

Week 1 — Know Your Enemy

What stood out to you most from this week's sermon? Why?

The sermon opened with the picture of being **behind enemy lines**—a place where you become more aware of your surroundings because ignorance can get you hurt.



- What does it mean to be spiritually “alert”?
- Why do you think spiritual battles can be difficult to recognize?
- Have you ever experienced a situation where something seemed ordinary on the surface but was actually pulling you away from God?

LOOK AT THE WORD - Read **1 Peter 5:8–9** and **Ephesians 6:10–13** together.

“Be alert and of sober mind. Your enemy the devil prowls around like a roaring lion looking for someone to devour.” — 1 Peter 5:8

“Our struggle is not against flesh and blood...” — Ephesians 6:12

Discuss:

1. What do these passages tell us about the reality of spiritual warfare?
2. What do they tell us about where our strength comes from?
3. Why is it important to remember that our struggle is **not against flesh and blood**?
4. How might this change the way we view difficult people, conflict, temptation, or disagreement?

KNOWING THE ENEMY - The sermon emphasized two dangers from C.S. Lewis: **disbelieving in spiritual evil** and becoming **overly fascinated with it**.

The goal is neither denial nor obsession, but **awareness**.

- Why are both extremes dangerous?
- What does a healthy awareness of spiritual evil look like?
- Why is it important not to give Satan more attention or authority than Scripture does?

The sermon also emphasized that Satan is **created, not God**.

- How does remembering that Satan is not God's equal change the way we think about spiritual warfare?
- Why is it important not to blame Satan for things that are actually the result of our own choices?

RECOGNIZING THE TACTICS - The sermon described Satan's work using Jesus' words in John 10:10: **steal, kill, and destroy**.

STEAL — truth, joy, and confidence

KILL — truth through lies and deception

DESTROY — faith, relationships, and spiritual growth

September 13 – Behind Enemy Lines – Lead Pastor Marc Riegel

Consider these questions:

- **Truth:** What lies are especially easy for people to believe about themselves, God, or others?
- **Joy:** What kinds of distractions or circumstances tend to steal your joy or attention from God?
- **Confidence:** Where might you be tempted to believe, “God couldn't really love someone like me”?
- **Relationships:** How can anger, division, unforgiveness, or suspicion become spiritually destructive?
- **Faith:** What are some subtle ways our faith can become less important without us consciously deciding to walk away from God?

LOOK INWARD- The sermon ended with four questions:

What is distracting me?

What lie am I believing?

Where am I becoming divided?

What is pulling me away from Jesus?

Take a few moments to consider each question personally.

- Which question is most difficult for you to answer honestly?
- Is there something you have noticed in your life that may be pulling your attention away from Jesus?
- What would it look like to respond—not with fear, but by turning back toward Jesus?

This is an opportunity for honest reflection, not for diagnosing or blaming others.

THIS WEEK

The challenge this week is simple: **Be alert. Be aware. Turn toward Jesus.**

When you recognize a **lie**, return to the truth.

When you recognize **distraction**, turn your attention back to God.

When you recognize **division**, pursue reconciliation.

When you recognize **temptation**, don't ask, “*How close can I get to the line?*” Ask, “*What would it look like to move toward Jesus?*”

What is one specific step you can take this week to become more spiritually alert?

PRAY - Spend some time praying for one another.

Ask God to:

- Give us wisdom to recognize what pulls us away from Him.
- Help us distinguish temptation from our own sinful choices.
- Give us courage to reject lies and return to truth.
- Help us pursue reconciliation rather than division.
- Make us alert without making us fearful or obsessed.
- Keep our attention centered on **Jesus**, not the enemy.