

*As we begin to get a revelation of the spiritual warfare, we will begin to understand how the enemy moves against us in the physical realm. Job is a perfect example of a spiritual conflict that was manifested in the physical form.*

Related Media 10 Finally, be strong in the Lord, and in the strength of His might. In some cases, the fight could hardly be called a battle. The German army advanced, with its tanks and with technologically advanced weapons. It was no contest at all, because these nations were not equipped for the battle. The same could be said of Satan, and those whom he opposes. Many of his victims do not even know there is a war going on. They make easy prey. Christians should know that we are in the midst of a great spiritual struggle, although many seem not to believe it. It not only assures us that there is a spiritual war, but it warns us that apart from utilizing the weapons which God has provided for us, we are hopelessly underpowered. This passage informs us as to what our divinely weapons are. Beyond this, these weapons imply the nature of the struggle which we are in. In this first lesson, we will concentrate on verses , which direct our attention to the war itself, and to our grasp of its gravity. After a consideration of the war in general, we will then proceed to examine in more detail each of the weapons Paul mentions, and the offensive strategy of Satan which they imply. May God give us open hearts and minds to understand the spiritual war, and the means which He has provided for our defense.

**The Spiritual War in the Old Testament** It should come as no surprise to the Christian to read here that we are engaged in a great spiritual battle. From the early chapters of the Old Testament it is apparent that Satan is the enemy of God, and that he actively seeks to oppose God, His purposes, and His people. Let us consider the evidence for the spiritual war in the Old Testament, and then to further pursue this matter in the New Testament. We would probably turn first to the third chapter of the Book of Genesis to find Satan striking what appears to be the first blow of the spiritual war. Actually, the battle began long before the creation of Adam and Eve. You have been cut down to the earth, You who have weakened the nations! The ruby, the topaz, and the diamond; The beryl, the onyx, and the jasper; The lapis lazuli, the turquoise, and the emerald; And the gold, the workmanship of your settings and sockets, Was in you. On the day that you were created They were prepared. You were on the holy mountain of God; You walked in the midst of the stones of fire. It is clear from these verses that the prophets are not speaking only of an earthly ruler, but of someone possessing much greater power. They are speaking of none other than Satan. He was the angel who was created by God Ezekiel He was the one who was in Eden, the garden of God Ezekiel He was once blameless at the time of his creation, but then was found with sin Ezekiel He possessed great beauty, power, and authority, but he had to have more. He wanted to exalt himself further; he wanted to become like God Isaiah When Satan rebelled against God, others joined him in opposing God and His purposes. And so we find Satan making his first public appearance in Genesis chapter 3, not as Satan, but as a creature which God has made. He contended that Job would only serve God as long as God blessed him. God then granted Satan the authority to afflict Job, but always within strict limits. An important thing to note here is not only that the suffering of Job, which appeared to be of very natural causes, was of satanic origins. In 2 Kings chapter 6, the king of Syria was waging war against Israel. When the king of Syria learned that Elisha was the source of his troubles, he sent out his army to seize him. In the morning, the Syrian troops surrounded the city of Dothan, where Elisha was staying. The panic-stricken servant rushed to his master and told him what he had seen. While the servant was terrified by what he had seen, Elisha remained calm. He knew something that his servant did not. He knew that earthly armies were no threat when the host of heaven was on his side. What shall we do? This heavenly army descended to Elisha, who prayed that they might strike the enemy with blindness. He would not allow them to be killed, but instead sent them all home after giving them food and water. The heavenly army is ever-present, and it responds to the prayers of the saints. A glimpse which is not mentioned in the parallel account in 2 Samuel chapter But behind his foolish and sinful decision we find Satan, ever seeking to oppose God through His people. Finally, in the Book of Daniel we come to one of the most dramatic examples of the spiritual warfare: I see four men loosed and walking about in the midst of the fire without harm, and the appearance of the fourth is like a son of the gods! But I shall now return to fight

against the prince of Persia; so I am going forth, and behold, the prince of Greece is about to come. Yet there is no one who stands firmly with me against these forces except Michael your prince Daniel. But when these three were cast into the furnace, the king looked in and was shocked to see not three, but four men inside, and they were not writhing in pain or being consumed by the flames, they were walking around inside that furnace. If not our Lord Himself, this fourth person was surely an angelic being, sent there to save the lives of these faithful men. In chapter 10 an angel was sent to Daniel, in answer to his prayers note verse. Having been left there with the kings of Persia, Michael came to his rescue. The important thing to notice here is that angels are very much involved in the affairs of men and of nations. More than this, the unholy angels seem to have a link with political kingdoms and their kings. Satan sought to tempt our Lord to renounce His submission to the Father by acting independently for His own selfish gain. He was, of course, unsuccessful, for which we all may be grateful. What worked on Adam and on others, would not work on this King. Three of the Gospels record the exorcism which our Lord performed on the Gerasene demoniac. And when He had come to the other side into the country of the Gadarenes, two men who were demon-possessed met Him as they were coming out of the tombs; they were so exceedingly violent that no one could pass by that road. Have You come here to torment us before the time? I implore You by God, do not torment me! They expected the Lord Jesus to come and to engage them in war. What they did not understand was why He had come at that time. He had arrived early by their way of thinking. They, like all others, were not looking for two comings of the Messiah, but only one. It was Satan who entered into Judas, using him to betray his Lord and to hand Him over to those who would arrest Him. John In Acts chapter 5 we read of Ananias and his wife Sapphira, who had given a certain amount of money to the work of the Lord, but who had lied about the amount. When Peter rebuked Ananias for his deception, he attributed the source of the lie to Satan: And near the end of this epistle Paul warns that Satan and his subordinates disguise themselves as true believers, thereby seeking to lead some astray by their authoritarian leadership: In 2 Thessalonians 2: In 1 Timothy 3: In chapter 5 of 1 Timothy Paul urges younger widows to get married and not to become idle gossips and busybodies. Paul refers to gossiping as turning aside to follow Satan. Now who would have ever considered gossip to be satanic? In his epistle, James condemns the quarrels and strife which were taking place among the saints. He first links such sins to the pursuit of fleshly pleasures 4: He then indicates that such sin is rebellion against God which grieves His Holy Spirit 4: Next, James links quarrelling and strife with Satan: Resist the devil and he will flee from you James 4: Peter had come to learn about Satan the hard way see Matthew. And so we find him warning others of the threat which Satan poses as our adversary. Your adversary, the devil, prowls about like a roaring lion, seeking someone to devour. In the letters to the seven churches, recorded in Revelation 2 and 3, the Lord Jesus frequently mentions Satan as the source of temptation and trials in the church see 2: The remainder of the Book of Revelation describes the coming final conflict with Satan, and his ultimate demise see especially chapters 12 and. He knows, as we do, that the church is being watched by the angels, and that they are being instructed by what they see. I understand that a significant number of angelic beings joined with Satan during or after his rebellion against God, as described in Isaiah 14 and Ezekiel. I am also inclined to believe that Revelation. As the angels observe the women in submission to their own husbands 1 Corinthians. It may well be that in Job 1, Satan was not only trying to make a point with God, but with his fellow-angels, when he suggested that the only reason why any creature worships God is a selfish one. No wonder, then, that Satan would work so hard to corrupt the church and its message to the angels. From these texts and many others, I believe that it is safe to say that Satan is the arch-enemy of the church. He is ever seeking to cause the saints to stumble and attempting to thwart the plans and purposes of God for His church. As a slave, your world is a small one. You have severe limitations in terms of personal freedom, and in your exposure to the world. You may be a slave, but you are a part of an eternal plan, and privileged to take part in bringing glory to God.

### Chapter 2 : Spiritual Warfare- God's Way - Christian Research Institute

*Truly all Christians believe in spiritual warfare; we all believe that Christ delivers us from evil. Powlison seeks to answer two crucial points of confrontation regarding spiritual warfare. The first question engages how we understand the Christian life.*

Subscribe to the CompellingTruth. Spiritual warfare - What does the Bible say? There are two primary issues to address regarding spiritual warfare and the Bible. First, does spiritual warfare exist? Second, what does the Bible say about engaging in spiritual warfare? The Bible is very clear on the existence of spiritual warfare. Peter warns "Be sober-minded; be watchful. Your adversary the devil prowls around like a roaring lion, seeking someone to devour" 1 Peter 5: Our adversary or enemy, the devil, refers to Satan, who is a real entity, not a mythical creature or invention. Other titles of Satan include the tempter 1 Thessalonians 3: Satan also transforms himself into "an angel of light," a description that highlights his capacity and inclination to deceive 2 Corinthians Spiritual warfare, the idea that humans battle in some way with supernatural powers, is also the testimony of the apostle Paul in Ephesians 6: Paul further describes the warfare in which we are engaged as we battle throughout our lives "against the rulers, against the authorities, against the cosmic powers over this present darkness, against the spiritual forces of evil in the heavenly places" Ephesians 6: Clearly, such powers exist. The second question—what does the Bible say about engaging in spiritual warfare? The problem typically arises when we either over emphasize spiritual warfare by seeing every occurrence in life as part of it or under emphasizing it by ignoring the spiritual realm altogether. Several biblical texts inform our understanding of this issue. First, Christians must remember we are already conquerors Romans 8: Second, the power of Christ within the believer is greater than the power of Satan 1 John 4: We have no reason to live in fear of Satan or evil spirits as believers. Satan can harm, but he cannot defeat the believer in Christ. Third, we must not forget that Satan can be allowed to attack believers 2 Corinthians However, we cannot blame every temptation on Satan, since the Bible also teaches that we are tempted and enticed by our own evil desires James 1: Fifth, the method to defeat Satan is to resist him and stay near to God. Resist the devil, and he will flee from you. Draw near to God, and he will draw near to you. Sixth, Paul exhorts us to arm ourselves for the spiritual battle which is part of the Christian life by putting on the "whole armor of God, that you may be able to stand against the schemes of the devil" Ephesians 6: This armor includes truth, righteousness, the gospel, faith, salvation, the Word of God, and prayer. These weapons will enable us to "be strong in the Lord and in the strength of his might" Ephesians 6: Ultimately, spiritual warfare is not about a technique to defeat Satan or demons, but a heart that walks closely with God. When God is first and foremost in our lives, Satan lacks power over us, despite his attempts to weaken our efforts to pursue Christ. As a final warning, it is important that we do not take our God-given power over Satan as an opportunity to display arrogance. This stern warning should reveal our need to depend on a humble and personal walk with Christ to overcome evil rather than an external display to feed human pride. In summary, spiritual warfare is a very real part of the Christian life, but should not be an opportunity for either fear or pride. Instead, the reality of Satan and his evil forces should cause us to draw near to God all the more, realizing His power can conquer any foe we may encounter.

**Chapter 3 : Critical issues**

*Paul further describes the warfare in which we are engaged as we battle throughout our lives "against the rulers, against the authorities, against the cosmic powers over this present darkness, against the spiritual forces of evil in the heavenly places" (Ephesians ).*

Introduction 1 Years ago, when I entered seminary, I found a part-time job at a company which manufactured air conditioners for automobiles. I worked in the warranty division that received many defective and damaged parts from the businesses which sold and installed them. Many parts that were still functional had to be scrapped, due to flaws in their appearance or other damage. I started to work for this company during the heat of the summer. Having come down to Texas from the Northwest, it was difficult to adjust to the heat, and our car did not have an air conditioner. Before long, I came to realize it would not be too difficult for me to build an air conditioning unit from parts that had been scrapped. We could have air conditioning for a few dollars " for the price these parts would bring as scrap metal. A fellow-employee, who had been with the company for many years, heard me mention the possibility of making an air conditioning unit from scrap and immediately began to encourage me to do so. I went to the man in charge of selling scrap metal for the company, told him what I intended to do, and asked if that would be possible. He told me that it was. After several months, I had accumulated all the scrapped pieces needed to make up an air conditioning unit for our car. I paid for the scrapped parts and took them home, where I installed them on our car. What followed was entirely unexpected. When I went back to work, I was eager to tell my fellow-employees how well the air conditioner worked. The fellow who had been the first to encourage me to build it responded in a way that I could hardly believe. He informed me it was against company policy for an employee to buy parts which had been scrapped and that I had broken the company rules by putting this air conditioner on my car. Technically, he was right. It was against company policy. There was a conflict of interest involved. How easy and tempting it would be for me to scrap a part that I needed and then purchase it for a fraction of its actual value. To avoid such tempting situations, the company had a policy which prohibited employees from buying scrapped parts. Even though I had gone through official channels and had been honest and above board about what I was doing, I had technically broken the rules. After a few hours of soul-searching, I disconnected the air conditioner and put it back in the scrap bin. Shortly after this, I found a better air conditioner that was even the same brand and a better model for a very reasonable price, and it served our family well for many years. This man encouraged me to do something he knew to be wrong, and then, when I did as he urged, I found him to be the first one to accuse me of wrong-doing. Then, once we have done the wrong thing, we find that it is he who is our accuser. Satan is the great hypocrite. He is the advocate of unrighteousness, and then, when we have sinned, He is the one who accuses us before God. Day and night, he accuses men before God. Those he accuses are the saints: How is it that this prince of unrighteousness can accuse the righteous before God, day and night? Our text, along with the rest of the Scriptures, indicates that Satan attacks the church by attacking not only the righteous, but by attacking righteousness. In our text, Paul does not take the time to define righteousness. This is because he expects us to understand it from the rest of the Bible. In this lesson, we will endeavor to survey the subject of righteousness. We will also learn where righteousness comes from, and how it is to be put on. Every precious stone was your covering: The ruby, the topaz, and the diamond; The beryl, the onyx, and the jasper; The lapis lazuli, the turquoise, and the emerald; And the gold, the workmanship of your settings and sockets, Was in you. On the day that you were created They were prepared. You were the anointed cherub who covers, And I placed you there. You were on the holy mountain of God; You walked in the midst of the stones of fire. From this point on, Satan has been the enemy of all righteousness. And when they had gone through the whole island as far as Paphos, they found a certain magician, a Jewish false prophet whose name was Bar-Jesus, who was with the proconsul, Sergius Paulus, a man of intelligence. This man summoned Barnabas and Saul and sought to hear the word of God. But Elymas the magician for thus his name is translated was opposing them, seeking to turn the proconsul away from the faith. At this critical point in the Book of Acts, Paul steps forward to rebuke and to bring divine judgment upon Bar-Jesus, also known as

Elymas the magician. Our Lord called him a liar and a murderer John 8: In Romans 4, Paul makes a great deal of this to prove that Abraham was justified by faith, and not by works. Paul demonstrates that from the beginning of human history until now, men are saved by faith in the promise of God and not by virtue of their works. Shortly after, Moses records words that God Himself has spoken, helping us to understand how this imputed righteousness should manifest itself in the conduct of those who have been justified by faith: It quickly became evident that no one could attain to the level of righteousness which the Law required. God alone is righteous. He is righteous in all that He does. In righteousness, God saves men Isaiah In righteousness, God delivers men Psalm In righteousness, God judges Psalm Here, God reminds the Israelites of their sinfulness and tells them that the land of Canaan was given to them because of His faithfulness to His covenant, and due to the sin of those who were living in the land, whom God thrust out in judgment see also Genesis It looks as though David thinks his own righteousness has resulted in the blessings he has received from the Lord: A Maskil of David. For all of us have become like one who is unclean, And all our righteous deeds are like a filthy garment; And all of us wither like a leaf, And our iniquities, like the wind, take us away Isaiah The Old Testament saints knew that their righteousness was the righteousness of God, imputed to them on the basis of faith: A Psalm of David. Thou hast relieved me in my distress; Be gracious to me and hear my prayer Psalm 4: The writer to the Hebrews sums up the matter, showing that the Old Testament saints were declared righteous by faith, not by works: The Old Testament prophets spoke of that future day when the promised Messiah would bring an end to sin and would usher in true righteousness: When John the Baptist commenced his ministry of preparing men for the coming of Messiah, his message was simple: Repentance is only necessary for sinners. When Jesus presented Himself to John for baptism, John resisted it. His critics were those who thought themselves righteous. When Jesus began to associate with sinners, it ruffled the feathers of the Jewish religious leaders, who thought they were pious and expected Messiah to associate with them. In the Sermon on the Mount, Jesus shocked His audience and deeply offended the religious leaders by declaring that those who appeared to be the most righteous “the scribes and Pharisees” were not going to make it to heaven based on their own righteousness: The external righteousness of the scribes and Pharisees was hypocritical and not true righteousness. True righteousness begins in the heart: For you clean the outside of the cup and of the dish, but inside they are full of robbery and self-indulgence. Pharisaism seeks to convince others that one is righteous by external appearances. By performing certain rituals, one might convince himself that he is righteous. But such external righteousness does not save. And when compared with the righteousness which God has provided in Christ, it is worthless: If anyone else has a mind to put confidence in the flesh, I far more: From his own experience, and from a deep grasp of the gospel, Paul came to understand how a person can be regarded as truly righteous before God. This is most thoroughly explained by Paul in his Epistle to the Romans. He first demonstrates that all men without exception, Jew or Gentile, are sinners before God Romans 1: Law-keeping cannot make any man righteous; the law only reveals our lack of righteousness Romans 3: God provided the righteousness we need in Christ, apart from law-keeping or good works. In Christ, God has offered His righteousness to all who will receive it. By faith in Him, the sinner is forgiven, and He is justified by faith, just as Abraham was Romans 3: In Romans 5, Paul shows how faith in Christ can save all who believe in Him. Adam brought unrighteousness upon all men. His one act of rebellion was one of unrighteousness. His sin brought condemnation upon the entire human race. But just as one man brought sin and death to all men, so One Man brought righteousness for all who believe in Him. God sent Jesus Christ to die for the sins of the world. For Christ is the end of the law for righteousness to everyone who believes Romans But by His doing you are in Christ Jesus, who became to us wisdom from God, and righteousness and sanctification, and redemption 1 Corinthians 1: He made Him who knew no sin to be sin on our behalf, that we might become the righteousness of God in Him 2 Corinthians 5: When Christ returns to the earth, Satan will be cast into the lake of fire, and the kingdom of God will finally and fully be established on this earth. Then unrighteousness will be no more: And the devil who deceived them was thrown into the lake of fire and brimstone, where the beast and the false prophet are also; and they will be tormented day and night forever and ever Revelation I am the Alpha and the Omega, the beginning and the end.

**Chapter 4 : WAR - What is the Christian perspective on war? © calendrierdelascience.com**

*A word of caution concerning spiritual warfare is in order. The name of Jesus is not a magic incantation that causes demons to flee from before us. The seven sons of Sceva are an example of what can happen when people presume an authority they have not been given (Acts ).*

By Jason Jackson We are in the fight of our lives. But standing at the eighteenth hole on a gorgeous spring morning, one might hardly feel in danger. This conflict, however, is very real. Paul lays emphasis on the reality of this struggle, stressing that it is both difficult and dangerous. Will we never seriously put on the whole armor of God if we do not believe that this spiritual battle is real, difficult, and dangerous? Charles Hodge expressed it like this: Crossway Books, , p. Be Strong in the Lord When Paul outlines the blessedness of the gospel in Ephesians , he intends to motivate us to live like God desires Eph “ in the church, before the world, and within our families “ regardless of the circumstances in which we find ourselves. The verb is in the present tense form, demonstrating the abiding need for this strength. The verb is passive, which indicates that the strength is supplied from without; it is a power beyond our own ability to muster. It is also noteworthy that this term is in the imperative mood, signifying the personal responsibility required to utilize the divine might. This power must be appropriated; it is there for the taking by the one who sees its necessity. This power is to be known, and an understanding of it is something for which we should pray Eph. The more we know about the Lord, the more we value our Savior, the stronger we will be. Put on the Whole Armor of God Ephesians 6: The spiritual body armor will equip the soldier so that he can stand firm in the fight vv. Every component is important, and because it is the armor of God, it is effective. Without the divine supplies, we are fodder for the forces of evil. Without this preparedness, we cannot stand. The power of God is necessary because the wiles of the devil involve a spiritual struggle, reinforced by the spiritual hosts of wickedness. This is an intense, close-quarters battle “ a wrestling. While we may be tempted and tried through other human beings, Paul intends for us to identify the real source of the conflict. These enemies of God and man are described in a four-fold manner, indicating that they have a sphere of influence and a power to utilize. They are spiritual ones of wickedness “ an insinuation of their choice to pursue rebellion and evil cf. This battle is as real as the devil himself. He is Satan, the adversary; he is the devil, our accuser “ the enemy of God and man. He is our enemy, the serpent, the dragon, the always-tempting one, the deceiver, the father of lies, a murderer from the beginning, ruler of this world, and prince of the power of the air 1 Pet. And he is not alone in his evil schemes Mt. These created beings are subject to the sovereignty of God, exercise only limited authority, are fallen and condemned, and will ultimately be defeated by the Lord 2 Pet. They will suffer eternal punishment Mt. In the garden of Eden, he brought upon mankind the curse of death. In the wilderness, he tempted the Lord to abandon his mission, and in the garden of Gethsemane, he hoped betrayal would demoralize and deliver him. Put on the armor of God, and Satan cannot defeat you Eph. Christ Jesus has the keys of death and hades Rev. The Armor of God Paul rehearses that which the child of God must put on, keep on, and rely on. The soldier of Christ must gird his waist with truth, put on the breastplate of righteousness, have his feet shod with the preparation of the gospel of peace, take up the shield of faith, take the helmet of salvation and the sword of the Spirit, which is the Word of God Eph. The adversary plans to deceive the mind. How easy it is to get someone to go along with something, as long as they think it is alright. We need, therefore, to fasten on the belt of truth, by having a love, knowledge of, and belief in the truth 2 Thes. The tempter will attack the will as well as the mind. We cannot continue in sin, but we must wholly dedicate ourselves to righteous living in order to have the protection available with the breastplate of the righteousness of God Rom. The devil hopes to weaken our resolve, but the gospel that provides peace equips us with firm spiritual footing. The evil one wants to destroy our hope and diminish our convictions, but the shield of faith will quench all his fiery darts. But we must lift it up. We must believe what God reveals and do what the Lord requires. This is biblical, shield-like faith. Satan would tempt us to minimize the importance of salvation. He would like for us to think of it as a past experience only. Paul encourages us, however, to recall and consider the meaning of salvation today. We are saved by the grace of God through faith, and therein we stay. We have

had our access by faith into the grace in which we abide, and we must remain in it Rom. If, at any time, we rely on our own merit, we are severed from Christ and fallen from grace Gal. If we fail to spiritually develop, Peter says that it is because we have forgotten the cleansing of our old sins 2 Pet. Receive it and be moved by the great love wherewith he loved us, and salvation constantly appreciated will be your helmet. The sword of the Spirit is the word of God. The Spirit supplies the cutting power, because these are the words of God cf. The Christian should not underestimate the power of this weapon. It is, in reality, the source from which all these spiritual attributes are obtained. It is how we learn the truth. It unfolds the gospel plan, and thereby is the source our faith Rom. Through it, we are saved Jas. By reading four to five chapters a day, one can read through the Old Testament once and the New Testament twice in a year. Only by giving it our time and affection will we be like an unmovable, beautiful, fruitful tree Ps. Or, in the metaphor of Ephesians 6, one must wield the word of God, or die the second death. This battle is real, difficult, and dangerous. We ought to take our sword and armor very seriously, and be made strong in the Lord.

Chapter 5 : War - Wikipedia

*A definition of Spiritual Warfare. From a Christian perspective, spiritual warfare is the cosmic war of good versus evil: its battles are fought daily between God and Satan; between the Christian Church and the world system ruled by our spiritual enemy; and within every child of God, between the Holy Spirit and the lusts of the carnal flesh.*

What is the Christian perspective on war? There are two dominant positions on war that conscientious Christians have embraced throughout Christian history. There are variations on each, but, for the sake of brevity, this answer will focus on the two main views and explain them in general terms: Pacifism versus Just War Theory. The pacifist tradition Definition: A pacifist is someone who believes that under no circumstances is war justified. This position has a long history in America and as well as throughout the Church. Early Christians perceived two roadblocks that prohibited a devout believer from joining the military, voluntarily or involuntarily. In order to become a soldier in the Roman army , one had to offer a sacrifice, swearing an allegiance to Caesarâ€™swearing ultimate allegiance to him as a god. Of course, all Christians agreed that this was not possible for a devout believer. So believers were prohibited from joining the military, based on this requirement. Soldiers may be called upon to pick up the sword and use it. Many Christians believed that this too was against the teachings of Christ. Here is a sample of what some early Church Fathers said about joining the military: Justin, who was martyred for his faith, wrote: Tertullian is referring to the incident where Peter attempted to defend Christ in the garden of gethsemane. Jesus halted him, forbidding him to take up the sword against those attackers. He tells Peter that he who lives by the sword will die by the sword. Tertullian and many Church fathers saw this as a model for all Christiansâ€™that none are given the right to pick up the sword. In the Canon of Discipline, a third century document, it was said that Christian soldiers should not be taught to kill, and if they were, they must refuse to kill, even upon command by their officers. To do otherwise would bring Church discipline. Here are the major elements of the strict pacifist viewpoint, based upon their interpretation of Scripture: According to pacifism, war is inconsistent with the law of nonresistance preached and modeled by Jesus Christ. The pacifist tradition is based on its interpretation of part of the Sermon on the Mount. They believe this was taught by Jesus, and modeled by Him in the words of Peter: Pacifists have said that our obligation as believers is to follow the example of Jesus who turned the other cheekâ€™and did not return evil for evil. They interpret this to mean that we are never to resist evil under any circumstances or under any conditions. Just as Christ did not retaliate against violence, but rather he suffered on the cross , taking suffering to Himself and snuffing it out. The pacifist sees the death of Christ an innocent victim in the face of injustice as a pattern for all Christians to follow. Pacifists believe that war is inconsistent with the ethic of love. Again, quoting from Jesus in the Sermon on the Mount: We are to prayer for those who persecute us. We are to turn the other cheek. We are not to resist evil, but to allow love to overcome evil. A comprehensive study proves that He was not. Instead of prayers and supplications, there is the noise of commerce. Jesus is burning with anger and indignation. This was a physically violent response on the part of Jesus. This makes it abundantly clear that Jesus was not a strict pacifist. The Bible is also clear that Jesus was sinless. Even in this situation, he did nothing wrong. He knows that the Jewish leaders are decidedly against Him. In the past, when He sent His disciples out, He took care of all their needs. But now things are going to change. When traveling from city to city, people of that day often had to carry a sword in order to fend off robbers. Jesus told His followers that He was going to send them out there, and warned them to be prepared to defend themselves when appropriate. Clearly, Jesus was not a pacifist. In the book of Revelation , there is a stronger example. Here is a portrait of Jesus, the warrior king. Here the elements of love and justice come together. Love and war can go together, if it is done on behalf of good. And I saw heaven opened, and behold, a white horse , and He who sat on it is called Faithful and True, and in righteousness He judges and wages war. This is no meek and mild Jesus. This is not a pacifist. This is the mighty warrior, the God of love , who comes to wage war against his evil enemies. The imagery is graphic. It describes Him as treading the wine press, destroying His enemies as their blood spills over on His robes. Love and the pursuit of justice are not contradictory. They can go hand in hand. Standing by and refusing to act while harm befalls a neighbor is not a virtue; it is a vice. He said

blessed are the peacemakers. He transcends all categories. Here he lays out some fine distinctions between how we are to conduct ourselves privately and publicly—how we are to manage our person, and how we are to manage our office. There will be times when you cannot be at peace with all men. But when it is possible, when it depends on you, as an individual, strive for peace. But if your enemy is hungry, feed him, and if he is thirsty, give him a drink; for in so doing you will heap burning coals on his head. Do not be overcome by evil, but overcome evil with good. Verse 17 and 21 are saying the same thing: Never pay back evil for evil, and overcome evil. These two verses act like bookends in the text—one at the beginning and the other at the end. Why is it evil? Because you are usurping the prerogative of God who alone has the wisdom to know when retribution ought to be enacted. Individuals should not take matters into their own hands. So, the evil that Paul, and I believe Jesus, had in mind to resist here is the evil of personal vengeance. The Scriptures are forbidding us from taking personal revenge. That is a lot different than forbidding us to pursue justice. Revenge no; justice yes. For there is no authority except from God, and those which exist are established by God. Therefore whoever resists authority has opposed the ordinance of God; and they who have opposed will receive condemnation upon themselves. For rulers are not a cause of fear for good behavior, but for evil. Do you want to have no fear of authority? Do what is good and you will have praise from the same; for it [government; the State] is a minister of God to you for good. But if you do what is evil, be afraid; for it does not bear the sword for nothing; for it is a minister of God, an avenger who brings wrath on the one who practices evil. He is building an argument. First of all, government is established by God. Essentially, the role of government is to promote justice. As individuals, we are not to seek personal vengeance. We need to be willing to suffer injustice as Christians, and make an appeal to our God and to our State. We are to entrust ourselves to God. But, as members of the State, we are to work for justice against evil, for the sake of others and of society. That creates a tension for many Christians, trying to understand when is the right time to turn the other cheek. Conclusion about pacifism Ever since Adam, the world has been in a war between good and evil. For this reason, the pacifist position is unrealistic. When taken to its logical conclusion, it would virtually do away with courts and police departments. It would ultimately lead to anarchy due to the nature of human hearts. Pacifism is also unbiblical, because it does not take the whole counsel of Scripture. This position was first formulated by Augustine of Hippo and later refined by Thomas Aquinas. It is based on the following assumptions: War is never good.

Chapter 6 : Drones - calendrierdelascience.com

*The difference between deliverance and spiritual warfare is that deliverance is dealing with demonic bondages, and getting a person set free, whereas spiritual warfare is resisting, overcoming and defeating the enemy's lies (in the form of deception, temptations and accusations) that he sends our.*

Definition[ edit ] A number of definitions of cyber warfare have been proposed, with no single definition being widely adopted internationally. At the most basic level, cyber attacks can be used to support traditional warfare. For example, tampering with the operation of air defences via cyber means in order to facilitate an air attack. Espionage[ edit ] Traditional espionage is not an act of war, nor is cyber-espionage, [17] and both are generally assumed to be ongoing between major powers. Despite this assumption, some incidents can cause serious tensions between nations, and are often described as "attacks". Massive spying by the US on many countries, revealed by Edward Snowden. Compromise of military systems, such as C4ISTAR components that are responsible for orders and communications could lead to their interception or malicious replacement. Power, water, fuel, communications, and transportation infrastructure all may be vulnerable to disruption. According to Clarke, the civilian realm is also at risk, noting that the security breaches have already gone beyond stolen credit card numbers, and that potential targets can also include the electric power grid, trains, or the stock market. It is considered "the first attack on critical industrial infrastructure that sits at the foundation of modern economies," notes The New York Times. For the first time, it became clear that not only could cyber weapons be defensive but they could be offensive. The large decentralization and scale of cyberspace makes it extremely difficult to direct from a policy perspective. Non-state actors can play as large a part in the cyberwar space as state actors, which leads to dangerous, sometimes disastrous, consequences. Small groups of highly skilled malware developers are able to as effectively impact global politics and cyber warfare as large governmental agencies. A major aspect of this ability lies in the willingness of these groups to share their exploits and developments on the web as a form of arms proliferation. This allows lesser hackers to become more proficient in creating the large scale attacks that once only a small handful were skillful enough to manage. In addition, thriving black markets for these kinds of cyber weapons are buying and selling these cyber capabilities to the highest bidder without regard for consequences. Denial-of-service attack In computing, a denial-of-service attack DoS attack or distributed denial-of-service attack DDoS attack is an attempt to make a machine or network resource unavailable to its intended users. Perpetrators of DoS attacks typically target sites or services hosted on high-profile web servers such as banks, credit card payment gateways, and even root nameservers. DoS attacks may not be limited to computer-based methods, as strategic physical attacks against infrastructure can be just as devastating. For example, cutting undersea communication cables may severely cripple some regions and countries with regards to their information warfare ability. Electrical power grid[ edit ] The federal government of the United States admits that the electric power grid is susceptible to cyberwarfare. The federal government is also working to ensure that security is built in as the next generation of "smart grid" networks are developed. On 23 December , what is believed to be a first known successful cyber attack on a power grid took place in Ukraine leading to temporary blackouts. Propaganda[ edit ] Cyber propaganda is an effort to control information in whatever form it takes, and influence public opinion. In , Sir Nicholas Carter, Chief of the General Staff of the British Army stated that this kind of attack from actors such as Russia "is a form of system warfare that seeks to de-legitimise the political and social system on which our military strength is based". The internet is a phenomenal means of communication. People can get their message across to a huge audience, and with this opens a window for evil. Terrorist organizations can use this medium to brainwash people. It has been suggested that restricted media coverage of terrorist attacks would in turn decrease the number of terrorist attacks that occur afterwards Cowen If this is the case, an interesting perspective to look for in the data would be the ties that connect the media, propaganda, and the communicative messages that are being conveyed. Military[ edit ] In the U. Alexander , first head of USCYBERCOM , told the Senate Armed Services Committee that computer network warfare is evolving so rapidly that there is a "mismatch between our

technical capabilities to conduct operations and the governing laws and policies. Cyber Command is the newest global combatant and its sole mission is cyberspace, outside the traditional battlefields of land, sea, air and space. In , Russia began a cyber attack on the Georgian government website, which was carried out along with Georgian military operations in South Ossetia. All four branches of the United States military actively recruit for cyber warfare positions. Electrical grids , financial networks, and telecommunication systems are also deemed vulnerable, especially due to current trends in computerization and automation. Anonymous and other hacktivist groups are often portrayed in the media as cyber-terrorists, wreaking havoc by hacking websites, posting sensitive information about their victims, and threatening further attacks if their demands are not met. However, hacktivism is more than that. They are politically motivated to change the world, through the use of fundamentalism. Groups like Anonymous have divided opinion with their methods. Cyber-arms industry and Market for zero-day exploits Computer hacking represents a modern threat in ongoing global conflicts and industrial espionage and as such is presumed to widely occur. Non-profit research[ edit ] But not all examinations with the issue of cyberwarfare are achieving profit or personal gain. There are still institutes and companies like the University of Cincinnati or the Kaspersky Security Lab which are trying to increase the sensibility of this topic by researching and publishing of new security threats. By region[ edit ] Approximately countries have been developing ways to use the Internet as a weapon and target financial markets, government computer systems and utilities.

Chapter 7 : Cyberwarfare - Wikipedia

*Even in the mind, what some people describe as warfare is simply the physical aspect of what it is to be human out of sorts with its larger nonphysical aspect, which is constantly guiding the physical aspect to greater awareness so that it can correctly perceive reality for what it is.*

Linkedin This article first appeared in the From the Editor column of the Christian Research Journal, volume 25, number 3 For further information or to subscribe to the Christian Research Journal go to: After first providing an extremely concise, accessible, and engaging treatment of prayer The Prayer of Jesus, W Publishing Group, , he has now provided the same service with the topic of spiritual warfare The Covering, W Publishing Group, In both cases he brings a refreshingly biblical perspective to subjects in which Christians show great interest, but also great misunderstanding. Like prayer, spiritual warfare is of great practical importance to Christian growth. It is critical to accurately understand and apply what the Bible has to say about overcoming temptation and withstanding the wiles of the Devil. If the Evil One could convince a large enough percentage of Christians to substitute a superstitious<sup>1</sup> approach to doing battle with him in place of the biblical model, he would largely neutralize the witness of the church. This scenario may sound preposterous, but there is good reason to believe it is well underway. There seems to be no end to the subjective, sensational, and superstitious fare on spiritual warfare that dominates the Christian book market. Pay a visit to your local Christian bookstore. Chances are you will find 10 to 20 books on spiritual warfare themes. Two radically different approaches will be represented. The vast majority of the books will advocate the relatively new deliverance model for spiritual warfare. It assumes the existence of, and need to identify, spirits associated with various sins e. The use of this authority is considered central to both spiritual warfare and Christian sanctification or victory over sin. Unless your Christian bookstore is under unusually discerning and conscientious ownership, you will only find a few books at the most that will not teach these concepts and practices but will rather advocate the historic discipleship model for spiritual warfare and sanctification. There probably will be only one book in the latter group that will clearly dissociate itself from the former group and call those recent innovations in spiritual warfare biblically false. That book would be The Covering. At CRI we are comforted by the realization that there actually are many Christians who agree with us. In terms of the publishing world, however, we often feel like voices in the wilderness as we continually stand for the largely obscured discipleship model for battling against sin and the Devil, described in detail by Hanegraaff and Strobel in this issue. In the past this magazine has responded to the deliverance teachings of such authors as C. Anderson,<sup>4</sup> and Bob Larson. Since the publication of these articles, new authors have come to the forefront with best-selling books that spread further into evangelicalism the errant spiritual warfare ideas and approaches of the deliverance model. Some of these authors, such as Stormie Omartian and Beth Moore, are likable personalities with obviously sincere faith in, and love for, Christ. It recently has become a leading dispenser of the deliverance model of spiritual warfare through its Cleansing Stream Ministries CSM. Like CSM, Omartian affirms that Christians can be demonized and need to seek deliverance from this affliction. The first step in renouncing sin is to ask God exactly what you need to be delivered from. Show me if an evil spirit is causing my fear. Choose a Scripture that applies to your own life. Then cast out the spirit. Speak directly to the evil spirit with confidence and boldness and the full knowledge that Jesus has given you authority to do so in His name. I will no longer entertain you. I renounce you and remove your right to stay. I say you have no power over me. I bind you in the name of Jesus Christ and in the authority He has given me. I cast you out of my life and command you to be gone. The Bible does say that Christ has unlimited authority over demons, and He gave His disciples the specific authority to cast demons out of possessed individuals and to overcome any other manifestations of the Evil One they might encounter in the work of preaching the Gospel Matt. In that context, we do find believers in the Gospels and the book of Acts directly addressing demons, rebuking them not Satan himself; cf. Jude 8&#x201c;10 , and casting them out of people. Jesus never even hinted, however, that this authority carried over into our personal battles with sin and Satan. Nowhere do we find the apostles or disciples addressing invisible spirits i. We are promised victory over the Devil in James 4:

In the larger context of James 4, it is clear that this resistance involves submitting to God, drawing near to Him, becoming serious about repentance, and humbling ourselves in the presence of the Lord James 4: The same applies to all other Bible passages that speak of resisting Satan. This sustained commitment in the face of spiritual opposition is a moral exercise that causes us to grow in the image of Christ is what makes the Devil go away. This happens naturally, however, as we stand in faith upon the Word during times of temptation and trial and use it properly when communicating with both the lost and the saved. There is neither need nor biblical basis for quoting Scripture to the Devil. When she tells us to find Scriptures that will back up our authority, she is wrong. That is more than sufficient. By superstitious I mean belief in powers and principles that are more akin to magic than to anything that can be substantiated from Scripture or science. This practice is based on a misunderstanding of Matt. At least that was the case when I visited it a few times in the s. She also qualifies that Christians cannot be possessed, but only oppressed. Evil spirits are not in you. There is, furthermore, no biblical ministry of deliverance to believers. Omartian teaches that demons can control believers against their will, and this is the biblical doctrine of demon possession by another name. Examining the Message and Method of Neil T. Lord, *I Want to Be Whole*, 85 Paul was able to appreciate that this satanic affliction served a divine purpose in keeping him humble, despite the great revelations he had received. The one biblical instance in which the Devil was addressed directly, and Scripture was spoken to him, was when Jesus was tempted in the wilderness Matt. It should first be noted that no one is disputing that Jesus has the authority to address and rebuke the Devil see, e. Jesus is God and Lord of all creation, including Satan, and so it does not necessarily follow that what was proper for Him is also proper for us, John It is clear enough, furthermore, that Satan appeared to Jesus in some sort of visible form. If the Devil visually manifests himself to you, then perhaps you will have a biblical basis to quote Scripture to him! If not, quote your Scriptures to yourself or those who are with you, for the only invisible being you have a biblical basis for addressing is God. If Scripture provides no justification for speaking to angels or departed saints, why should we think it is OK to talk to Beelzebub and his demons? Christian Research Institute Our Mission: To provide Christians worldwide with carefully researched information and well-reasoned answers that encourage them in their faith and equip them to intelligently represent it to people influenced by ideas and teachings that assault or undermine orthodox, biblical Christianity. Do you like what you are seeing? Your partnership is essential.

*For though we live in the world, we do not wage war as the world does. The weapons we fight with are not the weapons of the world. On the contrary, they have divine power to demolish strongholds.*

Types of war War must entail some degree of confrontation using weapons and other military technology and equipment by armed forces employing military tactics and operational art within a broad military strategy subject to military logistics. Studies of war by military theorists throughout military history have sought to identify the philosophy of war , and to reduce it to a military science. Modern military science considers several factors before a national defence policy is created to allow a war to commence: Biological warfare , or germ warfare, is the use of weaponized biological toxins or infectious agents such as bacteria, viruses, and fungi. Chemical warfare involves the use of weaponized chemicals in combat. Poison gas as a chemical weapon was principally used during World War I , and resulted in over a million estimated casualties, including more than , civilians. Civil war is a war between forces belonging to the same nation or political entity. Conventional warfare is declared war between states in which nuclear , biological , or chemical weapons are not used or see limited deployment. Insurgency is a rebellion against authority, when those taking part in the rebellion are not recognized as belligerents lawful combatants. Information warfare is the application of destructive force on a large scale against information assets and systems, against the computers and networks that support the four critical infrastructures the power grid, communications, financial, and transportation. Total war is warfare by any means possible, disregarding the laws of war , placing no limits on legitimate military targets , using weapons and tactics resulting in significant civilian casualties , or demanding a war effort requiring significant sacrifices by the friendly civilian population. Unconventional warfare , the opposite of conventional warfare, is an attempt to achieve military victory through acquiescence, capitulation, or clandestine support for one side of an existing conflict. War of aggression is a war for conquest or gain rather than self-defense; this can be the basis of war crimes under customary international law. War of liberation , Wars of national liberation or national liberation revolutions are conflicts fought by nations to gain independence. The term is used in conjunction with wars against foreign powers or at least those perceived as foreign to establish separate sovereign states for the rebelling nationality. From a different point of view, these wars are called insurgencies, rebellions, or wars of independence. Military history The percentages of men killed in war in eight tribal societies, and Europe and the U. Keeley, archeologist The earliest recorded evidence of war belongs to the Mesolithic cemetery Site , which has been determined to be approximately 14, years old. About forty-five percent of the skeletons there displayed signs of violent death. The advent of gunpowder and the acceleration of technological advances led to modern warfare. According to Conway W. Henderson, "One source claims that 14, wars have taken place between BC and the late 20th century, costing 3. For comparison, an estimated 1,, people died from infectious diseases in the 20th century. All of these forms of warfare were used by primitive societies, a finding supported by other researchers. Scarcity of resources meant defensive works were not a cost-effective way to protect the society against enemy raids. At the end of each of the last two World Wars, concerted and popular efforts were made to come to a greater understanding of the underlying dynamics of war and to thereby hopefully reduce or even eliminate it altogether. These efforts materialized in the forms of the League of Nations , and its successor, the United Nations. According to the U. Bureau of the Census , the Indian Wars of the 19th century cost the lives of about 50,

**Chapter 9 : Spiritual warfare - What does the Bible say?**

*Just as we complemented the publication of *The Prayer of Jesus in the Journal* with Lee Strobel's dynamic interview of Hank on prayer, in this issue we feature an equally profound discussion between Strobel and Hanegraaff on spiritual warfare.*

These three nations are closely linked through their overlapping history, ongoing diplomatic relations, and economic power. In short, these three nations are powerful global authorities. It is imperative to note, however, that the powerful and advantageous position held by these nations is not without tribulation. In modern history, Western powers such as the US, the UK, and Canada have been in conflict with international and domestic terrorist organizations that threaten to destroy the social foundations that these countries attribute to their success. The West has attempted to employ a number of solutions in an effort to combat terrorism. Next, it is imperative to assess modern legal documentation and federal statutes pertaining to terrorism, and the criminal elements involved in terrorism to determine its validity as a crime. Defining the Threat Decades of attempts by scholars and world leaders have been foiled by political indecision and differences. Various attempts through diplomatic relations have failed to yield an internationally accepted definition of terrorism. How terrorism is defined in Canada may not be considered as such in Ireland or Libya. Without a uniform globally accepted definition of terrorism it is impossible to criminally prosecute individuals for the crime of terrorism at the international level. All terrorism related matters must be dealt with at the domestic level. This, in turn, complicates legal proceedings when dealing with transnational terrorism spanning a multitude of legal jurisdictions. Terrorism in Canada and the United Kingdom Despite indecision internationally, Western countries such as Canada and the United Kingdom have established definitions of terrorism that describe the act from a legal perspective. Each definition broadly encapsulates the Western perception of terrorism. For example, in Canada, Section 83.1 of the Criminal Code and the United Kingdom deem terrorism a criminal act within their respective legal systems. Through this model, Canada and the UK have shown a desire to pursue terrorists through law enforcement: This means that both countries are committed to responding to acts of terror as a criminal offence. All definitions uniformly address terrorism as being unlawful acts of violence, making terrorism a criminal matter that supports the law enforcement paradigm. The federally instated Patriot Act in the United States defines terrorism as being an act: By these definitions, terrorism is a criminal act that should be given due process in accordance with the law. However, popular rhetoric, historical tendencies, and current events would lend itself to the belief that terrorism is more than just a run-of-the-mill criminal act. According to Colonel Charles J. According to Colonel Christopher G. Essig, calling a terrorist attack an act of war simplifies the matter, seemingly allowing us to destroy the attacker with whatever force can be brought to bear. Moreover, we must look to modern history to determine what constitutes a war by international standards. The traditional Western norm is that wars only take place between nation-states, not between nation-states and criminal organizations, gangs, drug cartels, the Mafia, and other non-state actors. According to Jacob Hornberger in his article, Criminal Offenses vs. However, it is imperative to note that war, by international standards, is conducted on a state to state level. It is a mistake to assume that the deployment of military personnel or other government agencies is an indication of warfare. Terrorism, by definition, is a crime in Western nations like Canada, the US, and the UK, but it appears to warrant responses that exceed the usual size and scope of domestic criminal law, wherein terrorism often involves international groups that are too large and dangerous to be pursued by domestic law enforcement personnel. If an act of terror is considered a criminal offence, it is necessary that we pursue terrorists to the full extent of the law. We must also be mindful of the rights and constitutional protections all parties have in criminal matters at the domestic level. Therefore, it is essential that all suspected criminals, regardless of their country of origin, be pursued and protected by the laws of the nation they are being tried by. It is important to note, however, that not all countries share Western legal norms, and this complicates matters, as criminal rights are not universal. In the West, the constitutional protection afforded to suspected terrorists has been a point of contention for many years. The nature of terrorist crimes is often so gruesome and invasive that constitutional protection is not

properly enforced, lending to the belief that perhaps terrorism exceeds the scope of domestic legal systems. Several federal agencies, the United States lured Yunis into international waters using a narcotics deal as a front, overpowered him, and had him transferred to Washington, D. C to stand trial for several violations of the United States Criminal Code. The laws in the United States, therefore, are apparently insufficient in properly convicting Yunis of the crimes he stood trial for. The Yunis case demonstrates that United States has the desire to bring terrorists to justice; however, it also reveals that their legal process is insufficient in matters involving complex jurisdictional circumstances. Based on the treatment of the Yunis case, it is possible for constitutional rights to be overlooked in terrorism related issues. This could be due to the greater degree of attention and action that terrorist charges receive compared to other criminal offenses. Public panic tends to be higher in cases of terrorist prosecution and is perceived as being more than just a run-of-the-mill crime. In addition, it can also be argued that although terrorism is a criminal offence in many nations, it is so large in scope that domestic legal systems alone are not equipped to combat terrorism using domestic criminal law. Bigger Than the Law Terrorist activity has undoubtedly gained momentum in recent years. Yonah Alexander, there were terrorist attacks worldwide that were accounted for in , but in this number had risen to over recorded terrorist incidents, and 8, in To defeat it, all nations must take counsel together, and act in unison. That is why we have the United Nations. This position can best be understood by examining the evolution of terrorism as a threat and by analyzing the successes of global cooperation or multilateral strategy in alternative global issues. The evolution of terror tactics has been characterized by a dramatic escalation into the international realm. This has been made possible in part by the progressive enlargement of communication networks. In the future we will not be able to rely on domestic legislation only. It will be necessary to determine international concept and approaches which tackle crimes of terrorism on the International level as well. The Multilateral Truth Domestic law has proven incapable of successfully combating terrorism through legal and means. Although laws are in place, their enforcement is inconsistent. The solution proposed by some academics and politicians to counter terrorism is to make it a criminal offense at the international level. The formation of a committee or contingency such as this would inherently face a multitude of complex global security issues. The Struggle for Identity in the UN Debates on a Definition of International Terrorism wherein she states that, the current desire to define terrorism should be understood as a collective identity struggle. International legal agreements are extremely rare and often unsuccessful. Historically, international law has adapted to provide a legal framework for combating various criminal threats to the international community. The requirement for international cooperation has never been greater. The integrity and efficacy of international law is subject to the willingness of states involved. It has become evident that issues such as enforcement, jurisdiction, and application have plagued the international effort to combat terror threats. It is exigent to acknowledge that laws created at the international level are not binding and treaties and laws created bilaterally and multilaterally are valid only once adopted and ratified by all the nations involved. What one state considers a terrorist might not accord with an other state interpretations. Likewise, each state involved may not agree to what another state identifies as their enemy. Antonio Cassese highlights issues about the mixed identity of the current world order in his book, International Law, explaining that international treaties and legal efforts to suppress terrorism are often not signed or applied by states known to harbour terrorists. An example of this type of multilateral non-compliance is the hijacking of a Kuwait Airlines aircraft in Algeria. The hijackers were able to avoid arrest because extradition treaties had not been established between Algeria and the various states with an interest in prosecution. To further complicate matters, Algeria was reluctant to accept non-treaty attempts to extradite or prosecute the hijackers. Often states choose to act out of their own self interest as opposed to setting their individual interests aside for the greater benefit of the international community. The United State, for example, is a Western state that is synonymous with acting foremost in their self-interest by operating unilaterally on security issues. However, arguably, for count-terrorism efforts to be successful, an integrated effort by the United States and its allies is required. Another issue preventing a cooperative solution to terrorism is the differing needs of nation states to protect against terrorist threats. Africa considers the main threats to its security lie in extreme poverty, in diseases, and the resulting social collapse in many societies. Western states tend to view issues related to terrorism as

something that is global in scope; other states fail to recognize the validity of this statement, or disagree with the prioritization of counter-terrorism. For example, states such as France and Germany have not displayed the same eagerness as others in part because the security threats they face do not align with that of their Western allies. Military operations and combat missions are used to counter the threat as opposed to typical criminal justice responses like domestic and international law enforcement investigations. In the process, the US and NATO forces had to infringe upon the state sovereignty of Afghanistan in order to uphold the integrity of the treaty. This infringement designates the invasion as a traditional act of war, however, combat against the Afghan state never took place, and the mission was entirely dedicated to combating the terror threat posed by Al-Qaeda within the confines of Afghanistan. Roosevelt during World War II. Powerful world leaders, like George W. In addition, the military methods used to conduct the terror-related criminal investigations often exceed the force and technique used in other serious criminal matters. The use of military strikes via drones, armed assaults, and covert operations indicate that traditional Western criminal justice methods of rehabilitation are not being employed. However; it is clear that terrorism is a unique issue that requires a unique response. The military approach employed against terrorism improves upon the scope of traditional legal means of combating the issue. Firstly, the traditional approach to law enforcement is reactive, and it is evident that with a threat like terrorism, proactive means are necessary to diffuse future threats. Those convicted in terrorism cases do not represent all of those responsible, and often do not include higher terrorist authorities. Conclusion Western states such as Canada, the UK, and the US adamantly condemn terrorism through their own domestic legal legislation. It is evident based on their criminal codes, that terrorism at the domestic and international level is a criminal act, and should be treated as such. However, their responses to acts of terror do not fall into the traditional law enforcement paradigm. Instead, nations like Canada, UK, and the US have employed more retributive tactics to bring terrorists to justice, and further extinguish terror threats. The retributive avenues employed by Western powers are by no means warfare; they are extraordinary criminal justice measures that have been mistaken as warfare due to their distinct military element. In addition, terrorism is not an act of war, as war is traditionally reserved for conflicts between two nation states, not nation states and non-state entities, like terrorist organizations. Following the definitional outline supporting terrorism as a crime, this briefing note explored the current domestic legal systems in the West, and how their shortcomings in combating terrorism outline the requirement of states to act outside of their own legal confines to achieve justice. After reviewing the flaws with the current Western criminal justice situation in the West, this briefing note explored the proposed use of international law as a means of trying terrorists in a more appropriate and inclusive jurisdictional environment. Unfortunately, although international cooperation is productive in theory, factors such as diversity, self-interest, and legal sovereignty make multilateral cooperation for criminal matters unlikely for the time being. Following the analysis of the currently employed criminal justice paradigm, this briefing note explored the many reasons why terrorism is believed to be an act of war.