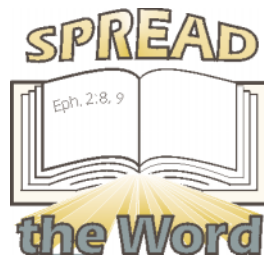


# **CASTING YOUR CARES ON HIM**

Know Your Enemy  
and  
His Strategy

taken from  
1 Peter 3:13-14

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## CASTING YOUR CARES ON HIM

We're in 1 Peter 5 tonight. The whole fifth chapter is on what a local church is like. Verses 1-4 give us the function of the pastor. We saw in verse 1, 1 Peter 5, a fellow pastor writing to other pastors. In verse 2 we saw four qualifications of a pastor. In verse 3 we saw two more qualifications for a pastor. Then in verse 4 we saw that pastors do get rewarded *if* they function as pastors. Then in verses 5-11 we have strictly the congregation. It explains how a congregation functions. We're in verse 6 now. Verses 5, 6, and 7 tell how people in the congregation get promoted.

In verse 6 we saw, "*Humble yourselves therefore under the mighty hand of God, that He may exalt you in due time.*" We brought out the fact that "humbling yourself under the mighty hand of God" is the whole principle of responding to what God has provided, like His Word, His Plan, God the Holy Spirit to teach and guide you, someone to communicate the Word—the gift of pastor/teacher.

Now in verse 6 it says, "*therefore.*" "Therefore" means that this is important because to humble yourself means two things. It means to take in the Word of God. You can't take in the Word of God without recognizing the authority of the Word of God and the Grace principles involved with the teaching of the Word of God, resulting that the Word is in a place where you can utilize it.

In other words, it is transferred from the page into your own soul where it becomes your authority, right inside of you. That's the mechanics of the "*mighty hand of God.*" Actually this verse says, "*receive GRACE orientation under the authority of the ruling hand of God.*" The "*ruling hand of God*" is primarily the Word.

Then we have the word "that," which is a purpose clause. This is why you respond. Only through the Word does God ever promote you. This is important to understand because a lot of people think they can go through some system and actually, in effect, promote themselves. They get into a system of works, whereby someone else with an

opinion promotes them. They follow some system of either salvation by works or spirituality by works and they are actually promoted in the eyes of other people. Remember, "*Man looks on the outside and God looks on the mind.*" **When it comes to a promotion, which is this word "exalt" here, it's talking about promotion looking at the mental attitude.**

We have an illustration in Scripture about promotion, where man looks on the outside and God looks on the inside. Remember Samuel tried to anoint the eldest son of Jesse and God said, "No" and he went to the next one and He said, "No" and he went to the next one and God said, "No." After he went down the complete line from one son to the seventh, God told him "no" seven times. That was Samuel looking on the outside and God was looking on the inside. Then Samuel said, "Is that all the children?" Jesse responded, "No. There is one more. There is a young boy by the name of David who's taking care of the sheep." That was the one. So Samuel looked on the outside seven times and God looked on the inside. God said "No" seven times and said "Yes" when they came to David, so they anointed David.

Promotion in 1 Peter 5:6, in God's economy, is only through His Word, which is Divine Viewpoint. You can get this down early in life, if you want to, that **if God doesn't promote you, you're not promoted.** That's all that there is to it.

In verse 6 the phrase that says, "that," purpose clause, "*that He may exalt you.*" Here's the word for "exalt:" HUPSOO. It's an aorist tense, active voice, and subjunctive mood, which means it's potential. HUPSOO means to elevate, to promote, or to exalt. Aorist tense means a point of time when the believer is responding to the Word and the believer is growing in Grace and becomes spiritually self-sustaining.

In other words, this aorist tense here, is when you are promoted. "*That He may promote you in due time.*" The aorist tense again

indicates the certain point when you've taken in the Word. The active voice means that God **always** does the promoting. The active voice goes with the word "He." "*He may promote you.*" This ties it in that God always does the promoting. We don't promote ourselves and other people don't promote us, but God does the promoting.

In Joshua 3:7 we have the same principle. The Lord said unto Joshua, "*This day will I begin to magnify you in the sight of all Israel, that they may know that as I was with Moses, so I will be with you.*" That was the day when He promoted Joshua.

God's promotion comes on the basis of His omniscience – in other words, God's ability to be able to read the inside of the soul. He did this in eternity past. The subjunctive mood here means the promotion is potential. It doesn't come automatically. It depends upon the intake and application of the Word. The key here is **Grace orientation**. In other words, there is no promotion until you pass the area where you're **Grace oriented**. God can't promote a person that is non-gracious. God only promotes gracious believers. This verse says you have to humble yourself, verse 6, "*under the mighty hand of God.*" "Humble" is **Grace orientation**. Then you're promoted. One follows the other. But if you're not **Grace oriented**, you're not going to be promoted.

If you're on a works system, you'll never be promoted. If God does promote you, then what ever you have to do in life, it'll absolutely work. The same thing is true with every realm of the Christian way of life. Whatever you're doing in life without the Word will never be any form of promotion. If you do have the Word, then you will be promoted and you don't have to push yourself.

A lot of people try to push themselves. We're all guilty of the same thing. But you don't need any public relations. You don't need any Madison Avenue organization going ahead of you. I've had people run in front of me and blow the trumpet because they were just about to give a great amount of money.

The whole objective is "*Humble yourself under the mighty hand of God,*" which is a synonym for actually taking in the Word and leaving the rest up to the Lord. Let Him do the promoting, if there is any promotion.

So, now we come to the words, "*in due time.*" The subjunctive mood of the verb means that promotion is potential, according to how you live your life before the Lord, depending upon your intake of the Word and orientation to the Grace of God. Again, God does not promote people until they are past the point of **Grace orientation**.

"*In due time*" is a Greek phrase that tells us exactly what He is talking about. "In" is a locative case, which indicates a sphere. The word for time is KAIROS. So, it's actually "*in the sphere of time,*" and it refers to time as a believer on this Earth. Meaning right now you can be promoted. A lot of people talk about promotion like it's eternity. But this is not referring to eternity, when you're absent from the body and face to face with the Lord.

We're all promoted in eternity, no matter how bad you've been as a believer. When you're absent from the body and face-to-face with the Lord, you're promoted. But this is talking about time. So "*due time*" is time when you have acquired through the Word of God and you have grown in Grace by the knowledge of our Saviour Jesus Christ, you're oriented to the Grace of God, then God can promote you. That's when God can trust you with some responsibility. But if you don't have any of the Word, you don't have the Divine Viewpoint, there's no way He can put you in a place of leadership, because you're not responsible. No one can be in any place of authority until **they recognize the authority of the Word of God**.

"*Humble yourself under the mighty hand of God*" and then you'll be promoted. You have to recognize God's authority. "*Under the mighty hand of God*" is the place of Grace orientation. That's when you're able to take in the Word. Then God can promote you and then you can utilize whatever authority He gives you.

How does the congregation get promoted? Verses 5 and 6. *"Humble yourselves before the mighty hand of God,"* Grace oriented, and then He will promote you. Then in verse 7, what is the congregation supposed to do? *"Humble themselves before the mighty hand of God,"* verse 6 and then verse 7, **claim the Promises of God**. That's the next thing. That's the secret. If you're oriented to the Grace of God by taking in the Word, the next thing He requires of you is in verse 7. So, verse 6, **Grace orientation** and then verse 7, **faith in the Promises of God**.

Notice how this fits in. You all know the verse but you probably didn't see the context. We're talking about congregations. Chapter 5 is talking about a local church. A local church is made up of two groups of people, the elder, of verse 1 and the younger of verse 5. Verse 1 is the pastor and the younger here, is the congregation. We've gone by the pastor now and seen how the Chief Shepherd rewards him.

Now we're talking about congregations, verses 5-11. How is the pastor promoted? By functioning as a pastor and the Chief Shepherd will take care of him. How is the congregation promoted? Verse 5 and verse 6. Humility, **Grace orientation**, and verse 7, **faith in the Promises of God**. That's it. If you are operating under Grace, you will grow in Grace by the knowledge of our Saviour Jesus Christ. The next expression is putting your faith in the promises of God, actually making application of the Word that you take in.

We have three words here: **casting**, **care**, and **careth**. Maybe that will help you to remember this verse. **Casting** is an aorist, active, participle. Here's what it looks like. It's a compound word. EPIRITOO, that's the word for "casting." You see, we had in the last verse promotion through Grace orientation through the intake of the Word. This time now, we have the Word because we have been Grace oriented, we've humbled ourselves before the mighty hand of God, God has promoted us according to our particular capacity, and now we have the Word inside of us and we're ready to use it.

We have first of all Grace orientation, which is the word *"humble yourselves under the mighty hand of God,"* which is your **attitude towards the Word**. Then as a result of that, God will promote you. And as a result of that, you put **faith in the Promises of God**. That's what's coming up.

Here's the word for casting: EPIRITOO. This means to hurl or to throw. It means to cast upon, literally. It's the exact Greek equivalent of the Hebrew word BATAK. That's the word for faith or trust. This word was used in the ancient world by one person, like a wrestler, taking another wrestler and throwing him down to the ground. That's the way the word was used. This is faith used in the promises of God.

The principle is that the believer in the Lord Jesus Christ, after he has taken in the Word of God, he's Grace oriented, God has promoted him, he hurls, or he casts his troubles, he casts his worries, he casts his problems, he casts his frustrations, his difficulties, his adversities **all** on the Lord. Throw them on Him!!! Don't be squeamish about this particular passage. This again is how David was promoted. David was the eighth. Samuel didn't see him as the first. He went right down the line. But shortly after Samuel anointed David, David stood before Goliath.

In 1 Samuel 17:47 David said, *"The battle is the Lord's."* That's the same expression as we have here. But prior to that, when Saul tried to give him his armor, and to fight the battle in Saul's armor, he said to Saul, "I don't need the armor because it's the Lord who will deliver me." Saul said to him, "You can't go out there and fight that giant. You're just a teenage boy." David said, "No, don't worry about that. The Lord's going to do it. Not me or your armor."

In both cases, David demonstrated that he knew enough of the Word in order to be Grace oriented. He knew the battle was the Lord's. Secondly he put the problems in the Lord's hand and he used his faith and said, *"The battle is the Lord's."* That's the same thing. When he said the Lord is actually

going to fight for me today, then he was Grace oriented and *"The battle is the Lord's,"* that's putting his problems in the Lord's hands.

Here, in context, we have a second way in which God promotes. First we have Grace orientation in verses 5 and 6. Now we have the second one and it's the function of the Word in the soul that is useable. Here's where you cast your cares on Him. Here's where you apply all situations, from adversity to prosperity. **You need faith in the Word to pass the prosperity test, too.** The battle has to be the Lord's, too, in prosperity. The battle has to be the Lord's in pressure. So the words, "casting all" are the total problems of the believer in any time of his life.

*"Casting all your cares."* "Cares" is actually in the singular, not plural. There's a reason for that. Here's the Greek word for "care:" MERIMNA. It's actually a blend of words. It's not even a compound word, but it's a blend.

The noun was actually a coined noun. Most Koine Greek nouns were compounds. They had a preposition and a verb and they put them together and they made a noun out of it. Here we have a blended phrase and here is the phrase: MERIZENE TOHN NUN. That's the expression that they had previously to this. MERIZENE is the word from which we have the noun as well. The whole phrase means to divide the mind. That was the meaning of the word.

It's in an infinitive form here, so it's a present, active, infinitive and it means to divide the mind. **Anything that divides the mind is a pressure, is a worry, is a fear, is a care, is an anxiety.** So, actually they began to blend this phrase and they called it "mind dividers." So, they changed it to MERIMNA.

That's how they did it. They just took three different words and put them all together. Not compound, actually, but blended. They just got tired of saying MERIZENE TOHN NUN and simply coined the word MERIMNA. We also blend nouns in the English. It's not peculiar. This blended Greek word means worries, it means fears, it means anxieties,

things that divide the mind. So it reads, *"Casting all your mind dividers on Him,"* would be a good translation. "Casting" is an aorist, active, participle. In a point of time whenever these things occur. All of your mind dividers must be cast upon Him. That's only accomplished through faith in the promises of God.

Then the next expression says, *"because He cares for you."* That's not exactly the best translation. It's a present tense, which means this is continuous. It's an active voice, which means God does it. And it's an indicative mood, which means it's a reality. So, whatever this is, it's constant, God does it, and this is real.

It's an impersonal verb. It looks like this: MELEI. An impersonal verb is never translated by a personal pronoun. So, it's translated *"It keeps on being a care to Him."* **It keeps on being a care to Him.** That's the present, active, indicative of *"He careth for you."* Having cast, having hurled, having slammed all your mind dividers on Him because it keeps on being a care to Him.

That's an idiom. The impersonal form emphasizes that our worries, our cares, keep on being **His responsibility, not yours.** That's the key here. It's not that He doesn't care for you. He does care for you. That's not what this is saying. **This says that our problems are His responsibility.** If you get that in you're going to be sharp because you can communicate that.

I've been working with Bonnie with this one. I said, "Honey, you don't have to worry. Your problems are my problems. Because that's the way the Lord treats us. When you have a problem you put it on Him because that's His business. You don't worry about them. You give them to Him. You throw them on Him." And so she did something and I said, "Aren't you going to pick that up?" She says, "No. Your problem is my problem and my problem is yours. Now you pick it up." So I have to pick it up to make that point, which is fine. In the mean time we're getting some things through. Then I can also refer to the situation. I say, "Remember when I

picked it up for you? That's just like the Lord taking care of your problems."

So, in effect by ignoring this idiom, in effect, by failing to translate it properly, you bring in a wrong idea, actually. He does care for you, but that's not the point. He always cares for you. But that **is not exactly** what this is saying. **Our problems keep on being God's responsibility.** That's the way He cares. That's why we have the word "CARE" in the accusative singular, not plural.

You know we have a lot of problems. We have a lot of worries and anxieties, but it's in the singular. It's the singular because, even though we have plural problems, we have plural anxieties, but they are all gathered into one concept under this word, "**mind dividers.**" Just one title for all of them.

So we have, "Casting all your mind dividers on God the Father, because God the Father is in the problem solving business." Why? Not because He cares for you. **But because our mind dividers are His.** Our problems keep on being a care to Him, which means they are **His responsibility. Keep your hands off of your problems!!!!** They belong to the Father. Isn't that interesting? Now, the next time that you have one and you try to handle it, remember that it belongs to Him. That's His prerogative. **Keep your hands off. Put them in His hands. He knows how to work them out. They belong to Him.**

I don't know if you realize that you belong to Him. When you accepted Jesus Christ, you belong to Him. So, consequently, there's no suffering and there's no adversity, and there's no problem and there's no frustration and there's no disaster that's too great for the Plan of God.

In verses 8 and 9 we're still dealing with the congregation. Remember our division in this chapter. In verses 1-4 we had what the pastor's responsibility is. Verses 5—11 give us what the congregation's responsibility is. You know that you have to be **Grace oriented**, you have to "*Humble yourself under the mighty hand of God,*" which is an idiom for His Word,

and we know that you have **to put your faith in the promises of God by casting your problems in His hands, because they are His.**

Then verses 8 and 9 say there is an enemy. I'll tell you what your enemy is. "*Be sober, be vigilant; because your adversary the devil, as a roaring lion, walking about, seeking whom he may devour.*" See where we're going? In verses 8 and 9 you have an enemy. **When you do not cast your cares on the Lord, because they are His, Satan's got you.** You don't have to worry about being a "big deal" and he's chasing you. He's got you right away if you worry, or if you try to handle it yourself.

Verses 8 and 9 are still with the concept of the congregation. If a pastor is to be promoted and rewarded by the Chief Shepherd, then he has to initiate by teaching the Word. If the congregation responds to the Word of God, verses 5-11, then you have actually a marriage set up. You have a tremendous relationship and that's the Church. It's the initiation of Grace and the response is by faith. It's actually a marriage in a local church.

Now we have the words, "*Be sober.*" This is an aorist, active, imperative. Here's the verb: NEPHO. It doesn't mean to be sober like a non-drinking type, although there's a concept coming up here. It means to be vigilant, well-balanced, self-possessed under all circumstances. If you are Grace oriented, in context, and you're putting your problems in the Lord's hand, then you will be sober. This means vigilant, well balanced, self-possessed under all circumstances. In other words, this is a word for **stability.**

Here is a believer who is growing in Grace. He's heading towards maturity. He's constantly feeding on the Word of God day by day. He has the Word of God as his norm and standard. He has the Word of God as his viewpoint. This command is fulfilled in this way: sober as opposed to a drunk. **In other words, spiritual drunkenness.**

"*Be not drunk with wine,*" Ephesians 5:18, "*wherein its excess, but be ye filled with the Spirit.*" In other words, when you're drunk

you stagger. So “*Be sober*” is a good translation. The aorist tense means that this command is fulfilled when you take in the Word, Grace orientation, “*Humble yourself under the mighty hand of God,*” and you put your faith in the promises of God. That’s one day at a time, feeding on the Word daily, and then making application of the Word.

The context here, it means you take in the Word under God and the principle **is in an assembly worship**. That’s the truth. You cannot forsake the assembling of yourselves together. That’s where many people go astray. God has designed a system of growth. You must come under God’s system. See, that’s “*under the mighty hand of God.*” That’s God’s way. God’s Plan. You humble yourself. You submit. Then you cast all your cares on Him.

That’s authority in life. There are a lot of different authorities in life. We’re **not lawless** as Christians. There are laws that we are under, like the government, parents in regard to children, husbands, head of the house. Individual souls have authority. You as an individual, **the authority of your decisions coming from your mind, dictating policy rather than your emotions**. There’s always authority. It’s always very clearly defined. Authority is defined in the first four verses in this chapter. In other words, the pastor is to teach the Word of God. The pastor has a gift and that’s been given. That’s the elder. He’s told in verse 2 to feed the flock, the group. The flock belongs to God. In feeding the flock he fulfills his primary function.

Here is the response to the feeding of the Word of God. Initiation, verses 1-4. Then response in verses 5-14. “*Be sober*” means **be stabilized**. It’s a constative aorist, which means stability and is based upon the daily intake of the Word. You live your life one day at a time. The active voice means that the believer must produce the action. He must learn the Word himself. The imperative mood means that it is a command from God and this command is fulfilled by knowing the Word of God.

Then it says, “*Be vigilant,*” which is the result of stability. First we have stability,

which is the command, “*Be sober.*” Then the next word is “*vigilant.*” This word looks like the word Gregory, and we get the word “Gregory” from this. GREGERO. This means application. So, this is where we get our English word “Gregory.” This means to be alert, wide awake, aware of circumstances, and being oriented to the circumstance. Orientation demands constant application of the Word to experience.

So the corrected translation would read something like this: “Be stabilized, be oriented.” By being oriented we are referring to application of the Word constantly. Again we have the constative aorist, the active voice, the believer taking in the Word produces the action. This again is imperative. **It is a command, which means this is the will of God for all believers**. So the principle that we have here is **Grace orientation, faith in the promises of God, results in stability and orientation**. That demands the **daily** function of “*Growing in GRACE by the knowledge of our Saviour Jesus Christ.*” The **only** way you can get stability and orientation is through the Word.

Now notice: Why? “*Because your adversary,*” that’s the next phrase here. The Greek noun is ANTIDIKOS. That’s the word for adversary. This word was used for an opponent in a lawsuit. It means an enemy. It should be translated “enemy.” “*For your enemy the devil.*” The word that is used here for “devil” is DIABOLOS. We actually get the word “devil” from a compound of a transliteration. But the Greek is DIABOLOS, which means enemy.

So this should be translated, “Your enemy the enemy.” ANTIDIKOS means enemy before the law, that’s the one connotation. DIABOLOS means enemy in the sense of general opposition. DIA here, in front of DIABOLOS means “through.” The word is DIABALLA. That’s where we get the word DIABOLOS from. BALLA means “to throw.” When you put the word DIA with BALLA, it means “to throw or thrust through.” And it also means to defame or to slander. See, that’s a thrusting through also.

So, the first word means he is an enemy in a lawsuit. The second word means **enemy with emphasis on slander, or sins of the tongue**. You'll find out that your real enemies are the people who malign you and they call themselves your friends. This Greek word says "slander and malign you and cut you through." Those are really what your enemies are.

This also describes the function of Satan during this unseen conflict. **Satan is in the business of thrusting believers through. He can't destroy you physically, apart from God's permission.** It's very rare for God to turn someone over to Satan. It was permitted in the case of Job for a very special reason. It was permitted in the case of believers in 1 Corinthians 5 because they were negative and they were turned over to Satan for the destruction of the flesh. But, generally speaking, **Satan must attack verbally.**

In Revelation 12:9, 10 we learn this. Zechariah 3:1 teaches that. 1 John 2:1, 2 teaches that, that Satan is constantly accusing you in Heaven. Those three passages describe what we're trying to say. Whenever there is an angelic convocation in Scripture, you often find Satan attacking specific believers. Satan keeps the fire, as it were, on the failures of believers. In 1 John 2 verses 1 and 2 we find out that **we also have a Defense Attorney, and that's Jesus Christ.** So, we have an analogy of this enemy of enemies in the middle of this verse. I want you to notice the analogy that is used by God the Holy Spirit. It's the little word "as." It's compared to a roaring lion.

Here's the word for "roaring." If you say that, you will be roaring. ORUOMAI. See, you're almost roaring when you do that word. It's one of those onomatopoeic words. You can't say it without "roaring" it. This means constantly roaring. It's a present tense, middle voice, participle. The middle voice reflects back on the subject. **Constantly roaring indicates that Satan is always on the attack.** This word "roaring" gives it to you.

Lions do not make a roar unless they are going in to an attack. You may have heard a lion grunting. It sounds very loud, but that's

not a roar. Whenever they show these old movies, MGM always has a roaring lion in the opening of the movie, that lion is actually roaring. But, generally they grunt. Their roar is a very special type of a vocalization and it was designed to paralyze their prey so the lion can catch up. Many times the lion's food is just a little faster than the lion. Now, how's he going to catch up with it? Lions, they say, run about 45 miles per hour and many of the "foods" they chase, like various members of the deer family, run about 55 miles per hour. See, they stay within the speed limit. So, consequently it is very difficult for the lion to get his food, unless he can do something to paralyze his prey.

Now, follow what I'm talking about. The Holy Spirit is using the illustration. The roar of the lion is so fantastic that it actually acts on the nervous system in the form of paralysis. So, he can't catch up to them so he roars and they freeze and he's got them. That's the way he gets a jump on his lunch. The lion remains quite hungry. The lion can move fast, but his dinner is faster than he is. That's what we call "fast food chains."

Now, the devil, as a roaring lion here, present tense, middle voice, participle, means that this is a pattern. He's constantly hungry. He's constantly on the attack and **you're his lunch.** That's the analogy that the Holy Spirit uses here. It's his roar, his noise, which is designed to fight you, his voice. In this case the lion isn't going to devour you or bite you, but **he's going to try to paralyze you, to frighten you.**

See, he can't attack you because of God, but he can paralyze you. He can neutralize you. He can make you freeze. **Then you're not Grace oriented. You're not putting your problems in the Lord's hands and he's got you fighting and you're ready for his lunch.**

The devil can't be in every place at once. People give him a little less credit sometimes and a little too much sometimes. One time they put him on a deviled ham can and he doesn't belong there at all, because he's nothing like that. Then, another time they think he



can be everywhere. But he can't be. He's not omnipresent. The devil's not God and the devil does not have Divine essence. He's a creature. He's a created being. He's a creature just like you and I, a little higher maybe, but not higher positionally. He's a creature who is superior to us. He is invisible to us. Don't tell me you saw him. That's just hamburgers with onions.

**He's a super-angel and he's the greatest of all angelic creatures and the most beautiful of all creatures.** He came right from the hand of God. You know when God creates something, it's got to be perfect. **There's no creature in all of the universe who is as beautiful as the devil himself.** If the devil could be seen by ladies in the 21st century, everyone would probably swoon. **So, get rid of the idea that he's a rather ugly creature with a forked tail and a red epidermis** and sells deviled ham, with horrible green eyes. That is not the devil. That is some artist, probably looking in the mirror, with a lot of imagination and no Divine Viewpoint. Typical of most artists.

The devil is always portrayed as depicted in Medieval times, as some kind of horrible creature, with a forked tail, and a triton and red skin and a black goatee. **But the devil is the most beautiful of all creatures that ever came out of the hand of God.** He not only is a beautiful creature, but we will find out also, that most women would say like they did about Frank Sinatra, "Oh, Franky," because **he has a voice that it says is like a pipe organ.** If you looked at him you'd swoon. If you heard him you'd swoon.

The devil is a very, very busy person, but he can only be in one place at one time. Therefore, if the devil's in Los Angeles he obviously can't be in Houston. And if the devil's in Houston, he obviously can't be in Los Angeles. Or if the devil is in New York, he is neither in Houston or Los Angeles. You can't have some breakfast or lunch somewhere and say, "I want to give a testimony. The devil is after me."

**To say that the devil is after you is to place yourself in a position of being one of**

**the most important believers in the world in the 21st century.** Obviously the devil is **not** interested in the "run of the mill" believer. **He's certainly not interested in believers who are not interested in the Word of God.** That should tell you something. He certainly is not interested in a believer who is not filled with the Word and using it properly, as we've seen in context. Obviously he is interested in those believers who are making an impact through the Word of God.

Notice the context here. "*Humble yourself under the mighty hand of God.*" "*Cast your cares on Him*" because of the devil. See what I mean? Therefore, we have to assume almost immediately that the devil's interest in us is **minimal.** I know this may come as a shock to most people and I'm sure that most have made a great deal out of this in the past. But **the devil is not after us.** The devil has much more important activities than bothering with you. He's probably assigned some "third class" demon to us. And then only occasionally. Some believers don't even need a demon assigned to them because **most believers make their own trouble. He doesn't even have to bother with them.**

I want you to notice this: It says, "*walking about.*" "*Walking about*" is also seen in Genesis. It indicates that the devil can walk about only one place at a time. If the devil walks about, then obviously he's a creature. Though he's a creature, he's a super-creature. His power is greater than ours and he has extra-natural powers. He is given the power of death in certain circumstances, in Revelation. The devil is given the power of disease, also in Revelation. He also has other powers.

I want you to notice also, "*He walks about seeking.*" Seeking is a present, active, participle. He is constantly seeking. "*Whom*" is a relative pronoun referring in context to believers only. "*He may devour,*" which is an aorist, active, infinitive. The word for "devour" is KATAPINO. KATA means down, or norm and standard, which doesn't mean to devour, but this is exactly what a lion does, he gulps

you down. **Satan is always on the prowl, looking for believers on this Earth, who he can gulp down, or neutralize.** Aorist tense is in a point of time. We know how Satan functions, because of verse 5. The believer with pride. *“Pride goeth before a fall.” “God resists the proud and exalts the gracious, or the humble.”*

So we know in context that **if a believer is full of pride, Satan’s got him.** He’s gulping him down. Why? **That’s the number one sin.** That’s his ace in the trump. What is the first sin in the universe, before man? The pride of Satan. That’s his main thing. Here *“God resists the proud.”*

Let’s get into a couple principles on Satan’s strategy, because we’re talking about the congregation, and we’re talking about believers. In other words, we’re talking about promotion. How are believers promoted? Well, if they *“Humble themselves under the mighty hand of God,”* if they take the Word of God, they claim the promises of God, it results in stability and orientation. Because there is an enemy who is trying to gulp you down.

2 Corinthians 2:11 says that the devil has strategy as he moves about. It says, *“Lest Satan should get an advantage of us: for we are not ignorant of his devices.”* His devices are his strategy and they are directed in three areas of life. 1) It’s towards **believers**, which is quite obvious here in our section. 2) Towards **unbelievers**, in 2 Corinthians 4. He blinds the minds of the unbelievers lest he believe the glorious Gospel of Christ. 3) Then his strategy is also towards **nations**, which we have seen in Daniel and in other places in Revelation. So, the devil has three areas in which he works: **Believers, he tries to neutralize them. Unbelievers, he tries to cloud the issue of salvation. And nations into being international.**

What’s his strategy towards believers? This is pertinent in our passage. The devil has a very definite strategy in regard to believers and that’s the point of this particular passage. The first point here in his strategy towards believers is to **accuse the believer.** That’s the objective of the devil – to accuse the believer in Heaven.

The devil spends a great deal of time in Heaven. When there’s an angelic convocation, both fallen and elect angels are present. The devil is also there. That’s found in Job 1:6-11. That’s a passage where he accuses Job. The same principle is found in Zechariah 3:1, 2. It’s also found in 1 John 2:1, 2, where Jesus Christ is our Defense Attorney. There it says *“Advocate.”* The principle is taught in Revelation 12:9, 10.

The accusation of believers is the manner in which Satan seeks to fight in the court of Heaven. **He tries to gain reprieve for himself and his fallen angels.** However, his accusations never succeed because the defense is always the same. It goes right back to the Cross. Christ was judged for our personal sins. Personal sins are mentioned but they are already judged. In addition to that, when you confess your sins, you’re restored to fellowship and that’s part of the defense.

That’s why Jesus Christ is mentioned as our Defense Attorney in 1 John 2:1, because of confession of sin and restoration in 1 John 1:9, just one verse away. 1 John 1:9 is just one verse ahead of 1 John 2:1. It seems like they are a chapter apart, but it’s almost the very next verse. *“If you confess your sins, God is faithful and just to forgive you of your sins and cleanse you from all unrighteousness,”* because Satan’s accusing you and we have a Defense Attorney with the Father, who is the Lord Jesus Christ. Those verses go together. Sometimes chapter divisions cause a little confusion. *That’s the first way.*

*The second strategy* of the devil is to encourage believers to **ignore the Word of God.** He’s doing a good job in the 21st century. He’s really succeeding. First he accuses you. **Then he tries to encourage you to ignore the Word and at the same time accept the false. This is accomplished when the believer is negative to the Word and they become past feeling, apathetic, and have a seared conscious.** Then false information comes in, 1 Timothy 4:1, the doctrine of demons. That’s what he seeks to force upon us. That principle is not only found there, but

it's found in 1 Corinthians 10:19-21, 2 Corinthians 11:3, 13-15.

In addition to that, *the third way*, the strategy of Satan is to **frustrate the will of God in the life of a believer**. There are three kinds of wills of God for your life. He tries to frustrate the **operational will**, which answers the question: What does God want me to do? That's found in James 4:7-8. Then he tries to frustrate the **geographical will**, where it says: Where does God want me to be? That's found in 1 Thessalonians 2:18. Thirdly, **What does God want me to think?** Ephesians 4:14. Based on those passages, **Satan seeks to frustrate first of all the operational will of God, the geographical will of God, and the mental will of God. It is the strategy of Satan to frustrate the will of God in your life as a believer.**

*The fourth principle* here is found in our context, 1 Peter 5:7-9. The devil **encourages the believer to worry**. So, this is the way the devil is a roaring lion, seeking who he may gulp down. **Worry is rejection of God's provision. "Be anxious for nothing." Worry is ignorance of Grace provision. Worry is refusal to utilize God's Gracious provision.**

There's no basis for worry in the Christian way of life. The only thing that we are told to fear is that there would be a "*promise left unclaimed*." See it in context here? **Worry is a sin. It's a mental attitude sin.** It's not only a mental attitude sin, but it's a way of life under this particular personality.

*The fifth strategy* is to **obscure the believer's focus**. In other words, **to destroy your occupation with Christ**, to come in between you and the Lord. That's illustrated in Genesis 3:5. Everything in the Word of God has its seed in Genesis. It is the beginning of everything.

So, it's the strategy of the devil to obscure the believer's focus. **Instead of looking to Jesus Christ, you're looking to yourself, you're looking on other people, you're looking on circumstances.** He tries to do that. That's getting your eyes on yourself.

In 1 Kings 19:10 Elijah had *eyes on himself*. "I am the only one Lord. I'm the only one left." See? Eyes on himself.

*Eyes on people* is Jeremiah 17:5. The decline of people in Jeremiah's day included eyes on people.

*Eyes on things* is Hebrews 13:5, 6. You know that old song, "The Look of Love," you can make application from that.

You're supposed to be occupied with the Person of Christ and keep your eyes on Him. "Looking unto Jesus, the Author and Finisher of our faith." **If you don't, then you're going to look on self, others, or circumstances and you'll be disillusioned, disappointed, and discouraged.** Psalm 77 is occupation with trouble. If you're occupied with your troubles, then you're not occupied with Christ and down you go.

*Point six.* The strategy of the devil is to **involve the believer with temporal solutions to man's problems**. He tries to get you, as a believer, to come up with temporal solutions to man's problems, **so that you exclude Divine solutions**. Colossians 2:8. In other words, you come up with some human solution.

Like go to a psychiatrist. When you do that, you just **straight-arm God's provisions**. That's a part of Satan's strategy. **This is how believers get involved in what they call the social gospel.** You just can't get involved with the problems of life. "*Cast all your cares on Him because they belong to Him.*" We are supposed to look at life from the *Divine Viewpoint*. Therefore if you are, you look for Divine solutions.

Remember that the devil is the ruler of this world. **Panaceas, socialism, welfare, and many of these other things many believers advocate as Christianity. In reality they are part of Satan's plan.** We have believers who are advocating temporal solutions to man's problems and they are anti-Biblical.

*Point seven.* Satan attempts to cause the believers **to fear death**. Hebrews 2:14, 15. That's where the death of Christ is mentioned

and where believers are said to be afraid of death because that's Satan's plan. God provides the antidote to the fear of death. That's giving you Grace while in the sphere of dying. That's so simple as Psalm 23:4, as Job 5:21.

That's just a brief summary of some of the devil's strategy with regard to the believer. So you can tell what the enemy is thinking, what he's trying to do. **He's trying to obscure your occupation with Christ. He's trying to get you to worry. You don't think much about worrying, but you see, he's got you.** He's just gulped you down. He gets you not to take in the Word, but come up with human solutions to your problems, and all those things we discussed before.

The devil also has a strategy toward the unbeliever. That we will see next time. He has principles with believers and he has principles with unbelievers and he has things with nations also. He's pretty busy. When you think he's not omnipresent, but he has an organization. He probably delegates some of the authority to them.

This pamphlet was taken from a class taught by Buddy Dano on April 4, 1982 from his series on the book of 1 Peter.

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