

## January 2014 Newsletter

### The Divine Council

F. “*But put forth thine hand now, and touch all that he hath, and he will curse thee to thy face.*” Job 1:11

וְאֵלִים שֶׁ לֹא-הֵנְאָ יְדָדָּ, וְגַע בְּכֹלֵי שְׂרָר-לוֹ-אֵלֵי עַל-פְּנֵיךָ, יְבָרְכֶךָ.

To further show the prosecutorial's arrogance and defiance of *Yahweh*, the supreme *El*, we now have a **challenge** thrown at God. A challenge is to make a summons, or invitation, to take part in a contest, a call to engage in a fight, to take exception to something, to call it into question. In medieval times from our culture this would be *the satan* “throwing down the gauntlet”, and now *Yahweh* is “taking up the gauntlet”. Now the contest would decide the issue.

The issue brought forth by the prosecutorial figure is that Job is faithful and loyal to *Yahweh*, that is, he lives by the principles established by *Yahweh* for man to live by, (grace, faith, truth, justice, love, compassion, etc.), not because he holds them dear personally, but **because of the benefits**, (blessings from *Yahweh*), he receives for doing so! And that *Yahweh*, of course, would know of Job's hypocrisy.

This, of course, is how Satan does things with man on earth. Man submits himself in submission to Satan because of the power, money, success and glory he confers on his willing subjects! “*And the devil said unto him, All this power will I give thee, and the glory of them: for that is delivered unto me; and to whomsoever I will I give it.*” Luke 4:6 From the rulers of Babylon, to the Pharaohs, to the modern day rulers of America and the world, Satan finds willing servants because of the power, wealth and glory he gives to them. So he figures it has to be the same with *Yahweh*. He figures nobody would serve *Yahweh* because they truly love him and what he stands for.

Even in the Church Age, there have been, and are many today, who go after the concepts of godliness only for the purpose of personal profit: money, homes, relationships, possessions, etc., instead of having a pure love for *Yahweh* and all connected to him. “*Perverse disputings of men of corrupt minds, and destitute of the truth, supposing that gain is godliness: from such withdraw thyself. But godliness with contentment is great gain.*” 1 Timothy 6:5,6

“*But put forth thine hand now, and touch all that he hath,*” - *weulam shelach-na yadeka wega' bekal-asher-lo*. The *satan* now begins with *ulam*, which meant to be the opposite of something. So it has the idea of but, or however, or to the contrary. So instead of blessing Job, take everything away from him.

It's followed by **put forth thy hand**, which is the qal imperative of *shalach*. When *shalach* is used with the hand, it is not to be taken merely as a gesture, but a concrete act. And whether for good, or evil, is dictated by the context. Which context tells us that it is for **evil**, that is, something devastating. And continuing along with the arrogance of Satan being revealed in this passage, it is in the imperative mood, which tells us that *the satan* is **commanding *Yahweh* to do this!**

The particle *na* is used here, which could be thought of as a simple entreaty, but not with the background of what has been shown to be taking place of defiance, implying *Yahweh* is not righteous,

challenging him to a contest, etc.. Combined also with the imperative mood, Satan is telling *Yahweh* to put forth his hand against Job and to do it now!

To *touch* *all he hath* is the qal imperative of *naga'*. Literally *naga'* meant to simply touch something, but here it is used *figuratively* in the sense of to strike, to punish, to inflict pain. The scope of which is to be *touched* is revealed in the expression of *all he hath* – *bekal-asher-lo*. Satan wants *Yahweh* to strike Job and everything he has. Not because Job has done anything wrong, or deserving of it, but just to do it to prove that Job really doesn't care about the Lord!

We notice that **Satan is wanting *Yahweh* to do it!** Now *Yahweh* is not going to do it himself personally, because Job had already established himself as one who was walking in the ways ordained by *Yahweh*, therefore he would not be a subject for judicial discipline. And this is not just a matter of Satan goading God into doing this, but because this is a legal matter brought before the divine council of *Yahweh*, a legal challenge, now God has to deal with it as an issue in a court of divine law.

*“And he will curse thee to thy face.”* - *im-lo 'al-panyka yebarekeka*. To **curse** is the piel future of *barak*. *Barak* was a standard blessing formula where A, the superior, blesses B, the inferior. It was pretty much a standard practice throughout the middle east. And whenever B was blessed, then they would respond with, “may you be blessed”. For example, A performs some act of kindness for B, so B responds, “May you be blessed (*barak*) for the kindness you have shown me”.

But *barak* can also be used in an evil sense where you wish evil to come upon someone. Quid pro quo, this for that. Whenever evil was done to someone, they would imprecate that evil would be done to them! So what Satan is telling *Yahweh* is that Job is the way he is because God is blessing him. Remove your blessings from him, a curse, and he will reply in kind, that is, curse you back! The dog is not going to bite the hand of the one who feeds it.

*Curse you to your face* is *paniyim*, which is saying that he will not just curse your name to those around you in society, but will actually curse you to your face! Which is what his wife tried to get him to do. *“Then said his wife unto him, Dost thou still retain thine integrity? curse God, and die.”* Job 2:9 She actually said, **“Curse Elohim and die”**.

But *Yahweh* could not curse Job because Job was walking in the manner that required him to be blessed by *Yahweh*! It would have gone against every justice, or grace, protocol established by God for blessing his people on earth! It would have turned everything upside down. How could God's people have any stability for their faith, if God acted impulsively?

We see evidences of this where Job was confused about the turn of events. He knew that he had walked before the Lord in a manner pleasing to God, and he also knew that, because of that, there was no legal basis for what had been happening to him. So he wanted to take his case before the Lord. *“Surely I would speak to the Almighty, and I desire to reason with God.”* Job 13:3 *“Will ye accept his person? will ye contend for God?”* Job 13:8 *“Behold now, I have ordered my cause; I know that I shall be justified.”* Job 13:18 *“I would order my cause before him, and fill my mouth with arguments.”* Job 23:4 NIV *“But I desire to speak to the Almighty and to argue my case with God.”* Job 13:3 *“Will you show him partiality? Will you argue the case for God?”* Job 13:8 *“Now that I have prepared my case, I know I will be vindicated.”* Job 13:18 *“I would state my case before him and fill my mouth with arguments.”* Job 23:4 Job's suffering came from the hand of Satan, not *Yahweh*.

G. “And the LORD said unto Satan, Behold, all that he hath is in thy power; only upon himself put not forth thine hand. So Satan went forth from the presence of the LORD.” Job 1:12 -

נִי אָמַר יְהוָה אֶל-הַשָּׁטָן, הִנֵּה כָּל-אֲשֶׁר רָלוּ בְיָדֶךָ-בְּקַדְיֹ, אֶל-יְשׁ לַח יָדְךָ; וַיֵּצֵא אֱשֶׁט, מֵעַם, פְּנֵי יְהוָה

“And the LORD said unto Satan,” - wayy amer el-hassatan. “And Yahweh said to the prosecutorial figure.” We want to notice, first of all, that Satan cannot do anything to the people of God without the direct and expressed permission of God! And not only that, God establishes limits for the operation of Satan; he is allowed to do this, but not that.

It was a great honor for Job to be singled out to be used as evidentiary testing in the divine council of *Yahweh*, where God was using him to prove a point between himself and the prosecutorial figure, even though he may not have been aware of it at the time. It was one of those landmark cases that established many precedents in the divine rule of men and angels.

**Precedence** in law is important for once something has been admitted into court, and a ruling has been made, then it becomes the basis for future court considerations. American and English common law are heavily based upon the precedence of past rulings. For example, the prosecutorial figure brought up the expression, “*skin for skin*” in his second appearance before *Yahweh's* tribunal. Now he brought it up, but *Yahweh* didn't disallow it, so the principle of “skin for skin” was introduced becoming a precedence that could be used further down the road. In what form we don't know as of yet at that time, but it was there nevertheless.

*Skin for skin* would have to allow for accepting the idea of life for life, because one's skin really is talking about one's life. And life for life would have to allow for soul for soul, because one's life is the basis for one's soul! Now we can get into the idea of exchanging one soul for other souls.

“Behold, all that he hath is in thy power;” - hinnah kal-asher-lo beyadeka. Or, “all that he has or possesses is in your hand”. The word for **power** here is *yad*, the word for hand. **Behold** is the demonstrative particle hinnah used to point out something. Now we see God's restrictions come to play, in that, he tells Satan everything that Job has acquired is now in Satan's hand, which means Satan is now free to exercise power over those things. But excluded from that is Job himself.

We also want to note that *Yahweh* would have never allowed Job to be tested in this way, nor would have ever even brought Job's name up, if he did not know that, first of all, Job had that level of integrity, and two, **Job had the faith to pass the test!** *Yahweh* also knew that he was going to comfort Job after he had gone through his trial and bless him even more.

“Only upon himself put not forth thine hand.” - raq elayw al-tishlach yadeka. We God's control over this whole matter, in that, he allowed him to do some things, but restricted him from something else. The word for **only** here is *raq*, which is an adverb of limitation. *Yahweh* is **limiting the prosecutorial figure from doing certain things**. Nothing can happen to the people of God unless the Lord allows it, or directs it. One is his **permissive will**, the other is his **direct will**.

“So Satan went forth from the presence of the LORD.” - wayyetsa hassatan me'im peney Yahweh. **Went forth** is the qal future of yatsa, to go out. **From** is the preposition min, which denotes coming from, or a departure from something or someone, used with the adverb im, which has the idea of nearness and vicinity. Together they tell us he departed from the vicinity or presence of Yahweh.

H. “Again there was a day when the sons of God came to present themselves before the LORD, and Satan came also among them to present himself before the LORD.” Job 2:1 -

נִיְהִי הַיּוֹם הַזֶּה אִם בְּנֵי הָאֱלֹהִים יִמְלִיחַ תְּיָצֵב עַל-יְהוָה; וַיָּבֹא גַם-שָׂטָן בֵּת כְּמִלְחָתָהּ יִצָּב עַל-יְהוָה

“Again there was a day when the sons of God came to present themselves before the Lord” - wayehiy hayyom wayyabou bene haelohim lihithyatstseb 'al-yehwah. The first half of this verse exactly parallels the first half of Job 1:6.

Again the definite article *the* is used here to denote that this was some particular day when something notable took place. And, again, what was taking place is that the *sons of the elohim* were *presenting themselves before Yahweh*. One thing that stands out is that this was **the second time** that these sons of God came to “present” themselves before the Lord. But this time the prosecutorial figure came to **also present himself** before the Lord, “and Satan came also among them to present himself before the LORD.” - wayyabo gam-hassatan bethokam lehithyatstsab al-yehwah. And in both occasions Job was the subject of the discourse.

“To **present** themselves before the LORD” is *lehithyatstsab al-yehwah*. *Lehithyatstsab* is the hithpael infinitive of *yatsab* with *le* prefixed to it. *Le* still denotes the motion of *bo* where something is coming to someone, with the idea of purpose, that is, someone is coming to someone else for a purpose. Here the purpose is stated that the sons of God are coming to present themselves to *Yahweh*.

The hithpael stem is both intensive and reflexive. So why the use of the *hithpael*, which is both reflexive and intensive? So why the idea of **intensity** in this? *Yatsab* in the hithpael does mean to present oneself in anticipation of something major, or revelation from God, but it is normally used for the idea of taking one's stand, to stand firm, to resist. It denoted a militant idea.

“Came to present themselves before the LORD”. We notice **they** came to present **themselves** to *Yahweh*. Were they ordered to do this? If they were not ordered to do this, or summoned to do this, then they had to do it of **their own accord!** We also notice that the passive use of the verb **came** is **not** used in this passage as well. If the passive voice was used, it would have the idea that **they** came there as the result of being **brought** there by *Yahweh*, or **ordered** there by *Yahweh*. But the middle use of the verb is used to denote that **they came there of their own accord**.

And with the hithpael stem of *yatsab* being used here, which is both reflexive and intensive, this changes the idea to taking one's stand, to stand firm, to resist, having more of a militant idea, then we have a completely different idea taking place. So what is their **motivation**? What is their **attitude** about the whole thing? **Why** are they there? It sounds more like a confrontation, a meeting of persons face to face in an open conflict of opposing ideas and forces!

I. “And the LORD said unto Satan, From whence comest thou? And Satan answered the LORD, and said, From going to and fro in the earth, and from walking up and down in it.” Job 2:2 -

וַיֹּאמֶר יְהוָה אֶל-הַשָּׂטָן, אִי מִזֶּה תָבֹא; וַיַּעַן הַשָּׂטָן אֶת-יְהוָה, וַיֹּאמֶר, מִשָּׁט וּבָאָרְץ, וּמִהֵלָה וּמִהֵלָךְ בָּהּ

Here we have the same statement as being made in Job 1:7, except for a couple of small changes in the wording *ay mizzeh*, **from whence**.

J. “And the LORD said unto Satan, Hast thou considered my servant Job, that there is none like him in the earth, a perfect and an upright man, one that feareth God, and escheweth evil? and still he holdeth fast his integrity, although thou movedst me against him, to destroy him without cause.” Job 2:3 -

וְעַדְנֹו מִתְּזִיק בְּתַמְחֻחַתִּי סִיִּתִי נִי בּוֹ לְבַלְעֹו חַנּוּם

“And the LORD said unto Satan, Hast thou considered my servant Job, that there is none like him in the earth, a perfect and an upright man, one that feareth God, and escheweth evil?” Now the first half of this verse is the same as stated in Job 1:8. But now Yahweh adds, “And still he holdeth fast his integrity, although thou movedst me against him, to destroy him without cause.” - *we'odennu machazyiq bethummatho wathesiytheniy bo leballe'o chinnam*.

“And still he holdeth fast his integrity,” - *we'odennu machazyiq bethummatho*. The word **holdeth fast** is the hiphil participle of *chazaq*, which means to hold fast. The participial form, because it describes a way of life or practice by which one lives his life, tells us that Job had been living in his integrity before the trial hit his life and that he was still living in his integrity during the trial.

*Chazaq* is the root word from which we get Hezekiah and it has the idea of being strong, especially in the qal, piel and hithpael stems it has the idea of the strength of rule, as with a king. It is translated in the Greek as *krateuo*, the word for the ruling strength of one in a position of political rule.

But here we find it in the hiphil stem, which brings a specialized meaning to it. It probably came from the ritual of appointment by which one in a position of rule takes the hand of someone he is appointing to power. It is **by this act of grabbing the hand of the appointee that the power of rule flows from the hand of the one in power to the one who is being appointed to power!** This transfer of power now empowers the appointee to fulfill his position. So what this tells us is that Job received his power to go through the trial he was going through because of his integrity or completion. **The completion of his soul enabled him to withstand and persevere through the trial!**

Now what he was holding onto was his **integrity**, *bethummatho*, as we have here. Now the problem with translating *tummah* as **integrity** is that using the word integrity looks at the idea of holding to one's moral principles, and although moral principles are always in view, *tummah* goes way beyond that. It gets into the idea of the completion of the soul.

Now the *tam, tamiym* word group refer to the uprightness of one's walk in life, which proceeds out of the completion of the soul. *Tamiym* not only referred to the moral realm of the believer's life, but the psychological as well. It meant that one was complete, that is, he has been completed, therefore he is now whole. If we were looking at the health of a body, we would be looking at the idea that every part of the body, first of all, is there, and each part is healthy and operating as it should. The same idea goes for the soul. Each part of the soul is healthy, and when all is healthy, then there is completion.

An interesting side note, *tammiym* also referred to twins. This possibly may open up ideas about a hidden double person in the soul. The Ka in the Egyptian mystery religion and the hidden man in the heart in the NT. “But let it be **the hidden man of the heart**, in that which is not corruptible, even the ornament of a meek and quiet spirit, which is in the sight of God of great price.” 1 Peter 3:4 Anyway, Job refused to let go of his integrity. “Then said his wife unto him, Dost thou still retain thine integrity? curse God, and die.” Job 2:9 “God forbid that I should justify you: till I die I will not remove mine integrity from me.” Job 27:5

*“Although thou movedst me against him, to destroy him without cause.” - watesiytheniy bo leballea'o chinnam. **Thou movedst me** is the hiphil future of suth. Suth meant to incite, to instigate, to provoke someone to a course of action. But, as we see here, it is in the hiphil stem, which brings in the idea of a causative action.*

*Yahweh's action to move against Job was being caused by something the prosecutorial figure had said in the divine council. Now the whole matter of Job is being brought into question, as per, what were Job's true motivations, and what about the matter of Yahweh's dealings with him? Was *Yahweh* playing favorites with him? Was Job truly a perfect and upright man that feared *Yahweh* and abided by his laws of divine protocol? Now God knows the truth about Job, and he knows the truth about him blessing Job, but Satan's statement to *Yahweh* in the divine council was an outright charge that this was not the case! So a legal trial had to be involved to publicly bring out the truth concerning the matter.*

This was not an emotional issue, or an issue of one's pride, as is so often the case among men on earth, but one of a legal matter. *Suth* also had the idea of a conversion from one condition to the opposite. In Job's case, it was to go from a life of prosperity and blessing to just the opposite. Did Job truly have completion? Integrity? Or was this something he just “put on” to get *Yahweh's* blessings? And if so, then *Yahweh* would have certainly known all about it and been a part of it. So there is only one way of determining what was true and that is to take away everything from him! Just the opposite.

**To destroy** is the piel infinitive of bala'. *Bala'* does mean to swallow, or to gulp down, but it is used figuratively to denote a devouring, or a destroying of someone or what they have. Its fundamental meaning was to swallow a dlectable morsel, or some food that has become scarce. This certainly has Job in view here, because **he was a rarity on the face of the earth**, and God was incited, due to the prosecutorial figure's statement, to destroy Job. And men like him were scarce, almost non-existent. *Bala'* is used especially in contexts that have to do with the elimination and destruction of one who is persecuted without just cause; someone who is innocent, righteous, or godly.

**Without cause** is *chinnam*. *Chinnam* meant for nothing, in vain, without cause, undeservedly, for no valid reason, rashly. What it's saying is that **there was no justification for this cause of action**. Now the question is, if there was no justification for this cause of action against Job, then why did God do it? It goes back to a court of law. If charges are legally brought before a judge in a court of law by a prosecuting attorney, then the judge has to hear those charges and determine their validity or not. And this is determined by a trial.

And in the court of heaven, where the matter is God blessing Job, which would mean that Job would have to have the integrity of life that would warrant God blessing him, then the only way the truth of the matter could be determined is by **having everything Job had acquired taken away from him!** There was no true basis for the cause of action, for Job was upright and complete, blameless in his generation. But the charge made by Satan now became the cause of action. And we want to note that Satan could care less about the man, his family, or anything he had!

God told Satan, *“Although thou movedst me against him, to destroy him without cause.”*, which was true; there was no legal basis for the action. But God **had** to do it because he is the judge and ruler of the universe! We also need to note that *Yahweh's* justice supersedes any personal relationships that might exist. That is why for us to be forgiven, and saved, our sins had to be paid for, and they were by the death of his own Son, Jesus Christ!

K. “And Satan answered the LORD, and said, Skin for skin, yea, all that a man hath will he give for his life.” Job 2:4 -

וַיַּעַן הַשָּׂטָן אֶת-יְהוָה, וַיֹּאמֶר עוֹר בְּעוֹר, לֵאמֹר לְאִישׁ-יִשְׁ-יָתִיב עֵד נַפְשׁוֹ

“And Satan answered the LORD, and said,” - wayya'an hassatan eth-yehwah wayy amar. The word for **answered** here is the same as we had in Job 1:7, the qal future of 'anah. 'Anah is always used to denote the reply to a preceding question. But it also has the added elements of to speak loudly, to pronounce something with a loud voice, even to shout. **The Lord, Eth-yehwah**, tells us that he is directing his reply to *Yahweh* alone in this matter and he is **raising his voice** in doing so. “And the prosecutorial figure raised his voice to *Yahweh* and said (*amar*)”. But God only spoke (*amar*) to Satan.

We should take notice of the fact that **everything that Job's wife and children had and were able to enjoy, their money, homes, position and standing in the community were only there because of God's blessing on Job!** Even the fact that Job's employees had a job was due directly to God's super grace blessings on Job. We call this blessing by association.

This concept was lost on Job's children, because they failed to maintain their own walk with *Yahweh* and consequently were taken out under the sin unto death. Obviously Job has suspicions concerning their conduct because he continually offered up sacrifices for them in case they had sinned. “And it was so, when the days of their feasting were gone about, that Job sent and sanctified them, and rose up early in the morning, and offered burnt offerings according to the number of them all: for Job said, It may be that my sons have sinned, and cursed God in their hearts. Thus did Job continually.” Job 1:5

**Skin for skin** - 'or be'ad-'or. The Septuagint translates **for, be'ad**, as *huper*, which has the ideas of exchange and substitution. Skin, that is, somebody else's skin, to save one's own skin. A man will raise up the skin of his hand to protect the skin of his head from a blow. One is considered to be more valuable than the other. One will substitute the skins of others to save their own skin. A man will give all that he possesses to save his own life.

Now this may sound very callous where a man would even give up his children to save his own neck. We could see that a man would be willing to give up his servants, his possessions and his money to save his own skin, but to give up his children is another matter. But there are probably men out there that would be willing to do that. But remember, this is Satan talking and he is expressing his view concerning mankind.

“All that a man hath will he give for his life (*soul*).” - *wekol asher laiysh yitten be'ad naphsho*. **To give** is the qal future of *nathan*. The term “skin for skin” seems to be a common expression that would have been used in those days, which would convey the idea that a man values his own life above everything else that he might have.

But now the prosecutorial figure has brought in another word, *nephesh*, the **soul**, which has introduced a new concept into the legal proceedings of the divine council. All that a man possesses he will give **in exchange for his own soul!** Satan brought up the concept to be admitted into the court proceedings and God has let it stand. But, because of precedence, skin for skin, or, “soul for soul” can now be used as a legal basis for things to come in the future. Which gets us down to Christ being a substitute, *huper*, for us to pay the penalty for our sins. “Skin for skin”, soul for soul. Now Christ's soul can be exchanged as a substitute for our souls!!

L. “But put forth thine hand now, and touch his bone and his flesh, and he will curse thee to thy face.” Job 2:5 -

אִוְלָם שְׁלַח-נָא יָדְךָ, וְגַע אֶלְעָצְמוֹ וְאֶלְבָּשָׁרוֹ--אִם-לֹא אֶל-פְּנֵיךָ, יְבָרְכֶךָ.

“But put forth thine hand now, and touch his bone and his flesh,” - *ulam shalach-na yada weg'a el-'atsemo weel-besaro*. This passage is parallel to the passage in Job 1:11, where *the satan* begins with *ulam*, which meant to be the opposite of something. So it has the idea of but, or however, or to the contrary. So, instead of blessing Job with things, take everything away from him. Instead of blessing Job with **good health**, take his health away from him!

To **put forth** is the qal imperative of *shalach*, the same as we had in Job 1:11, where Satan is now ordering God to do something! The particle na is also used here, which could be thought of as a simple entreaty, but when combined also with the imperative mood, Satan is telling *Yahweh* to put forth his hand against Job and to do it now! This time Satan now shifts from Job's possessions to his body.

M. “And the LORD said unto Satan, Behold, he is in thine hand; but save his life.” Job 2:6 -

וַיֹּאמֶר יְהוָה אֶל־שָׂטָן נֹחַ בְּיָדְךָ: אֲדָרְ, אֲתַנְפֵּשׁוּ שׁוֹשׁ מִיָּדְךָ

“But save his life.” - *ak eth-naphsho shemor*. Now we have **another limitation imposed** on the prosecutorial figure by *Yahweh*; you can touch his body, but must spare his life or soul. The word for **save** is the qal imperative of *shamar*.

*Shamar* dealt with guarding or protecting something of value, and here we have the Lord commanding Satan not to touch his soul, or life, as we have here. The word *nephesh*, the soul, is often put for one's physical life, because if you separate the soul from the body, then physical life is over.

N. “So went Satan forth from the presence of the LORD, and smote Job with sore boils from the sole of his foot unto his crown.” Job 2:7 - וַיֵּצֵא, הַשָּׂטָן, מִאֵת, פְּנֵי יְהוָה; וַיִּךְ, אֶת-אֵיּוֹב בְּשֵׁחַיִן רָע, מִכַּף רַגְלוֹ עַד (וְעַד) קֶדְקֶדוֹ -

It must be noted that Satan could do nothing to one of God's people without the direct and expressed permission of God, and even in that, God limits Satan to what he can do and not do to the child of God. We also see that not all adversity that one is hit with in life is due to any personal sin whatsoever. Sometimes one goes through a trial to settle a matter in the divine council.

But we do see a change in the NT era of God's people. In the OT Satan was not allowed to attack the people of God, unless permitted and regulated by God. And even in that it seemed to be around divine punishment, or, for evidentiary testing, as we have with Job. But in the NT, the attacks of Satan, whether personally, or through one of his demons, seems to be pretty much a part of the Christian's experience. In other words, it's not that unusual.

That's because in the NT era, after the death, burial, resurrection and ascension of Jesus Christ into heaven, the angelic conflict intensified against God's people. But God has given us his **armor** whereby we can withstand Satan's attacks, if we use it. “Put on the whole armour of God, that ye may be able to stand against the wiles of the devil.” Ephesians 6:11