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The Warfare of Christianity

Part 5 – "How does this enemy fight?"

"Put on God's whole armor [the armor of a heavy-armed soldier which God supplies], that you may be able successfully to stand up against [all] the strategies and the deceits of the devil.

For we are not wrestling with flesh and blood [contending only with physical opponents], but against the despotisms, against the powers, against [the master spirits who are] the world rulers of this present darkness, against the spirit forces of wickedness in the heavenly (supernatural) sphere."

In any warfare, both opponents use something called tactics or, as the text says, strategies. Let's start by defining both words even though they are synonyms of each other.

Tactics Defined:

The science and art of disposing and maneuvering forces in combat

b: the art or skill of employing available means to accomplish an end

2: a system or mode of procedure

Strategy Defined:

1a (1): the science and art of employing the political, economic, psychological, and military forces of a nation or group of nations to afford the maximum support to adopted policies in peace or war

(2): the science and art of military command exercised to meet the enemy in combat under advantageous conditions

b: a variety of or instance of the use of strategy

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2a: a careful plan or method: a clever stratagem

b: the art of devising or employing plans or stratagems toward a goal

Stratagem Defined:

a: an artifice or trick in war for deceiving and outwitting the enemy

b: a cleverly contrived trick or scheme for gaining an end

2: skill in ruses or trickery

After looking at these definitions, one question can come to mind.

"If this is not a physical battle but a spiritual one as we are often taught. How does strategy factor into it?"

It is in knowing the strategy of our enemies that we can develop either our defenses and our strategy of attack. Now, it may have run across someone's mind certain scriptures such as 2nd Chronicles 20:15 which says,

*"And he said, Hearken ye, all Judah, and ye inhabitants of Jerusalem, and thou king Jehoshaphat, Thus saith the LORD unto you, Be not afraid nor dismayed by reason of this great multitude; **for the battle is not yours, but God's.**"* Or even 1st Samuel 17:47 which says,

*"And all this assembly shall know that **the LORD saveth not with sword and spear: for the battle is the LORD'S**, and he will give you into our hands."*

Taken in context, we may be able to use these words as encouragement when we find ourselves in the middle of some adverse circumstances and situations. But because scriptures like these have been spoken so often giving us the impression that God is always going to the fighting for us, that it leaves us in a place of complacency and dare I say vulnerability. This is because we are waiting for God to fight in every instance when we are the ones that were told to put on the "whole armor of God" because there are plenty of times that WE have to fight as well.

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As we begin looking at this, we are going to start with the first two chapters of Job.

Satan Allowed to Test Job

Job 1:6-22

Job 1:6 Now there was a day when the sons (the angels) of God came to present themselves before the Lord, and Satan (the adversary and accuser) also came among them. [*Rev. 12:10.*]

Job 1:7 And the Lord said to Satan, From where did you come? Then Satan answered the Lord, From going to and fro on the earth and from walking up and down on it.

Job 1:8 And the Lord said to Satan, Have you considered My servant Job, that there is none like him on the earth, a blameless and upright man, one who [*reverently*] fears God and abstains from and shuns evil [*because it is wrong*]?

Job 1:9 Then Satan answered the Lord, Does Job [*reverently*] fear God for nothing?

Job 1:10 Have You not put a hedge about him and his house and all that he has, on every side? You have conferred prosperity and happiness upon him in the work of his hands, and his possessions have increased in the land.

Job 1:11 But put forth Your hand now and touch all that he has, and he will curse You to Your face.

Job 1:12 And the Lord said to Satan (the adversary and the accuser), Behold, all that he has is in your power, only upon the man himself put not forth your hand. So Satan went forth from the presence of the Lord.

- ❖ Note that in this first section, Satan is challenging, not Job yet but God. He is saying that ultimately the only reason this man reverences you and turns away from evil is only because of what you do for him and the things that you give him. All of this is attempting to call into question God's wisdom in creating humankind and his supposed lack of knowledge about His creation.

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Satan Takes Job's Property and Children

Job 1:13 And there was a day when [*Job's*] sons and his daughters were eating and drinking wine in their eldest brother's house [*on his birthday*],

Job 1:14 And there came a messenger to Job and said, The oxen were plowing and the donkeys feeding beside them,

Job 1:15 And the Sabeans swooped down upon them and took away [*the animals*]. Indeed, they have slain the servants with the edge of the sword, and I alone have escaped to tell you.

Job 1:16 While he was yet speaking, there came also another and said, The fire of God (lightning) has fallen from the heavens and has burned up the sheep and the servants and consumed them, and I alone have escaped to tell you.

Job 1:17 While he was yet speaking, there came also another and said, The Chaldeans divided into three bands and made a raid upon the camels and have taken them away, yes, and have slain the servants with the edge of the sword, and I alone have escaped to tell you.

Job 1:18 While he was yet speaking, there came also another and said, Your sons and your daughters were eating and drinking wine in their eldest brother's house,

Job 1:19 And behold, there came a great [*whirlwind*] from the desert, and smote the four corners of the house, and it fell upon the young people and they are dead, and I alone have escaped to tell you.

Job 1:20 Then Job arose and rent his robe and shaved his head and fell down upon the ground and worshiped

Job 1:21 And said, Naked (without possessions) came I [*into this world*] from my mother's womb, and naked (without possessions) shall I depart. The Lord gave and the Lord has taken away; blessed (praised and magnified in worship) be the name of the Lord!

Job 1:22 In all this Job sinned not nor charged God foolishly.

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What tactics against Job do we see in this first chapter?

- The enemy uses people.
- He also can use the elements within nature.

Let's look at chapter 2.

Job 2:1 AGAIN THERE was a day when the sons of God [*the angels*] came to present themselves before the Lord, and Satan (the adversary and the accuser) came also among them to present himself before the Lord.

Job 2:2 And the Lord said to Satan, From where do you come? And Satan (the adversary and the accuser) answered the Lord, From going to and fro on the earth and from walking up and down on it.

Job 2:3 And the Lord said to Satan, Have you considered My servant Job, that there is none like him on the earth, a blameless and upright man, one who [*reverently*] fears God and abstains from and shuns all evil [*because it is wrong*]? And still he holds fast his integrity, although you moved Me against him to destroy him without cause.

Job 2:4 Then Satan answered the Lord, Skin for skin! Yes, all that a man has will he give for his life.

Job 2:5 But put forth Your hand now, and touch his bone and his flesh, and he will curse and renounce You to Your face.

Job 2:6 And the Lord said to Satan, Behold, he is in your hand; only spare his life.

Job 2:7 So Satan went forth from the presence of the Lord and smote Job with loathsome and painful sores from the sole of his foot to the crown of his head.

Job 2:8 And he took a piece of broken pottery with which to scrape himself, and he sat [*down*] among the ashes.

Job 2:9 Then his wife said to him, Do you still hold fast your blameless uprightness? Renounce God and die!

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Job 2:10 But he said to her, You speak as one of the impious and foolish women would speak. What? Shall we accept [*only*] good at the hand of God and shall we not accept [*also*] misfortune and what is of a bad nature? In [*spite of*] all this, Job did not sin with his lips.

- ❖ I want to point out an interesting note that I came across in my studies. In both chapters where God says to Satan "have you considered my servant Job?" One note said the following about the translation. "Literally: **set your heart to consider.**" This is another dynamic in that God is all-knowing so He already knew where Satan was and who he had been *considering*.

In this chapter, we see that the enemy also can attack our bodies. Also notice that throughout this ordeal. Satan's plan has always been to make God look bad by attacking his greatest creation, trying to show that the only reason that humankind serves obeys, or worships God is because of what God does for them. Remember, the reason for Satan's rebellion against God was to attempt to replace God with himself. And thereby receive from angels and humankind what was only owed to God, which is reverence, praise, and worship.

Now, another tactic that is not directly seen is that each of the things that Satan did was also designed to discourage Job's heart towards God by manipulating his mind through outward circumstances. There is further evidence of this in Job chapter 3.

Job Laments His Birth

Job 3:1 AFTER THIS, Job opened his mouth and cursed his day (birthday).

Job 3:2 And Job said,

Job 3:3 Let the day perish wherein I was born, and the night which announced, There is a man-child conceived.

Job 3:4 Let that day be darkness! May not God above regard it, nor light shine upon it.

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Job 3:5 Let gloom and deep darkness claim it for their own; let a cloud dwell upon it; let all that blackens the day terrify it (the day that I was born).

Job 3:6 As for that night, let thick darkness seize it; let it not rejoice among the days of the year; let it not come into the number of the months.

Job 3:7 Yes, let that night be solitary and barren; let no joyful voice come into it.

Job 3:8 Let those curse it who curse the day, who are skilled in rousing up Leviathan.

Job 3:9 Let the stars of the early dawn of that day be dark; let [*the morning*] look in vain for the light, nor let it behold the day's dawning,

Job 3:10 Because it shut not the doors of my mother's womb nor hid sorrow and trouble from my eyes.

Job 3:11 Why was I not stillborn? Why did I not give up the ghost when my mother bore me?

Job 3:12 Why did the knees receive me? Or why the breasts, that I should suck?

Job 3:13 For then would I have lain down and been quiet; I would have slept; then would I have been at rest [*in death*]

Job 3:14 With kings and counselors of the earth, who built up [*now*] desolate ruins for themselves,

Job 3:15 Or with princes who had gold, who filled their houses with silver.

Job 3:16 Or [*why*] was I not a miscarriage, hidden and put away, as infants who never saw light?

Job 3:17 There [*in death*] the wicked cease from troubling, and there the weary are at rest.

Job 3:18 There the [*captive*] prisoners rest together; they hear not the taskmaster's voice.

Job 3:19 The small and the great are there, and the servant is free from his master.

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Job 3:20 Why is light [of life] given to him **who is in misery**, and life to the **bitter in soul**,

Job 3:21 Who long and wait for death, but it comes not, and dig for it more than for hidden treasures,

Job 3:22 Who rejoice exceedingly and are elated when they find the grave?

Job 3:23 [*Why is the light of day given*] to a man whose way is hidden, and whom God has hedged in? [Job19:8]

NOTE: *Not in the way of protection, as in Job_1:10, but of obstruction and confinement: (comp. Job_19:8 and Hos_2:6). Job feels himself confined, imprisoned, blocked in. He can neither see the path which he ought to pursue nor take steps in any direction. (Pulpit Commentary)*

Job 3:24 For my sighing comes before my food, and my groanings are poured out like water.

Job 3:25 For **the thing which I greatly fear comes upon me, and that of which I am afraid befalls me.**

Job 3:26 I was not or am not at ease, nor had I or have I rest, nor was I or am I quiet, yet trouble came and still comes [*upon me*].

NOTE: [Explanation of verse 26] - I was not in safety, neither had I rest, neither was I quiet, yet trouble came. Some Hebraists give quite a different turn to this passage, rendering it as follows: "I am not at ease, neither am I quiet, neither have I rest; But trouble cometh." Professor Lee, however, certainly one of the most eminent of modern Hebraists, maintains that the far more pregnant meaning of the Authorized Version gives the true sense. "If I rightly apprehend," he says, "the drift of the context here, *Job means to have it understood that he is conscious of no instance in which he has relaxed from his religious obligations; of no season in which his fear and love of God have waxed weak; and, on this account, it was the more perplexing that such a*

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complication of miseries had befallen him"; and he translates the passage, "I slackened not, neither was I quiet, neither took I rest, yet trouble came." Job's complaint is thus far more pointedly terminated than by a mere otiose (serving no practical purpose or result) statement that "without rest or pause, trouble came upon trouble." (Pulpit Commentary)

Can you hear the despair in his voice? It is this same type of despair that causes many to commit different forms of suicide, whether it is through taking their own lives or through drugs, alcohol or any other destructive behavior.

Something else that we see here is this. The enemy will always use our fears against us. No matter what that fear may be. And our fears can take many forms.

- Fear of abandonment.
- Fear of losing a loved one.
- Fear of poverty.
- Fear of being alone (never finding that "soul-mate").
- Fear of succumbing to some illness.

Think of any fears that you currently have or have faced, and those will be the ammunition that the enemy will use against you.

In the next lesson of this series we will continue with a part two of this lesson. We will look at other ways that the enemy attacks and also reinforce what we have seen here in the life of Job.