

The Devil

Introduction.

- I. This lesson will be devoted to a study of the devil.
- II. The reason this study is included in this series on angels is because most regard Satan as a fallen angel.

I. Satan Is Real

A. Some think Satan is a myth, fairy tale, a joke.

1. To some he is an imaginary character.
2. To others, even if he exists, he is no real threat.
3. Many deny him, but seek to please him.
- 4. Most do not view themselves as seeking to please Satan, but a life of sin is making Satan the master of one's life.**
5. Many or most of these deny the reality of hell and any possibility that they will be there.

B. The Bible teaches he is **real** and **powerful**. (1 Pet. 5:8; Jas. 4:7; Eph. 6:11,12; Col. 1:13; Rev. 9:11).

1. The Bible presents Satan and the forces of evil as very powerful and one who must not be under estimated.
 - a. But Satan is not all-powerful.
 - b. He cannot force us to do anything and he can be resisted.
2. He can be overcome with the help of God and the blood of Christ. (Jas. 4:7, 8; 1 Cor. 10:13; 1 Jn. 1:7, 9).
3. He can be overcome by putting on "the whole armor of God. (Eph. 6:11-18).
4. He can be overcome by not being ignorant of his devices. (2 Cor. 11:13-15; 1 Jn. 2:15-17).

2CO 11:13 For such men are false apostles, deceitful workers, disguising themselves as apostles of Christ.
2CO 11:14 And no wonder, for even Satan disguises himself as an angel of light.
2CO 11:15 Therefore it is not surprising if his servants also disguise themselves as servants of righteousness; whose end shall be according to their deeds.

1JO 2:15 Do not love the world, nor the things in the world. If anyone loves the world, the love of the Father is not in him.
1JO 2:16 For all that is in the world, the lust of the flesh and the lust of the eyes and the boastful pride of life, is not from the Father, but is from the world.
1JO 2:17 And the world is passing away, and also its lusts; but the one who does the will of God abides forever.

C. Satan is known by a number of names or descriptions in scripture.

1. Tempter (Matt. 4:3; 1 Thess. 3:5)	6. Dragon (Rev. 12:3,7).	11. Greek "Apollyon" and Heb. "Abaddon" both meaning destroyer. Gr. is "apollu'on."
2. Prince of the world (Jn.12:31).	7. Devil (Jas. 4:7; Rev. 12:7; 20:2).	12. "Serpent" (2 Cor. 11:2; Rev. 12:9, 14, 15; 20:2).
3. The evil one (Jn. 17:15).	8. Satan (adversary, opposer) (Rev. 12:9; 20:2).	13. He is called "Beelzebul" (Matt. 12:24).
4. Lion (1 Pet. 5:8)	9. Ruler of the world (1 Jn. 12:31; 14:30; 16:11; Lk. 4:6).	14. "The prince of demons" (Matt. 12:24).
5. Angel of light (2 Cor. 11:4).	10. "god of this world" (2 Cor. 4:4).	

II. **Origin Of Satan - There is much controversy over his origin.**

A. Some think Satan is eternal.

1. **They believe that God and the devil have co-existed for eternity.**

- a. Some of these, and others, look upon Satan as Deity or near Deity.
- b. Some of these, and others, believe he is omnipresent, omnipotent, omniscient, etc.
- c. Some believe he is everywhere and knows all our thoughts.
- d. **One who is all of these things is Deity.**

2. They hold to this theory because this seems to be the best way to explain the existence of evil and Satan.

a. It is evident that Satan is evil, but how did he get that way? Who tempted him or made him evil?

1) God is good and cannot tempt anyone to commit evil. (Jas. 1:13).

JAM 1:13 Let no one say when he is tempted, "I am being tempted by God"; for God cannot be tempted by evil, and He Himself does not tempt anyone.

2) God did not make Satan evil.

- b. It is concluded then that Satan has always been evil. This solves the problem of who tempted Satan.
- c. **This theory has evolved to explain an evil Satan** - not because of God's revelation.
- d. They answer the question, "Who tempted Satan?" by saying no one. He has always been evil.
- e. They believe he is an eternal evil being.

3. **There are some problems associated with this theory.**

- a. The Bible never affirms or even suggests the eternity of Satan.
- b. It seems strange that God and Satan have allegedly co-existed for all eternity.
- c. If they have co-existed as eternal beings and Satan has always been evil, **there could not be a fall of Satan. One who has always been evil cannot fall.**
- d. Satan is no match for God; so did he remain inactive through the endless ages that preceded the creation and fall of man?
 - 1) We have no record of him seeking to tempt or battle God in eternity.
 - 2) Satan is too smart to battle God.
- e. The question might be asked, “Did God allow Satan to exist in eternity so he (the devil) could destroy man in time?”
- f. This hardly goes along with the fact God planned to save man before the world began. (Eph. 1:4,5).
- g. This hardly goes along with the fact that God wants all men to be saved and gave His Son to die for all. (1 Tim. 2:4; 2 Pet. 3:9; Jn. 3:16; Heb. 5:9).
- h. God does not want the condemnation of man, but this potential of condemnation comes from the free moral agency of man. Man can choose right or wrong.
- i. God did not create us as robots who had no choice, but as free moral agents who could choose to love and serve him.
- j. God wants to be loved and served by those who truly loves Him.
- k. No one wants to be loved and praised by a machine or robot, and certainly God does not want that.
- l. As creatures of choice, God will only save us if we choose to serve and obey Him.

4. It does not appear reasonable that Satan has always existed.

- a. This would make him Deity.
- b. Besides being false, it creates more problems than it solves.
- c. You cannot imprison one who is all-powerful, all-knowing, and omnipresent.
- d. One who has the same attributes of God could not be restricted or cast out by God.
- e. Man would be absolutely helpless against a Satan God.

B. The Bible does not clearly reveal this, but it is probable that Satan is a fallen angel.

- 1. The time of the fall of Satan is not revealed.
- 2. The Bible reveals that Satan has been around a long time (Gen. 3:1-5; 1 Jn. 3:8; Jn. 8:44), but there is never a statement that he is eternal or that he is all-powerful.

3. These things are the erroneous teachings of many and many religious people.
4. Though we should recognize that Satan is very powerful and should instill this in others, we must not exaggerate his power and seek to make him more powerful than he is.

<p>GEN 3:1 Now the serpent was more crafty than any beast of the field which the Lord God had made. And he said to the woman, "Indeed, has God said, 'You shall not eat from any tree of the garden?'"</p> <p>GEN 3:2 And the woman said to the serpent, "From the fruit of the trees of the garden we may eat;</p> <p>GEN 3:3 but from the fruit of the tree which is in the middle of the garden, God has said, ' You shall not eat from it or touch it, lest you die.' "</p> <p>GEN 3:4 And the serpent said to the woman, "You surely shall not die!</p> <p>GEN 3:5 "For God knows that in the day you eat from it your eyes will be opened, and you will be like God, knowing good and evil."</p>	<p>1JO 3:8 the one who practices sin is of the devil; for the devil has sinned from the beginning. The Son of God appeared for this purpose, that He might destroy the works of the devil.</p>	<p>JOH 8:44 "You are of your father the devil, and you want to do the desires of your father. He was a murderer from the beginning, and does not stand in the truth, because there is no truth in him. Whenever he speaks a lie, he speaks from his own nature; for he is a liar, and the father of lies.</p>
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- **The N.T. refers to Satan as “the serpent” or “the serpent of old.”** (2 Cor. 11:2; Rev. 12:9, 14, 15; 20:2).
 - a. "From the beginning," in 1 John, may refer to the murder of Abel. (1 Jn. 3:8,12; Gen. 4:1-8).
 - 1) The murder of Abel is the first recorded death and murder. (Gen. 4:1-8).
 - 2) There were no murders before this time. There was no one to murder.
 - 3) The only intelligent creatures before man were the angels.
 - 4) Satan had not killed any angels since angels cannot die. (Lk. 20:36).
 - b. "From the beginning" may refer to the fact that it was through Satan that Adam became mortal - subject to death. (Rom. 5:12). It could refer to the fall of man.

<p>ROM 5:12 Therefore, just as through one man sin entered into the world, and death through sin, and so death spread to all men, because all sinned--</p>
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- c. "From the beginning," in 1 John, may refer to the fact that Satan was evil from the moment of his fall.
 - 1) There was no repentance in him.
 - 2) He has absolutely no regret, no remorse.
 - 3) He will not repent and constantly works that he can torment us in hell.

3. The fall of Satan predates the creation of the world and man.

C. **Is Satan a fallen angel?** The answer seems to be “yes,” (Rev. 9:11), but some scriptures have been abused to teach it.

REV 9:11 They have as king over them, **the angel of the abyss**; his name in Hebrew is Abaddon, and in the Greek he has the name Apollyon.

1. Some believe his fall is described in Isaiah 14 and Ezekiel 28.

a. The name "Lucifer" means "Day-Star". (Isa. 14:12).

¹²How art thou fallen from heaven, O Lucifer, son of the morning! *how* art thou cut down to the ground, which didst weaken the nations! KJV

ISA 14:12 "How you have fallen from heaven, O star of the morning, son of the dawn! You have been cut down to the earth, You who have weakened the nations! NASB

b. Isaiah 14 describes the fall of Babylon. (Isa. 13:1; 14:4, 22).

ISA 13:1 The **oracle concerning Babylon** which Isaiah the son of Amoz saw.

ISA 14:4 that you will take up this taunt against the king of Babylon, and say, "How the oppressor has ceased, And how fury has ceased!

ISA 14:22 "And I will rise up against them," declares the Lord of hosts, "and will cut off from Babylon name and survivors, offspring and posterity," declares the Lord.

c. Ezekiel 28 pronounces doom upon the king of Tyre - a Phoenician city on the Mediterranean Sea. (Ezek. 28:1,2,12).

1) It has no direct reference to Satan other than through the temptations of Satan the Phoenicians were wicked.

2) The passage is a rebuke to Tyre and its king.

EZE 28:1 The word of the Lord came again to me saying,

EZE 28:2 "**Son of man, say to the leader of Tyre,** 'Thus says the Lord God,' Because your heart is lifted up And you have said, 'I am a god, I sit in the seat of gods, In the heart of the seas'; Yet you are a man and not God, Although you make your heart like the heart of God--

EZE 28:12 "**Son of man, take up a lamentation over the king of Tyre,** and say to him, 'Thus says the Lord God,' You had the seal of perfection, Full of wisdom and perfect in beauty.

2. Others believe **Luke 10:17,18** teaches Satan is a fallen angel. See Lk. 10:1.

LUK 10:17 And the seventy returned with joy, saying, "Lord, even the demons are subject to us in Your name."

LUK 10:18 And He said to them, "I was watching Satan fall from heaven like lightning.

a. This event occurred during the ministry of Christ and has nothing to do with the devil's original fall.

b. This fall was the result of the work of "the seventy."

c. This verse does not say an angel fell from heaven turning into Satan, but it says "Satan" fell from heaven.

- d. This is not an "origin" verse, but rather a "victory" verse.
 - e. "The seventy" had cast out demons and this was a defeat for Satan.
 - f. The demons who had been cast out would not be able to ravish those they possessed any longer.
 - g. The casting out of demons manifests that neither Satan nor his demons are all-powerful.
 - h. The demons had great fear of Jesus and what He had power to do to them. (Matt. 8:29).
 - 1) Demons believe in God, but tremble. (Jas. 2:19).
 - 2) They tremble because they know the future God has appointed for them.
 - i. They [the demons] knew the devil could not save them from the condemnation of Jesus.
3. Some think the battle between Michael the archangel and his angels and the dragon and his angels marks the origin and fall of Satan. (Rev. 12:7-11).

REV 12:7 And there was war in heaven, Michael and his angels waging war with the dragon. And the dragon and his angels waged war,
 REV 12:8 and they were not strong enough, and there was no longer a place found for them in heaven.
 REV 12:9 And the great dragon was thrown down, the serpent of old who is called the devil and Satan, who deceives the whole world; he was thrown down to the earth, and his angels were thrown down with him.
 REV 12:10 And I heard a loud voice in heaven, saying, "Now the salvation, and the power, and the kingdom of our God and the authority of His Christ have come, for **the accuser of our brethren has been thrown down, who accuses them before our God day and night.**
 REV 12:11 "And they overcame him because of the blood of the Lamb and because of the word of their testimony, and they did not love their life even to death.

- a. This battle was in heaven and Satan "the accuser" of the brethren is cast out.
- b. The name "devil" means "slanderer, accuser." Gr. "dia'bolos."
- c. **In this passage Satan is represented as accusing the brethren.**
 - 1) He could truthfully say, "All have sinned. All deserve to be punished."
 - 2) "There is no way for them to atone for their sins."
 - 3) The blood of Christ changed all that for those who trust and obey Him.
- d. **Satan has now been cast out of heaven.**
- e. He is no longer the accuser of the people of God. (Job 1:6; 2:1).

JOB 1:6 Now there was a day when the sons of God came to present themselves before the Lord, and Satan also came among them.
 JOB 2:1 Again there was a day when the sons of God came to present themselves before the Lord, and Satan also came among them to present himself before the Lord.

- f. The Christian's sins have been forgiven. (Matt. 26:28; Eph.1:7; Rev. 1:5).
- g. The battle denotes the termination of Satan's power to accuse the saints in heaven's courts.
- h. The battle has nothing to do with the real or imaginary pre-creation expulsion of Satan and his angels from heaven.
 - 1) The victory probably occurred at the crucifixion and ascension when Christ make atonement for man.
 - 2) *Jn. 12:31 "Now judgment is upon this world; now the ruler of this world shall be cast out.*
 - 3) There is "no condemnation in Christ Jesus." (Rom. 8:1,33,34).

ROM 8:1 There is therefore now no condemnation for those who are in Christ Jesus.

ROM 8:33 Who will bring a charge against God's elect? God is the one who justifies;

ROM 8:34 who is the one who condemns? Christ Jesus is He who died, yes, rather who was raised, who is at the right hand of God, who also intercedes for us.

- 4) Our accuser has been cast out, and Jesus is now our Advocate. (1 Jn. 2:1).

1JO 2:1 My little children, I am writing these things to you that you may not sin. And if anyone sins, we have an Advocate with the Father, Jesus Christ the righteous; NASB

1JO 2:1 My dear children, I write this to you so that you will not sin. But if anybody does sin, we have one who speaks to the Father in our defense-- Jesus Christ, the Righteous One. NIV

D. It is possible and perhaps even likely that Satan is a fallen angel, but there are some great problems associated with this doctrine.

- 1. Satan is assumed to be a "fallen angel." Other "fallen angels" are chained in Tartarus. (2 Pet. 2:4).
 - a. Why is "Satan" not chained?
 - b. How does he keep control of the other "fallen angels" [not in Tartarus] and why are they not chained?
- 2. It is assumed Satan was "God's Best," the "head angel" - then "God's Best" became "Hell's Worst!"
- 3. Who tempted Satan (God's so-called Best) and made him fall?
 - a. God did not tempt him. (Jas. 1:13).
 - b. **Who did?**
 - 1) Did the other angels? If so, who tempted them? How did they become evil?
 - 2) **Some eternal unnamed Satan?** (This is assumed to account for the devil of the Bible).
 - 3) An eternal unnamed Satan allegedly tempted "God's best" and made him the devil.
 - 4) The real answer is that no one tempted Satan! He acted on free moral agency.

- 5) An eternal unnamed Satan would have to be viewed as Deity, but the Bible does not support this erroneous assumption or conclusion.
4. Can there be temptation without a tempter or evil? The answer appears to be “yes.”
5. Did God create Satan evil? Absolutely not. (Jas. 1:13).
6. Did God create Satan knowing he would fall and become a monster?
- One must remember that God is omniscient.
 - There is nothing God does not know - past, present, future.
 - God knew Satan would fall, and He knew man would fall, but He did not compel either to sin.
7. Did "sin" make "Satan" or did "Satan" make "sin"? (There is no evidence of any evil prior to Satan).
- He is “the father of lies” and all other evil. (Jn. 8:44).
 - Evil began with him and evil will end with him.
8. Did "good" make "God" or did "God" make "good"?
- In answering this question one should remember that God is eternal. (Deut. 33:27; Psa. 90:2, 3).
 - God never changes nor can He change.**
 - He is limited by His own infinite attributes.
 - No one can limit God, but He can limit Himself.
 - He always has been perfection and always will be.
 - This means that “good” or “goodness” is eternal.
 - Absolute goodness is part of God’s infinite attributes along with love, mercy, holiness, faithfulness, justice, etc.
9. **Can there be good without evil?**
- The answer is “yes.”
 - God is eternal and absolutely good, but no evidence evil is eternal.
 - Evil had a beginning without a tempter.
10. Will temptation end when Satan is cast into hell? (Rev. 20:10).
- If evil did not originate with him, then can sin end with him?
 - Evidence points to the conclusion that evil began with him and will end with him.

c. Revelation 21:4 certainly suggest there is no sin in heaven.

REV 21:4 and He shall wipe away every tear from their eyes; and there shall **no longer** be any death; there shall no longer be any mourning, or crying, or pain; the first things have passed away. "

d. Sin leaves a trail of pain, suffering, sorrow, death, sickness, loathsome deeds.

e. The words "no longer" are the equivalent of saying that sin will not exist in heaven.

1) Heaven is forever. (Matt. 25:46; Tit. 1:2; 1 Jn. 2:25; Rev. 22:5).

2) There is not the slightest suggestion or hint that the redeemed can or will fall in heaven.

3) If man can fall, the probability of man living forever in heaven is about zero.

4) **The doors of hell will be sealed** when, at the judgment, the devil and his angels and the lost are sentenced to spend eternity there.

REV 20:10 And the devil who deceived them was thrown into the lake of fire and brimstone, where the beast and the false prophet are also; **and they will be tormented day and night forever and ever.**

5) The language of Revelation 20:10 certainly eliminates the possibility that Satan or his angels or any of his co-workers will ever be a threat to the redeemed again.

C. Some implications of Satan being a fallen angel.

1. He was created a free moral agent meaning he could choose to do right or wrong.

2. His fall occurred without a tempter.

3. It is not certain why he and his angels are unbound and some fallen angels are chained in Tartarus. (2 Pet. 2:4; Jude 6).

2PE 2:4 For if God did not spare angels when they sinned, but cast them into hell and committed them to pits of darkness, reserved for judgment;	JUD 1:6 And angels who did not keep their own domain, but abandoned their proper abode, He has kept in eternal bonds under darkness for the judgment of the great day.
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a. It is not certain Satan and his angels are one and the same with the fallen angels of 2 Peter 2:4 and Jude 6.

b. It is not certain that they sinned at the same time.

c. It is not certain that they committed the same sin.

Summary

1. Satan is real. (Jas. 4:7).

2. He is evil and vicious. (1 Pet. 5:8).

3. There is no evidence that Satan is eternal, but it is very probable that Satan is a fallen angel who rebelled against God before creation.

4. It is clear that God did not make him evil. (Jas. 1:13).
5. He sinned before the creation of man.
 - a. He was already the tempter in the garden of Eden. (Gen. 3:1-6).
 - b. There is no way to know exactly when he sinned.
 - c. The exact time of his fall is not really important and knowing is certainly not essential to our salvation.
6. He is the leader of angels and demons and the (god) prince of the world. (2 Cor. 4:4; Matt. 25:41).
7. He is no longer able to successfully accuse the brethren. (Rev. 12:10). See 1 John 1:7, 9; 2:1.
8. He and his angels will finally be cast into hell. (Matt. 25:41).
9. Those who follow Satan will be in hell also. (Matt. 10:28; 25:46; 2 Thess. 1:8, 9).

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