

Experiencing the Destruction of Satan Through the Cross

Our Lord, You are our joy, our prize, our glory. We thank You at the table. You have blessed us. Oh Lord, as we enter into the ministry time, Lord, may You personally minister to us. Our Lord, You are the Word of Life. Oh, You speak and express God Himself. Oh Lord, give us the spirit of wisdom and understanding that we may know You. Oh Lord, I cast myself still under the shadow of the cross. Remove all natural elements in me, oh Lord; I am just a vessel. May You speak. May You anoint Your words, anoint our hearts, anoint our ears. May the Holy Spirit move in our meeting so that all may be edified and built up. We praise You and give You glory. In Jesus' name. Amen.

Scriptural Reading

John 3:14: "And as Moses lifted up the serpent in the wilderness, even so must the Son of man be lifted up."

Hebrews 2:14: "Forasmuch then as the children are partakers of flesh and blood, he also himself likewise took part of the same; that through death—the second half of this verse is the emphasis—he might destroy him that had the power of death, that is, the devil."

Matthew 17:20: "And Jesus said unto them, Because of your unbelief: for verily I say unto you, If ye have faith as a grain of mustard seed, ye shall say unto this mountain, Remove hence to yonder place; and it shall remove; and nothing shall be impossible unto you."

Philippians 1:20-21: "According to my earnest expectation and my hope, that in nothing I shall be ashamed, but that with all boldness, as always, so now also Christ shall be magnified in my body, whether it be by life, or by death—the emphasis is on verse 21—For to me to live is Christ, and to die is gain." The emphasis is on "to live."

Philippians 3:10: "That I may know him, and the power of his resurrection, and the fellowship of his sufferings, being made conformable unto his death;"

Proverbs 26:27: "Whoso diggeth a pit shall fall therein: and he that rolleth a stone, it will return upon him."

Esther 7:10: "So they hanged Haman on the gallows that he had prepared for Mordecai. Then was the king's wrath pacified."

I Samuel 17:40, 49: "And he took his staff in his hand, and chose him five smooth stones out of the brook, and put them in a shepherd's bag which he had, even in a scrip; and his sling was in his hand: and he drew near to the Philistine." Verse 49: "And David put his hand in his bag, and took thence a stone, and slang it, and smote the Philistine in his forehead, that the stone sunk into his forehead; and he fell upon his face to the earth."

Introduction

That is our scriptural reading. The theme, or title, of today's sharing is, "Experiencing the Destruction of Satan Through the Cross." The destruction is not a complete eradication of Satan or making him non-existent, because we know he will be cast into the bottomless pit and eventually into the lake of fire but rather making him powerless in our lives. The destruction of Satan through the cross: we just read in Hebrews, the Lord Jesus died on the cross and destroyed him who had the power of death, that is, the devil. So, the devil may try to accuse us, but as long as we stand on the ground that we are already dead with Christ, it is as if Satan is beating a dead horse. He can never reach us as long as we stand on the ground of the cross. The theme is to experience that.

The Course of Christ

Let us first take a look at the course of our Lord Jesus from heaven to earth and then back to heaven.

Death on the Cross

He came to this earth to die. His death on the cross destroyed the devil. We just read that as Moses lifted up the serpent in the wilderness, so shall the Son of Man be lifted up. We know in general that when you strike a snake on the head, it kills it. Anatomically, this is because its nervous system is concentrated in the head. So, if you bruise the head, it kills the snake. However, other animals, including humans, can sometimes sustain head injuries and still live because there are other nervous systems that can control the internal organs. But with a snake, if you bruise its head, it dies.

This fulfills perhaps the first or the earliest prophecy of our Lord Jesus being crucified on the cross and saving mankind. That is the verse in Genesis 3. You remember, God said to the snake, "I shall put enmity between you and the woman, and between your seed and her seed. It shall bruise your head, and you shall bruise its heel." Bruising the serpent's head signifies the destruction of Satan.

Then, in the book of Numbers, Moses and the children of Israel were in the wilderness—I am sure we know the background. He lifted up the serpent in the wilderness, and when the people who were bitten looked at the serpent, they were healed. That serves as a picture of our salvation. The serpent that Moses made was made of brass, which symbolizes judgment. All judgment was cast upon our Lord Jesus. He bore our sins, and where there are sins, God judges, and He took it all on the cross, nailing it and destroying the devil.

So, we thank the Lord that the first thing is the Lord's death. He accomplished this great, wonderful work in destroying the devil.

Descending into Hades

Then He descended to the lower parts of the earth. In Hades, certain things happened there that we do not fully understand. However, from two passages in the Bible, we know

a little bit. A brother has said that the forces of evil all tried to detain Him when He went to the heart of the earth, but He overcame. In Matthew 12, there is a verse you may remember: “Or else how can one enter into a strong man's house, and spoil his goods, except he first bind the strong man?” That is our Lord Jesus binding Satan in Hades and then taking the spoils—us.

I was thinking to myself, “I was not there in Hades.” Maybe I could put it this way: my name was written there before I was saved; that was my destiny. But our Lord Jesus descended there, and in Ephesians, it says that He “took captives captive” and ascended into heaven. The first captives were us; He made us His captives. Before we were saved, we were captives of Satan, but He went to the lower parts of the earth and took us. He bound the strong man and took us to be His captives and then ascended into heaven; our position is now in heaven. Praise the Lord!

Resurrection, Ascension, Sending the Holy Spirit

Then He was resurrected from the dead. God raised Him from the dead, and all power has been given to Him. Before He ascended into heaven, His disciples walked with Him to Mount Olivet, and He said to them, “Wait in Jerusalem for the promise of the Father. I will send the Holy Spirit, and you will be endued with power from on high.”

Jesus also said in the Gospel of John, in chapters 14 and 15, a number of times that He would send the Comforter, which is the Spirit of Truth. There are two aspects to the Lord's sending the Holy Spirit. Today, we already have the Holy Spirit. On the day of Pentecost was fulfilled Joel's prophecy, saying, “I will pour out My Spirit on all flesh, and they shall prophesy, dream dreams, and see visions.” That was at Pentecost, where we see “cloven tongues like as of fire”—that great power which gave birth to the church.

The Lord also promised to send the Comforter in the context where He said, “I will not leave you as orphans.” The disciples were troubled in their hearts when they heard that Jesus was going away. But He said, “I will send the Comforter, and He shall abide with you.” So, thank the Lord! There is that aspect of the power of the Holy Spirit when we need it, and also every day, the Comforter is abiding in us and is with us. He said, “It is expedient for me to go away so that the Comforter may come.” If He did not go, He could only be in one place. Yes, it was good in Bethany, in the house of Lazarus; it was very good, I am sure, but He could not be somewhere else at the same time in the flesh. Today, He can be in us, everywhere, anytime.

So, we have the Holy Spirit that encapsulates the course of Christ: death, descension into the heart of the earth, resurrection, ascension, and the coming of the Holy Spirit.

Experiencing Christ

When we talk about experiencing Christ, what book in the New Testament is more focused on that? Well, there is none other than the book of Philippians, which is all about experiencing Christ.

Spiritual Mindset

In the verse we read, Paul said, “To me to live is Christ.” On the phrase “to me:” I feel that if we want to have a full experience of all the things we just talked about in the course of Christ, especially the death and the destruction of Satan in our lives, we must first have a spiritual mindset of “to me”, “to me to live is Christ.”

Paul previously wrote about how he was in bonds and imprisoned, and there were people envying him and giving him trouble. But the attitude he maintained was “to me.” Without having this committed mindset to the Lord, we could be shaken. I could fall out of the continuous experiencing of the Lord's death.

There was a brother who served the Lord; he was gifted in evangelizing and had this mindset. All he did day and night was prayed; he served at church, had gospel meetings, and preached the gospel. That was all that he focused on. At the end of the month, about three hundred people were baptized. But there was also envy among other people. One person said to him, “Do not try to do anything!” But he thought, “I am just serving the Lord.” So, he kept the mindset of only focusing on the Lord, preaching the gospel, and saving souls.

There was another servant who, sadly, his family did not support him. They said to him, “You do all that work for the Lord. What do people do for you?” And he did not keep that mindset, and later he stepped down from service.

Paul is a good example that we need to have this committed spiritual mindset; “To me to live is Christ.”

To Live Equates Christ

“To live is Christ” in the original Greek is in the order like this: live Christ. There is no verb “is.” But grammatically, when it is placed like that, you can just add the word “equate” in between to help with understanding, or “is” to be equate. To live equates Christ.

Well, I think as humans, we only have two modes: alive or dead. So, to live equates Christ.

There is a brother who shared about some brothers who went to visit a factory. After they viewed the factory, and they were gone, one brother in the factory later said it was as if Jesus walked through the factory. That is like the idea that to live equates Christ.

Another brother was praying fervently for quite a long time, and at the end, he had this feeling he shared with me. “I was praying, and at the end it was like Jesus was had been praying in me.” Those are good examples of living is Christ.

We can go on a little deeper if we want to experience how He has destroyed the devil. Where can we go today so that there is no devil vexing or disturbing us? In John 14:30, Jesus said, “...; for the prince of this world cometh, and hath nothing in me.” In Jesus, in Christ, that is the only place we can go where we will not be vexed by the devil. He has no footing, no claim, and no power in Christ.

Power of His Resurrection

We also read in Philippians chapter 3: “To know Him and the power of His resurrection.” This goes in deeper and is more powerful. I kind of like to stick with the power of resurrection. We are looking at the apostles in the book of Acts, how they can heal the lame; even their shadows could heal. And when Paul was bitten by a snake, he just shook it off. Yes, the Lord endows us with that kind of power. But I cannot simply envy that or just want it.

Fellowship of His Suffering

In the next part of the verse, Paul talks about the fellowship of His suffering. When I read that part, I was a bit reluctant: I was like, “Oh he’s talking about suffering again.” But then I prayed; I must adjust my attitude about this. What was I before I was saved? I deserve to suffer. I was a rebel, and I deserved to suffer. This suffering is “fellowship” with His suffering. Perhaps we can use the word “share” in His suffering. Our Lord Jesus is willing to share His suffering, and when we suffer, He suffers. He is able to endure, and He gives grace when we suffer. I am not even worthy to suffer with Him as a fallen man, a sinner. Originally, I was doomed to eternal damnation. The apostles also said in Acts 5:41, that after they were beaten, they rejoiced that they were counted worthy to suffer shame for His name. So, if it were not for the Lord's grace, I would not be worthy to have fellowship with His suffering.

Conformed to His Death

Then we are to be conformed to His death, and simply put, that is to be formed together with Him. The Lord's death has a pattern. We are formed to be conformed to His death. This is important because the flesh is where Satan has ground. The Lord said to Peter, “Get thee behind me, Satan.” So, my status if I am in the Spirit, then I am not Satan. If I fall into the flesh, then it is Satan. How do I not be in the state of the flesh so that I am not Satan? It is to be conformed to His death.

The Better Resurrection

There is also a reward that comes with experiencing Philippians 3:10. Just as an incidental note, Paul says in that next verse, “That I might attain to the resurrection from the dead.” That is the better resurrection—a resurrection to reward.

Testimonies and Examples

We can continue to look at some testimonies and examples in the Bible.

Victory at Salvation

The destruction of Satan is something we can experience, and I am sure many of us have on the day that we believed in Jesus.

There was a man who, before he was saved, said about himself later on that he had five demons possessing him. Which five? The alcohol demon, the cigarette demon, the

dancing demon (which can be broadened to include all kinds of entertainment that tried to satisfy the vain feeling in him), the gambling demon, and lust. He was married, but he had an extramarital affair. Imagine a man living like that—nonstop smoking, nonstop drinking, coming home abusive, and being vexed by the devil all the time. But one day, he came to the Lord and believed. And from that day on, as he later testified, all five demons left him. This was during the church life in Taiwan, which was strong at the time, and he entered into church life and served with the saints there. When there was a gospel preaching meeting, he was invited to give his testimony of how he was saved by the Lord, and how the five demons left him.

On the day of our salvation, we have experienced the victory of the devil fleeing. A lot of the demonic spirits leave us as soon as we believe, and we are translated to the kingdom of the Lord.

Victory in the Christian Walk

However, as we progress and journey in the Lord's way, we may find that there are still elements that belong to the devil that are not so easily cast out because the flesh is still very much active. The Old Testament gives us more detailed views of our flesh.

The Amalekites, Egyptians, and Philistines all typify various aspects of our flesh. The Amalekites represent strength and fierceness, the Egyptians symbolize the world, and the Philistines embody the puffed-up realm of darkness. They all typify the flesh. What we need as we continue in the Lord's way is to experience the Lord's death and resurrection as daily, we take up the cross.

King David

In this context, we can look at the example of David defeating Goliath. Where is the death and resurrection in the part we read of David slaughtering Goliath? As I read it again, I almost had to look for it. Of course, I prayed, and I feel that the verse we read has great significance to help us understand.

Smooth Rocks

David took smooth rocks, or smooth stones, or river rocks, out of the water. How did the rocks get to that smooth state? Rocks, by nature, are jagged, so they must go through a process of becoming smooth, and that process is abrasion. Think of the spiritual abrasion that we as stones experience. We are stones, right? The Lord is the Rock, and we are also living stones in the Bible. The foundation of New Jerusalem are gems. They were not just gems made; they went through a process. Diamonds, for example, must go through heat, pressure, and time.

River rocks have to go through a process of abrasion in the river, where they bounce around with jagged edges, and it takes time. So, the spiritual abrasion, I feel, is the cross. Perhaps it could be with a roommate that the Lord has put us with. When two people share a room, there is going to be friction. And what is that friction? It is that abrasion which erodes our jagged edges.

I once had someone noisy living next door, which showed I had some jagged edges too. I knocked on the wall, thinking they would stop talking at 12:00 AM, and I got upset when they did not stop. But we were all believers, so the next day, we apologized. I realized I had to come to the Lord because I should not have spoken so roughly and let my self-life come out—jagged edge.

Even in a family, a husband and wife, the husband sees his wife working on something, and he wants to help. But the way he came across is, “You are doing it all wrong. Here, let me help you.” Well, that first line, “you are doing it all wrong stimulated the wife. She was not happy to hear that, and there was a reaction from her: “I did not ask for your help.”

It is in these situations that the Lord puts us in that abrasion, which requires us to bear the cross and have those rugged edges smoothed out. We certainly need this in the church. Just as smooth rocks are found in the river, it takes time. It is not just the same day that we are saved; it does take time. And it takes patience in learning to bear the cross.

River

The rocks were taken out of the river, which is also significant. As it relates to abrasion, it is death, just as the River Jordan is death. There is another aspect of the river that I feel is relevant, and that is the Lord's lead. Have you ever seen a straight river? It is kind of humorous; no, rivers are winding.

The Lord's lead is the same. If we consecrate ourselves to Him, we have a life journey to walk. And the way He leads us, just like the way He led His people out of the land of Egypt through the wilderness, was not a straight line; it was winding and curvy, with many twists and turns. The turn of a river is called a bend.

When we come to a situation or a time when we feel uncomfortable, that environment is almost forcing us to move on or go somewhere else. That is an example of the river coming to a bend. Ezekiel also experienced this. The Lord led him deeper and deeper. He was told to go out into the river a thousand cubits, and the water was at his ankles. Then, another thousand cubits and the water were at his knees, and then it was at his waist. And he went deeper and deeper until he could no longer walk in it anymore.

That is like the Lord's leading us—deeper and deeper, and lots of twists and turns. It may be geographical. I could give a testimony of a brother who was led by the Lord out of China to the East Coast to study, then he found a job on the West Coast in Seattle, and later moved to Southern California, but it was not done yet. Later, he moved to the Southern Hemisphere to a little island with a population of 500,000. The Lord put him there to serve.

It could be at the same spot as changing jobs. We may be required or be led by the Lord to do the work for which we did not study. We might have to do extra studying or be put in one job or another, and then to another. It is like that.

In Genesis, we see the example of Jacob, who typifies the leading of the Holy Spirit. He was led to leave home due to Esau's anger and went to his uncle's place. Then, he got married, had kids, and his uncle's countenance changed. More circumstances have changed. Once his uncle's countenance changed, he had to leave and go back to meet Esau. Then he lost Joseph and later went down to Egypt.

The river experience also gets rid of our natural preferences. It requires that when we come to a bend, we really need to bear the cross. My old preference is that I do not want to move; I do not want to change, but the Lord's leading does that to us. The purpose is to rid ourselves through the cross.

Number Five—Responsibility

It is also interesting that David took five smooth rocks. The number five is also significant, and brothers ahead of us have already interpreted that to mean responsibility. When the Lord spoke to David, He said, "I am going to deliver Goliath into your hands." What do you think went through David's mind? He was going to go on the battlefield to face this giant. What if the Lord did not deliver him? Well, the Lord had signified that He was responsible for his life, but on David's part, he had to have faith. Spiritual people ahead of us can testify to this. The Lord is responsible, but they have to believe, and if the Lord speaks to them to act on it, they believe the Lord's word at all costs and proceed and do it.

Watchman Nee was once called to go to a conference. The Lord asked him to give some money to a brother. But he did not have any money to pay for the boat fare, and he just left. Along the way, there was a miracle after the miracle of the Lord bringing him to that final place, and he ministered at the conference. When the Lord also brought him back, there was also extra money that was left.

It takes faith at all costs, and David believed at all costs to go out onto the battlefield. What if he was killed? That young child was facing Goliath, a giant. What shame it would bring to Israel. But he had faith, and he went on, believing that the Lord was responsible.

Brother Sparks also shared a time when he had a stomach issue. Usually, he listened to the doctor's advice, but that time he had the Lord's burden. We must be clear that this was not just about blindly doing it. We have to do it, but we have to be very clear that it is from the Lord. The doctor told him he had to be bedridden and could not get up, or else he would die. But the Lord had given him a word and a burden to go and preach. So, he said to the doctor, "Sorry, I usually listen to you, but this time I cannot. God has a burden for me." He got up and went, believing that the Lord was responsible for his life.

So that is number five. We have a smooth rock from David's experience—a smooth rock, a river, and five smooth rocks. But it only takes one to hit Goliath in the head, bruising his head. Goliath signifies the devil, and David bruised the serpent's devil, and he fell to the ground, cutting off his head in complete victory.

We can also look at another example from Matthew 17, which we read. That chapter begins with the Mount of Transfiguration.

Significance of Mountains

Mountains in the New Testament often signify heaven, but they can also signify the evil realm. In the Old Testament, as I flipped through it, I saw some examples. Babylon was known as a destructive mountain; look how quickly it took away Israel. Mountains are also where the Amorites and the Anakim, the giants, dwelt. It is a dwelling place of flesh. It is also a blockade. Zechariah said, "Remove or level all mountains so the Lord can walk through."

Fasting and Praying

When the disciples and the Lord came down from the mountain, there was a man whose son was vexed or possessed by a devil. That epileptic son was tormented by the devil, cast into the fire, and the disciples could not cast him out. So, Jesus said that it was because of their unbelief, and this kind needs fasting and prayer.

The principle of fasting is our view that the Lord's priority is above our own needs. What does that take? The cross. The Lord immediately said, after that, "I am going to go to Jerusalem." He said he would go to Jerusalem, be killed, and in three days rise again. He does not depart from the cross.

We do not even have faith of our own; the grain of a mustard seed we do not have. We need the Lord Himself to be our faith. Then we can say to the mountain, "Remove, be cast aside, cast beyond its place."

This type of mountain is quite strong and difficult. Perhaps we are praying for our loved ones to be saved, and that is difficult; that takes time. But praise the Lord! We just heard about a brother who prayed for his father for 30 years. It does take faith, fasting, and earnest prayer for this type of devil to be removed.

Even praying for my own walk with the Lord, I struggle because I have flesh. The work of the flesh, as in Galatians, is all in me. What is the work of the flesh? Strife, envy, pride, anger—all those things.

When Hudson Taylor went to preach in China, he struggled with an element in him that he could not overcome. So, he wrote letters to his sister asking her to pray for him. This is the kind of struggle that is like a mountain. It is a realm of Satan that is quite strong. It takes fasting and prayer to remove.

The church in Taiwan suffered a whirlwind of Pentecostal church. When Pentecostalism came, it took the saints like a whirlwind, and all but two left. However, the brothers prayed so hard, fasting and praying in that spiritual battle. In the end, all but two came back. So, we know that if we have faith, and Jesus is our faith, to pray, and say to this mountain, "Be removed," and it shall be removed.

The Wisdom of God

We also see the Lord's wisdom in the destruction of Satan. I hope and pray that it encourages us even more when we see how the Lord's wisdom was at work when He went to the cross and destroyed the devil.

Haman's Destruction

We just read from Esther about Haman, who was hung on the gallows that he had prepared. Proverbs says, "He that diggeth a hole shall fall into it, and he that rolleth a stone shall be rolled over by it."

Haman, the enemy of the Jews, was promoted by King Xerxes, but he hated Mordecai because Mordecai would not bow to him. So, he devised a plan to destroy both Mordecai and the Jews. He built some gallows, which typified the cross. The gallows were made of wood and used in the Medo-Persian Empire for public execution. The cross was a Roman public execution method also made of wood. The victim hung on the gallows, just as Christ Jesus was hung on the cross. The gallows typify the cross.

Haman used all his efforts to destroy Mordecai and the Jews. Thank God for Queen Esther who went to the king to make a petition. You remember that in those days, if the king did not summon anyone to come to him, he or she would be killed. However, he held out the scepter so Esther could come before the king. She pleaded with the king and revealed who the person was who wanted to destroy her people. And she said, "It is that wicked Haman." Haman became scared and pleaded for his life. Then it was pointed out that Haman had made some gallows, so the king ordered Haman to be hanged on the gallows. That is the destruction of the devil. The Lord's wisdom was at work, and Haman's plan backfired on him. It is a kind of ironic destruction of Haman.

Daniel's Accusers

We see a comparable situation in the book of Daniel, during the time of King Darius. The rulers and presidents were jealous of Daniel, so they conspired against him to have the king sign a decree that no one could worship or pray to any other gods for 30 days. But Daniel prayed to the Lord. The kings, princes, and presidents brought this accusation to King Darius. Darius was sad and troubled because he liked Daniel. However, because of the decree, they put him in the lion's den, but overnight the Lord protected Daniel. In a sense, even Paul was taken out of the lion's mouth, but that is death and resurrection. Then, King Darius took Daniel out the next day and gathered those who had conspired against him, casting them along with their wives and children, into the lion's den. They dug a pit and fell in it.

The Crucifixion of Jesus

Regarding our Lord Jesus in the Gospel of John, when it was time for the Lord to be crucified, He said, "The hour has come, and darkness reigns." The Lord is in control, and God is still almighty; His sovereignty is above the devil. Because of the Lord's releasing that authority, He could not be killed. So, He said, "Darkness reigns." And the devil went

to work and entered into Judas, who betrayed Him. Then He moved into the high priest, the priests, the Roman soldiers, and to the people. They cried out, "Away with him! Away with him!" Even Pilate asked, "What should I do with this man? I find no fault in him." "Crucify him! Crucify him!" The devil exerted all his effort, and then they crucified Him on the cross. But that was also the destruction of Satan; his plan backfired on him. So, we thank the Lord. Even the Lord's wisdom was at work in His crucifixion and the destruction of Satan.

Conclusion

As we conclude today's sharing, I pray that we will move forward in the Lord's journey, focusing on Him and His course. His course was one of crucifixion, death, resurrection, and ascension. We are now endowed with the power of the Holy Spirit, but it means we have to willingly experience that daily, then we shall see, and I am faithful that the Lord can and will do great works among us. Praise the Lord.

Let us pray:

Oh Lord, we considered the path You took and how You accomplished so many things for us. You were in eternity past with the Father, enjoying the glory. Why did You come? Was it not because of Your love for us? We thank You Lord that indeed it was. When You created us, it was us that fell and rebelled against You. But You came to die on our behalf, taking our sins and judgment and nailing them to the cross. At the same time, You destroyed the devil, the one who has power over death, and You have given us Your Spirit to abide with us. So that we may experience You. O Lord, daily to put away the flesh and all the enemies, the elements of the enemy. For You have rendered the devil powerless as long as we abide in You. We thank You, Lord, that we can abide in You, and he has no place in You. We pray, Lord, that You will lead us. Continue to lead Your people, O Lord, and edify us, and may the glory and honor be unto You. We give You praise. In Jesus' name. Amen.

Supplemental Hymn (#711 Christ in Songs)

1. With all the pow'r in heav'n and earth
Our resurrected Lord's endowed;
If we unite and live by Him,
The enemy will be subdued.

2. In Jesus' name we must declare
That we shall overcome the foe;
We draw authority from Him
The serpent's head to crush below.

3. No matter what, thou mountain high,
In heav'n or earth, where'er thou art,
At any cost we'll level thee,
In Jesus' name thou must depart!

4. Faith orders thee "Remove from here,
And be thou cast into the sea!"
We should, we must, we can, we will,
Fulfill God's purpose faithfully.

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