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II. SATAN AND HIS ANGELS

Under this heading we shall consider both Satan and his angels, as they are united in their rebellion against God. Satan himself is an angel. Probably the highest created being, higher than Michael the archangel (Jude 9), yet an immeasurable gulf exists between the untreated, self-existing members of the Godhead, and this the chief creation. Cf. Bancroft's introductions, on man's denial of Satan's exist­ence. We will not go into the various arguments denying the existence of Satan, nor the so-called explanations, which are not explanations but denials of personality to Satan. The same explanations deny every fundamental of the Faith. The temptation in the wilderness of the Lord Jesus Christ shows the reality of the Devil. Christ fought a real person, not an abstraction, or evil thought, nor a negation. The fact of Satan's existence is abundantly testified to in the Scrip­tures, as the originator of all evil and opposition to God.

A. THE PERSONALITY OF SATAN

Because Satan does not appear in corporeal form, but is a Spirit being, his personality, like that of God's and angels, must be accepted from the Scriptural evidences.

1. Satan was created a person

Under this heading we shall not go into an exposition of Ez. 28:11-19 where we read of Lucifer's creation, but of all the heavenly host he alone is mentioned in particular. But there is a lamentation taken up for the "King of Tyrus," where it is evident that the supreme being among all the creatures of God is in view. He is said to sum up wisdom, and perfect in beauty, with Eden as his abode.

2. Personal names and pronouns are used of him.

a)11 Christ has many names - so has Satan. Some of them

Satan (52 times) meaning, "hater," "enemy," or "adversary" Job 1:6; Lk. 10:18.

Devil (35 times) meaning, ,"accuser" or "slanderer"

Abaddon-Apollyon - First is Hebrew, second is Greek for "Destroyed." Rev. 9:11.‑

Peelzebub (Prince of Demons) - Mt. 12:25.-- 71

Belial Cor 5:4.

Personal pronouns:

4-‑

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3. Personal actions and functions are ascribed to Satan.

Intelligence: II Cor. 2:11, "Devices of Satan,'

Device, wiles of Satan (Eph. 6:11), Device

(Rev. 12:9). All signify design. Design is a

product of intelligence, and Intelligence is

alone a function of personality.

Memory: As the quoting of Scripture to Christ (Mt. 4:6).

Knowledge: Rev. 12:12 "For he knoweth that his time

is short."

Will: The "I wills" of his fall (Isa. 14:12,13; II Tim. 2:26).

Emotions: Desire (Lk. 22:31), Pride (I Tim. 3:6), Wrath (Rev. 12:12). All of these are NOT to be predicted of the law of gravity nor a tree, but of a personality.

He tempts - as Eve and Christ, Gen. 3 and Mt. 4. He speaks - Job 1:3, 10; Mt. 4:1-11.

He accuses - Rev. 12:10.

He makes war - Rev. 12:7; 20:8,9.  
He works miracles - Ex. 7:11.

He hinders God's servants and the Gospel ­I Thess. 2:18; Mt. 13:19.

He ensnares the wicked -(I Tim. 3:7)- and deceives the nations (Rev. 20).

He is capable of punishment. You cannot punish an

abstraction nor torment a negation. The teaching of Scripture of the punishment of Satan shows personality and moral responsibility.

4. Satan is a powerful person.

Though now fallen, and judged on the cross (Jn. 12:31; Col. 2:15) Satan has not as yet lost his exalted position as prince of the power of the air, and has lost but little of his vast power. This power is both personal and through the vast number of fallen angels and demons who do his bidding and are a part of his kingdom.

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His personal power is without our computation, but must of necessity be very great.

1. He could contend with Michael the archangel (Jude 6).
2. He accomplished the entrance of sin and fall of the human race (Gen. 3).
3. He can appear before God (Job 1:6; 2:1).
4. He has the power over the elements (Job 1:16 - fire, 1:19 - great wind).
5. He has power over sickness (Job 2:7).
6. He has power of death (Heb. 2:14), though Jesus wrested that from him (Rev. 1:18).
7. He has power to deceive and weaken the nations

(Isa. 14:12-17), to destroy nations, weaken and

shake kingdoms. He offered them to Jesus (Matt. 4:9),

and He shall give them to his anti-Christ in the

last days (Rev. 13:2).

1. He holdeth the whole world like children asleep in his arms (I Jn. 5:19; Matt. 13:38).
2. He is called the God of this age (II Cor 4:4). B. THE ORIGINAL STATE AND FALL OF SATAN.

Revelation in relation to Satan begins with the dateless period between Gen. 1:1 and Gen. 1:2. Satan was created by God in that period somewhere. Of his origin there are two prominent passages, primarily Ezek. 28:11-19. A careful consideration of this and other portions are important to an understanding of the original state of Satan and his fall. In reading Ezek. 28:11-19 we find his creation twice referred to. His perfection as created is referred to in verse 15. In verse 13 his perfection is set forth in detail by the suggestive symbols of precious gems. He among all created beings was also ''full of wisdom, "perfect in beauty," filling up the sum of per­fection. In verse 1L he is called the "anointed cherub that covereth." Like the other cherubim, he was to guard the throne of God. He was located upon the holy mountain of God which is a symbol or synonym of the center of God's government and eternal throne. Over this exalted throne Lucifer was set as the anointed covering cherub.

He is also said to have been in Eden, the Garden of God. This must have been another Eden than that of Adam and Eve for it had stones of fire. It must have been the

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original creation maybe here on earth. For after the advent of man and woman, we find Satan at home here and promising great things to the pair.

He appears to us with a kingdom, authority, power and dominion, as the 'Prince of the power of the air, and god of this age." It would seem that as all the "Sons of God" had to appear before God to give an account of their rulership, and Satan still must appear with them (Job 1, 2), that this earth was particularly Lucifer's realm, or his dominion, in its original Edenic paradise, and he still controls much of it in a usurper's position as God has promised it to His Son in Psa, 2,

It could be that when Satan fell, the original paradise fell with him into the chaos of Gen, 1:2. The great army of angels under him must have fallen simultaneously with him, numbering a third of Heaven's hosts, Again it is stated that Satan was perfect in all his ways from the day he was created. It is important to note two facts. He was created, and he was created perfect. Since he was created, he is not self-existing and cannot be independent of his creator. And being created perfect, he was holy and not sinful. Christ said of him, "He abode not in the truth" (Jn. 8:44), showing that he had been in it

This portion in Ezekiel gives mostly the exalted position of Satan as created, with verse 16 giving part of his crimp with the judgment that awaits.

The other primary portion showing the fall of Satan is Isa. l4:12-20 It is well here as we did not go into detail in Ezekiel to show why those portions evidently deal with a high being rather than a physical earthly monarch. The things spoken of this Person under the "king of Tyrus" could never be predicated of a man, his perfect

n, his position, his office and work, and his ruin. No king of Tyrus ever was in either of the Edens of Cod, nor covered that throne of God. But, like the Messianic Psalms, the writer there spoke of local and personal things with a prophetic meaning yet future. In Ezekiel 28 and Isa, 14 the reference is both present and past.

The crime of Satan is stated in the 14th verse as having purposed in his heart to become like the most High. His heart was lifted up because of his beauty. He who was the Anointed Cherub that covereth, with the highest honor of guarding and protecting the throne of God, striking at the throne he was to protect. The purpose of Satan was to dethrone the Almighty, and set himself in that plat

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You can see that effort to supplant God in every effort of Satan through the ages, as manifest in his substitute religions where he is the real object of worship. Satan was the first being to manifest a will opposed to the will of God. There are five "I wills" in this portion:

"I will ascend into Heaven."

"I will exalt my throne above the stars." (Note - He had a throne.)

"I will sit also upon the mount."

(God's Holy Mountain)

"I will ascend above the heights of the clouds."

"I will be like the Most High."

Ezek, 28:17 says, "Thine heart was lifted up because of thy beauty, thou hast corrupted thy wisdom by reason of thy brightness." Linking these two portions we find the root of Satan's fall was pride, which culminated in his unholy ambition to greatness.

Results of the Fall of Satan

Bancroft tabulates seven results as follows:

1, The anointed cherub became the original sinner (I John 3:8).

1. He became the author, fountain-head and discriminator of sin (John 8:44
2. He ceased to abide in the truth and sin became his inherent nature, element, environment, and delight (I John 3:8; 8:L14).

His wisdom became corrupted  
(Ezek. 28:17; Rom. 1:21-25).

1. He came under condemnation (I Tim. 3:6).
2. He is to be expelled from the heavenlies (Ezek. 28:16; Rev. 10:7-10).
3. His future destruction is determined (Isa. 14:12-17; Rev. 20:1-3).

To this list, for greater clarity, may be added:

"He became the great oppressor, the arch-enemy of God, the hater of the good, arising out of that hatred of God."

See the parable of the seeds in Matt. 13:25. Cf, v. 29, Christ is the good sower, His enemy is Satan. This is evident in His whole career, from the subtle involving of a third of heaven's angels with him in his first,

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rebellion, through the indictment of Eve and Adam in his fall, the opposition to God's program throughout history, until his personal representative on earth, his Christ, the anti-Christ, shall oppose and exalt himself above all that is called God, and in his final rebellion in Rev. 20 shall seek to lead the deceived armies of earth against Christ Himself and the city of God.

B. THE WORK OF SATAN

The Scriptures assert that we are not to be ignorant of Satan's devices (II Cor. 2:11). God has perfectly un­masked the character and designs of Satan in the Bible. The work of Satan follows a clear course of purpose or motive, and all of his devices of deception and strategy follows from that purpose. This is not a violent attack upon the throne of God, which he knows would but fail, but, lire Absalom, to steal the hearts of the unfaithful in the kingdom, and through subtlety gain a kingdom for himself. His supreme motive is to "be like the Most High." All the sacrifices of the heathen, Paul states, is to demons and not to God. See I Cor. 10:20. All false worship, whether it be the abominable rites of heathenism or the refined, cultured worship of modern religion, is in fact a worship of Satan and a denial of the only Lord God that bought them. Until under the strong delusion of the last days of this age, when the wicked one shall oppose and exalt himself above God, then we read, "all the world wondered after the beast (Anti-Christ) and worshipped the dragon which gave power unto the beast."

The primary work of Satan is to hinder and sabotage the work and program of God in every way, while seeking to be like the most High, and set up his own kingdom with himself as their God, being worshipped. He even asked Jesus to worship him for the gift of the kingdoms of the world (Lk. 4:7).

This motive or purpose of Satan to be like the Most High is to be found in all of his activity. His is a counter­feit, imitative activity. There is hardly a spiritual or godly thing but that Satan has his counterfeit. All of the gifts of the Holy Spirit are imitated by him. All of the religious ceremonies and ordinances have their hellish counterfeit. In every false religion you will find the same Satanic purpose--to "be like the Most High." In the closing scenes of this age, the Son of Perdition, (the anti-Christ), and the False Prophet as head of all false religion, will imitate the position of the Holy Spirit. This will be Satan's greatest bid to be "like the Most High." The period is even heralded by Apostles of Satan, teaching by "seducing spirits and doctrines of demons" (I Tim. 4:1; II Cord. 11:13-15).

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There is another side to the work of Satan besides the effort to be "like the Most High." It is to oppose the Most High. The two are connected in the Satan-energized Man of in who is to come, "who opposeth and exalteth himself above all that is called God, or that is wor­shipped" (II Thess. 2:4).

He is not only trying to imitate God, but while doing that he is trying to prolong his own existence by un­ceasing warfare in which to oppose God. This enmity toward God is not only confined in his hatred of God but also of God's children. This is not strange as the Scriptures explain that they have ''partaken of the Divine nature" (II Pet. 1:4). To hurt them is a thrust at God. Satan has no controversy or warfare with his own children, though he is the means of their damnation. Christ says, ''the world will love its own." That is, the Satan-controlled system loves its own, but "It hath hated me, and it will hate you." Jesus, three times calls Satan "the prince of this world." He controls the world (Kosmos) system, and it is no wonder it hates the believer. Were it not for the intercession of our Lord Jesus Christ, we would be snuffed out (Jn. 17:15). See Luke 22:31.

See Also I Pet. 5:7-9 and Eph. 6:10-12 for Satan's opposition to the saints. This work of opposition may be seen in his effort to hinder the Christian's testimony, for unto us is committed the ministry of reconciliation. This is the only way the world will get the Gospel mess­age of redemption. If Satan can hinder the believer's life and testimony, he does much to resist God. Here is the explanation of the dark ages and the failure of the Church to evangelize. The social gospel substituted for the message of salvation. Every effort to reach the unsaved is assailed by Satan, even true evangelists and pastors get side tracked on other subjects. True messen­gers are maligned, ill-treated, ill-paid, and slandered.

In the question of money, Satan's opposition may be seen. Men can collect with little effort vast sums for education, health, culture, socialization, as the Methodist Church War Collection of 25,000,000 for a social program geared to the times, but try to take a collection for evangel­ization or missions.

Satan can gear his opposition to suit the times. If a direct assault has a chance of success he tries that, but if subtlety is needed, he can transform himself into an angel of light and bring a message of cheer, of social uplift, or of some other great truth, but always omitting

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the essential Gospel message of personal salvation from sin by the sacrificial death of God's Son. See this illustrated in Church History. In the early church, Satan as "a roaring lion went about seeking whom he might devour." By the burning stake, the headman's blow and the amphi-theatre where the faithful to Christ fought wild beasts, Satan tried to destroy the church by on­slaught. Finding failure, he tried another and more successful method: by adulteration, by a mixture of the false and the true. Constantine made Christianity the state religion, and it became popular to be a member of the first church.

He baptized his whole army, and they were then "Christ­ians"? The church became so worldly and the world so churchy until there was very little difference. Satan has used that method ever since. He is now transforming himself into "an angel of light." He is no longer a *"*roaring lion," but is now a preacher of the "new gospel for an enlightened age." He mixes a quantity of truth with error. He must have some Bible in it; the pill always must be sugar coated to hide the bitter dose.

The work of Satan may be thus summarized:

1. He instigates men to sin (Gen. 3:1-6; Jn. 13:2). Note especially the last reference.
2. He tempts men, allures the saints (I Thess. 3:5; I Cor. 7:5). He even tempted Christ (II Cor. 11:3).

3, Slanders God to man (Gen. 3:1-6).

1. Slanders man to God (Job 1:9-11; Rev. 12:9,10).
2. Inflicts suffering and disease (Job 2:7; Acts 10:38; Luke 13:10.
3. Enters into and controls men (Eph. 4:27; Jn. I Tim. 3:7).
4. Contends with and opposes the saints (Eph. 6:12; Zech. 3:1; I Tim. 2:26).
5. He sifts and tries believers (Lk. 22:31).
6. He blinds the minds of the unbelievers (II Cor.
7. He steals away the truth from the minds of men (Mk. 4:15; Mt. 13:19).
8. He sows tares or counterfeit doctrine (Mt. 13:38,39).
9. He authorized and energized his own ministers into angels of light (II Cor. 11:13-15).

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1. He institutes his own churches and religious systems, called "Synagogues of Satan" (Rev. 3:9).
2. Seeks to destroy men (I Pet. 5:8).
3. Father of all lies (Jn. 8:44).  
   Opposite of "God of Truth."
4. Deceives the nations (II Cor. 11:3; II Thess. 2:9; Rev. 12:9; 20:7,8).

D. THE BELIEVER'S VICTORY OVER SATAN.

The believer as being positional and in Christ must remember that he is dealing with a defeated foe, even though he is a powerful foe. Within ourselves we could do nothing against this highest of created beings, who can dominate the very elements, and work miracles, and oppose God's archangel Michael, But the Scriptures say of him in Col. 2:15 that Christ ''spoiled (or robbed) principalities and powers" in His work on the cross, "He made a show of them openly triumphing over them in it." So also Heb. 2:14 and I Jn. 3:8. Christ's victory is our victory. Our lives are hid away in Christ, and in His victory on the cross as ours we are safe in Him. We should claim complete dominion over any advantage Satan may try to hold over us. Paul says in Rom. 16:20, "And the God of Peace shall bruise Satan under your feet shortly." Final triumph is assured, and immediate victory should be possessed.

The pathway of victory is outlined in the Scriptures:

1. To put on the whole armor of God that we might be able to stand against the wiles of the devil

(Eph. 6:11-18).

The incompletely equipped child of God is the prime target for Satan's darts. Cf. II Tim. 3:16, 17 ­"That the man of God might be perfect, thoroughly furnished." The saint had better get the whole equipment.

1. Watchfulness is necessary when such an enemy seeks our downfall. I Pet. 5:8 says, "Be sober, be watch­ful; your adversary the devil, as a roaring lion

walketh about seeking whom he may devour" (RV).

1. Resistance sh uld be made to the devil's attacks. The method of resistance is given in James L:7. First, "Submit yourselves therefore to God. Resist the Devil and he will flee from you. Draw nigh to God and He will draw nigh to you." Not a haughty

` human rebuke of Satan, but submission first to God, fleeing to the Rock that is higher than I, then a steadfast resisting of all of Satan’s attacks, using Michael’s method, “The Lord rebuke thee Satan.” Invoking the name of Jesus Christ has many times routed the enemy of our souls. “The name of the Lord is a strong tower; the righteous runneth into it and are safe.” Somewhat as an ambassador is safe sheltered under the flag of his country.

The believer is to give no place to the Devil, no room, no entrance wedge, by evil passion, or anger or other fleshly manifestations. Eph. 4:27, verse 26 suggests how place is given Satan. By anger and continuing in wrath. How much victory is lost over a short loss of temper. We can lose our peace of mind by giving someone a piece of our mind. \_

There should never be a slight jesting about the Devil laughing it off. The Devil is not ajoke, but an ever present powerful spiritual adversary, seeking whom he may devour. He is a malignant enemy seeking our damnation,and if failing in that, our constant defeat and failure of God's best for us.

His only access is through the "Old Man" or "Flesh Nature," the "Adam Nature." The natural man received by natural generation. That is the traitor o- the inside which opens the way for Satan's onslaught against our souls. Herein is the need of "keeping our bodies under lest we become outcast, or disqualified" (I Cor. 9:27).

James 1:13-15 tells us the avenue of Satan's temptation.

It is very evident that Satan cannot force or make man

do anything, but must allure or paint very nice pictures

of sin so that the natural heart will desire it. He

has some method of communicating with the minds of men,

to suggest evil, disobedience, and even evil thoughts.

He gains a great advantage over weak saints with this

method, suggesting doubt, fear, and even distrust of

God. Hence the Scriptures have much to say about the

mind in redemption. As guarding the mind, Phil. 4:7:

("keep" - to garrison, guard, keep sentry duty over).

Very few saints realize they have a responsibility for

their every thought. Paul states what to think about

in the 8th verse of this 4th chapter of Phil.

Christ was manifest to destroy the works of the devil,

first in the believer, then in the world. The believer

needs to claim that present victory over their enemy the

Devil.

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E. THE DESTINY OF SATAN

Since the future destiny of Satan is linked with his

past fall, there are certain steps attached to his con‑

damnation, starting from his first fall to final judgment.

1. The first curse attached to Satan was being "Cast

as profane out of the mountain Of God, and pro‑

nouncement of destruction from the midst of the

stones of fire" (Ez. 28:16). There is henceforth

only a waiting for the inevitable doom in "the Lake

of Fire prepared for Satan and his angels" (Mt. 25:41).

1. The second step in Satan's destiny was his defeat by

Jesus upon the cross, prophesied in Gen. 3:15;

I Jn. 3:8; Heb. 2:14; Col. 2:15; Jn. 12:31; Lk. 10:18.

1. His expulsion from the heavenlies, that is, his access to them for the purpose of accusing the brethren before God. This is the war in heaven between Michael and his angels and Satan and his angels (Rev. 12:7-9).
2. Then Satan is bound in the bottomless pit for 1,000 years (Rev. 20:1).
3. He is loosed for a short season to deceive the

nations and reap the final harvest of iniquity from the earth (Rev. 20:7-9). During the millennial reign of our Lord upon the earth, there will be many uncon­verted people who will yield only feigned obedience, or forced obedience. These will follow Satan in the final rebellion.

1. Satan is cast into the Lake of Fire and brimstone (Rev. 20:10).

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| III. DEMONS |  | _Pic36 |

The Scriptures give abundant proof of the existence of a vast order of spirit beings who are under the control of Satan and do his bidding. Their number may be seen from the fact that a legion indwelt one man or two men of Gadara. The fact of their existence is seen from the personal contact that Jesus had with them in casting them out of possessed persons. He dealt with them as with personal responsible creatures who could understand His commands, could obey them, possessing knowledge saying to Jesus, 'Ye know thee who Thou art" (Lk. 4:35). They worshipped Christ (Mk. 5:6). They can believe (Jas. 2:19) anticipation to judgment, or have a foreknowledge of impending doom (Mt. 8:29).

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The common authorized version of the Scriptures have mis­translated the Greek words diamonion and diamon, from which our English word demon is derived, by the oft repeated word Devil or devils when it should be demon or demons. The word Devil is always reserved for the original devil or Satan, except in three cases where the word Diabolos or "accuser'' or "slanderer" is used of men (I Tim. 3:1,11; 3:3; Tit, 2:3). Used more than of Satan, but the

demonion

words d onion an iamon in both singular and plural

is never used interchangeably with diabolos.

Demons have come in for their share of disbelief and denial

of existence. The modern Sadducees who neither believe in the resurrection, the miraculous, or angels, deny the exist­ence of demons along with the Devil, and angels. Their explanation vary with the various schools of skepticism to which they belong, which varies from a down-right accusation of ignorance to the Son of God, to some kind of trickery on His part, They say Christ knew better but either didn't want to or decided it was no use to try to enlighten the ignorance of the disciples.

In other words they assert "Christ knew better than to believe in demons, but didn't trouble to enlighten His dis­ciples." When you read the Gospel accounts, you cannot get that impression. Christ dealt with them as personal agents of a very foul nature.

Demons are spirit beings. From the following passages can be seen the fact of their existence as spirit beings. The words "demon" and 'spirit'' are interchangeable. See Matt. 8:16; Lk. 10:17, 20; 8:2,3

Th

eir origin is shrouded in the mystery of the prehistoric

past.past. But from their New Testament activity of seeking  
embodiment, it would seem to indicate that they are disem‑

bodied spirits. Angels have a body, and therefore would not seek embodiment. But wherever demons seek to be active in the New Testament it is for embodiment, or possession of human beings. They seem to have man's own temperament or soulish nature which must have a body to express itself and

e happy. Paul speaks of a groaning not to be disembodied, but clothed upon with a glorified body. We could never be complete or happy in eternity without a body. Our soulish natures need a body for complete expression. It would seem that demons must have this same compulsion, for we read in the story of the demons of Gadarea, that they sought to be embodied in the swine rather than be cast out altogether. From this deduction, it would seem that demons are not angels, but a prehistoric race of personal moral agents who lived here on earth before Adam in the first Paradise of God in which Satan as Lucifer lived and ruled. They might have been his subjects then. He had a kingdom here on earth, as God of this



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Prince of this world and still holds that way.

While it is a matter for conjecture only, still it gives

Plausible explanation of the many mysterious workings of

demons. There is one other intimation in the Scriptures.

In Gen. 1:28 God gives the same command to Adam that he   
later gave to Noah in Gen. 9:1 -- "Be fruitful and multiply )1(,1 and replenish the earth." That which has not been plenished' before cannot be replenished.

Their employment is under the command of Satan for his every A-A-E7 foul purpose and work, such as the possession and embodiment xx, of humans (Mk. 5:8-13), bringing bodily affliction (Mt. 21:22).c. such as blindness (Mt. 13:22), dumbness (Mt. 9:32, 33),

other (Lk. 13:11-17). They teach Satan's religions (I Tim.4 and head his religions as objects of worship and sacrifice

(I Cor. 10:20). They lead nations in Satan's plans (Rev. 16;

13,14).

They shall implement the wrath of Satan in the last days ,6)1"(1-6) this age as a scourge upon the earth (Rev. 9:1-11). We believe these to be literal spirit beings out of the abyss, with Satan as their king.

Paul - I Cor. 10:13 -- "There hath no temptation taken you Li but such as is common to all men; but God is faithful, who will not suffer you to be tempted above that ye are able; but will with the temptation also make a way of escape, that ye may be able to bear it." He did not say He will not suffer you to be tempted, but not suffer you to be tempted above that you are able to bear. He did not say He will always keep you from great temptation, but is faithful to provide a way of escape, that you may be able to bear it.

There are two errors into which believers fall concerning temptation. Satan uses both to trap the unwary.

(1) The one is a state of overconfidence toward temptation

or sin itself to believe either that one is above all temptation or free from it, so that they will not again be tempted. This is the guile idea that sanctification forever C17...livers from temptation, as though Satan would let a person go that easy, or that as long as we are in this state of probation there is no more need of trying of faith or testing of character. God has never promised such a state. If Jesus the Son of God must be tempted and tested and to learn obed­ience through the things which he suffered, we need not ex­pect such freedom from temptation. The danger of this false sense of security is, it allows Satan an advantage over us of surprise. The unexpected testing or temptation carries an added element of risk. He blinds his eyes to the potentials of his own heart to the wiles of Satan who ignorantly believes

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he is above temptation. The other side of over-confidence concerning temptation is to do what Paul says he never did, "Put confidence in the flesh," to think with over-confidence

can never be so tempted, others may fall, but not me." To think we have some special grace which makes us immune to all attractions of temptation. How many times such a state has led one to the very same sin we despised in others, or a worse one. Paul says, "Let him that thinketh he standeth take heed lest he fall" (I Cor. 10:12). So also in Gal. 6:1, "Brethren if a man be overtaken in a fault ye which are spiritual restore such an one in the spirit of meekness, considering (Ding. "watching") thyself lest thou also be tempted." Pride that you are free from that particu­lar kind of temptation is the first sten of falling into the like condemnation.

But do not think for one moment that deeper grace within your life guarantees freedom from temptation. The opposite is true. When a saint enters into the deeper interior life of consecration, Satan contests every step we make for God. Sometimes the strength and number of the temptations are good attestations that we have grown in grace. See how God did not lead the children of Israel immediately from Egypt by the Philistine country, "Lest peradventure the people repent .hen they see war and they return to Egypt."

No, only after 40 years of wilderness preparation and dealings with them did God lead them into Canaan with its high wailed cities, giants 31 in number, and seven mightier nations than they. The presence of temptation is taken by many as a sign that they are not sanctified, or consecrated, or the presence of carnality.

No, as long as we are in this present state, we will still have the old nature for Satan to work on, even when sancti­fied. Herein is our temptation different than Christ's; He said, "When the Prince of this world cometh he findeth nothing in me." But Satan does find something in us to take hold of. But even of Christ it is said after His temptation in the wilderness, "He (Satan) departed from Him for a season." (Lk. 4:l3), he came back again.

(2) The second common error used by Satan to trap unwary

saints is to believe that temptation itself is sin. Satan has kept many saints in fearful bondage believing that evil suggestions and suggestions to evil within their mirds are sin, and they blame themselves for it. This in turn brings self-condemnation, discouragement, and many times leads to the actual sin which at first was but a temptation. It seems as though no one would fall for that trick of Satan, but alls

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I have dealt with hundreds in my ministry and no doubt many more in sermons in various pastorates who were taken captive by Satan by this ruse. So many times the filthy suggestions of Satan carry with them to our consciences a feeling of pollution. The tempted one thinks, "I must be very bad to even get such thoughts. It is like a thief caught stealing by you and he should start yelling at the top of his lungs accusing you of the stealing until you feel like running to get away from it.

Illustration: In Lumberton, N.C., a woman in deep distress came to me for help. She said she had accepted Christ and rejoiced in salvation for a number of years, until she heard a sermon on the unpardonable sin. From that day Satan began his oppression. She told me she feared she was lost for she had some of the most horrible thoughts. And I heard from her the same old story of the lying adversary. She said, "Every time I pray I think dirty blasphemous things of Christ, of the Holy Spirit, and of God. I awaken at night with the filthiest things in my mind, and even dream them sometimes at night." (A common trick many times of Satan to fill our minds in waking hours so that they affect our sleeping hours. God can purify our dreams also). She said, "I was always a Pure girl and woman and true to my husband. I never thought those thoughts before in my life. I must be lost and bad. I have committed the unpardonable sin." It took me a couple of months of constant dealing with her under "God's direction and praying with her before she got the victory and saw the trick of the enemy." I told her of Satan's method of first himself suggesting the thought out of his own dirty heart and mind and then accusing her of thinking it.

I told her to rebuke Satan in the name of the Lord, and re­fuse then to acknowledge the thoughts as her own, giving her the positive filling of the mind with the Word of God, for they are the purest, truest, etc., words and things. The Devil will make a garbage can out of our minds if we let him. Our minds are either a hotel where any Tom, Dick, or Harry can get a room, or a palace where only the King lives.

God marvelously delivered this woman from Satanic oppression.

This trick is as old as Satan himself. To suggest evil thoughts, blasphemies. Thy, haven't you been in church wor­shipping and all of a sudden had a thought so foreign to your surroundings and train of thought, or have you been praying or listening to others pray and suddenly like a cloud of evil smoke will come a thought like, "How do you know there is a God?" or maybe no one is listening, etc.

Just remember--temptation is not sin or else Jesus would have sinned, for Satan suggested very evil thoughts to Him. "To bow down and worship Satan." The old saying is applicable

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Here, “You can’t keep birds from flying over your head, but you can keep them from building nests in your hair,” You cannot keep Satan from suggesting evil, Goddishonoring thoughts, but you can keep from entertaining them and making them yours. For as soon as you harbor them, accept them, make them yours, they become sin. But the temptation itself is not sin. A man may ask me to share with him in the spoils of his robbery (Just be sure you don't do some act and he mistakes you for one), but no one can accuse me of receiving stolen property if I indignantly refuse and drive him away rom me.

Temptation could not be sin and God say, "Count it all joy when you fall into divers temptation." Nor could God suffer us to be tempted at all if it was sin in itself. Though ,God never does the tempting (for James says, "God tenpteth re no man") and Satan is the tempter, yet it is the temptation

resisted and overcome which contributes to the saint's growth

in grace and wins a crown of life (Jas. 1:12).

HOW SATAN TEMPTS OR THE PSYCHOLOGY OF TEMPTATION

-- The question arises, "Just how does Satan tempt? And howdoes he allure to sin?

What part f my nature does he have access to? What part of my nature does he use. I have already considered the point that Satan cannot force one to sin. He is no omnipotent.

. He cannot make me sin. His whole ability lies more in the psychological

realm. Hence He relies upon cunning sub‑ tlety, as Paul speaks of it, "The

snare of the devil." (A bated trap).

If he came openly declaring himself and his intentions he would but drive the Christian to Christ. "Prov. says, "He That layeth a snare in the sight of a bird doeth it in vain." Herein lies the danger of the temptations of Satan, the disguise in which they come. Too often they seem like innocent ,-amusement, harmless fun, light past-time, mere human foibles excused by us , painted up by Satanto hide the death trap

Satan, as a spirit being, has access to our spiritual natures even as the Holy Spirit does. The Holy Spirit as a Spirit-being can work on our consciences to convict of wrong doing. 5jHe can work on our memories to remember our sins in their hideous details to convict. He can work on our minds al in their affections, cogitations or reasonings to impress*,* upon It the righteous claims of God.

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affections to "draw the soul unto Christ." Within the believer we see the work of the Holy Spirit giving spiritual instruction in the deep things of God. Satan and his messen­gers as spirit beings seem to possess the same ability only in limited degree to act upon all the powers or sense of soul and body and because we possess a still fallen nature which wills against God and is based toward evil, Satan "finds something in us." He can communicate with our spiritual natures. We see him using the imaginations often to paint alluring pictures of the desirability of sin, enlarging upon them, painting lying images. See him approaching the reason to argue the desirability of sin. See him as he uses the affections, love of the wrong things. To some degree he has the ability to use memory, as of some dirty story we have heard, etc. '

As John outlines temptation, "The lust of the eye, the lust of the flesh, and the pride of life" (I Jn. 2:16). You may see Satan's temptation as he used every sense of spiritual nature as well as bodily. There are the appetites of the flesh, sex, eating, etc. There are spiritual esthetic appetites such as lust, pride, ambition. There are lusts of the flesh, and lust of the eye. Satan uses the eye to show us what we should not look upon, the ear to pour his filth, the mind to meditate upon them, entertain them. So James 1:14, "Every man is tempted when he is drawn away of his own lusts and enticed." Note that the word is for allured. "Then when lusts bath conceived it brings forth sin."

The ability of Satan as spirit to contact immediately our spirits to present his temptations is illustrated in the case of Annanias in Acts 5:3 --"Why bath Satan filled thine heart to lie to the Holy Spirit." Verse 4 -- "Thou hast conceived this thing in your own heart." The allurement was Satan's; the conception of sin his own. Another illustration comes with his suggestions to evil or inordinate fulfillment of desires. There seems to be a receptive attitude on the part of the old nature, a stirring into life and desire by the "enticement" a promise to it of new life and encouragement. Here is the point of victory to will with God, further sub­mit unto God, and resist the Devil, and give no room, but as abiding in Christ draw from Him the strength and virtue needed for complete renunciation of the temptation.