

We Have a Real Enemy

by Anton Bosch

This sermon delves into the importance of humility and vigilance in the face of spiritual battles, emphasizing the need to submit to God's authority, resist the devil's schemes, and cast all cares upon Him. The speaker highlights the dangers of pride, the tactics of the enemy, and the necessity of remaining steadfast in faith amidst challenges and temptations.

Scripture: 1 Peter 5:5, 1 Peter 5:6, 1 Peter 5:7, 1 Peter 5:8, 1 Peter 5:9, James 4:6, Luke 14:11, John 10:10, Romans 12:3, 1 Corinthians 11:23, Ephesians 6:11

Topics: "Humility", "Spiritual Vigilance"

Description

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Transcript

Sorry about all that, we tested everything this afternoon and it was all good, and now it's not working. But basically what we're doing, what's changed is that we've added an FM transmitter so that Henry and whoever else is in the car, anywhere on the property can tune in to that frequency and listen to the message. But obviously it's interfering here, so we're going to have to move something around.

All right, let's get down to the word. We're in 1 Peter 5. I think this is the second last in the series on Peter, and then we'll move on to 2 Peter the week after. 1 Peter 5, and let's read from 5 through the end of the chapter.

1 Peter 5, reading from verse 5. Likewise ye younger people, submit yourselves to your elders. Yes, all of you be submissive to one another, and be closed with humility. For God resists the proud, but gives grace to the humble.

Therefore humble yourselves under the mighty hand of God, that He may exalt you in due time, casting all your care upon Him, for He cares for you. Be sober, be vigilant, because your adversary the devil walks about like a roaring lion, seeking whom he may devour. Resist him steadfast in the faith, knowing that the same sufferings are experienced by your brotherhood in the world.

But may the God of all grace, who called us to His eternal glory by Christ Jesus after you have suffered a while, perfect, establish, strengthen, and settle you. To Him be the glory and dominion forever and ever. Amen.

By Silvanus, our faithful brother, as I consider him, I have written to you briefly, exalting and testifying that this is the true grace of God in which you stand. She who is in Babylon, elect together with you, greets you, and so does Mark my son. Greet one another with a kiss of love.

Peace to you all who are in Christ Jesus. Amen. And so we want to just pick up where we were last week.

The younger, obviously we said as opposed to the elders, which is at the beginning of the chapter. So this is everyone who is not an elder, and obviously includes the elders as well as they submit to one another. Younger, submit yourselves to your elders.

Yes, all of you be submissive to one another and be closed with humility, because God resists the proud. God resists the proud. Notice that word, we're going to come back to that word, resists.

God stands opposed to. God stands against. God pushes against those who are proud, but He gives grace to the humble.

The proud do not need grace. The proud do not need grace, because they think they can do it their way. They think that they have everything together.

They think that they're all powerful, that they're invincible, and they really are independent of God. And so God doesn't give them grace, but He stands against them. But those who are humble are the ones to whom He extends grace.

You remember Paul when he spoke about the thorn in the flesh, whatever that means. But clearly he had some kind of opposition in his life, some kind of problem, whether it was physical or emotional or spiritual. Personally, I tend to believe that it is a demon who opposed him.

I'm not saying he was a demon possessed or even oppressed, but wherever Paul went, there was always trouble, and that trouble seemed to have been stirred up by demons. And so that may be the thorn in the flesh. I don't know.

We're speculating. But he says, I prayed three times for the Lord to take this away. And the Lord said, My grace is sufficient for you.

Now why did He have the thorn in the flesh? He says, so that I would not be exalted above measure. So the thorn in the flesh, and I believe that the Scripture doesn't tell us what it is on purpose, so that we can all relate to it. If it was just a physical thing, we say, well, you know, I don't have physical challenges, so it doesn't, you know, it doesn't affect me.

Or, you know, if it was an emotional thing or whatever. No, we're all able to relate to that. And so he says, I asked the Lord to take it away.

The reason He allows it, he says, is lest I be exalted above measure. Lest I become proud. Did Paul have reason to be proud? Well, he did.

Because he says, I was caught up into the third heaven. I saw the risen Christ. The Lord Jesus revealed to him much of the New Testament.

Remember that twice in the New Testament he says, that which I received of the Lord. We read this in 1 Corinthians 11, when we break bread every week, every month. What I've received from the Lord.

In other words, he says, I received these things directly from Him. And so he had a lot of reason to feel superior. Never mind his previous history as a Pharisee, and his education, and his birth, and his Roman citizenship, and all of these things.

But he says, lest I be exalted, so that I remain humble. God has allowed a thorn in the flesh to keep me under, to keep me humble. But then he says, my grace is sufficient.

So how will I deal with this problem I have? And we all have challenges and problems, and we're going to speak about cares in a moment. He will give us grace. But he only gives grace to those who are dependent on him.

When we feel we can handle our lives, when we feel we can do things our own way without him, he stands apart, he stands aside, and he just watches us as we make a mess of things. But it is when we turn to him and we say, Lord, I can't do this. I need your help.

I need your grace in my life. It is then that he extends grace to us. Now, the next verse he tells us, Therefore humble yourselves under the mighty hand of God, that he may exalt you.

So there are two parts to this humbling process. The first part I've alluded to in Paul's thorn in the flesh. He says that the Lord has allowed something in my life to keep me humble.

So the Lord will humble us. If we will be humbled. If we don't want to be humbled, then he won't humble us.

And of course, it's a prayer that I've heard some people pray, and they say, Lord, I want you to make me humble. Well, you don't know what you're asking for. You don't have a clue the trouble that's going to come your way.

Because how does God make us humble? Well, he doesn't make us humble by zapping us. You know, you can't come out and ask for prayer, and I'll lay hands on you and zap, and now you've got humility. It doesn't work that way.

Humility comes as he sends trouble into our lives and drives us literally to the wall, to the place where we recognize I have nothing, I am nothing. Without him, I am useless. Without him, I am weak.

Without him, I am miserable. It's only him that can strengthen me. That's where we learn humility, when we are broken by him.

And that's not an easy thing, and that's not a pleasant experience. The problem is that we go through those experiences, and we come out the other side, and we forget very quickly, and we begin to pick up where we were before, and pride enters back in again. And we get back to square one, and so it's not a pleasant experience.

But there's the other aspect. So there's a part that God does, and that's not the part of the text this evening, but here's the part that we have to do. Remember that all of these things that God is doing in our lives is a cooperative process.

There's the part I have to do, and there's the part that God has to do. And so God will humble us, but we must also humble ourselves. We must humble ourselves.

The Scripture says, Let a man not think more highly of himself than he ought to think. Not to think more highly of himself than he ought to think. Romans 12, I think.

The problem is that it's very easy for us to think highly of ourselves, particularly when we live in a society which is basically hedonistic, a society which is self-centered, a society that when kids grow up, they're taught that everything that they do, it doesn't matter how bad it is, it doesn't matter how naughty they are, it's great, it's wonderful. Look at what little Johnny did. He just did this.

He just destroyed something. Because we don't want the kid to feel bad about himself. The problem is that the kid then grows up with an undue idea of his own importance and his own greatness.

And unfortunately, modern families revolve around the kids, and the kids come to believe that they are the center of the universe. And it's no wonder when they become adults, they can't handle life because they discover that, in fact, everybody else thinks that they are the center of the universe. As long as you're in the home and everybody is going to revolve around you, that's cool.

But the moment you hit the real world, you find that everybody else has the same opinion. And then what? Then you have a problem. And so we need to humble ourselves, and it begins with our understanding of who we are, our understanding of who we are.

And the problem is that it's easy for us to look at ourselves and say, Well, I've done this and this and this and this. I went to school, and I was very good at school. I did grade three, four times.

I was that good. No, not really. But I actually went to school, and I graduated grade 12.

I actually read a book once. I'm a pretty good husband. I'm a pretty good father.

We think that we're the greatest. But the problem is that we don't see ourselves the way other people see us, and we don't see ourselves the way that God sees us, and that's the problem. And so really the key to humility is to see myself the way that the Lord sees me, the way that the Lord sees me.

Now, I understand that because we're saved, he sees us as righteous. He sees us as justified by the work of the cross and by what Jesus has done for us. But at the same time, God is not fooled by our weaknesses and by our sinfulness and by our failure.

This is a difficult thing because we don't want to be so down on ourselves that we become paralyzed, and we say, Well, you know, I can't do anything. I can't do anything good. I can't do anything right.

But we need to come to a place where we recognize that I, of myself, am nothing, and that without him I cannot do anything. Without him, personally, I can't do this job. And even this afternoon as I was preparing my heart, there was something within me that says, Lord, I can't do this.

I'm too tired. I'm getting too old. I can't do this.

But I need you to help me. I need you to do it. It's very easy after doing this for 50 years to say, Well, I've got this.

I can handle it. I just uploaded the MP3s for the various books that we've talked through in the last 16, 17 years. I don't remember exactly.

And just on that is 1,144 recordings. That's just what I taught in Bible study and Sunday mornings here. It's not what we taught elsewhere.

It's not the other messages that were not part of the books that we taught when we break away and we deal with some other subject. So I don't have a clue how many messages I've preached in the 50-odd years, 48 years that I've been in the ministry, but thousands. I've done this thousands and thousands and thousands of times.

And it's easy to say, Well, I've got this. I can do it. But when we recognize our weakness, when we recognize our frailty, when we recognize our sinfulness, it's then that we are humbled before God.

But that's the hardest thing for any of us to do, is to see ourselves the way we really are. We just have an amazing ability to see ourselves as being perfect in so many ways. Therefore, humble yourselves unto the mighty hand of God.

How do I humble myself? I believe that I humble myself when I see Him and when I compare myself to Him. We've spoken about this before. Paul says in Corinthians, he says, that those who compare themselves by themselves are not wise.

Those who compare themselves by themselves are not wise. And that's where pride comes from. We look at ourselves, and we look at somebody else, and we say, Well, you know, I thank you, Lord, that I'm not like this sinner over here.

I do all of these things. I thank you, Lord, that I'm a better father than that man. I thank you, God, that I'm a better preacher than that preacher.

And the list goes on and on and on. And the problem, of course, is that we can always find somebody who is less successful, who's not as good as we are in some area or the other. And oftentimes, that becomes the norm.

That becomes the standard. And we say, Well, you know, I'm pretty good. No, that's not the standard.

The standard is the Lord Jesus Christ. That is the standard. That's what He is trying to get me to.

And if I'm going to be constantly happy to be down the bottom here, I'm never going to reach that. But when I compare myself and I say, Lord, I just don't make it. I don't have His patience.

I don't have His holiness. I don't have His ability to understand and to preach the Word. And when we humble ourselves under His mighty hand, He exalts us.

You see, here's the thing. I'm going to come back to that verse. In Luke 14, Jesus says, Whoever exalts himself will be humbled, but he who humbles himself will be exalted.

Whoever exalts himself will be humbled. So the question really is, Do I want to be exalted? And don't try and be holy on me. Of course you want to be exalted.

Every one of us want to be exalted. But how do I get to be exalted? Not by exalting myself. When I exalt myself, when I lift myself, the word exalt to lift up, when I lift myself up, God will put me down because He knows that that's not a good place to be at.

Folks, it's not a good place, not just because of my relationship with Him, but pride comes before the fall. Over and over we're seeing preachers falling these days. Why do they fall? Because they don't know the Scriptures.

No, some of them know the Scriptures better than you and I do because they have bad theology. Yes, some of them have bad theology. But invariably it's because of pride.

They have lifted themselves up. And God says, I can't work with you anymore. He resists them.

And they are ultimately humbled. Now, we've got to talk about the timing because if we go back to Peter, you'll see he uses this word in due time. Remember, God's timing is not our timing.

And so if we exalt ourselves, He will humble us. But it may not be tomorrow. It may not be in five years' time.

It may only be at the judgment seat. And there are many preachers, there are many Christians who have died thinking that they were the greatest things in sliced bread. But on the day of judgment they're going to find out that in fact they weren't that great.

And the same applies to those who humble themselves. He will lift up. And again, the timing is His timing.

And so if we exalt ourselves, He will put us down. If we put ourselves down, He will exalt us. And when He exalts us, no one can pull us down again.

You remember that in James he speaks about when a brother comes into the meeting and he's well-dressed and he looks like he's successful and influential and he wants the prime seat in the assembly. He says, don't look for the prime seat. Don't look to be exalted.

Because maybe somebody more important than you will come into the meeting. And then the brothers have to say, look, brother, you can't sit up front here. You have to go and sit down there.

That brother needs to come and sit up here. Now we don't practice that in our church. But many churches do where all the most important people sit on the platform at the front there.

And preachers and visitors, they just like to be up there so they can be seen. He says, no, don't look for that. Because maybe you will be put down.

And so let's go back to Peter then. And therefore humble yourselves under the mighty hand of God that He may exalt you in due time. When is the due time? Now I've already said God's timing is not our timing.

And sometimes we say, well, God, you know, I've been humble for such a long time. I've been put down for such a long time. I've been down in the dust for long enough.

It's time that you lifted me up. But God knows the time. And the time, as I said, may not be in this life.

When is the due time? When is the due time? When we can handle it. When we can handle being exalted. I said to one of my brothers the other day, a couple of weeks ago, and I say this with absolute sincerity.

One of the things that I am deeply grateful for in my life, deeply grateful for, is that I never made the big time as a preacher. That I never made the big time. Because God knows I would not have been able to handle it.

And that may have led to a fall. I'm grateful that God has kept me small. He's never opened big doors for me.

In big churches and big crusades and thousands and thousands of followers and all of those kinds of things. I'm pretty sure if I chased it with the flesh, I could have gotten it. But that's not what we want.

We want God to exalt us. And I'm quite content to die without having achieved greatness in this life. Because I know the time is not in this life.

Because I know the pride in my own heart. I know the pride in my own heart. And so let's humble ourselves under His hand.

And notice it's the mighty hand of God. We're not humbling ourselves before men. And maybe that applies sometimes.

And sometimes, oftentimes God uses men to humble us. But it's under His hand. And He is the one who's able to exalt us.

And when He exalts us, no man will put us down again. And I pray that that day would be on that day when we stand before Him and the Lord Jesus will acknowledge us before His Father and before the angels and say, this is my son, this is my daughter. I am pleased.

They are my faithful servants. They have been faithful even unto death. And then verse 7, casting all your care upon Him.

Now I want you to notice, is there something wrong with that verse? Well, the problem is it doesn't begin with a capital C. In other words, this is not the beginning of the sentence. So it is connected to the previous verse, which ends with a comma and not a period. And so, kill us, I've told you, by putting cares upon us, by giving us problems, by giving us trouble.

But in that process, I don't have to carry those problems myself. I'm able to cast them upon Him. And I like that.

That word is a good translation of the Greek word. It literally means just throwing your stuff down, your problems on Him. The same word is used of the donkey that Jesus rode on.

And it says that they threw their garments on Him and on the road. The same word, just throwing it down, throwing your cares at Him. Now, when you put them on Him, you are still holding on to them many times.

So you take your care and you say, well, I'm going to lay it on Jesus. But I'm still holding it. But when I've cast it on Him, it's gone.

I don't have it anymore. It's His. I'm not even trying to hold it with a pinky anymore.

I've thrown it at Him. I've thrown it onto Him. And He bears our burdens.

He bears our burdens. And so, in that humiliation process, there are many cares that come upon us. And that's the problem, is that we're chasing after nirvana.

We're chasing after some kind of heaven here on earth. And we want all the problems to go away. No, the problems are a very necessary and essential part of our growth process.

They're a very necessary part of teaching us many, many spiritual lessons. And without them, we will never learn anything. But in that process, we're not called to carry them ourselves.

But we cast them upon Him. We throw them at Jesus' feet. And He cares for us.

I think there are many people in the world today, we spoke about this on Saturday, that we're going through very difficult times. And particularly with the isolation going on, people not being able to visit one another, people not being able to visit family in other parts of the country and so on, or in other parts of the world. People feel lonely.

People feel nobody cares. I think particularly for older people, it must be difficult, because they can't get out at all. And some of them have been locked up in their homes for however many months it's been now, 6, 7, 8, 9 months now.

Does anybody care? He cares. He cares for us. It's easy in a self-centered world where everybody just cares for themselves, cares for their own issues and their own stuff, to feel that nobody cares.

No, He cares. He cares. And not only does He care, but He is able to bear our burdens with us.

He's able to strengthen us in that situation. And He's able to give us grace so that we're able to bear the burden and we're able to see it through. All right, so now we come to a different thought.

So He's dealt with that, dealing, starting with elders and speaking about humility and submitting ourselves one to the other. Now He's going to talk about the problem with the devil. The devil is real.

The devil is real. Unfortunately, too many Christians think that he doesn't really exist. And even if they believe theologically or theoretically that he exists, they don't think that he has much influence on their lives.

He is real and he does have a tremendous amount of influence in the world and in our lives. And particularly these days, he is out there doing his terrible work. Now just remember, we're not doing a study on the devil tonight.

We just want to stick to the text. But remember that the devil is not omnipresent. He can't be everywhere at the same time like God is.

He can only be in one place at one time. So I don't know where he is right now. But if he is in San Diego, he's not here.

If he is in China, he's not here right now. Can he move around? It seems that he has tremendous power, so he seems to be able to move around pretty quickly. So when we speak about the devil, we're not speaking about the devil himself.

But we're speaking about him and his angels and his demons who do his bidding. So he doesn't have to be everywhere, but he has, as we'll see on Saturday night, Jesus casts the demons out of the sky and he has a legion of demons. So I'm not going to preach that message now.

But he has a legion. A legion is hundreds. So when we speak about the devil, we're not speaking... You and I are not that important that the devil himself attends to us.

But he certainly makes sure that his angels do their terrible work. Alright, so, be sober. It's amazing how many times this word comes up, not just in Peter, but right through the New Testament.

And remember, for those who weren't with us before on this, let me just remind you quickly that being sober here does not speak about not being under the influence of alcohol or drugs. It's that as well. But it's really being sober-minded, being level-headed, thinking straight.

And of course, that's when we are not sober, on alcohol or drugs, we're not thinking straight. We're not in control of our thoughts and of our actions. And so, he says we need to be sober.

We need to think straight. We need to be level-headed. And that's a tremendous need in the time in which we're living right now.

As people are going for all of these conspiracy theories and all sorts of crazy stuff. And yes, there are tremendous forces at work in the world today. But half the stuff that people are focusing on are not biblical things.

And people are just not thinking soberly. They're just not thinking straight. And particularly on Facebook, as you see these conspiracy theories and things people are propagating, you just need to read a couple of sentences and say, well, where did that come from? It's just nuts.

It's just crazy. And yet people believe it. Why? Because they are not being sober.

And because they're not being level-headed, they're not thinking clearly. They are open to deception. That's a very dangerous place to be.

And remember that Eve, and we're speaking about the devil. It was the devil himself that tempted Eve and Adam. And remember that she wasn't thinking clearly.

And neither was Adam. If they were sober, if they were level-headed, they would not have done what they did. But the devil was able to mesh with their brains and convince them of something which is crazy.

And yet they believed it. And people are believing all sorts of nonsense today because they are not being sober. Be vigilant.

The word vigilant, be awake. Be alert. Be watching.

Folks, this is not the time for us to be falling asleep. I really believe with all my heart that Jesus is coming very soon. And I believe that the devil knows that.

That his time is short. And he is working overtime. As I said, not just him, but his demons are working overtime to destroy the work of God, to grab as many souls out of heaven and to get them into hell as he possibly can.

And we need to be alert. We need to be awake. Whenever you go on the Internet, you need to be vigilant.

Don't just believe it because it's there. Don't believe it because it comes from what you think is a reputable source. Oh, that brother so-and-so.

I know him. He's my friend. He's a good guy.

For good guys are turning into bad guys just like that right now. Overnight. Be vigilant.

Be alert. Be awake. And watch.

One of the most terrible jobs I ever did was to stand guard in the military. Four hours. Pacing up and down.

Looking. And the most terrible crime you could commit those days was to fall asleep when on watch duty. And yet millions of Christians have fallen asleep.

They're not awake. And the devil is having his way with them. So it's high time, Paul says, it's high time for us to wake out of sleep.

It's high time for us to be alert and to recognize what is going on in the world. But the stuff that is happening in our country are not just political. They are spiritual.

And I'm not going to preach a political thing again. And I'm not going to analyze it. But there are spiritual forces at work in this country right now on both sides.

On both sides. In Wisconsin right now, on both sides. The devil is doing his stuff because he's got a plan.

And his plan is to destroy the work of God. To destroy believers. To get believers sucked in emotionally into all of this stuff.

To get believers to begin to defend one side against the other. Oh no, but my side's wrong is not as bad as your side's wrong. And we're not vigilant.

And preachers are falling for these things. Christians are falling for these things. And they're being overcome.

Be sober. Be vigilant. Because your adversary, the devil, walks about like a roaring lion.

Your adversary. This is a legal term. Your opponent.

The one who stands against you. Folk, we have an enemy. And remember Paul said that our enemy is not flesh and blood.

But they are spiritual forces. That is where our enemy is. The problem is that we begin to fight with other people.

And we say, well that's with... No. Our adversary is the devil. Your enemy isn't your wife.

Or your children. Or your colleague at work. Or the democrats or the republicans.

The enemy of the believer is the devil. And he's walking about like a roaring lion. He's pacing up and down.

Have you come across that idea of the devil walking around before? It's in the book of Job. God says to Satan, he says, where you been? He says, I've come from walking up and down on the earth. See, he never sleeps.

He never sits down. He's walking up and down. Looking for an opportunity.

He's walking about like a roaring lion. Seeking whom he may devour. Why does he say a roaring lion? Surely if he comes by stealth, he would catch more.

I mean, isn't that how lions hunt? They creep up. I'm sure you've seen the movies or the National Geographic or whatever. They creep up just like it.

We've all seen a cat. I mean, it's the same thing. Just a little bit bigger.

A little bit more dangerous. Slowly, quietly sneaking up on their prey. But he says he goes about as a roaring lion.

Well, what he's talking about is one of the tactics of a lion. Lions don't just sneak up on people. The devil does that too, by the way.

And that's why we have to be vigilant. He doesn't always come and say, hey, here I am. I'm going to come and, you know, Eve, here I am.

I'm the devil. I'm going to tempt you, and you're going to sin and bring death upon all flesh. No, sometimes he comes by stealth.

But sometimes he comes as a roaring lion. Now, why do lions roar? They don't... Nothing in nature just happens for the sake of... Animals are not like people. We just do stuff.

Everything that the animals do is there for a reason, for a purpose, and it's part of their survival. When lions hunt, they invariably hunt in packs, in family groups. And what they do is they set an ambush, and then the lions will come.

Some of them will be lying in wait, and then others will come and they roar. Now, I don't know if you've heard the roar of a lion, but it's quite a scary thing. I've heard it many times camping in Africa, in Botswana.

And up here, walking right up here in the mountains when the wildlife way station still used to be in Little Tujunga until a few months ago, you could be walking right up on the top of the mountain, miles and miles away, and you hear the lions roar down there in the valley. And it strikes fear into the hearts of the animals, of the antelope, and they run. And when they run, they run straight into the jaws of the ambush, and they're caught.

In the old days in South Africa, when we still had lions in the wild or in the farming areas, the cattle would be brought in at night into a pen. And those days they didn't have wire fences like we have today. I'm talking about over a hundred years ago.

And so they would build what we would call a crawl. It would be an enclosure out of thorn bushes. And so they would chop thorn bushes down and they would stack them together to make an enclosure.

And they would be about eight feet high and probably about eight feet at the base. And in time, they would compact and they would put new branches on top. There's no way a lion could get inside there.

And the lions knew that if they got anywhere near those thorns, those thorns would fester in their paws and they would die of hunger. So what the lions would do is they would come around the enclosure and they would roar. And they're pacing around and around and around and they're roaring.

And the more they roar, the more panic-stricken the cattle become. Until eventually the cattle break loose and they just run. And they break free of the safety of the enclosure.

And the lion is able to have his meal. In fact, that's, I believe, what Peter has in mind here. You see, we're safe in Jesus.

But as long as we remain there, we're fine. But he comes with fear. He comes with fear.

And he gets us to run. To run from the safety of the Lord Jesus into the hoping that maybe there's some kind of help out there somewhere. Maybe in the politicians, maybe in psychology, maybe in entertainment, maybe whatever it is, maybe... But the restraints of being within the body of Christ, the restraints of being within Christ are just... And when we run scared, that's when he's able to have his way with us.

Don't be intimidated by his roaring. Part of the conspiracy theories is that it's there to drive men and women into despair out of fear of the stuff that is coming around us and that's happening around us. And I think that that's easy in reading the book of Revelation that we can be fearful.

But what these things should do is drive us closer to the Lord Jesus. Closer to the protection of his mighty wings. But when we allow the devil to intimidate us, to get us to run, we're in a dangerous place.

And he is seeking whom he may devour. Remember that Jesus says that he comes and it's in the context of John chapter 10 of the sheep in the sheepfold. And remember that Peter has spoken in the beginning of the chapter about us as sheep.

And he's saying we're the sheep and now he's saying there's the devil. And Jesus says that he comes to rob, to kill and to destroy. That's the only purpose he has in life.

He is not interested in building up. He's not interested in improving you or making you better. He had no interest in even Adam's welfare and their improvement of their knowledge of God or any of these things.

He has one purpose only. Well, three purposes, but three in one. And that is to devour.

That is to consume us. The safety is to be found only in Jesus Christ. People are running from the churches today.

Every church that I know about has lost people in the last eight months. People are on the run, thinking that there's safety out there. Many times stuff happens in the church that are not good and that are not right.

And there are so many Christians who are outside of churches today because they've been disillusioned and disappointed by some of the nonsense that goes on in churches. But it's the devil who's roared at them and they're running. And they find themselves outside of the protective care of the body of Christ.

I'm not saying they're not saved anymore. You see, because here's one of the other tactics of the lion. And that is to isolate individuals from the herd.

To isolate individuals from the herd. And if you watch the lions hunt, what they will do is they will chase the herd until they find a straggler or one that breaks from the herd thinking that maybe there's safety if I go that way. And the moment one has been isolated from the herd, he will be tracked down and will be killed.

And the devil's doing the same thing today. He's isolating Christians from the herd, from the body of Christ, where they are vulnerable and they are easy prey. Don't run.

Run to Jesus. There is safety and protection in other believers. And I'm not saying that there is not, that every church is good.

I'm not saying that there are not massive problems in churches today. Yes, there are. But there are also good believers everywhere.

And we need to find them, whether it's one or two or three others. And we need to stand with them that we might have each other's backs that we might be able to protect one another and that we might be able to be safe in the multiplicity. Now I'm going to deal with this next week.

But resist him steadfast in the faith. In other words, don't allow the devil to have his way with you. Stand against him.

Stand firm. Be sober. Be vigilant.

Because he's real. And you think you're not important enough. He doesn't care.

Yeah, he'll take the big wigs down if he can. But he doesn't discriminate. He'll take whoever he can.

And he'll take you if he can. Be sober. Be vigilant.

And remain close to Jesus. Father, we thank You for Your Word. Lord, as we humble ourselves under Your hand, we pray that You would help us to do that.

Lord, it's so easy to look at ourselves and say, well, you know, I am humble. But Lord, I pray that there may be a real work in every one of our lives, Lord, in my heart and my life also. A work of being humbled before You.

Lord, that we may never think we can go it on our own. That we could be isolated from others. Because that's when the devil is able to have his way with us.

Help us, Lord, to be sober. Lord, we live in desperate, desperate times. Help us to be vigilant.

Help us to be watching, Lord. Not just for ourselves, but for our brothers and our sisters, for our children, for our families, for our church. Lord, that we might be exalted in due course when we stand before You.

And so, Lord, I pray that You would help us to understand, but above all, Lord, help us to live these things in a real way, Lord. Not just in a supercilious way, in a superficial way. But Lord, help us that these things may be real in the very depth of our hearts.

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