

*Studies in  
Angelology, Satanology  
and Demonology*



*A Collection of sermons preached by  
W. E. Best*

Distributed Freely by:

*Spring Assembly of Christ*

<http://springassemblyofchrist.org>

October 2014

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*Table of Contents*

*Angelology*

*Section One: Introduction*

*Section Two: Classification of the Heavenly Creatures*

*Section Three: Lucifer's Fall*

*Section Four: Satan's Form*

*Section Five: Satan's Character*

*Satanology Part 1*

*Satanology Part 2*

*Satanology Part 3*

*Demonology Part 1*

*Demonology Part 2*

*Demonology Part 3*

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# *Angelology*

W.E. Best

## **Section One**

### *Introduction*

“Having become as much better than the angels, as He has inherited a more excellent name than they. For to which of the angels did He ever say, THOU ART MY SON, TODAY I HAVE BEGOTTEN THEE? And again, I WILL BE A FATHER TO HIM, AND HE SHALL BE A SON TO ME? And when He again brings the first-born into the world, He says, AND LET ALL THE ANGELS OF GOD WORSHIP HIM. And of the angels He says, WHO MAKES HIS ANGELS WINDS, AND HIS MINISTERS A FLAME OF FIRE” (Heb. 1:4-7 NASB).

“But to which of the angels has He ever said, SIT AT MY RIGHT HAND, UNTIL I MAKE THINE ENEMIES A FOOTSTOOL FOR THY FEET?” (Heb. 1:13 NASB).

The branch of theological thought known as Angelology must be linked with the related themes of Satanology and Demonology. Each of the three themes takes the student into the realm of the supernatural. Angelology is in the heavenly realm. Satanology is in the sphere of darkness. Demonology is in the realm of the infernal. Increasing demonization produces crescendoing apostasy. The common thought of progressive thinking should be avoided, because it goes hand in hand with progressive deafness to the word of God. Satan was at one time an angel; therefore, we will begin the discussion with Angelology.

In the record of the creation of the heavens and the earth, nothing is stated about the creation of the angels (Gen. 1). Since the angels rejoiced when God created the earth, they already existed (Job 38:4-7). Paganism with its wild speculation about angels has created distaste for them. Religious cults with their own Angelology have caused many to shy away from this teaching. Because there is an unlawful intrusion into the unseen world, Paul warned against mysticism that involves angels (Col. 2:8-19). This interposition is a warning against angelic idolatry, spiritism, and occultism in general. It cautions against anything that fails to make Jesus Christ preeminent. The Devil knows the tendency of God’s people to be suspicious of what is embraced and magnified by occultists; therefore, he uses all forms of advertisement to exploit occultism. Thus, he advances error and keeps many Christians from studying a subject that would enhance their spiritual lives. The prince of darkness requires the darkness of ignorance in which to work. Therefore, believers should not neglect any subject that is mentioned about 300 times in God’s word.

To the Christian, after God, Satan is the next largest factor in the universe. There is nothing our age needs more, apart from the knowledge of God, than a Biblical view of what the Scriptures teach concerning Satan. Evil goes beyond the depravity of man to a spiritual foe who is none other than Satan, the primary source of evil. This supernatural being hates God and is bent on turning mankind against God, if it were possible.

The subject of Satanology has the support of facts. Philosophies, theologies of men, cosmology, and hypotheses alike change, but Biblical facts never change. To deny that Christ lived and died and that He spoke of a personal Devil who is the god of this age is to reveal one's ignorance of facts. We have the crushing facts of a world reeking in crime, lust, war, misery, etc., which are causing men's hearts to fail them because of the things coming to pass. This world is lying in the evil one (I John 5:19).

Angels and demons should be distinguished. Angels are ministering spirits sent forth to minister to those who shall be the heirs of salvation (Heb. 1:14). Angels are never said to possess human beings. Christians have the Spirit of God, not angels, dwelling within. Demons are false angels (Gal. 1:6-9). They possess and influence human beings.

Fallen angels roam over the earth and in the air (Job 2:1, 2). How can the fallen angels roam over the earth and in the air if they are kept in chains for the Day of Judgment (II Pet. 2:4)? The fallen angels were consigned for preservation to Tartarus in pits of darkness being kept in custody or legal restraint for judgment (II Pet. 2:4). "And the angels who did not keep their own domain, but having deserted their own habitation, He has reserved in eternal bonds under darkness for the judgment of the great day" (Jude 6—translation). These two verses of Scripture do not indicate that fallen angels cannot roam the earth. They possessed the Gadarene; and when they were cast out, they entered the swine and caused the swine to run into the deep (Luke 8:30-33). The abyss will be opened, and they will come out of the abyss (Rev. 9:1-11). There will be a great amount of demon activity before the coming of Jesus Christ as King.

All specific demonization referred to after the ascension of Jesus Christ is found in relation to the conclusion of this age. While there are many references to demon activity and unclean spirits in the four Gospels, all the other references beginning with Acts through Revelation point to the activity of demons in the last days. Therefore, we are justified in concluding that like the days of our Lord's earthly ministry, demon activity will be powerful and violent toward the conclusion of this age. Unclean spirits, evil spirits, and demons are synonymous in the Gospels. The adjectives "unclean" and "evil" in reference to spirit are descriptive adjectives of these spirits or demons.

Creation began in the angelic realm, and apostasy began with one of the created angels. The word "angel," which means messenger, is the transliteration of the

Greek angelos and the Hebrew malak. This term is not only generic in that it is applied to all orders of created spirits, but it is also expressive of their office and service. The word is applied various ways: It is used of prophets (Hag. 1:13), John the Baptist (Mal. 3:1), disciples (Luke 9:52), the representatives of the seven assemblies in Asia (Rev. 2; 3), and those who were sent from John the Baptist (Luke 7:24). The word is also used of providential circumstances, because these convey a message. God makes winds His messengers (Ps. 104:4; 148:8). It is also applied to Jesus Christ. He is frequently referred to as the angel of Jehovah (Gen. 16:7; Ex. 3:2; Judg. 6:12). He is seen interceding (Zech. 1:9-21) and calling on Jehovah (Zech. 3:1, 2). In His incarnation, the Son of God became God's final message to man (Heb. 1:1-3). Unlike the created angels who refused worship, the angel of Jehovah accepted the worship offered Him (Rev. 5:1-5). Subsequent to the incarnation, Christ is never called the angel of the Lord. Appearances of Christ in angelic form before the incarnation are theophanies.

The heavens constitute the region of the angelic beings. The time of the creation of the angels is not specifically stated in the first chapter of Genesis, but Genesis 2:1 speaks of the host of the heavens being completed. The spirit beings would of necessity be the chief part of the heavens. Daniel spoke of the army of heaven (Dan. 4:35). The heavenly host praised God (Luke 2:13).

The creation of the heavens preceded the creation of the earth in the Genesis account: "IN the beginning God created the heavens and the earth" (Gen. 1:1 NASB). Therefore, supposing the heavenly beings were created when the heavens were created is not unreasonable. The angels did not evolve. They were created as angels, and they belong to the invisible world. A proof of their direct creation is their being called sons of God (Job 1:6). Adam is called "the son of God" in Luke 3:38, but the word "son" is italicized, signifying that the translator supplies it. The elect are individually re-created in Christ as sons of God (Gal. 3:26; Eph. 2:8-10; 4:24).

The angels rejoiced as a result of what God had done when He created the earth (Job 38:4-7). "Praise Him all His angels; Praise Him, all His hosts....Let them praise the name of the LORD, For He commanded and they were created" (Ps. 148:2, 5 NASB). "The twenty-four elders will fall down before Him who sits on the throne, and will worship Him who lives forever and ever, and will cast their crowns before the throne, saying, Worthy art Thou, our Lord and our God, to receive glory and honor and power; for Thou didst create all things, and because of Thy will they existed, and were created" (Rev. 4:10, 11 NASB).

Angels are spirit beings described as ministering spirits (Heb. 1:14; Ps. 103:21). God is an uncreated Spirit Being, but angels are created spirit beings. God is infinite; angels are finite. Unlike men, angels are not appointed to die (Luke 20:36). They are immortal. Although angels are described as men and the masculine pronoun is used to designate them (Gen. 18:2, 22; 19:1, 5, 10, 12, 15,

16, 17, 21; Dan. 10:18-20; Mark 16:5, 6; Luke 24:4), they are sexless. Therefore, they do not marry or procreate.

Human beings know nothing about the nature of angels except what God has been pleased to reveal. The first error about angels is Gnosticism, which is the result of speculative reasoning. This occurs when a person endeavors to penetrate mysteries that have not been revealed. It is demonstrated in the second chapter of Colossians. The second error is the Roman Catholic Church's placing angels in a false mediatorial position and relying on their intercession. However Christ, the only Mediator between God and men, is our Intercessor (I Tim. 2:5; Gal. 3:19). The third error is the protestant error of thinking too rarely about angels. By ignoring the Biblical teaching on angels, one disregards a great portion of Holy Scripture. This error never leads to an honest Biblical investigation of the subject.

There are cherubim and seraphim among the angels. The word "cherubim" comes from "cherub," which means "contending or preceding." The word "seraphim" means "burning ones." These are heavenly beings with a special ministry regarding God's holy character and the purification of those who approach God (Ex. 25; Is. 6). They are not artificial, temporary, or symbolic figures with no personal existence. Neither are they the two testaments in the tabernacle, the four evangelists Matthew, Mark, Luke, and John, nor symbols of God's attributes. The cherubim are spirit beings. They have form, and they represent the angelic beings God created.

In the narrative of the fall, cherubim are introduced as real creatures into a real scene. Subsequent to man's fall, God stationed them at the east of the Garden of Eden: "So He drove the man out; and at the east of the garden of Eden He stationed the cherubim, and the flaming sword which turned every direction, to guard the way to the tree of life" (Gen. 3:24 NASB). This does not indicate that they were there to exclude man from blessing but to show that salvation is impossible without the satisfaction of Divine justice. In the tabernacle and temple, cherubim formed an essential part of the furniture of the holy of holies (Ex. 25:18; 26:31; I Kings 6:23, 29-35). The holy of holies is the place where the Lord manifested Himself in the character in which He is worshipped by sacrifice. God spoke to Israel from between the cherubim. (Study Num. 7:89; Ps. 80:1; 99:1.) They looked down with intelligent wonder at the mystery of redemption represented in the tabernacle and temple. They are viewed in association with the providence of God in Ezekiel's vision of the cherubim and the wheels. The operations of providence are fulfilling the purpose of grace. Ezekiel referred to them as living creatures in chapter 1 and cherubim in chapter 10. In Revelation 4:6, they are not beasts but living creatures (dzon) who share in the worship of the heavenly sanctuary and rejoice in the final victory of Jesus Christ. The ministry of the cherubim is about the throne in the presence of God.

Angels are not omniscient, but they are superior to man in knowledge (Matt. 24:36). Great power is ascribed to them (Ps. 103:20). In His incarnation, Christ was made a little lower than the angels (Heb. 2:7; Ps. 8:5). A comparison of Genesis 1:26 with Hebrews 2:6-7 will prove that the present position of mankind is lower than the angels. However, man conformed to the image of Christ is an honor that not even Lucifer had before he fell. Man was created lower than the angels, but redeemed man is destined to be higher than the angels. Man was created with an immortal soul and a mortal body. Angels were created spirit beings with celestial bodies. Man is a spirit being clothed in a material body. Redeemed man will have a heavenly body: "And just as we have borne the image of the earthy, we shall also bear the image of the heavenly" (I Cor. 15:49 NASB).

Although the angels do not constitute an organism, they are evidently organized in some way. There are diversities of strength among the angels (Rev. 18:21; Ps. 103:20), degrees of their judgment on earth dwellers (Rev. 15:1), and gradations of rank—thrones, dominions, principalities, and powers (Col. 1:16). We read of their counsel (I Kings 22:19) and their general assembly (Heb. 12:23; Ps. 82:1; 89:5).

# *Angelology*

W.E. Best

## Section Two

### *Classification of the Heavenly Creatures*

As there is order in the Godhead—Father, Son, and Holy Spirit—and in the works of God (Gen. 1), order among the angels is mandatory. Order and rank among the celestial beings is important to consider, but care should be taken when speculating in order to formulate an organizational chart. We are safe to say that with the exception of Michael, Gabriel, and Lucifer, it is easier to classify than to orderly arrange the heavenly creatures. The naming of only three of the heavenly creatures is not accidental. A diligent study of the subject will prove that the most feasible way to classify the celestial beings is to take the outstanding characteristics of the different classes and associate them with the different Persons in the Godhead.

Michael—Michael’s name means “who is as God.” Michael’s characteristics of justice, wrath, and power are associated with God the Father. His ministry was to oppose Satan. He was a warrior prince apparently in charge of Israel in the Old Testament. He was a messenger of wrath against movements hostile against God: “But the prince of the kingdom of Persia was withstanding me for twenty-one days; then behold, Michael, one of the chief princes, came to help me, for I had been left there with the kings of Persia.... there is no one who stands firmly with me against these forces except Michael your prince” (Dan. 10:13, 21 NASB). (See Dan. 12:1; Jude 9; Rev. 12:7.)

Michael is the only one of the three further designated “the archangel” (Jude 9). Some teach that the definite article “the” preceding archangel does not limit the class of archangel to Michael. They believe the article can be used of identification instead of limitation. Some erroneously teach that Michael was the Son of God, an uncreated angel, who is superior to angels and came to give help to Gabriel. They state that the only other reference to archangel is I Thessalonians 4:16, a reference that could hardly be thought to refer to anyone but God. However, the Thessalonian passage can as easily apply to Michael, the special protector of God’s people, who gives a shout of victory.

The designation “archangel” comes from a compound Greek word. The prefix arche comes from archo, which means to rule or to be first. It is used with angelos, which means messenger. The prefix is inseparable usually from names of office or dignity to designate the one placed over the rest who hold the office. This compound Greek word is found only in Jude 9 and I Thessalonians 4:16.



Since Michael is described as one of the chief princes, he is possibly the archangel among the chief angelic rulers under God; that is, he is first in order.

God assigned Michael to the people of Israel. He is called Israel's prince (Dan. 10:21), and he is said to be "...the great prince who stands guard over the sons of your people..." (Dan. 12:1 NASB). Michael's battle is with Satan who was formerly Lucifer (Jude 9). As great as Michael is, he refused to dispute with Satan about the body of Moses. The word "rebuke" in Jude 9 implies far more than correction or admonition. It means censure. God alone has the power of final decision. The strongest side of controversy is an appeal to God. This does not sound like Michael could be Jesus Christ.

Gabriel—Gabriel, whose name means "man" in the sense of prevailer, was a messenger of peace, mercy, and restoration. He gave Daniel understanding of his vision: "...the man Gabriel, whom I had seen in the vision previously, came to me in my extreme weariness about the time of the evening offering. And he gave me instruction and talked with me, and said, O Daniel, I have now come forth to give you insight with understanding. At the beginning of your supplications the command was issued, and I have come to tell you, for you are highly esteemed; so give heed to the message and gain understanding of the vision" (Dan. 9:21-23 NASB). He also appeared to Zacharias to announce the birth of the forerunner of Jesus Christ (Luke 1:19). Gabriel's name speaks of the great strength with which God endows him. The designation "the man Gabriel" (Dan. 9:21) reflects his form. His coming in "swift flight" (Dan. 9:21—Owens) demonstrates speed. Gabriel's ministry is on behalf of men. His having human appearance (Dan. 10:18), talking with Daniel (Dan. 10:17, 18), and having the power of touch (Dan. 8:18; 10:18) make his work represent that of the Holy Spirit.

The Holy Spirit communicates the message of God to His people; therefore, Gabriel was sent to communicate God's message to different ones and comfort them. The angel Gabriel revealed his nature when he said to Zacharias, "I am Gabriel, who stands in the presence of God; and I have been sent to speak to you, and to bring you this good news" (Luke 1:19 NASB), and when he spoke to Mary, "And the angel said to her, Do not be afraid, Mary; for you have found favor with God. And behold, you will conceive in your womb, and bear a son, and you shall name Him Jesus" (Luke 1:30, 31 NASB). This same celestial being appeared to Daniel to explain to him the time that would lapse until the coming of the Messiah (Dan. 9:21-27). Nothing is said about Gabriel being an archangel. The prefix arche means first; therefore, both Michael and Gabriel cannot be archangels, since there is order among the heavenly creatures. Only Michael is designated "archangel."

Lucifer—Lucifer's name means "the shining one" or "day star." His work was to represent Jesus Christ. Lucifer is called the anointed cherub who covers: "You were the anointed cherub who covers..." (Ezek. 28:14 NASB). Behind the human leader, the prince of Tyre, was the superhuman leader, Satan. Lucifer belonged

to the cherub class of angelic beings. This guardian cherub before his fall became the archenemy of Jesus Christ and will remain thus until he is put in the bottomless pit: "You were blameless in your ways From the day you were created, Until unrighteousness was found in you. By the abundance of your trade You were internally filled with violence, And you sinned; Therefore I have cast you as profane From the mountain of God. And I have destroyed you, O covering cherub, From the midst of the stones of fire" (Ezek. 28:15, 16 NASB).

Some believe Lucifer was the highest in rank of all the heavenly beings, but that is pure supposition. He is not said to be an archangel. The only archangel is Michael. The fact that Michael represented power and authority in Jude 9 does not prove that Lucifer was superior in rank to Michael before the fall. Michael was simply recognizing Lucifer's power and authority as Satan. Lucifer is the leader of the fallen angels, among whom he is without equal.

The Father and Holy Spirit have high-ranking celestial beings who are over other celestial beings as their representatives or messengers on earth. Since Lucifer's fall, Jesus Christ has not had such a high-ranking representative. Lucifer, the anointed cherub, was to be the representative of Christ, the anointed; but in his fall, he became Christ's greatest antagonist and remains the same. Satan is the leader of all the fallen angels; therefore, he leads the demons (fallen angels). Together they are against Christ and God's people.

The trinity of high ranking celestial beings—Michael, Gabriel, and Lucifer—as representatives of the Divine Trinity was broken with the fall of Lucifer. The trinity of sonships—the eternal Son of God, the angels, and the recipients of grace—was broken with the fall of Adam. Fallen Lucifer caused Adam's fall. Persons born of God become sons in a much higher sense than Adam's original sonship. We are spiritual sons, but there is no hope for either Lucifer or the fallen angels.

The angels (angeloi, plural of angelos) are divided into three categories: (1) There are natural angels or messengers, including prophets, priests, kings, apostles, elders, etc. The seven letters to the seven assemblies in Asia were addressed to each of the seven angels or messengers (Rev. 2). (2) There are supernatural angels, among whom there are two divisions. The first division consists of the elect angels (I Tim. 5:21). These did not follow Lucifer in the fall. The second division consists of the non-elect angels, referred to as the Devil and his angels (Matt. 25:41). They followed Lucifer in the fall. (3) The third division consists of the angel of the Lord. He is also supernatural, but we cannot include this supernatural One with the ones who were created. The angel of the Lord, the Lord Jesus Christ Himself, was not created. He is the eternal Son of God, but He is referred to as the angel (messenger) of the Lord (Ex. 3:1-14; Prov. 8). In the incarnation, the eternal Son of God became the final message to mankind. The Son of God as God absolutely considered is better than the angels (Heb. 1:1-3). The Son of God as the God-Man on earth was made a little lower than the angels (Heb. 2:8-10).

Angels execute the purpose of the One they serve. The chosen angels are the messengers of God. The fallen angels, who are now demons, are the messengers of Satan. Supernatural messengers have gradations of rank (Col. 1:16); they counsel (I Kings 22:19); and they speak in a human voice (I Cor. 13:1).

Their number never increases nor decreases; therefore, they need no means to perpetuate themselves as natural, created mortals do. Angels cannot communicate life; but in their orderly manner, the elect angels are indirectly connected with many things in the Christian life. They have their songs to sing, but the song sung by the redeemed is unknown to angels' ears. Our song tells of banished fears, pardoned sins, and dried up tears. Angels have a lingering gaze into the doctrine of salvation: "It was revealed to them that they were not serving themselves, but you, in these things which now have been announced to you through those who preached the gospel to you by the Holy Spirit sent from heaven—things into which angels long to look" (I Pet. 1:12 NASB), but they do not experience the wonders of God's grace. Although angels cannot communicate life, they are given charge over God's people to keep us in our ways: "For He will give His angels charge concerning you, To guard you in all your ways" (Ps. 91:11 NASB). Angels are commissioned by God to protect the elect of God lest we dash our feet against a stone: "They will bear you up in their hands, Lest you strike your foot against a stone" (Ps. 91:12 NASB). Acts 12:15 suggests that each believer has his angel. If angels do not conduct us directly to Jesus Christ and cause us to look to Him and invoke Him as the Captain of our salvation, they are fallen angels (demons).

The word "angel" (angelos, messenger) is chiefly used of those supernatural creatures whose abode is in heaven and who are the unseen agents executing God's purpose. They act as God's messengers (Gen. 16-21; 28:12; 32:24-28; Hos. 12:2-4; John 1:51; Gal. 3:19). In acting as God's messengers, they never indulge in self-display. They never add to nor diminish from the message. They have no preference in their service. Their consideration is not the nature of the command but only its Author. They share the joy of the Father, Son, and Holy Spirit (Luke 15:10). (1) With respect to God, the angels' ministry is to praise Him (Ps. 148:2; Rev. 5.). (2) With respect to Jesus Christ, they announced His incarnation (Luke 1:19) and rejoiced at His birth (Luke 2:13). They were present at His trial by the Devil (Matt. 4:11), His resurrection (Matt. 28:2), and His ascension (Acts 1:10). They will accompany Christ at His second coming (Matt. 24:31; 25:31; II Thess. 1:7). (3) With respect to the saints, angels are ministering spirits (Heb. 1:14). They assist in repelling temptations and give comfort in dying moments (Luke 16:22). They are present at public worship (I Cor. 11:10). They will also be present at the general assembly (Heb. 12:22, 23).

An elect angel rejoiced at Christ's incarnation (Luke 2:10). Elect angels ministered to Christ in the days of His flesh (Mark 1:13). They announced His

second advent (Acts 1:11). They will accompany Christ when He comes (Matt. 25:31). They will be instruments in the execution of the judgments (Matt. 13:41-49; II Thess. 1:7). They are continually sent out on errands of mercy to the heirs of salvation (Heb. 1:14) until they have carried the deceased who have died in the Lord to their heavenly abode (Luke 16:22). Although the elect angels occupy an exalted position, they never bring an accusation against Satan (Jude 9) or against false teachers (II Pet. 2:11). That ministry has not been committed to chosen angels. It is the prerogative of God, the Lord Jesus, and those He has commissioned to preach the word. The Holy Scriptures, our only authority, authorize us to bring accusations against Satan and false teachers. Therefore, we speak not what we imagine concerning Satan and false teachers, but what God has said about them.

The non-elect angels fell with Lucifer. They are the demons, unclean spirits. Some try to distinguish fallen angels from demons, but Scripture does not authorize that distinction. God chose some angels (I Tim. 5:21) and passed by the others. Those He chose did not and could not fall. He also chose some individuals from among fallen mankind. His passing by the non-elect is reprobation, signifying that their conclusion is irretrievable. The fallen angels will be discussed later.

# *Angelology*

W.E. Best

## **Section Three**

### *Lucifer's Fall*

Satan was not created in his present corrupt form. He was created finitely perfect. His original creation is described in Ezekiel 28. Satan is included as one created by Jesus Christ, because he is one of the invisible powers who owes its existence to the Son of God: "For by Him all things were created, both in the heavens and on earth, visible and invisible, whether thrones or dominions or rulers or authorities—all things have been created by Him and for Him" (Col. 1:16 NASB).

Satan's appearance to Eve in the Garden of Eden was not his origin. He originated when Lucifer, his former name, rebelled against God and became Satan. God, the Creator of all things, did not create Satan as Satan. He created Lucifer as the bright and shining one. Lucifer surpassed the other heavenly beings except Michael and Gabriel. The order of the angels was subject to him. Unlike God who is Spirit (John 4:24), Lucifer was a created spirit being. He is neither self-existent nor eternal, but he is everlasting.

No reference is made in the first chapters of Genesis to the creation of this angelic creature. Both Isaiah and Ezekiel recorded the original state of Lucifer before his fall (Is. 14; Ezek. 28). Although the primary reference may be to the fall of the proud king of Babylon and the leader of Tyre, the message goes beyond them. Who filled the king of Babylon and the leader of Tyre with pride and self-confidence? These rulers were nothing more than puppets under Satan's control. When Lucifer was an unsinning angel, he was blameless: "You were blameless in your ways From the day you were created, Until unrighteousness was found in you" (Ezek. 28:15 NASB). Such language as "created" and "blameless in your ways" could not apply to the ruler of Tyre. However, the expression does apply to Lucifer before his fall.

In Ezekiel's prophetic vision, he stood on the threshold of angelic history and saw in prospect the end of Satan's career. In his prophetic vision, Isaiah stood at the end of history and saw in retrospect what he recorded. In order to make the identity sure, Satan was directly addressed: "How you have fallen from heaven, O star of the morning..." (Is. 14:12 NASB). Then, the scene turned back to the beginning of his fall. His original position and his declaration of independence are recorded in Isaiah 14:12-14.

Ezekiel's lamentation expressed over the leader of Tyre, while addressed to an earthly potentate, goes beyond the earthly prince and applies to one of greater power and wickedness (Ezek. 28). The real earthly ruler of Tyre was Satan working through the prince. The person described here under the title of "leader of Tyre" is discovered to be the chief among the angels, Lucifer. The language employed in Ezekiel 28 could never apply to a heathen leader during the time of Ezekiel or any other time, except as he is a type of the Antichrist. The ruler of Tyre was a type of the Antichrist in his relation to the greatest of angels, Lucifer in his fallen state.

The answer to two questions should suffice to disprove the theory that Ezekiel was comparing the ruler of Tyre with Adam and what happened to him: (1) Was the ruler of Tyre created, or did human parents propagate him? Human parents propagated him, but the one of whom Ezekiel wrote was created. (2) Was the ruler of Tyre blameless? He was not blameless. Ezekiel spoke of the one who was created finitely perfect; but by his own sin, he became Satan.

Before Lucifer's fall, a region was committed to his rule. However, his ruling was subordinate to God: "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" (Ezek. 28:14 NASB). No one should doubt that Lucifer at one time held a responsible position in the heavens. This anointed cherub had access to the throne of God.

There was a time before man when the world prince of God renounced his allegiance to the most High, and thereby the bright and shining one became God's adversary. He will remain that adversary until he is put in his place in the bottomless pit for eternity.

Speculation must be avoided and ignorance shunned concerning Lucifer's fall. We are not to be wise about what is written, but we are to be wise in what has been written. (1) Heaven was Lucifer's original abode (Luke 10:18). (2) The reason for his fall is given (Is. 14:13, 14; I Tim. 3:6). (3) God prepared for Adam, the representative head of mankind, an abode—the Garden of Eden—suitable for his highest enjoyment. He also prepared a Garden of Eden for Lucifer, the head of the angelic beings. (4) Satan came as a fallen creature to the Garden of Eden that was prepared for Adam. There is no Biblical proof that the Eden of Ezekiel 28 and the Eden of Genesis 2:8 occupied the same place. (5) The Eden in Genesis is never called the garden of God, but the Eden of Ezekiel 28 is called the garden of God. The Garden of Eden in Ezekiel was a mineral garden (Ezek. 28:13), but the Garden of Eden in Genesis was a vegetable garden (Gen. 1:27-29). Since Lucifer was a spirit being without a body, the mineral Garden of Eden was his abode. Adam was taken from dust in the vegetable garden of Eden to which he would return at death.

Lucifer sinned, and the Lord said to him, “By the multitude of your iniquities, In the unrighteousness of your trade, You profaned your sanctuaries. Therefore I have brought fire from the midst of you; It has consumed you, And I have turned you to ashes on the earth In the eyes of all who see you” (Ezek. 28:18 NASB). Lucifer’s position enabled him to trade with the angels that were under his charge, and the unrighteousness of his trade was manifested. His trading suggests slander and may refer to his going among the angels to secure their allegiance to his program of rebellion against God. He was a politician prior to the fall of Adam and Eve. His practice was the politics of deception, and he continues the same practice.

There was only one will before Lucifer fell, and that was the will of God. Satan brought his will into the world and influenced man to exercise his will. Recorded in Isaiah 14:13-14 are the following phases of Lucifer’s attack against God:

1. Lucifer expressed his first phase of attack against God: “...I will ascend to heaven...” (Is. 14:13 NASB). He was determined to carry his government into the third heaven, the place of God’s abode (II Cor. 12:1-4). In Christ’s resurrection and ascension, He is seated in heaven far above all rule, authority, power, dominion, and name (Eph. 1:20, 21).

There are three distinct areas of residence: (1) The eternal realm is Divine. (2) The celestial region is heavenly. (3) The terrestrial region is earthly. God has a trinity of sons: (1) the eternal, uncreated, unique Son who is co-equal with the Father, (2) the angelic sons (Job 38:4-7), and (3) the sons of God, Christians. The eternal Son created both the celestial sons and the human sons (John 1:1-3; Col. 1:16; Gen. 1:26). The residence of each of the trinity of sons is easily determined. The residence of the eternal Son is the eternal realm; the angelic sons, the celestial realm; and the human sons, the terrestrial realm.

Lucifer, the star (son) of the morning (Is. 14:12), coveted the Divine realm and was unwilling to live in his realm where God placed him. He had a place of authority, but he was dissatisfied with his delegated authority. His knowledge of God’s purpose caused him to rebel. He wanted God’s place. After his fall, he put into the hearts of our first parents the desire to be like God. Therefore, what happened to Lucifer was brought into the human stream. All the unregenerate desire independence from God.

2. Lucifer expressed his second phase of attack against God: “...I will raise my throne above the stars of God...” (Is. 14:13 NASB). Stars are used two ways in Scripture: (1) They are used to refer to the stars in the stellar system. (2) They are used to designate messengers (Job 38:7; Dan. 12:3; Jude 13; Rev. 1:16, 20; 12:4). Our text refers to messengers of God. Those who think Lucifer made his second attack after God created the earth and made it habitable for man, and then God created man to have dominion over the earth, have the wrong concept of the origin of sin. Lucifer’s rebellion against God was the origin of sin. He was

already in the vegetable garden of Eden to tempt Adam as soon as God created man.

3. Lucifer expressed the third phase of his attack against God: "...I will sit on the mount of assembly In the recesses of the north" (Is. 14:13 NASB). The mount is a symbol of Divine government. The assembly refers to Israel; therefore, Lucifer's determination aims at rule in the kingdom, because Israel and the kingdom are inseparable. Israel's foes come from the north (Ezek. 38), and attacks on the Christian faith come from the hidden region.

4. Lucifer expressed his fourth phase of attack against God: "I will ascend above the heights of the clouds..." (Is. 14:14 NASB). The significance of this phase of attack is discovered in the meaning of the word "cloud." Jehovah, the covenant God, appeared in the cloud (Ex. 16:10). He makes the clouds His chariot and rides on a swift cloud (Ps. 104:3; Is. 19:1). Jesus Christ ascended in a cloud (Acts 1:9). When He returns, He will come in the clouds (I Thess. 4:17; Rev. 1:7). Lucifer intended to rise above Jehovah.

5. Lucifer expressed his fifth phase of attack against God: "...I will make myself like the Most High" (Is. 14:14 NASB). This is the climax. Satan told Eve in the Garden of Eden that she would be like God if she ate of the forbidden tree. This is the key to the motives and methods of satanic operations. His purpose is to gain authority over heaven and earth. Of all the names ascribed to God, why did Lucifer choose the title "most High"? The most High God is the possessor of heaven and earth, and Lucifer desires to be the possessor of heaven and earth (II Thess. 2:1-12). Satan does not wish to make a Hell of earth. He wants it intact for himself.

God determined to permit Satan to run his course in order for the universe of mankind to see what the highest creature, the son of the morning, apart from God can and would do. The spirit of independence will be allowed to expand to its highest fruition. This proves that apart from God there is no life, peace, joy, satisfaction, contentment, etc. People seeking to do the will of God are the most contented. No person saved by grace desires to abrogate to himself authority that he knows belongs to God. In what way could the creature be like the Creator? He can never possess the inherent attributes of God. Satan sought to be like God in independence. This same independence is manifested in all unregenerate persons.

The quality of the heavenly state before the fall was the fact that there was only one will, the will of God. No sooner had time begun than a second will, which opposed the will of God, came into existence. The second will originated in the heart of Lucifer who degenerated into Satan. When Lucifer was unwilling to rule as a subordinate, he became a traitor. Treason is the violation of a subject's allegiance to his sovereign. This was the beginning of a conflict that will intensify until the coming of Jesus Christ as King of kings and Lord of lords. There have



been many wills since the time Lucifer exercised his will contrary to God's will. In the eternal state, there will be only one will, God's will. This is the distinguishing characteristic between eternity and time.

Satan's power and authority today as the fallen one are within the purpose of the sovereign God (Matt. 4:8-10; John 12:31; 14:30; 16:11; Eph. 2:2). There is no authority except by God (Rom. 13:1). The sovereignty of God is His absolute and independent right to dispose of all creatures according to His pleasure. The will of God is called His pleasure in opposition to any constraint, restraint, or obligation. Intelligent creatures may do things voluntarily but not according to their pleasure, because there is a degree of restraint in every subject to his sovereign. However, this can never be true of God. God's will is the first and not the second in every movement in time. No mortal individual is absolutely free. God alone is absolutely free; therefore, what He does is according to the good pleasure of His will (Eph. 1:5).

The earth has always been a reflection of its inhabitants. When Lucifer fell, the garden of God (Ezek. 28:13) became chaotic (Gen. 1:2). When Adam was created upright, the world was a Garden of Eden. When he fell, God cursed the ground for man's sake, and it became the reflection of man's depravity. An opposing will to God's will was the cause of the fall of both Lucifer and man. Sin had its origin with Lucifer, not with Adam. The only reference in the Bible to the exact origin of sin is Ezekiel 28:15—"You were blameless in your ways From the day you were created, Until unrighteousness was found in you" (Ezek. 28:15 NASB). This was the beginning of sin with the angelic host. Sin with mankind began with Adam in the Garden of Eden. The sinfulness of Adam's sin is not discovered by comparing it with wickedness in the human sphere, but by a due comparison of it with the holiness of God. Satan was not only the first actor in sin, but he was also the first tempter to sin.

As God is the embodiment of good, Satan in his restricted sphere is the embodiment of evil. God being infinite is infinitely good. Satan being finite is evil to the extent of his resources and means. The first sin committed not only bears much on our understanding of the one who committed it, but it is also the pattern of all sin to follow. Satan's entire career is an unbroken manifestation of self-will. Scripture indicts him for this sin:

1. "How you have fallen from heaven, O star of the morning, son of the dawn! You have been cut down to the earth, You who have weakened the nations! But you said in your heart, I will ascend to heaven; I will raise my throne above the stars of God, And I will sit on the mount of assembly In the recesses of the north. I will ascend above the heights of the clouds; I will make myself like the Most High" (Is. 14:12-14 NASB).

2. “Your heart was lifted up because of your beauty; You corrupted your wisdom by reason of your splendor. I cast you to the ground; I put you before kings, That they may see you” (Ezek. 28:17 NASB).

Pride, which is self-will, self-esteem, conceit, and egotism, is the usual definition of Lucifer’s sin. Lucifer’s self-will prompted him to unholy ambition. He repudiated the Creator and displayed dissatisfaction with the subordinate position to which he had been Divinely appointed. Lucifer proposed by ambition and self-promotion to advance himself to the highest heaven and into the likeness of the sovereign God of the universe.

# *Angelology*

W.E. Best

## **Section Four**

### *Satan's Form*

Satan is a fallen spirit being, but he is not without form. He is a person. Considering that God has form should precede the study of Satan's form. Moses testified that he witnessed God's form when he asked to see His glory: "...I pray Thee, show me Thy glory! And He said, I Myself will make all My goodness pass before you, and will proclaim the name of the LORD before you; and I will be gracious to whom I will be gracious, and will show compassion on whom I will show compassion. But He said, You cannot see My face, for no man can see Me and live! Then the LORD said, Behold, there is a place by Me, and you shall stand there on the rock; and it will come about, while My glory is passing by, that I will put you in the cleft of the rock and cover you with My hand until I have passed by. Then I will take My hand away and you shall see My back, but My face shall not be seen" (Ex. 33:18-23 NASB).

When Moses pitched the tabernacle outside the camp of the disobedient Israelites and entered the tabernacle, the Lord spoke to him face to face: "And it came about, whenever Moses entered the tent, the pillar of cloud would descend and stand at the entrance of the tent; and the LORD would speak with Moses....Thus the LORD used to speak to Moses face to face, just as a man speaks to his friend..." (Ex. 33:9, 11 NASB). The apostle Paul also confirmed the truth that God has form (Phil. 2:6; Rom. 5:14).

God is spirit: "Jesus said to her, Woman, believe Me, an hour is coming when neither in this mountain, nor in Jerusalem, shall you worship the Father. You worship that which you do not know, we worship that which we know, for salvation is from the Jews. But an hour is coming, and now is, when the true worshipers shall worship the Father in spirit and truth; for such people the Father seeks to be His worshippers. God is spirit, and those who worship Him must worship in spirit and truth" (John 4:21-24 NASB). "God is spirit" describes the nature of God. The doctrine of the Trinity does not contradict the essential nature of God. Spirit is not matter but an immaterial subject. Since God is spirit, the resurrected Lord Jesus Christ could go through a closed door. The substance of God is invisible, uncompounded, and indestructible. Spirit is invisible; therefore, God is invisible (Col. 1:15; I Tim. 1:17).

God is not a corporeal being. The incorporeal nature of God is the basis for the commandment that forbids the worship of the likeness of anything of a corporeal

nature (Ex. 20:4, 5; Deut. 4:14-19). In the Biblical view of things, a spirit may become corporeal by dwelling in a body (Eccl. 12:7; I Thess. 5:23). Moses' seeing God's back (Ex. 33:23) might lead to the idea that God is corporeal, but the context contradicts such an idea. God is known by His actions and manifestations (Rom. 1:19, 20). God's glory (Ex. 33:22) and His moral character (Ex. 34:5-8) were manifested to Moses.

God is spirit in the same way that He is light and love. We would not say God is "a" light or God is "a" love. God is so inaccessible that we cannot know Him perfectly. On the other hand, God is so greatly manifested in nature and in Holy Scripture that we cannot be totally ignorant of His existence (Rom. 1:19-21; Ps. 19:1-11). As the light from the sun manifests other things to us, it also manifests itself to us. God who manifests things to us also manifests Himself to us: "For since the creation of the world His invisible attributes, His eternal power and divine nature, have been clearly seen, being understood through what has been made, so that they are without excuse" (Rom. 1:20 NASB). The light of reason that God gives us to understand other things enables us to understand the existence of God (John 1:9).

While God is pure spirit Being, one must not suppose that He is without form. God is not some electromagnetic radiation that permeates space. The eternal Deity of Christ is confirmed by the statement "He existed in the form of God" (Phil. 2:6). Form is equivalent to our phrase "specific character." God is pure spirit substance, and His form is that body of qualities that distinguish God from all other spirit beings. Jesus Christ had all those qualities that make God, God. Form carries with it the idea of shape. One does not think about a sword without visualizing shape, and no one thinks about God without visualizing form. Paul did not attempt to explain the form in Philippians 2:6. There is an unspeakable contrast between the heavenly and the earthly. Eliphaz said to Job, "...I could not discern its appearance; A form was before my eyes; There was silence, then I heard a voice: Can mankind be just before God? Can a man be pure before his Maker?" (Job 4:16, 17 NASB).

Since God is omniscient, omnipotent, and omnipresent, how can He have form? The answer to this question is explained by Jesus Christ's statement concerning Himself: "And no one has ascended into heaven, but He who descended from heaven, even the Son of Man" (John 3:13 NASB). While Jesus Christ was on earth, His human body restrained Him. He became hungry and weary, but He surrendered none of His attributes as God absolutely considered. The physical body of Jesus Christ, which is the form of man, did not hinder His omnipresence; likewise, the spirit form of God does not hinder His omnipresence.

God who has form assumed forms by which Deity is manifested. God who created man in His image and after His likeness manifested Deity to men in Jesus Christ in the form of man. (Study Gen. 18:2; Dan. 3:25.) Adam was created in the image of God (Gen. 1:26); therefore, he was a type of Christ (Rom.

5:14). The Greek word for “type” (tupos) originally meant the mark caused by a blow (John 20:25). It came to mean the figure that a tool bears and hence a pattern or model. It finally came to mean a person or event prefigured by someone or something.

The incarnate Son is the ultimate manifestation of God’s form. He assumed the form of a servant by coming into the world in the likeness of man (Phil. 2:7). He did not become merely a man; but by taking the form of a servant, He came into a state in which He appeared to unregenerate people as nothing more than man. He remained God when He assumed humanity; therefore, He had only the appearance of man. He came in the “likeness” of sinful flesh. In the spirit of unselfishness and self-sacrifice, Christ assumed the form of a servant. Being in the form of God proves Christ was one with the Father. Being in the form of a servant proves what He unselfishly did for the elect. Christ did not change one form of being for another. He changed only His appearance by assuming a human nature. “To be” and “to be manifested” are distinct. There was no metamorphosis (complete change) of substance in Paul’s statement: “The one subsisting in the form of God did not regard to be existing equal with God something to hold on to, but entered into a new state of existence, having taken the form of a slave; made in the likeness of man, and who has been found to appear as a man” (Phil. 2:6, 7—translation).

To escape an anthropomorphic (human attributes ascribed to a Divine Being) god, we do not throw ourselves at the feet of a morphic (human) god. God does not lack form. He is the ethical God to be loved and trusted. We may feel awe in the presence of the absolute One, as we feel awe in the presence of a storm or flood. However, our feeling of awe in the presence of a storm does not cause us to love but to fear. God revealed to His own that He loves us by sacrificing Himself for us. Self-abnegation, not self-depreciation, is commended to us in Philippians 2. Christ did not stand on His right of retaining the position of equality with the Father in glory that He enjoyed eternally before assuming a human nature, but He was willing for our sake to become subordinate to the Father as He assumed the form of a servant.

Does God have form? “For in Him all the fulness of Deity dwells in bodily form” (Col. 2:9 NASB). That is form. There is nothing in Scripture to indicate that when we step out of time into eternity we will see either the Father or the Holy Spirit. The only manifestation of the Divine Triunity is Jesus Christ. He is in His glorified body. We will recognize Him because we will be in our glorified bodies. He will be our King of kings and Lord of lords throughout eternity.

While Satan is a fallen spirit being, one should not suppose that he, any more than God, is without form. The form of Satan is confirmed by the Biblical description of his creation: (1) He was created full of wisdom and perfect in beauty (Ezek. 28:12). Who but a person with form could be described thus? Beauty can be applied to things as well as persons, but wisdom can be applied to

only living things. (2) He was created as a cherub that covers (Ezek. 28:14). He was anointed. The word “anointed” is used with reference to Satan only one time in the Old Testament, and it has the significance of outspreading wings. Lucifer, therefore, was the overspreading cherub that covers. (3) The heavenly creatures had form. The representation of the cherub over the mercy seat had form (Ex. 25:20). The four living creatures of Ezekiel 1:5 had the likeness of human form. The seraphim of Isaiah 6 had form. The angels appeared in form to Lot in Genesis 19. The human form in general is emphasized in that chapter.

Lucifer, who became Satan in his fall, retained form that carries the idea of shape. The characteristics of intelligence (Eph. 6:11), knowledge (Rev. 12:12), memory (Matt. 4:6), will (Is. 14:13, 14; II Tim. 2:26), speech (Job 1:9, 10), emotions (I Tim. 3:6), and wrath (Rev. 12:12) are ascribed to Satan as a person who has form. The personality of Satan sounds crude to this scientific age. It may sound to many like spooks, ghosts, and myths. The modern idea of Satan resembles the concept that since men voted the Devil out, the Devil is gone. If that is true, we would like to know who is carrying on his work.

Satan who has form assumes many forms by which evil is manifested. He took the form of a serpent to deceive Eve. The serpent was the cleverest of all the beasts that God created. Satan’s cleverness was the harmless cleverness patterned after Christ’s admonition to the disciples when He sent them out as sheep among wolves: “...be shrewd as serpents, and innocent as doves” (Matt. 10:16 NASB). The serpent’s speaking emanated from Satan, not from the serpent. The serpent was only the form through which Satan operated. Human beings are not beyond being used of the Devil to speak the things he desires instead of speaking the things of God. Peter illustrates this when the Lord rebuked him for acting like Satan. Satan is an invisible spirit being; therefore, he disguises his true motive.

Satan disguised himself in the Garden of Eden as an angel of light. He began his confrontation with Eve by asking a question. He promised greater power and glory than Adam and Eve possessed. The Devil injected into Eve’s heart the principle of self-love; and through Eve, he reached Adam. In this manner, our first parents plunged from God-consciousness to self-consciousness. Satan blinds the minds of unregenerate people by assuming an optimistic view based on self-consciousness. Satan governs this world as far as people are concerned. His spirit works in the children of disobedience. All persons disobedient to God’s word are the workers of Satan. However, there is a Ruler (God) overruling and permitting Satan to operate (Job 1:6-12; John 19:11).

The ultimate of Satan's form will be in the coming Antichrist (II Thess. 2; Rev. 13). The mystery of Godliness had its embodiment in the Lord Jesus, and the mystery of iniquity will find its embodiment in the Antichrist. Saul, the first king of Israel, was from his shoulders and up taller than any of the people (I Sam. 9:2). He prefigured the coming of the man of sin, who in intelligence, governmental

power, and Satanic might will tower above all of his contemporaries (Rev. 13:4). The Antichrist will be charisma personified. Saul blatantly performed the office of a Levite (I Sam. 13:9). The time of his reign was immediately before that of David, and the Antichrist will immediately precede the Son of David, David's Lord. Saul was a mighty warrior (I Sam. 11:11; 13:1-4; 15:4). He was a rebel against God (I Sam. 15:11). He hated David, and the Antichrist will hate God (I Sam. 18:7, 8, 11). This wicked king slew the servants of God, and the Antichrist will do the same (I Sam. 22:17, 18). Saul had intercourse with evil spirits (I Sam. 28:7-14). He died by the sword (I Sam. 31:4, 5).

No one questions David's being a type of Jesus Christ. Since Jesus Christ is the greater David, Saul was a type of Christ's opponent. The first king of Israel retained the throne after he was Divinely rejected. (1) David, the true king chosen by God, was hunted like a bird on the mountains and found his refuge in the cave Adullam. However, God did not at once intervene by power and take the dignities of the kingdom from Saul, although Saul had lost title to them. (2) As Saul was king for a short period of time and usurped authority, the Antichrist will do likewise.

# *Angelology*

W.E. Best

## Section Five

### *Satan's Character*

There are only 19 direct references to Satan in the Old Testament Scriptures, and 14 of them are found in Job 1-2, leaving only 5 in the remainder of the Old Testament (I Chron. 21:1; Ps. 109:6; Zech. 3:1, 2). This has been explained on the principle that where lights are brightest shadows are darkest. Therefore, the complete revelation of God to man is necessary to show us the deepest depths of evil.

Satan came fully into view in the book of Job, one of the ancient books of the Old Testament. God asked Satan where he came from. He replied, "From roaming about on the earth and walking around on it" (Job 1:7 NASB). God told Satan that Job was an upright man, one who feared God and turned away from evil. He asked Satan if he had considered his servant Job who was blameless and upright, fearing God and turning away from evil (Job 1:8). Satan's estimation of Job was altogether different: "Does Job fear God for nothing?" (v. 9 NASB). He estimated that Job's character was superficial. He reasoned that if his outward circumstances were different, Job would be different; that underneath his garb of goodness lay impiety, which a change in circumstances would bring to light. Job designated himself of small account (Job 40:4). However, Job's estimation of himself was not God's estimation. God said, "...that man was blameless, upright, fearing God, and turning away from evil" (Job 1:1 NASB).

#### **Satan's true character is manifested in the book of Job:**

1. He has personal existence (Job 1:6, 7, 8, 9, 12; 2:1, 2, 3, 4, 6, 7). The personality of his existence is declared elsewhere in Scripture (Matt. 4:3; John 8:44; Acts 26:18; Eph. 6:11, 12; I Thess. 3:5; II Pet. 2:4; Jude 6; Rev. 12:10).
2. Satan is an intruder into the sacred: "Now there was a day when the sons of God came to present themselves before the LORD, and Satan also came among them" (Job 1:6 NASB).
3. Satan is a vagrant, "roaming about on the earth and walking around on it" (Job 1:7 NASB).
4. Satan is a slanderer of men to God and of God to men. His statement concerning Job is an illustration of the former, "Does Job fear God for nothing?"



(Job 1:9 NASB). His encounter with Eve is an illustration of the latter, “Indeed has God said...” (Gen. 3:1 NASB).

5. Satan is subject to God’s will: “Behold, all that he has is in your power, only do not put forth your hand on him” (Job 1:12 NASB). (See John 19:11.)

The word of God names Satan as the originator of deception. He is the great impersonator. He impersonates God, Christ, the Holy Spirit, the message of God, and God-called preachers. People in general want something academic or philosophical. However, God in His providence has subjected us to what Scripture says about not only the great deceiver himself, but also his deceptions. Therefore, the more one knows what the Bible says about the chief deceiver the easier he can detect his deceptions. The chief deceiver is called by various names—dragon, serpent, Devil, Satan, Apollyon, prince of the world, prince of the power of the air, god of this age, evil one, Beelzebub, etc. As an accuser, Satan is opposed to Jesus Christ as the great high Priest. As the liar, he is a liar from the beginning and the father of lies (John 8:44). As the false prophet, he is opposed to Christ as the true Prophet. As the usurper, he is opposed to Christ as the King of kings and Lord of lords.

Satan is now the god of this evil system. The whole world lies in the power of the evil one (I John 5:19). He is the god of this age (Eph. 2:1-3). Satan deceives the whole world system. Jesus Christ spoke of him as the ruler of this world (John 12:31; 14:30; 16:11). The whole world that Satan deceives to destruction does not include every person in the world, but it does include the whole evil world system. Christians are in the world, but we are not of it. We have been saved out of it; therefore, we have nothing in common with it.

It has been said that no human hand would have drawn aside the veil to manifest such a skeleton hidden in the closet, especially since Satan’s manifestation dishonors God. Nevertheless, the Bible speaks of “the deep things of Satan” (Rev. 2:24 NASB). As God has His mysteries, Satan has his depths. The depths of Satan differ from the depths of God. Satan seeks to conceal his mysteries, but God reveals His mysteries to His own by the Holy Spirit of regeneration. The interpretations of Biblical mysteries are always shorter than the mysteries themselves. For example, Nebuchadnezzar’s vision was a manifestation of himself in a mystery (Dan. 2:1-35; 4:1-18), but Daniel’s interpretation of it was short and to the point (Dan. 2:36-45; 4:19-27). On the other hand, the depths of Satan are short, but the interpretation is long. The teachings that John called “the deep things of Satan” in Revelation 2:24 (NASB) appear within the context of the conceits of sophisters of religion that differed “from the simplicity (haplotes—sincerity, liberality, or single-hearted devotion) and purity of devotion to Christ” (II Cor. 11:3).

Satan is the deceiver of deceivers, the cheater of cheaters, and the deluder of deluders. He entered the realm of human history for the purpose of deceiving.

Eve was deceived by Satan's subtlety. Three poison darts produced the deadly wound in Eve's fall: Satan seduced her flesh to lust, her eyes to long for the forbidden, and her pride to covet what she saw (I John 2:15-17). The forbidden fruit was first exhibited as good for food, then as pleasant to the eyes, and then as desirable to make one wise if eaten. Satan was the first commentator unwilling to take God's words as they stand. Eve should have been on guard. She failed to consult her husband and leaned to her own discretion. Eve was the one deceived. Adam deliberately partook of the fruit, knowing the consequences. Satan proposed only a slight change. He added the negative word "not." The amendment was accepted, and mankind was lost. Eve fell; Adam fell; and we all fell in Adam. Satan repeats that kind of commentary with every generation. He induced one foolish woman to accept his eisegesis. Now, he has theological professors throughout the world following his example. They are false teachers. Error knows no end.

Unregenerate men in this evil age endlessly wander farther and farther from the truth of Holy Scripture. However, the root of all this evil is the great deceiver himself, Satan. As God uses regenerate men for the conversion of others, Satan uses unregenerate men to deceive others. However, Satan cannot deceive the elect of God to their eternal destruction (Matt. 24:24). As Christians delight in converting others, wicked men delight in perverting others: "and, although they know the ordinance of God, that those who practice such things are worthy of death, they not only do the same, but also give hearty approval to those who practice them" (Rom. 1:32 NASB). Where grace does not intervene, sin begets sin, bloodshed follows bloodshed, and murder begets murder (Hos. 4:1-11). Hosea described a time in history when converting agencies were restrained. The time will also come when restraints will be attempted on God's men.

Self-will is in all unregenerate people, because Satan is the god of the evil world system made up of those who are strangers to grace (Eph. 2:1-3). The arrangement of the world is based on complete independence of God. Left to themselves, all men are unwilling to come to Christ because they are hostile toward God. Self-will makes men unreasonable and teaches them to turn the mirror to see themselves independent of all others. Therefore, every man does what is right in his own eyes. However, the sovereign God overrules the natural self-will of the elect and makes them volunteer freely in the day of His power (Ps. 110:3). Although self-will reigns in the unregenerate, it does not reign in the regenerate.

Trying to explain away the evil one so long as the world is undeniably filled with evil ones is futile. A question that demands an answer is, where is the seed from which so many evil ones have sprung? From where did the evil spirit come that tempts, seduces, deceives, and prompts to rebellion? The mystery is as inexplicable as it is dreadful if man remains ignorant of a spiritual world beneath him and one above him.

To learn that man's transgression does not have the same consequence as that of the original transgressor gives man hope in spite of his transgression. What is the difference between the transgression of Satan and the transgression of man? Since Satan is a pure spirit being, his fall was one from which he could never rise. There is no redemption for Satan or the fallen angels, because no provision was made in grace for Satan's transgression. Satan's sin was self-originated; therefore, he has no hope of recovery. On the other hand, man's sin was not self-originated; therefore, he did not become a Satan. Man was not made a pure spirit being. Since there was no representative responsibility with the spirit beings, God did not spare the angels that fell with Lucifer. (Read II Pet. 2.) However, there was a representative responsibility with Adam. We sinned and fell in Adam, but God chose to save some from among mankind.

The last direct reference in the Old Testament to the chief deceiver is Zechariah 3:1-10. Zechariah described Joshua the high priest's ministry in defense. Joshua ministered not in the priest's robes but in filthy garments. If as Christians we do our duty, Satan is at our right hand to hinder us. When we do not do our duty, Satan is there to accuse us. Joshua did not plead his own cause. He answered by his counsel. The Lord rebuked Satan (Zech. 3:2). While Satan is at our right hand accusing us, we also have Jesus Christ sitting at the Father's right hand pleading our case. Therefore, there is no doubt who will win our case, because greater is He who is in us than he who is the god of this age (I John 4:4).

All people, both saved and unsaved, should fear Satan because of his character. The Christian fears him, but he does not fear that Satan will destroy him, because he is between the hand of the sovereign God and the hand of the crucified Savior (John 10:27-30). Nevertheless, the Devil can do many destructive things through the Christian, but he has no power over Jesus Christ. When Peter rebuked Christ, the Lord said, "Get behind Me, Satan..." (Matt. 16:23 NASB). However, Christ declared that Satan has no power over Him: "...the ruler of the world is coming, and he has nothing in Me" (John 14:30 NASB). About the conflict of the cross Christ said, "Now judgment is upon this world; now the ruler of this world shall be cast out" (John 12:31 NASB). Even in the days of Christ's rejection, He is Lord of all. To Peter He said, "Simon, Simon, behold, Satan has demanded permission to sift you like wheat" (Luke 22:31 NASB). To Peter, James, and John the Lord said, "Keep watching and praying, that you may not come into temptation; the spirit is willing, but the flesh is weak" (Mark 14:38 NASB). Moses spoke unadvisedly; Job cursed the day of his birth; Elijah feared Jezebel; and Peter renounced his Lord. Since there is a blemish in every duty we perform and a mixture in every character, our fearing Satan in the following ways is expedient:

1. We are to fear Satan as a lion (I Pet. 5:8). Peter was addressing the chosen of God (I Pet. 1:1; II Pet. 1:1), admonishing us to give diligence to make sure of our calling and election by God: "Therefore, brethren, be all the more diligent to make certain about His calling and choosing you; for as long as you practice these

things, you will never stumble” (II Pet. 1:10 NASB). The first Epistle by Peter is filled with practical application of the Christian life. Having cast all our care on Christ, we are commanded to be self-controlled and alert because our adversary, the Devil, is walking about as a lion seeking whom to devour.

2. Satan is to be feared more as a serpent: “I WISH that you would bear with me in a little foolishness; but indeed you are bearing with me. For I am jealous for you with a godly jealousy; for I betrothed you to one husband, that to Christ I might present you as a pure virgin. But I am afraid, lest as the serpent deceived Eve by his craftiness, your minds should be led astray from the simplicity and purity of devotion to Christ. For if one comes and preaches another Jesus whom we have not preached, or you receive a different spirit which you have not received, or a different gospel which you have not accepted, you bear this beautifully” (II Cor. 11:1-4 NASB). Paul went from expressing his godly jealousy for the Corinthians, who he gave in marriage to Christ, to his expression of fear lest they had been deceived through the cleverness of Satan. Paul’s great concern was the seduction of the Corinthians’ minds from single-hearted devotion to Jesus Christ. Satan’s cleverness as a snake is to be dreaded, because he knows more about our weaknesses than we do. We cannot meet him on his own terms; therefore, we have no alternative to putting on the whole armor of God.

3. We are to fear Satan most of all for disguising himself as a minister of light (II Cor. 11:14). He does his most dastardly work through false teachers/preachers and apostles. Satan takes the form of an angel of light; otherwise, he could not deceive people. Consider those Satan used who are spoken of as being beautiful, strong, mighty, etc. (Study II Cor. 11:13-15.) He is a wolf in sheep’s clothing (Matt. 7:15). Satan is not at war with culture or prosperity. He wants to use people who are prosperous. His desire is that the glory of civilization will be satisfied with his reign. The Devil fosters the religious spirit. Apart from religion, he knows he cannot attain his highest goal, which is the worship of himself. Preparation for the way for the Antichrist is being made by him. Satan is willing to give many things that Christianity itself confers minus devotion to the true and living God. He is an artist. Since he knows the value of truth, he stresses some things that are good until they eclipse the things that are bad. He is a liar (John 8:44).

The informed Christian is realistic. He is concerned for what is real or actual. Realism must be distinguished from the speculative, conjectural, or abstract. Some are optimistic when there is no basis for their optimism. An application of this is the deplorable state of Jerusalem and Israel’s refusal to trust the Lord during Zephaniah’s time of prophesying (Zeph. 3:1-8). Where some people are optimistic without basis, others are pessimistic because they cannot see beyond the horizontal world system that naturally tends to evil. Realists see vast opposites that are presented in the Bible—heaven and Hell, light and darkness,

truth and error, love and hate, etc. By God's grace, we realistically deal with both pessimism and optimism.

Christians thank God for grace that enables us to be realistic. We are not pessimistic, because we see the defeat and passing away of horizontal evil by the vertical power of the sovereign God of the universe. We do not optimize that the world system is becoming a better place in which to live, because we know "evil men and imposters will proceed from bad to worse, deceiving and being deceived" (II Tim. 3:13 NASB). We can expect nothing else, since the course of this world is governed by "the prince of the power of the air, of the spirit that is now working in the sons of disobedience" (Eph. 2:2 NASB) This world system is lying in the evil one: "We know that we are of God, and the whole world lies in the power of the evil one" (I John 5:19 NASB). Let us lay aside our academic philosophical niceties and face the realism portrayed in God's word.

# *Satanology--Part 1*

W. E. Best

Satan was not created in his present, corrupt form. He was created finitely perfect. His original creation is described in Ezekiel 28. Satan is included as one created by Jesus Christ, because he is one of the invisible powers who owe their existence to the Son of God (Col. 1:16, 17).

Satan's appearance to Eve in the garden of Eden was not his origin. Satan originated when Lucifer, his former name, rebelled against God and became what he is. God, the Creator of all things, did not create Satan as Satan. He created Lucifer as the bright and shining one. Lucifer surpassed the other heavenly beings except Michael and Gabriel. The order of the angels was subject to him. Unlike God, who is Spirit (John 4:24), Lucifer was a created spirit being. He is neither self-existent nor eternal.

No reference is made in the first chapters of Genesis to the creation of this angelic creature. Both Isaiah and Ezekiel recorded the original state of Lucifer before his fall and the sin that caused his fall (Is. 14; Ezek. 28). Although the primary reference may be to the fall of the proud king of Babylon and the leader or prince of Tyre, the message goes beyond them. Who filled the king of Babylon and the leader of Tyre with pride and self-confidence? These rulers were nothing more than puppets under the control of Satan. When Lucifer was an unsinning angel, he was perfect: "You were blameless in your ways From the day you were created, Until unrighteousness was found in you" (Ezek. 28:15 NASB). Such language as "created" and "blameless in your ways" could not apply to the leader of Tyre. However, the expression does apply to Lucifer before his fall.

In his prophetic vision, Ezekiel stood on the threshold of angelic history and saw in prospect the end of Satan's career. In his prophetic vision, Isaiah stood at the end of history and saw in retrospect what he recorded. In order to make the identity sure, Satan was directly addressed: "How you have fallen from heaven, O star of the morning, son of the dawn..." (Is. 14:12 NASB). The scene then turned back to the beginning of his fall. His original position and his declaration of independence are recorded in Isaiah 14:12-14.

Ezekiel's lamentation expressed over the prince of Tyre, while addressed to an earthly potentate, goes beyond the earthly prince and applies to one of greater power and wickedness (Ezek. 28). The real, earthly ruler of Tyre was Satan working through the prince. The person described here under the title of "leader [prince] of Tyre" is discovered to be the chief among the angels, Lucifer. The language employed in Ezekiel 28 could never apply to a heathen leader during the time of Ezekiel or any other time, except as he is a type of the Antichrist. The

leader of Tyre was a type of the Antichrist in his relation to the greatest of angels, Lucifer, in his fallen state.

The answer to two questions should suffice to disprove the theory that Ezekiel was comparing the leader of Tyre with Adam and what happened to him: (1) Was the leader of Tyre created, or was he propagated by human parents? He was propagated by human parents, but the one of whom Ezekiel wrote was created. (2) Was the leader of Tyre perfect? He was not perfect. Ezekiel spoke of one who was created finitely perfect; but by his own sin, he became Satan.

Before Lucifer's fall, a region was committed to his rule; but his rulership was subordinate to God: "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" (Ezek. 28:14 NASB). No one should doubt that Lucifer at one time held a responsible position in the heavens. This anointed cherub had access to the throne of God.

There was a time before man when the world prince of God renounced his allegiance to the most High, and thereby the bright and shining one became the great adversary of God. He remains that adversary until he shall be put in his place in the bottomless pit for eternity.

Speculation must be avoided and ignorance shunned concerning Lucifer's fall. We are not to be wise above what is written, but we are to be wise in what has been written. (1) That heaven was Lucifer's original abode cannot be denied (Luke 10:18). (2) The reason for his fall is given (I Tim. 3:6; Is. 14:13, 14). (3) Since God prepared for Adam, the representative head of mankind, an abode—the garden of Eden—suitable for his highest enjoyment, did He not do the same for Lucifer, the head of the angelic beings? (4) Satan came as a fallen creature to the garden of Eden. There is no Biblical proof that the Eden of Ezekiel 28 and the Eden of Genesis 2:8 occupied the same place. (5) The Eden in Genesis is never called the garden of God, but the Eden of Ezekiel 28 is called the garden of God. The garden of Eden in Ezekiel was a mineral garden; whereas, the garden of Eden in Genesis was a vegetable garden. Since Lucifer was a spirit being without a body, the mineral garden of Eden was his abode. Adam was taken from dust in the vegetable garden of Eden to which he would return at death.

Lucifer sinned, and the Lord said to him, "By the multitude of your iniquities, In the unrighteousness of your trade, You profaned your sanctuaries. Therefore I have brought fire from the midst of you; It has consumed you, And I have turned you to ashes on the earth In the eyes of all who see you" (Ezek. 28:18 NASB). Lucifer's position enabled him to traffic with the angels that were under his charge, and the unrighteousness of his trade was manifested. His trafficking suggests slander and may refer to his going among the angels to secure their allegiance to his program of rebellion against God. He was a politician prior to the fall of Adam and Eve.

There was only one will before Lucifer fell, and that was the will of God. Satan brought his will into the world and influenced man to exercise his will. Recorded in Isaiah 14:13-14 are the following phases of Lucifer's attack against God:

1. Lucifer expressed his first phase of attack against God: "I will ascend to heaven" (Is. 14:13 NASB). He was determined to carry his government into the third heaven, the place of God's abode (II Cor. 12:1-4). In Christ's resurrection and ascension, He is seated in heaven "far above all rule, and authority, and power, and dominion" (Eph. 1:20, 21). There are three distinct areas of residence: (1) the eternal realm, which is Divine; (2) the celestial region, which is heavenly; and (3) the terrestrial region, which is earthly. God has a trinity of sons: (1) the eternal, uncreated, unique Son who is co-equal with the Father; (2) the angelic sons (Job 38:4-7); and (3) the sons of God, Christians. The eternal Son created both the celestial sons and the human sons (John 1:1-3; Col. 1:16; Gen. 1:26). The residence of each of the trinity of sons is easily determined. The residence of the eternal Son is the eternal realm; the angelic sons, the celestial realm; and the human sons, the terrestrial realm. Lucifer, "star of the morning, son of the dawn" (Is. 14:12), coveted the Divine realm and was unwilling to live in his realm where God had placed him. He had a place of authority, but he was dissatisfied with his delegated authority. His knowledge of God's purpose caused him to rebel. He wanted the place where God is. After his fall, he put into the hearts of our first parents the desire to be like God. Therefore, what happened to Lucifer has been brought into the human stream. All the unregenerate desire independence from God.
2. Lucifer expressed his second phase of attack against God: "I will raise my throne above the stars of God" (Is. 14:13 NASB). Stars are used two ways in Scripture: (1) They are used to refer to the stars in the stellar system, and (2) they are used to designate messengers (Job 38:7; Dan. 12:3; Jude 13; Rev. 1:16, 20; 12:4). Our text refers to messengers of God. Those who think Lucifer made his second attack after God created the earth and made it habitable for man, and then God created man to have dominion over the earth, have the wrong concept of the origin of sin. Lucifer's rebellion against God was the origin of sin. He was already in the garden of Eden to tempt Adam as soon as God created him.
3. Lucifer expressed the third phase of his attack against God: "I will sit on the mount of assembly in the recesses of the north" (Is. 14:13 NASB). The mount is a symbol of Divine government. The assembly refers to Israel; therefore, Lucifer's determination aims at rulership in the kingdom, because Israel and the kingdom are inseparable. Israel's foes come from the north (Ezek. 38), and attacks on the Christian faith come from the hidden region.



4. Lucifer expressed his fourth phase of attack against God: "I will ascend above the heights of the clouds" (Is. 14:14 NASB). The significance of this phase of attack is discovered in the meaning of the word "cloud." Jehovah, the covenant God, appeared in the clouds (Ex. 16:10). He rides on a swift cloud (Ps. 104:3; Is. 19:1). Jesus Christ ascended in a cloud (Acts 1:9). When He returns, He will come in a cloud (Rev. 1:7; I Thess. 4:17). Lucifer's intention was to rise above Jehovah.
5. Lucifer expressed his fifth phase of attack against God: "I will make myself like the Most High" (Is. 14:14 NASB). This is the climax. Satan told Eve in the garden of Eden that she would be like God if she ate of the forbidden tree. This is the key to the motives and methods of Satanic operations. His purpose is to gain authority over heaven and earth. Of all the names ascribed to God, why did Lucifer choose the title "Most High"? The Most High God is the possessor of heaven and earth, and Lucifer desires to be the possessor of heaven and earth (II Thess. 2:1-12). Satan does not wish to make a hell of earth. He wants it intact for himself.

God determined to permit Satan to run his course in order for the universe of mankind to see what the highest creature, the son of the morning, apart from God can and would do. The spirit of independence will be allowed to expand to its highest fruition. This proves that apart from God there is no life, peace, joy, satisfaction, contentment, etc. People seeking to do the will of God are the most contented. No person saved by grace desires to abrogate to himself authority that he knows belongs to God. In what way could the creature be like the Creator? He can never possess the inherent attributes of God. Satan sought to be like God in independence. This same independence is manifested in all unregenerate persons.

The quality of the heavenly state before the fall was the fact that there was but one will, the will of God. No sooner had time begun when a second will, which opposed the will of God, came into existence. The second will originated in the heart of Lucifer who degenerated into Satan. When Lucifer was unwilling to rule as a subordinate, he became a traitor. Treason is the violation of a subject's allegiance to his sovereign. This was the beginning of a conflict that will intensify until the coming of Jesus Christ as King of kings and Lord of lords. Since the time Lucifer exercised his will contrary to the will of God, there have been many wills. In the eternal state, there will be only one will. This is the distinguishing characteristic between eternity and time.

Satan's power and authority today as the fallen one are within the purpose of the sovereign God (Matt. 4:8-10; John 12:31; 14:30; 16:11; Eph. 2:2). There is no power except by God (Rom. 13:1). The sovereignty of God is His absolute and independent right to dispose of all creatures according to His pleasure. The will of God is called His pleasure in opposition to any constraint, restraint, or obligation. Intelligent creatures may do things voluntarily but not according to

their pleasure, because there is a degree of restraint in every subject to his sovereign. However, this can never be true of God. God's will is the first and not the second in every movement in time. No mortal individual is absolutely free. God alone is absolutely free; therefore, what He does is according to the good pleasure of His will (Eph. 1:5).

The earth has always been a reflection of its inhabitants. When Lucifer fell, the garden of God (Ezek. 28:13) became chaotic (Gen. 1:2). When Adam was created upright, the world was a garden of Eden. When he fell, God cursed the ground for man's sake, and it became the reflection of man's depravity. An opposing will to God's will was the cause of the fall of both Lucifer and man. Sin had its origin with Lucifer, not with Adam. The only reference in the Bible to the exact origin of sin is Ezekiel 28:15—"You were blameless in your ways From the day you were created, Until unrighteousness was found in you." This was the beginning of sin with the angelic host. Sin with mankind began with Adam in the garden of Eden. The sinfulness of Adam's sin is not discovered by comparing it with the wickedness in the human sphere, but by a due comparison of it with the holiness of God. Satan was not only the first actor in sin, but he was also the first tempter to sin.

As God is the embodiment of good, Satan in his restricted sphere is the embodiment of evil. God being infinite is infinitely good. Satan being finite is evil to the extent of his resources and means. The first sin committed not only bears much on our understanding of the one who committed it, but it is also the pattern of all sin to follow. Satan's entire career is an unbroken manifestation of self-will. Scripture indicts him for this sin:

1. "How you have fallen from heaven, O star of the morning, son of the dawn! You have been cut down to the earth, You who have weakened the nations! But you said in your heart, I will ascend into heaven; I will raise my throne above the stars of God, And I will sit on the mount of assembly In the recesses of the north. I will ascend above the heights of the clouds; I will make myself like the Most High" (Is. 14:12-14 NASB).
2. "Your heart was lifted up because of your beauty; You corrupted your wisdom by reason of your splendor. I cast you to the ground; I put you before kings, That they may see you" (Ezek. 28:17 NASB).

Pride, which is self-will, self-esteem, conceit, and egotism, is the usual definition of Lucifer's sin. Lucifer's self-will prompted him to unholy ambition. He repudiated the Creator and displayed dissatisfaction with the subordinate position to which he had been Divinely appointed. Lucifer proposed by ambition and self-promotion to advance himself to the highest heaven and into the likeness of the sovereign God of the universe.

# *Satanology--Part 2*

W. E. Best

Satan is a fallen spirit being, but he is not without form. He is a person. The discussion of Satan's form should be preceded by considering that God has form. Moses testified that he witnessed God's form when he asked to see His glory: "Then Moses said, show me Thy glory! And He said, I Myself will make all my goodness pass before you, and will proclaim the name of the LORD before you; and I will be gracious to whom I will be gracious, and will show compassion on whom I will show compassion. But He said, You cannot see My face, for no man can see Me and live! Then the LORD said, Behold, there is a place by Me, and you shall stand there on the rock; and it will come about, while My glory is passing by, that I will put you in the cleft of the rock and cover you with My hand until I have passed by. Then I will take My hand away and you shall see My back, but My face shall not be seen" (Ex. 33:18-23 NASB).

When Moses pitched the tabernacle outside the camp of the disobedient Israelites and entered the tabernacle, the Lord spoke to him face to face: "And it came about, whenever Moses entered the tent, the pillar of cloud would descend and stand at the entrance of the tent; and the LORD would speak with Moses....Thus the LORD used to speak to Moses face to face, just as a man speaks to his friend. When Moses returned to the camp, his servant Joshua, the son of Nun, a young man, would not depart from the tent" (Ex. 33:9, 11 NASB). The apostle Paul also confirmed the truth that God has form (Phil. 2:6; Rom. 5:14).

God is spirit: "Jesus said to her, Woman, believe Me, an hour is coming when neither in this mountain, nor in Jerusalem, shall you worship the Father. You worship that which you do not know; we worship that which we know, for salvation is from the Jews. But an hour is coming, and now is, when the true worshipers shall worship the Father in spirit and truth; for such people the Father seeks to be His worshipers. God is spirit, and those who worship Him must worship in spirit and truth" (John 4:21-24 NASB). The words "God is spirit" describe the nature of God. The doctrine of the trinity does not contradict the essential nature of God. Spirit is not matter but a nonmaterial subject. Since God is spirit, the resurrected Lord Jesus Christ could go through a closed door. The substance of God is invisible, uncompounded, and indestructible. Spirit is invisible; therefore, God is invisible (Col. 1:15; I Tim. 1:17).

God is not a corporeal being. The incorporeal nature of God is the basis for the commandment that forbids the worship of the likeness of anything of a corporeal nature (Ex. 20:4, 5; Deut. 4:14-19). In the Biblical view of things, a spirit may become corporeal by dwelling in a body (Eccl. 12:7; I Thess. 5:23). The statement that God made to Moses, "...you shall see My back" (Ex. 33:23), might

lead to the idea that God is corporeal; but the context contradicts such an idea. God is known by His actions and manifestations (Rom. 1:19, 20). God's glory (Ex. 33:22) and His moral character (Ex. 34:5-8) were manifested to Moses.

God is spirit in the same way that God is light and God is love. We would not say God is "a" light or God is "a" love. God is so inaccessible that we cannot know Him perfectly. On the other hand, God is so greatly manifested in nature and in Holy Scripture that we cannot be totally ignorant of His existence (Rom. 1:18-23; Ps. 19:1-11). As the light from the sun manifests other things to us, it also manifests itself to us. God who manifests things to us also manifests Himself to us: "For since the creation of the world His invisible attributes, His eternal power and divine nature, have been clearly seen, being understood through what has been made, so that they are without excuse" (Rom. 1:20 NASB). The light of reason that God gives us to understand other things (John 1:9) enables us to understand the existence of God.

While God is pure spirit being, one must not suppose that He is without form. God is not some electromagnetic radiation that permeates space. The eternal Deity of Christ is confirmed by the statement "existed in the form of God" (Phil. 2:6 NASB). Form is equivalent to our phrase "specific character." God is pure spirit substance, and His form is that body of qualities that distinguish God from all other spirit beings. Jesus Christ had all those qualities that make God, God. Form carries with it the idea of shape. One does not think about a sword without visualizing shape, and no one thinks about God without visualizing form. Paul did not attempt to explain the form in Philippians 2:6. There is an unspeakable contrast between the heavenly and the earthly. Eliphaz said to Job, "...but I could not discern its appearance; A form was before my eyes; There was silence, then I heard a voice: Can mankind be just before God? Can a man be pure before his Maker?" (Job 4:16, 17 NASB).

Since God is omniscient, omnipotent, and omnipresent, how can He have form? The answer to this question is explained by Jesus Christ's statement concerning Himself: "And no one has ascended into heaven, but He who descended from heaven, even the Son of Man" (John 3:13 NASB). While Jesus Christ was here on earth, His human body restrained Him. He became hungry and weary, but He surrendered none of His attributes as God absolutely considered. The physical body of Jesus Christ, which is the form of man, did not hinder His omnipresence; likewise, the spirit form of God does not hinder His omnipresence.

God who has form assumed forms by which Deity is manifested. God who created man in God's image and after God's likeness manifested Deity to men in Jesus Christ in the form of man. (Study Gen. 18:2 and Dan. 3:25.) Adam was created in the image of God (Gen. 1:26); thus, he was a type of Christ (Rom. 5:14). The Greek word for "type" (tupos, translated mark, place, print) originally meant the mark caused by a blow (John 20:25). It came to mean the figure that a

tool bears and hence a pattern or model. Finally, it came to mean a person or event prefigured by someone or something.

The incarnate Son is the ultimate in the manifestation of God's form. He assumed the form of a servant by coming into the world in the likeness of men (Phil. 2:7). He did not become merely a man; but by taking the form of a servant, He came into a state in which He appeared to unregenerate people as nothing more than man. He remained God when He assumed humanity; therefore, He had only the appearance of man. He came in the "likeness" of sinful flesh. In the spirit of unselfishness and self-sacrifice, Christ assumed the form of a servant. Being in the form of God proves Christ was one with the Father. Being in the form of a servant proves what He unselfishly did for the elect. Christ did not change one form of being for another. He changed only His appearance by assuming a human nature. "To be" and "to be manifested" are distinct. There was no metamorphosis of substance in Paul's statement: "who, although He existed in the form of God, did not regard equality with God a thing to be grasped, but emptied Himself, taking the form of a bond-servant, and being made in the likeness of men" (Phil. 2:6, 7 NASB).

To escape an anthropomorphic god, we do not throw ourselves at the feet of a morphic god. God does not lack form. He is the ethical God to be loved and trusted. We may feel awe in the presence of the absolute, as we feel awe in the presence of a storm or flood. However, our feeling of awe in the presence of a storm does not cause us to love but to fear. God revealed to His own that He loves us by sacrificing Himself for us. Self-abnegation, not self-depreciation, is commended to us in Philippians 2. Christ did not stand on His right of retaining the position of equality with the Father in glory that He enjoyed eternally before assuming a human nature, but He was willing for our sake to become subordinate to the Father as He assumed the form of a servant.

Does God have form? "For in Him [Christ] all the fulness of Deity dwells in bodily form" (Col. 2:9 NASB). That is form. There is nothing in Scripture to indicate that when we step out of time into eternity we will see either the Father or the Holy Spirit. The only manifestation of the Divine Triunity is Jesus Christ. He is in His glorified body. We will recognize Him, and He will be our King of kings and Lord of lords throughout eternity.

While Satan is a fallen spirit being, one should not suppose that he, any more than God, is without form. The form of Satan is confirmed by the Biblical description of his creation: (1) He was created "full of wisdom and perfect in beauty" (Ezek. 28:12 NASB). Who but a person with form could be described in such a manner? Beauty can be applied to things as well as persons, but wisdom can be applied only to living beings. (2) He was created as a cherub that covers (Ezek. 28:14). He was anointed. The word "anointed" is used with reference to Satan only one time in the Old Testament, and it has the significance of outspreading wings. Lucifer, therefore, was the overspreading cherub that

covers. (3) The heavenly creatures had form. The representation of the cherub over the mercy seat had form (Ex. 25:20). The four living creatures of Ezekiel 1:5 had the likeness of a man. The seraphim of Isaiah 6 had form. The angels appeared in form to Lot in Genesis 19. The human form in general is emphasized in that chapter.

Lucifer, who became Satan in his fall, retained form that carries the idea of shape. The characteristics of intelligence (Eph. 6:11), knowledge (Rev. 12:12), memory (Matt. 4:6), will (Is. 14:13, 14; II Tim. 2:26), speech (Job 1:9, 10), emotions (I Tim. 3:6), and wrath (Rev. 12:12) are ascribed to Satan as a person, and a person has form. The personality of Satan sounds crude to this scientific age. It may sound to many like spooks, ghosts, and myths. The modern idea of Satan resembles the concept that since men voted the Devil out, then the Devil is gone. If that is true, we would like to know who is carrying on his work.

Satan, who has form, assumes many forms by which evil is manifested. He took the form of a serpent to deceive Eve. The serpent was the most clever of all the beasts that God had created. This cleverness was the harmless cleverness patterned after being "shrewd as serpents" (Matt. 10:16 NASB). The serpent's speaking emanated from Satan, not the serpent. The serpent was only the form through which Satan operated. Human beings are not beyond being used of the Devil to speak the things he desires rather than speaking the things of God. Peter illustrates this when he was rebuked by the Lord for acting like Satan (Matt. 16:21-23). Satan is an invisible spirit being; thus, he disguises his true motive.

Satan disguised himself in the garden of Eden as an angel of light. He began his confrontation with Eve by asking a question. He promised greater power and glory than Adam and Eve possessed. The Devil injected into Eve's heart the principle of self-love; and through Eve, he reached Adam. In this manner, our first parents plunged from God-consciousness to self-consciousness. Satan blinds the minds of unregenerate people by assuming an optimistic view based on self-consciousness. This world is governed by Satan (I John 5:19), as far as people are concerned. His spirit works in the children of disobedience. All persons disobedient to God's word are the workers of Satan. However, there is a Ruler (God) overruling and permitting Satan to operate.

The ultimate of Satan's form will be in the coming Antichrist (II Thess. 2; Rev. 13). The mystery of Godliness had its embodiment in the Lord Jesus, and the mystery of iniquity will find its embodiment in the Antichrist. Saul, the first king of Israel, stood from his shoulders upward higher than any of the people (I Sam. 9:2). He prefigured the coming of the man of sin, who in intelligence, governmental power, and Satanic might will tower above all of his contemporaries (Rev. 13:4). The Antichrist will be charisma personified. Saul blatantly performed the office of a Levite (I Sam. 13:9). The time of his reign was immediately before that of David, and the Antichrist will immediately precede the Son of David, David's Lord. Saul was a mighty warrior (I Sam. 11:11; 13:1-4;

15:4). He was a rebel against God (I Sam. 15:11). He hated David, and the Antichrist will hate God (I Sam. 18:7, 8, 11). This wicked king slew the servants of God, and Antichrist will do the same (I Sam. 22:17, 18). Saul had communication with evil spirits (I Sam. 28:7-14). He died by the sword (I Sam. 31:4, 5).

No one questions that David is a type of Jesus Christ. Since Jesus Christ is the greater David, Saul was a type of Christ's opponent. The first king of Israel retained the throne after he was Divinely rejected. David, the true king chosen by God, was hunted like a bird on the mountains and found his refuge in the cave called Adullam. However, God did not at once intervene by power and take the dignities of the kingdom from Saul, although Saul had lost title to them. As Saul was king for a short period of time and usurped authority, the Antichrist will do likewise.

# *Satanology--Part 3*

W. E. Best

There are only nineteen direct references to Satan in the Old Testament Scriptures, and fourteen of them are found in Job 1 and 2, leaving only five in the remainder of the Old Testament (I Chr. 21:1; Ps. 109:6; Zech. 3:1, 2). This has been explained on the principle that where lights are brightest, shadows are darkest. Therefore, the complete revelation of God to man is necessary to show us the deepest depths of evil.

Satan came fully into view in the book of Job, one of the ancient books of the Old Testament. God asked Satan where he came from; and he replied, "From roaming about on the earth and walking around on it" (Job 1:7 NASB). God told Satan that Job was an upright man, one who feared God and turned away from evil. God asked Satan if he had considered his servant Job who is blameless and upright, fearing God and turning away from evil (Job 1:8). Satan's estimation of Job was altogether different: "Does Job fear God for nothing?" (v. 9 NASB). He estimated that Job's character was superficial. He reasoned that if his outward circumstances were different, Job would be different; that underneath his garb of goodness lay impiety, which a change in circumstances would bring to light. Job designated himself as insignificant (Job 40:4) and of unclean lips. However, Job's estimation of himself was not God's estimation: "There was a man in the land of Uz, whose name was Job, and that man was blameless, upright, fearing God, and turning away from evil" (Job 1:1 NASB).

## **The true character of Satan is manifested in the book of Job:**

1. He has personal existence (Job 1:6, 7, 8, 9, 12; 2:1, 2, 3, 4, 6, 7). The personality of his existence is declared elsewhere in Scripture (Matt. 4:3; John 8:44; Acts 26:18; Eph. 6:12; I Thess. 3:5; II Pet. 2:4; Jude 6; Rev. 12:10).
2. Satan is an intruder into the sacred: "Now there was a day when the sons of God came to present themselves before the LORD, and Satan also came among them" (Job 1:6 NASB).
3. Satan is a vagrant, "roaming about on the earth and walking around on it" (Job 1:7 NASB). Since Satan is both zealous and homeless, he is zealous to live in the hearts of men through the agency of demons.
4. Satan is a slanderer of men to God and of God to men. His statement concerning Job is an illustration of the former: "Does Job fear God for nothing?" (Job 1:9 NASB). His encounter with Eve is an illustration of the latter: "Indeed, has God said..." (Gen. 3:1 NASB).



5. Satan is subject to God's will: "Behold, all that he has is in your power, only do not put forth your hand on him" (Job 1:12 NASB). God drew the line for the Devil's mistreatment of Job. Satan can do only what God allows.

The word of God names Satan as the originator of deception. He is the great impersonator. He impersonates God, Christ, the Holy Spirit, the message of God, and God-called preachers. People in general want something academic or philosophical, but God in His providence has subjected us to what Scripture says not only about the great deceiver himself but also about some of his deceptions. Therefore, the more one knows what the Bible says about the chief deceiver, the easier he can detect the deceptions. The chief deceiver is called by various names: dragon, serpent, Devil, Satan, Apollyon, prince of this world, prince of the power of the air, god of this world, evil one, Beelzebub, etc. As an accuser, Satan is opposed to Jesus Christ as the great high Priest. As the liar, he is a liar from the beginning and the father of lies (John 8:44). As the false prophet, he is opposed to Christ as the true Prophet. As the usurper, he is opposed to Christ as the King of kings and Lord of lords.

Satan is now the god of this evil system: "...the whole world lies in the power of the evil one" (I John 5:19). He is the god of this age (Eph. 2:1-3). Satan deceives the whole evil world system. Jesus Christ spoke of him as the ruler of this world (John 12:31; 14:30; 16:11 NASB). The whole world that Satan deceives to destruction does not include every person in the world, but it does include the whole evil world system. Christians are in the world, but we are not of it. We have been saved out of it; therefore, we have nothing in common with it.

It has been said that no human hand would have drawn aside the veil to manifest such a skeleton hidden in the closet, especially since Satan's manifestation dishonors God. Nevertheless, the Bible speaks of "the deep things of Satan," a title that describes the character of such depths or mysteries (Rev. 2:24 NASB). As God has His mysteries, Satan has his depths. The depths of Satan differ from the depths of God. Satan seeks to conceal his mysteries, but God reveals His mysteries to His own by the Holy Spirit of regeneration. The interpretations of Biblical mysteries are always shorter than the mysteries themselves. For example, Nebuchadnezzar's vision was a manifestation of himself in a mystery, but Daniel's interpretation of it was short and to the point (Dan. 2:1-35; 4:4-25). On the other hand, the depths of Satan are short, but the interpretation is long. The teachings that John called "the deep things of Satan" in Revelation 2:24 (NASB) appear within the context of the conceits of sophisters of religion that differed "from the simplicity [haplotēs—sincerity, liberality, or single-hearted devotion] and purity of devotion to Christ" (II Cor. 11:3 NASB).

Satan is the deceiver of deceivers, the cheater of cheaters, and the deluder of deluders. He entered the realm of human history for the purpose of deceiving. Eve was deceived by Satan's subtlety. Three poison darts produced the deadly

wound in Eve's fall: Satan seduced her flesh to lust, her eyes to long for the forbidden, and her pride to covet what she saw (I John 2:15-17). The forbidden fruit was first exhibited as good for food, then as pleasant to the eyes, and then as desirable to make one wise if eaten. Satan was the first commentator unwilling to take God's words as they stand, and Eve should have been on guard. She failed to consult her husband and leaned to her own discretion. Eve was the one deceived. Adam deliberately partook of the fruit, knowing the consequences. Satan proposed only a slight change. He added the negative word "not." The amendment was accepted, and mankind was lost. Eve fell; Adam fell; and we all fell in Adam. Satan repeats that kind of commentary with every generation. He induced one foolish woman to accept his eisegesis. Now, he has theological professors throughout the world following his example. They are false teachers. Error knows no end.

Unregenerate men in this evil age endlessly wander farther and farther from the truth of Holy Scripture. However, the root of all this evil is the great deceiver himself, Satan. As God uses regenerate men for the conversion of others, Satan uses unregenerate men to deceive others. However, Satan cannot deceive the elect of God to their eternal destruction (Matt. 24:24). As Christians delight in converting others, wicked men delight in perverting others: "and, although they know the ordinance of God, that those who practice such things are worthy of death, they not only do the same, but also give hearty approval to those who practice them" (Rom. 1:32 NASB). Where grace does not intervene, sin begets sin, blood touches blood, and murder begets murder (Hos. 4:1-11). Hosea described a time in history when converting agencies were restrained. The time will also come when restraints will be attempted on God's men.

Self-will is in all unregenerate people, because Satan is the god of the evil world system made up of those who are strangers of grace (Eph. 2:1-3). The arrangement of the world is based on complete independence of God. Left to themselves, all men are unwilling to come to Christ because they are hostile toward God. Self-will makes men unreasonable and teaches them to turn the mirror to see themselves independent of all others. Therefore, every man does what is right in his own eyes. However, the sovereign God overrules the natural self-will of the elect and makes them willing in the day of His power. Although self-will reigns in the unregenerate, it does not reign in the regenerate.

Trying to explain away the evil one so long as the world is undeniably filled with evil ones is futile. This is the question that demands an answer: where is the seed from which so many evil ones have sprung? Where did the evil spirit come from that tempts, seduces, deceives, and prompts to rebellion? The mystery is as inexplicable as it is dreadful if man remains ignorant of a spiritual world beneath him and one above him. However, to learn that man's transgression does not have the same consequence that was preceded by the original transgressor gives man hope in spite of his transgression.

What is the difference between the transgression of Satan and the transgression of man? Since Satan is a pure spirit being, his fall was one from which he could never rise. There is no redemption for Satan or the fallen angels, because there was no provision in grace for Satan's transgression. Satan's sin was self-originated; therefore, there is no hope of his recovery. On the other hand, man's sin was not self-originated; therefore, he did not become a satan. Man was not made a pure spirit being. Since there was no representative responsibility with the spirit beings, God did not spare the angels that fell with Lucifer. (Read II Peter 2.) However, there was a representative responsibility with Adam. We sinned and fell in Adam, but God chose to save some from among mankind.

The last direct reference in the Old Testament to the chief deceiver is Zechariah 3:1-10. Zechariah described Joshua's ministry in defense. Joshua ministered not in the priest's robes but in filthy garments. If as Christians we do our duty, Satan is at our right hand to hinder us. When we do not do our duty, Satan is there to accuse us. Joshua did not plead his own cause. He answered by his counsel. The Lord rebuked Satan (Zech. 3:2). While Satan is at our right hand accusing us, we also have Jesus Christ sitting at the Father's right hand pleading our case. Therefore, there is no doubt as to who will win our case, because greater is He who is in us than he who is the god of this age.

Satan is to be feared by all people, both saved and unsaved. The Christian fears him, but he does not fear that Satan will destroy him, because he is between the hand of the sovereign God and the hand of the crucified Savior. Nevertheless, the Devil can do many destructive things through the Christian. When Peter rebuked Christ, the Lord said, "Begone, Satan!" (Matt. 4:10 NASB). Jesus Christ declared that Satan has no power over Him: "...the ruler of the world is coming, and he has nothing in Me" (John 14:30 NASB). About the conflict of the cross Christ said, "Now judgment is upon this world; now the ruler of this world shall be cast out" (John 12:31 NASB). Even in the days of Christ's rejection, He is Lord of all. To Peter, He said, "Simon, Simon, behold, Satan has demanded permission to sift you like wheat" (Luke 22:31 NASB). To Peter, James, and John, the Lord said, "Keep watching and praying, that you may not come into temptation; the spirit is willing, but the flesh is weak" (Mark 14:38 NASB). Moses spoke unadvisedly; Job cursed the day of his birth; Elijah feared Jezebel; and Peter renounced his Lord. Since there is a blemish in every duty we perform and a mixture in every character, our fearing Satan in the following ways is expedient:

1. We are to fear Satan as a lion (I Pet. 5:8). Peter was addressing the chosen of God (I Pet. 1:1; II Pet. 1:1), admonishing us to give diligence to make our calling and election sure. The first Epistle by Peter is filled with practical application of the Christian life. Having cast all our care on Christ, we are commanded to be self-controlled and alert because our adversary, the Devil, is walking about as a lion seeking who to devour.

2. Satan is to be feared more as a serpent: “I wish you would be patient with me in a little foolishness; but indeed you are being patient with me. For I am jealous over you with a godly jealousy. For I have betrothed you to one husband that I may present you as a pure virgin to Christ; but I fear lest by any means, as the snake deceived Eve in his cleverness, that your minds should be seduced from the sincerity and purity of Christ. For indeed the one coming proclaims another Jesus whom we did not proclaim, or if you receive a different spirit which you did not receive, or another gospel which you did not receive, you tolerate well with him” (II Cor. 11:1-4—translation). Paul went from expressing his godly jealousy for the Corinthians, who he gave in marriage to Christ, to his expression of fear lest they had been deceived through the cleverness of Satan. Paul’s great concern was the seduction of the minds of the Corinthians from single-hearted devotion to Jesus Christ. Satan’s cleverness as a snake is to be dreaded, because he knows more about our weaknesses than we do. We cannot meet him on his own terms; therefore, there is no alternative to putting on the whole armor of God.

3. We are to fear Satan most of all for fashioning himself as a minister of light (II Cor. 11:14). He does his most dastardly work through false teachers/preachers and apostles. (There are no apostles today. In order to be an apostle, one must have seen Jesus Christ in Person—Acts 1:22 and I Cor. 9:1.) Satan takes the form of an angel of light; otherwise, he could not deceive people. Consider those Satan used who are spoken of as being beautiful, strong, mighty, etc. (Study II Cor. 11:13-15.) He is a wolf in sheep’s clothing (Matt. 7:15). Satan is not at war with culture or prosperity. He wants to use people who are prosperous. His desire is for the glory of civilization to be satisfied with his reign. He fosters the religious spirit. Apart from religion, he knows he cannot attain his highest goal—the worship of himself. He is preparing the way for the Antichrist. Satan is willing to give many things that Christianity itself confers, minus devotion to the true and living God. He is an artist. He knows the value of truth; therefore, he stresses some things that are good until they eclipse the things that are bad. He is a liar (John 8:44).

The informed Christian is realistic. He is concerned for what is real or actual. Realism must be distinguished from the speculative, conjectural, or abstract. Some are optimistic when there is no basis for their optimism. An application of this is the deplorable state of Jerusalem and Israel’s refusal to trust the Lord during Zephaniah’s time of prophesying (Zeph. 3:1-8). Where some people are optimistic without basis, others are pessimistic, because they cannot see beyond the horizontal world system that naturally tends to evil. There is no book more pessimistic and optimistic than the Bible. Vast opposites are presented in the Bible—heaven and hell, light and darkness, truth and error, love and hate, etc. By God’s grace, we are both pessimistic and optimistic.

Christians thank God for grace that enables us to be realistic. We are not pessimistic, because we see the defeat and passing away of horizontal evil by

the vertical power of the sovereign God of the universe. We do not optimize that the world system is becoming a better place in which to live, because we know “evil men and imposters will proceed from bad to worse, deceiving, and being deceived” (II Tim. 3:13 NASB). We can expect nothing else, since the course of this world is governed by the prince of the power of the air, the spirit that is now working in the children of disobedience (Eph. 2:2). Let us lay aside our academic philosophical niceties and face the realism portrayed in God’s word.

# *Demonology--Part 1*

W. E. Best

There are various unclean spirits and spiritual defilements. Some are base and filthy, and others are refined and moral. Unclean spirits sometimes work unsuspectedly with the cultured, refined, and religious. On the other hand, demons may be fierce and make their victims a terror (Matt. 8:28). Demons can perceive, understand, hate, rage, speak, act, and tremble. They are seducing spirits of error (I Tim. 4:1). They oppress and torment (Matt. 15:22), tempt men with unclean thoughts and afflict them with bodily diseases (Mark 9:17; Luke 13:11-13, 16), and seek their ruin and hurt (Rev. 16:14). They have their own teachings (I Tim. 4:1). They are worshipped (I Cor. 10:20, 21; Rev. 9:20). Demons are filled with dread of the abyss because they believe in eternal punishment (Mark 5:12).

Both of the Greek words for demon—*daimon* and *daimonion*—can be translated demon, evil spirit, or a god. Fallen angels are called demons. They followed Lucifer in his rebellion against God. They became Satan's angels, the vassals (persons owing homage to a superior) of his regime (Matt. 25:41; Rev. 12:9). Satan is king over the realm of the fallen spirits (Mark 5:9; Luke 8:30) and of the world order (*kosmos*) (Eph. 2:2; 6:12; II Cor. 4:4; Rev. 2:13). These fallen angels form part of a vast, organized realm of evil, governed by the prince of the power of the air (Eph. 2:2). The angel over them is the strong man (Satan) of Matthew 12:29, who will be bound; and his whole following will be destroyed.

Demons, like their monarch, adapt the manner of their activity to the enlightenment of the age and locality. They are not acting in America as they are in the jungles. They did not act in Athens, the seat of culture (Acts 17:16-21), as they did in Corinth (I Cor. 6:5-11). In some places, they inspire a moral and exemplary life; thus, they appear as angels of light (II Cor. 11:14, 15; Gal. 1:6-9). Their influence is prompted by two major motives: (1) to hinder the purpose of God and (2) to extend the authority of Satan.

Demons can imitate the dead; therefore, the characteristics of people who have lived in the past can be brought into the twenty-first century through unclean spirits. Demons do not die, but demon-possessed people in time die. When they are forced to leave a human body, either because they have been exorcised by the power of God or the individual dies, they may enter another living person. They neither decrease nor increase in population, because they neither procreate nor die. The demons had a beginning, but they do not have an ending (Mark 5:2-13). They will spend eternity in hell, because they have already been consigned there.

The question of demonization covers a wider area than mere possession. Pharisaism, hypocrisy, and pride cause people to come under attack from Satanic forces. One should not read evil spirits into everything he does not understand, like depression, a breakdown, etc. The opposite extreme is to deny the existence of demon activity. One is just as despicable as the other. A person can take one of many attitudes toward demonical powers. The following is a listing of a few of those attitudes: (1) The intellectual attitude will lead one to deny the existence of demons. (2) There are those who say that since Christ was victorious over Satan and the demons, Christians have nothing about which to worry. (3) Once a person is a Christian all problems are solved. (4) The truth of Scripture states that the closer we come to the second coming of Jesus Christ the more difficult the struggle against demon influence will become.

The following are some things about which Christians are demanded not to be deceived: (1) the being and perfection of God; (2) our own character; (3) man's evil nature and the conclusion of a life of sin; (4) the nature and excellency of life, the life of holiness that is the fruit of grace; and (5) the distinction between fulfilled and unfulfilled prophecies. Deception proceeds from a perversion of truth. It cannot escape punishment. The unsparing exposure and condemnation of deception is imperative.

Christians can be influenced by, but not possessed with, demons. Demon-possession and demonic influence are distinguished in the consideration of the demons' service to Satan. Any deliberate false teaching is demonically inspired. The false teacher is either demon-possessed or he is strongly influenced. This evil world feeds the imagination. Many people today live in a dream world of fortune, fame, romance, etc.; but these things are demonically motivated.

In the case of demon-possession, the body is entered and dominating control is gained (Matt. 8:16; 9:32; 12:43, 45; Mark 5:12; Acts 8:7; 16:16). The Bible differentiates degrees of demon-possession: (1) Ordinarily it is "a" demon (Luke 11:26). (2) Seven demons are worse (Mark 16:9). (3) One demon is expelled, but he returns with seven comrades more wicked than himself: "Now when the unclean spirit goes out of a man, it passes through waterless places, seeking rest, and does not find it. Then it says, I will return to my house from which I came; and when it comes, it finds it unoccupied, swept, and put in order. Then it goes and takes along with it seven other spirits more wicked than itself, and they go in and live there; and the last state of that man becomes worse than the first. That is the way it will also be with this evil generation" (Matt. 12:43-45 NASB). Christ began and concluded His discourse in Matthew 12 by calling the religious Jews who were looking for a sign a wicked generation (vv. 39, 45). Religion is form without power (II Tim. 3:5). It covers sin (Prov. 28:13). It is fruitless in the eyes of God (Matt. 21:19).

The unclean spirit went out of the man, and the house was empty (Matt. 12:44). A person without Christ is empty of spiritual life. Where there is no Divine

quickenings, no grace, and no desire for spiritual things, that one becomes an open target for demon-possession. The demon of Pharisaic legalism went out of the man. Since he had no grace, this demon came back with seven more wicked than himself; and the last state of that man was worse than at the beginning. The Pharisees hated Jesus Christ. They went from Pharisaic legalism to murder. Seven is the number of completion and totality. There are varying degrees of control by demons who possess the non-elect, as there are varying degrees of control by the Holy Spirit in the life of Christians—the elect.

The Lord pronounced woe on the wicked scribes and Pharisees of Matthew 12. “Woe to you, scribes and Pharisees, hypocrites, because you travel about on sea and land to make one proselyte; and when he becomes one, you make him twice as much a son of hell as yourselves” (Matt. 23:15 NASB). An apostate from truth is the most evil sinner: “For if after they have escaped the defilements of the world by the knowledge of the Lord and Savior Jesus Christ, they are again entangled in them and are overcome, the last state has become worse for them than the first. For it would be better for them not to have known the way of righteousness, than having known it to turn away from the holy commandment delivered to them. It has happened to them according to the true proverb, a dog returns to its own vomit, and, a sow, after washing, returns to wallowing in the mire” (II Pet. 2:20-22 NASB).

The cruelty, power, and malice of Satan working through demons are revealed in Mark 5:1-17. This same event concerning the Gadarene is also recorded in Luke 8:26-36. A number of traits of a person demonically-possessed are given in this portion of Scripture:

1. The phenomenon of demons actually dwelling in a lost person (Luke 8:27, 30; Mark 5:8) is the counterpart of the indwelling of the Holy Spirit in the believer. However, in the first, we have destruction; and in the second, we have preservation.
2. Demons have unusual strength (Luke 8:29; Mark 5:3).
3. There is conflict within a demoniac (Luke 8:27, 28). The conflict in the Gadarene was demonstrated by his coming to Christ and begging Him not to torment him.
4. Possession of evil spirits was evidenced in the man’s vociferous opposition to God (Luke 8:28; Mark 5:7).
5. The man’s clairvoyance (intuitive knowledge of things and people, discernment) exhibited his possession by demons (Luke 8:28; Mark 5:7). Although he had never before met Jesus Christ, his intuitive knowledge of who Christ is, caused him to come to Christ and call Him, “Son of the Most High God.” A person possessed by demons can speak with voices not his



own (Luke 8:30-32; Mark 5:9, 10, 12). Satan spoke through the man in his plea for the demons. Delusional behavior resulting from intellectual and emotional deterioration could easily go further than that. Sometimes a demoniac may accuse Christians who state the truth of God's word of being mad. Jesus Christ, Rhoda who opened the gate to admit Peter who had been released from prison, and the apostle Paul were all accused of being mad (John 10:20; Acts 12:15; 26:24).

6. Sudden deliverance from demonization proved the man had been demonically possessed (Mark 5:13; Luke 8:33). They went out of the man because Christ is the only One who can set one free. Psychiatrists say the treatment of a deranged person takes a long time for recovery. However, the Lord simply spoke, and the man was set free.
7. Demons were transferred from the Gadarene to the hogs (Mark 5:11-13; Luke 8:33). These spirit beings were not drowned; the pigs were drowned. Events like this do not occur under treatment by a psychiatrist or a psychologist.

Every sinner, like the Gadarene, is under the power of Satan and in a sense, not in his right mind: "And they came to Jesus and observed the man who had been demon-possessed sitting down, clothed and in his right mind, the very man who had had the legion; and they became frightened" (Mark 5:15 NASB). This was the man who dwelt unclothed among the tombs in the cemetery. His being unclothed is another sign of demon-possession. In contrast, he was in his right mind and clothed after the Lord healed him. Satan's cruelty is displayed in the miserable condition of the man who dwelt among the tombs and could be neither chained nor tamed by man. Satan can stir men's minds to evil deeds, but he cannot control them. He is not omnipotent. The power of Satan appears in the words spoken by the unclean spirit in answer to the Lord's question: "What is your name? And he said to Him, My name is Legion; for we are many" (Mark 5:9 NASB). Man cannot determine the number, subtlety, and activity of Satan's agents. The malice of the Devil appears in the strange petition by the demons to be sent into the swine (v. 12). Unable to further injure the soul of the man in whom they had dwelt, they desired leave to do injury to the dumb beasts feeding nearby. Such is the true character of Satan and his angels.

Demon-possession was such a serious crime under the law that it merited capital punishment: "Now a man or a woman who is a medium or a spiritist shall surely be put to death. They shall be stoned with stones, their bloodguiltiness is upon them" (Lev. 20:27 NASB). Let us beware of giving way to the senseless habit of jesting about demons. We should be more concerned about the activities of man's greatest enemies. The methods of demon-possession become more sophisticated, but they do not change. Jesus Christ alone can deliver from demon-possession: "If therefore the Son shall make you free, you shall be free indeed" (John 8:36 NASB).

Caution should be exercised in dealing with people who show signs of demonization. Beware of persons who use fetishes, idols, or occult literature. The occult is beyond the range of ordinary knowledge, secret to the uninitiated, magic, or astrological. Sin must be confessed. No one knows the extent of his sins: "Who can discern his errors? Acquit me of hidden faults" (Ps. 19:12 NASB). However, those who have been regenerated by the power of God have "...renounced the things hidden because of shame..." (II Cor. 4:2 NASB).

Christians can be influenced by demons. In the case of demon influence, warfare from without is carried on by suggestion, trial, and influence (Matt. 26:41). A demon can come in and cause grief. However, the Christian cannot be demon-possessed, as one who is devoid of eternal life. The conflict Christians have is spiritual. It is not warfare where people are being slain. Those from the line of Seth, the spiritual line, failed to separate from the line of Cain (Gen. 6:1-4), and they suffered defeat. There is no record of their conflict with flesh and blood. Their conflict, like that of Christians today, was spiritual. Positionally, we are victorious in Christ. Conditionally, we suffer defeats when we fail to clothe ourselves with God's provision. Conditional victory is won by fighting for it. It is never won by negotiation.

# *Demonology--Part 2*

W. E. Best

God allows Satan to use demons as preventatives in the lives of Christians. This is demonstrated in the lives of the disciples. The other eleven were deceived about Judas being the one who would betray the Lord. Satan used Peter's sentimental feelings to rebuke (present active infinitive of *epitimaō*, which means to reprove, censure, or rebuke) Jesus Christ when He announced His death and resurrection (Matt. 16:21-23). Nothing but spiritual ignorance would cause a Christian to rebuke his Savior. Spiritual ignorance caused Peter to censure Christ, but he received a greater rebuke from the Savior: "Get behind Me, Satan" (Matt. 16:23 NASB). Christ told Peter that he reasoned (present active indicative of *phroneō*) like a man. Peter had to learn that Jesus Christ must suffer, die, be raised out from among the dead, and ascend to the right hand of the Father, and that the Holy Spirit must come and regenerate all the Father had given to Jesus Christ before He will establish the kingdom.

Paul had to cope with a messenger of Satan to prevent his being lifted up with pride after his experience of being caught up into the third heaven: "And because of the extraordinary revelations, there was given to me a thorn in the sphere of the flesh, a messenger of Satan, in order that he may beat me, lest I be lifted up with pride. Concerning this I asked the Lord three times that he may depart from me, And He has said to me: My grace is sufficient for you; for my power is being perfected in the sphere of weakness. Most gladly therefore I shall boast in my weaknesses, in order that the power of Christ may dwell upon me" (II Cor. 12:7-9—translation).

Satan was using one of his angels to give Paul a thorn in the flesh. Since the fallen angels have become demons, this was a demon of Satan. The lack of definition of the thorn in the flesh is more beneficial to us than if it had been explained. We know only that the thorn was something in the flesh, physical, and intensely mortifying to pride. It caused suffering and physical weakening. The thorn was not removed by the Lord, and it was not exorcised by Paul. The result of the thorn was that it kept Paul from being lifted up with pride (II Cor. 12:7), enabled him to experience the power of Christ (v. 9), and taught him the true purpose of hardships, persecutions, and personal difficulties (v. 10). Paul responded by glorying in his weaknesses. He boasted in them that the power of Christ might rest on him.

The Lord Jesus warned His disciples against deception. He had pronounced judgment on Jerusalem (Matt. 23:37-39). As He was leaving the temple, the disciples came to Him with questions: "And as He was sitting on the Mount of Olives, the disciples came to Him privately, saying, Tell us, when will these things [the destruction of Jerusalem and its related events which He had just

announced] be, and what will be the sign of Your coming, and of the end of the age?” (Matt. 24:3 NASB). Before answering their questions, Christ warned them against being led astray: “And Jesus replied and said to them: you be continually seeing to it [blepete, present active imperative of blepo, which means to see, beware of, to see to, or watch] that no one may lead you astray [planese, aorist active subjunctive of planao, which means to lead astray or cause to wander]” (Matt. 24:4—translation). The Greek word for “lead astray” (planao) is found 38 times in the New Testament; the noun form plane is found 10 times; and the adjective form planos is found 5 times, showing the importance of seeing to it that we not be led astray. The disciples to whom the Lord spoke needed this command or Christ would not have given it. Anyone who fails to watch does not have grace with which to heed the command of our Lord. The person who thinks he cannot be deceived is already deceived by his own subterfuge.

No one can judge the motives of another, because he cannot see the heart. How then can we determine whether one is seeking to lead us astray? How can we get evidence to determine what a person believes? Motives of the heart must be revealed. They are revealed in two ways: (1) by what a person says and sometimes by what he does not say, and (2) by what one does and by what he fails to do.

Christians are commanded to not be deceived. In I Corinthians 6:9-10, the verb planao is used as a present passive imperative: “...Do not be deceived; neither fornicators, nor idolaters, nor adulterers, nor effeminate, nor homosexuals, nor thieves, nor the covetous, nor drunkards, nor revilers, nor swindlers, shall inherit the kingdom of God” (NASB). In Galatians 6:7, it is used as a present passive imperative: “Do not be deceived, God is not mocked; for whatever a man sows, this he will also reap” (NASB). This verse is explained in verse 8—“For the one who sows to his own flesh shall from the flesh reap corruption, but the one who sows to the Spirit shall from the Spirit reap eternal life” (NASB). This is within the context of verse 6—“And let the one who is taught the word share all good things with him who teaches” (NASB). Each seed produces its kind; therefore, seed sown to the flesh will reap corruption. The Christian must crucify the flesh with all its affections and lusts. The flesh takes on many different forms, such as immorality, self-interest, self-ambition, neglecting the things of the Lord, etc. Christ came into the world for the benefit of the elect. As recipients of God’s grace, we have been saved to help others. In order to fulfill this responsibility, we must crucify and not feed the flesh. In I John 2:26, planao is used as a present active participle: “These things I have written to you concerning those who are trying to deceive you” (NASB). In Revelation 2:20, it is used as a present active indicative. The warning was against being led astray by the prophetess Jezebel.

Paul told this to the assembly in Thessalonica: “For our exhortation does not come from error or impurity or by way of deceit” (I Thess. 2:3 NASB). The apostle was free from objectionable methods. The word of God explains the methods to be employed for spreading God’s word (I Thess. 2:1-12). Paul preached the

gospel without false representations or resorting to flattering words. He used the noun plane in Ephesians 4:14 to show that indoctrination was to enable the Ephesian saints to be no longer infants tossed to and fro with every teaching by the craftiness of deceitful, scheming men: “As a result, we are no longer to be children, tossed here and there by waves, and carried about by every wind of doctrine, by the trickery of men, by craftiness in deceitful scheming” (Eph. 4:14 NASB).

Believers can be deceived, but they cannot become apostates. The only persons who can apostatize are individuals who have mentally embraced truth apart from grace. The apostate cannot be converted before he is regenerated. If anyone converts him, he only converts him from one apostate condition to another; therefore, he becomes twofold more a child of hell. On the other hand, Christians may wander away from truth through forgetfulness or neglect, but they can be converted (James 5:19, 20). Forgetfulness in our lives is a defect, but forgetfulness with God is an attribute. As long as we are in the flesh, we will have that defect and need to be continually reminded: “So the word of the LORD to them will be, Order on order, order on order, Line on line, line on line, A little here, a little there...” (Is. 28:13 NASB). This is the way we are taught. Christians most likely to be led astray are those who lack indoctrination; or if they have been indoctrinated, they have forgotten much of what they thought they learned. As the recipients of God’s grace, there are basic principles that we do not forget.

There are four areas in which we are at war: “For our struggle is not against flesh and blood, but against the rulers, against the powers, against the world forces of this darkness, against the spiritual forces of wickedness in the heavenly places. Therefore, take up the full armor of God, that you may be able to resist in the evil day, and having done everything to stand firm” (Eph. 6:12 NASB).

First, our conflict is with the rulers (*archas*, a plural Greek noun which means beginning, ruling power, or authority). Since our conflict is not with flesh and blood, it is with evil leaders in civil authority. Even with civil government, our conflict is only with the demonic forces who work through these rulers. In the past, civil government was not as bad as it is in these last days. Civil government is a human institution that formulates law without direct reference to Scripture for temporal welfare and prosperity which applies to all its subjects. Assembly government cannot intrude civil government and command unbelievers to live a Christian life which they are incapable of doing. Hence, the assembly intensifies her influence by keeping separate from the civil government (Rom. 13:1-7; I Pet. 2:13-20).

Second, our conflict is with the authorities (*exousias*, a plural Greek noun which means supernatural power, ruling power, and is equivalent to our English word authorities). Christian conflict with civil government only as the demonic forces work through these authorities. (See Luke 22:47-65; Col. 1:13; II Thess. 3:9; Eph. 2:2.)

Third, our warfare is against the world rulers (kosmokratoras, a plural noun which means world rulers). This is a compound noun made up of kosmos and krateo, meaning superior, subdue, or world ruler of spiritual darkness. This compound noun is used only in Ephesians 6:12. It has been said Paul was referring to human world-powers with an added dimension by saying “of this darkness.” (See Col. 1:13; Luke 22:53; II Cor. 4:4.) Is there any doubt that Paul is talking about the devil’s domain?

Fourth, Paul affirms that Christians are in battle with the spiritual forces of Satan by saying, “...against the spiritual forces of wickedness in the heavenly places” (Eph. 6:12 NASB). All these authorities are under the supreme authority of Jesus Christ (John 19:10, 11; I Pet. 3:22).

The battle is hand to hand contact, severe, and continuous. Therefore, it is expedient that we worship by bowing ourselves in adoration at the feet of the sovereign God (John 4:23, 24), walk worthy of our calling (Eph. 4:1), walk worthy of the Lord (Col. 1:10), and walk while we have the light (John 12:35). Furthermore, we must clothe ourselves with the armor God has provided in order to endure the conflict (Eph. 6:11-18).

# *Demonology--Part 3*

W. E. Best

Scripture has given the saints “history” and “prophecy” of Jesus Christ from His first advent to His second advent. There was a lot of demon activity associated with the incarnation of Christ and His work as the God-Man on behalf of the elect He came to save. Demons are the spiritual agents acting in all idolatry. The idol itself is nothing, but each idol has a demon associated with it who promotes idolatry with its worship and sacrifices. Paul said, “Look at the nation Israel; are not those who eat the sacrifices sharers in the altar? What do I mean then? That a thing sacrificed to idols is anything, or that an idol is anything? No, but I say that the things which the Gentiles sacrifice, they sacrifice to demons, and not to God; and I do not want you to become sharers in demons. You cannot drink the cup of the Lord and the cup of demons; you cannot partake of the table of the Lord and the table of demons” (I Cor. 10:18-21 NASB).

As seducing spirits, the demons deceive men into thinking they can converse with deceased loved ones. Listen to what Moses said in his song: “Give ear, O heavens, and let me speak; And let the earth hear the words of my mouth...They sacrificed to demons who were not God, To gods whom they have not known, New gods who came lately, Whom your fathers did not dread. You neglected the Rock who begot you, And forgot the God who gave you birth” (Deut. 32:1, 17, 18 NASB).

Acting under Satan, demons are permitted to afflict with bodily disease. Paul said, “And because of the surpassing greatness of the revelations, for this reason, to keep me from exalting myself, there was given me a thorn in the flesh, a messenger of Satan to buffet me—to keep me from exalting myself!” (II Cor. 12:7 NASB). Later he said, “Therefore I am well content with weaknesses, with insults, with distresses, with persecutions, with difficulties, for Christ sake; for when I am weak, then I am strong; I have become foolish; you yourselves compelled me. Actually I should have been commended by you, for in no respect was I inferior to the most eminent apostles, even though I am a nobody” (II Cor. 12:10, 11 NASB). What a lesson this is for all Christians today! God knows what to allow Satan to use to keep His sheep in the straight and narrow way, which is the way of life (Matt. 7:13, 14).

The command of Matthew 7:1 is not absolute—“Do not judge [present active imperative] lest you be judged” (NASB). The context—overall and immediate—proves it is not absolute (Matt. 7:15-20). There is always time for a righteous evaluation. Although a righteous judgment is being made, the one making the judgment must realize that at the same time he makes his judgment known, he is issuing a challenge to the unrepentant person to judge him. That judgment may be unrighteous because of a lack of grace. The person who judges another

before he has first judged himself, by the authority of Scripture, is self-deceived. He is a stranger to the first principle of grace. The person who judges a subject being discussed before he hears and considers the evidence makes an unrighteous judgment. Solomon said, "He who gives an answer before he hears, It is folly and shame to him" (Prov. 18:13 NASB).

In what context is the command of Matthew 7:1 found? The Pharisees were making unrighteous evaluations against hypocritical and unrighteous judgments. The context proves that judgment must be exercised. (See verses 6, 15, and 20.) Absolute prohibition of judgment would be catastrophic to both society and the church. Judges and magistrates are God's appointments for society (Rom. 13:1-7). Ruling elders are appointments for the local assemblies of Christ (I Tim. 5:17; Heb. 13). Therefore, authority in both society and the churches is despised by hoodlums and religionists.

Christian judgment applies to false teachers, false doctrine, false spirits (demons), false ways, false professors, and false living (Matt. 7:15; I Thess. 5:21; I John 4:1; Prov. 14:12; Matt. 18:15-20; I Cor. 5:12; 6:5). We must judge in terms of principle. When prejudice replaces principle, it becomes an unjust judgment. The same is true when personalities are put in the place of principle. These are the lessons learned: (1) Judging makes the judge unpopular. People are ready to sympathize with the judged. (2) To judge a person is almost always issuing a challenge for him to judge you. (3) Judging is limited to fruit. The heart and motive are unseen. (4) Judgment in this life is not final. (5) God alone makes the final judgment, because He has the last word.

The demons (daimon, a demon or evil spirit) are "knowing ones" who possess supernatural knowledge. Demons are the fallen angels who fell when Lucifer fell. They are the reprobate angels left when God took His chosen angels (I Tim. 5:21). Angels, neither chosen nor reprobated, do not increase or decrease. The angels that became demons possess, dispossess, and influence as the sovereign God permits (Job 1, 2). There are different kinds of demons. Some are base and filthy, but some are refined and moral. However, they are all "unclean spirits" (akathartos, denotes spiritual defilement). Christ was charged with possessing a demon, but His enemies did not accuse Him of moral evil. "The Jews answered and said to Him [Christ], Do we not say rightly that You are a Samaritan and have a demon?" (John 8:48 NASB). Unable to answer Christ, the Jews resorted to ridicule and blasphemy.

During Christ's first advent, the demons recognized the Lord Jesus Christ as the Son of God, and they wanted to know what He was going to do to them. The demons knew more than the people in general. They were not trying to be smart, because they already knew the day of their appointment for judgment. They were wondering if their judgment was coming early. If that be the case, the demons wanted to delay it as long as possible (Matt. 8:28, 29). Therefore, seeing the herd of swine in Gadara, the Jews would not be feeding the herd of swine.



It is interesting to note it was because of the pigs that the demons were the first to speak to Christ. The verb *parekaloun*, imperfect active indicative of *parakaleo*—*para*, beside and *kaleo*, to speak—draws the picture and dwells on the course of the event, instead of merely stating its occurrence. In this case, it is the description of the action. Therefore, the demons admitted defeat.

The demons yield only to omnipotence. Satan has nothing but contempt for the small fry. Listen to what the “evil spirit” said to the “evil spirits”—“And the evil spirit answered and said to them [evil spirits], I recognize [*ginosko*, to know by experience or by interaction] Jesus, and I know [*epistamai*, to know about or to understand] about Paul, but who are you?” (Acts 19:15 NASB). God employs demons to humble the arrogance of the wicked.

You cannot believe or trust demons, because they are fallen angels, reprobates, and doomed for the lake of fire. Furthermore, there are false powers and evil demon activity widely diffused and ceaselessly active in idolatry, superstition, and are against everything God is for. According to Scripture, demons are believers; therefore, there is no difference between demons and religionists, except the demons shudder (*phrissousin*, present active indicative of *phrisso*, which means to shudder from fear—James 2:19).

In closing the present study on the subject of demonology, look at the following chain of events from the present to the final reference to Satan and his “fallen angels” who are demons:

1. Demons are the spiritual agents acting in all idolatry. The idol itself is nothing, but each idol has a demon associated with it who promotes idolatry with its worship and sacrifice. Paul said, “Look at the nation Israel; are not those who eat the sacrifices sharers in the altar? What do I mean then? That a thing sacrificed to idols is anything, or that an idol is anything? No, but I say that the things which the Gentiles sacrifice, they sacrifice to demons, and not to God; and I do not want you to become sharers in demons. You cannot drink the cup of the Lord and the cup of demons; you cannot partake of the table of the Lord and the table of demons” (I Cor. 10:18-21 NASB). Please observe the immediate context of I Corinthians 10 as you consider the verses mentioned.

2. Due to the condition of the apostasy, which had already begun, Paul said to Timothy, “But the Spirit explicitly says that in later times some will fall away from the faith [the system of truth], paying attention to deceitful spirits and doctrines of demons, by means of the hypocrisy of liars seared in their own conscience as with a branding iron, men who forbid marriage and advocate abstaining from food, which God has created to be gratefully shared in by those who believe and know the truth” (I Tim. 4:1-3 NASB). The point to be made here is those who depart from the faith give heed to the teaching of demons.

3. These are the final three references to demons: (1) “And the rest of mankind, who were not killed by these plagues, did not repent of the works of their hands, so as not to worship demons, and the idols of gold and of silver and of brass and of stone, and of wood, which can neither see nor hear nor walk; and they did not repent of their murders nor of their sorceries nor of their immorality nor of their thefts” (Rev. 9:20, 21 NASB). (2) “And I saw coming out of the mouth of the dragon and out of the mouth of the beast and out of the mouth of the false prophet, three unclean spirits like frogs; for they are spirits of demons, performing signs, which go out to the kings of the whole world, to gather them together for the war of the great day of God, the Almighty” (Rev. 16:13, 14 NASB). (3) “And he [another angel] cried out with a mighty voice, saying, Fallen, fallen is Babylon the great! And she has become a dwelling place of demons and a prison of every unclean spirit, and a prison of every unclean and hateful bird” (Rev. 18:2 NASB).

The Greek word *daimon*, a demon, is frequently translated devil. However, the word means a malignant demon, an evil angel (Matt. 8:31; Mark 5:12; Luke 8:29; Rev. 16:14; 18:2). The word for “devil” is the Greek word *diabolos*, which means accuser or slanderer. It comes from the verb *diaballo*, meaning to accuse or malign, and is the word for “devil,” the enemy of God and man. Therefore, the Devil, or Satan, accuses man to God (Job 1, 2; Rev. 12:9, 10) and God to man (Gen. 3). Being himself sinful (1 John 3:8), Satan (Devil) instigates man to sin (Eph. 4:27; 6:11) and encourages him by deception (Eph. 2:2). However, the lies of Satan and the demons never keep the sovereign God from fulfilling His purpose in Jesus Christ and His chosen sheep (Rom. 8-11; Eph. 1:3-14).

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October 2014

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October 2014