



MBS077

A MESSIANIC BIBLE STUDY FROM ARIEL MINISTRIES



# SATANOLOGY: THE DOCTRINE OF SATAN



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**TABLE OF CONTENTS**

INTRODUCTION.....	6
I. THE EXISTENCE OF SATAN .....	6
II. THE ORIGIN OF SATAN .....	7
III. THE FALL OF SATAN .....	8
A. The First Sinner: Satan .....	8
B. The First Sin: Pride .....	8
C. The Fall of Satan: The Consequence of Sin .....	9
D. The Final Judgment of Satan.....	10
IV. THE PERSONALITY OF SATAN.....	11
A. Proven by the Attributes of Personality .....	12
1. Intellect.....	12
2. Emotion .....	12
3. Will .....	12
B. Proven by the Use of Personal Pronouns .....	12
C. Proven by the Actions of a Personality.....	13
D. Proven by His Treatment as a Morally Responsible Individual.....	13
V. THE DESIGNATIONS OF SATAN .....	13
A. The Names of Satan .....	13
1. Satan .....	13
2. Devil .....	13
3. Belial .....	14
4. Beelzebub .....	14
B. The Titles of Satan .....	14
1. Day-Star, Son of the Morning.....	14
2. The Destroyer .....	14
3. The Prince of This World .....	14
4. The Prince of the Powers of the Air .....	15
5. The God of This Age .....	15
6. The Evil One .....	15
7. The Anointed Cherub .....	15
8. The Prince of Demons .....	15
9. The King of Tyre.....	15
10. The King of Babylon.....	15
C. Descriptions of Satan .....	16
1. The Accuser of the Brethren.....	16
2. The Angel of Light .....	16
3. The Tempter .....	16
4. The Deceiver .....	16

5. The Spirit That Now Works in the Sons of Disobedience .....	16
D. The Animal-Like Representations of Satan.....	17
1. The Serpent.....	17
2. The Dragon.....	17
3. A Roaring Lion .....	17
VI. THE NATURE OF SATAN .....	17
A. Satan is a Creature .....	17
B. Satan is a Cherub .....	17
C. Satan is of the First Rank of Angels .....	18
D. Satan is a Spirit Being .....	18
E. Satan is a Confirmed Sinner .....	18
1. By Ambitious Pride .....	18
2. By Untruths .....	19
3. By Craftiness .....	19
4. By Deceptiveness .....	19
F. Satan Can Perform Miracles .....	19
G. Satan Is a Limited Being .....	19
VII. THE SIX ABODES OF SATAN.....	20
A. The Throne of God .....	20
B. The Mineral Garden of Eden .....	20
C. The Atmospheric Heavens .....	21
1. Access Into Heaven .....	21
2. Access to the Earth.....	21
D. The Earth .....	21
E. The Abyss .....	22
F. The Lake of Fire .....	22
VIII. THE WORK OF SATAN .....	22
A. Satan's Work in the Kosmos.....	22
1. The Greek Words.....	22
2. Definition .....	23
3. The Doctrine of the Kosmos.....	23
a. Satan's Control of the Kosmos .....	23
b. The Totality of Evil in the Kosmos .....	23
c. The Areas of Temptation in the Kosmos .....	24
d. The Desires of the Kosmos.....	24
e. The Impotency of the Kosmos .....	24
f. God's Love for the Kosmos .....	24
g. The Son's Program for the Kosmos .....	24
h. The Believer's Position in the Kosmos .....	24
i. The Temporary Nature of the Kosmos .....	24

B. Satan's Work in the Old Testament .....	25
1. Satan: The Originator of Sin .....	25
2. Satan: The Cause of the Fall of Man .....	25
3. Satan: The Accuser of Job .....	25
4. Satan: The Afflicter of Job .....	25
5. Satan: The Disputer .....	25
6. Satan: The Motivator .....	25
7. Satan: The Accuser of Israel .....	25
8. Satan's Presence at the Judgment of an Unbeliever .....	26
C. Satan's Work in Relationship to God .....	26
1. Opposition to God's Person .....	26
2. Opposition to God's Program .....	26
a. A Counterfeit Religion .....	26
b. The Counterfeit Messiahs .....	26
c. The Counterfeit Followers.....	26
d. The Counterfeit Theology .....	27
e. The Counterfeit Miracles .....	27
D. Satan's Work in the Life of the Messiah .....	27
1. The Conflict Prophesied .....	27
2. Satan's Attempts on the Life of the Messiah .....	27
3. Satan's Temptation of the Messiah .....	27
4. Satan's Use of People Against the Work of the Messiah.....	27
5. Satan's Motivation of Peter's Denial .....	27
6. Satan's Responsibility in Judas' Betrayal .....	27
E. Satan's Work in Relationship to the Gentile Nations .....	28
1. Satan Causes the Fall of Nations.....	28
2. Satan Deceives the Nations .....	28
3. Satan Influences the Nations .....	28
4. Satan Authorizes the Antichrist .....	28
5. Satan Gathers the Armies for the Final Conflict.....	28
6. Satan Leads the Gentiles in the Final Revolt.....	28
F. Satan's Work in Relationship to Israel .....	28
G. Satan's Work in Relationship to Unbelievers .....	28
1. Satan Tries to Prevent Belief in the Gospel.....	28
2. Satan Promotes Attraction to Falsehood .....	29
3. Satan Has the Power Over Death of Unbelievers.....	29
4. Satan Causes Suffering and Oppression .....	29
5. Satan Sows Unbelievers Among Believers.....	29
6. Satan Uses Unbelievers to Pervert the Gospel.....	30
7. Satan Energizes his Own Ministers .....	30

8. Satan Uses Unbelievers to Oppose the Gospel .....	30
H. Satan's Work in Relationship to Believers .....	30
1. Satan Sifts Believers .....	30
2. Satan Hinders Believers .....	30
3. Satan Gains Advantage Over Believers .....	30
4. Satan Beguiles Believers .....	30
5. Satan Buffets Believers .....	30
6. Satan Has the Power of Death Over Excommunicated Believers .....	30
7. Satan Controls Some Believers From Within .....	31
8. Satan Wars Against the Saints .....	31
9. Satan Accuses Believers .....	31
10. Satan Plants Doubts in the Minds of Believers .....	31
11. Satan Incites Persecution .....	31
12. Satan Infiltrates the Church.....	31
13. Satan Promotes Division in the Church .....	32
14. Satan Tempts Believers .....	32
15. Satan Devours Believers.....	32
16. Satan Deceives Believers .....	32
17. Satan Causes Believers to Lose Faith.....	32
18. Satan Attempts to Defeat Believers .....	32
19. Satan Misuses Scripture .....	32
20. Satan's Procedures Against Believers .....	32
I. Satan's Work in the Future .....	33
IX. THE JUDGMENTS OF SATAN .....	33
A. Satan's Judgment at His Fall.....	33
B. Satan's Judgment in Eden.....	33
C. Satan's Judgment at the Cross of the Messiah .....	33
D. Satan's Judgment in the Middle of the Tribulation .....	34
E. Satan's Judgment at the End of the Tribulation .....	34
F. Satan's Judgment at the Great White Throne .....	34
G. Satan's Judgment in the Lake of Fire .....	34
X. THE BELIEVER'S RESPONSIBILITY.....	35
A. The Believer's Armor .....	35
B. The Believer's Power.....	35
C. The Believer's Vigilance .....	35
D. The Believer's Intercessor .....	35
E. The Believer's Principles .....	35

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*Put on the whole armor of God, that ye may be able to stand against the wiles of the devil. For our wrestling is not against flesh and blood, but against the principalities, against the powers, against the world-rulers of this darkness, against the spiritual hosts of wickedness in the heavenly places.*  
Ephesians 6:11-12

## INTRODUCTION

This is a study on Satan, the “angel of darkness.” The purpose is to make a detailed study of this individual to dispel many of the false views, which are being passed around concerning him. This study will be divided into ten segments.

There are three common false views. The first is that Satan is not a personality or a being, but only an evil principle with whom all must wrestle. A second misconception concerning Satan is that he is the direct cause of every sin in every individual, so that when someone sins, he always blames it on the devil. And the third is that Satan or one of his demons is responsible for every physical and mental disorder.

### I. THE EXISTENCE OF SATAN

The Bible clearly teaches that Satan exists. This can be seen in three ways. First of all, Satan is mentioned in seven of the thirty-nine books of the Old Testament: Genesis, I Chronicles, Job, Psalms, Isaiah, Ezekiel, and Zechariah. Secondly, of the twenty-seven books of the New Testament, Satan is mentioned in nineteen: Matthew, Mark, Luke, John, Acts, Romans, I and II Corinthians, Ephesians, I and II Thessalonians, I and II Timothy, Hebrews, James, I Peter, I John, Jude, and Revelation. While Satan is not mentioned in every New Testament book, he is mentioned by every New Testament writer. Thirdly, and very importantly, the existence of Satan was taught by the Messiah Himself. In the four Gospels, Satan is mentioned a total of twenty-nine times. Of these twenty-nine times, he is mentioned by the Messiah in twenty-five passages. The following verses are examples from each Gospel, where Yeshua (Jesus) taught the existence of Satan: Matthew 4:10; Mark 3:26; Luke 13:16 and John 12:31.

There is no question, then, that the Bible teaches the existence of Satan. He is not merely an imaginary character or emanation; he is more than just an evil principle. He is a real being and the Bible teaches the existence of Satan in both the Old and New Testaments. Not only is Satan mentioned in apocalyptic-type or visionary books that deal with many symbols such as Revelation, he is also mentioned in prophetic and historical books as well. The Bible clearly teaches the existence of Satan.

## II. THE ORIGIN OF SATAN

The main passage that speaks of the origin of Satan is Ezekiel 28:11 -15: *Moreover the word of Jehovah came unto me, saying, Son of man, take up a lamentation over the king of Tyre, and say unto him, Thus says the Lord Jehovah: You seal up the sum, full of wisdom, and perfect in beauty. You were in Eden, the garden of God; every precious stone was your covering, the sardius, the topaz, and the diamond, the beryl, the onyx, and the jasper, the sapphire, the emerald, and the carbuncle, and gold: the workmanship of your tabrets and of your pipes was in you; in the day that you were created they were prepared. You were the anointed cherub that covers: and I set you, so that you were upon the holy mountain of God; you have walked up and down in the midst of the stones of fire. You were perfect in your ways from the day that you were created, till unrighteousness was found in you.*

Concerning the origin of Satan, this passage points out four things. First of all, when Satan was created, “he sealed up *the sum* in the two areas of *wisdom* and *beauty*” (vv. 11-12). The Hebrew expression translated as sealed *up the sum* means “to fill up a pattern” or “to fill up a blueprint.” The picture that Ezekiel is portraying is that when God began to do His work of creation, He chose to limit Himself to a specific pattern or blueprint and willed not to go beyond this. When animals were created they filled up only so much of this pattern; when man was created he filled up so much more of this pattern; and angels even more. But when God created this particular individual, he sealed *up the sum*; that is, he filled up the entire pattern in the two areas of *wisdom* and *beauty*. This means that of all created beings, Satan is by far the wisest and the most beautiful of them all. All those portraits of Satan that artists have painted over the centuries which portray him as ugly, gaunt, and hideous are simply wrong, for the exact opposite is true. Of all created beings, Satan is deemed the wisest and the most beautiful.

The second thing about the origin of Satan is that he is a created being (v. 13); he did not exist for all eternity past. Satan is not merely “an eternal evil principle” that always existed alongside “the eternal good principle.” He is a real being who was created by God. At the time of his creation, there were two things that were true of him. First, he had a covering of stones, which made him the “shining one.” Secondly, he was in charge of the *tabrets* and *pipes*, things involved in worship. When Satan was created, he served as the one who led in heavenly worship of God who sat upon the throne. Satan is pictured as being the priest in Heaven, leading the worship of God.

The third thing about the origin of Satan is that when he was created, he was created a *cherub* (v. 14). There are three orders of celestial beings. The lowest order is the angels, with Michael being the chief angel or archangel. Above the angels are the *seraphs* or *seraphim*, and above the seraphim are the cherubs or *cherubim*. When Satan was created, he was not an angel of the lowest order, nor a seraph of the middle order, but a *cherub*; he is of the highest order of beings. Furthermore, verse 14 states that he was *the anointed cherub*. When he was first created, he was a cherub co-equal with all other cherubs. But at some point in eternity past, God selected this particular cherub and *anointed* him, or “messiahed” him, which put him in authority over the other cherubs. Just as Michael is the archangel, the one in authority over the angels; with his anointing, Satan became the “arch-cherub”, the one in authority over the other cherubs.

The fourth thing about the origin of Satan is that he was *perfect* at the time of his creation (v. 15). God created him without a single flaw. He was so perfect that he had a unique ability, an ability called “the power of contrary choice,” the ability to choose contrary to one's nature. God does not have that ability which is why God cannot sin; He cannot go contrary to His divine nature. Satan had the power of contrary choice. He was holy and perfect, but he had the capacity to make an imperfect and unholy choice.

Summary: What Ezekiel teaches about the origin of Satan can be summarized in five points. First of all, Satan is a created being; therefore, he did not exist eternally. Secondly, he was created perfect, without a single flaw. Thirdly, he was created a cherub, the highest order of celestial beings. Fourthly, by sealing up the sum in wisdom and beauty, he was the wisest and the most beautiful of all created beings. And, fifth, being *the anointed cherub* meant that he was the highest in power and authority of all created beings.

### III. THE FALL OF SATAN

The fall of Satan is described in four passages of Scripture.

#### A. The First Sinner: Satan

The first passage to note is I John 3:8, where John states that the devil sinned *from the beginning*. The point is that the first sinner was Satan.

#### B. The First Sin: Pride

The second passage is I Timothy 3:6. In this context, Paul outlined or listed a series of qualifications for anyone who would like to become an elder in a local church. Among these qualifications, Paul states: *not a novice, lest being puffed up he fall into the condemnation of the devil*.

A new believer must never be placed in a position of authority in the local church because every new believer, by virtue of the fact that he is a new believer, is spiritually immature. If he is placed in a position

of leadership before he is spiritually ready for it, he might be filled with pride, which could cause him to fall into the same sin that caused Satan's fall. The first sin, then, was the sin of pride, and the first sinner was Satan.

### C. The Fall of Satan: The Consequence of Sin

The third passage is Ezekiel 28:15-19: *You were perfect in your ways from the day that you were created, till unrighteousness was found in you. By the abundance of your traffic they filled the midst of you with violence, and you have sinned: therefore have I cast you as profane out of the mountain of God; and I have destroyed you, O covering cherub, from the midst of the stones of fire. Your heart was lifted up because of your beauty; you have corrupted your wisdom by reason of your brightness: I have cast you to the ground; I have laid you before kings, that they may behold you. By the multitude of your iniquities, in the unrighteousness of your traffic, you have profaned your sanctuaries; therefore have I brought forth a fire from the midst of you; it has devoured you, and I have turned you to ashes upon the earth in the sight of all them that behold you. All they that know you among the peoples shall be astonished at you: you are become a terror, and you shall nevermore have any being*

In this passage, Ezekiel provides some details concerning the fall of Satan. The statement in verse 15 is the closest the Bible ever comes to spelling out the origin of sin: *unrighteousness was found* [in Satan]. Somehow, a perfect and holy being was found with unrighteousness. And what this unrighteousness consisted of is given in verse 16: *you have sinned*. How did he sin? He sinned *by the abundance of your traffic*. This Hebrew expression means, “to go about from person to person or from place to place.” The picture is that when unrighteousness was found in Satan, he went from angel to angel trying to secure their allegiance by slandering God. One-third of the innumerable number of angels were convinced by Satan and joined him, but two-thirds did not. The specific sin here was the act of slandering God from angel to angel. This act of sin originated from the sin of pride; then the sin of slandering God led to *violence*; Satan caused *violence* in Heaven by leading a revolt.

Because Satan sinned in these two ways, he was cast out of his first two abodes according to verse 16. First, he was *cast...out of the mountain of God*; he was no longer the guardian of God's throne, and he was no longer the high priest in Heaven who led in worship. Secondly, he was *destroyed...from the midst of the stones of fire*; he was no longer in control of the original earth, which was covered by these precious stones when it was first created.

The unrighteousness that was found in Satan had to do with the inner corruption of his nature. First, the perfect and holy nature was corrupted. Secondly, that corruption led to the act of sin, which consisted of two things: going from angel to angel slandering God, and causing violence in Heaven by leading a revolt. The root-cause was pride. It was pride that led to Satan's unrighteousness, which in

turn led to the act of sin. His perfect *beauty* caused his pride to be *lifted up*, and the pride in his *brightness* corrupted his *wisdom*. When he was no longer able to think straight, he began to meditate in a wrong manner upon his beauty, his wisdom, his power, and his authority. Rather than remaining in humble submission to the God who gave him all these things, instead he was filled with pride. He is still the wisest of all created beings, but that wisdom has been corrupted; and because pride led to corrupted wisdom, *unrighteousness was found in him* (v. 15). He developed a sinful nature, which then led to his acts of sin.

Ezekiel ends his discussion with the future final judgment of Satan (vv. 18-19).

#### D. The Final Judgment of Satan

The fourth passage that deals with the fall of Satan is Isaiah 14:12-14: *How are you fallen from heaven, O day-star, son of the morning! how are you cut down to the ground, that did lay low the nations! And you said in your heart, I will ascend into heaven, I will exalt my throne above the stars of God; and I will sit upon the mount of congregation, in the uttermost parts of the north; I will ascend above the heights of the clouds; I will make myself like the Most High.*

Verse 12 summarizes his fall. The name, Lucifer that appears in some translations will be discussed in section V. Satan is referred to as the *day-star, son of the morning*, and at some point he fell.

Verses 13-14 give the reason for his fall: his five *I will* statements. When Satan was filled with pride, this pride led to a declaration of these five *I wills*. Each *I will* has a specific significance to it.

First: *I will ascend into heaven*. Satan was not satisfied with the high position God had already given him as the guardian of God's throne, with authority over who had access to God's presence, and his position as the possessor of the earth in its original creation. He wanted a higher position than he already had, and the only higher position was God's throne, a right that belongs only to the Messiah (Eph. 1:20--21). With the first *I will*, he desired to usurp God's throne and sit on it himself in place of the Messiah.

Secondly: *I will exalt my throne above the stars of God*. Whenever the word *star* is used symbolically, it is always a symbol of angels, whether fallen or unfallen (Job 38:7; Jude 13; Rev. 1:20; 9:1; 12:4). It was used of Satan in verse 12. With this *I will*, he expressed his desire to become the sole authority over each individual angel. This meant that he wished to depose Michael from his position of archangel to become the archangel himself.

Thirdly: *I will sit upon the mount of congregation, in the uttermost parts of the north*. These terms are used elsewhere to describe the Millennial Kingdom (Ps. 48:2; Is. 2:2; 4:5-6). He knew that God's program was for the Son of God to rule as the Messiah over Israel. With this *I will*,

Satan expressed his desire to become the messianic ruler over Israel himself.

Fourthly: *I will ascend above the heights of the clouds*. Whenever the word *cloud* is used symbolically, it is always a symbol of the *Shechinah* Glory (Ex. 16:10; 40:34-38; I Kg. 8:10-11; Mat. 26:64). This unique glory, a glory that belongs only to God, is something Satan desired for himself.

Fifth: *I will make myself like the Most High*. Whenever God is referred to as *the Most High*, it emphasizes God as the possessor of the heavens and the earth (Gen. 14:18-19). With this *I will*, Satan expressed his desire to become the sole possessor of everything that God created in Genesis 1:1, he wished to be like God in authority, and power, and control.

With these five *I wills*, he led a revolt in Heaven, brought violence to Heaven, and was judged and cast down.

What was the satanic motive in his fall? The satanic motive was to be like God. Satan's desire to be like God caused his own fall (Is. 14:14). In another passage dealing with the origin and fall of Satan (Ezek. 28:11-19), it is interesting to note that the prelude to Ezekiel's discussion on Satan is his condemnation of the *prince of Tyre* in verses 1-10. The sin of the *prince of Tyre* was his desire to be like God in verses 2, 6-9. The sin of the *prince of Tyre* (vv. 1-10) is the background to the sin of the *king of Tyre* in verses 11-19, who was Satan and who desired to be like God. The desire to be like God was the satanic motive, and it caused the fall of Satan.

The desire to be like God was also the sin, which caused the Fall of man. According to Genesis 3:5, one of the motivations to disobey God that Satan gave to Eve was the desire to be like God. At that point, she had the desire to be like God and reflected the mind of Satan. But the greatest reflection of the satanic mind and the satanic motive is yet to come. The major sin of the Antichrist will be that same desire to be like God: *so that he will sit in the temple of God, setting himself forth as God* (II Thes. 2:4). Any desire to be like God is to reflect the mind of Satan.

But, the mind of the Messiah is to be like *a servant* (Phil. 2:5-11). The believer who desires to be *a servant* and will take a servant's role is reflecting the mind of the Messiah.

#### IV. THE PERSONALITY OF SATAN

##### A. Proven by the Attributes of Personality

There are many false teachings that picture Satan merely as an emanation or an evil principle and not as a real person. If it can be proven that Satan has personality, then he is also an individual person. The fact that Satan is a real person is evident in that he has all three

attributes of personality: intellect, emotion, and will.

**NOTES**

### 1. Intellect

First, Satan has intellect. For example, in Job 1 and 2, he debates with God over the righteousness of Job, and that shows intellect. In Matthew 4:6, he is able to quote Scripture. In Luke 4:1-12, he is able to carry on a conversation with Yeshua. In II Corinthians 11:3, he is described as being crafty, a function of the intellect. In Ephesians 6:11, Paul writes about *the wiles of the devil* and that, too, is a function of the intellect. All this shows clearly that Satan has intellect, the first attribute of personality.

### 2. Emotion

Secondly, Satan has emotion. According to I Timothy 3:6, Satan has the capacity to be *puffed up*; that is, to be filled with pride and this is an emotion. Furthermore, Revelation 12:12 and 17 speaks of the wrath of Satan, which is the emotion of anger. So, Satan has emotion as well as intellect.

### 3. Will

Thirdly, Satan also has will. For example, in Isaiah 14:13-14, five different times Satan declared: *I will*. Luke 4:6-7 states that he has the power to give the kingdoms of the world to *whomsoever* he wills. II Timothy 2:26 speaks of people being captivated into Satan's will. In I Peter 5:8, Peter speaks of Satan as one who is *seeking whom he may devour*. He is going around looking for and choosing his victims and his choice is made on the basis of his will.

That which characterizes personality are the three attributes of intellect, emotion, and will, and Satan has all three attributes.

## B. Proven by the Use of Personal Pronouns

That is not the only way to prove the personality of Satan. A second way is by the use of personal pronouns. In the Hebrew language, there is no such thing as a neuter, so everything is either masculine or feminine. Even things, which we consider neuter in English; such as, a table or a chair, are given either a masculine or a feminine gender in Hebrew. Thus, the Hebrew is inconclusive on Satan.

However, the Greek has all three: masculine, feminine, and neuter. If Satan were merely "a thing" and not a personality, the neuter would have been used consistently. But everywhere Satan is mentioned in the Greek New Testament, the word is always the masculine pronoun. He is always referred to as "he," "him" or "his," but never as "it." The use of the Greek personal pronoun, the masculine pronoun, shows the personality of Satan; he cannot be referred to simply as a neuter or as a thing.

## C. Proven by the Actions of a Personality

A third way to show the personality of Satan is that he performs all of

the actions of a personality. He does not act like a thing, he acts like a person. For example, in I John 3:8, the Apostle John writes: *he that does sin is of the devil; for the devil sinned from the beginning*

The fact that Satan sinned *from the beginning* shows the action of personality, because things do not sin, personalities sin. In I Chronicles 21:1, Satan is able to move people to do this or that; he stands against this or that. In Zechariah 3:1, he is pictured as an *adversary*, as a prosecuting attorney. In John 8:44, Satan is able to lust, lie, and murder. In Hebrews 2:14, Satan is pictured as having power and authority. All of these clearly show that Satan performs the actions of a personality. These are not activities of neuter things; these are actions of personalities. Therefore, Satan is a personality.

#### **D. Proven by His Treatment as a Morally Responsible Individual**

The fourth way of showing the personality of Satan is that Satan is treated as a morally responsible individual. For example, Matthew 25:41 states: *Then shall he say also unto them on the left hand, Depart from me, ye cursed, into the eternal fire which is prepared for the devil and his angels.*

Satan is destined for the Lake of Fire. Neuter things are not cast into the Lake of Fire, but personalities are. The fact that Satan is destined for the Lake of Fire shows that he is treated as a morally responsible being, which means that he is a personality.

Also, John 16:11 states: *the prince of this world has been judged.*

This, too, shows that he is treated as a morally responsible being, as personalities would be.

### **V. THE DESIGNATIONS OF SATAN**

There are many designations of Satan found throughout the Scriptures. They will be categorized into four groups.

#### **A. The Names of Satan**

##### **1. Satan**

Altogether, the Bible gives four names of Satan. The first name is the most common: *Satan*. It is used nineteen times in the Hebrew Old Testament. One instance of this usage is Zechariah 3:1. The Greek form of the name is *Satanas*. It is used thirty-six times in the Greek New Testament. One instance of this usage is Revelation 12:9. The name means “adversary” or “resistor.” This name emphasizes Satan as the leader of the rival kingdom of the Kingdom of God.

##### **2. Devil**

A second name is *Devil*. The Greek word is *diabolos*, which is used thirty-five times in the Greek New Testament (Rev. 12:9). The word means “accuser,” “slanderer” or “one who trips up.” This name pictures Satan as one who defames both God and the believer.

### 3. Belial

A third name is *Belial*, found in II Corinthians 6:15. This name means “worthlessness” and gives God's view of him now that he has sinned.

### 4. Beelzebub

A fourth name is *Beelzebub*. This name originates from the Hebrew *Baal Zevu*, which literally means “the Lord of the Flies.” He was the god of Ekron, a god of the Philistines, according to II Kings 1:2, 3, 6, 16. In the New Testament the name, *Beelzebub* is found in Matthew 10:25; 12:24, 27; Mark 3:22; Luke 11:15, 18, 19. The Greek form is *Beelzeboul* and has a slightly different meaning. It means “the Lord of the Royal Palace.” That was the original Philistine name of this god, but the rabbis never accepted *Beelzeboul* as being the Lord of the Royal Palace, so they changed his name to *Beelzebub* to poke fun at him: “He's not the Lord of the Royal Palace; he is the Lord of the Flies.” And by New Testament times, it had become a name for Satan.

## B. The Titles of Satan

All together, the Scriptures provide ten specific titles of Satan.

### 1. Day-Star, Son of the Morning

The first title is: *day-star, son of the morning* (Is. 14:12). It is extremely unfortunate that the King James Version translated it to the name “Lucifer.” Lucifer is the Latin translation of the Hebrew word which means *day-star*. The correct reading in English should not be Lucifer, for that is never a biblical name for Satan or a biblical title. The correct title is *day-star, son of the morning*. The Hebrew emphasizes him as being “the shining one.” It emphasizes how he was in his original state: he was the shining one covered by the *precious stones*, according to Ezekiel 28, and he can still appear as an *angel of light* according to II Corinthians 11:14.

### 2. The Destroyer

A second title is: *the destroyer*. This title is found in Revelation 9:11, where both the Hebrew and Greek forms are given. The Hebrew form is *Abaddon*, and the Greek form is *Apollyon*. Both the Hebrew and the Greek meaning is “destroyer,” because he is the destroyer of both physical and spiritual life. There is a possibility that Revelation 9:11 is speaking of a chief demon rather than Satan. But if it does refer to Satan rather than a chief demon, then it pictures Satan as a destroyer.

### 3. The Prince of This World

A third title of Satan is: *the prince of this world* (Jn. 12:31; 14:30; 16:11). The Greek term translated “world” is *kosmos*, and the cosmos is Satan's counterpart to God's Kingdom and rule. He is the prince of the cosmos, just as the Messiah is the Prince of the Kingdom of God. This title pictures Satan as carrying out his fifth *I will*, to be like God. It is a reference to the carrying out of his counterfeit program.

#### 4. The Prince of the Powers of the Air

His fourth title is: *the prince of the powers of the air* (Eph. 2:2), and this title emphasizes two things. First, it emphasizes Satan in his third and present abode, the atmospheric heavens. Secondly, it emphasizes him as being in authority over the other angels that fell with him. He is the prince of the powers, the other powers or the fallen angels.

#### 5. The God of This Age

The fifth title of Satan is: *the god of this age* (II Cor. 4:4). The Greek word used here is not *kosmos*, but *aion*, which means "age." It emphasizes the system of philosophy which is contrary to God; this system of philosophy is the spirit of this age and this cosmos. When Ephesians 2:2 states: *the course of this world*, the Greek is: *the aion of this kosmos*. Satan is the prince of this cosmos, and he propagates a philosophy in the cosmos, which is the characteristic of this age. According to Galatians 1:4, believers have been delivered from *this present evil* age, delivered from the system of philosophy which is the spirit of this age. This title emphasizes the satanic philosophy in the outworking of his control of the cosmos.

#### 6. The Evil One

The sixth title that Satan has is: *the evil one* (Mat. 6:13; Jn. 17:15; II Thes. 3:3; I Jn. 5:18-19). The Greek word is *poneiros*, which emphasizes his corrupted nature. In his nature, he is the evil one; the one who is the source of evil elsewhere.

#### 7. The Anointed Cherub

The seventh title is: *the anointed cherub that covers* (Ezek. 28:14). This title emphasizes two things. First, it reveals to which order of celestial beings he belongs: he is a cherub. Secondly, it emphasizes his unique position: he was *the anointed cherub that covers*. Other cherubs are holding the throne of God; they are underneath it, and that is why God is sometimes described as the One who sits above the cherubim. But Satan, at one time, was the covering cherub. He was the one that served as the canopy over the throne of God. All the other cherubs were under it, but Satan, as *the anointed cherub*, was over the God's throne.

#### 8. The Prince of Demons

His eighth title is: *the prince of demons* (Mat. 12:24; Lk. 11:15). This title emphasizes his authority over the one-third of the angels who fell with him.

#### 9. The King of Tyre

His ninth title is: *the king of Tyre* (Ezek. 28:11-12). The picture is that he is in control over the earthly kingdoms of this world.

#### 10. The King of Babylon

His tenth title is: *the king of Babylon* (Is. 14:4 with vv. 12-14), which also emphasizes his control over nations.

### C. Descriptions of Satan

The third category under the designations of Satan is the descriptions of Satan, and there are a total of five descriptions.

#### 1. The Accuser of the Brethren

First, he is called: *the accuser of our brethren* (Rev. 12:10). Whenever a believer falls into a state of unconfessed sin, sooner or later Satan will appear before the throne of God, accusing that believer of a particular sin. This is why believers still need the ministry of Jesus as our Advocate. Whenever Satan has any grounds for accusing a believer, the Messiah can then say, “Lay that sin upon My account; I already paid for that sin when I died for that person on the cross.” Satan is the accuser of the brethren; he is the accuser of the saints.

Two examples where Satan is the accuser of the brethren are found in the Book of Job. First, in Job 1:9-11, he accused Job of being righteous before God only because God had blessed him; he accused Job of wrong motivations. He did so again in Job 2:4-5, where he declared that a man will do anything to save his life, and that included Job. Satan not only accuses individual saints, but he is also the accuser of Israel as a nation before God. An example of this is found in Zechariah 3:1-2.

#### 2. The Angel of Light

The second description is: *the angel of light* (II Cor. 11:14). This description emphasizes his deceptive character. It, too, is the outworking of the fifth *I will: I will make myself like the Most High*. Satan has set up a counterfeit program and appears as a counterfeit *angel of light*. In reality, Satan is the “angel of this darkness,” but he fashions himself to appear as *an angel of light*, because he wants to deceive. This is the best way Satan deceives.

#### 3. The Tempter

The third description is: *the tempter* (Mat. 4:3; I Thes. 3:5). The Greek word is *peirazon*. This is a present participial form and pictures him in his present activity as going around tempting people. This title emphasizes Satan as one who entices to evil and as one who tries men in moral combat. He tempts people to commit acts of sin, in particular, the sin of immorality.

#### 4. The Deceiver

The fourth description of Satan is: *the deceiver* (Rev. 12:9). The Greek form is *planon*. This, too, is the Greek present participle, emphasizing what he is continuously doing: he is continually going around deceiving. This is the carrying out of his fifth *I will: I will make myself like the Most High*.

#### 5. The Spirit That Now Works in the Sons of Disobedience

The fifth description is: *the spirit that now works in the sons of disobedience*

(Eph. 2:2). This particular description emphasizes two things: first, Satan is a spirit being; secondly, as a spirit being, he works among the children of men but, in particular, a certain segment of the children of men: *the sons of disobedience*; that is, among the nonbelievers. At one time, all were in that category, but now believers have been redeemed from the kingdom of darkness into the Kingdom of the Light of the Son of God. Satan no longer works in us, but he does work against us.

#### D. The Animal-Like Representations of Satan

The fourth category under the designations of Satan is animal-like representations, of which there are three.

##### 1. The Serpent

The first animal-like representation is: *the serpent* (Gen. 3:1, 2, 4, 13, 14; II Cor. 11:3; Rev. 12:9, 15; 20:2). This representation emphasizes two things. First, it emphasizes the first reference to Satan ever mentioned in Scripture (Gen. 3), where Satan appeared as a serpent or “indwelt” a serpent in order to deceive Eve. Secondly, this representation emphasizes his craftiness. Just as the serpent was the most *subtle* of all beings God created (Gen. 3:1), even so, Satan is the most crafty of all personalities in the sinful state.

##### 2. The Dragon

The second representation of Satan is: *the great red dragon* (Rev. 12:3, 4, 7, 9, 13, 17). The Greek form is *drakon*, which is very similar to the English word “dragon,” except that the Greek has a “k” sound and the English has a “g” sound. When Satan is called *the great red dragon*, it emphasizes Satan in his power and in his ferocity. Although Bible teachers often state that the common portraits of Satan in a red suit and a tail are not true, there is some truth to it, for in this passage, he is red, and he does have a tail, though there is no pitchfork. Of course, this is not the way he actually looks; it is merely a representation to emphasize his power and ferocity, his fierceness.

##### 3. A Roaring Lion

The third representation of Satan is: *a roaring lion* (I Pet. 5:8). As a roaring lion, he goes around *seeking whom he may devour*. The emphasis here is on his destructiveness; he is out to destroy.

## VI. THE NATURE OF SATAN

There are seven things concerning the nature of Satan.

### A. Satan is a Creature

First, Satan is a creature. He is not a creator, but he is a created being (Ezek. 28:15; Col. 1:16). This means Satan has not existed for all eternity, but he has an actual beginning.

### B. Satan is a Cherub

The second thing about the nature of Satan is that he is a *cherub* (Ezek.

28:14, 16). The Bible speaks of three different orders or ranks of celestial beings: first, are the common angels; above them were the seraphs or *seraphim*; and above the *seraphim* are the highest order of celestial beings, the cherubs or the *cherubim*. Satan is a cherub; he is of the highest order. By his very nature, he is of a higher order than the *seraphim* and the angels.

### C. Satan is of the First Rank of Angels

The third thing about the nature of Satan is that he is of the first rank, and this can be seen in three ways.

First, he was not just a cherub, but he was *the anointed cherub* (Ezek. 28:14). What this anointing meant is that in authority, he was over those of his own cherubic order. The point is that just as Michael was the archangel, the one in authority over each individual angel, with this anointing Satan became the arch-cherub, the one in authority over all the other cherubs.

Secondly, even Michael had to respect him, according to Jude 8-9. When Michael and Satan were disputing over the body of Moses, Michael the archangel did not *bring a railing judgment against* [Satan]. The reason was that Michael recognized Satan, a cherub, to belong to a higher order. He simply turned the matter over to the Lord, who was Satan's superior. But the fact that even the good archangel respected the fallen cherub shows that Satan is of the first rank.

Thirdly, Satan is the leader over all fallen angels. There is not a single fallen angel who is co-equal with Satan. All fallen angels are under him (Mat. 12:24; Rev. 12:4, 7).

### D. Satan is a Spirit Being

The fourth thing about the nature of Satan is that he is a spirit being; he is of celestial form; he is an angelic-type being (Is. 14:12; II Cor. 11:14). He is consistently associated with angelic beings (Mat. 12:24; Rev. 12:9). He is a spirit being, just as all angelic or celestial beings are.

### E. Satan is a Confirmed Sinner

The fifth thing about the nature of Satan is that he is a confirmed sinner. The one single passage that probably teaches this the best is I John 3:8: *he that does sin is of the devil; for the devil sinned from the beginning. To this end was the Son of God manifested, that he might destroy the works of the devil.*

The fact that he is a confirmed sinner spells out or portrays exactly why he is pictured in the Bible as he is. His status as a confirmed sinner is emphasized by Scripture in four ways.

#### 1. By Ambitious Pride

First, Satan is characterized by ambitious pride (Ezek. 28:17; I Tim. 3:6). The content of this pride is twofold: Satan had a desire to be like God; and, he was actually willing to lead a revolt in Heaven.

## 2. By Untruths

Secondly, he is characterized by untruths. According to John 8:44, Satan is *the father of lies* in that he was the first one to ever tell a lie. Therefore, he is *the father of lies* and he is characterized as a *liar* himself.

## 3. By Craftiness

Thirdly, he is characterized by *craftiness*, and this *craftiness* arises out of a crookedness of his very nature (II Cor. 2:11; 11:3-4; Eph. 6:11). He is a confirmed sinner down to his nature; there is a corruption of all that he is.

## 4. By Deceptiveness

Fourthly, he is characterized by deceptiveness, which arises out of his craftiness. The term “craftiness” deals with his actual nature; deceptiveness deals with his actions, which are a result of his craftiness. He is filled with deceptiveness (II Cor. 11:14; II Thes. 2:9-10).

## F. Satan Can Perform Miracles

The sixth thing about the nature of Satan is that he has the ability to perform miracles (II Thes. 2:9; Rev. 13:11-15). He does have tremendous miraculous powers, even to the point of the creation of life. That is why one must be very careful not to be convinced of the truth of something simply because of the existence of outward manifestations. Satan can duplicate a great number of miracles, and some of the miracles he duplicates are found in Matthew 7:22-23. He has great miraculous powers, and it is dangerous to underestimate his abilities.

## G. Satan Is a Limited Being

The seventh thing about his nature is that he is a limited being; he does have limitations, for he is a created being. This can be seen in three ways.

First, he does not have the “omni” attributes, although he may appear to have them. He is not omniscient, omnipresent, nor omnipotent. Satan has a widespread network of demons, which make him appear to be omnipresent. His long experience in observing human responses to every trick and stimulus in every generation makes him appear to be omniscient. His power of miracles makes him appear to be omnipotent. But he is not omniscient, omnipotent or omnipresent; he does not have these attributes.

Secondly, God places limitations on what he can do. The best illustration of this is in Job 1-2, where God set the bounds for Satan and told him how far he could go and no more.

Thirdly, Satan can be resisted (Eph. 6:10-18; Jas. 4:7; I Pet. 5:8-9). The fact that believers can resist him shows that Satan is a limited being.

## VII. THE SIX ABODES OF SATAN

## NOTES

The six abodes or dwelling places of Satan are the best way to trace his biography or his career. These are six places where Satan has lived, is living, or will live in the future. These six abodes are chronological in sequence. Two of these six abodes are historic, the third is his present abode, and the last three are still future.

### A. The Throne of God

The first abode of Satan was at *the throne of God* (Ezek. 28:14). Ezekiel describes Satan's position at the throne of God, in two ways.

First, he was “the covering cherub.” The point is that he was a canopy over the throne of God. According to Ezekiel 1, cherubs are holding up and supporting the throne of God. Ezekiel was given a vision of cherubs that were underneath the throne and carrying it. Because cherubs are supporting the throne, God is often referred to as the one who sits above the cherubim. But while other cherubs are underneath the throne holding it and supporting it, Satan was covering the throne, because he was *the anointed cherub*. He was over the throne like a canopy.

Secondly, he was also the guardian of God's throne, so that he was, the one that controlled who among the other angelic beings would have access to God, and who among them would not.

This was Satan's position during his first abode. Just how long he was at this abode is not known.

### B. The Mineral Garden of Eden

The second abode was the mineral Garden of Eden (Ezek. 28:13). The Garden of Eden of Ezekiel 28:13 must not be confused with the Garden of Eden in Genesis 2-3. According to Job 38:7, the angelic beings were already in existence when God created the heavens and the earth. Satan was in his first abode, the throne of God. Then, chronologically speaking, after some unknown duration of time comes Genesis 1:1, when *God created the heavens and the earth*. When *God created the heavens and the earth*, He gave different portions of the universe to the authority of different angelic beings. When God created this particular planet, He gave the authority over this planet to Satan. That is what is described in Ezekiel 28:13 when it speaks about *Eden, the garden of God*. But the description of *Eden, the garden of God* in Ezekiel 28:13, is different than *the garden* spoken of in Genesis 2-3. The Eden of Genesis was a vegetable garden, but the Eden of Ezekiel is a mineral garden. Ezekiel 28:13 is describing what this planet first looked like when it was originally created. There were no oceans, and there were no seas. Rather, it was a beautiful mineral garden covered by the precious stones listed in this verse. During Satan's second abode, he *walked up and down in the midst of these stones of fire*.

Satan, at this point, had a double position. He was still *the anointed cherub* and the guardian of God's throne, but now he also had a second abode, the mineral Garden of Eden.

It was during the second abode that the fall of Satan occurred which was dealt with previously. As a result of Satan's fall, he lost both his position at the throne of God and also his authority over this particular planet.

### C. The Atmospheric Heavens

Today, Satan is in his third abode, the atmospheric heavens. Ephesians 2:2 describes Satan as *the prince of the powers of the air*, and Ephesians 6:12 describes him as being *in the heavenly places*. Satan's present abode can be described as the atmospheric heavens.

While the atmospheric heavens function as Satan's third abode, he also has access to two other localities.

#### 1. Access Into Heaven

First, he has access into Heaven. To this day, whenever he desires, he can still enter into Heaven and stand at the very presence of God (Job 1-2). Whenever Satan goes into Heaven, he does so for one reason: to be an accuser, an accuser against Israel (Zech. 3:1), and an accuser against the saints (Rev. 12:10).

#### 2. Access to the Earth

Secondly, Satan also has access to the earth. God had given to Adam the new authority over the earth, but as a result of Adam's fall, Satan usurped Adam's authority. As a result of Adam's fall and Satan's usurpation, Satan is once again *the prince of this world* (Jn. 12:31) and *the god of this age* (II Cor. 4:4). Whenever he comes down to the earth, he comes in one of two forms: sometimes as *a roaring lion* for the purpose of destruction (I Pet. 5:8-9) and other times as *an angel of light* for the purpose of deception (II Cor. 11:1-13).

### D. The Earth

The last three abodes of Satan are all future. Satan's present abode, which began somewhere between Genesis 1:1 and 1:2, will continue until the middle of the Tribulation. Then Satan will move into his fourth abode, which will be confinement to the earth (Rev. 12:7-17). In the middle of the Tribulation, an angelic war will break out in Satan's third abode, the atmospheric heavens. Michael the archangel and the good angels will fight against Satan and the fallen angels. In the course of this angelic conflict, God will give Michael the victory, and Satan will be cast out of his present third abode down to his fourth abode, the earth. He will be confined to the earth for the second half of the Tribulation. His fourth abode will last for 3½ years.

There will be two results of Satan's entering his fourth abode. The first result concerns Heaven, where there will be rejoicing. The saints

in Heaven will rejoice because Satan will no longer have access into Heaven to accuse the brethren. The second result is woe for the earth because of Satan's anger, because the wrath of Satan will be vented upon the earth.

During his fourth abode, Satan's main activity is going to be to try to annihilate the people of Israel.

### E. The Abyss

The fifth abode of Satan will be *the abyss* (Rev. 20:1-3). The *abyss* is that section of Sheol or Hades, which is a temporary place of confinement for fallen angels. Satan will be confined there for his fifth abode for a period of 1,000 years, the period of the Messianic Kingdom. As a result, he will *deceive the nations no more, until the thousand years [are] finished*. He will be confined there for the entire Millennium. During this period, demons will also be confined, though not in the same place. As a result of this fifth abode, there will be no satanic and no demonic temptation throughout the Kingdom Period.

### F. The Lake of Fire

The sixth and final abode of Satan will be the *lake of fire* (Rev. 20:7-10). At the end of the Kingdom, Satan will be released from the *abyss*. He will again do the work of deception and will gather one last army for one last revolt against God's authority. However, when these armies enter the Land of Israel, God will destroy them by fire out of Heaven. At this point Satan will enter his sixth abode, the Lake of Fire, which will be his eternal abode forever and ever.

## VIII. THE WORK OF SATAN

The Bible has revealed to us so much about the work of Satan that we are going to divide our subject into nine parts.

### A. Satan's Work in the Cosmos

#### 1. The Greek Words

The first area in which Satan works is the cosmos. To understand exactly what the cosmos is in Scripture, three key Greek words need to be distinguished. The first word is *kosmos*, which means "the world-system." It is used one hundred eighty-seven times in the Greek New Testament. A second Greek word is *aion*, which is used a total of forty-one times. It is usually translated as "world," but a more literal rendering is "age." *Aion* means "an age," not "age" in the sense of how old a man is, but "age" in the sense of "a period of time." Both *kosmos* and *aion* are frequently translated by the English term "world." There is a third Greek term *oikoumenei*, also translated "world." It is used fourteen times in the Greek New Testament, but this particular word means "the inhabited world." It does not refer to the world in general, but only those parts of the world that are inhabited by man.

So there are three Greek words translated by the English term

“world”: *kosmos*, *aion*, and *oikoumenei*. The one that concerns the relationship to Satan is *kosmos*, the world-system that is under satanic control. The one person most concerned with this in the New Testament was the Apostle John. Out of the one hundred eighty-seven times that this word is used throughout the New Testament, John alone used it ninety-five times: in the Gospel of John, sixty-eight times; twenty-three times in the Epistle of I John; once in II John; and three times in Revelation.

## 2. Definition

From the one hundred eighty-seven usages of the Greek word *kosmos*, a definition and description can be determined. The *kosmos* world is an orderly world. It is order, not chaos. By way of meaning, then, it is: “The orderly system that is headed up by Satan, leaving God out.” That is the *kosmos* world.

The word *kosmos* always has a moral value. It has the concept of worldliness, for it leaves God out. The *kosmos* is anti-God in character. Believers living in the world, in the *kosmos*, come in constant contact with the *kosmos*-system.

A more comprehensive definition of the *kosmos* that takes in the usages of the word throughout the New Testament would be:

“The *kosmos* is a vast order or system that Satan has promoted, which conforms to his ideals, aims, and methods, and includes government, conflict, armaments, jealousies, education, culture, religions of morality, and pride.”

This is the world that now exists (II Pet. 3:5-7). It is what Satan employs, and this is a major area where Satan works.

## 3. The Doctrine of the Kosmos

Out of these one hundred eighty-seven usages of the term *kosmos*, a doctrine of the *kosmos* can be developed which teaches nine things.

### a. Satan's Control of the Kosmos

The first thing about the doctrine of the *kosmos* is that it is under Satan's control. Satan has authority over the kingdoms of this world (Lk. 4:5-7). Satan is *the prince of this world* (Jn. 12:31; 14:30; 16:11). Satan is *the god of this age* (II Cor. 4:4). Satan is described as *he that is in the world* (I Jn. 4:4). According to the Apostle John, the world lies in the evil one; more literally, the world or the *kosmos* “lies in the lap” of the evil one. So the *kosmos* is under Satan's control.

### b. The Totality of Evil in the Kosmos

The second thing about the doctrine of the *kosmos* is that it is wholly, totally evil. Paul said that *sin entered into the world* or the *kosmos* (Rom. 5:12). The *kosmos* does not know God (I Cor. 1:21), and the *kosmos* does not know the Messiah (I Cor. 2:8). Paul speaks of *the fornicators of this*

*world*, this *kosmos* (I Cor. 5:10). The *kosmos* is at *enmity with God* (Jas. 4:4). Peter speaks of the *corruption that is in world*, the *kosmos* (II Pet. 1:4) and of the *defilement* of this world (II Pet. 2:10). This world, this *kosmos*, has *the spirit of the antichrist* (I Jn. 4:3). Thus, the *kosmos* is wholly evil.

### c. The Areas of Temptation in the Kosmos

The third thing about the doctrine of the *kosmos* concerns Satan's undertaking in the *kosmos*, which is temptation in three areas: *the lust of the flesh, and the lust of the eyes, and the pride of life* (I Jn. 2:16).

### d. The Desires of the Kosmos

The fourth thing about the doctrine of the *kosmos* concerns the desires of the *kosmos*, of which there are three: first, the world lusts for wealth (Mk. 4:19); secondly, the world desires security (I Cor. 7:29 -31), but apart from God; and thirdly, the world desires material goods (Jas. 2:5), not spiritual things.

### e. The Impotency of the Kosmos

The fifth thing about the doctrine of the *kosmos* is the impotence of the *kosmos*. The *kosmos* is impotent as far as spiritual things are concerned. The world does not know the Father (Jn. 17:25) and the *kosmos* is *without God* (Eph. 2:12). The world does not know God, and the world does not hear God either (I Jn. 3:1; 4:5-6).

### f. God's Love for the Kosmos

The sixth thing about the doctrine of the *kosmos* is that God nevertheless has a love for the *kosmos*; He loves the world: *For God so loved the world, that he gave his only begotten Son* (Jn. 3:16). Because God loved the *kosmos*, God sent His Son into the *kosmos* (I Jn. 4:9).

### g. The Son's Program for the Kosmos

The seventh thing about the doctrine of the *kosmos* is that the Son's program, however, was not of the *kosmos*. He was sent into it, but He was not of it. The Messiah came to rescue believers out of the *kosmos* (Jn. 12:46). The Holy Spirit will *convict* the *kosmos* (Jn. 16:8). The Messianic Kingdom will not be of this *kosmos* (Jn. 18:36).

### h. The Believer's Position in the Kosmos

The eighth thing about the doctrine of the *kosmos* is that believers are not of the *kosmos* either. Rather, they are going to be *hated* by the world, the *kosmos* (Jn. 15:18-19). Believers will have *tribulation* in the world (Jn. 16:33) *because they are not of the world* (Jn. 17:14, 16), though they are *sent...into the world* (Jn. 17:18). While believers are in the world, they are to be *unspotted* by the world (Jas. 1:27). They will be hated by the world (I Jn. 3:13) and yet they can *overcome the world* by faith (I Jn. 5:4).

### i. The Temporary Nature of the Kosmos

The ninth thing about the doctrine of the *kosmos* is that the *kosmos* is temporary; it is destined to come to an end. It is *under the judgment of God* (Rom. 3:19) and will pass away (I Cor. 7:31). The world is under

condemnation (I Cor. 11:32), and there will be the burning of the *kosmos* some day (II Pet. 3:10). The world, or the *kosmos*, will pass away with *the lust thereof* (I Jn. 2:17).

NOTES

## **B. Satan's Work in the Old Testament**

The second category of the work of Satan is his work in the Old Testament. Here, eight specific things can be mentioned.

### **1. Satan: The Originator of Sin**

The first thing is that it was that Satan who originated sin; he was the first sinner.

### **2. Satan: The Cause of the Fall of Man**

The second thing is that it was Satan who caused the Fall of man. Genesis 3:1-8 gives the details of Satan's temptation of Eve, her response, and afterwards, Adam's response. In John 8:44, Satan is called *a murderer* or more literally, "a man-slayer," since it is because of his temptations of Adam and Eve that physical death became part of the human experience. In II Corinthians 11:3, Paul states that Satan *beguiled* Eve, and repeats it again in I Timothy 2:14. It was Satan who caused the Fall of man in the Old Testament.

### **3. Satan: The Accuser of Job**

His third work in the Old Testament was that of an accuser. He accused Job of having the wrong motivations in his love for God (Job 1:6-12; 2:1-6).

### **4. Satan: The Afflicter of Job**

A fourth work that Satan did in the Old Testament was that he afflicted Job. He afflicted Job's possessions and family (Job 1:13-19) and also afflicted Job physically (Job 2:7-8).

### **5. Satan: The Disputer**

A fifth work that Satan accomplished in the Old Testament was that when Moses died he disputed with Michael the archangel over the body of Moses (Jude 9). Jude does not precisely state why Satan wanted the body of Moses, but knowing Israel's tendency towards idolatry, he may have desired to let everyone know where Moses was buried so it would become a center of worship. However, he lost the dispute.

### **6. Satan: The Motivator**

A sixth work that Satan did in the Old Testament was that he *moved David to number Israel*, which went contrary to God's law (I Chr. 21:1). As a result, judgment came upon the nation.

### **7. Satan: The Accuser of Israel**

A seventh work of Satan was that he was the accuser of Israel in the Old Testament. Just as he accuses saints today, he accused Israel in the Old Testament (Zech. 3:1-2).

### 8. Satan's Presence at the Judgment of an Unbeliever

The eighth thing about Satan's work in the Old Testament is that Satan was present at the judgment of an unbeliever (Ps. 109:6).

### C. Satan's Work in Relationship to God

The third category concerning the work of Satan in Scripture is his work in relation to God. This work can be seen in two ways.

#### 1. Opposition to God's Person

The first way is that Satan opposes God's person. In Genesis 3:1-5, he attacked God's veracity and God's motives to Eve. According to I John 3:10-12, he opposes the *righteousness* of God.

#### 2. Opposition to God's Program

The second way is that Satan opposes God's program. He stands in opposition to the program of God by means of counterfeiting. His fifth *I will, I will make myself like the Most High*, shows that Satan is the master counterfeiter. He knew he could not be the Most High, so he simply declared his desire to become just *like the Most High*. In order to do this, he instituted his own counterfeit program, which has five facets.

##### a. A Counterfeit Religion

The first facet is that of a counterfeit religion (II Cor. 11:13-15; Rev. 2:9, 13). This counterfeit religion is not necessarily the obvious false religions, but frequently it is something that is very similar to the faith of the New Testament.

##### b. The Counterfeit Messiahs

The second facet is that of counterfeit "Messiahs." He produces counterfeit Messiahs in two ways.

First, by preaching of *another Jesus* of the same kind, a Jesus very similar to the Jesus of the New Testament. In II Corinthians 11:4, when Paul speaks about *another Jesus*, the Greek word he used for the term *another* means "another of the same kind."

A second way that he will counterfeit the Messiah is that he will someday produce *the antichrist* (I Jn. 2:18, 22; 4:3).

##### c. The Counterfeit Followers

The third facet of his counterfeit program is that he has counterfeit followers (Mat. 13:38-39). These counterfeit followers are like *tares*, which look very similar to wheat, and it is hard to tell them apart. By the same token, his counterfeit followers are not the obvious Satan worshippers, but people who actually and publicly affirm their faith in the Messiah, though there are subtle denials.

**d. The Counterfeit Theology**

The fourth facet of his counterfeit program is that he has a counterfeit system of doctrine, a counterfeit systematic theology (I Tim. 4:1-3; Rev. 2:24).

**e. The Counterfeit Miracles**

The fifth facet of his counterfeit program is that he has the ability to perform counterfeit miracles (Mat. 7:22-23; II Thes. 2:8-11). These miracles are real miracles, but they are counterfeit in the sense that one claims to do them in the name of Yeshua, but Yeshua does not really do them.

**D. Satan's Work in the Life of the Messiah**

A fourth category of the work of Satan is his work in the life of the Messiah. Here, six things can be mentioned.

**1. The Conflict Prophesied**

The first thing is that the very first messianic prophecy, found in Genesis 3:15, predicted the conflict between Jesus and Satan: *he shall bruise your head, and you shall bruise his heel.*

This conflict between Jesus and Satan during the life of Messiah was predicted in advance.

**2. Satan's Attempts on the Life of the Messiah**

The second thing is that once Yeshua was born, the conflict began in earnest. Satan tried to kill Yeshua as a babe in Bethlehem. The details of this are found in Matthew 2:1-18, which records how Herod the Great tried to kill the Child; this was inspired by Satan, according to Revelation 12:4.

**3. Satan's Temptation of the Messiah**

The third thing is that Satan tempted Jesus to try to get Him to commit an act of sin (Mat. 4:1-11; Mk. 1:12; Lk. 4:1-13).

**4. Satan's Use of People Against the Work of the Messiah**

The fourth thing is that Satan often used people to try to thwart the work of Messiah; he used people to try to keep Yeshua from His messianic goal of dying on the cross. He used Herod in Matthew 2:16, Peter in Matthew 16:23, and the multitude in John 8:44 and 59.

**5. Satan's Motivation of Peter's Denial**

The fifth thing is that it was Satan who moved Peter to deny Jesus three times (Lk. 22:31).

**6. Satan's Responsibility in Judas' Betrayal**

The sixth thing is that Satan was partially responsible in the betrayal of Yeshua by Judas. It was Satan who suggested betrayal to Judas (Jn. 13:2), and later Satan entered into Judas (Jn. 13:27). Judas was not merely demon possessed, he was satanically possessed. This is why he was called *the son of perdition* (Jn. 17:12) and, as Satan entered Judas, the

betrayal was assured.

NOTES

### **E. Satan's Work in Relationship to the Gentile Nations**

The fifth category of the work of Satan is his work among the Gentile nations. Here, six things can be mentioned.

#### **1. Satan Causes the Fall of Nations**

The first work that Satan does among the nations is that he is the one who lays low the nations (Is. 14:12). Sometimes nations fall from great power to become third-, fourth-, or fifth-rate powers because of the work of Satan who controls the kingdoms of this world.

#### **2. Satan Deceives the Nations**

A second work that Satan does among the nations is that he deceives the nations (Rev. 12:9; 20:3).

#### **3. Satan Influences the Nations**

The third work is that Satan has influence over human governments among the Gentile nations (Dan. 10:13, 20; Mat. 4:8-9; Eph. 6:12).

#### **4. Satan Authorizes the Antichrist**

The fourth work among the nations is that it is Satan who will give his authority over the kingdoms of the world to the Antichrist. At one time, he offered this authority to Jesus if He would worship Satan only once, but Jesus rejected the offer. Satan will make the offer again, this time to the Antichrist who will accept it (Rev. 13:2, 4).

#### **5. Satan Gathers the Armies for the Final Conflict**

The fifth work of Satan among the nations is that he will gather the armies of the nations for that final conflict, the Campaign of Armageddon (Rev. 16:12-16).

#### **6. Satan Leads the Gentiles in the Final Revolt**

The sixth work among the nations is that after Satan is released from his fifth abode, *the abyss*, he will be the one who will deceive the Gentiles in the Messianic Kingdom, and he will lead these people in one final revolt (Rev. 20:7-10).

### **F. Satan's Work in Relationship to Israel**

The sixth category is Satan's work in relationship to Israel. Simply put, he is Israel's adversary (I Chr. 21:1; Zech. 3:1-2).

### **G. Satan's Work in Relationship to Unbelievers**

The seventh category concerning the work of Satan is his work on and among unbelievers. Here, eight specific works of Satan among unbelievers can be listed.

#### **1. Satan Tries to Prevent Belief in the Gospel**

The first work is that he tries to prevent unbelievers from accepting and believing the gospel. Wherever the gospel is proclaimed, Satan or

his agents will be out there trying to keep people from believing it. He does this in two ways. First, he tries to snatch the gospel seed sown in the hearer (Mat. 13:19; Mk. 4:15; Lk. 8:13). Secondly, Satan tries to prevent acceptance of the gospel by blinding the mind of the unbeliever, so that when the gospel is presented, the unbeliever does not comprehend exactly what the issues are (II Cor. 4:3-4).

## 2. Satan Promotes Attraction to Falsehood

A second work that Satan does among unbelievers is that he promotes attraction to falsehood. He does this in two ways.

First, Satan indoctrinates people into false religious systems and teaches them false doctrines that satisfy them (I Tim. 4:1-3; I Jn. 4:1-4).

A second way he promotes attraction to falsehood is by teaching a false lifestyle as described in Ephesians 2:1-3 and I John 2:15-17.

## 3. Satan Has the Power Over Death of Unbelievers

His third work among unbelievers is that he has the power over death in relationship to unbelievers. Throughout the history of the Old Testament, Satan had the power of death both in relationship to believers and unbelievers. But when Yeshua died and entered into the realm of death, He then passed through death and took away the keys of death from Satan insofar as believers are concerned. Satan no longer has the authority of death of believers, except in one case, which will be discussed later.

But while Satan no longer has the authority over death of believers, except in one case, he still has the authority of death of unbelievers. Hebrews 2:14 and Revelation 1:18 teach this in that they speak about taking away the fear of death and taking away *the keys of death*. In the context, it is evident that *the keys of death* and the fear of death are taken away only in relationship to believers, not unbelievers. Satan does have the authority over death of unbelievers.

## 4. Satan Causes Suffering and Oppression

A fourth work that Satan does in relationship to unbelievers is that he causes suffering and oppression. Not all suffering and oppression is caused by Satan, but sometimes it is (Lk. 13:16; Acts 10:38).

## 5. Satan Sows Unbelievers Among Believers

A fifth work of Satan in relationship to unbelievers is that he sows unbelievers among believers (Mat. 13:25-39). These unbelievers are not going to be obvious, for in this context, they are like *tares* among wheat; they are very similar to believers, and merely by outward appearance, they will seem to be believers. But they are *tares*; there is something faulty, and they are not truly saved. Satan sows unbelievers

among believers.

NOTES

#### **6. Satan Uses Unbelievers to Pervert the Gospel**

His sixth work among unbelievers is that he uses unbelievers to pervert the gospel (Acts 13:8-10).

#### **7. Satan Energizes his Own Ministers**

A seventh work that Satan does in relationship to unbelievers is that he energizes his own ministers; he has his own ministers whom he produces, fills, and controls. According to II Corinthians 11:13-15, these ministers of Satan are not the obvious type like those who head up the churches of Satan, but ministers who *fashion themselves* to appear as ministers of the Messiah. These ministers of Satan *fashion themselves* to sound like and seem like real ministers of the Messiah in order to carry out his work of deception.

#### **8. Satan Uses Unbelievers to Oppose the Gospel**

The eighth work of Satan is that he uses unbelievers to oppose the gospel in various ways, active or passive (Rev. 2:9-10, 13).

### **H. Satan's Work in Relationship to Believers**

The eighth category of the work of Satan has to do with his work in relationship to believers. Here, he is very active, and the Bible tells us twenty things about the work of Satan in relationship to believers.

#### **1. Satan Sifts Believers**

First he sifts believers the way he sifted Peter (Lk. 22:31). The result of the sifting of Peter by Satan was Peter's denial of Jesus.

#### **2. Satan Hinders Believers**

Secondly, he hinders believers from accomplishing their calling (I Thes. 2:18).

#### **3. Satan Gains Advantage Over Believers**

Thirdly, he gains advantage over some believers who allow themselves to be deceived (II Cor. 2:11).

#### **4. Satan Beguiles Believers**

Fourthly, he beguiles some believers, as he did Eve (II Cor. 11:3).

#### **5. Satan Buffets Believers**

Fifth, he buffets believers, as he did in the case of Paul (II Cor. 12:7).

#### **6. Satan Has the Power of Death Over Excommunicated Believers**

Sixth, he applies physical death for a believer who has been excommunicated (I Cor. 5:5). As mentioned earlier, as a result of the work of the Messiah, through His death and resurrection, He took away the keys of death from Satan as far as believers are concerned. Satan has the power over death of unbelievers, but he does not have the power over death of believers, except in this one case.

The one exception is in the case of a believer who has undergone the four steps of church discipline mentioned in Matthew 18:15-20. The final step is excommunication, which means that he is put back into Satan's domain for the destruction of the flesh, and Satan then has the authority to put that excommunicated believer to death. The verse goes on to teach that this will not affect the believer's salvation; the believer will still be saved, but he will have an untimely death and will not fulfill the calling of God in his own life. This is also the *sin unto death* that John speaks of in I John 5:16.

#### **7. Satan Controls Some Believers From Within**

Seventh, Satan controls some believers from within. The worst term ever used in trying to describe this control is "possession," because the Greek word for "possession" is never actually used. The Greek word is always a word that means "to be controlled from within" or "to be demonized." Yes, believers can be controlled from within.

For example, in Acts 5:3, Satan filled Ananias and Sapphira, and Peter used the very same words there that Paul used in Ephesians 5:18 where he said: *be filled with the Spirit*. So, to be *filled* is "to be controlled from within," and Satan was controlling them from within.

In Ephesians 4:27, Paul admonishes not *to give a place to the devil*. The Greek word for *place* is a military term that means a "beachhead." Do not give a beachhead to the devil. When an army attacks enemy territory, they first try to take a beachhead or an area of control, which is in enemy territory. Once they have this place of control, they can give covering fire for reinforcements. If a believer gives a beachhead to the devil, it means the devil can control that believer from within. This is also verified by II Timothy 2:26. Satan does control some believers.

#### **8. Satan Wars Against the Saints**

Eighth, Satan wars against the saints (Eph. 6:10-18) which is why believers need to wear *the whole armor of God*.

#### **9. Satan Accuses Believers**

Ninth, he accuses and slanders believers before the throne of God (Rev. 12:10).

#### **10. Satan Plants Doubts in the Minds of Believers**

Tenth, he plants doubts in believers' minds about the truth of God and the veracity of God, as he did to Eve (Gen. 3:1-5).

#### **11. Satan Incites Persecution**

Eleventh, Satan incites persecution against believers (Rev. 2:10).

#### **12. Satan Infiltrates the Church**

Twelfth, Satan infiltrates the Church in two ways. One way is with

false disciples such as the *tares* of Matthew 13:38-39. Secondly, he infiltrates the Church with false teachers who preach another Jesus of the same kind (II Cor. 11:13-15; II Pet. 2:1-19).

### 13. Satan Promotes Division in the Church

Thirteenth, Satan promotes division in the churches, and many are split because of satanic influence (II Cor. 2:1-11).

### 14. Satan Tempts Believers

Fourteenth, Satan tempts believers (I Thes. 3:5). This is a major work of Satan among believers, and he tempts them in at least six areas. First, he tempts believers to lie (Acts 5:3). Secondly, he tempts believers to commit sexual sins (I Cor. 7:5; I Tim. 5:11-15). Paul forbids a husband and wife to refrain too long from sexual intercourse, lest Satan tempt them in that area (I Cor. 7:3-5). Thirdly, Satan tempts believers to commit specific acts of sin (I Pet. 5:8). Fourthly, he tempts believers to be preoccupied with the things of the world (I Jn. 2:15-17; 5:19). Fifth, Satan tempts believers to develop pride in spiritual matters, and in that way the believer falls into the same sin that brought about Satan's fall (I Tim. 3:6). Sixth, he tempts believers to rely on human wisdom and strength rather than on divine wisdom (I Chr. 21:1-8).

### 15. Satan Devours Believers

Fifteenth, he devours believers, and that means he gets believers so deeply into sin that they sometimes never get out (I Pet. 5:8).

### 16. Satan Deceives Believers

Sixteenth, he deceives some believers by preaching a counterfeit Yeshua (II Cor. 11:3-4) and by appearing as *an angel of light* (II Cor. 11:14).

### 17. Satan Causes Believers to Lose Faith

Seventeenth, Satan is responsible for shipwrecking the faith of some believers so that they totally lose their faith (I Tim. 1:19-20). Fortunately, even then, they do not lose their salvation.

### 18. Satan Attempts to Defeat Believers

Eighteenth, Satan employs his demons to try to defeat the saints (Eph. 6:10-12).

### 19. Satan Misuses Scripture

Nineteenth, Satan even misuses Scripture. He can and does quote Scripture accurately, but he misuses it in that he either quotes it out of context or he gives a misapplication as he tried to do with Jesus (Mat. 4:5-6; Lk. 4:9-11).

### 20. Satan's Procedures Against Believers

Twentieth, Satan uses four specific procedures against believers. First, he uses *devices* and special designs to entrap the believer (II Cor. 2:11).

Secondly, he uses *wiles* (Eph. 6:11). Thirdly, he sets out *snare*s (I Tim. 3:7; II Tim. 2:26). Fourthly, he uses miracles as *lying wonders* (II Thes. 2:9). He does have the power of miracles, and he does use this for the purpose of working against the saints.

NOTES

### I. Satan's Work in the Future

The ninth division of the work of Satan is his work in the future. Here, five things can be mentioned briefly. First, in the future he will war against Israel (Rev. 12:13-17). Secondly, it will be Satan who energizes the Antichrist so that he comes to power (II Thes. 2:9; Rev. 13:1-10). Thirdly, it will be Satan who gives rise to the False Prophet (Rev. 13:11-18). Fourthly, he will gather the nations for the Campaign of Armageddon (Rev. 16:12-16). Fifth, he will deceive the nations after the Millennium for one last revolt against God's authority (Rev. 20:7-9).

## IX. THE JUDGMENTS OF SATAN

Satan undergoes seven specific judgments: in the past, the present or the future.

### A. Satan's Judgment at His Fall

The first judgment of Satan was the judgment when he first sinned, at the time of his fall (Ezek. 28:16). The result of the first judgment was loss of his first two positions and abodes. First, he lost his position as being *the anointed cherub that covers*, the canopy over the throne of God, and he lost his position as the guardian of God's throne. Secondly, he lost his position as the authority over this planet when it was the mineral garden of Eden.

### B. Satan's Judgment in Eden

His second judgment came in Eden as a result of his temptation of Adam and Eve. This judgment is found in Genesis 3:15, where God said to Satan: *I will put enmity between you and the woman, and between your seed and her seed: he shall bruise your head, and you shall bruise his heel.*

The judgment was that the woman, whom he had tempted and thereby brought sin and death into human experience, will produce a seed. In the course of many centuries, a Descendant of this very woman, Eve, is going to be the One who will defeat Satan and will bring life, restoration and salvation to humanity. A day is coming when the Seed of the woman is going to crush Satan's head.

### C. Satan's Judgment at the Cross of the Messiah

The third judgment of Satan was at the cross. Satan suffered a specific judgment at the time that the Messiah died. Satan knew it was coming, and that is why he tried to do everything he could to keep the Messiah from the cross. He constantly tried to have Yeshua killed either prematurely or in the wrong manner; such as, by sword or by stoning. But all such attempts failed because: *his hour was not yet come.* When His hour finally did come, and when Yeshua was dying on the cross, Satan was no longer in control; rather, the Messiah was in total

control. The cross, which brought salvation to humanity, brought judgment upon Satan.

Jesus predicted that this would happen in Luke 10:18: *And he said unto them, I beheld Satan fallen as lightning from heaven.*

In John 12:31, Yeshua said that by the virtue of His work: *now shall the prince of this world be cast out.*

Later, in John 16:11, He said: *the prince of this world has been judged.*

Looking back to the experience of the cross, Colossians 2:14-15 states: Messiah *...despoiled the principalities and the powers* one of whom was Satan.

By means of His own death and Resurrection, Jesus rendered the devil's power over death of the believer inoperative (Heb. 2:14-15).

By His death, Yeshua destroyed the works of the devil (I Jn. 3:8).

These first three judgments upon Satan are all history, but there are four more judgments yet to come.

#### **D. Satan's Judgment in the Middle of the Tribulation**

The fourth judgment of Satan will be in the middle of the Tribulation, when Satan will be cast out of his present third abode, the atmospheric heavens, and cast into his fourth abode, the earth. He will be confined to the earth for the second half of the Tribulation (Rev. 12:7-9) so that he will no longer have any access into Heaven (Rev. 12:10-12a).

#### **E. Satan's Judgment at the End of the Tribulation**

The fifth judgment of Satan will be that he will be judged by being imprisoned in the *abyss* during the Millennium, his fifth abode (Rev. 20:1-3).

#### **F. Satan's Judgment at the Great White Throne**

The sixth judgment of Satan will be at the Great White Throne Judgment, where Satan will be judged by the Church. Paul said that the Church will judge angels (Rom. 16:20; I Cor. 6:2-3). The Church will not judge the good angels, because they do not sin and have no need to be judged. But fallen angels will be judged, and Satan will be among these. He will be judged by the Church at the Great White Throne Judgment.

#### **G. Satan's Judgment in the Lake of Fire**

The seventh and final judgment of Satan will be the Lake of Fire, which will be his sixth abode (Mat. 25:41; Rev. 20:10).

## X. THE BELIEVER'S RESPONSIBILITY

## NOTES

Previously, in the discussion on the work of Satan in relationship to believers, it was pointed out that Satan attacks believers in twenty different ways. But believers are not left defenseless. There are several defenses which should be noted.

### A. The Believer's Armor

The believer's first defense is *the armor of God* (Eph. 6:10-18; I Jn. 2:14). "What exactly is the *armor of God*?" The *armor of God* is the Scriptures. The more the Scriptures are studied, memorized, and meditated upon, the more believers are defended, the more they are "armed." Knowing what Scripture has to say about any specific point helps in the fight against Satan. At the Temptation of Jesus, He was able to counteract Satan in all three temptations by means of citation of Scripture. That was the *armor of God* for the Messiah, and that is the *armor* for believers.

### B. The Believer's Power

The believer's second defense is that he has the power *to resist* Satan, and believers are told to do so three times: James 4:7; I Peter 5:9; Ephesians 6:10-18. Believers are never told to go around "rebuking Satan" nor "binding Satan," but to *resist* him. Again, the best way to *resist* Satan is by means of Scripture, knowing how to apply the right Scripture in any specific temptation, with which one may be confronted.

### C. The Believer's Vigilance

The believer's third defense is to stay alert. We are to stay alert by recognizing how Satan works and by being ready for him (I Pet. 5:8).

### D. The Believer's Intercessor

The fourth defense for believers is not active but passive: the *intercession* of the Messiah. He is interceding for believers against the *evil one* (Jn. 17:15; Rom. 8:34; Heb. 7:25).

### E. The Believer's Principles

And the fifth defense for believers are three principles which should be kept in mind in dealing with Satan and the spiritual warfare.

The first principle is that believers should not speak of Satan contemptuously (Jude 8-9). Not even the good Archangel Michael would issue a railing accusation against Satan. He simply committed the whole thing to the Lord. So, no one should go around rebuking Satan, binding Satan or calling his name. Believers are not to speak of him contemptuously.

The second principle for believers in dealing with Satan and the spiritual warfare is to always keep in mind that Satan is used by God

to teach believers. Satan may be permitted to inflict certain physical problems to teach a lesson. For instance, Satan was allowed to inflict Job so that he could learn more about the sovereign nature of God (Job 1-2). Satan was allowed to afflict Paul so that he could learn humility and to learn that God's strength could be made even greater through Paul's weakness (II Cor. 12:7-16).

The third principle for believers in dealing with Satan is that he is sovereignly restricted. Satan is not omnipotent, and even the power he does have cannot be used without God's permission. God will sovereignly restrain Satan; God will never allow Satan to go too far (Job 1:12; 2:6).✠

**NOTES**

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