

BUILDING WEALTH IN CHANGING TIMES



The Solari Report

OCTOBER 9, 2014

Spiritual Warfare
with Franklin Sanders



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C. AUSTIN FITTS: Ladies and Gentlemen, joining me this week on The Solari Report to talk about spiritual warfare is (and I'm going to use his proper title) Reverend Franklin Sanders. You all know Franklin in many different roles, but one of the ones we all know and love him in is his ministry at Christ Our Hope Church where he lives in Tennessee. It was very appropriate that I invite him.

We have gotten many requests from subscribers to talk about spiritual warfare, and it's something I've always resisted talking about on The Solari Report because I don't know a way to talk about it other than as a Christian, and obviously Franklin – as a reverend – is going to talk about it as a Christian. For those of you who aren't Christians, I just ask that you take from this what you can.

I don't want to use The Solari Report to minister to you, but if I'm going to talk about spiritual warfare I have to talk about it as a Christian. I would just ask that you try to translate that into whatever information you can that is useful to you.

Before we start, Franklin, I just want to say two things. One is that about six weeks ago one of the people who runs our office in Hickory Valley – and I just decided that we needed to start every day at Solari off with a prayer, so we've been doing a prayer every morning. Then we announced we were doing spiritual warfare. Ever since we did those two things, all hell has broken loose, as often is when you start to get light coming in from the spiritual realms. It shakes everything up.

The other thing is I thought because of that, it might not be a bad idea to invite you to start us off with prayer.

If I can, can I ask you to help us by starting this session off with a prayer?



FRANKLIN SANDERS: Let's pray. Father in Heaven, we thank you that you take us who are blind and you open our eyes to yourself and the world and the spirit. We thank you that you promise to send your holy spirit to guide and lead us. We thank you that even though the way of the wicked is darker and darker, that the way of the just becomes brighter and brighter until it shines to the perfect day.

You give us life and you show us which way to go. You protect us from the unseen blows of our enemies. We thank you for all these things, and we ask that you continue to do that, and we ask that you would enable us in this conversation to comfort others with the comfort that you have comforted us with. In Jesus' blessed name. Amen.

C. AUSTIN FITTS: Amen. Okay. Well, Franklin, let's go back to what we were talking about briefly when we finished our discussion of precious metals, and that is – at the top of my notes I wrote, "First and foremost our reality is a spiritual reality, and first and foremost we are spiritual beings."

I just had a conversation yesterday with somebody who is very concrete and only believes in a material reality, and I realized in the discussion with him how different our cosmologies were and what an extraordinary thing it would be to have to walk around this world trying to explain everything based on what is happening in the material realms.

Why don't you start us off and explain what you mean when you say, "First and foremost, we're spiritual beings."

FRANKLIN SANDERS: Well, one of the things that the scriptures teach us is that we're only seeing half of the world. That is, we don't see the unseen part. The problem is that that clashes with the so-called scientific world view that we're taught, and it's really not necessarily scientific; it's a creation of the enlightenment of the 17th century which purges or attempts to purge mankind from all concern with things that cannot be measured.

The presupposition of this materialistic view is that if we can't measure



it, it doesn't count. I mean, if we can't measure it, it doesn't count. The problem with that is that we know that we can't possibly measure or see the spiritual world. So I don't have a spiritual dagger counter, for instance, that I can throw on you and say, "Yeah, that's your problem. You're surrounded by evil spirits so your soul is under the influence of these evil desires."

We can't do that. The reason that we know it's there is because God shows us that it's there in the scriptures.

Let me give you an example of what I'm talking about. There's this famous story in the gospels where Jesus comes to this group and they are fighting and arguing. Great group of people, his disciples among them, and he says, "What's going on?"

One of the men steps forward and says, "I brought my son for these men to cure. He has been possessed by an evil spirit ever since he was a child. It tries to destroy him. It throws him in the water, he has a fit, he falls down to the ground, and he wallows on the ground and foams at the mouth and so forth. Your disciples couldn't cure him."

Jesus is annoyed at this. He says, "You faithless generation. How long am I going to have to put up with you?"

The man asks, "Can you help me? Is there anything you can do for us?"

Jesus says, "If you believe, all things are possible." The poor man looks at him. Jesus does that often times. He seems to speak indirectly to what our problem is.

The man is asking him, "Hey, help me! Get rid of this evil spirit that's wrecking my son."

Jesus says, "Well, if you believe all things are possible..." Jesus, I don't want a lecture on what I've got to do! I want you to help this man!

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The man breaks down in tears. He looks at Jesus and he says, “I do believe. Help my unbelief.” That really is the situation all of us find ourselves in. We can’t see this unseen world, so it requires faith to see the unseen world. It requires the encouragement and the perception of the spirit of God, which is the gift of God. That is exactly what makes this episode so encouraging.

Jesus does not go into a lecture with this fellow and say, “If you had had four ounces of faith, I could have helped you, but you only had three and a half ounces of faith, so there’s nothing I can do for you.” He doesn’t do that at all. He graciously gives the man what he needs, and he heals the boy. It’s really interesting what it says.

It says, “He took him by the hand.” The boy couldn’t get up by himself. When Jesus cast the spirit out of him – this evil spirit – it knocked him to the ground and left him foaming at the mouth, and everybody who stood by said, “Well, it looks like he’s dead; it’s killed him now,” which is the way we feel.

Jesus reaches down, takes his hand, and raises him up. So there are two things going on there. Jesus didn’t leave him alone; he reached down himself and took his hand. Then because he couldn’t get up on his own, he raised him up.

Now, if you look at this situation, what our scientific outlooks or what we want to say is, “Oh, the man had epilepsy.” No, he did not have epilepsy because these people in those times knew what epilepsy was. They called it ‘the disease of kings’ or they thought of it as a spiritual disease. This is not epilepsy. Jesus specifically says, “This is an evil spirit in him.” Then he threw that evil spirit out.

What we see is that that evil spirit is just trying to destroy him.

C. AUSTIN FITTS: Right.

FRANKLIN SANDERS: Well, there is a consistency in the world that there is evil in the world, there are evil spirits, and the object of the devil is to



people – to destroy human beings. This is what he does.

Jesus says he was a murderer from the beginning. CS Lewis – and I’m trying to think of what book it says this is in.

C. AUSTIN FITTS: I don’t know if you know the movie this week, but I have two things up for the movie. One is *Monsters, Inc.* and the other is John Cleese’s recording of *Screwtape Letters*, which you know is one of my favorite books on spiritual warfare.

FRANKLIN SANDERS: It shows us the way the devil thinks about deceiving us, but what CS Lewis says in regards to the reality of the devil is there is nothing he would like more than for us to think of him as a comic figure in red flannel pajamas and hokey horns and a tail. That’s exactly right. He wants us to think of himself as ridiculous so that we scorn and have contempt for the power that he actually does have.

C. AUSTIN FITTS: One of the greatest moments for me when I was taking spiritual warfare classes was realizing when I’m dealing with someone who’s coming at me and doing evil towards me that there is an evil spirit working through them, and the goal of that evil spirit is to get the two humans to destroy each other.

I’m not fighting with that human. I’m trying to save that human from the evil spirit. It was that revelation – and several other things – that was the basis of our winning the litigation because I started to realize, “No, that human being is here for me to save them. They are here for me to help them. I have compassion because they are being used and they are being possessed and they don’t even realize it.”

FRANKLIN SANDERS: That shows the fundamental importance – the crucialness – of forgiveness. Jesus tells us, “Forgive so that you will be forgiven.” The problem is that if you don’t forgive then you are corroded by hatred and resentment and so forth. This person who has been sent to you for you to do good to, even though they’re the enemy, you have the wrong relationship. That wrong spiritual relationship boomerangs back on you and makes you sick and the things that you do sick.



Yeah, you are absolutely right about looking at your enemy as a person who is a victim.

C. AUSTIN FITTS: Right. I'll tell you one of the other really important revelations for me. It's always funny when you get these epiphanies and you understand what scripture is trying to teach you.

I was in a situation where a group of attorneys were trying to talk me into doing something which I believe was a violation of my word and my contract, and I refused to do it. They threatened me. They said, "If you don't do it, we'll drop and you'll go to jail."

What I realized was they don't think of our souls as immortal. In other words, why would I destroy or harm my soul for the rest of eternity to get a short-term benefit in the material world? What came down to me again and again and again throughout these experiences was: If you don't see yourself as having a soul which is immortal, then you start thinking in very short time frames. You start thinking, "I've only got 40 more years, and clearly there is an advantage to selling out here."

Well, wait a minute. You're not selling out the next 40 years; you're selling out eternity. That's a much longer timeframe.

FRANKLIN SANDERS: One of the things that I think of in that case is the old saying, "Every man has his price." When I'm tempted that way, I've tried to cultivate a habit where I say to myself, "Well, if every man has his price, is this your price?"

I mean, if it's only a question of several hundred dollars, I look at it and think, "That's all your integrity is worth? \$700?"

C. AUSTIN FITTS: That's what stunned me when I realized there was this discrepancy in how I thought. My discount period was eternity, and theirs was three years. What stunned me was that they were willing to sell out.

If you see your soul as being immortal, that is a source of unbelievable



power – if your soul is connected to the eternal soul. So if somebody is doing something for \$100, you would sell your mortal soul for \$100? I can't imagine thinking that small.

FRANKLIN SANDERS: But people do, and if they have nothing but a materialistic outlook, if they think the only things that have value and the only things that exist are the things that I see, then that's the way they're going to think. They will never perceive the hand of God in events.

On the other hand, if you know that God is real in spite of the fact that you can't see him, then you begin to interpret events and you begin to see God's hand in events around you.

C. AUSTIN FITTS: Right.

FRANKLIN SANDERS: Then you begin to have a different outlook on the world.

C. AUSTIN FITTS: And miracles happen. What is in the material world, a miracle starts happening. It is really quite remarkable.

One of the things I wanted to bring up is the fact that we have a whole lot of stuff going on in the material world which is invisible as well. We have NSA listening into conversations and listening to that information for insider trading and all sorts of financial stuff. We've got all this invisible stuff going on that manipulates people or does certain things with them.

We have media campaigns that do 'divide and conquer' and try to get you in fear in thousands of different ways, and you're the target of this invisible manipulation that is trying to put you into a state of fear.

What's very interesting, Franklin, to me is that there is a dovetail

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between the battle of the spiritual realm and the material realm. I go back to the story of Job in the bible where basically God says to the devil, “You can do anything you want, but you can’t kill him, and I think you can’t separate him from me; he’s mine.”

There’s this game going on where the devil is trying to separate Job from his love of God and his connection with God, and he can’t do it. If you look at what is happening in the invisible realm in the material world, what they’re trying to do is get humans offside. They’re trying to break down their character. They’re trying to break down their integrity. They’re trying to break down their good habits. The reality is that if they get you offside, you lose God’s protection and then they’ve got you.

FRANKLIN SANDERS: You just came to the point of something that occurred to me not too long ago because of the situation. I was being urged by counselors to forget about God and make peace the best way I could.

Well, I thought about that and I said, “Well, wait a minute. I’ve seen God intervene in my life to protect me in a multitude of ways over many, many years in almost innumerable ways. Is it safe for me at this point to change gods?”

C. AUSTIN FITTS: No!

FRANKLIN SANDERS: To abandon the God who has protected me and run after their gods of the world, which is human cleverness, it just hit me. God may let me go down in flames, and I don’t know what will happen to me, but it’s not safe for me to change gods – not after this time, not knowing what I know.

I think you and I are something alike in this. I didn’t come to faith until I was 34 years old. I already had several children. I had one of those ‘Road to Damascus’ kind of experiences – not that I was blinded or anything like that – but I literally was on my way to get somebody arrested for cheating me, and I realized I would kill that person if I could get my hands on him. If I had my way, I would kill that person.



It suddenly struck me that there is so much evil in the world, and not only has all my supposed righteousness not protected me from the evil in the world, but it hadn't protected me against the evil in me. Here I was ready to kill somebody – literally. By my will, I was ready to kill somebody.

What had happened to me was this: About a year before that I had translated a German piece about the nine symbols on the cover of Gary Allen's *None Dare Call it Conspiracy*. I'm not going to go into it, but I came out of that with a spiritual conviction that I had never had before, and it was that there was a spirit of evil in the world doing evil things and working evil things. I couldn't shake it. I couldn't shake the conviction, but I had no counter-balancing conviction.

I believed in evil, but I didn't believe in God. At this point in my life, as I was on the way to get this fellow arrested, it occurred to me that I had no protection except in God, and I couldn't fight him anymore. I fought him as long as I could, and I couldn't fight him anymore. I said, "That's it, God. I'm not going to fight against you ever again."

It's not like I heard voices in my head or anything like that; it was just that I had this overwhelming persuasion and conviction in my soul that God was, and I could not fight against him anymore. I had to be on his side, not on my side.

C. AUSTIN FITTS: Right. There are sides, and you've got to pick one or the other. Everybody is trying to be in the middle of the road, and it's not working. You've got to get on one side or the other.

FRANKLIN SANDERS: In the middle of the road where the dead skunks and the yellow stripes are.

C. AUSTIN FITTS: For many, many years – certainly within the United States – the prosperity that we enjoyed allowed many of us to sit in the middle of the road in a bubble. As the middle of the road and that bubble are diminishing, we're having to choose.



We've been part of a financial and governance model, and that model is no longer working. It's got to change. The reality is: We've got to sit down, and if every one of us is sovereign and every one of us is responsible, we have free will; we have to choose.

We're going to have to get on one side or the other, and that is what is going on. It's a separation, and the question is: Where are you going to go?

I want to come back to a couple of key scripture. The first one I chose for the quote in the blogpost, but I want to read it because whenever things get tough I go to Ephesians, Franklin.

FRANKLIN SANDERS: Yes, I know.

C. AUSTIN FITTS: Let me just read from Ephesians 6:

Put on the whole armor of God, that you may be able to stand against the wiles of the devil. For we wrestle not against flesh and blood, but against principalities, against powers, against the rulers of the darkness of this world, against spiritual wickedness in high places.

I think that's what we're saying. Our reality is first and foremost spiritual, and that describes a reality which you need to understand. It describes forces to which you are going to have to manage and contend.

To me, the first question in life is: What are you for? Unless you are for God and unless you are for your life serving God, you're going to get whacked around and end up as roadkill.

FRANKLIN SANDERS: There's another passage in 1 Peter that reinforces that it says:

The devil, your adversary, roams around the world like a raging lion seeking whom he may devour.



This is what evil wants us to believe – that there aren't really any sides and you don't have to pick sides, that you can be neutral in this world. The fact is: You can't be neutral. You absolutely cannot be neutral. You either are on the side of God, which is the side of righteousness and equity and good, or you're on the other side.

One of the things that evil wants to do is keep the veil pulled down over our eyes to convince us, "I really can maintain my neutrality." That's just the sure way of death because there are other scriptures that say, "All those that hate me love death." We either go down the road to life or we go down the road to death.

Another problem is with our Americanism and a lot of people think they're Christians but they actually belong to a religion I call 'Americanity'. That is, they think they are good old American tough individuals and they are going to go in on their own and they are going to beat their way through by the power of their will and their strength.

One of the things that we have to learn is we are not individuals. We exist together in community, and we exist in a spiritual community which is called 'the body of Christ'. If we're not part of that spiritual community, then we're cut off; we're lost. We're like a plant that has roots but no soil to put the roots in. We can't do that as individuals.

C. AUSTIN FITTS: I want to bring up one of my favorite scriptures. It's the basis of one of my favorite sermons. It's from 1 Corinthians: 13. Let me just read, "Though I speak with the tongues of men and angel," and instead of using the word 'charity' I'm going to use 'love'.

Love never faileth: but whether there be prophecies, they shall

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fail; whether there be tongues, they shall cease; whether there be knowledge, it shall vanish away. For we know in part and we prophesy in part. But when that which is perfect is come, then that which is in part shall be done away. When I was a child, I spake as a child, I understood as a child, I thought as a child: but when I became a man, I put away childish things. For now we see through a glass, darkly; but then face to face: now I know in part; but then shall I know even as also I am known.

And now abideth faith, hope, and love, these three; but the greatest of these is love.

One of my favorite sermons says the word I want to focus you on, which is ‘abideth’. It says that you’ve got to build your life on the things that stay because not everything stays. This gets to the heart of us living in a society where everything is relative and everything is changing and today it’s okay and tomorrow this is okay.

The idea is: How do you build your life on things which are eternally true and can serve you in every kind of situation no matter what happens? In other words, you’ve got to build your life on – as scripture says – the ‘rock’. Part of engaging in spiritual warfare is making sure that your life, your mind, your character is based in and rooted in the things that are eternally true and which stay.

FRANKLIN SANDERS: But that requires an effort of mind to make that a habit.

C. AUSTIN FITTS: Right.

FRANKLIN SANDERS: That’s not our natural habit. Our natural habit is just to go for the gusto, whatever appeals to our taste, whatever tastes good, that is our natural tendency to go after that. We have to train ourselves – and it takes a long time – to train ourselves to go, “Whoa! Wait a minute. Before you go jumping into that, think about what the outcome of that is going to be.”

The point I’m trying to make is that it requires spiritual discipline and



self-discipline to get to that point. I certainly am not claiming to be there because I get mad at myself all the time.

C. AUSTIN FITTS: The room for opportunity is also eternal at this point.

FRANKLIN SANDERS: There is plenty of room. It's not limited, that's for sure.

C. AUSTIN FITTS: Right. Another scripture I wanted to use – and you already brought this up – was from Deuteronomy:

*Before you I have set life and death, blessing and cursing:
therefore choose life, that both thou and thy seed may live.*

If you look at how we go day to day, the way the game is played – particularly in the material world – it's to try to get you to choose death. To choose drugs, to say something foolish to someone because you're mad, and on and on, but constantly trying to encourage you to choose death. I think that's where the spiritual discipline comes in. If you understand this, then you know it's absolutely imperative that you keep doing everything you can to choose life with every thought, every breath, every action.

FRANKLIN SANDERS: That means that you have to look forward to the consequences as well.

C. AUSTIN FITTS: Right.

FRANKLIN SANDERS: Unfortunately, life involves often some pretty complicated issues. Sometimes you think you're doing the right thing and you're not. You have to think about the outcome as well as just what you see on the surface.

C. AUSTIN FITTS: Right. So I wanted to get into some stories because I know you have some great stories. I'll start with one of my favorite psalms for the litigation because you and I have been through some very dangerous and dire times:



Yea, though I walk through the valley of the shadow of death, I will fear no evil: for thou art with me; thy rod and thy staff they comfort me. Thou prepares a table before me in the presence of mine enemies: thou anointest my head with oil; my cup runneth over.

Another scripture in that vein is one of my favorites from Romans:

For we know all things work together for good that love the Lord, to them who are the called according to His purpose.

Many times we can be in a situation where we think that it is absolutely horrible, and what we discover many years later is, “That’s the best thing that ever happened to me.”

I was asking God to relieve me of this horrible thing that was happening, and He was just trying to get these people out of my life!

FRANKLIN SANDERS: I wanted to tell you that you have just touched on one of the most profound secrets – or one of the most profound mechanisms – of dealing with God. That is, to accept from His hand as good everything that comes.

We’ve been going through a trial here that has literally taken us all the way down to the bottom, and are just now coming up for air. But one of the lessons that you learn is learned when you are able to say, “God, thank you for this trial that you put on me,” instead of whining and complaining, “God, why have you done this to me? You keep doing this to me. Why did you give me all this trouble? Why am I stuck in this tar baby?”

Instead of doing that, we go to God and say, “I am so thankful that you did this, because if you hadn’t done it, I would not have seen how powerful and how good you are.”

To a person who does not understand spiritual things, this sounds like I’m making it up. That’s not true. It was actually a number of years after



I had been through all this litigation in which I nearly lost my life – not to mention my liberty – that I was able to turn to God and say, “Thank you for putting me here. Thank you for that.”

I was in jail at the time, lying in the dark at 4:00 in the morning, looking up at the ceiling of the jail that was built in 1921. It was not nice. But it actually happened. It was actually the gift of God to be able to say, “If this is the place where you want me to be, I don’t want to be anyplace else because there’s no way I could be safe except to be right there where you want me to be.”

C. AUSTIN FITTS: Right. Well, you know my story when the lawyers told me that if I didn’t do what they wanted I’d go to jail. I said, “You know, gentlemen, if God wants me to go to jail, then I need to go to jail to organize the last group of entrepreneurs who need to be organized to run this country when the government falls because if I’m going to jail, the government is falling.”

The lawyer I had just met – who I’d never worked with before – said to me several months later that that was the first time he realized we were going to win. I said, “So you ordered me to do something that if I had done it, would have condemned us to lose? Are you nuts?”

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FRANKLIN SANDERS: I had an experience kind of like that when the IRS was first coming after me. It hit me hard. Susan and I were renting a house from a woman who had a lot of political power in Shelby County, Tennessee. She got wind of the fact that the IRS was after me.

I’ll never forget. I was ironing my shirt one morning, and I’m sitting there with the iron in my hand, talking to her on the phone. She said, “You can just make peace with them. We’ll just go to them and we’ll get it all straightened out,” which was an extremely naïve thing for her to



say, but if anybody could have done it, she had political power.

I'm sitting there looking at the ironing board, and all of a sudden it became a chasm. It became an emptiness as vast as space.

I knew that if I poured my soul into that hole – which was to deny what I knew was true, and to deny what I knew the law was – that if I did that, I would still be alive but the creature that stayed behind would not be me because all of what was me would have been poured out into that vacuum and eaten up.

C. AUSTIN FITTS: Right.

FRANKLIN SANDERS: I just realized, "I can't do this." Whatever the price is, whatever the cost is, I can't lie to have peace. If I do, it will be the end of me.

C. AUSTIN FITTS: Right. Because there is such a thing as law.

FRANKLIN SANDERS: There is an eternal law, and if you violate it by denying its true in order to purchase peace for yourself, then all of the vengeance of that law comes down on you.

C. AUSTIN FITTS: Many times in my life I've realized, "Oh, here is what the problem is. The people I'm squabbling with right now, we're afraid of different things." They're afraid of being broke; I'm afraid of not being in right relationship with the Lord. My protection does not come from my bank account.

Let me bring up a couple of more tools or issues in spiritual warfare which are very, very important to understand.

One you brought up before is that there is no more powerful tool for staying in right relationship, for understanding what's going on, for getting intelligence – and that is prayer. I really believe all things can be known through prayer. All wisdom can come to us through prayer. Prayer is a way of plugging into a universal intelligence that can in all things just help guide us.



One of the most powerful tools, I think, is praying for your enemies. In my experience, Franklin, prayer helps you understand them, it helps you have compassion for them, it helps you identify the evil spirits or the evil that is moving through them and try to help separate them in a way that helps protect them. You're there to save them. That's part of doing warfare with the evil. It also practices forgiveness because St. Paul says, "Do not let the sun go down on your anger."

Hatred and anger is what kills people. I mean, that is how in the game of spiritual warfare, if the spiritual realm is trying to get me to kill myself, the way they do it is with my bitterness and hatred. It doesn't hurt my enemies; it destroys me.

To me, praying for your enemies provides wisdom, it provides separating them from evil, it provides understanding the situation, and it gives you insight into so many different tactics.

The final thing – I'll never forget – in the final day of the final piece of litigation. This was civil litigation against the company. Everyone – scores of people from the Department of Justice – came down. They were all just looking at me. You could hear it in the room. You could hear the hiss. They were like, "Why can't we get you? Why can't we get you?"

I realized, "Oh, because I don't even think about you other than to pray for you." If I had been angry at them, it would have created a connection, a pathway, for them to get me. I was literally outside their reach and my tactics were outside their comprehension because my only relationship with them was to pray for them.

I didn't think about them; I wasn't angry at them. I just saw them as being people who had been ordered to do something and they were pawns. I was trying to separate them out from the evil. It was very interesting.

Prayer, to me, was an incredibly powerful tool, but there is nothing more powerful than praying for your enemies.



FRANKLIN SANDERS: I think you're right because it frees you from their evil. When you desire evil on them and hatred for them and you want vengeance, it's corroding us. That is why Jesus tells us to resist our enemies.

There is an interesting line in the movie *Shadowlands* which is about CS Lewis and his wife, Joy. When she develops cancer, there is a scene where a friend of his says, "Do you pray?"

He says, "I can't stop praying. It just wells up out of me."

The friend, who is a clergymen, doesn't really believe that prayer accomplishes anything. So he looks at Lewis and he says, "Well, do you think praying changes God?"

Lewis looks back at him and snaps, "No, but it changes *me*." This is the point that as we pray God changes us. He enlightens us and changes us.

It's important. I struggle with this. When you pray, it's not like there is cosmic music that suddenly starts playing and angels appear and all that sort of stuff. No, you're in the same room. It still smells of dust and you're the same old person. But somehow or other that prayer accomplishes God's will in you. You have to believe that that happens.

I think it's in Revelations 7 or Revelations 8. There's an amazing scene where there is a quiet in heaven for a few hours. It's actually in the throne room of God. It says that the angel takes coals from the altar and puts them in a sensor and then he mixes them with the prayers of the saints that come up from the earth. He takes the fire out of the sensor and throws it down on the earth and it becomes the wrath of God.

The picture that you see is the prayers of God's people accomplish His will and His justice on earth. If you think about the responsibility, it's enormous. God is actually pleased to allow us to be the agents of his will on earth through our prayers. It's an astounding picture.

C. AUSTIN FITTS: I would never talk about God or what I believe spiritually



in the workplace until I was driving one time. I had a black Corvette whose nickname was Fred. I was driving Fred down the parkway in Washington, coming home very late. It was when I was starting Hamilton.

I was listening to the *Dancing Masters* books on tape. It's about 11:00 at night, and it describes the experiment where they proved the two particles of light would act in concert further than the distance of the speed of light and sound, evidencing the properties of shared intelligence.

What they're saying is: These two particles are acting as one mind at very remote distances. In fact, we've had Bill Tiller on The Solari Report. He was head of Material Sciences at Stanford, and he's proved that material intention can absolutely shift things very far away, etc.

I hear this and I stop the car and I get out. I'm walking up and down screaming, "I knew it! I knew it! I knew it!"

I wanted to bring up a couple more scriptures. I wanted to bring up the story of Gideon, which of course you know is my favorite story in the bible. I'm big on bible stories, but this is my favorite. I won't go through the whole story because it can get long and complicated, but basically an angel of the Lord asked Gideon to throw the Midianites out of Israel. Gideon is just a shepherd and the Midianites are big and powerful and scary and dangerous. Gideon is, of course, skeptical that he can really do this, let alone that the angel is really an angel.

It's a story of coming into faith, but at the end of the day Gideon calls for an army. The angel comes up to him and says, "Well, you've got a lot of people, but they're not all faithful." He makes Gideon send the unfaithful people home. Then he comes back and says, "Well, they're not all competent." He makes Gideon get down to 300 competent, faithful people.

“It describes the experiment where they proved the two particles of light would act in concert further than the distance of the speed of light and sound, evidencing the properties of shared intelligence.”



Gideon is apoplectic. He says, “I can’t throw the Midianites out of Israel with 300 people.”

The angel says, “You’re not going to do it; The Lord is going to do it.” But the message is that the Lord needs faithful, competent people to work through. Whether it’s your household or your group or your community, if don’t you get it down to 300 faithful, competent people, the Lord can’t work through you.

One of the things I’ve tried to communicate to many people is that we have to be very discerning about who we work with, who we let in, whatever, because if you don’t get it down to a group of 300 faithful, competent people, then the Lord can’t go to work.

FRANKLIN SANDERS: I think there’s another lesson in that, too. We tend to think, because of this enlightenment, scientific, materialistic world view that we’ve all imbibed with our mothers’ milk during our age, we tend to think that the phrase of Napoleon, “God is on the side of the biggest battalions.” We tend to think that unless I have more resources, more people, etc. on my side, unless I have a mass movement on my side, I can’t possibly be successful.

In fact, the biblical picture is exactly the opposite. God will not use rich people to accomplish his purposes because then they get the credit.

It’s like Abraham when he went after the five kings. When he’s coming back and he’s got all the spoil and they get ready to divide the spoil, he says, “I don’t want to bid on it because then you will think that the reason I did this was for the payback.”

The idea is that it doesn’t matter how many people you have or what the resources you have are. God will use those resources to accomplish his end. He does that so that he will be glorified and you won’t.

I mean, you’re glorified in that you get to be part of it. You get to be his agent, but God is not a mass movement.



C. AUSTIN FITTS: Resources is not about what is going on in the material world. If you are in alignment with spiritual forces, the resources of the heaven are far more powerful than anything in the material world.

FRANKLIN SANDERS: The same policy – God uses his foolishness and his weakness to overcome the strength and wisdom of the world. In other words, he makes their wisdom foolish by the power of his weakness.

That is one of the things to understand, but the spiritual discipline there is in disciplining ourselves to say, “Look. This doesn’t depend on me. This depends on God.” Doing that gives you this great freedom to operate and the freedom to think because you’re not constantly being defeated in your own mind by your lack of resources.

C. AUSTIN FITTS: Another one I wanted to bring up, Franklin, was Isaiah because you and I have worked very diligently our whole lives – and probably at great expense – to try to explore how to rebuild our economies locally. One of my favorite scriptures from Isaiah 59 is:

And judgment is turned away backward, and justice standeth afar off: for truth is fallen in the street, and equity cannot enter.

It’s not that far away from the scripture in Isaiah about the wasted places. I finally got to the point – and it was, in fact, very much thanks to your friendship – that I got to a point where I realized, “Oh, until we deal with the spiritual pollution at a community level, none of the money is ever going to work.”

FRANKLIN SANDERS: Right.

C. AUSTIN FITTS: I’m always telling everybody about one of my favorite stories. I don’t know if I ever told you about the woman whose life falls apart after she murders her best friend so that she can marry her best friend’s husband. Everything just starts to go wrong. It’s the story of destroying your life spiritually and then your material life being destroyed as a consequence.



I just see the accumulated lies and sin within every community. Of course, we're all running around pretending it isn't happening for a variety of reasons.

At some point, I don't know a way to turn our communities around without addressing spiritually what has happened.

There is a process of facing what has happened and asking for forgiveness and changing that has to go on at a very deep level. Until it does, I don't see how you can ever get the finances to work in a healthy way.

FRANKLIN SANDERS: There is a spiritual sickness in communities where people look at each other as objects to be exploited instead of human beings to be loved.

I'm not sure I can explain this very well, but I see it around me. You know how it is in the church. In the south, there are more Christians than there are people. Everybody claims to be, but the fact is that there is a death of confidence around us so much so that people have stopped having children; they don't have enough confidence in life and what it holds that their children will be able to flourish.

C. AUSTIN FITTS: But I'm one of those people in the sense – and I had a special circumstance – I tried to figure out how I could bring a child up who I could be relatively confident would be safe, and I finally gave up. I couldn't do it.

I didn't know how I could keep my child safe from basically Mr. Global and the tapeworm.

Again, I had a special circumstance, but as you watch things unfold I feel like I'm welcoming more and more people to my world because it's getting more invasive with everybody.

FRANKLIN SANDERS: The point is that whole communities begin to lose that 'optimism' and that expectant outlook because whole communities recede within themselves and they become defeated. And until they



move back to a spiritual attitude where they expect the best of God and they expect great things to come, then there is not going to be renewal in the community.

C. AUSTIN FITTS: When I made that decision, when I said, “As a responsible adult I can’t do this,” that is when I became so focused on the Popsicle Index. I said, “If I can’t do it, I can’t look into the eyes of any child I know unless I do something about it because I can’t let this continue.” That’s when I got very, very focused on how to create communities where people are safe.

It’s what Jim Moran said, “How do I create a community where people are free to love one another?” That’s what we need.

My responsibility as a Christian is to bring heaven to earth. If I’m going to bring heaven to earth, step one is that I need a household and I need a community where people are free to love one another.

FRANKLIN SANDERS: Right. Rugged individualism is not the kingdom of God.

C. AUSTIN FITTS: But individual responsibility is the kingdom of God. If we’re going to build anything, each individual has to take responsibility. I’m responsible to bring heaven to earth. That is my responsibility, and all I need to do to do that is to say, “Lord, what is the purpose for my life?” I just need to focus on my purpose and turn the rest over to him, but I am responsible.

I had a great bible class when I was in Washington, and I had an awesome first year bible class teacher. At one point she asked me to explain the Solari model. I explained it to her and she looked at me and said, “You’re making it much too complicated. It’s in Leviticus. It says that we have to take care of the land, we have to take care of each other, and we have to take care of ourselves.”

“My responsibility as a Christian is to bring heaven to earth. If I’m going to bring heaven to earth, step one is that I need a household and I need a community where people are free to love one another.”



FRANKLIN SANDERS: That's right. It's not just that we have to take care of each other with the kingdom of heaven coming to earth, it's Jesus saying in the Lord's prayer that we pray that God's will will be done on earth as it is in heaven. If we did that, then we'd have heaven on earth, but that is progressively what God is doing through us. It starts by loving your neighbor. Without that love of neighbor, we're not going to get one step closer.

You can build all the technical training schools you want to, and you'll still have hell on earth.

C. AUSTIN FITTS: I just have to mention quickly, as I said we did two things in 'Let's Go to the Movies'. I wanted to put up that reading of the *Screwtape Letters* which is so powerful. The other one, Franklin, that we put up was the children's cartoon, *Monsters Inc.* Have you ever seen *Monsters Inc.*? You've got enough grandchildren.

FRANKLIN SANDERS: Actually, I have seen *Monsters Inc.*

C. AUSTIN FITTS: In *Monsters Inc.* you have two worlds – two dimensions. In one dimension live the monsters. They have a utility that powers their energy from the fear of the human children in the other dimension. So you've got the human dimension and then you've got the monster dimension. Every night the monsters go into the human dimension and scare up a bunch of children. It's their fear that runs the utility in the other dimension.

To me, it's a lovely metaphor for spiritual warfare because I'll have all sorts of people in my network say, "The goal of what's coming at us is to make money."

I say, "No. They're looking for something much deeper than that; they want your soul." They want you to be in a state of fear because your fear gives them energy.

At the spiritual level, this is a much more profound and deeper kind of dynamic. I love *Monsters Inc.* because it shows the extent to which that



dimension gets energy from the fear of the humans, and you kind of see how one of the ways to unravel the whole thing and transform it is the humans just won't go into fear.

FRANKLIN SANDERS: The proverb says, "The fear of the LORD is the beginning of wisdom." It also says, "The fear of the LORD is the beginning of knowledge."

C. AUSTIN FITTS: Right.

FRANKLIN SANDERS: Psalm 23, "I will fear no evil even though I walk through the valley of the shadow of death." Then in Timothy, "God has not given us the spirit of fear, but the power of love and a sound mind."

You are exactly right that as long as we fear our enemies we give power to them. As you put it, we give energy to them.

C. AUSTIN FITTS: That's what this is about. This is about faith versus fear. When I see every day the amount of time and money that is spent to put people in a state of fear, it's amazing. It's just amazing, Franklin, the machinery designed to turn everybody into a state of fear. That, to me, is the reason each one of us needs to study spiritual warfare. We need to understand how to not go there; how to stay out of a state of fear and stay in a state of faith because you can, and all things are possible.

It was very interesting to me. I was thinking about that part of what we were going to do today, and you sent out an email – in fact, right on that point – about faith and how faith leads to confidence and boldness. I thought maybe you could just say a few words about that.

FRANKLIN SANDERS: That was a statement from Calvin.

C. AUSTIN FITTS: John Calvin, yeah. Do you want me to read it?

FRANKLIN SANDERS: Go ahead.

C. AUSTIN FITTS: *Faith produces confidence, which again, in its turn,*



produces boldness. There are three stages in our progress. First, we believe the promises of God; next, by relying on them, we obtain that confidence, which is accompanied by holiness and peace of mind; and, last of all, comes boldness, which enables us to banish fear, and to come with firmness and steadiness into the presence of God.

Isn't that beautiful?

FRANKLIN SANDERS: Absolutely. That boldness, because we have confidence that God has made peace for us through Jesus Christ, that boldness enables us to call God 'Father' and to expect from God the fulfillment of all those fatherly promises that he has made to us. We go from confidence to boldness, but, again, there is a lot of growth in here. There is a lot of spiritual growth that has to take place, and we have to discipline ourselves spiritually to remind ourselves over and over and over again of those promises of God.

C. AUSTIN FITTS: I've got a list of Franklin stories here, and if you look at how long we've been yapping, I need to close it out. But I need to get a promise from you that you will come back and do 'Spiritual Warfare, Part II' because I've got a whole lot of Franklin stories that I think are unbelievably valuable. So I think we ought to do this again, Franklin.

FRANKLIN SANDERS: I'd love to do that, but let me make one thing clear.

C. AUSTIN FITTS: Okay.

FRANKLIN SANDERS: I don't consider myself any great soldier of God or any spiritual warrior. I cheerfully admit and confess – and I want everybody to understand this – that I am just as trepidatious and doubting and subject to fear as anybody else, but maybe I've been whooped on so much that God has tried to teach me these things.

I don't consider myself an expert, but I'll be glad to share whatever I've experienced with your listeners.



C. AUSTIN FITTS: Here's what I would say, and this is why I find sometimes that consulting with you or looking at what you've accomplished to be very helpful. If you are trained in spiritual warfare, what happens is you lose your faith, you break, you go into fear, and you start to do evil. You start fighting with people. You make all the mistakes, and you start turning to sin.

Then suddenly that training snaps up and you realize, "Oh, here's what I'm supposed to do." Then you do what you're supposed to do. Then suddenly it's working, and you're not doing it because you're supposed to do it; you're doing it because that's what being a child of God is. Suddenly you're no longer separated from God but you're getting back there.

What I've seen you do again and again is turn back to those tools and use them to get yourself right. That's really what it's all about – to have access to that knowledge and access to the tools and always be working.

Someday, hopefully, I don't know how many lifetimes it will have to take, Franklin. Hopefully we can never go to fear, but I'm not close.

FRANKLIN SANDERS: Here's the encouraging thing, and we were thinking about this last night, back to that story about Jesus healing the boy who had the spirit that kept tearing him and throwing him to the ground, in the end of the story Jesus did not say, "I'm not going to help you because your faith is not strong enough." In the end of the story, he took these two helpless people – the father and the son – and he put down his hand and he took the boy's hand and then he raised him up.

C. AUSTIN FITTS: Right.

FRANKLIN SANDERS: That's the pattern that we have to understand. In our weakness, God shows his strength. When we're weak, he is strong. It's

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when you begin to expect the other thing and begin to throw your chest out and say, “Hey, I think I’ve got this thing down,” that you’re going to be in trouble.

C. AUSTIN FITTS: Well, you’re the reverend, so I’m going to ask you to close us in prayer.

FRANKLIN SANDERS: Sure. The Lord be with you and with our spirit. Let us pray. Oh Father in heaven, you are good to us, above all we can think or imagine. We thank you that even before we know to ask you have provided everything that we need. Now, Lord, we ask that you would give us eyes to see what is not seen but what is real and genuine: that spiritual world that we deal with, that spiritual warfare that we have, and your great host of angels that is on our side. We thank you, Father, for your holy spirit that leads us in the right way. We ask that you continue to have mercy on us for Jesus’ sake. Amen.

C. AUSTIN FITTS: Amen. Franklin, always a pleasure.

FRANKLIN SANDERS: And mine, too. Thanks so much, Catherine.

C. AUSTIN FITTS: Have a great day.

FRANKLIN SANDERS: You, too.

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