER EVANGELISM

HOW TO CHANGE THE
SPIRITUAL CLIMATE
OVER YOUR HOME,
NEIGHBORHOOD AND CITY

ED SILVOSO



Chosen

a division of Baker Publishing Group
Minneapolis, Minnesota

© 2000, 2018 by Ed Silvano

Published by Chosen Books
11400 Hampshire Avenue South
Bloomington, Minnesota 55438
www.chosenbooks.com

Chosen Books is a division of
Baker Publishing Group, Grand Rapids, Michigan

Printed in the United States of America

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ISBN 978-0-8007-9884-0

Library of Congress Control Number: 2017963658

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Cover design by Rob Williams, InsideOutCreativeArts

18 19 20 21 22 23 24 7 6 5 4 3 2 1

To Dave and Sue Thompson,
lifelong friends and faithful partners
in reaching cities for Christ.



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Preface to the Revised Edition

Prayer Evangelism, my second book, was first published in 2000 to inspire and equip believers with practical tools and biblical insights with which to reach their cities for Christ. Now, nearly twenty years later, the principles and strategies contained in its pages have been validated in hundreds of transformation efforts around the world. This is why we are now releasing this volume with added insights.

I am an evangelist and a student of biblical phenomena, deeply committed to the Scriptures and to the fulfillment of the Great Commission in its two dimensions: to preach the Gospel to every creature (see Mark 16:15) and to disciple nations (see Matthew 28:19). This is an assignment that requires engaging the Body of Christ in its multiform expressions, since it will take the *whole Church* to present the *whole Gospel* to the *whole world*. As a result, it has been my privilege to write six books based on our practical experiences that reveal the continuously unfolding process of transformation in nations around the world.

“Plan Resistencia,” our first major city-reaching effort, went far beyond the customary results of a traditional evangelistic crusade. Thanks to the discovery and citywide application of prayer evangelism, the “doctrine of the apostles” a la Acts 5:28 literally filled that city as the Gospel became the subject of favorable conversations in sidewalk cafés, at soccer matches, on radio and TV programs and in parks and plazas. All of this resulted in the church in the city doubling its membership in one year, something that continued to take place, making Resistencia one of the most evangelized cities in the nation.

This cascade of unusual breakthroughs, and particularly the exceptional church growth it produced, led us to hold annual conferences to inspire, equip and encourage others to reach out to their cities, and it inspired my first book, *That None Should Perish*, in which I described the foundational principles behind it all.¹

When numerous new city-reaching efforts began to happen as a result of the breakthroughs in Resistencia, I wrote my second book, the original version of this one, *Prayer Evangelism*,² to explain why those rapid and lasting outcomes are biblical.

Subsequently I was led to write *Women—God’s Secret Weapon*³ to show that both sexes, walking in harmony, reflect the fullness of God’s image on earth, beginning in the home. This was important because prayer, as the key component of

1. *That None Should Perish: How to Reach Entire Cities for Christ through Prayer Evangelism* (Minneapolis: Chosen, 1994, 2014). (Originally published Ventura, Calif.: Regal, 1994.)

2. *Prayer Evangelism: How to Change the Spiritual Climate over Your Home, Neighborhood and City*. (Originally published Ventura, Calif.: Regal, 2000.)

3. *Women—God’s Secret Weapon: God’s Inspiring Message to Women of Power, Purpose and Destiny* (Minneapolis: Chosen, 2001, 2010, 2014). (Originally published Ventura, Calif.: Regal, 2001, 2010.)

prayer evangelism, is the mainstay in the rapidly multiplying city-reaching thrusts, and those prayers are hindered if husbands do not treat wives properly (see 1 Peter 3:7).

Our new experiences in the public arena soon put us in touch with how God’s anointing on those who are traditionally called “laypeople” was producing remarkable inroads into the marketplace. This led me to study the Scriptures to highlight the reality that laypeople are indeed full-time ministers called by God to do exploits in the marketplace, which resulted in my next book, *Anointed for Business*.⁴

However, this focus on the scriptural centrality of the marketplace created a problem—many pastors began to envision marketplace ministry as another church-based activity. But a church-based marketplace ministry is as contradictory as proposing that hangars be built for orbiting satellites. The only place where marketplace ministry can take place is *in the marketplace*. To address this inward pull into the church, which coincided with our launch of what today is called the Transform Our World Network (TOW Network), we set ourselves on a journey to articulate the five pivotal, core paradigms that provide the biblical foundation for pulpit and marketplace ministers to work as full-fledged partners in the cities. The result was my fifth volume, *Transformation*.⁵

The latest book in this continuum of materials is *Ekklesia*,⁶ which draws on those paradigms to show how the New Testament Church was able to radically transform the hostile social and political environment into which it was born and

4. *Anointed for Business: How to Use Your Influence in the Marketplace to Change the World* (Minneapolis: Chosen, 2002, 2006, 2014). (Originally published Ventura, Calif.: Regal, 2002, 2006.)

5. *Transformation: Change the Marketplace and You Change the World* (Minneapolis: Chosen, 2007, 2014). (Originally published Ventura, Calif.: Regal, 2007.)

6. *Ekklesia: Rediscovering God’s Instrument for Global Transformation* (Minneapolis: Chosen, 2017).

to set in motion a process that impacted nations in a relatively short time—without buildings, professional clergy, religious freedom or social status. Connecting biblical principles with validating contemporary case studies led us to rediscover the Church as Jesus really designed it to be, along with why and how prayer evangelism is so vital to the fulfillment of its mission.

That inspiring realization unleashed tremendous confidence that the Great Commission could indeed be fulfilled in our generation. My prayer is that this new edition of *Prayer Evangelism* will whet your spiritual appetite to enter into a similar partnership with God so that you can take His transforming power and presence everywhere, every day of your life—because prayer evangelism is at the heart of this glorious experience.

Introduction

Go Tell It in the Plaza

Nothing is more extraordinary than being born again—that instant when we turn from darkness to light and see Jesus with His arms extended toward us. We all remember the moment when we crossed the threshold from death to life, when we learned that our names had been written in the book of life by God Himself. All other events in life pale in comparison.

Once we have experienced this rebirth, we want everybody else to have the same experience. We want to see our loved ones come to Jesus. We want strangers who live in foreign lands to know Him. The Holy Spirit of God, who now dwells within us, has put this desire in our hearts.

Paradoxically, most of us are paralyzed by the mere thought of witnessing to others, especially strangers. We *want* to tell them about Jesus so that they will experience the miracle of the new birth; but when we go to speak, our lips seem to be glued together and our voices desert us at the crucial

moment. We have tried and failed so many times that we feel as though we will never be able to do it.

This realization pains us deeply because Jesus told us to preach the Gospel to every creature (see Mark 16:15) and beyond that, to “disciple the nations” (see Matthew 28:19). Though we *do* want to please Him, we are tortured by the two-edged pain of letting Him down and the certainty that people and possibly nations will go to hell as a result.

I am not as much a theologian as I am a student and a practitioner of biblical principles, deeply committed to the Scriptures and to the fulfillment of the Great Commission. Thus I will never forget the day I discovered the liberating and powerful implications of Jesus’ experience with “the seventy” (see Luke 10), who saw some very resistant unbelievers come into the Kingdom and who also came back declaring that even the demons were subject to them in Jesus’ name. Jesus added that He had watched Satan falling like lightning over the geographic region into which He sent the seventy:

The seventy returned with joy, saying, “Lord, even the demons are subject to us in Your name.” And He said to them, “I was watching Satan fall from heaven like lightning.”

Luke 10:17–18

Today, we call this phenomenon “prayer evangelism,” which, as you will see in these pages, is not as much people talking about Jesus as it is putting Him on display so that His works do the talking for Him. This book is based on the victories of thousands of men and women in cities all over the world who are not only leading individuals to Jesus, but who are also discipling cities and nations in this way.

It is my hope and my prayer that you will be empowered by the biblical principles taught in this book and that you will go beyond merely witnessing to the people near to you. I pray you will see *your entire city reached for Christ*. As you read this book, you will see that it can be done. Better yet, it *will* be done!



1

What the Devil Does Not Want You to Know

You may be down, but Satan is down, too. The one who gets up first will win your city.

If you are concerned about the way things seem to be going across the globe and perhaps in your own neighborhood, you are likely no stranger to discouragement. You probably have felt, if only for a fleeting moment, the stinging doubts that mercilessly shout at you that you have chased an impossible dream, an unrealistic vision. You have been down, and you may be afraid that you are down for the full count. If this is your situation, then I have good news: There is hope.

I have been involved in city-reaching efforts since 1990, when our ministry, Harvest Evangelism, facilitated the first such thrust in the city of Resistencia, Argentina. Our efforts were successful and, in 1994, Regal Books published *That None Should Perish*, in which I described the biblical

principles behind Plan Resistencia. In that book, I also introduced prayer evangelism as a potent vehicle for reaching cities.

Soon we found ourselves involved in more than a hundred cities on five continents, facilitating city-reaching thrusts “a la Resistencia.” Things could not have gone better. People were being saved, lives were being changed, and entire cities were undergoing transformation.

Nevertheless, by March 1999 we were being overwhelmed by tremendous challenges, almost to the point of despair. Our team had pioneered new concepts, conquered new territory and facilitated unprecedented breakthroughs in cities around the world. But the intensity of those efforts had taken its toll and had exposed us to extraordinary spiritual attacks. I was feeling the pain.

In a moment of unhealthy self-pity I began to tell the Lord how badly wounded I was, how much our family and our team had suffered, how brutal the blows had been and how little return we had seen on our investment when compared to that much suffering. The Lord’s reply shocked me: *Ed, you should see the other guy! You’re on the winning team! If you think you look pathetic, just imagine how awful the loser must look.*

Just then, a scene from the movie *Rocky II* came to my mind. It happens toward the end of the climactic fight. Rocky Balboa and Apollo Creed have slugged it out to the point of total exhaustion. Both of them are down, lying on the canvas, and the referee has begun the count. Rocky’s manager, crusty old Mickey, is frantically shouting in Rocky’s dull ears, “Get up, you bum. Get uuuup!” He keeps on screaming until Rocky, in obvious pain and with great difficulty, begins to pull himself up while the count continues. Under Mickey’s unrelenting verbal shoving, Rocky keeps riding waves of ex-

haustion on a raging sea of suffering as he struggles to get up. And when the referee cries, “. . . 9 . . . 10. You’re out!” Rocky is the one standing over the downed Apollo. He stands for only a few moments, but he is on his feet long enough to be declared the winner and the new champion.

As I reflected on this dramatic scene, I sensed the Lord saying to me, *Get up and claim the prize! You may be down, but so is the devil. He does not want you to know it, but he is totally spent after such a fight. He has no more strength, and this is why he is so bent on keeping you focused on your own wounds. Both of you are down; but the one who gets up and claims the prize wins. Get up, you . . . blessed one!*

This experience enabled me to understand a powerful dynamic concerning trials: A trial requires two fiercely opposing parties for its painful pressure to develop. Pressure, like a pincer, needs two anchor points to operate. We are one of the points; the devil is the other one. However, in the midst of these frays, we tend to focus exclusively on the damage done to us or to our loved ones. We seldom, if ever, realize what the trial has done to the opposing party, the devil. Consider the way most Christians process Job’s tribulation. We concentrate almost exclusively on what Job lost and how much he suffered, and we fail to see the main point in this epic drama: *The devil lost big to a mere human being.* Satan ended up discredited and humiliated before his own demons. What the devil values the most, his pride, lay shattered at Job’s feet.

Take heart. Even though we suffer, we *always* end up stronger than the devil. This is also true with regard to where we find ourselves today in the city-reaching and transformation movement after decades of intense struggle. We have made tremendous strides, and unprecedented breakthroughs have

in fact taken place. True, progress has come at a cost. And Satan wants us to focus on our cost so that we will not see what *his* cost has been! He knows that if we are discouraged and preoccupied with our wounds, we will fail to understand just how close we are to seeing the greatest outpouring ever of God's Spirit on the cities of this world. The devil's scheme is to keep us focused on *our* pain rather than his.

The Prize Is within Reach

Why do we struggle so against the devil? Because he is the one blinding the lost to the truth of the Gospel.

The god of this world has blinded the minds of the unbelieving, so that they might not see the light of the gospel of the glory of Christ.

2 Corinthians 4:4

Yes, we struggle with the enemy in other areas, but none is as significant as this one. Satan cannot snatch us away from the Savior's hand, so our salvation is secure (see John 10:28). Furthermore, what the devil intends for evil, God uses for good, so the outcome of our trials and tribulations is bound to be positive (see Genesis 50:20; Romans 8:28). Even in the areas where we have willfully sinned, the Holy Spirit is actively at work, bringing us to repentance; and when we repent, the blood of Jesus graciously erases the marks of sin (see 1 Peter 1:2).

On none of those fronts—salvation, tribulations, sanctification—can the devil harm the followers of Christ. That means the primary purpose of our struggles against the devil is to open the eyes of the lost to the Gospel:

I am sending you to them to open their eyes and turn them from darkness to light, and from the power of Satan to God.

Acts 26:17–18 NIV

This is the *only* struggle where the devil has a fighting chance. So when I refer to the devil in this book, it will usually be in the context of his opposition to the fulfillment of the Great Commission. I do not believe there is a demon hiding behind every bush or hanging out on every street corner, but I do believe the Bible teaches that there are forces of wickedness and powers who rule over the darkness in our cities. Such are the strongholds we will address here, for this is a struggle that requires us to employ a powerful tool like prayer evangelism.

Three decades have now passed since we began to teach and apply the principles of prayer evangelism to city-reaching efforts. During that time we have seen cities reached for Christ and their spiritual climate changed, at least for a season. We have also seen some nations begin to undergo the same process. This is excellent news. But we have not yet seen a steady stream of cities or nations transformed—and this realization hurts. When the devil taunts us with statistics, usually in our moments of vulnerability, we are tempted to jump into the pool of self-pity. If this is where you are at, do not jump! There *is* hope and plenty of it, as you will read about in this book.

Paradigm Shifts

Powerful changes are taking place in the Church and in our cities—changes beyond anything imaginable only a few years ago.

The transformation of cities is no longer a distant hope. Rather, it is a fast-materializing reality that can be yours once you grasp and activate the biblical principles required. The heart of this hope lies in a series of paradigm shifts that have begun to take place in the Church in recent years—and a few others that are about to.

A paradigm is a conceptual grid through which reality is perceived. A *paradigm shift* is a change in that grid that enables us to see reality in a different, often more effective, way. Paradigm shifts are the hinges upon which the door to discoveries and scientific breakthroughs is opened. For example, our ancestors explored every imaginable way to make the human body fly like the birds of the air. Leonardo da Vinci even glued feathers to his body and, while perched on the



Paradigm shifts are the hinges upon which the door to discoveries and scientific breakthroughs is opened.



banister of a second-floor balcony, vigorously flapped his arms in a futile attempt to take off. Nothing worked until Wilbur and Orville Wright had a paradigm shift: They discovered that the key to flying lies in the *shape* of the wing. The Wright brothers found that wind rushing over a wing with a flat bottom and a curved top creates the physical dynamics required to lift a vehicle off the ground.⁷ Once the Wright brothers perceived reality this way, the impossible became possible and people began to fly.

A paradigm shift also represents a transition in thinking that is irreversible. It is like a crack in the ice on a lake at the

7. See, for example, “What Makes An Airplane Fly—Level 1” (www.allstar.fiu.edu/aero/fltmidfly.htm) regarding how the shape of an airplane wing creates lift.

beginning of spring; once it happens, however minuscule the crack, the ice never will recover its old form but will continue cracking and breaking until the ice takes on a whole new form (water). This is why the paradigm shifts I describe in this book are so significant. The Church, already being affected by them, will never be the same. Granted, some of the new paradigms are not yet fully visible, as they are in their beginning stages; but like that first crack in the ice, they are irreversible and will only grow larger.

In the chapters that follow, I will identify and define nineteen different paradigm shifts, some that have already begun to alter the landscape of the Church and our cities, others that are on the horizon. At one time or another, most of these paradigms have been embraced or espoused by individuals in the Church. What is new today, however, is that these paradigms are fast becoming part of the Church's life stream and are quietly changing its course. What I am describing is something like the onset of puberty. When our brain released hormones for the first time into our puerile bloodstreams, we did not know, much less understand, what was going on; but we were changed nonetheless. Voice, hair, skin, emotions, the way we related to the opposite sex—everything changed drastically. Something similar is happening to the Church today.

The Church that is arising is stronger, healthier, mightier and capable of transforming our cities for Christ by changing their spiritual climate. That is what this book is all about. I fervently pray that as you read, you will be encouraged, strengthened and equipped for taking the Gospel to your neighborhood, your city, your nation and beyond.

Like Rocky's manager, I say to you, "Get up, you blessed soldier! Get up! You may be down, but Satan is down, too,

in which the performers embrace and represent truth that is being denied or opposed in the larger context. For instance, when a group of white pastors humbly wash the feet of nonwhite pastors and beg their forgiveness for the horrible sin of racism, such action constitutes a prophetic act. This gesture in and of itself is too small to heal the scourge of racism; but it is a representative act that is powerful enough to launch or aid the healing process that eventually will eradicate racism.

We are instructed not to despise small beginnings (see Zechariah 4:10). Small beginnings, like the tiny stream that eventually joins others to form the mighty Amazon River in South America, have the built-in potential to expand exponentially. A paradigm shift, though small at first when introduced through a prophetic act, is *never* irrelevant. There is no telling how much an almost imperceptible shift in paradigms can change everything around us. This is what happened in my hometown in 1997.

In its early stages, a paradigm shift usually insinuates itself through a prophetic act. Thus to fully understand paradigm shifts, we need to understand their beginnings in prophetic acts.

The Battle for My City

I was born and raised in the city of San Nicolas, Argentina. As a teenager, I sat by the bank of the Parana River on Thursday evenings to talk to God about revival. During the 1960s and 1970s my city became a spiritual beacon of hope as the church and its many congregations grew and infiltrated

the city's social strata with the light of the Gospel. Scores of lives were changed. New church buildings sprang up in barrios. A new batch of pastors joined the old ones to care for increasing numbers of new converts—until something happened that was intriguing at first but catastrophic in the end!

A spiritual entity disguised as Mary, the earthly mother of our Savior, “appeared” to a simple local woman. The apparition known as the Queen of Heaven took the form of the weeping virgin, as tears showed up on the marble face of a statue of Mary. Pilgrims began to flock to San Nicolas in huge numbers, and soon a shrine was built. Unfortunately, as this new cult flourished, the city wilted. Major industries shut down. Commerce came to a standstill. Crime increased beyond the power of the police to control it. Nasty church splits took place. Pastors died prematurely, pastoral oversight of the city became nonexistent, and the spiritual climate turned hostile. Spiritually speaking, our shining city on a hill crumbled into a valley of despair, and a spiritual oasis turned into a wilderness.

However, all of that began to change through a prophetic act on July 21, 1997. Our team from Harvest Evangelism, along with three hundred and sixty delegates from four continents, joined the pastors and elders of the church in San Nicolas at the seven gates of the city to perform a three-part prophetic act.

First, we repented publicly for sin inside the church that had allowed catastrophic sin to come into the city. Dr. Charles H. Kraft writes that demons are like rats who have infested a house because they are drawn to the spiritual garbage inside. If you have a problem with rats, you cannot blame the rats. It is your garbage. Clean up your garbage, and the rats will

go someplace else.⁸ The pastors of San Nicolas took full responsibility, because they now understood that every major problem in the city (macrocosm) is *always* a magnified expression of unresolved problems in the church (microcosm). Darkness can only prosper in the absence of light.

Secondly, in united prayer at the gates of the city, we declared that the city of San Nicolas belongs to God. At each one of the gates, the pastors then drove into the ground stakes inscribed with Bible promises. They took turns with the hammer, and each blow was accompanied by a prophetic utterance. Declarations such as “San Nicolas is a city of victory and not of defeat” and “Jesus is the Lord of the city, not the Queen of Heaven” were spoken out loud and in faith.

Thirdly, a proclamation was read, stating that San Nicolas belongs to the Lord, who had bought the city with His blood and who keeps it by His grace. The proclamation was broadcast all over the city on the radio.

This exercise was followed by united church services the next day and by three consecutive evening radio broadcasts, Monday through Wednesday. The broadcasts were hosted by pastors representing the denominational composition of the church in the city. These broadcasts enabled believers all over town to do three things: (1) to dedicate their homes as lighthouses of prayer on Monday; (2) to spiritually cleanse their homes on Tuesday; and (3) to prayer-walk their neighborhoods on Wednesday. By the end of the three-day event, there were lighthouses of prayer in every neighborhood, and the entire city had been prayed over. Many sinners found the Lord at a prayer fair held the following Saturday, and the week

8. Charles H. Kraft, “In Dark Dungeons of Collective Captivity: Response,” in *Wrestling with Dark Angels*, C. Peter Wagner and F. Douglas Pennoyer, eds. (Ventura, Calif.: Regal, 1990), 276.

climaxed with a powerful and moving united communion service the next day.

The results? That week the crime rate in the city dropped dramatically. In fact, not a single major crime was reported. Pastors who had been party to divisions repented publicly and made restitution to those they had wronged. The media opened their doors to the church. Public officials asked for personal prayer and for prayer meetings to be held in government buildings. Best of all, prodigals returned to Christ and



Prophetic acts are powerful because they express on earth what God has already decreed in heaven.



unbelievers were asking to be led to the Lord. *In just one week, the spiritual climate over the city had changed dramatically.*

But that was not the end of it. Many of the three hundred and sixty visiting delegates went back to their home countries on five continents and performed similar

prophetic acts with similar results. Today, scores of cities have experienced a change for the better in their spiritual climates as an indirect result of what was done in San Nicolas—an impressive harvest whose genesis was the unpretentious seed first planted in my hometown. On October 16, 1999, from Madison Square Garden in New York, we broadcast to 572 television downlink sites in 50 states to facilitate all over the United States what was pioneered by the pastors in San Nicolas.

At the time of these events, we did not see clearly the implications of our prophetic acts. But now, with the perspective of time, we are able to better grasp why so much happened in such a short time in San Nicolas and why these wonderful things continue to happen all over the world. Shifts in

paradigms made them inevitable. The prophetic acts of the pastors in San Nicolas were powerful not in and of themselves, but because they provided a conduit to express on earth what God had already decreed in heaven.

The Power of Prophetic Acts

Why are prophetic acts so powerful? When I inquired of the Lord, He directed me to John 8:44, where Jesus speaks to the Pharisees, saying:

You are of your father the devil, and you want to do the desires of your father. He was a murderer from the beginning, and does not stand in the truth, because there is no truth in him. Whenever he speaks a lie, he speaks from his own nature; for he is a liar, and the father of lies.

The context here is one of religious unbelief. Jesus is speaking to religious leaders who stubbornly refuse to accept the truth He preaches. His statement that the devil cannot stand in the truth because there is no truth in him contains the key to understanding the power of prophetic acts.

When we read that the devil is a liar, we assume that he lies to us but not to his minions. But he lies to them, too. If the devil were to speak the truth to his demons, he would have to disclose certain unpleasant facts about the end of time—facts concerning the lake of fire, their eternal demise and Satan’s utter defeat. If he were to let them in on news of their fate, it is safe to assume that his troops would not fight for him so intensely.

The primary intent of a lie is always to exert some form of control over the person being lied to. The truth is always

more powerful than lies; but those who believe a lie come, within the scope of the lie, under the control of the liar. In the case of the Pharisees, the words of Jesus failed to register with them because they had accepted a lie instead. For centuries the devil has told the same lies: “White Christians will never repent and make restitution to the nonwhite people they have wronged through the ages.” “Gentiles will never love Jews.” “Men will never honor and respect women but will only exploit them.” Such ludicrous statements become more believable when they are sustained by hatred that is validated by human self-centeredness. This was the case in America, where, at one time, the Supreme Court ruled that blacks were not equal to whites in the eyes of the law; and in Europe, where the Church did not denounce or oppose murderous ethnic cleansings. In such cases the lies of the devil became incorporated into the cultural fiber of a nation.

On the other hand, when even a small group of people affected by such lies performs a prophetic act that exemplifies and declares the opposite of what a particular lie proclaims, then a circle of truth is painted around the devil, thereby exposing his scheme for all to see, for he cannot stand in the truth. To be successful, a liar must conceal the fact that he is a liar; otherwise no one will believe his lies. The devil avoids truth so his cover will not be blown. A prophetic act does exactly that, altering and eventually exposing, through the insertion of truth, the devil’s carefully orchestrated cover of intertwined lies.

Our hour of opportunity comes once a lie is exposed and its aura of immutability removed. Although circumstances in the natural realm may still look the same, a prophetic act calls the things that are not as though they are. In an act of spiritual warfare directed at the devil, we confess with our

lips what we have chosen to believe in our hearts. This is clearly implied in Revelation 12:11, where we are told that the devil is defeated by the blood of the Lamb, the word of our testimony (confession) and a commitment to warfare so fierce that we are willing to despise our lives even unto death.

Spiritual truth should never remain dormant; it must be declared. And when it is, the truth challenges and eventually changes that which opposes it. As a result, what was thought to be impossible (through Satan's lie) now becomes possible (through Jesus' truth)—not just in that time and place, but beyond. Like ripples in a pond, the spoken truth moves outward in ever-expanding circles set into motion by the initial prophetic act.

When we punch a hole in the darkness, light just filters in through the hole at first. But the light keeps on spreading until the once-impenetrable mantle of blackness eventually dissipates. This is why such a simple but courageous act not only destroyed the absoluteness of Satan's deception in San Nicolas—that the city was his and nothing would ever change the spiritual status quo—but also continues to spread hope around the world.

The paradigm shifts we will be looking at in this book usually came into focus first as prophetic acts. Small, isolated and apparently insignificant (though not irrelevant), these acts birthed something that continues to expand and grow. What were, in the beginning, small streams in remote areas of the jungle are gradually coming together to forge mighty rivers. Come with me as we explore these streams and rivers to determine what has happened so far, how much more is and will be happening and how close we are to claiming the prize.

But first, we must equip ourselves with a very important tool that makes the journey possible: prayer evangelism.