

**SYSTEMATIC THEOLOGY**

**ANGELOLOGY**

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# ANGELOLOGY

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## ANGELOLOGY

### INTRODUCTION

In the study of the Doctrine of Angels we shall divide the subject into three divisions, namely:

- I. Angelology - Good and bad angels
- II. Satanology - The fallen "Chorub"
- III. Demonology - Satan's vast earthly kingdom
- IV. Psychology of temptations

In this introduction to the study, it might be well to inquire into the NATURE of angels in general. There is a popular disbelief in the very existence of angels, including Satan himself. It is counted as very modern to deny the reality of anything above or beyond the realm of human experience. Here, as in every other realm of revelation, the question revolves around a belief in the Bible as the infallible Revelation of God; the Bible is emphatic in its revelation of a supernatural order of beings in vast number, some righteous, doing the bidding of the Father, and others evil and malignant.

Materialistic philosophy has advanced many objections to the belief in angels. Some are:

1. Probably the most popular of these philosophies is that angels are beyond our experience. Empirical philosophy has always contended that there is no such thing as anything existing out of own experience. (How could we know it exists except that we have experienced it)? In this modern day of scientific discovery we find that there were a lot of things actually existing which before were unknown. Was there no such thing as electricity until man discovered its laws? What of all the electronic inventions of radio, radar, atoms, etc.? Our experience may be the yardstick of our own knowledge of things, but not of their reality. That would make man omniscient, the idea that a higher being could not know of a lot of things actually existing without the lower being knowing of it. A pigmy in Africa has never experienced ice, but we know there is such a thing as ice.

2. It is said that the teaching of angels is opposed to the modern scientific view of the world as a system of definite forces and laws. It would seem to me that the same argument above could be applied here. It would appear that man is claiming a well-nigh omniscient knowledge of all that could possibly be. It would help if he would but admit that there might be some things that he doesn't know. The very rapidity of scientific discovery should make him humble in the knowledge that he is but scratching the surface of the great-unknown realm behind the frontier doors of knowledge. I cannot see how any force, law, or modern discovery excludes the possibility of angels. To me they demand some supernatural, personal directors or agents. We shall have occasion to refer to some objections to fallen angels later under that heading. For the basis of faith, the biblical revelation is sufficient, and gives added comfort to the Christian when it speaks of them as "ministering spirits unto those who shall be heirs of salvation" (Hebrews 1:14).

It is certainly a possibility that the ascending scale of created intelligence does not reach its topmost point in man. From the smallest, simplest forms of life there is a gradual ascent of millions of species. This reaches its peak in man, the first rational creature of creation; then there is a gap between man and God. We have also the:

1. Purely physical things such as stones and other inanimate objects
2. The beings partly physical and partly spiritual - man. He is the only creation within observation possessing a soul.
3. There must be beings wholly spiritual - angels. It is rational to believe the vast gap between God and man, who is made in the image of God, is peopled by an ascending scale of purely spiritual beings that also have an ascending scale of intelligence and moral faculties.

When we turn to the Scriptures, we find the certainty of this conception. It declares emphatically that, "man was made a little lower than angels" (Hebrews 2:1).

The fact of the existence of angels is also abundantly attested in the Scriptures.

1. Old Testament - Psalm 68:17, 104:4; Daniel 8:15-17 - mentioned 108 times.
2. New Testament - Matthew 18:10 Mark 13:32, 8:38, etc. - mentioned 165 times.

We shall see how much Scriptures attest to the existence of angels when we consider a detailed teaching from the many references used in this doctrine.

## I. Good angels

Under this topic we shall first consider the nature of angels in general.

### A. The nature of angels

1. The word angel (aggelos - Greek: malak - Hebrew) just means "a divine messenger" in the Greek, and may refer to:
  - a. The Lord Jesus, (Genesis 22:11, Exodus 3:2-6, Malachi 3:1) as the Angel of the Lord of the Old Testament. In Malachi 3:1 "Jesus is called `Angel of the Covenant'." A.V. - "Messenger". Here both John the Baptist and Christ are called aggelos - "messenger."
  - b. Or to man. (Luke 8:24, 9:52; II Corinthians 12:7; Malachi 3:1, James 2:25). It is used in Revelation 1:20-21, etc. for the guiding messenger or pastor of the local assembly.
  - c. Also used of the Spirit angelic family (over 270 times).
2. Origin: Being not infinite (for there can be but one infinite God), they must have a definite beginning or creation. Angels, therefore, are created beings (Psalm 148:2, Colossians 1:16) from a point of time before man. The ancients used to argue the point of time, with relation to creation; in these things there can be no certainty,

except it was before man, intimated in Hebrews 2:7 when man is said to be "made a little lower than the angels. Intimating that they were already in existence, how could man be said to have been made a little lower than something not yet or not in existence? This line of thought shows angels to be distinct from, as well as antecedent to, man.

Angels are not glorified spirits of man, as some have thought. Hebrews 12:22-23 "The innumerable host" of angels is differentiated from the "spirits of just men made perfect." Hebrews 2:16 also shows the incarnation of Christ as taking not "the nature of angels but the seed of Abraham".

### 3. Their nature:

- a. They are spirit beings, i.e., immaterial and incorporeal beings. The Scriptures never attribute bodies of any kind to angels, but constantly affirm that they are spirits. In Hebrews 1:14 they are called "spirits." You could not call man with his tri-part being "spirits." In Ephesians 6:12, flesh and blood is denied of them; there is never a mention of angels, as possessing souls, as of men, Revelation 18:13. For not having bodies they need no souls as the medium between spirit and body. Without bodies, they can know nothing of growth, age, death, or decay. Luke 20:36 - "Neither can they die anymore, for they are equal to angels."

Although in the Old Testament God did give the angels power to manifest themselves in human form, it was not essentially theirs but a manifestation as was those Christophanies of the Christ, which did not constitute an incarnation, but merely manifestation called angelophany.

- b. They are mighty in power: Psalm 103:20; II Peter 2:11.
- c. They are intelligent, personal, voluntary agents. II Samuel 14:20, "wise according to the wisdom of angels." Matthew 24:31, personal actions are ascribed throughout the Bible to angels. The constant representation as personal beings in the Scriptures cannot be explained as the personification of abstract good and evil, in accommodation to Jewish superstition, without wresting many narrative passages from their plain meaning or charging the Son of God Himself, with either ignorance or fraud. This teaching of the Bible that angels are personal refutes the view that angels are only emanations of deity or the rationalistic denial of personal spirits either good or bad.
- d. They are sexless. They neither marry nor are given in marriage. Matthew 22:30, Luke 20:36 and Mark 12:25. This portion clearly teaches that there are no sexual distinctions among angels, or marriage relationships. The angels are a company, not a race. We are called "Sons of men" but angels are "sons of God," never "Sons of angels." They have no federal headship or descent from common stock; each was created separately and apostatized separately. They that attain that life in glory shall be as the angels, no more family relationships, but a distinct individual union with Christ in vital life forever (More in classroom discussion).

## B. The state of angels

It is the plain inference from the Scriptures that all the angels must have been created holy and then put on probation, from which some fell, while others maintained their integrity and were confirmed in holiness. God in His creative works must have made all personal beings with the stamp of His own righteousness. Also from the plain teachings of the fall of some which kept not their first estate, they must have been righteous to have had a fall. Furthermore, the term "elect angels" in I Timothy 5:21 signifies a probation, or testing period. This also is proved from the fact of the fall of some and the obedience of others. Furthermore, it is to be intimated that their probation is finished, and they were not kept always on trial, but are now confirmed in holiness ("those which sinned not"). They are called "holy angels" in Mark 8:38. We read of no more testing, or even of temptation, but only of perfect obedience.

This thought is further carried out by such statements as in the Lord's Prayer, "Thy will be done on earth as it is in heaven." Matthew 6:10. See also II Corinthians 11:14, where Satan is able to fool people into believing that he is an "angel of light" or like unto the unfallen angels. The good and holy angels then constitute a vast body of spiritual, powerful agents of God whose rule of existence is perfect unswerving obedience to the will of God. They kept their first estate.

## C. The employment of the good angels

From the many representations of the activities of angels in the Bible, it is very evident that they are very interested in man, and this earthly sphere of activity. Although the saints shall judge angels (I Corinthians 6:3), in this present state they have very great interest in the saints, in protection, guidance, and even the evil men in judgment. Breaking down their employment we find:

1. Angels are ministering spirits unto the heirs of salvation. Hebrews 1:13-14 - R.V. "Are they not all ministering spirits, sent forth to do service for the sake of them that shall inherit salvation." They strengthened Elijah under the Juniper tree, I Kings 19:5-8; they touched him and fed him. They shut the mouths of lions for Daniel (Daniel 6:22). Two times angels strengthened Christ - at the temptation (Matthew 4:11) and at the Gethsemane trial (Luke 22:43). Christ is the type of the believer. This is the care of angels for physical needs.

- a. Guidance: Psalm 91:11-12. See the guidance of Joseph by angels in a dream. Matthew 1:20, 24:2, 13:19.
- b. Protection: II Kings 6:15-17; Matthew 26:53. Twice an angel led Peter out of prison - Acts 5:19; Acts 12:3-11. Angels took Old Testament saints to a place of blessedness of death. Luke 16:22 - They shall gather God's elect Israel

together in the last days - Matthew 24:31. The truth of a Guardian Angel is taught in Scriptures - Matthew 18:10; Psalm 34:7.

2. Their spiritual exercise is the adoration and worship of God. As a congregation, (Hebrews 12:22) they do as the earthly congregation - worship God. Psalm 29:1-2: "they ascribe unto Jehovah glory and strength; among the higher orders some have, it would seem, only the function of worship such as the Seraphim of Isa. 6:2-3; and the Living ZOA - Living ones of Revelation. (4:8-10; 5:8-12)
3. They gave the law to Israel (Hebrews 2:2; Galatians 3:19; Acts 7:53). Angels were much in evidence in Israel's history; and maybe someday we shall find out that they were very much in evidence in the history of most, if not all, nations. Michael, the archangel, is called "Your Prince" and "The prince that stands for thy people" of Israel in Daniel 10:21; 12:1. This denotes a particular assignment of Michael to Israel.
4. As executioners of God's wrath, and punishing the wicked (Matthew 13:24-30, 39-42, 47-50). In II Kings 19:35, one slew all the firstborn of Egypt. One angel destroyed 70,000 Jews - II Samuel 24:15-16. In Christ's return in judgment, He shall be accompanied by all His holy angels (Revelation 19:11; Psalm 104:4). The holy angels are very much interested in the plan of redemption. They desired to look into prophetic proclamation (I Peter 1:12). They sang at the birth day of Christ; strengthened Him at His temptation, and Gethsemane; 12 legions stood by at His crucifixion; they were at His tomb, at His resurrection, and ascension, rejoice at one sinner's salvation, and shout when we go home at the rapture (I Thessalonians 4:16).
5. Angels are special messengers (as *aggelos* means) of God to man both to the saved and to the lost. Daniel 10: 2-8; Luke 15:10; (Fourteen times to John in Revelation 1:1-2.

#### D. Number and organization

1. The Scriptures represent the angels as constituting a vast number (Deuteronomy 3:3:2). Primarily Daniel 7:10, "Thousands of thousands ministered unto Him and ten thousand times ten thousand stood before Him" (around 200 million.) The Greek expression, as used in Revelation. 5:11, "Chiliads of chiliads" - "myriads of myriads," is expressive of their number translated "thousands of thousands," signifying a number beyond human comprehension. Hebrews 12:22 signifies that they are innumerable, R.V. "But ye are come unto Mt. Zion and unto the city of the living God, the heavenly Jerusalem, and to an innumerable host of angels."
2. Organization: The angels have different orders and ranks. No doubt this organization is of vaster proportions than we can possibly imagine yet there are many scriptural intimations. The general Scripture references are: Colossians 1:16, Ephesians 1:20-21, 3:10, 6:12, I Peter 3:22. The angels are called "hosts of heaven" Matthew 26:53, signifying organization. In Revelation 19:14 we read of "the armies of heaven" coming with Christ in His revelation. I Kings 22:19 speaks of "Jehovah sitting on His throne and all the hosts of heaven standing by Him on His right hand and on His left hand."

From the study of Satan and his organization we can see his imitation of God's heavenly organization. Satan is the great "aper" of God. He seems to have a "hellish" parody of the heavenly kingdom" (Trench) with principalities, powers, the rulers of darkness, princes and wicked spirits (Romans 8:38; Colossians 2:15,



Ephesians 6: 12, Daniel 10:13). Someday when Satan shall transfer his kingdom visibly to this world you see more of his organization in the Beast or anti-Christ of Revelation 13 who receives his throne (not seat) from the Dragon, or Satan. There is a kingdom of darkness and a kingdom of God, with heavenly spirit creatures holding different ranks, and so is Satan's kingdom also.

3. As to the rank of angels, there is no clear order given of the hierarchy of heaven. It would seem that they all have names though only two are given. The Jews name seven, but the Bible only two. Gabriel seems to be the angel prophet, and from Daniel, the interpreter of the Word and revealer or messenger of God's special revelations, as to Daniel, Zechariah, and Mary. All of these were prophetic announcements.

He seems to have inferior rank to many others, and was withstood 21 days by an evil spirit called a "prince of Persia" until he overcame with the aid of Michael the other named angel of God. In this portion, Daniel 10:13, [Michael] is called "one of the chief princes." He is also the only one specifically called "archangel" (Jude 9); also "great prince" (Daniel 12:1). He is the great angel warrior. He shall stand for God's people Israel in the last days of this age (Daniel 12:1-2). He shall war with Satan and his angels to cast them from their heavenly position to earth for the closing scenes of this age. (Revelation 12:7-17). (NOTE: It would also seem that Satan in his original creation was even higher than Michael, maybe the highest of created beings, for Jude 9 speaks of him having to invoke the special usage of the name of the Lord to rebuke the devil when contending over the body of Moses.)

4. About the cherubim and seraphim and the living creatures of Revelation there is much contention. Strong seems to go along with the spiritualizers or symbolizers of the Bible in ascribing unto them mere symbolic form. "The most probable (which is not always the most accurate in spiritual things) interpretation is that which regards them not as actual beings of higher rank than man, but as symbolic appearances, intended to represent redeemed humanity" (p. 449 Vol. 2). Others have interpreted them as symbolic symbols of the divine attributes of God (Smith's Bible Dictionary under "cherub"). Under the heading of his interpretation, Strong gives these points:

1. The Cherubim are not personal beings, but artificial, temporary symbolic figures.
2. Symbols of human nature. (How can this be reconciled with the picture of Isaiah 6?)
3. Symbols not of present human nature, but of its original perfections.
4. Symbols of human nature sanctified as a habitation of God.

He makes the cherubim of Genesis 3 a symbol of justice, but where is the authority for this kind of symbolizing? It seems so far-fetched a theory of accounting for something beyond one's own ability to grasp. Just because these heavenly creatures constitute an order too far above our kin for classification, is no authority for making them symbols of something we can't classify. It would seem that if symbolizing were in order, Smith's Bible Dictionary comes closer than Strong. It is more conceivable that they would symbolize divine attributes more than mere man.

When one reads the few accounts of these awesome creatures in the Scriptures, of their position around the throne of God, their cries of worship, their covering wings over the habitation of God, it stretches one's imagination a lot to think of them as mere symbols of man. The book of Revelation attempts no naming of them, or description except graphic designation, "living ones" or living creatures. The term "beasts" in Revelation 4-5 in the Authorized Version is not true to the original meaning of the word "Zoa." For the word is not therion, as in Revelation 13 of the beast out of the sea; that word is rightly translated "beast," for the word means wild, uncontrollable, ferocious beasts. The Greek word "Zoa" is the verb "to be" of designated only existence, to live, hence they are called living ones, or just living creatures. This could not be in a clearer language. It denotes that they are personal, living, existing, creatures, howbeit beyond our own realm of existence. **HOW THEN CAN THEY BE MERE IMPERSONAL SYMBOLS OF A REAL EXISTENCE?** It is hard to connect these heavenly spiritual living creatures, of high order, as keepers of the throne of God, as day and night worshippers with man either fallen or redeemed. Where is the connection? Where is the symbolization?

From the Scriptural presentations, from a close consideration of every portion, it is not hard to see that the Seraphim of Isaiah 6 (the only place in the Bible where seraphim are mentioned) and the cherubim of Ezekiel 1, and the living creatures of Revelation 4 & 5 are identical. Their cries of worship, "Holy, Holy, Holy, Lord God Almighty" are identical, and they are always associated with the throne of God. They are keepers of the Throne of God. They are living worshippers around the Throne, but always associated with the Throne of God. Carvings of them hovered over the Ark of the Covenant in the wilderness in the most Holy Place (Exodus 37:6-9. They adorned the Holy of Holies of Solomon's Temple, I Kings 6:23-29; their position around the Throne in Isaiah 6, their association with the Throne in Ezekiel 1, also 11:22-25; and Revelation 4 & 5. A number of times the Scriptures speak of God as "He that dwelleth between the cherubim," as I Samuel 4:4, II Kings 19:15; Isaiah 37:16, Exodus 25:22 - "I will meet thee between the two cherubim." This symbolized the pillar of fire and cloud of smoke, and Shekinah Glory.

There is one exception, which immediately comes to mind which will be quoted, but upon closer study it will prove not an exception but the same condition. It is Genesis 3:24, the cherubim who were to keep the way of the tree of life, with a flaming sword at the gate of the Garden of Eden. Why a cherubim when any ordinary angel would have been sufficient? One angel killed 185,000 in one night, could not one have done the simple job of excluding the guilty pair from the Garden? There must have been another reason for the usage of such an august creature. I think you find the reason in the above description of the work of the cherubim, as keepers of the Throne of God. The East Gate was the meeting place now between God and guilty man, no longer face to face, but through the sacrifice. Genesis 4:3 in the original implies a place and a time of worship, appointed of God, therefore the presence of the cherubim, as over the mercy seat on the Ark of the Covenant in the wilderness.

## E. The Abode of Angels

From many Scriptures it is plainly taught that Heaven is the home of angels. They are called "Angels of Heaven." Matthew 22:30; Ephesians 3:10; Luke 2:13-15 (i.e. the third heaven). However, for the work of redemption it would seem that a certain number abode on earth to be the ministering spirits unto those who should be the heirs of salvation. In Genesis 28:12 (Jacob's Ladder) the angels are ascending and descending. Note the order, not descending first, but ascending. Jesus refers this to Himself unto Nathaniel (John 1:51), the angels ascending and descending upon the Son of Man.

## 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 uncreated, 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 here go into an exposition of Ezekiel 28:11-19 where we read of Lucifer's creation, but of all the heavenly host he alone is mentioned in particular. There is a lamentation, however, 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. Christ has as many as 208 names in the Bible - so has Satan. Some of them are, besides titles, denoting either his nature or works:
  - a. Satan (52 times) meaning, "hater", "enemy- or "adversary" Job 1:6; Luke 10:18
  - b. Devil (35 times) meaning, "accuser" or "slanderer" Matthew 4:1
  - c. Serpent - Revelation 12:9, 20:2
  - d. Abaddon - Apollyon - First is Hebrew, second is Greek for "destroyed" Revelation 9:11
  - e. Beelzebub (Prince of Demons) Matthew 12:25
  - f. Belial - II Corinthians 6:15

- g. Lucifer - Isaiah 14:12-15
- h. Personal pronouns: Job 1:8; 2:1-2, etc

### 3. Personal actions and functions are ascribed to Satan.

- a. Intelligence: II Corinthians 2:11 "Devices of Satan" Device, wiles of Satan (Ephesians 6:11), Device (Revelation 12:9). All signify design. Design is a product of intelligence, and intelligence is alone a function of personality.
- b. Memory: As the quoting of Scripture to Christ (Matthew 4:6).
- c. Knowledge: Revelation 12:12 "For he knoweth that his time is short
- d. Will: The "I wills" of his fall (Isaiah 14:12-13; II Timothy 2:26)
- e. Emotions: Desire (Luke 22:31), Pride (I Timothy 3:6), Wrath (Revelation 12:12). All of these are not to be predicated of the law of gravity nor a tree, but of a personality.
- f. He tempts - as Eve and Christ Genesis 3 and Matthew 4.
- g. He speaks - Job 1:3, 10; Matthew 4:1-11.
- h. He accuses - Revelation 12:10
- i. He makes war - Revelation 12:7; 20:8-9
- j. He works miracles - Exodus 7:11
- k. He hinders God's servants and the Gospel - I Thessalonians 2:18, Matthew 13:19
- l. He ensnares the wicked - I Timothy 3:7 - and deceives the nations Revelation 20
- m. 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 (John 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. His personal power is without our computation, but must of necessity be very great.

- a. He could contend with Michael the archangel (Jude 6).
- b. He accomplished the entrance of sin and fall of the human race (Genesis 3).
- c. He can appear before God (Job 1,6; 2:1).
- d. He has the power over the elements (Job 1:16 - fire, 1:19 – great wind).
- e. He has power over sickness (Job 2:7).
- f. He has power of death (Hebrews 2:14), though Jesus wrested that from him (Revelation 1:18).
- g. He has power to deceive and weaken the nations (Isaiah 14:12-17), to destroy nations, weaken and shake kingdoms. He offered them to Jesus

(Matthew 4:9), and he shall give them to his anti-Christ in the last days (Revelation 13:2).

- h. He holdeth the whole world like children asleep in his arms (I John. 5:19; Matthew. 13:38).
- i. He is called the God of this age (II Corinthians 4:4),

## B. The original state and the fall of sin

Revelation in relation to Satan begins with the dateless period between Genesis 1:1 and Genesis 1:2. Satan was created by God in that period somewhere. Of his origin there are two prominent passages, primarily Ezekiel 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 Ezekiel 28:11-19 we find his creation twice referred to. His perfection as created is referred to in vs. 15. In vs. 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 vs. 14 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 original creation maybe here on earth. After the advent of man and women, 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, 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.

It could be that when Satan fell, the original paradise fell with him into the chaos of Genesis 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" (John 8: 44.), showing that he had been in it.

This portion in Ezekiel gives mostly the exalted position of Satan as created, with vs. 16 giving part of his crime with the judgment that awaits. The other primary portion showing the fall of Satan is Isaiah 14:12-20. 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 perfection, his position, his office and work, and his ruin. No king of Tyrus ever was in either of the Edens of God, nor covered the throne of God. Like the Messianic Psalms, the writer there spoke of local and personal things with a prophetic meaning yet future. In Ezekiel 28 and Isaiah 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, struck at the throne he was to protect. The purpose of Satan was to dethrone the Almighty, and set himself in that place.

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:

1. "I will ascend into Heaven"
2. "I will exalt my throne above the stars" (NOTE: He had a throne)
3. "I will sit also upon the mount" (God's Holy Mountain)
4. "I will ascend above the heights of the clouds"
5. "I will be like the Most High"

Ezekiel 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. Paul calls this "the condemnation of the Devil."

Results of the Fall of Satan: Bancroft tabulates seven results as follows:

1. The anointed cherub became the original sinner (I John 3:8).
2. He became the author, fountainhead and discriminator of sin (John 8:44).
3. He ceased to abide in the truth and sin became his inherent nature, element, environment, and delight (I John 3:8; 8:44).
4. His wisdom became corrupted (Ezekiel 28:17, Romans 1:21-25).
5. He came under condemnation (I Timothy 3:6).
6. He is to be expelled from the heavenlies (Ezekiel 28:16, Revelation 10: 1-3).
7. His future destruction is determined (Isaiah 14:12-17; Revelation 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 Matthew 13:25, cf. vs. 29. Christ is the good sower; His enemy is Satan, and this is evident in His whole career, from the subtle involving of a third of heaven's angels; with him in his first 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 Revelation 20, shall seek to lead the deceived armies of earth against Christ Himself and the city of God.

### C. The work of Satan

The Scriptures asserts that we are not to be ignorant of Satan's devices (II Corinthians 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 like 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, are to demons and not to God" (See I Corinthians 10:20, all false worship, whether it is the abominable rites of heathenism or the refined, cultured 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 beasts (Revelation 13:3,4).

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 (Luke 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 Timothy 4:1; II Corinthians 11:13-15).

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 Sin who is to come, "who opposeth and exalteth himself above all that is called God, or that is worshipped" (II Thessalonians 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 to 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 Peter 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 (John 17:15). See also Luke 22:31. See I Peter 5:7-9 and Ephesians 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, and 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 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 amphitheater where the faithful to Christ fought wild beasts, Satan tried to destroy the church by slaughter. 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 (Genesis 3:1-6; John 13:2). Note especially the last reference.
2. He tempts men, allures the saints (I Thessalonians 3:5; I Corinthians 7:5). He even tempted Christ (II Corinthians 11:3).
3. He slanders God to man (Genesis 3:1-6).
4. He slanders man to God (Job 1:9-11; Revelation 12:9-10).
5. He inflicts suffering and disease (Job 2:7; Acts 10:38; Luke 13:16).
6. He enters into and controls men (Ephesians 4:27; John 13:27; I Timothy 3:7).
7. Contends with and opposes the saints (Ephesians 6: 12; Zechariah 3:1; I Timothy 2:26).
8. He sifts and tries believers (Luke 22:31).
9. He blinds the minds of the unbelievers (II Corinthians 1:3- 4),
10. He steals away the truth from the minds of men (Mark 4:15; Matthew 13:19).
11. He sows tares or counterfeit doctrine and has counterfeit children (Matthew 13:38-39).
12. He authorized and energized his own ministers into angels of light (II Corinthians 11:13-15).
13. He institutes his own churches and religious systems, called "Synagogues of Satan" (Revelation 3:9).
14. He seeks to destroy men (I Peter 5:8).
15. He is the Father of all lies (John 8:44), the opposite of "God of Truth."
16. He deceives the nations (II Corinthians 11:3; II Thessalonians 2:9; Revelation 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 Colossians 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" (also Hebrews 2: 14 and I John 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 Romans 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 (Ephesians 6:11-18). The incompletely equipped child of God is the prime target for Satan's darts. Cf. II Timothy 3:16-17 - "That the man of God might be perfect, thoroughly furnished," The saint had better get the whole equipment.
2. Watchfulness is necessary when such an enemy seeks our downfall. I Peter 5:8 says, "Be sober, be watchful; your adversary the devil, as a roaring lion walketh about seeking whom he may devour" (RV).
3. Resistance should be made to the devil's attacks. The method of resistance is given in James 4:7. 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 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.
4. The believer is to give no place to the Devil, no room, no entrance wedge, by evil passion, or anger, or other fleshly manifestation. Ephesians 4:26-27 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; a laughing it off. The Devil is not a joke, 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 on 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 Corinthians 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, Philippians 4:7, says "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 eighth verse of this fourth chapter of Philippians. 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.

#### E. The destiny of Satan

Since the future destiny of Satan is linked with his past fall, there are certain steps attached to his condemnation, 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 pronouncement of destruction from the midst of the stones of fire" (Ezekiel 28:16). There is henceforth only a waiting for the inevitable doom in "the Lake of Fire prepared for Satan and his angels" (Matthew 25:41).
2. The second step in Satan's destiny was his defeat by Jesus upon the cross, prophesied in Genesis 3:15; I John 3:8; Hebrews 2:14; Colossians 2:15; John 12:31; Luke 10:18.
3. 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 (Revelation 12: 7-9)
4. Then Satan is bound in the bottomless pit for 1,000 years (Revelation 20:1).
5. He is loosed for a short season to deceive the nations and reap the final harvest of iniquity from the earth (Revelation 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.
6. Satan is cast into the Lake of Fire and brimstone (Revelation 20:10).

## II. DEMONS

The Scriptures give abundant proof of the existence of a vast order of spirit beings that 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, "We know thee who Thou art" (Luke 4:35). They worshipped Christ (Mark 5:6). They can't believe (James 2:19) anticipation to judgment or have

a foreknowledge of impending doom (Matthew 8:29). The common authorized version of the Scriptures has mistranslated the Greek words *daimonion* and *daimon*, 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 Timothy 3:1, 11; 3:3; Titus 2:3). It is used more than 30 times of *Satan*, but the words *daimonion* and *daimon* in both the 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 believes 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 being. From the following passages can be seen the fact of their existence as spirit beings. The words "demon" and "spirit" are interchangeable. See Mt. 8: 16; Lk.10:17, 20: 8, 2, 3. Their origin is shrouded in the mystery of the prehistoric past. But from their New Testament activity of seeking embodiment, it would seem to indicate that they are disembodied spirits. Angels never had 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 (but not man's spirit), which must have a body to express itself and be 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 age, Prince (Ruler) of this world, and still holds that sway. While it is a matter for conjecture only, still it gives a plausible explanation of the many mysterious workings of demons.

There is one other intimation in the Scriptures. In Genesis 1:28 God gives the same command to Adam that he later gave to Noah in Genesis 9:1 - "Be fruitful and multiply 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 foul purpose and work, such as the possession and embodiment of humans (Mark 5:8-13), bringing bodily affliction (Matthew 21:22) such as blindness (Matthew 13:22), dumbness (Matthew 9:32, 33), other Luke 13:11-17). They teach Satan's religions (I Timothy 4:1) and head his religions as objects of worship and sacrifice (I Corinthians 10-20). They lead nations in Satan's plans (Revelation 16:13-14). They shall implement the wrath of Satan in the last days of this age as a scourge upon the earth (Revelation 9:1-11). We believe these to be literal spirit beings out of the abyss, with Satan as their king. We will enlarge upon the subject of Demons in class,

#### IV. Notes on the Psychology of Temptation.

Paul - I Corinthians 10:13 "There hath no temptation taken you 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.

A. 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 delivers 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 that 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 he is above temptation.

The other side of overconfidence concerning temptation is to do what Paul says he never did, "put confidence in the flesh;" to think with over-confidence that "I 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 Corinthians 10:12). Paul also states in Galatians 6:1, "Brethren if a man be overtaken in a fault ye which are spiritual restore such a one in the spirit of meekness, considering (Diag. "watching") thyself lest thou also be tempted." Pride that you are free from that particular kind of temptation is the first step 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 when 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 walled 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 on which for Satan to work,

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 of which to take hold. Even of Christ it is said after His temptation in the wilderness, "He (Satan) departed from Him for a season" (Lk.14:13), and he came back again.

B. 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 minds 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, alas, I have dealt with hundreds in my ministry and no doubt many more in sermons in various pastorates that 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 of the stealing until you feel like running to get away from it.

Illustration: In Lumberton, North Carolina, 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. 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, i.e., 'Why haven't you been in church worshipping,' all of a sudden you 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 here, "You can't keep birds from flying over your head, but you can keep them from building nests in your hair." You can't keep Satan from suggesting evil, God-dishonoring 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. The temptation itself is not sin. A man may ask me to share with him in the spoils of 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 from 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 tempteth 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. is 1:12).

## B. How Satan tempts or the psychology of temptation

The question arises, "Just how does Satan tempt? And how does he allure to sin? What part of my nature does he have access to? What part of my nature does he use?"

We have already considered the point that Satan cannot force one to sin. He is not omnipotent. God, if He so wills, can force men to do His bidding, but it is only because He so wills that men can will contrary to God and do as he wills in rebelling against God. Satan doesn't have that power over man. He cannot make me sin. His whole ability lies more in the psychological realm. He relies upon cunning subtlety, as Paul speaks of It, "The snare of the devil" (A baited trap).

If he came openly declaring himself and his intentions he would but drive the Christian to Christ. Proverbs 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 guise in which they come. Too often they seem like innocent amusements, harmless fun, light past-times, mere human foibles excused by us, painted up by Satan to 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 wrongdoing. He can work on our memories to remember our sins in their hideous details to convict; He can work on our minds also in their reflections, and cogitations or reasonings to impress upon it the righteous claims of God; He can work on the 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 imagination often to paint alluring pictures of the desirability of sin, enlarging upon them, and 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.

John outlines temptation as, "The lust of the eye, the lust of the flesh and the pride of life" (I John 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 aesthetic appetites such as acquisition, pride, and ambition. There are lusts of the flesh and lusts of the eye. Satan uses the eye to show us what we should not look upon, the ear to pour his filth, and the mind to meditate upon, then to entertain them. James says is 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 lust hath conceived it bringeth forth sin." The

ability of Satan as spirit to contact immediately our spirits to present his temptations is illustrated in the case of Ananias in Acts 5:3 - "Why hath Satan filled thine heart to lie to the Holy Spirit." Vs. 4 "Thou hast conceived this thing in your own heart." The allurements were 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.