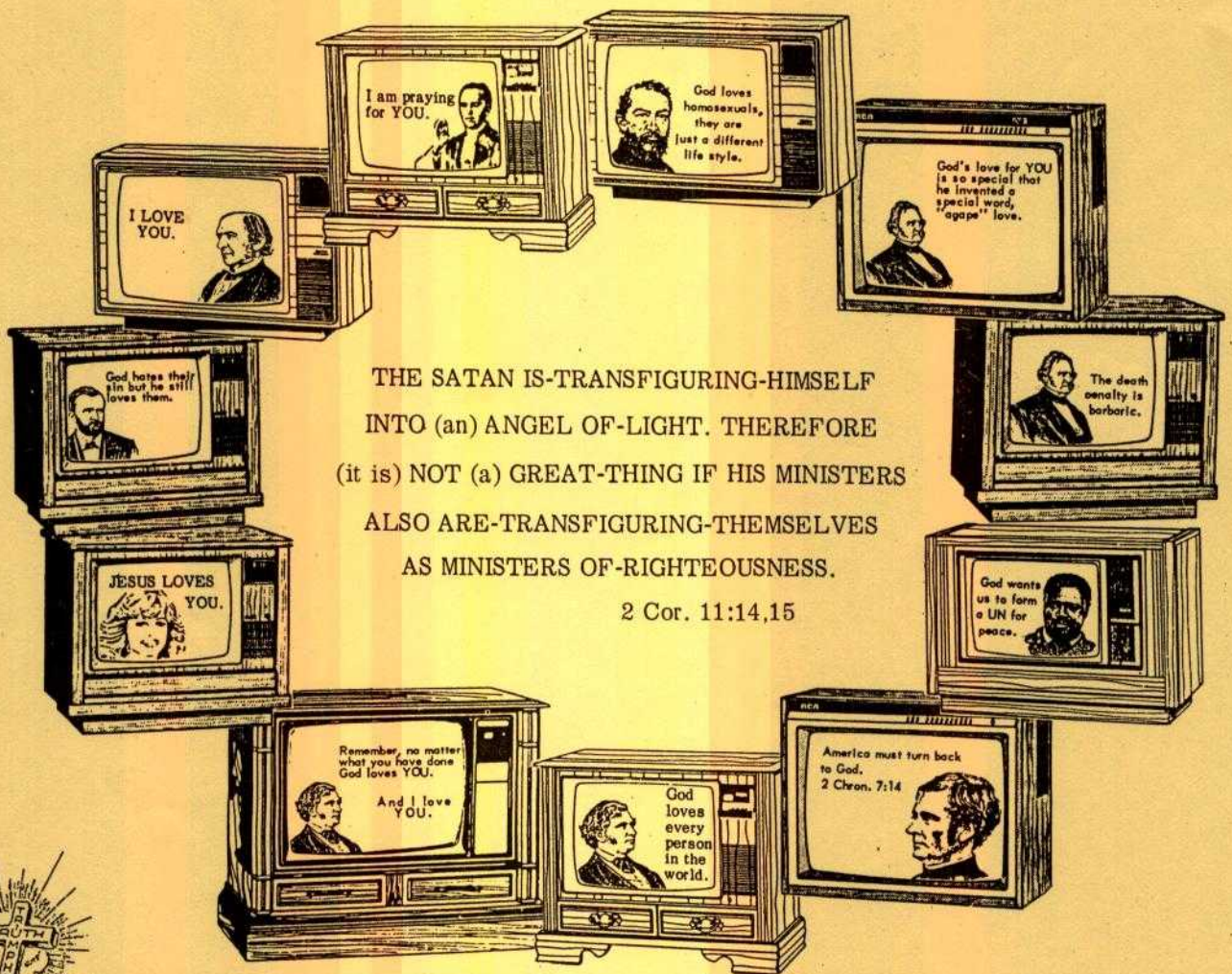


APOLOGETICS 13

SATAN,

THE

DEVIL



THE SATAN IS-TRANSFIGURING-HIMSELF INTO (an) ANGEL OF-LIGHT. THEREFORE (it is) NOT (a) GREAT-THING IF HIS MINISTERS ALSO ARE-TRANSFIGURING-THEMSELVES AS MINISTERS OF-RIGHTEOUSNESS.

2 Cor. 11:14,15



Satan alias

The Devil, the dragon, the evil one, the serpent.
and there are others.

"Christians" are rebuking the Devil, fighting the Devil, and "taking authority" over the Devil. Do "Christians" really have this authority or are they asking for trouble? Apologetics are not a total answer within each booklet but they each explore one subject to be fitted into the total picture as to what is happening within the "church" and where things are headed.

A good number of years ago a Lutheran pastor told me an interesting story. This pastor, along with a number of "Christians", was being given a guided tour through a mental hospital. This pastor told me that a Pentecostal pastor asked the escorting doctor a question to try to show that "Bible believing Christians" rarely, if ever, are in mental hospitals. The Pentecostal pastor asked the doctor what percentage of the patients had a "religious" background or connection. The doctor's reply startled the Pentecostal pastor. The doctor said 90%. We commonly read in our papers where some "criminal" says, "God told me to do it." The problem is, what god? Perhaps some of the problem lies with this idea of "fighting" the Devil and casting out demons. The KJ confuses the issue to begin with by translating διάβολος - diabolos: devil 35x, false accuser 2x, slanderer 1x; δαιμόνιον - daimonion: devil 59x god 1x; δαιμών - daimōn: devil 5x. Three different words; the last two being "little-demon" and "demon" respectively. In this apologetics we will only consider διάβολος - diabolos in detail.

The devil has several aliases; some times a figurative meaning, some times a title etc.

2 On two occasions we find these aliases in the same verse.

REVELATION 12

9 And ^athe great dragon was cast out, ^bthat old serpent, called the Devil, and Satan, ^cwhich deceiveth the whole world: ^dhe was cast out into the earth, and his angels were cast out with him.

Consider the Consistent Translation below; there

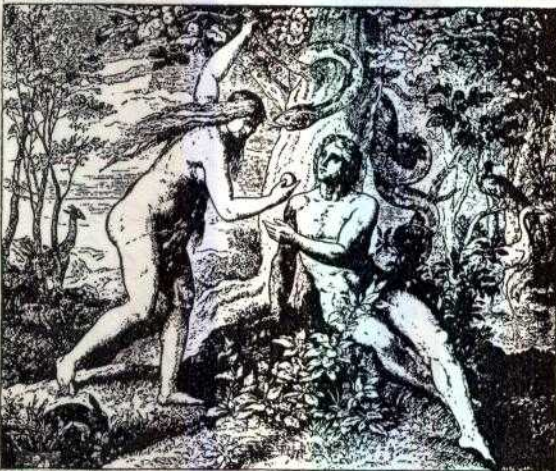
REVELATION 20

2 And he laid hold on ^athe dragon, that old serpent, which is the Devil, and Satan, and bound him a ^bthousand years,

are some differences.

Rev. 12:9 "And the dragon namely-the great (one) was-cast, the serpent namely-the ancient, the (one) being-called Devil, and the Satan, the (one) leading- astray the total inhabited-earth, he-was-cast into the earth, and his angels were-cast with him."

Rev. 20:2 "And he-retained the dragon, the serpent namely-the ancient, who is Devil and Satan, and he-bound him (a) thousand years."



The serpent as the sun god on a Phoenician coin. →



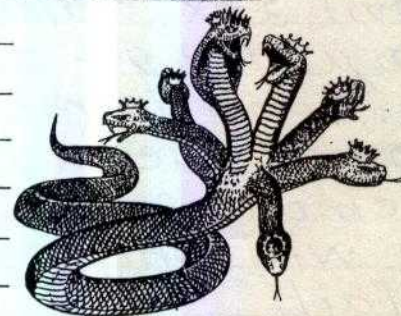
He is leading- astray the total inhabited-earth.

The ancient serpent

The serpent represents Satan's subtle, deceptive, character. The dragon represents Satan's world power and authority. Satan is the proper name of this person and comes from the Hebrew שָׂטָן sāh-tūhn' meaning "adversary."

REVELATION 12

3 And there appeared another ¹wonder in heaven; and behold ^aa great red dragon, having seven heads and ten horns, and seven crowns upon his heads.



Bullinger, in Appendix 116 of The Companion Bible shows 6 temptations of Jesus rather than 3, which I believe correct.

LUKE 4

AND ^aJesus being full of the Holy Ghost returned from Jordan, and ^bwas ^{*}led by the Spirit into the wilderness,

2 Being forty days ¹tempted of ²the devil. And ^ain those days he did eat nothing: and when they were ended, he afterward hungered.

3 And the devil said unto him, If thou be the ^aSon of God, command this stone that it be made bread.

4 And Jesus answered him, saying, ^aIt is written, THAT MAN SHALL NOT LIVE BY BREAD ALONE, BUT BY EVERY WORD OF GOD.

5 And ¹the devil, taking him up into a high mountain, showed unto him all the kingdoms of the world in a moment of time.

6 And the devil said unto him, All this power will I give thee, and the glory of them: for ^athat is delivered unto me; and to whomsoever I will I give it.

7 If thou therefore wilt ¹worship me, all shall be thine.

8 And Jesus answered and said unto him, Get thee behind me, Satan: for ^ait is written, THOU SHALT WORSHIP THE LORD THY GOD, AND HIM ONLY SHALT THOU SERVE.

9 ^aAnd he brought him to Jerusalem, and set him on a pinnacle of the temple, and said unto him, If thou be the Son of God, cast thyself down from hence:

10 For ^ait is written, HE SHALL GIVE HIS ANGELS CHARGE OVER THEE, TO KEEP THEE:

11 AND IN THEIR HANDS THEY SHALL BEAR THEE UP, LEST AT ANY TIME THOU DASH THY FOOT AGAINST A STONE.

12 And Jesus answering said unto him, ^aIt is said, THOU SHALT NOT ¹TEMPT THE LORD THY GOD.

13 And when ¹the devil had ended all the temptation, he departed from him ^afor ²a season.

Consider how Jesus responds to Satan in the first 3 trials.

Note: the Holy Spirit himself was leading Jesus.

① "If you-are son of-the God, you-say to-this stone in-order-that it-might-become bread."

vs. 4 "It-has-been-and-is-still-written, that not upon bread only the MAN will-live, BUT upon every saying of-God."

② "I-shall-give to-you quite-all this authority and their glory; because it-has-been-and-is-still-given-over to-me, and to-whom if I-am-willing I-am-giving it. If therefore you yourself-might-worship in-sight of-me all-things will-be of-you."

vs. 8 "You-be-withdrawing behind of-me, Satan; for it-has-been-and-is-still-written, you-will-worship Jehovah your God, and him only you-will-serve."

③ "If you-are the son of-the God, you-cast yourself down hence; for it-has-been-and-is-still-written, that to his angels he-will-command concerning you, to-thoroughly-guard you; and that on hands they-will-

lift you up, lest-at-any-time you-might-stumble your foot with (a) stone."

vs. 12 "That it-has-been-and-is-still-said, you-will not tempt Jehovah your God."

Note: "World" kingdoms, authority and glory, belong to Satan. Jesus did not challenge Satan's right to give this authority to whom he pleased. All Jesus' answers quoted scripture: vs. 4 - Deut. 8:3, vs. 8 - Deut. 6:13, vs. 12 - Deut. 6:16. Satan quoted Ps. 91:11, 12 but misused the passage. vs. 11 ③

4 In Luke 4:13: "The devil departed from him until (a) season." ("until" ἀχρι-achri, not "for") A somewhat similar series of 3 trials is given in Matt. 4 when Satan returned.

MATTHEW 4

THEN was ^aJesus led up of ^bthe Spirit into the wilderness to be ^{*}tempted of the devil.

2 And when he had fasted forty days and forty nights, he was afterward ¹an hungered.

3 And when the tempter came to him, he said, If thou be the Son of God, command that these stones be made bread.

4 But he answered and said, It is written, ^aMAN SHALL NOT LIVE BY BREAD ALONE, BUT BY ^{*}EVERY WORD THAT PROCEEDETH OUT OF THE MOUTH OF GOD.

5 Then the devil taketh him up ^ainto the holy city, and setteth him on a pinnacle of the temple,

6 And saith unto him, If thou be the Son of God, cast thyself down: for it is written, ^aHE SHALL GIVE HIS ANGELS CHARGE CONCERNING THEE: AND IN THEIR HANDS THEY SHALL BEAR THEE UP, LEST AT ANY TIME THOU DASH THY FOOT AGAINST A STONE.

7 Jesus said unto him, It is written again, ^aTHOU SHALT NOT ¹TEMPT THE LORD THY GOD.

8 Again, the devil taketh him up into an exceeding high mountain, and ^ashoweth him all the kingdoms of the world, and the glory of them;

9 And saith unto him, All these things will I give thee, if thou wilt fall down and worship me.

10 Then saith Jesus unto him, Get thee hence, Satan: for it is written, ^aTHOU SHALT WORSHIP THE LORD THY GOD, AND HIM ONLY SHALT THOU SERVE.

11 Then the devil ^aleaveth him, and, behold, ^bangels came and ministered unto him.

(vs.3) "And having-come-near to-him the (one) trying (him) said, if you-are son of-the God, you-say in-order-that these stones might-become loaves."

Why did Satan change from "stone" in Luke 4:3 to "stones" (plural) here? Perhaps because of John the Baptist's statement in Matt. 3:9. If "the God,"

MATTHEW 3

that is the Father, could raise up children out of stones, certainly the son could make

7 But when he saw many of the Pharisees and Sad'-du-ces come to his baptism, he said unto them, ^aO generation of vipers, who hath warned you to flee from ^bthe wrath to come?

8 Bring forth therefore fruits ¹meet for repentance:

9 And think not to say within yourselves, ^aWe have Abraham to our father: for I say unto you, that God is able of these stones to raise up children unto Abraham.

"loaves" out of stones. Satan must have been a little surprised at the answer he got.

(vs.4) "It-has-been-and-is-still-written, not upon bread only MAN will-live, BUT upon every saying proceeding-out

through (the) mouth of-God." (The pres. part. ἐκπορευομένην is circumstantial - it can be rendered "while proceeding-out") In effect Jesus was making himself God, who indeed he was. (Deut. 8:3 in the LXX, the ἐκπορευομένην is attributive, being proceeded by τῷ)


The second trial in this series is almost identical to the third trial in the first series. (Here in verses 6,7) The difference in order is one more reason to believe there were 6 trials.

The final trial in this series corresponds to the 2nd trial in the first series but there is a notable difference in how Satan presents his offer. It is worth noticing for KJ does not show the difference. On page 3, the "note" at the bottom of the page refers to "world" Kingdoms. The KJ translates: αἰῶν - aiōn - "world" 35X, it means "age"; γῆ - gē - "world" 1X, it means, "earth" or "land"; κόσμος - kosmos - "world" 187X, which is correct; οἰκουμένη - oikoumenē - "world" 14X and "earth" 1X, neither is correct, it means "inhabited-earth."

Theological Dictionary of the New Testament, Vol. V,

ἡ οἰκουμένη. pp. 157, 159

In Gk. a part. used as noun (γῆ to be supplied). The word occurs already in Hdt., 4, 110 (ὁδοιπόρεον ἐς τὴν οἰκεομένην); cf. also Demosth., Aristot., inscr. and pap.¹ What is meant from the very first is the inhabited world as distinct from the (relatively) uninhabited; so Hdt., also Aristot. Meteor., 362b, 26. Limitation to the world of (Gk.) culture is secondary [Debrunner]. The term then embraces the Roman Empire There is within the NT no disputing of the political οἰκουμένη understanding of the Roman Empire, not even in Rev.

First series: Luke 4: 5, 6
 ἔδειξεν (aor. point act.)
 (the devil) "pointed-to"
 πάσας τὰς βασιλείας
 "all the Kingdoms"
 τῆς οἰκουμένης
 "of-the inhabited-earth"
 ἐν στιγμή χρόνου
 "in point of-time"
 σοὶ δώσω 
 "to-you I-shall-give"
 τὴν ἐξουσίαν αὐτῆν
 the authority this
 ἅπασαν καὶ τὴν
 "quite-all and the"
 δόξαν αὐτῶν ὅτι
 "glory of-them because"
 ἐμοὶ παραδέδοται
 "to-me it-has-been-and-"
 still-is-given-over ---"

Second series: Matt. 4:8, 9
 δείκνυσιν (pres. ind.)
 (the devil) "is-pointing-to"
 πάσας τὰς βασιλείας
 "all the Kingdoms"
 τοῦ κόσμου
 "of-the world"
 (omitted) (see pres. ind.)
 καὶ τὴν δόξαν αὐτῶν,
 "and the glory of-them,"
 ταῦτα πάντα σοὶ
 "these-things all to-you"
 δώσω,
 "I-shall-give,"
 In the first series Satan offered authority of the Roman Empire, which he had. In series two, he tried offering the world's glory, not authority.

6. At the close of the first series, "The devil departed from him until (a) season" (Luke 4:13) At the close of the second series we read in Matt. 4:11, "Then the devil is-letting him be, and behold angels came-near and they-were-ministering to-him." In this whole period Jesus never railed against Satan.

Maybe we should pause here and digress a little about Satan. From Job we learn that

JOB 1

6 Now ^athere was a day when the ^{*}sons of God came to present themselves before the LORD, and ¹Satan came also among them.

7 And the LORD said unto Satan, Whence comest thou? Then Satan answered the LORD, and said, From ^agoing to and fro in the earth, and from walking up and down in it.

8 And the LORD said unto Satan, Hast thou considered my servant Job, that *there is none like him in the earth, a ¹perfect and an upright man, one that feareth God, and ²escheweth evil?*

9 Then Satan answered the LORD, and said, Doth Job fear God for ¹nought?

10 ^aHast not thou ¹made a ^{*}hedge about him, and about his house, and about all that he hath on every side? ^bthou hast blessed the work of his hands, and his ²substance is increased in the land.

11 ^aBut put forth thine hand now, and touch all that he hath, and he will ^bcurse thee to thy face.

12 And the LORD said unto Satan, Behold, all that he hath is in thy power; only upon himself put not forth thine hand. So Satan went forth from the presence of the LORD.

ZECHARIAH 3

AND he showed me ^aJoshua the high priest standing before the angel of the LORD, and ^bSatan ¹standing at his right hand to ²resist him.

2 And the LORD said unto Satan, The LORD rebuke thee, O Satan; even the LORD that ^bhath chosen Jerusalem rebuke thee: ^cis not this a brand ¹plucked out of the fire?

Even Jehovah the son did not rebuke Satan, but called on Jehovah the Father to rebuke Satan. Michael the archangel did not rebuke Satan, and yet some misled human beings think they can do what Jehovah and Michael

Satan came

before God.

Satan was

not omni-

present, as

is God.

Satan did

not indwell

Job but

attacked

him from

without.

Satan is

limited by

God.

Zechariah

helps us even

more.

"The angel

of Jehovah"

(vs.1) is the

son, the Messiah. Verse 2, "And

Jehovah said unto Satan,

Jehovah rebuke thee, O Satan;

yea Jehovah that hath chosen

Jerusalem rebuke thee, ---"

JOB 2

AGAIN ^athere was a day when the ^{*}sons of God came to present themselves before the LORD, and Satan came also among them to present himself before the LORD.

2 And the LORD said unto Satan, From whence comest thou? And ^aSatan answered the LORD, and said, From going to and fro in the earth, and from walking up and down in it.

3 And the LORD said unto Satan, Hast thou considered my servant Job, that *there is none like him in the earth, ^aa ¹perfect and an upright man, one that feareth God, and ²escheweth evil? and still he ^bholdeth fast his integrity, although thou movedst me against him, ^cto destroy him without cause.*

4 And Satan answered the LORD, and said, Skin for skin, yea, all that a man hath will he give for his life.

5 ^aBut put forth thine hand now, and touch his ^bbone and his flesh, and he will curse thee to thy face.

6 ^aAnd the LORD ^{*}said unto Satan, Behold, he is in thine hand; but save his life.

7 So went Satan forth from the presence of the LORD, and smote Job with sore boils ^afrom the sole of his foot unto his crown.

8 And he took him a potsherd to scrape himself withal; ^aand he sat down among the ashes.

didn't do. Jude 9 "But the Michael the arch-angel, when himself-discriminating with-the devil he-was-discoursing concerning the body of-Moses he-dared not to-bring-on judgement of-blasphemy, BUT he-said: May Jehovah rebuke you."

Consider Satan's relation to Judas Iscariot. We have seen that Satan is limited by God. (Job)

LUKE 22

NOW the feast of unleavened bread drew nigh, which is called the Passover.

2 And the chief priests and scribes sought how they might kill him; for they feared the people.

3 Then entered Satan into Judas surnamed Iscariot, being of the number of the twelve.

4 And he went his way, and communed with the chief priests and captains, how he might betray him unto them.

5 And they were glad, and covenanted to give him money.

6 And he promised, and sought opportunity to betray him unto them in the absence of the multitude.

vs.3 εἰσῆλθεν δὲ ὁ σατανᾶς

"But the Satan went-in into Judas ---"

Satan entered Judas before the Passover. This was the first time. Satan does not remain in a person as a demon might, he is too busy. Satan must have had God's permission as we shall see.

JOHN 6

67 Then said Jesus unto the twelve, Will ye also go away?

68 Then Simon Peter answered him, Lord, to whom shall we go? thou hast the words of eternal life.

69 And we believe and are sure that thou art that Christ, the Son of the living God.

70 Jesus answered them, Have not I chosen you twelve, and one of you is a devil?

71 He spake of Judas Iscariot the son of Simon: for he it was that should betray him, being one of the twelve.

This was 6 months earlier; at the feast of Tabernacles. (John 7:2)

We use the word "devil" in an abstract sense, such as: He's full of the devil, She's a devil, Go to the devil, etc. When we have "the devil" it is Satan, otherwise it is used in this abstract sense.

vs.70 "--- and out-of YOU one is

(a) devil. vs.71 But he-was-saying of-Simon's (son) the Judas Iscariot; for this (one) was-being-about to-be-giving him over, being one out-of the twelve."

Why did Jesus not stop Satan from trying Judas? Why did Jesus not warn Judas? (See Apologetics 2) Consider Jesus' prayer in John 17 and note that all of these things were according to the Father's will.

THESE words spake Jesus, and lifted up his eyes to heaven, and said, Father, ^athe ^{*}hour is come; ¹glorify thy Son, that thy Son also may ^{*}glorify thee:

2 ^aAs thou hast given him power over all flesh, that he should give eternal life to as many ^bas thou hast given him.

3 And ^athis is life eternal, that they might know thee ^bthe only true God, and Jesus Christ, ^cwhom thou hast sent.

4 ^aI have glorified thee on the earth: ^bI have finished the work ^cwhich thou gavest me to do.

5 And now, O Father, glorify thou me with thine own self with the glory ^awhich I had with thee before the world was.

6 ^aI have ¹manifested thy name unto the men ^bwhich thou gavest me out of the world: ^cthine they were, and thou gavest them me; and they have ²kept thy word.

7 Now they have known that all things whatsoever thou hast given me are of thee.

8 For I have given unto them the words ^awhich thou gavest me; and they have received ^{them}, ^band have ¹known surely that I came out from thee, and they have believed that ^cthou didst send me.

9 I pray for them; ^aI pray not for the world, but for them which thou hast given me; for they are thine.

Judas is still one that belongs to both the Father and Jesus. Note the ^{*}perf. tenses - upto the present moment. It is clear that Judas is in this group from verse 12. Note the word

12 While I was with them in the world, ^aI kept them in thy name: those that thou gavest me I have kept, and ^bnone of them is lost, ^cbut the son of perdition; ^dthat the scripture might be fulfilled.

(vs.6) "I-manifested your name to-the MEN whom*you-have-given-and-still-give to-me out-of the world. They-were thine, and*you-have-given-and-still-give them to-me, and*they-have-kept-and-still-keep your word."

(vs.8) "Because the sayings which*you-have-given-and-still-give to-me*I-have-given-and-still-give to-them; and they themselves-took, and they-came-to-know truly that I-came-out from you, and they-trusted that you yourself-dispatched me."

(vs.9) "I myself-am-interrogating concerning them; I-am not interrogating concerning the world, BUT concerning whom*you-have-given-and-still-give to-me, because they-are thine."

← ἀπώλειας - apōleias translated "perdition". Neither Thayer's Lexicon nor Arndt and Gingrich Lexicon give this meaning.

(vs.12) "When I-was with them in the world I myself-was-keeping them in your name: whom*you-have-given-and-still-give to-me I-guarded, and not-one out-of them perished, unless the son of-the destruction, in-order that the scripture might-be-fulfilled."

→ Satan was allowed to enter Judas to bring scripture to fulfillment. For further details see Apologetics 2 and Chronology II, A-53 through A-64. Also note "eternal life" John 17:2 above.

JOHN 13

NOW ^abefore the feast of the passover, when Jesus knew that ^bhis hour was come that he should depart out of this world unto the Father, having loved his own which were in the world, he ^cloved them unto the end.

2 And supper being ended, ^athe devil ^bhaving now put into the heart of Judas Iscariot, Simon's son, to betray him;

← Note Jesus' love; and Jesus' greeting of Judas in the garden. (Matt. 26:50 "Companion over what-(thing) are-you-being-alongside?")

(vs.2) " --- (as) the devil (was) already having-cast into the heart of-Judas Iscariot --- "

In verse 2 we find the devil working from outside. In the same chapter verse 27 we find Satan entering Judas the 2nd time.

26 Jesus answered, He it is, to whom I shall give a 'sop, when I have dipped it. And when he had dipped the sop, he gave it to ^aJudas Iscariot, the son of Simon.

(vs.27) τότε εἰσῆλθεν εἰς "Then he-went-in into ἐκεῖνον ὁ σατανᾶς." that-(one) the Satan."

27 ^aAnd after the sop Satan entered into him. Then said Jesus unto him, That thou doest, do quickly.

Why didn't Jesus cast Satan out? We'll learn more as we consider Peter. The first two scriptures use "Satan" in an abstract sense. There is no article "the"; and these passages contrast God's things with man's things, which is the way Satan thinks,

MATTHEW 16

21 From that ^atime forth began Jesus ^ato show unto his disciples, how that he must go unto Jerusalem, and suffer many things of the elders and chief priests and scribes, and be killed, and be raised again the third day.

22 Then Peter took him, and began to rebuke him, saying, ^bBe it far from thee, Lord: this shall not be unto thee.

23 But he turned, and said unto Peter, Get thee behind me, ^aSatan: ^bthou art ^c'an offense unto me: for ^dthou savorest not the things that be of God, but those that be of men.

Unless we are very careful to follow the word of God we are in grave danger of doing the same thing.

MARK 8

31 And ^ahe began to teach them, that the Son of man must suffer many things, and be ^brejected of the elders, and of the chief priests, and scribes, and be ^ckilled, and after three days rise again.

32 And he spake that saying openly. And Peter took him, and began to rebuke him.

33 But when he had turned about and looked on his disciples, he ^arebuked Peter, saying, Get thee behind me, Satan: for ^bthou savorest not the things that be of God, but the things that be of men.

← Matt. 16:23 "But the(one) having-been-turned said to-the Peter, you-be-withdrawing behind me, Satan, you-are my entrapment, because you-are not having-an-opinion-of the-(things) of-the God, BUT the-(things) of-the MEN."

The next reference to Satan in relation to Peter is more specific and extremely interesting and very important.

LUKE 22

31 And the Lord said, Simon, Simon, behold, ^aSatan hath desired to have you, that he may ^bsift you as wheat:

32 But ^aI have prayed for thee, that thy faith ¹fail not: and when thou art converted, ^bstrengthen thy brethren.

Note the great difference between the KJ and the consistent Greek.

"•The Satan*demanded*YOU, to-sift as*the wheat; but I myself-petitioned concern-

ing*you, in-order-that*your trust might not be-disappearing; and at-what-time*you (are) having-turned-around*you-fix-firmly*your brothers."

• Note the article "the". * Demanded, not desired. * YOU, plural, all of the disciples, not just Peter. * "the" wheat - Israel, * you, singular, that is Peter. (See Romans Commentary pp. 50A-50D for more detail.)

AMOS 9

9 For, lo, I will command, and I will ¹sift the house of Israel among all nations, like as corn is sifted in a sieve, ^ayet shall not the least ²grain fall upon the earth.

Since God commands the sifting of Israel among the Gentiles, Satan demanded to sift the disciples as the rest of the wheat. Jesus

petitioned concerning Peter but he did not interfere with Satan, nor even challenge Satan's demand.

In Luke 13 we have a very unusual case record of a "daughter of Abraham" having been bound by "the Satan." (vs.16) She had a "spirit of-weakness". (vs.11)

Note:

1. The "spirit of-weakness" is not said to be a demon.
2. It is not said that she asked to be released.
3. Jesus simply said: "you-are-having-been-and-still-are-released" (vs.12)
4. Jesus placed hand on her.
5. Jesus in no way rebuked or challenged the Satan.
6. Satan was not in her.

LUKE 13

11 And, behold, there was a woman which had ^aa spirit of infirmity eighteen years, and was ²bowed together, and could in no wise ³lift up herself.

12 And when Jesus saw her, he called her to him, and said unto her, Woman, thou art loosed from thine ^ainfirmity.

13 ^aAnd he laid his hands on her: and immediately she was made straight, and ¹glorified God.

14 And the ruler of the synagogue ¹answered with indignation, because that Jesus had ^ahealed on the sabbath day, and said unto the people, ^bThere are six days in which men ought to work: in them therefore come and be healed, and ^cnot on the sabbath day.

15 The Lord then answered him, and said, Thou hypocrite, ^adoth not each one of you on the sabbath loose his ox or his ass from the stall, and lead him away to watering?

16 And ought not this woman, ^abeing a daughter of Abraham, whom Satan hath bound, lo, these eighteen years, be loosed from this bond on the sabbath day?

The devil is primarily an adversary of Israel.

1 PETER 5

8 Be ¹sober, be ²vigilant; because your adversary the ^{*}devil, as a roaring lion, walketh about, seeking whom he may ³devour:

9 Whom resist ¹steadfast in the faith, knowing that the same afflictions are accomplished in your brethren that are in the world.

10 But the God of all grace, ^awho hath called us unto his eternal glory by Christ Jesus, after that ye have suffered a while, make you ¹perfect, stablish, strengthen, settle you.

1 Peter is written to Jewish believers, not Gentiles. (See 1 Peter Commentary) Note the

"sifting." James is written to the 12 tribes, and Israel is told to "withstand the devil," not cast-out or challenge.

JAMES 4

7 Submit yourselves therefore to God. ^aResist the devil, and he will flee from you.

ACTS 5

BUT a certain man named Anani'-as, with Sapph-i'-ra his wife, sold a possession,

2 And kept back part of the price, his wife also being ¹privy to it, and brought a certain part, and laid it at the apostles' feet.

3 ^aBut Peter said, An-a-ni'-as, why hath ^bSatan filled thine heart to lie to the Holy Ghost, and to keep back part of the price of the land?

Consider Ananias

"Why (has) the Satan filled your heart, (for) you to-lie-(to) the Spirit namely-the Holy---"

Peter did not accuse Satan at all. He did not "rebuke" the devil, "bind" the devil or any such thing. Satan placed the idea from outside Ananias.

ACTS 10

38 How ^aGod ^{*}anointed Jesus of Nazareth with the Holy Ghost and with power: who ^bwent about doing good, and healing all that were oppressed of the devil; ^cfor God was with him.

Jesus "--- went-through

benefiting and curing all the (ones) being-exploited by the devil, ---" Nothing said about "casting-out" Satan. Satan does not stay in one place. (p.6), (and 1 Peter 5:8 above.)

ACTS 13

6 And when they had gone through the isle unto Pa'-phos, they found ^aa certain sorcerer, a false prophet, a Jew, whose name was Bar-je'-sus:

7 Which was with the deputy of the country, Ser'-gi-us Paulus, a ¹prudent man; who called for Barnabas and Saul, and desired to hear the word of God.

8 But ^aEl'-y-mas the sorcerer (for so is his name by interpretation) ¹withstood them, seeking to turn away the deputy from the faith.

9 Then Saul, (who also is called Paul,) ^{*}filled with the Holy Ghost, set his eyes on him,

10 And said, O full of all ¹subtilty and all mischief, ^athou child of the devil, thou enemy of all righteousness, wilt thou not cease to pervert the right ways of the Lord?

11 And now, behold, ^athe hand of the Lord is upon thee, and thou shalt be blind, not seeing the sun for a ¹season. And immediately there fell on him a mist and a darkness; and he went about seeking some to lead him by the hand.

A Jew, Barjesus - Elymas

(vs.10) "O full of-all guile and of-all fraud, son of-(a)-devil---"

Paul did not use the article, "the devil." Paul pronounced against Elymas not the devil. Consider Paul's commission.

ACTS 26

17 Delivering thee from the people, and from the Gentiles, ^aunto whom now I send thee,

18 ^aTo open their eyes, and ^bto turn them from darkness to light, and from the power of Satan unto God, ^cthat they may receive forgiveness of sins, and ^dinheritance among them which are ^esanctified¹ by faith that is in me.

"the authority of-the Satan---"

Satan has authority (p.5) which he-has-been-given.

12 There are no other uses of devil or Satan in Acts. There is one more in John's gospel.

JOHN 8

42 Jesus said unto them, "If God were your Father, ye would love me: for I proceeded forth and came from God; neither came I of myself, but he sent me.

43 "Why do ye not understand my speech? even because ye cannot hear my word.

44 "Ye are of your father the devil, and the lusts of your father ye will do. He was a murderer from the beginning, and abode not in the truth, because there is no truth in him. When he speaketh a lie, he speaketh of his own: for he is a liar, and the father of it.

45 And because I tell you the truth, ye believe me not.

46 Which of you convinceth me of sin? And if I say the truth, why do ye not believe me?

47 "He that is of God heareth God's words: ye therefore hear them not, because ye are not of God.

(vs.44) "YOU yourselves - are out-of the father namely - the devil ---"

In what sense is the devil their father? In what sense is God a Father to some?

It depends who you believe. If God is your Father you love God and his son Jesus and truth. (vs. 42, 45, 47)

If the devil is your father you refuse truth and believe the devil's lies. (vs. 44.)

Notice the article "the devil," literally not figuratively, because he controls your heart.

Consider the parable of the sower.

MATTHEW 13

18 "Hear ye therefore the parable of the sower.

19 When any one heareth the word of the kingdom, and understandeth it not, then cometh the wicked one, and catcheth away that which was sown in his heart. This is he which received seed by the way side.

έρχεται ὁ πονηρὸς καὶ ἀρπάζει
"...the evil-one is-coming and

← τὸ ἔσπαρμένον
he-is-seizing the(thing) having-

έν τῇ καρδίᾳ αὐτοῦ.
been-and-still-sown in his heart."

MARK 4

14 "The sower soweth the word.

15 And these are they by the way side, where the word is sown; but when they have heard, Satan cometh immediately, and taketh away the word that was sown in their hearts.

← εὐθὺς ἔρχεται ὁ σατανᾶς
"Immediately the Satan is-

καὶ αἶρει
coming and he-is-removing

τὸν λόγον τὸν ἔσπαρμένον
the word namely-the(one) having-

έν ταῖς καρδίαις αὐτῶν.
been-and-still-sown in their hearts."

LUKE 8

11 "Now the parable is this: The seed is the word of God.

12 Those by the way side are they that hear; then cometh the devil, and taketh away the word out of their hearts, lest they should believe and be saved.

← εἶτα ἔρχεται ὁ διαβολος
"Afterwards the devil is-coming

καὶ αἶρει τὸν λόγον ἀπὸ τῆς καρδίας
and he-is-removing the word from their hearts

αὐτῶν, ἵνα μὴ πιστεύσαντες σωθῶσιν.
in-order-that not having-trusted they-might-be-saved."

In the 3 times Jesus told the parable of the sower he altered his statements slightly. We find in Matt. 13:19 the enemy is called "the evil-one", in Mark 4:15 "the Satan", in Luke 8:12 "the devil;" but always he takes the word from the heart. Jesus does nothing to stop Satan. In

MATTHEW 13

36 Then Jesus sent the multitude away, and went into the house: and his disciples came unto him, saying, Declare unto us the parable of the tares of the field.

37 He answered and said unto them, He that soweth the good seed is the Son of man;

38 ^aThe field is the world; the good seed are the children of the kingdom; but the tares are ^bthe children of the wicked one;

39 The enemy that sowed them is the devil; ^athe harvest is the end of the world; and the reapers are the angels.

40 As therefore the tares are gathered and burned in the fire; so shall it be in the ^{*}end of this world.

41 The Son of man shall send forth his angels, ^aand they shall gather out of his kingdom all ¹things that offend, and them which do ²iniquity;

42 ^aAnd shall cast them into a furnace of fire: ^bthere shall be wailing and gnashing of teeth.

43 ^aThen shall the righteous shine forth as the sun in the kingdom of their Father. ^bWho hath ears to hear, let him hear.

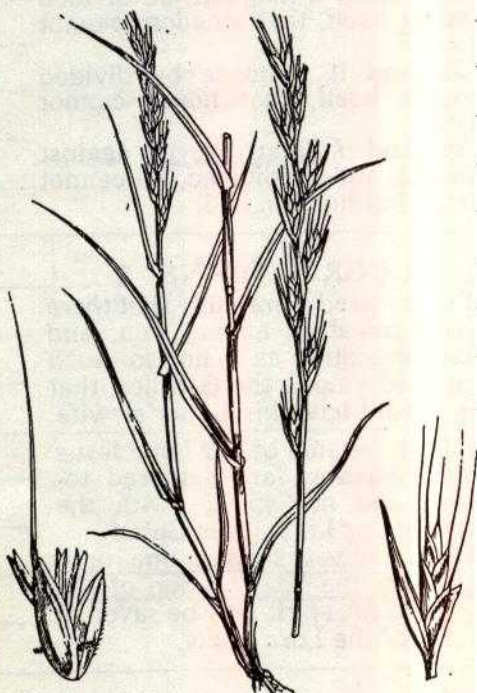
← the parable of the tares and wheat Jesus allows nothing to be done till the end of the age.

Fairbairn's Bible Encyclopedia

TARES.

There can be no doubt that the ζιζάνιον of Matthew is darnel, the zowan of the Arabs, the zonin of the later Hebrews. *Lolium temulentum*, or bearded darnel, is in warmer climates a very noxious corn-weed.

At its first emergence it is impossible for an ordinary observer to distinguish a blade of darnel from a blade of wheat or barley; but when both have "sprung up and brought forth fruit," with its sparse lean ear the impostor stands revealed. "Even the farmers, who in Palestine generally weed their fields, do not attempt to separate the one from the other. They would not only mistake good grain for them, but very commonly the roots of the two are so intertwined that it is impossible to separate them without plucking up both. Both, therefore, must be left to 'grow together till the time of harvest'" (Thomson's Land and Book, p. 420). On the route from Beirut to Akka, 1852, Dr. Robinson describes fields of wheat "of the most luxuriant growth; finer than which I had not before seen in this or any other country. Among these splendid fields of grain are still found the tares spoken of in the New Testament. As described to me, they are not to be distinguished from the wheat until the ear appears. The seed resembles wheat in form, but is smaller and black. In Beirut poultry are fed upon this seed, and it is kept for sale for that purpose. When not separated from the wheat, bread made from the flour often causes dizziness to those who eat of it" (Biblical Researches, vol. iii. p. 55). The bearded darnel has the bad reputation of yielding the only deleterious grain among all the countless grasses. We are not aware that any injurious quality has been detected in the seeds of its own congeners, *Lolium arvense*, *L. perenne*, the ryegrasses so familiar to British husbandry; but if mixed with bread, *L. temulentum* occasions giddiness, nausea, difficulty of articulation, and other symptoms ranging from intoxication to paralysis, and instances are on record where mortification of the extremities or even death has ensued (see M. A. Burnett's Plantæ Utiliores, vol. iii.)



[635.] Bearded Darnel—*Lolium temulentum*.

vs. 38,39 "the evil-one" = "the devil" = "the enemy".

14 Just a few notes on this parable.

- ① Spoken to Jews
- ② The field = the world
- ③ The sower = Jesus
- ④ The good seed = the children of the Kingdom (such as the apostles).
- ⑤ The tares = the children of the evil-one. (such as those Jesus called "serpents" Matt. 23:33)
- ⑥ The harvest = the "complete-finish-of-the-age". Which I believe ends with the return of Jesus to rule.
- ⑦ The harvesters = the angels.
- ⑧ The tares are-being-gathered-up and are-being-burned-up in fire.
- ⑨ It seems that the offenders are gathered first (vs. 41) and then the righteous shine forth (vs. 43). The reverse of a pre-tribulation rapture?

I cannot digress to the theology in many verses but I want to get all references to the Satan or the devil before us in one apologetics.

MATTHEW 25

41 Then shall he say also unto them on the left hand, ^aDepart from me, ye cursed, ^binto ^{*}everlasting fire, prepared for ^cthe devil and his angels:

Satan has angels, we will see if we find any connection between Satan and demons. "the Satan" pp. 3, 4

MARK 1

12 ^aAnd immediately the Spirit ^{driveth} him into the wilderness.

13 And he was there in the wilderness forty days, ^{tempted} of Satan; and was with the wild beasts; ^{and} the angels ^{ministered} unto him.

These 3 passages deal with the unity in any kingdom, even Satan's.

MARK 3

23 ^aAnd he called them unto him, and said unto them in parables, How can Satan cast out Satan?

24 And if a kingdom be divided against itself, that kingdom cannot stand.

25 And if a house be divided against itself, that house cannot stand.

26 And if Satan rise up against himself, and be divided, he cannot stand, but hath an end.

MATTHEW 12

26 And if Satan cast out Satan, he is divided against himself; how shall then his kingdom stand?

LUKE 11

18 If Satan also be divided against himself, how shall his kingdom stand? because ye say that I cast out devils through Be-el'ze-bub.

Paul, rather than "casting out" Satan, said: "to-give-over the (one) such-as- this to-the Satan with-reference-to ruination of the flesh---"

1 CORINTHIANS 5

It is reported commonly that there is fornication among you, and such fornication as is not so much as named among the Gentiles, that one should have his father's ^awife.

4 In the ^aname of our Lord Jesus Christ, when ye are gathered together, and my spirit, ^bwith the power of our Lord Jesus Christ,

5 ^aTo deliver such a one unto Satan for the ^{*}destruction of the flesh, that the spirit may be saved in the day of the Lord Jesus.

1 TIMOTHY 1

19 Holding faith, and a good conscience; which some having put away concerning faith have made shipwreck:

20 Of whom is ^aHy-me-ne'-us and ^bAlexander; whom I have delivered unto Satan, that they may learn not to ^cblaspheme.

Paul gave - over 2. to be "disciplined" by the Satan.

EPHESIANS 4

22 That ye ^aput off concerning the former ¹conversation the ^{*}old man, which is corrupt according to the deceitful lusts;

23 And ^abe renewed in the spirit of your mind;

24 And that ye ^aput on the new man, which after God is created in righteousness and ¹true holiness.

25 Wherefore putting away lying, ^aspeak every man truth with his neighbor: for ^bwe are members one of another.

26 ^aBe ye angry, and ¹sin not: let not the sun go down upon your wrath:

27 ^aNeither give place to the devil.

EPHESIANS 6

11 ^aPut on the whole armor of God, that ye may be able to stand against the ¹wiles of the devil.

16 Above all, taking ^athe shield of faith, wherewith ye shall be able to quench all the fiery darts of the wicked.

1 TIMOTHY 3

6 Not a ¹novice, lest being lifted up with pride he fall into the condemnation of the devil.

7 Moreover he must have a good ¹report of them which are without; lest he fall into ²reproach and ³the ^asnare of the devil.

11 Even so must their wives be grave, not ¹slanderers, sober, faithful in all things.

1 CORINTHIANS 7

5 ^aDefraud¹ ye not one the other, except it be with consent for a time, that ye may give yourselves to fasting and prayer; and come together again, that ^bSatan tempt you not for your ²incontinency.

2 CORINTHIANS 2

10 To whom ye forgive any thing, I forgive also: for if I forgave any thing, to whom I forgave it, for your sakes forgave I it ¹in the person of Christ;

11 Lest Satan should get an advantage of us: for we are not ignorant of his devices.

2 TIMOTHY 2

24 And ^athe servant of the Lord must not ¹strive; but be gentle unto all men, ^bapt to teach, ^cpatient,

25 ^aIn meekness instructing those that oppose themselves; ^bif God peradventure will give them repentance ^cto the acknowledging of the truth:

26 And that they may ¹recover themselves ^aout of the snare of the devil, who are taken captive by him at his will.

← Note now some of the warnings to believers. Don't fail to put off your old conduct so as not "---to-be-giving place to-the devil." (vs.27)

Put on the full-armor, "---toward YOUR being-able to-stand to the methods of-the devil."
The shield of-the trust, "---to extinguish all the arrows-- of-the evil-one."

While these are requirements for special persons they are warnings all could heed.

← (vs.6) "having-been-puffed-up he-might not fall-into with-reference-to sentence of-the devil."

(vs.7) "---with-reference-to reproach and snare of-the devil."

(vs.11) "---not devils" (abstract) (see p.7)

← For married ones. "YOU-be not depriving one-another --- in-order-that the Satan might not try YOU because -of YOUR no-self-control."

← Forgiveness (vs.11) "In-order-that we-might not be-taken-advantage -of by the Satan; for we-are not being-ignorant of-his thoughts."

← Not "fighting"---"apt-at-teaching" (vs.26) "And they-might-get-sober-again out-of the snare of-the devil, having-been-and-still-caught-alive by him with-reference-to the will of-that-one."

2 TIMOTHY 3

THIS know also, that ^ain the ^{*}last days ¹perilous times shall come.
 2 For men shall be lovers of their own selves, covetous, boasters, proud, blasphemers, disobedient to parents, unthankful, unholy,
 3 Without natural affection, trucebreakers, false accusers, ¹incontinent, fierce, despisers of those that are good,

1 THESSALONIANS 2

18 Wherefore we would have come unto you, even I Paul, once and again; but ^aSatan hindered us.

1 TIMOTHY 5

14 I will therefore that the younger women marry, bear children, guide the house, give none occasion to the ¹adversary to speak ²reproachfully.
 15 For some are already turned aside ¹after Satan.

HEBREWS 2

14 Forasmuch then as the children are partakers of flesh and blood, he ^aalso himself likewise took part of the same; ^bthat through death he might destroy him that had the power of ^cdeath, that is, the devil;

1 JOHN 3

8 ^aHe that committeth sin is of the devil; for the devil sinneth from the beginning. For this purpose the Son of God was manifested, ^bthat he might destroy the works of the devil.

10 In this the children of God are manifest, and the children of the devil: whosoever doeth not righteousness is not of God, neither he that loveth not his brother.

REVELATION 2

9 ¹I know thy works, and tribulation, and poverty, (but thou art ^arich) and I know the blasphemy of ^bthem which say they are Jews, and are not, ^cbut are the synagogue of Satan.

10 ^aFear none of those things which thou shalt suffer: behold, the devil shall cast some of you into prison, that ye may be ¹tried; and ye shall have ²tribulation ten days: ^bbe thou ³faithful unto death, and I will give thee ^aa crown of life.

13 I ¹know thy works, and where thou dwellest, even where Satan's seat is: and thou ²holdest fast my name, and hast not denied my faith, even in those days wherein Antipas was my faithful martyr, who was slain among you, where Satan dwelleth.

Abstract (p.7)

"devils" →
 (no articles)

The following passages are not in any particular order, but are needed.

← "--- and the Satan impeded us." And yet Paul does not "rebuke" or "bind" Satan.

← "For already some were-diverted behind the Satan" It would certainly seem that believers can not only be "impeded" but "diverted".

← "---through the death he-might-render-inactive the (one) having the might of-the death, this is the devil."

Because Jesus died the believer is no longer subject to death.

← "--- he-might-loose the works of-the devil."

To the Smyrna assembly.
 "synagogue of-the Satan"
 Note the power of "the devil" to cast into prison but no one rebukes the devil.

To the Pergamos assembly.
 "where-in-which (is) the throne of-the Satan --- where-in-which the Satan is-residing."

The 6th world power, Rome. Remember Satan's offer of authority to Jesus, (p.5) which Satan then had.



TITUS 2

3 The aged women likewise, that they be in behavior as becometh holiness, not false accusers, not given to much wine, teachers of good things;

REVELATION 2

24 But unto you I say, and unto the rest in Thy-a-ti'-ra, as many as have not this doctrine, and which have not 'known the depths of Satan, as they speak; ^bI will put upon you none other burden.

↙ To the Thyatira assembly.
"--- the deep (things) of the Satan---" (see Rev. Comm. I)

REVELATION 3

9 Behold, I will make ^athem of the synagogue of Satan, which say they are Jews, and are not, but do lie; behold, ^cI will make them to come and worship before thy feet, and to know that I have loved thee.

↙ To the Philadelphia assembly.
"the synagogue of the Satan."

REVELATION 12

12 Therefore ^arejoice, ye heavens, and ye that dwell in them. ^bWoe to the 'inhabiters of the earth and of the sea! for the devil is come down unto you, having great wrath, ^cbecause he knoweth that he hath but a short time.

↙ "because the devil descended to YOU---" (note Rev. 12:9 p.2)

Compare Luke 10:18

↙ "I-was-observing the Satan as (a) beam-of-light having-fallen out-of the heaven."

↙ The theology cannot be covered here; but note the 70 (Luk 10:17) were given authority "over all the power of the enemy," not - over the enemy.

LUKE 10

18 And he said unto them, ^aI beheld Satan as lightning fall from heaven.

19 Behold, ^aI give unto you power to tread on serpents and scorpions, and over all the power of the enemy; and nothing shall by any means hurt you.

2 THESSALONIANS 2

8 And then shall that Wicked be revealed, ^awhom the Lord shall 'consume ^bwith the spirit of his mouth, and shall destroy ^cwith the brightness of his coming:

9 Even him, whose coming is ^aafter the working of Satan with all power and ^bsigns and lying wonders,

↙ "the (one) lawless" (anti-christ) (vs. 9) "Of-whom the presence is according-to (an) operation of-the Satan in all power and signs and wonders of-a-lie." (see the course Fallen Angels, for cohabitation of angels with women.)

REVELATION 20

AND I saw an angel come down from heaven, ^ahaving the key of the bottomless pit and a great chain in his hand.

2 And he laid hold on ^athe dragon, that old serpent, which is the Devil, and Satan, and bound him a ^athousand years,

3 And cast him into the bottomless pit, and ^ashut him up, and ^aset a seal upon him, ^bthat he should deceive the nations no more, till the thousand years should be fulfilled:

7 And when the thousand years are ^aexpired, Satan shall be ^aloosed out of his prison,

10 And the devil that deceived them was cast into the lake of fire and brimstone, ^awhere the beast and the false prophet ^aare, and ^bshall be tormented day and night for ever and ever.

↙ (see page 2) Satan will be bound by an angel from heaven and cast into the abyss - BUT not until God gives the order, and certainly not by YOU. Saying, "Satan I bind you" etc. may be just egotism, but it may get you into a lot of trouble.

↙ Satan will be imprisoned in the abyss (bottomless pit) and finally cast into the lake of fire. Neither of these are "hell" nor has Satan any connection with "hell" (see Job p.6)

18 There are 3 uses of "serpent" which you may wish to look up: Rev. 12:14, 15; 2 Cor. 11:3. There are 5 uses of "the evil-one" in 1 John, noted here. 1 John 2:13, 14 to fathers, and to youths: "YOU-had-victory-and-still-have-victory-over the evil-(one)." 1 John 3:12 "Cain was out-of the evil-(one)." 1 John 5:18 There is a Greek text problem. I prefer: "--- the (one) having-been-begotten out-of the God [that is Jesus] is-keeping him, and the evil-(one) is not handling him. [the ones saved.]" 1 John 5:19 "We-are-knowing-absolutely that we-are out-of the God, and the total world is-lying in the evil-(one)." (There is only 1 use of σαταν - satan, 2 Cor. 12:7, too complex for inclusion here.)

A sort of summary:

- ① The total world is lying in the evil-(one) p.18 and the Satan was then leading astray the total inhabited earth p.2 that is the Roman Empire over which he had authority at that time. p.5.
- ② Jesus in 6 trials defended himself by quoting the word but never "rebuked" Satan. pp.3, 4.
- ③ Satan walks up and down in the earth, and only does what God permits, not omnipresent. p.6.
- ④ Neither Jehovah the son nor Michael the archangel dared rebuke Satan but left "rebuking" to the Father. pp.6,7.
- ⑤ Satan on 2 occasions entered Judas by permission, Jesus did not rebuke Satan. Satan put the ideas in Judas' heart, not mind. pp.7-9.
- ⑥ Devil and Satan are used abstractly as we do. Judas p.7, Peter p.9, Elymas p.11, Kingdom p.14, Women pp.15,16, Men in last days p.16.
- ⑦ Peter, the apostles, and all Israel are to be sifted by Satan at God's command, even Jesus. pp.10,11.
- ⑧ Neither Satan nor a demon indwelt the daughter of Abraham Jesus released, nor did Jesus rebuke Satan. p.10.
- ⑨ Satan filled Ananias' heart, not mind. p.11.
- ⑩ Jesus cured those in Israel "exploited" by the devil. p.11.
- ⑪ Satan works on the heart, not mind. p.12
- ⑫ Two categories in Israel: tares, those who believe Satan; the wheat, those who believe God. pp.12,13,16.
- ⑬ Satan has angels, no mention of demons. p.14.

- (14) Paul rather than "casting out" Satan delivered two to Satan and advised so, also for a third, p.14.
- (15) Various warnings: "withstand the devil" p.11, "give no place to the devil" etc. p.15.
- (16) Satan can "impede", as he did Paul p.16, "divert", as he did some women, "cast into prison." p.16.
- (17) Satan in prophecy. pp.16,17, and Rom.16:20 "But the God of the peace will shatter the Satan under YOUR feet with speed. (I cannot find any explanation, see (20).)
- (18) Not one word against Satan: casting him out, binding him, or taking authority over him.
- (19) Nothing directly connecting Satan with demons or hell. Where does this idea come from? Also we hear; when anything evil occurs, "it's out of hell", or "it's out of the pit." This all comes from paganism where Hades (Hell) or Pluto is a ruler of the underworld. Note the following ancient drawing.
History of Greece, by Victor Duruy, 1892



THE ARRIVAL OF HADES AND KORA IN THE INFERNAL REGIONS.

Vol.2 Sec.2 p.353

2 CORINTHIANS 11

13 For such ^aare ^{*}false apostles, ^bdeceitful workers, transforming themselves into the apostles of Christ.

14 And no marvel; for Satan himself is transformed into ^aan angel of light.

15 Therefore it is no great thing if his ministers also be transformed as the ministers of righteousness; ^awhose end shall be according to their works.

- (20) This one passage remains. Satan has ministers. The 70 were given authority "over all the power of the enemy" (p.17) See also (17) above. (See also the cover).
- ▶ Not "transform" (vs.13) "transforming-themselves" (vs.14) "is transforming-himself" (vs.15) "are-transforming-themselves." They are changed outside but not inside. Satan is a powerful being, subject directly to Jehovah. For you to try: "to-cast-out", "to-rebuke", or "to-bind" may get you into trouble. Don't let your egotism put you in very great danger.