

Satan's Warfare Strategies Against The Faith

by Gbile Akanni

Gbile Akanni emphasizes the urgent call for believers to actively engage in spiritual warfare by contending for the faith with the divine weapons God has provided.

Duration: 56:10

Scripture: 2 Corinthians 10:3-6, 1 Corinthians 2:2, Acts 17, 1 Corinthians 15:3, Psalm 24, Jude

Topics: "Spiritual Warfare", "Gospel Integrity"

Description

In this powerful sermon, Gbile Akanni challenges believers to recognize the reality and urgency of spiritual warfare. He explains the nature of the battle, identifies the enemy's strategies, and highlights God's provision of divine weapons to fight effectively. Akanni calls the church to move beyond passive observation into active engagement, contending for the faith with courage and commitment. This message is a clarion call to preserve the gospel's integrity and to stand firm in the face of spiritual opposition.

Transcript

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Telephone numbers 0703 03636 59 0703 76811 98 Email address lsmedia@livingseed.org or visit our website at www.livingseed.org Let us sit back and listen as the servant of God brings forth the Word of Life. All praise and thanks to you, king of the universe, enthroned forever. We rejoice that with all the raging of the enemy, heaven is not threatened, heaven is not harassed, the throne is not shaken.

It is not empty, it cannot be abdicated, you cannot be dethroned. We thank you that you say heaven and earth will pass away, but your Word will not pass away. Therefore then, everything you reveal to us in your Word stands true.

We ascribe to you glory, honor, majesty, dominion, and power. Because you are the God who has never turned back from any battle. Help us this day to hear you, help us to hear you clearly, and help us to rejoice in hearing you and to rejoice in doing what you say.

Grant us open heavens and let feeble human words be backed up with the power of the almighty God to give life. In Jesus' name we pray. Within the context of the theme of this retreat, the notice I received for

my assignment is that within the bigger theme to take the topic contending for the faith in spiritual warfare.

And if you've been in the ministry for any length of time, you know of course that when any topic has to do with warfare, you better expect to be in battle mode. Turn with me then to 2 Corinthians chapter 10. 2 Corinthians chapter 10.

We will read the first six verses. I'm reading from the English Standard Version. I, Paul, entreat you, myself, by the meekness and gentleness of Christ, I who am humble when face to face with you, but bold toward you when I'm away.

I beg of you that when I am present, I may not have to show boldness with such confidence as I count on showing against some who suspect us of walking according to the flesh. For though we walk in the flesh, we are not waging war according to the flesh. For the weapons of our warfare are not of the flesh, but have divine power.

To destroy strongholds, we destroy arguments and every lofty opinion raised against the knowledge of God. And take every thought captive to obey Christ, being ready to punish every disobedience when your obedience is complete. Because of the nature of this retreat and the burdens that have been shared all along, both in the letter received, for which I'm very, very grateful for each time it comes, like I say, I wonder who can stand before these esteemed servants of God.

It is indeed appropriately called a call to arms. It's a call to battle. And when we were introduced last night to the letter of Jude, that very short letter of just about 24 verses, and the weighty things that are said there, and how that applies to the need to contend for the faith.

And in these slots, to think about contending for the faith in spiritual warfare, there are two main approaches I intend to adopt. For today, by the grace of God, we'll look at getting a right perspective of this spiritual warfare. And tomorrow, God willing, we'll talk about engaging in the battle, looking at the weapons God has provided, and using the weapons for this battle.

I choose this approach for today because if you talk so much about warfare, and people are not in warfare mode, sometimes it looks like sitting comfortably in your parlor and watching a war film. You see people fighting, people being shot and killed, and the best you can do on your seat is, oh, you sympathize with some, but you don't feel a part of the battle. That's not the way I expect us to feel, and I don't think that's the burden of this.

The burden to my mind is that you are not watching the battle from a distance. You are, if you don't already know, part of the battle, and should be part of the battle, and you cannot sit. That is, by the time we are leaving here, we will move away from the comfortable posture of sitting and being told stories about the battle, reading stories about a battle or watching a battle, but being told that our lives are in danger.

I believe that is the mood and the mode that this calls us into. As we look at this passage just read, the Apostle Paul, in his letter to the Corinthians, that very spiritually gifted but immature church, there were a lot of things he needed to say to them. When you see him beginning with what he does in chapter 10, we must understand that his apostleship was at stake, and people were beginning to compare him with those who had become popular.

Indeed, we are in that danger today. There are certain styles that have become popular because the old school is no longer popular. It is such a difficulty to see some of our young priests in our mainline churches.

They leave the seminary, they say, that belongs to the seminary. They come here, right under your nose, they are mimicking the things that have become popular. The emphasis on their mind at that early stage is not what is true, but what is popular.

When we get into that kind of situation, it becomes dangerous. Also, the Corinthians were beginning to say to Paul, you write your letters, and when your letters come to us, they are so weighty. They frighten us.

But when you come, there is not too much to you. I'm familiar with that. Many people have met me before, and they said, are you Emmanuel Libuno? I said, yes.

They said, oh no, the name I've been hearing is bigger than the person I've seen. Or a few times they said, oh you mean you are the one? I said, yes I am, by the grace of God. So they were saying to Paul that your appearance is not impressive.

When you meet with us, actually what we see here as I who am humble, actually means I who am timid. Lacking courage to look them straight in the face. But bold towards you when I'm away.

That is a coward's attitude, isn't it? Non-confrontational. And he uses the word I beg of you. That when I'm present, I may not have to show boldness with such confidence as I count on showing against some who suspect us of walking according to the flesh.

Walking according to the flesh. As if you are using the styles of this world. Come.

Because already there were people who were trained public speakers. They knew the laws of oratory. They knew the words to add together.

They knew the poets to quote. To make an impression and to get an applause so that they would say, these people know it. But Paul had tried it in Athens, Acts 17.

And we saw the result because when you see Acts 17, after that meeting with the Areopagos in Athens and then he went and he was meeting them on their point of philosophy. That's good. He went to Corinth.

And by the time you get to 1 Corinthians chapter 2, you will find his resolve. Because after that experience, when you read 1 Corinthians chapter 2, he says, and I, when I came to you, brother, did not come proclaiming to you the testimony of God with lofty speech or wisdom. Why? He tried it.

He said, for I decided to know nothing among you except Jesus Christ and him crucified. And I was with you in weakness and in fear and much trembling. And my speech and my message were not in plausible words of wisdom, but in demonstration of the spirit of power, so that your faith might not rest on the wisdom of men, but on the power of God.

There is something superior to the wisdom of men. So he says, even though we walk in the flesh, we are not waging war according to the flesh. That immediately tells us that yes, we are waging war, but it is a kind of warfare.

And this war that he talks about, more things are said about it. So this is a faith worth contending for. If we are going to get a right perspective of this spiritual warfare, we must understand that this is a faith worth contending for.

Because this meeting is one of a kind. It brings together those whom God has recruited into his army. These are people who, by the grace of God, have been brought to the front lines of the battle.

And the situation before us is that the bride of Christ is being ravaged. I don't know any bridegroom or any best man who sees the bride being ravaged and raped by a stranger who sits still. And I think that is how serious, how urgent, how desperate the situation is.

The bride of Christ is being ravaged by imposters. Shall we watch? It is absolutely important to get this perspective of the battle. And there are three main sections I want to look at this morning.

Number one, what is the nature of this battle? Number two, who is the enemy and what are his strategies? And thirdly, what is God's provision for this battle? What is the nature of the battle? He says, even though we walk in the flesh, we are not waging war according to the flesh. So, for sure we are waging war. And we are not called to formulate the gospel anew.

That's not the battle. To say, let's find a better description of this gospel. No! This gospel is something handed down to us.

You can't change it. And people who have attempted to change that by the grace of God will look at that tomorrow when we refuse to use the weapons and the provision from God. What happens? God says, use this kind of incense.

You say, no, no, no, this is a cake. You bring something that however good it is, God's description of it, so long as it is a departure from what he said, it is unauthorized, strange fire. And it will not be tolerated.

So we are not called to formulate the gospel anew. Something that is a battle. Since people are not finding the gospel attractive anymore, shouldn't we change it? No! We are not called to formulate the gospel anew.

It has been handed down to us. If right from his own days, in 1 Corinthians 15, Paul was saying, I passed on to you what I received, and it has been passed down by faithful ministers over the ages, we cannot begin to alter it now. Rather, we are to guard the deposit that has been passed on to us.

The gospel is already complete and defined. And one of the greatest battles we must fight is to protect and to preserve the purity of the gospel. The sufficiency and integrity of the gospel.

There is no other gospel. And for all ages and all humanity, whatever the cultural differences or challenges, the gospel message is the same. And that is the only thing that saves.

So as we look at 2 Corinthians 10, especially verses 3 to 6, we see very, very specific and deliberate and weighty words used here. We are fighting a battle, but a kind of battle, and we cannot trivialize it. Like I said, we cannot be in the battlefield and pretend that we are watching a movie from a distance.

Or reading a novel. The enemy has become not only bold and vicious, but has now exhibited such daring impunity. With no fear or pretensions.

The enemy seems to be saying, we will do what we want, and you can do nothing. I dare you if you can. Thankfully, when the enemy appears to have done his worst, God is not harassed, nor exasperated.

God who gives strength to the weary can still undo Satan's works. For he is fighting a war, and he knows the end. There are times when both physical and spiritual warfare are necessary.

Some of us, even as ministers, get this impression that, oh no, no, no, no, we belong to Christ already, we are safe. Yes, we are safe. Eternally.

Underneath us are the everlasting arms. But these are days when people no longer read such Christian classics as Pilgrim's Progress. So we've lost that battle readiness.

Warfare, both physical and spiritual, there are times when they are absolutely necessary and legitimate. So long as there is an adversary, and there is conflict, warfare is inevitable. And people go to war because something important to both sides is at stake.

People go to war because something very important is at stake to both sides. It is so important to both parties that it is worth contending for. It is worth fighting over.

And when there is a war, the idea of ownership, however legitimate it is, is challenged. When there is war, you don't say, this belongs to me, because you are defending and somebody is an aggressor, and the outcome of the war determines who becomes the owner. And we need to understand, therefore, that we are waging a war.

Get out of that comfort zone. Get out of that distance mentality. He also talks about the weapons of our warfare.

So there are weapons. There are weapons. And we will spend time, by the grace of God, in the next lot to look at the kind of weapons that God has provided.

See, the weapons of our warfare are not of the flesh. But they have divine power. And with such divine power, they can destroy strongholds.

Strongholds. And then he goes on to say, we destroy arguments, lofty opinions, raised against the knowledge of God. You would think he was writing in our day.

There are arguments and lofty opinions raised against the knowledge of God in our day. And he says, we take every thought captive to obey Christ, who is Lord. Like I said, when there is war, the idea of legitimate ownership is challenged.

Because what the aggressor is doing is to push you out, to dispossess you of what you say belongs to you. The engaging battle, a battle between the one who believes he owns it and the one who thinks you should not own it. Get out.

I need it better than you. And indeed, even when we talk about the promised land, God drove out the Canaanites. And he brought people in, establishing the truth of Psalm 24, the earth is the Lord's.

And the fullness thereof. The battle may be physical, it may be spiritual. But the battle leads to an outcome.

And as people who have been called and placed by God in these positions that we are, we cannot but understand the battle. In warfare, as we seek to get the right perspective of this battle, in warfare, nothing is spared. No effort is spared.

No resources are spared. Everything is put into it, including your life. Warfare can be that ferocious.

It takes everything. You are not saying, I'm keeping this for another day. Who tells you you will live to see the other day if you don't win this battle? So you put everything into it so that you can live and probably fight a different kind of battle.

When anyone decides to go to war, you feel sufficiently persuaded that this thing is worth contending for. That person is also prepared to accept the fact that it will cost him his life. He's prepared to die for that thing.

You know, in the book of Judges, when God wanted to sift those who were battle ready and those who were not. You know, there were people who were in such comfortable positions that were not ready to die. He said, take them out, take them out.

And believe me, if God is going to use us in this warfare, we must settle it from the beginning that this is something worth dying for and I'm prepared to die for it. It doesn't mean until I get to this position, until I build this house, until I do the other thing. It's like the disciples say, Lord, I will follow you, but first let me.

When you say, I will follow you, when you said, Lord, I will follow, there's no room for first let me. And a lot of us up to now are still saying, Lord, but first let me. God doesn't listen to that kind of thing.

He's either Lord or he's not. But there is, it's a contradiction to say Lord and then say first let me. No.

He is first. And therefore, people who are not prepared to put all into this battle can't fight it. Can't contend for this faith.

People who don't know that this faith is worth contending for. And I felt impressed strongly on my mind that we better just get it right. That this faith we are talking about is worth contending for.

People have contended for it, but somehow it is as if today we are saying those words belong to the history books. We are to read the history books and be informed about what happened before we came to where we are now. But the battle doesn't include us.

It does. We have our battle to fight. When people die in warfare, it is not considered a tragedy.

It is a mark of heroism. And gallantry. That is why today we talk about heroes of the cross.

Warfare is older than man. With the understanding that Satan's expulsion from heaven was before the creation of man. And by the time he appeared to Adam and Eve, he had become the adversary.

Committed to the subversion of God's kingdom. So when we are talking about warfare, we are involved in an age-long thing. The battle line is drawn.

At the Garden of Eden, when man crossed the boundary of God's specific instruction, the cherubim were put there with flaming sword to cause pain to any trespasser. What I want us to look at now is what then is at stake as we seek to understand this spiritual battle. What is at stake in this spiritual warfare? Because if

we are contending for the faith in spiritual warfare, what exactly is at stake? Is it worth fighting for? The word and integrity of God is at stake.

You know when the enemy comes, he doesn't come to affirm God's word. He comes to contest God's word. To create doubt about God's character.

Is God faithful? Can he keep his word? Can he sustain? And in our day, people are beginning to make the word of God look like fables. Oh no, no, no, you can't follow such old tales. Some of these ideas come from our seminaries.

Who will explain the miracles away? How could Jesus feed the thousands? It was normal for everybody to go with his lunch pack. Some suggest that there was a cave nearby where there was stacks of loaves and the disciples were just passing it to Jesus and he was dishing it out. Anything miraculous, they will explain it away.

They will allegorize it. And the word of God begins to look like fables. And how is it coming into some of our churches? Our churches love drama.

That's true, it has its place, there's drama in the Bible. But I have to say in our diocese sometime last year, that henceforth, when the young people or old people are doing any drama, I don't want to see you using queer robes or whatever things to, you know, you know, demonstrate that this is the devil. Well, I belong to a tradition where people use black cassock.

So when you use black cassock to show that this is the devil, the next time the priest uses black cassock, what prevents people from having it in their mind that that is a devil? Or they want to talk about the devil, they use one of the red cassocks of the choir and they come out with it. And I said henceforth, all of our diocese, nobody uses vestments for drama anymore. You see, there are holy things, even in the drama on our televisions.

People mock the word of God. They mock our office. Try it about, even do a cartoon about Muhammad.

You'll see how many houses will still be standing. What is at stake? Like I say, God's word and his integrity is at stake. Can he keep his word? During the last Lambeth conference, which was boycotted by Nigerian Anglican bishops, there were some poems of the then Archbishop Rowan Williams, which were being published.

And I like reading poetry. And I read some of them. And in one of those poems, I saw a line like this.

He talked about haggling over rubble. And as I looked at the context of that poetry, I said could this man be referring to the controversies within the communion that made some decide to boycott it? Or what did he mean by haggling over rubble? It's like you're struggling over something worthless. And I dare say that the thing we're talking about here, contending for the faith, is not a matter of haggling over rubble.

The souls of men is at stake. Why does Satan take so much interest, for instance, in interfering with our Sunday schools? In smuggling people into our PCCs or elders board or ushers and guild of stewards and other sensitive and gatekeeping border control points of our assemblies and denominational leadership? It is because he knows something is at stake. We are put in charge of that which is important enough in God's eternal plan for Jesus to come and to die.

This faith is at the heart of God's eternal plan to bring sons into glory. It is therefore not just about ambition or position. And I'm so grateful to God for the emphasis that was put on that last night and touched on briefly this morning.

This faith is at the heart of God's eternal plan to bring sons into glory and it is not about ambition or position. What is at stake is far more critical than merely occupying a position. The call to Christian ministry is not a matter of ambition or lobbying, but I've come to see it essentially as a call to submit to the divine will.

I don't know where people have the courage and the temerity to say I am the person for the job. God's job? I don't know. When I see people lobbying for one position and another, I say, really? You're the one? I don't know if it's not in their Bibles.

Didn't John say, John 3, 27, a man can receive nothing except it is given to him from above. You lobby yourself into a position and you want God to rubber stamp it? No! God will not stand by you because you lobby yourself into a position, you use your own agenda, and God will not endorse an agenda that is strange to him. I have seen Christian ministry not a matter of ambition.

This is what I want to become. No, this is what God has called you to do. You find yourself saying, I'm not worthy.

It's not me. I don't have all it takes. God says, go.

I will be with you. So this whole strange thing about I am the man for the job, I'm still waiting to find out where. I mean, yes, when there's a call for people to come and serve the Lord, and people are volunteering for missions or for this, I understand.

But that position, to a point of spending so much money. I read a few days ago that in the primaries alone, some of the contestants were already given to the delegates. \$10,000 each.

Just at this point. And beyond that, only God knows what they would give. Dollars! \$10,000 for one person.

See the things that happened in Akiti or in Kogi State. Just did a by-election and people were carrying guns. Well, I have heard a lot of people talk about Islamic agenda, Islamic agenda.

That is true. And you read so much that it frightens you. But I have become persuaded that God's highest priority is not the transformation of the nation so much as the revival of the church.

If the nation is transformed without a revived church, we will slide into more ungodliness. Because there will be no fear of God. But a revived church will produce a truly transformed nation where people will go to the public arena with the fear of God.

Yes, we are called at God's pleasure for His purpose. There is a time for everything. Ecclesiastes talks about a time to love and a time to hate.

A time for war and a time for peace. We need to understand that this is a time for war. The battle belongs to the Lord.

The battle belongs to the Lord. This question was also asked yesterday. And I want to re-emphasize it.

Whose battle are you fighting? You know, when David faced Goliath, he said, The battle is the Lord who will give you into our hands. Can it be that, yes, we are fighting some battle, but it is not God's assigned battle? The Lord said to his disciples, From the days of John the Baptist until now, the kingdom of heaven has suffered violence and the violent take it by force. The idea being that even though there have been the likes of Herod, dreadful, the advance of the kingdom is unstoppable because there is a mightier power behind it than the Herods and the Neros can resist.

Jesus has said, I will build my church and the gates of hell shall not prevail against it. I must hurry to the second main section. Who is the enemy and what are his strategies? In getting the right understanding of the fact that we are not waging war according to the flesh, and talking about the weapons of our warfare, we should understand who is the enemy.

You know, in battles, sometimes there is what they call espionage. People trying to get information about the enemy camp. There is a lot that we are told about the enemy, Satan.

Jesus says he was a murderer from the beginning. Why did he say that? Because he strives to kill anything or anyone devoted to the pleasure and glory of God. When, for instance, Cain and Abel made an offering, and God was pleased with that of Abel, we know what happened.

When, at long last, Rebekah conceived, the children jostled in her womb. There is a struggle because God's covenant was at stake. When God showed little Joseph a glimpse of the future through dreams, the enemy sought to eliminate him physically at the hand of his brothers.

And when he didn't succeed, he followed him. If I can't kill you physically, I must kill you spiritually. He waits for him at Mrs. Potiphar's house.

People of God, we must understand that the enemy is a dirty fighter. He doesn't have only one location for his battle. If he does not get you here, don't think he's gone.

He's waiting elsewhere. Satan, we must understand, is not omniscient. That is, he doesn't know everything.

But God allows him to have some spiritual knowledge beyond what human beings know. See, for instance, the experience of Job in the discussion behind the scenes. So sometimes he has an idea of the purpose behind a life.

He knows that if this life is determined to please God, he better shoot it down. That is why it is significant that those who want to please God must be determined that whatever it takes, under God, with his strength, I will press on. In Christ's earthly ministry, we recall that God announced him at his baptism, this is my beloved son.

With whom I am well pleased. Thankfully, it was recorded at the concluding stage at the Mount of Transfiguration. This is my beloved son.

With whom I am well pleased. Listen to him. Satan never wants that to be said about you.

He doesn't want the day to come when what God determined and said about you is fulfilled. He wanted to change it. God, you say this about Job? Okay, let me touch him and see if he can still say that.

And for almost each of us, for that point you say, God, I will follow you. I will obey your call. You say, I hear you.

Now, I just ask myself and I ask us. What God said about you the day you were ordained or consecrated or whatever was that special moment, can God say that about you now, today? Where is the passion that was there? The hymn writer says, where is the blessedness I knew when first I sought the Lord? They have left an aching void the world can never fill. If Satan can't terminate us at the beginning, then the end must never be one of commendation.

That is why we must understand what Paul meant when at the end of his life he says, I have fought a good fight. I have finished the race. And to my mind, one of the most important of those three statements is, I have kept the faith.

Some people fight so long, so hard, and just before the end, an alternative is offered which takes them out of God's will. But I thank God that in the Bible there is, I know whom I have believed and I am persuaded, I'm convinced that he's able to keep that which I've committed to him against that day. Satan is also not omnipresent.

He's not everywhere, even though he tries to make it look that way. He seeks to recruit his dedicated servants everywhere. But he's not everywhere, he cannot be.

Only God is. He's also not omnipotent. He doesn't have all power, even though he has considerable power.

Only God is almighty. When Moses was born, children were killed. When he grew up and was getting into his purpose, a death sentence of murder hung on his head and he fled.

When it appeared that he was a closed chapter as far as God's purpose was concerned, Satan was okay. You just stay in media and there. But talking about taking these people out, forget it.

Then God called him and now he's on his way back. A death sentence comes again. And the wife cries, you are a bridegroom of blood.

I can take example upon example how for each vessel God wants to raise up, Satan wants to shoot that down. And if we don't understand that that's the battle we are involved in, that just as God is raising you up, as we are here, as if we are to build spiritual capacity, the enemy wants to shoot you. Then we will not engage in the battle with the desperation that is required.

Need I talk about the birth of Christ and the children that were killed that made them flee to Egypt? Or when we see the new church, the young church coming and Stephen testifies, shut him up. He goes on to James also. Kill him before he gets there is always a thing.

Not long ago I attended a conference, well, it's probably some three, four years or more now, of the found radio of the translation of the Bible. And as the account of Bible translators came out, it occurred to me that for people who dedicated themselves to translate the Bible, the enemy didn't spare them. Think of Tyndale, many others.

Those who want to translate this word of God. And when the reformation came and they tried to keep the Bible from the people and the likes of Martin Luther came and says, look, a lot has been taught that is not

biblical. Let's deal with it.

That was what they call Simoni, like Simon the Sorcerer. Give me this gift. When he offered money and the time came when people could buy not only their salvation in indulgences, you could buy church positions.

And by the time Luther translated so many things and wrote his thesis and they called him, they say, Rick, can't change your mind. Did you write all of these things? Will you change your mind? Say, give me time. They gave him 24 hours by the Pope.

Go and think about it. It comes the next day. Are you ready to recant? He says, if there's anything here that cannot be proved from scripture.

Then I will. But if everything I've said there is from the scripture. Here I stand.

I can do no more. God help me. He said it at the risk of his life.

They told him, remember what had happened before. That's your death sentence. Oh, there are people who have said here I stand.

And if there's one thing I want us to know about this whole thing about contending for the faith and spiritual warfare. I want us to know that it is not like sitting in your parlor watching a war movie. You are on the battlefield.

We are on the battlefield. Another of certain strategies. When I talk about who is the enemy, what are his strategies? Another one is he has counterpart structures.

He matches force with force. And I've had to say this to my brothers in the clergy. From time to time that look.

You're in that parish. As vicar. Don't forget that Satan has his counterpart there.

In that parish where you are vicar, Satan has his own vicar. And a lot of times he is far more active than you are. In every spiritual structure, Satan has a counterpart structure.

Up to the level. And I must ask myself, am I implementing the purpose of God? There is a battle. If you have a parish priest, like I've said, there is a demonic personality over that parish.

Anyone who does not belong to God is already belonging to Satan. So, it doesn't matter what color you wear. If Satan is thinking of, okay, they posted this person there.

Who should I put there to match him? You know, in football, they match people. Oh, if that player is there, this is the one we should take. If they send you somewhere, and Satan maybe had somebody who was very hard working, you say, this one that has come is one of us, so don't waste this effort.

Take this one, take him to the other place. So, for some of us that we think are called by God, unfortunately, and I'm not being judgmental, the reality is that Satan is feeling that he has greater claim over our lives. And he has more use for us than God does.

And that is the battle that we are in. And we must be very, very careful. There are counterpart structures.

If God will open our eyes to see the program that Satan has drawn up for the place where we are, and it's a multifaceted battle, the enemy doesn't restrict himself to one approach. I've said that before. And he will masquerade himself.

If it looks obvious that he's the one at work, he will do it in a very inoffensive way. Oh, no, no, this is not harmful. And if you lack discernment, in fact, you are the one he will use to sponsor his project.

It's happening in our schools. Until recently, the educational curriculum in this nation was being supported by Christians in the civil service. And you wondered where they were.

Souls are at stake. Even from infancy. Another of his strategies, he waits at the border points of our lives.

The point of marriage or job or position. And be careful to be where God wants you to be. Because when we are not where God wants us to be, even if there are battles we are fighting in that wrong place, those are not our assigned battles.

The implication is also that the battle we should have been fighting, we are not there. And when the devil gets there, it is a walk over. Families that are living apart, remember that if the enemy can use that job to infiltrate your home, then he's got you.

That's what they used to call Abuja marriage some time ago. People will come in those days of scarcity, the early days of Abuja, and when people are moving from Lagos, and of course, there's a man, there's a woman, they're all in the same accommodation, their spouses are there, they pay weekend visits. They share common facilities, cook for themselves, until sometime they begin to miss weekends.

And strange things were happening that they called Abuja marriage. There is the religious spirit as one of his strategies in this warfare, and that has got us a lot in the church. Holding a form of religion, but denying the power thereof.

The level of the Pharisees. It is important for us to know the enemy's strategies. We must be battle ready because we have lost battle mentality.

And we need to recover it fast. We have become too romantic, too psychedelic about the Christian faith. Many think it is all about positions, and titles, and suits, and vestments, and privileges, and opportunities.

Occupying a position without a sense of purpose will result in many wasted opportunities. God has made provision for us, for this battle. And there's a lot.

Yes, Ephesians talks about God's provision for this battle. David had his mighty men. God sustains us.

And by the grace of God, as we take the second part of this, there's so much that could be said. But we want to look more closely tomorrow about engaging in this battle by using God's weapons. Let us pray.

Lord, I pray that you will speak to our hearts. You will interpret your counsels to us. And you will take us from thinking the battle is at a distance.

And bring us to the point of the battlefield where we are in a battle. And we thank you that you are there with us. In Jesus' name.

Amen.

Source: <https://sermonindex.net/speakers/gbile-akanni/satan-s-warfare-strategies-against-the-faith/>

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