

The Forging, The Fallen, and The Frontier of Spiritual Warfare

Introduction: We have spent a great deal of time looking at the Furnishings for Spiritual Warfare in **Ephesians chapter 6**. We now turn our attention to the last few lessons in this series.

In this final set of lessons, we will look at:

The **Forging** in Spiritual Warfare

The **Fallen** from Spiritual Warfare

The **Frontier** of Spiritual Warfare

In the introduction to this series, we investigated the Fact of Spiritual Warfare.

Is this something the Bible teaches? As we have discovered, the Bible does not use the term Spiritual Warfare. However, what we call 'spiritual warfare' is taught in the Word of God. (See **II Corinthians 10:3-5; Ephesians 6:10-20; I John 2:16; Revelation 17:4**)

We also discovered that there are **three enemies** that every Christian faces.

The first is **the World system**.

Our Savior has taught us that in this world, there is wheat, and there are tares. This speaks to those that are by nature the children of wrath, and those by regeneration are the children of God.

*Matthew 7:13-14 "Enter ye in at the strait gate: for **wide is the gate, and broad is the way**, that leadeth to destruction, and many there be which go in thereat: Because **strait is the gate, and narrow is the way**, which leadeth unto life, and few there be that find it."*

This is what our Savior was describing when he spoke about the **broad way and wide gate** versus the **narrow way** and the **strait gate**. As the Lord commonly did, He gave a real-life example to help us understand truth in **Matthew chapter 7**. The large gates and the broad way of the city are where most people travel.

But there were also strait gates — this is different from the word s-t-r-a-i-g-h-t. The word here, translated as 'strait,' means narrow but gives the **idea of a difficult passage or hard pressed to enter**. The idea is that **many would enter in by the broad way. This would be the most traveled path of the multitudes**.

And so, as we look at this world at large and its system, we see and understand that it is under the influence and direction of Satan.

The Bible records for us the Savior's Word in **John chapter 15**. Particular attention should be given to this long section of Scripture in the book of John. (**John 14-17**)

He told the disciples this, *"18 If the world hate you, ye know that it hated me before it hated you. 19 If ye were of the world, the world would love his own: but because ye are not of the world, but I have chosen you out of the world, **therefore the world hateth you.**"* (John 15:18-19)

Secondly, **we spoke about the battles we face with the Old Man.**

The Bible says in the book of **Galatians 5:16,17**, *"16 This I say then, Walk in the Spirit, and ye shall not **fulfil the lust of the flesh.** 17 For the flesh lusteth against the Spirit, and the Spirit against the flesh: and these are contrary the one to the other: so that ye cannot do the things that ye would."*

The third enemy is Satan and His workers.

All that is going on in this world and with man can be traced back to the enemy of our souls, which is Satan and His workers. From the beginning, when God created man, our Adversary, the Great Deceiver, has been engaged in warfare against us. Knowing this, **we determined to look at the passage in Ephesians chapter 6**, which describes for you me in great detail what God has prescribed for us to fight the good fight of faith.

How do we make sense of all that is taking place in the midst of this warfare?

If we look at all that is going on using carnal reasoning, we might think, **what purpose is all of this?** I would submit to you that one of the greatest blessings that God has given to His children is purpose. The Christian has a filter of the Word of God by which we can discern the times.

The question is, **what is the purpose of all of this?**

In **John chapter 1**, which we will be dealing with shortly, we are told of a few of the Lord's first followers. Some of these first followers discovered the Messiah by the declaration of John the Baptist. Others were called directly by the Lord Himself. And still, others found the Messiah by the witness of those first disciples.

In this passage, notice what is said, *“43 The day following Jesus would go forth into Galilee, and findeth Philip, and saith unto him, Follow me. 44 Now Philip was of Bethsaida, the city of Andrew and Peter. 45 Philip findeth Nathanael, and saith unto him, We have found him, of whom Moses in the law, and the prophets, did write, Jesus of Nazareth, the son of Joseph. 46 **And Nathanael said unto him, Can there any good thing come out of Nazareth? Philip saith unto him, Come and see.**”*

Many may be asking this same question about the warfare they face. Can any good thing come out of this?

We fully know the verse in Romans 8:28, *“And we know that all things work together for good to them that love God, to them who are the called according to his purpose.”*

The trouble arises when we begin to reconcile with what is taking place in our warfare and what we call ‘good.’ The key to this is to understand the **Forging in Spiritual Warfare**. The problem with Philip’s perception is the same problem we often have; it was carnal reasoning, not wholly biblical. The religious sentiment of Galilee and certainly Nazareth was not good.

The religious crowd stated in **John 7:52**, ... *“Art thou also of Galilee? Search, and look: for out of Galilee ariseth no prophet.”*

There is a forging that takes place in our lives because of Spiritual Warfare.

The Bible declares this as we continue in **Romans 8, verse 29** states the purpose, *“29 For whom he did foreknow, he also did predestinate **to be conformed to the image of his Son**, that he might be the firstborn among many brethren.”*

Following the Lord’s revelation and exhortation to Paul in II Corinthians, Paul declares the forging in His difficulties.

He states, **II Corinthians 12: 9a-10**, *“9a ...Most gladly therefore will I rather glory in my infirmities, that the power of Christ may rest upon me. 10 **Therefore I take pleasure in infirmities, in reproaches, in necessities, in persecutions, in distresses for Christ’s sake: for when I am weak, then am I strong.**”*

What a change! It’s a change in perspective. An understanding that Paul has because of the Lord’s words unto him. How is it that our faith is strengthened? By the testing of it.

I Peter also aptly describes this for us.

Please turn to **I Peter 1:1-9**.

Charles Spurgeon said this concerning this forging of our faith seen in this passage, “The apostle declares that you must be tried even as gold must be put into the furnace. You have faith, and faith must be tested; it is according to its nature and divine purpose. The faith of Abraham was sharply tried, and so must the faith of all believers be. That your religion may be really solid metal and not an imitation of it or a mere gilded bauble, you must be tried. Your Master was tried: not without fighting did He win His crown; not without labor did He enter into His reward. God has a design in our present affliction—that He may have praise and glory and honor at the appearing of His dear Son; a praise, and glory, and honor in which we shall share.”¹

¹ Charles Spurgeon, Spurgeon Commentary: 1 Peter, ed. Elliot Ritzema and Jessi Strong, Spurgeon Commentary Series (Bellingham, WA: Lexham Press, 2014), 1 Pe 1:7.”