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THE NEW TESTAMENT DOCTRINE OF SATAN

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THE REVELATION CONCERNING HIS PERSONALITY

A proper and a logical place to begin any discussion of the New Testament revelation of Satan is to begin with the evidence for his personality. Every reference to Satan in the New Testament is an argument for his existence. Some simply believe Satan is the personification of evil, and so they deny his personality. In essence, they spell "devil" without the letter "d." This is not an accurate nor an adequate view of the Scriptural teaching.

He Possesses the Nature of a Personality

One of the accepted methods of demonstrating that an entity is a real person is by presenting proof of its possession of intellect, emotions and will. All three of these are possessed by Satan.

Satan's Intellect. Satan's intellectual abilities are clearly demonstrated in the New Testament. Two will be selected as representative of the many which could be given. First, Satan tempted Christ (Matt. 4:1-11). The Lord dealt with Satan as a real person. If this statement is denied, then all rational interpretation of these verses is hopeless. Satan demonstrated his intellect by recalling from memory a portion of the Old Testament, Psalm 91:11, 12 (Matt. 4:6). In general, the application of this section to the situation at hand was appropriate, which is another demonstration of intellectual ability. His omission of an important part of the context (Psalm 91:1) points out that he has the ability to twist and pervert written documents to suit his purposes.

Second, the Apostle Paul pointed out that Satan might get an advantage over the saint (II Cor. 2:11). However, it is not necessary for him to be victorious since believers can know about his devices. The word "devices" translates the word to noēma. The basic meaning of the word is "thought or mind."¹ It may be used in an evil sense, as here, of "design or plot." Such ability does demonstrate that Satan possesses intellect.

Satan's Emotions. One verse clearly points out an emotion in connection with Satan. At the middle of the Tribulation, Satan will be cast out of heaven. He then initiates a time of severe persecution against Israel. His attitude toward the nation is described in Revelation 12:17, "And

the dragon was wroth with the woman." The verb used here is orgizō. Pride also may be predicated of Satan in I Timothy 3:6.

Satan's Will. It is indicated in II Timothy 2:26 that there are those "who are taken captive by him at his will." Other expressions of his will are seen in the fact that he tempts (I Cor. 7:5), he filled the heart of Ananias and Sapphira to lie to the Holy Spirit (Acts 5:3), he put it into the heart of Judas to betray Christ (John 13:2), and he afflicted men (Acts 10:38).

He Possesses the Names of a Personality

There are at least eighteen names for Satan used in the New Testament. Many of these titles can only be understood when applied to a person. Not only do these names argue for his personality, but they also outline his general character and work. These are listed in alphabetical order. A number of them are descriptive titles, while others are proper names.

Abaddon, Apollyon. Abaddon is the Hebrew name for the angel of the abyss (Rev. 9:11). The Greek name which corresponds to it is Apollyon which means "destroyer." Some identify this king of the locusts, who will come out of the abyss, as Satan.² Others believe he is the Antichrist.³ A few are content simply to identify this one as an angelic being.⁴

Accuser of the Brethren. This idea is only found in Revelation 12:10. The words "which accused" are the translation of an articular present participle, indicating a continual work. The words "night and day" confirm this idea. The belief that Satan was the accuser of sinful men was widespread in Judaism.⁵ The ones who are the objects of this accusation are evidently the tribulation saints, and his accusing work seems to end at this time.⁶

Adversary. This word is the translation of antidikos which is a legal word used in the sense of an opponent in a lawsuit (Luke 12:58).⁷ It is used of Satan in I Peter 5:8. Possibly here and in Luke 18:3 it does not have a legal connotation, and so it simply means an enemy. However, Peter could be using it in a legal sense with respect to Satan, and then it would be similar to the idea of Revelation 12:10. Another reference to "adversary" is found in I Timothy 5:14. The word in the original text is antikeimai. There is some question as to whether or not this refers to Satan.⁸

Beelzebub. Both the orthography and the meaning of this word are disputed. It is found seven times in the New Testament.⁹ It seems clear that Baalzebub and Beelzebub are the same name, although it is impossible to account for the change in spelling. The most probable meaning is "the god of Ekron. . . with the sense of the lord of filth," referring to idolatrous sacrifice.¹⁰ Another possibility, but less likely, is that it "means the lord of habitation, i.e., the one who dwells in the possessed, or the lord of the heavenly abode on high."¹¹

Belial. This name for Satan is only found in II Corinthians 6:15. It means "worthlessness."¹² In the inter-testamental period it came to be used as a name for Satan.¹³ W. E. Vine does not accept this as a reference to Satan, but understands it as a personification of impure worship especially connected with the cult of Aphrodite.¹⁴ Paul's usage of the word places this

one in direct opposition to Christ. Therefore, it is also understandable that some would take it as a reference to Antichrist.¹⁵

The One Deceiving the Whole World. John makes reference to Satan in this way in Revelation 12:9. It is probably more of a description than a title, but the words "the one deceiving" are an articular present participle which is clearly a substantive use of the verbal adjective. The word "world" is the object of the participle, and it is the word oikoumenē referring to the whole inhabited earth. A confirmation of such an idea may be found in II Corinthians 4:4.

Devil. The word "devil" is probably the most familiar of the designations for Satan. It occurs more frequently than any other term.¹⁶ The word diabolos is not the only word translated "devil" in the King James Version, but the Greek word is found 38 times. In three instances (I Tim. 3:11, II Tim. 3:3, Titus 2:3) it is not used of Satan. Possibly John 6:70 might be added to the list. Foerster believes that the usage of the word

. . . seems to force us to the conclusion that "accuser" is not the primary meaning. Since the rendering "seducer" does not fit all the contexts, "adversary" is the required translation. The work of the adversary implies always an attempt on the part of the diabolos to separate God and man. It is an open question whether the verb diaballein influenced the usage.¹⁷

Arndt and Gingrich suggest the idea of "slanderer" as the significance of diabolos.¹⁸

Dragon. The book of Revelation is the only one which contains this designation of Satan, and it appears 13 times (drakōn). Of these 13 occurrences, 8 are found in chapter 12 and 3 in chapter 13. It is the key name for Satan in Revelation. The word basically refers to a "'serpent,' esp. 'dragon' or 'sea-monster.'"¹⁹ The imagery of a dragon in the book might suggest great size and a frightening appearance.²⁰

Enemy. The adjective echthros is used in a number of ways in the New Testament.²¹ It is clearly used of Satan in Matthew 13:39; therefore, the references to the enemy in Matthew 13:25, 28 are also of Satan. Luke 10:19 may be added to the list. The basic meaning of the word is "hatred," and it characterizes Satan's attitude in an absolute sense. He hates both God and His spiritual children.

Father of Lies. The reference to Satan as a father is found in John 8:44. The word "father" is used "metaphorically, of the originator of a family or company of persons animated by the same spirit as himself."²² He is also spoken of as "father" in verses 38 and 41. Satan, then, was the first and greatest liar.

God of this Age. The only place where this phrase is mentioned is II Corinthians 4:4. The New Testament states that this age is evil (Gal. 1:4), and Satan is presented as its god.

Murderer. The particular word for murderer in John 8:44 is anthropoktonos, an adjective literally meaning a manslayer. Two other occurrences of the word are found in I John 3:15, and they describe one who does not possess eternal life. The most consistent view of these

verses in I John understands the murder to be taken literally, since the context does refer to a literal murder (verse 12). Hatred, according to John, is the motive which produces physical murder. Satan hates God and His people, so the motive for real murder is present in his life. Furthermore, there are instances in the Bible where Satan is the prime suspect as the ultimate force behind a physical murder (e.g. Gen. 4:8; Rev. 11:7).²³

The Prince of the Power of the Air. Ephesians 2:2 is the verse which contains this reference. W. E. Vine believes that "'the air' being that sphere in which the inhabitants of the world live and which, through the rebellious and godless condition of humanity, constitutes the seat of his authority."²⁴

The Prince of this World. John is the only author to so designate Satan. The phrase is found in John 12:31; 14:30 and 16:11. The word "world" is kosmos which refers primarily to things (I John 2:15). Such things have a strong attraction for the eye, the flesh and the pride of ownership (I John 2:16). Satan rules over these things, and they lie in his lap (I John 5:19). Christians may use these things of the world, but they are not to abuse them (I Cor. 7:31). One will not abuse them if he puts Christ first (I Cor. 7:31), and he uses these things as a means to an end (I Cor. 7:29, 30). Furthermore, Christians are not to love the world (I John 2:15), but they are to love the Father (I John 2:16) and His will (I John 2:17).

Roaring Lion. The reference to a roaring lion in II Peter 5:8, 9 is obviously a literal lion to whom Satan's ministry is likened. This is "a graphic simile depicting the strength, ubiquity, and destructiveness of evil."²⁵ "The danger in mind here is probably that of denying the faith, of being pressed or frightened into ceasing to confess Christ."²⁶ Some have identified the lion of II Timothy 4:17 as Satan, but this is probably not correct.²⁷

Satan. The term Satanas is the second most frequently used word to describe the Devil. It occurs 35 times in 12 books of the New Testament. Two of these references are used of Peter (Matt. 16:23; Mark 8:33); however, they may be used in the sense of a Satan-like man. Some believe there is no material distinction between the names "Satan" and "Devil" in the New Testament.²⁸ The meanings of the two words are certainly closely related. The lexicons generally translate Satanas by "adversary."²⁹

Serpent. Satan is referred to as a serpent 5 times in the New Testament, and all except one of the references are found in Revelation (II Cor. 11:3; Rev. 12:9, 14, 15; 20:2). The word ophis symbolizes the origin of sin in the Garden of Eden, its hatefulness and deadly effect. The characteristics of the serpent in the Bible are mainly evil, emphasizing its treachery, its venom, its skulking, and its murderous proclivities.³⁰

Tempter. On two occasions in the New Testament Satan is referred to as the tempter (Matt. 4:3; I Thess. 3:5). In both cases the word is the translation of a present articular participle derived from the verb peirazō. That he continually acts in this manner may be seen from the numerous references to his tempting work (I Cor. 7:5; I Thess. 3:5; Rev. 2:10). It is interesting to note here that a similar verb, dokimazō, is not used with Satan as the subject. It generally means "to prove with the expectation that the object will pass the test." This is never Satan's desire.

The Wicked One. The adjective ponēros generally emphasizes evil in an active sense. Another frequently used adjective is kakos which is wider in its scope, but ponēros is much stronger. Kakos is never used as a designation for Satan.

Conclusion

These are the principal titles or descriptions of Satan in the New Testament. No doubt this list is not complete, but it is sufficient to draw several conclusions.

First, there is significant variety in the working of Satan. This fact accounts for the failure to find a single name which is adequate to describe him. No single word is sufficiently broad enough to present his complete personality effectively.

Second, two names constitute the major designations of Satan. These are the titles "Satan" and the "Devil." As was noted above, there is a good deal of similarity between these two terms. If any single word were sufficient to encompass these two names, it would be the definition "adversary." This appears to be the most comprehensive idea found in the New Testament description. Satan is actively opposed to God and His people, and that opposition manifests itself in the various ways indicated by the titles mentioned above.

Third, Satan is an extremely formidable enemy for the Christian to face in his daily walk. When it is recognized that his abilities range as far as they do, the saint must then realize his need for complete dependence upon the resources God has placed at his disposal to defeat Satan. Another section of this study will outline these resources.

Fourth, Satan is indeed a true personality. This is demonstrated not only by the fact that he possesses an intellect, emotions, and a will, but also by the personal characteristics exhibited in his names. The variety and complexity of these titles do not point in the direction of an impersonal force for evil.

THE REVELATION CONCERNING HIS POWER

An understanding of Satan's power is an important link in appreciating his work today. It will also guard against any mistaken notions that he can be defeated by unaided human ability.

Satan's Personal Power

It Is Large. Even a cursory study of the New Testament revelation regarding Satan will reveal that his power is extensive. It extends into realms which are beyond the capabilities of man to reach. Four particular areas may be mentioned, and no doubt others could be added which are not considered here. First, he has power in the governmental realm. A classic example of his authority in this area is found in Matthew 4:8, 9. Satan stated he would give Christ all the kingdoms of the world in return for Christ's worship. In order for this event to

make sense, Satan must have had something to give. His authority was not an inherent right, but he evidently usurped it. Twice it is stated that all the kingdoms of the world were involved. No other created being can make these claims.

The passages mentioned under the title "god of this age," "prince of the power of the air," and "prince of this world" also indicate Satan's power in the governmental realm. Revelation 2:13 presents the truth that Satan had a throne (see Greek text) located in the city of Pergamos. The exact meaning of the statement is not made clear in the text, but it does speak of rulership and authority.

Second, he has power in the physical realm. A few examples to demonstrate the validity of this point may be seen in the New Testament. A Jewish woman was bound with "a spirit of infirmity eighteen years," and Satan was the cause (Luke 13:11, 16). Christ during His earthly ministry healed many who were oppressed by the devil (kata dunasteuō). The word "oppressed" refers to the tyrannical rule of Satan over an individual.³¹ The words in I Corinthians 5:5, "to deliver such an one unto Satan for the destruction of the flesh" have obvious physical connotations. Paul experienced the buffeting of Satan (II Cor. 12:7). Many believe that this affliction was physical in nature. The situation mentioned in I Timothy 1:20 of Hymenaeus and Alexander being delivered³² over to Satan may be the same type of case as that considered in I Corinthians 5:5. Physical trials are also directly attributed to Satan. Revelation 2:10 states, "the devil shall cast some of you into prison, that ye may be tried." The sifting of Peter depicts a real and meaningful affliction of the Apostle in the physical realm. Satan's "power of death" is difficult to interpret precisely, but physical death seems to be in view (Heb. 2:14, 15). That power was rendered inoperative by the death of Christ at least as far as believers are concerned.³³

Third, he has power in the angelic realm. The foremost example of Satan's power in the angelic realm is found in Jude 9. Michael the archangel is said to have contended with the devil regarding the body of Moses. Barnhouse believed that Michael had the responsibility of burying the body of Moses, and Satan attempted to interfere with his work.³⁴ There was nothing Michael could do. He could not even bring a railing accusation against him, but he had to call upon the Lord to rebuke Satan. Among the fallen angels there are clearly defined orders (Eph. 6:12). The idea contained in Matthew 12:26 is that Satan's domain is well organized. The implication of Ephesians 6:11 is that Satan is at the head of these ranks of fallen beings.

The position that Satan is part of the angelic hosts, and so may be spoken of as an angel is open to question. Several points present a strong case against his being referred to as an angel. The event noted above regarding his encounter with Michael the archangel indicates he is more powerful than the greatest angelic being. The term archangel may suggest that there is only one spirit being with that title. It is not used of any other being (I Thess. 4:16, Jude 9). However, Daniel 10:13 states that Michael is one of the chief princes. Whether these chief princes are the same as archangels cannot be determined with dogmatism. The Septuagint does not translate it with the word archangelos (the Septuagint reads: Michaēl heis tōn archontōn tōn prōtōn).³⁵ If there is only a single archangel, and Satan is more powerful than he, this would appear to place him outside that category.

The statement of II Corinthians 11:14 is sometimes offered as proof that he is an angel. The verb used in the verse (*metaschēmātizetai*) simply states that he masquerades as an angel. He takes the outward form of one. Certainly no one would claim that he is an angel of light. His whole life is dominated by darkness. Who is the object of his deception? The answer seems to be the good angels. Satan has some purpose in attempting to make them think he is a good angel and so confuse them. Masquerading as a good angel would not have any purpose for men since they do not have the ability to recognize good angels. On the other hand, Satan's ministers operate in the human realm, and do cause problems among God's children because they masquerade (same verb) as ministers of righteousness (I Cor. 11:13, 15).

The word "angel" signifies a particular task, that of being a messenger. Satan seems never to have had that function even before his fall. He is specifically called a cherub (Ezek. 28:14), and cherubim appear to be involved in the government of God. Satan is the only one said to be an "anointed cherub" (Ezek. 28:14). This may indicate that he was the greatest cherub and had the highest position within that rank. Ezekiel 28:12 pictures him as the greatest creation of God.

The verse which constitutes the closest proof that Satan is an angel is Revelation 9:11. However, one must establish conclusively that Satan is Abaddon in order for this to be a valid proof. The soundest view is to speak of the beings as a whole as spirit beings, including angels, cherubim and other ranks of spirit beings.³⁶

Fourth, he has power in the ecclesiastical realm. False religious groups are attributed to Satan by the words of John in Revelation 2:9 and 3:9. Certain Jews are said to be of the synagogue of Satan. Paul reveals that in the latter times of the church some will depart from the faith and give heed to the teaching propagated by demons (I Tim. 4:1). The word *daimoniōn* appears to be a subjective genitive (demons' teaching), and not an objective genitive (teaching about demons). The source of the teaching is from demons, and the possibility of such a practice may be seen in John 13:2, 27 and II Thessalonians 2:9.³⁷ Satan's relationship to demons indicates his direction of such practices.

It Is Limited. Although Satan's powers extend to a large area of the created sphere, it is clearly limited. Satan is not always victorious. God has never lost a battle against Satan; otherwise the omnipotence of God could be called into question. Jennings in his helpful work on Satan lists several characteristics indicating the limitation of Satan. He includes such factors as the lack of divine attributes (e.g. omnipotence and omniscience), his failure to be able to foretell the future, and his inability to give life.³⁸ However, he does not list many specific examples from the Scripture verifying his belief.

Several specific examples of his limitation are evident in the New Testament. The sifting of Peter affords one example (Luke 22:31). After the Lord revealed that Satan requested (*exaiteō*) the opportunity of sifting Peter, He then revealed that He prayed for Peter that his faith would not fail (verse 32). The subsequent history of Peter demonstrates that the Lord's prayer was answered. Satan was evidently allowed to go only so far with the sifting of Peter. The Lord's rebuke of Satan in Jude 9 indicates that he is not omnipotent. Christians are able to

successfully withstand the attacks of Satan if they follow the principles God has set forth in His Word (Eph. 6:11, 13, 16). James agrees with Paul that the devil can be successfully withstood and made to flee (Jas. 4:7). According to Romans 16:20, Satan is going to be bruised under the feet of the saints shortly. In the Tribulation a battle will be fought between Michael and his angels and Satan and his angels (Rev. 12:7). In this war Satan is defeated (verse 8), and he is cast out of heaven (verse 9). His ultimate doom is the Lake of Fire (Rev. 20:10).

These examples are sufficient to demonstrate that Satan is a finite creature. He is limited by the permissive will of God, and also, where this is involved, by the will of the individual who is the object of his attack. He has great knowledge, but it is limited. His powers are vast, but they may be employed only within the scope of God's plans. Such knowledge concerning this spirit being is a comfort to the child of God who believes the information God has given in His Word. God has informed us in I John 4:4, "greater is he that is in you, than he that is in the world."

Satan's Potential Power

Its Extension by the Demons. Since the subject of this study does not concern itself with the work of demons, their work will only be briefly mentioned. Satan does not possess the attribute of omnipresence. He is limited in time and space to one locality. It is clear, however, that he can move very rapidly from one place to another (Matt. 4:5, 8). Satan delegates responsibility to demons, and they enable him to continue his operations on a vast scale. The closely organized system (Eph. 6:12) of the devil is represented by many evil spirits. An example may be seen in Mark 5:9 ("My name is Legion: for we are many"). "If we may put any stress on the meaning of the name, it is highly significant to note that in the time of Augustus a Roman legion counted 6,100 foot soldiers and 726 horsemen."³⁹ Satan's personal power is greatly expanded by the large number of demons who serve him.

Its Culmination in the Man of Sin. The apex of Satan's power may be reached when he carries on his work on earth through the Antichrist. The removal of the Spirit's restraint allows this greatly increased power (II Thess. 2:6, 7). The Man of Sin will be a world ruler, evidently attaining that position at the middle of the Tribulation when he breaks his covenant with the Jews (Rev. 13:1-10; Dan. 9:27). Paul states that the Man of Sin will be energized by Satan (II Thess. 2:9). It has always been Satan's desire to be worshiped and treated like God (Isa. 14:14), and he apparently gains that goal through the Man of Sin (II Thess. 2:4). Immediately at the conclusion of Antichrist's world rule of three and one-half years, Satan will be bound for 1000 years (Rev. 20:1-3). He will be loosed at the close of the Millennium, and although he gathers a large force around himself to make one last attack upon God, his rebellion is crushed by fire from heaven (Rev. 20:9).

THE REVELATION CONCERNING HIS PURPOSE

The Purpose Expounded

A study of Scripture reveals that proposals which created beings advance are often allowed by God to be put to an experimental test. Some would classify Israel's demand for a king in this category. The story of Job may also be presented as a case in point. Satan contended that if sufficient duress were placed upon Job, he would repudiate God. God knew that this was not true, and He could simply have denied Satan's allegation. However, Satan was given the opportunity to test his claim. It was a costly method for Job and his family. However, an abundant victory was gained which has paid off in rich dividends in the lives of those who have profited from the example of this Old Testament hero.⁴⁰

Granting the truthfulness of the claim that God does put the creature's assumptions to an experimental test, it becomes clear that Satan's determination--which constituted his initial sin--to build a vast structure of independent relationships around himself as the center and wholly autonomous with respect to the Creator to whom all allegiance and obedience rightfully belong, was permitted of God to be tested experimentally to its bitter end. As for the wisdom of such a stupendous procedure on the part of God, no creature could ever be placed in a position where he could possess a sufficient number of related facts, or attain to a perspective, on the basis of which he could sit in judgment. The observable actualities point in but one direction: Satan did propose such a course; God could have hindered him, but He rather allowed Satan to take the course he desired to follow, and to allow that course to become, in the end, ground of its own universal condemnation.⁴¹

The Purpose Illustrated

Satan's great purpose to operate independently of God may be traced through both the Old and New Testaments. Such was the point of the temptation of Eve (Gen. 3). His own history, as traced in Isaiah 14:12-14 culminates in his five "I will's." They do not express a desire to be unlike God, but rather to be like Him (Isa. 14:14). In the New Testament his purpose is seen illustrated in a great masterpiece--the Man of Sin. The most detailed revelation concerning this ruler of the Tribulation is given in II Thessalonians 2. It is clearly stated that Satan is the one who energizes this lawless ruler (II Thess. 2:9). The desire of the Man of Sin is found in verse 4: "so that he as God sitteth in the temple of God, shewing himself that he is God." The statement also shows that he really thinks he is God. Self-delusion of the magnitude declared here is beyond comprehension. All of his actions speak of one who is operating in complete independence from all others, except the one who is his real master--Satan.

This study of the basic revelation of Satan seen in the New Testament through his names has determined him to be an adversary of God and His people. This is not to be understood as

a desire to be unlike God. He is often mistakenly supposed to be the proponent of such immense sins as those recorded in Galatians 5:17-21. A careful study of the passage involved will demonstrate that these are not sins of Satan, but they are sins of the flesh.

THE REVELATION CONCERNING HIS PROGRAM

The program of Satan according to the New Testament may be conveniently divided into three major parts. Satan is concerned about the world, the church and the nation Israel. His attitudes toward each of these groups differ, and the way in which he operates with respect to them also differs.

Satan and the World

The particular word for "world" in view here is the Greek term *kosmos*. The definition given in the New Scofield Reference Bible will be sufficient for the purposes of this chapter.

In the sense of the present world system, the ethically bad sense of the word refers to the order or arrangement under which Satan has organized the world of unbelieving mankind upon his cosmic principles of force, greed, selfishness, ambition, and pleasure.⁴²

The word is found about 185 times in the New Testament,⁴³ with well over half of the references appearing in John's writings (Gospel of John, 78 times; I John, 22; II John, 1; Revelation, 3). Paul uses the word 46 times.

Direct references to Satan's relationship to this system are not plentiful. The Bible does reveal that Satan is in authority over the world system (John 12:31; 14:30; 16:11). The whole world system is said to be resting in Satan (I John 5:19, Gk). Therefore, it is not surprising to find few notices of Satan's relationship to it. As far as he is concerned, it is safe territory. He dominates it for the time being. The uniform testimony of the New Testament is that the world system is evil (Jas. 1:27; 4:4; II Pet. 1:4; 2:20; I John 5:4).

However, there are some specific things which Satan does do with respect to the world. According to II Corinthians 4:3, 4, Satan blinds the eyes of unsaved people to the gospel. He snatches the Word of God from their hearts before it can take root (Matt. 13:19; Luke 8:22). He actively energizes them to be disobedient to God (Eph. 2:2). He causes them to be content to lie in his power (I John 5:19). He makes the unsaved willing to do his will (John 8:44; Eph. 2:2, 3).

More information is given in the New Testament regarding the believers' relationship to the world. The Christian is not of the world (John 17:14, 16). The world hates the believer (John 15:18, 19). He is not to love the world (I John 2:15). The things of the world may be used by the Christian, but he is not to abuse them (I Cor. 7:29-31).⁴⁴

Satan will use the world to advance his purpose which is to be like God and receive adoration and worship. Evidence for this may be seen in the way he attempted to use the world to obtain the worship of Christ (Matt. 4:9).

Satan and the Church

It is extremely important for a Christian to realize the nature and methods of Satan's attacks upon him. One does not have to be ignorant of his methods (II Cor. 2:11). If we are ignorant of them, it is because of a failure to study the Word since this information is found there. Victory over Satan cannot possibly be won unless the Christian studies the information given in the Bible regarding these matters, and then, under the direction of the Holy Spirit, applies what he learns to his own life.

The Saints' Attitudes. Several preliminary matters ought to be recognized before one considers the equipment God has given to protect oneself against the attacks of Satan. First, the Christian must be "sober" (I Pet. 5:8). The word in the original text (*nēphō*) means "to be well-balanced, self-controlled." Second, he is to be "vigilant" (I Pet. 5:8). The idea here is "to be on the alert, be watchful, wide awake." Both of these characteristics are necessary in any battle, but they are particularly necessary in spiritual battles. Third, the believer must be "humble" (Jas. 4:6, 7). A humble Christian will be a dependent Christian which is the idea of "submit yourselves. . . to God" (verse 7). Fourth, it is necessary to be strong in God's power when the battle is raging (Eph. 6:10). The verb form "be strong" is a present passive imperative, indicating that the strength comes from another, and it is continuously needed. Fifth, he must be knowledgeable about the workings and limitations of Satan. Satan is not omniscient, so he cannot read the minds of believers. He cannot attack the Christian any time he desires. Ephesians 6:13 speaks of the "evil day" which evidently is the day of his attack (cf. Luke 22:31, 32; Job 1, 2). The believer will never undergo trials which are beyond his resources to meet successfully (I Cor. 10:13). Furthermore, the Christian is to know the methods Satan uses in his attacks (II Cor. 2:11). The Word clearly outlines the areas where he will attack. It behooves the saint to be on guard with respect to these areas of his life.

The Satanic Attacks. Two major points are to be noted. First, the Satanic attacks are to be distinguished from other attacks--the attacks of the flesh and the world. In particular the attacks of the flesh are often confused with the attacks of Satan. The attacks of the flesh come from within (Rom 7:17, 18; Gal. 5:17). Satan attacks from without (Eph. 6:12, 13, 16). The works of the flesh are listed in Galatians 5:19-21. Satan cannot control the sin nature from within, and he may have devised the world system in order to control the flesh from without so that it would do his bidding (I John 2:15, 16; cf. I Cor. 7:5). The world system is the outward appeal to the inward flesh.

It is important to recognize this principle because the defenses are different in each case. To attempt to fight against the flesh spells defeat, because that is not the Scriptural defense. Failing to fight against the attacks of Satan will spell defeat, because this is God's method for conquering Satan. The world is another foe which needs to be studied so that the proper defense is employed when that enemy approaches.

Second, the Satanic attacks are described in the Word. These may be divided into two general categories. For the sake of brevity, they will simply be listed without comment. The general attacks against believers should be recognized. They include the following: he accuses believers (Rev. 12:10); he hinders their work (I Thess. 2:18); he sows tares among them (Matt. 13:38, 39); he causes them to be persecuted (Rev. 2:10); and he uses demons to defeat their Christian life (Eph. 6:11, 12).

The special attacks against believers include the following: he tempts them by physical means and circumstances to become disappointed, discouraged and doubting (Acts 18:9; II Cor. 12:9; Job 1, 2); he tempts to cowardice in spiritual matters (II Tim. 1:7; Luke 22:31, 32; I Pet. 5:8); he tempts them to lie (Acts 5:3, 4); he tempts them to be proud (I Tim. 3:6); he tempts them to have an unforgiving spirit (II Cor. 2:10, 11); he tempts them to steal (Eph. 4:27, 28); he tempts them to use filthy speech (Eph. 4:27, 29); he tempts them to laziness (I Tim. 5:13-15); he tempts them to tale-bearing (I Tim. 5:13-15); and he tempts them to become busybodies (I Tim. 5:13-15).⁴⁵

The Spiritual Armor. The key passage which describes the armor provided to meet the attacks of Satan is found in Ephesians 6:11-18. It is a familiar section of the Word, but three important things should be noted when the armor is discussed. First, the enemy should be noted. The enemy is twofold--the devil and demons (verses 11, 12). They are not flesh and blood. If they were, it might be an easier battle. It should be carefully underscored that other believers are not the enemy.

Second, the equipment should be noted. The whole armor must be put on when Satan attacks (verses 11, 13). The purpose is to enable the believer to stand, not run (verses 11, 13, 14). The Christian is not actively fighting every moment of his life, but only when the attacks take place (Luke 4:13).⁴⁶ This is the reason vigilance is constantly needed. When not fighting, he is to rest in the Lord (Phil. 4:5-9). When the armor is used, Satan will flee, and we need not be soldiers in this sense until he attacks again (Jas. 4:6, 7; I Pet. 5:8, 9).

Each piece of the armor need not be discussed in detail, but suggestions may be made concerning the effectiveness of each piece. The armor does have sufficient parts to meet all of Satan's attacks. The loins girt about with truth may protect against lying and tale bearing. The breastplate of righteousness may protect against pride. The feet shod with the preparation of the gospel of peace can assist against stealing and idleness. The shield of faith is effective against doubt. The helmet of salvation will be effective against discouragement, cowardice, disappointment and an unforgiving spirit. The sword of the Spirit will protect against filthy talk and being a busybody.⁴⁷

Third, the environment in which the armor is to be put on is prayer (verse 18).

Satan and Israel

Satan does have particular operations with respect to Israel, and the emphasis seems to be different in three major periods of her history.

Satan Blinds. There is a general blinding against the gospel by Satan which extends to all of the unsaved (II Cor. 4:4). However, there appears to be a special blindness placed upon the eyes of unsaved Jews (Rom. 11:25). Satan is not the source of this second blindness (Isa. 6:9, 10).

Satan Beguiles. During the first half of the Tribulation the Jews will enter into a covenant relationship with the Antichrist (Dan. 9:27). Pentecost believes that "This covenant deceives many in Israel into believing that this 'man of sin' is God (II Thess. 2:3)."⁴⁸ It is in reality a covenant with death (Ezek. 28:15, 18). Israel will be deluded by Satan into thinking that they can receive protection from his servant, the Man of Sin.

Satan Buffets. At the middle of the Tribulation Satan is cast out of heaven and he turns his wrath upon the nation Israel (Rev. 12:13-17). He persecutes them with tremendous wrath for three and one-half years (verses 15, 17). This continues until the Second Coming of Christ. Then the Lord Himself will deliver His people.

THE REVELATION CONCERNING HIS PENALTY

The end of Satan's ministry is clearly set forth in the Word. Only a brief outline is necessary to present the overall picture.

Satan's Judgment Enacted

The Lord Himself, just before His death on the cross, indicated that Satan was to be judged by His death on the cross. His specific statements are found in John 12:31 and 16:11. Two other Biblical statements may cast light upon this event, and they are found in Colossians 2:14, 15 and Hebrews 2:14. Although Satan's judgment was made certain at the cross, it was not executed at that time. This is obvious when one reads subsequent to the cross that Satan is the god of this age (II Cor. 4:4). Further study of the New Testament points out that the execution of the sentence which has been passed will take place at a future date, and in several stages.

Satan's Judgment Executed

The three stages of Satan's judgment are as follows:⁴⁹

Cast Out of Heaven. Revelation 12:7-12 contains the information about Satan's war with Michael and his angels. Satan is defeated in this encounter and he is cast out of heaven. From this point he is restricted in his activity to the earth (verse 8). Heaven rejoices when his presence is removed (verse 12). On the other hand, it initiates a period of great persecution on the earth.

Cast Into the Abyss. Revelation 20:1-3 gives the description of this important event. It will occur at the Second Coming of Christ. Satan will then be bound for 1000 years.

Cast Into the Lake of Fire. "And the devil that deceived them was cast into the lake of fire and brimstone, where the beast and the false prophet are, and shall be tormented day and night for ever and ever" (Rev. 20:10). This is the place which was prepared as the permanent abode for the devil and his angels (Matt. 25:41).

CONCLUSION

The importance of Satan as he is revealed in the New Testament cannot be properly appreciated until the scope of his work is understood. This is the attempt of the present study. Some details no doubt have been omitted, but the overall picture is plain. His ministry is so varied that no single name is adequate to encompass all of his work. His primary function seems to be as an adversary to God and His program. He is an adversary in the sense that he desires to be what God is. It does not appear to be Scriptural to suppose that Satan desires to be anything except like God. His power is formidable, but it is definitely limited. His program includes all segments of society--the world, the church and the Jews. Yet his ultimate destiny has been determined by Christ's death on the cross as a judgment for his sin.

We ought to be thankful for the complete picture which the Word reveals concerning Satan. Only as we know this information can we successfully meet the attacks of Satan. It should also bring comfort to the heart of the saint to know that victory is possible through God's provision.

DOCUMENTATION

1. William F. Arndt and F. Wilbur Gingrich, A Greek-English Lexicon of the New Testament and Other Early Christian Literature (Chicago: The University of Chicago Press,
2. Lewis S. Chafer, Systematic Theology (Dallas: Dallas Seminary Press, 1947), II, p. 33; C. Theodore Schwarze, The Program of Satan (Chicago: Good News Publishers, 1947), pp. 201, 202.
3. J. Dwight Pentecost, Things To Come (Grand Rapids: Dunham Publishing Company, 1958), p. 334, quoting Arthur W. Pink, The Antichrist, pp. 59-75.

4. Gerhard Kittel, Theological Dictionary of the New Testament, trans, Geoffrey W. Bromiley (Grand Rapids: Wm. B. Eerdmans Publishing Co., 1964), I, p. 4.
5. Ibid., III, 636.
6. Herman A. Hoyt, An Exposition of the Book of Revelation (Winona Lake: Brethren Missionary Herald Company, 1966), p. 65.
7. Arndt and Gingrich, A Greek-Lexicon, p. 73.
8. The following verse, verse 15, makes reference to some of these widows already having turned aside after Satan. The word gar introduces this verse and shows its relation to the previous verse. The articular participle of antikeimai is used of the Man of Sin in II Thessalonians 2:4. He is the one energized by Satan (II Thess. 2:9). Therefore, there are some indications that the word "adversary" in I Timothy 5:14 may refer to Satan.
9. All references to the number of times a word is found in the New Testament are derived from W. F. Moulton and S. A. Geden, A Concordance to the Greek Testament (T. & T. Clark, Edinburgh, 1926), unless otherwise indicated.
10. Kittel, Theological Dictionary, I, 606.
11. Ibid.
12. Arndt and Gingrich, A Greek-English Lexicon, 138.
13. W. E. Vine, An Expository Dictionary of New Testament Words (London: Oliphants Ltd., 1940), I, 116.
14. Ibid.
15. Kittel, Theological Dictionary, I, 607.
16. The word Satanas is found 35 times in the New Testament, but two of these references may not speak of Satan specifically. See discussion under Satan.
17. Kittel, Theological Dictionary, II, 73.
18. Arndt and Gingrich, A Greek-English Lexicon, 181.
19. Kittel, Theological Dictionary, II, 281.
20. Hoyt, An Exposition, 62.
21. Vine, An Expository Dictionary, II, 30.
22. Ibid., 82.
23. Another view of this problem is seen in the following statement by Lewis S. Chafer, Systematic Theology, II, pp. 65, 66. "The statement that Satan 'was a murderer from the beginning' seems to be the result of Satan's influence upon other creatures. Whether there is any sense in which this charge might apply to Satan's injury to other angels or not, it is easily traceable that he seduced men into sin which subjected them to death. It is reasonable to assume--and not without Scripture warrant--that the one who caused man to sin also caused the lesser angels to sin. . . . The satanic principle manifested in Cain moved Cain to slay Abel who, in turn, manifested the divine purpose and ideal. According to the Bible, murder is in the intent as well as in the overt act (I John 3:12, 15). Satan slew Adam and Eve, though their years were many before death came to them. They who were by creation as immortal as the angels, paid the assured price of death which Satan's counsel imposed upon them."
24. Vine, An Expository Dictionary, III, 212. This view is also held by Kenneth S. Wuest, Ephesians and Colossians in the Greek New Testament (Grand Rapids: Wm. B. Eerdmans Publishing Company, 1953), p. 62, and generally by Brooke F. Westcott, Saint Paul's Epistle to the Ephesians (London: Macmillan and Co., 1906), p. 30.

25. Edward G. Selwyn, The First Epistle of St. Peter (London: Macmillan & Co. Ltd., 1964), p. 237.
26. Alan M. Stibbs, The First Epistle General of Peter (London: The Tyndale Press, 1959), p. 172.
27. Vine, An Expository Dictionary, II, 346; Homer A. Kent, Jr., The Pastoral Epistles (Chicago: Moody Press, 1958), p. 303.
28. A general survey of the New Testament usage of the titles Satan and Devil may be helpful. Foerster in The Theological Dictionary of the New Testament, II, p. 79 states: "As concerns the alternation between satanas and diabolos in the NT, no material distinction may be asserted. Study of the Synopt. and Ac. suggest that Satanas is closer to Palestinian usage; in the story of the temptation Mk. uses satanas and the par. have diabolos, though satanas is used by Jesus Himself in Mt. 4:10. Cf. Mk. 4:15 and par. In Ac. 10:38; 13:10 diabolos is used to Gentiles, in contrast to Ac. 5:3; 26:18. There can hardly be any particular reason for the alternation in Jn. and Rev. (cf. Jn. 13:2 and 13:27; Rev. 12:9. . .). Paul generally has satanas, though diabolos is found in Eph. (4:27; 6:11) and (with two exceptions) the Past. The Catholic Epistles also use diabolos."
29. Arndt and Gingrich, A Greek-English Lexicon, 752.
30. Vine, An Expository Dictionary, III, 347.
31. Arndt and Gingrich, A Greek-English Lexicon, 411.
32. The same verb found in I Corinthians 5:5 is also found here. It is the verb paradidōmi.
33. F. C. Jennings, Satan: His Person, Work, Place and Destiny (New York: A. C. Gaebelein, n.d.), pp. 154-162.
34. Donald G. Barnhouse, The Invisible War (Grand Rapids: Zondervan Publishing House, 1964), p. 131.
35. Alfred Rahlfs (ed.), Septuaginta (Stuttgart: Wurtterbergische Bibelanstalt, 1935), II, p. 926.
36. See "The New Testament Doctrine of Demons" by Charles R. Smith, a graduate research paper, Grace Theological Seminary, for an expression of the view that Satan is an angel.
37. Kent, The Pastoral Epistles, 149.
38. Jennings, Satan, 74-80.
39. Barnhouse, The Invisible, 132.
40. Chafer, Systematic, II, 91.
41. Ibid., 91, 92.
42. C. I. Scofield (ed.), The New Scofield Reference Bible (New York: Oxford University Press, 1967), p. 1365.
43. Almost 30 pages are devoted to the exposition of this word in the Theological Dictionary of the New Testament, III, pp. 868-895.
44. H. Lavern Schafer, Unpublished Class Notes, San Francisco Conservative Baptist Theological Seminary.
45. Ibid.
46. Note the words "that ye may be able to withstand in the evil day" found in Ephesians 6:13. This may be further substantiation for the point that the Christian is not always at war, but only in the evil day.
47. Schafer, Unpublished Class Notes.
48. Pentecost, Things, 250.
49. Lewis S. Chafer, Satan (Chicago: The Bible Institute Colportage Ass'n, 1927); Lewis S. Chafer, Major Bible Themes (Findlay, Ohio: Dunham Publishing Co., 1926), pp. 126, 127.