Contents and Outline

SECTION ONE - Know Your Enemy

Part One: Definitions And Usage Of Terms And Words
- Definitions, Appellations, Descriptions, And Comparisons
- The Usage Of The Words “Satan” And “Devil”

Part Two: The Personality, Nature, Origin, And Character Of Satan
- Is Satan A Person?
- The Nature Of Satan
- The Origin And Fall Of Satan
- The Character Of Satan

Part Three: Satan’s Aims, Wiles, And Devices
- Satan’s Aims Or Purposes
- Areas In Which Satan Employs Wiles And Devices
- Satan’s Wiles And Devices In Action

SECTION TWO - Victory Over The Devil

Part One: Jesus’ Victory Over The Devil
- Jesus’ Conquest Predicted
- Jesus’ Conquest Begun
- The Conquest Achieved
- The Conquest Confirmed And Announced
- The Conquest Extended
- The Conquest Consummated

Part Two: The Believer’s Victory Over The Devil
- Can We Win On Our Own?
- God’s Provision And Battle Armour
- War, Death, And Glory

Part Three: The Victory Over The Devil Consummated
- The Day Of Satan’s Doom
- A Place Prepared
Section One
Know Your Enemy
Part One

Definitions And Usage Of Terms And Words

Introduction

This lesson will consider all the titles, descriptions, and appellations that are ascribed to that malevolent being called the Devil.

This lesson will also include a brief look at the usage of the words satan and devil in the Old and New Testaments.

I. Definitions, Appellations, Descriptions, And Comparisons

A. The following chart lists all the appellations by which Satan is known.

Note: Under “x used” the number indicates the number of times used as applied to the title.

<table>
<thead>
<tr>
<th>Title</th>
<th>Hebrew/Greek</th>
<th>Definition</th>
<th>x used OT</th>
<th>x used NT</th>
<th>Sample Scriptures</th>
</tr>
</thead>
<tbody>
<tr>
<td>The Devil</td>
<td>Gr. Diabolos [1228]</td>
<td>an accuser</td>
<td>35</td>
<td></td>
<td>Matthew 4:10</td>
</tr>
<tr>
<td>The Tempter</td>
<td>Gr. Peirazo [3985]</td>
<td>to tempt</td>
<td>2</td>
<td></td>
<td>Matthew 4:3</td>
</tr>
<tr>
<td>Beelzebub</td>
<td>Gr. Beelzeboul [954]</td>
<td>dung-god</td>
<td>7</td>
<td></td>
<td>Mark 3:22</td>
</tr>
<tr>
<td>The Wicked One</td>
<td>Gr. Poneros [4190]</td>
<td>hurtful</td>
<td>8</td>
<td></td>
<td>1 John 5:18</td>
</tr>
<tr>
<td>The Father of Lies</td>
<td>Gr. Pseudos [5579]</td>
<td>a falsehood</td>
<td>1</td>
<td></td>
<td>John 8:44</td>
</tr>
<tr>
<td>A Murderer</td>
<td>Gr. Anthropoktonos [443]</td>
<td>a manslayer</td>
<td>1</td>
<td></td>
<td>John 8:44</td>
</tr>
<tr>
<td>Belial</td>
<td>Gr. Belial [955]</td>
<td>worthlessness</td>
<td>1</td>
<td></td>
<td>2 Corinthians 6:15</td>
</tr>
<tr>
<td>The Adversary</td>
<td>Gr. Antikeimia [480]</td>
<td>be adverse</td>
<td>2</td>
<td>1</td>
<td>1 Timothy 5:14</td>
</tr>
<tr>
<td>A Sinner</td>
<td>Gr. Hamartano [264]</td>
<td>Missing the mark</td>
<td>1</td>
<td></td>
<td>1 John 3:8</td>
</tr>
<tr>
<td>The Dragon</td>
<td>Gr. Drakon [1404]</td>
<td>a large serpent</td>
<td>11</td>
<td></td>
<td>Revelation 12:4</td>
</tr>
<tr>
<td>The great Dragon</td>
<td>Gr. Megas [3173] drakon</td>
<td>mighty (dragon)</td>
<td>1</td>
<td></td>
<td>Revelation 12:9</td>
</tr>
<tr>
<td>Serpent</td>
<td>Gr. Ophis [3789]</td>
<td>to gaze</td>
<td>2</td>
<td></td>
<td>Revelation 20:2</td>
</tr>
<tr>
<td>The Serpent</td>
<td>Gr. Ophis [3789]</td>
<td>to gaze</td>
<td>3</td>
<td></td>
<td>Revelation 12:14</td>
</tr>
<tr>
<td>A Deceiver</td>
<td>Gr. Planao [4105]</td>
<td>to lead astray</td>
<td>2</td>
<td></td>
<td>Revelation 12:9</td>
</tr>
<tr>
<td>The God of this world</td>
<td>Gr. Theos [2316]</td>
<td>to place, disposer</td>
<td>1</td>
<td>2</td>
<td>Corinthians 4:4</td>
</tr>
<tr>
<td>Prince or ruler</td>
<td>Gr. Archon [758]</td>
<td>a ruler</td>
<td>8</td>
<td></td>
<td>John 16:11</td>
</tr>
<tr>
<td>Apollyon</td>
<td>Gr. Apolluon [623]</td>
<td>destroyer</td>
<td>1</td>
<td></td>
<td>Revelation 12:9</td>
</tr>
<tr>
<td>A sewer (of tares)</td>
<td>Gr. Speiro [4687]</td>
<td>to scatter</td>
<td>2</td>
<td></td>
<td>Matthew 13:25</td>
</tr>
<tr>
<td>A wolf</td>
<td>Gr. Lukos [3074]</td>
<td>white</td>
<td>1</td>
<td></td>
<td>John 10:12</td>
</tr>
<tr>
<td>A roaring lion</td>
<td>Gr. Leon [3023]</td>
<td>lion</td>
<td>1</td>
<td></td>
<td>1 Peter 5:8</td>
</tr>
<tr>
<td>Fowls</td>
<td>Gr. Petelnon [4071]</td>
<td>flying animal</td>
<td>3</td>
<td></td>
<td>Matthew 13:4</td>
</tr>
</tbody>
</table>
B. The following chart lists all the scriptures where the above appellations appear.

<table>
<thead>
<tr>
<th>Title</th>
<th>Scriptures</th>
<th>Total</th>
</tr>
</thead>
<tbody>
<tr>
<td>Satan</td>
<td>1 Chronicles 21:1; Job 1:6, 7, 8, 9, 12; 2:1, 2, 3, 4, 6, 7; Zechariah 3:1, 2; Matthew 4:10;</td>
<td>54</td>
</tr>
<tr>
<td>The Devil</td>
<td>Matthew 4:1, 5, 8, 11; 13:39; 25:41; Luke 4:2, 3, 5, 6, 13; 8:12; John 6:70; 8:44; 13:2; Acts 10:38; 13:10; Ephesians 4:27; 6:11; 1 Timothy 3:6, 7; 2 Timothy 2:6; Hebrews 2:14; James 4:7; 1 Peter 5:8; 1 John 3:8, 10; Jude 9; Revelation 2:10; 12:9; 12; 20:2, 10.</td>
<td>35</td>
</tr>
<tr>
<td>The Tempter</td>
<td>Matthew 4:3; 1 Thessalonians 3:5.</td>
<td>2</td>
</tr>
<tr>
<td>Beelzebub</td>
<td>Matthew 10:25; 12:24, 27; Mark 3:22; Luke 11:15, 18, 19.</td>
<td>7</td>
</tr>
<tr>
<td>The Wicked One</td>
<td>Matthew 13:19, 38; Ephesians 6:16; 1 John 2:13, 14; 3:12; 5:18, 19.</td>
<td>8</td>
</tr>
<tr>
<td>The Evil One</td>
<td>Matthew 5:37; 6:13; Luke 11:4; John 17:15; 2 Thessalonians 3:3.</td>
<td>5</td>
</tr>
<tr>
<td>The Enemy</td>
<td>Matthew 13:25; 28, 39; Luke 10:19.</td>
<td>4</td>
</tr>
<tr>
<td>The Father of Lies</td>
<td>John 8:44.</td>
<td>1</td>
</tr>
<tr>
<td>A Murderer</td>
<td>John 8:44.</td>
<td>1</td>
</tr>
<tr>
<td>Belial</td>
<td>2 Corinthians 6:15.</td>
<td>1</td>
</tr>
<tr>
<td>The Adversary</td>
<td>1 Timothy 5:14; 1 Peter 5:8.</td>
<td>2</td>
</tr>
<tr>
<td>A Sinner</td>
<td>1 John 3:8.</td>
<td>1</td>
</tr>
<tr>
<td>The Dragon</td>
<td>Revelation 12:3, 4, 7, 13, 16, 17, 13-2, 4, 16:13, 20:2.</td>
<td>11</td>
</tr>
<tr>
<td>The great Dragon</td>
<td>Revelation 12:9.</td>
<td>1</td>
</tr>
<tr>
<td>Serpent</td>
<td>Revelation 12:9; 20:2.</td>
<td>2</td>
</tr>
<tr>
<td>The Serpent</td>
<td>2 Corinthians 11:3; Revelation 12:14, 15.</td>
<td>3</td>
</tr>
<tr>
<td>A Deceiver</td>
<td>Revelation 12:9; 13:14.</td>
<td>2</td>
</tr>
<tr>
<td>The God of this world</td>
<td>2 Corinthians 4:4.</td>
<td>1</td>
</tr>
<tr>
<td>Prince or ruler</td>
<td>Matthew 9:34; 12:24; Mark 3:22; Luke 11:15; John 12:31; 14:30; 16:11; Ephesians 2:2.</td>
<td>8</td>
</tr>
<tr>
<td>Abadan ?</td>
<td>Revelation 9:11.</td>
<td>1</td>
</tr>
<tr>
<td>Apollyon ?</td>
<td>Revelation 9:11.</td>
<td>1</td>
</tr>
<tr>
<td>A sower (of tares)</td>
<td>Matthew 13:25, 39.</td>
<td>2</td>
</tr>
<tr>
<td>A wolf</td>
<td>John 10:12.</td>
<td>1</td>
</tr>
<tr>
<td>A roaring lion</td>
<td>1 Peter 5:8.</td>
<td>1</td>
</tr>
<tr>
<td>Fowls</td>
<td>Matthew 13:4; Mark 4:4; Luke 8:5.</td>
<td>3</td>
</tr>
</tbody>
</table>

C. From these titles and descriptions alone, much is conveyed of Satan’s character, nature, and purpose.

1. His character:
   a. Wicked
   b. Sinner

2. His position and domain:
   a. God of this world
   b. Prince of the demons
3. His purpose and activity:
   a. To turn God against man - accuser
   b. To destroy man - murderer
   
   1) Achieved thru lies, deceit, and temptation

D. We may also learn something of Satan’s character and purpose from the comparisons:

1. Serpents are known for their treachery (2 Corinthians 11:3), venom (1 Corinthians 10:9), skulking (Job 26:13), and murderous inclinations (Ecclesiastes 10:8, 11).
   a. Jesus called the scribes and Pharisees serpents (Matthew 23:33).
   b. Disciples were told to be as wise as serpents (Matthew 10:16).

2. Wolves are known for their savagery (Matthew 7:15) and ravenousness (Acts 20:29).
   a. False prophets and teachers are called wolves (Matthew 7:15; Acts 20:29).

3. Lions are best known for their strength (Proverbs 30:30), courage (Proverbs 28:1), and cruelty (Psalms 22:13).
   a. Jesus is called, “The Lion of the tribe of Judah” (Revelation 5:5).

4. Dragons are known for their ferocious nature. In Revelation 12:3, Satan is compared to a great, red dragon: “great,” indicating power, and, “red,” a murderous nature.

5. Fowls are known for their keen eye, swiftness, and thievery.

E. He is also compared to a sower. In this case a sower whose intentions are malicious.

II. The Usage Of The Words “Satan” And “Devil”

A. The word “satan” in both Hebrew and Greek means adversary.

1. In the Old Testament, before being used as a proper name applied to the Devil, the word was used as a verb and applied to a number of people (see below).
   a. The Angel of the Lord when he was an adversary to Balaam (Numbers 22:22, 32).
   b. The princes of the Philistines were concerned that David and his men would become an adversary (1 Samuel 29:4).
   c. The sons of Zeruiah became adversaries to David (2 Samuel 19:22).
   d. Hadad the Edomite and Rezon the son of Eliadah were an adversaries to Solomon (1 Kings 11:14).
2. In the New Testament, the word *satanas* is used exclusively as a proper name for the Devil. The English word *adversary* that appears in most translations is not the Greek word *satanas*. The word *adversary* is from the Greek word *antidikos*, ‘an opponent in a lawsuit’ (Matthew 5:25; Luke 12:58; 18:3), then, ‘an opponent or enemy’ (1 Timothy 5:14; 1 Peter 5:8) (Vine’s).

a. In 1 Timothy 5:14., the “adversary” is thought by many to be Satan. Others view this adversary as people of the world looking to find fault.

b. 1 Peter 5:8., highlights the use of *satanas* as a proper name: the writer chooses the word *antidikos* to highlight the relationship between man and the Devil. Note the underlying legal concepts: the word *devil* means accuser; the ‘accuser’ accuses man before God, acting as ‘an opponent in a lawsuit.’

B. The word *devil* is from the Greek word *diabolos* [NT 1228], ‘an accuser, a slanderer.’ It is used as a proper name for Satan. The word is also used of slanderers in 1 Timothy 3:11; 2 Timothy 3:3; Titus 2:3.

**Summary**

From the titles, appellations, descriptions, and comparisons alone that apply to Satan, we can discern a number of things regarding his nature and character. However, we must not rely on these alone, and in the next lesson, we shall explore aspects of his nature and character more fully.

The words *satan* and *devil* were both, originally, common words: one who stood opposed to another might be called an adversary (devil), or one who slandered another might be called an accuser (satan). In time, though, both *Satan* and *Devil* came to be used as proper names for that malevolent being who is described as, ‘*The Wicked One*.”
Part Two

The Personality, Nature, Origin, And Character Of Satan

Introduction

There are those who would dispute that Satan is a real being! They would argue that Satan is, “The personification of evil,” or “An evil influence.” In this lesson we will show that Satan is an intelligent being, as real as you and I. We will then discuss his nature, origin and fall, and consider various aspects of his character.

I. Is Satan A Person?

A. Satan is identified together with other personalities

1. He is identified together with, “The sons of God” (Job 1:6; 2:1).

2. In Zechariah’s vision, he is identified together with Joshua the high priest (Zechariah 3:1).

3. He is identified with fallen men and angels and shares their fate (Matthew 25:41; cp. 1 Timothy 3:6, 7; Revelation 20:10).

4. He is identified together with Christ (2 Corinthians 6:15).

5. He is identified with angels in battle (Revelation 12:7-9).

B. Satan is always referred to as a real person.

1. Satan is always referred to as a real personality (Matthew 9:34; 12:24; Mark 3:22; Luke 11:15; Ephesians 2:2; 1 Thessalonians 2:18; 1 John 3:10).

   a. Note particularly last reference (1 John 3:10):


   c. If the Devil is not a real person then, to be consistent, one would have to say that God is not a real person!


C. Behavior and emotions attributed to Satan signifies a real personality.

1. He had conversations (Job 1:7-12; 2:2-6; Zechariah 3:2; Matthew 4:3-11; Luke 4:3-6; Jude 9).

2. He puts thoughts in people’s minds (1 Chronicles 21:1; John 13:2).

3. He is able to consider things (Job 1:8; 2:3).
4. He is able to smite others with disease and oppression (Job 2:7; Luke 13:16; cp. Acts 10:38; 2 Corinthians 12:7; Revelation 2:10).

5. He has a will, knowledge, desires and emotions (Luke 22:31; 1 Timothy 3:6; 2 Timothy 2:26; Revelation 12:12, 17).
   a. 1 John 3:8., is particularly interesting, for not only is Satan said to sin but there is here a distinction being made between sin and the sinner. In other words, Satan is not a personification of evil, for he himself does evil!
   b. If Satan were not a person but evil itself then we have John saying that evil itself is able to sin!

6. He is said to have devises or methods (2 Corinthians 2:11).

7. He is able to blind (2 Corinthians 4:4), beguile (2 Corinthians 11:3), and deceive (Revelation 12:9; 20:10).

II. The Nature Of Satan

A. Satan is a spiritual being

1. In Job, Satan presents himself before the Lord with the sons of God (Job 1:6; 2:1). Since this meeting is clearly in the spiritual realm and those present (The Lord and angels) are spiritual beings, we may infer that Satan also is a spiritual being (Cp. Zechariah 3:1-2).

2. The Jews understood that demons were evil beings that operated in the spiritual realm and always referred to Satan as the prince or ruler of the demons (Matthew 9:34; 12:24; Mark 3:22; Luke 11:15).

3. Paul calls Satan, “The prince of the power of the air,” and then refers to him as, “The spirit that now worketh in the children of disobedience” (Ephesians 2:2).

4. Is Satan an angel?
   a. There are no scriptures that specifically identify Satan as an angel; there is one possible exception is in Revelation 9:11. but even here there is doubt:
      1) John, in a vision, saw one who had fallen from heaven who had the key of the pit of the abyss. Having opened the pit of the abyss, there went out smoke that darkened the sun and the air. Out of this smoke came an army of locusts who were given power to torment the inhabitants of the earth. The king over these locusts is “The angel of the abyss” (Revelation 9:1-11).
      2) Commentators disagree over the identity of the “star” that John saw had fallen from heaven and of the identity of the “angel” that leads the army of locusts (Revelation 9:11).
a) Matthew Henry views the *star* as some eminent religious leader and the *angel* as Satan.

b) Albert Barnes views the *star* as a military leader and the *angel* as either Satan or his spirit infused into his servant.

c) Homer Hailey views the *star* as Satan and the *angel* as either Satan or one of Satan’s angels.

b. The fallen angels in Jude 6.

1) These angels may be those who were lured to their ruin by Satan (Revelation 12:4) but it seems one has to assume that Satan is included. In fact, Jesus makes a distinction between, “Satan and his angels” (Matthew 25:41).

B. Satan is a powerful being (Acts 26:18):

1. He is able to influence armies and authorities (Job 1:13-15, 17; Revelation 2:10).

2. He has some control over the forces of nature (Job 1:16, 18-19).

3. He is able to inflict others with disease (Job 2:7; Luke 13:16; 2 Corinthians 12:7).

4. He is able give authority and power to others to perform counterfeit miracles (2 Thessalonians 2:9; Revelation 13:1-18).

5. He has the power of death (Hebrews 2:14), i.e., he was the cause of death.

6. Satan is powerful but, thankfully, he is not omnipotent. This attribute belongs to God alone.

C. Satan resides in the spiritual realm.

1. Satan is nearly always pictured in a spiritual realm (Job 1:6; 2:1; Zechariah 3:1; Revelation 9:11; 12:3).

2. The apostle Paul names his domain as, “The heavenly places” (Ephesians 6:10-12).

3. There are certain scriptures where Satan is located on Earth.

   a. The Earth is where Satan seeks out those whom he may devour (Job 1:7; 2:2; 1 Peter 5:8).

   b. It should be noted that though many acknowledged the existence and works of Satan, no one ever claimed to have seen him in person.
III. The Origin And Fall Of Satan

A. God created all things:

1. The material realm and man who resides in this realm (Genesis 1:1, 21, 27; Revelation 10:6).

2. The spiritual realm and sentient beings residing in this realm (Colossians 1:16; Revelation 4:11).

3. Everything that God made was originally declared “good” (Genesis 1:31).

4. We may conclude, then, that...
   a. Nothing exists that was not created by God (Cp. John 1:1-3).
   b. Satan is a sentient being who was created by God.
   c. As with all that God created, Satan was once “good.”
   d. At some point he fell into transgression.

B. Did Satan fall from heaven?

   a. The seventy reported to Jesus that, “Lord, even the demons are subject to us in Your name” (10:17)
   b. Jesus words, then, are to be understood as meaning, “While you were casting out demons I was seeing Satan’s downfall.” But, in all likelihood, He was viewing all such future occasions as being symptomatic of Satan’s final end (See also Matthew 12:25-30).
   c. The word heaven here refers to the sky and the clouds. Jesus is not saying that He saw Satan fall from heaven (The home of God and the angels) but that He saw Satan fall as suddenly as lightning falls from the clouds.

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1 The phrase, “As new born babes,” in 1 Peter 2:2 is also an example of how language is often misunderstood. The writer is not stating that Christians are new born babes but rather drawing a comparison between the appetite of babes to the appetite Christians must have for the word of God; milk by which we may grow.

a. The phrase, “And there was seen another sign in heaven: and behold, a great red dragon...” (12:3; see also v. 1), has sometimes mistakenly been interpreted, ‘And there was a sign seen in heaven, a great red dragon.’ But the phrase, “…in heaven,” means, ‘From heaven’s viewpoint;’ the vision is seen in heaven. (See Homer Hailey’s Revelation).

b. “And his tail draweth the third part of the stars of heaven, and did cast them down to earth...” (12:4). Both Homer Hailey and Robert Harkrider indicate that this is probably a reference to the fall of those angels that left there first estate.

1) The text does not indicate that the fall took place at that time, only that it did take place.

2) The mention here of how some angels came to fall is the answer to the identity of the angels mentioned in verse 7.

c. The purpose of this section of Revelation is not to give a history of the origin of Satan but to demonstrate how God defeated the Dragon and his angel’s efforts to thwart the redemption of His people.

3. A war in heaven (Revelation 12:7-12).

a. This war “in heaven” is not to be taken as a literal war that took place in heaven.

1) Albertus Pieters reminds us of the caution that should be exercised in our interpretation, “…the Apocalypse is a book of spiritual cartoons, the pictures not in any case to be mistaken for reality, no matter how vividly drawn. As already pointed out, the rest of this chapter, concerning the Radiant Woman, the red Dragon, and their adventures, is clearly seen by all interpreters to be symbolic, although they do not agree on what is symbolized. Is it not, then, to introduce confusion into the interpretation to suppose that the apostle suddenly shifts from symbolism to reality when he tells of the war in heaven?”

2) Homer Hailey says, “Let us not think of an actual war in heaven, but of such a war seen in the vision, intended to teach some great spiritual truth. In the conflict Satan is defeated and cast down from his high-handed control over men. Some have thought that the scene looks back to a primeval war in which Satan and his angels were cast out of heaven and imprisoned in dungeons of darkness, but this does not agree with the context or consequences of verses 10-12.” He goes on to say, “The vision symbolizes a spiritual warfare which has been going on from the beginning, but reaches its climax in Christ’s victory over Satan.”
b. Some important points in reference to Revelation 12:1-12

1) The war breaks out after the Child is caught up to God (12:5).

2) Satan and his angels then make their assault against heaven to defeat the Child (12:7).

3) The assault fails and they are expelled (12:8-9).
   a) This is not a reference to the original fall because Satan was a fallen creature before this event! As is evident from the previous verses.
   b) The assault on heaven was from without, not from within.

b. These verses do seem to teach that Satan is responsible for luring certain of the angels from their first estate (12:4).


a. Much of the language here seems to fit the notions of many about the fall of Satan: 28:11-14 could described Satan’s original perfection and beauty when he was created. 28:15-17a could point to the sins that caused him to fall. 28:17b-19 could relate the consequences and punishment he received.

b. However, the text clearly states that this is, “a lamentation for the king of Tyre” (28:12).

5. “How you are fallen from heaven, O Lucifer, son of the morning!” (Isaiah 14:3-21).

a. Much of the language here fits the notions of many who believe that Satan is a fallen angel.

   1) Ask anyone, “Who is Lucifer?” I suspect that most people will answer, “The Devil.” This demonstrates how false ideas and teachings can become deeply ingrained in the minds of the populous.

   2) The word Lucifer is not one of the Devil’s names, but is from the Hebrew word heyleel which means daystar.

b. The whole passage (14:3-21) is actually a parable against the king of Babylon (14:4).

6. If Satan did not fall from heaven then where did he fall from?

a. The scriptures do not specifically state beyond a doubt that Satan was a resident of heaven, unless it can be shown that Satan is an angel!

b. Some might argue that since the scriptures speak of heaven and earth only and since Satan is said to be a spirit, we must infer that his residence was in heaven.
C. How and when did Satan fall?

1. We have already seen that God created all things, and this would certainly include Satan himself.

2. We have also concluded that everything that God created was, originally, good (Genesis 1:31), and this would also include Satan.

3. When did Satan fall?

   a. Jesus said that Satan was, “a murderer from the beginning” (John 8:44). The beginning here could mean the beginning of the world.

   b. John said that the Devil, “sinneth from the beginning” (1 John 3:8). The beginning here could mean the beginning of the world.

   c. Paul states that, “The Serpent beguiled Eve...” (2 Corinthians 11:3), and John identifies the Serpent as being the Devil (Revelation 12:9). So here we see the Devil in action, lying, deceiving, and causing our parents death (Genesis 3:1-5).

   d. There are no scriptures that state that Satan sinned the moment after he was created. But we do know that he has sinned from the beginning of the world, and so we can say that his fall occurred sometime before Adam and Eve were tempted.

      1) Consider: In Job 38:7 it is said that ALL the angels shouted for joy at God’s completion of creation.

      2) We may not be convinced that Satan was or is an angel but if ALL the angels shouted for joy, could this mean that none had yet fallen from their first estate at this point?

4. How did the Devil come to fall?

   a. Paul, in giving the qualifications for elders, forbids a novice to be appointed, “lest being puffed up he fall into the condemnation of the Devil” (1 Timothy 3:6). Thus, Satan fell into condemnation because he became proud.

      1) Even here there is doubt! The verse may simply be saying, ‘lest being filled with pride he come under the same condemnation of the Devil when he sinned,’ without reference to the actual sin that the Devil committed.

      2) Whatever sin one commits, one still falls under the same condemnation of the Devil.
b. Whether pride was the original cause of Satan’s fall or not is difficult to say. Some have assumed this to be the case and pointed to Isaiah 14:12ff as proof but, as we have seen, there is no evidence that Isaiah is speaking of anyone other than the king of Babylon.

1) James indicates that sin arises when we are drawn away or enticed through our own lusts or desires (James 1:14-15).

2) This being so, it may be correct to assume that Satan was himself enticed into disobedience through some desire of his own.

IV. The Character Of Satan

A. He is cunning (Genesis 3:1).

1. “Chashab OT:2803, ‘to think, devise, purpose, esteem, count, imagine, impute.’ This word appears 123 times in the Old Testament, and it implies any mental process involved in planning or conceiving” (from Vine's Expository Dictionary of Biblical Words).

2. From the definition of this word it seems that Satan never does anything haphazardly but makes careful plans designed to “assure” his victory.

3. Each individual has unique inclinations and weaknesses that Satan takes fully into consideration when planning his attack. “Someone has said, ‘Know your enemy,’ and from Satan’s point of view man is the enemy. He comes to know our inclinations and weaknesses through various trials and temptations, and then, once discovered, exploits them to the full” (D. Collins, Quotes & Things).

B. He is an accuser.

1. He brings accusations against God (Genesis 3:5; Job 1:9-10).

2. He brings accusations against man (Job 1:9; 2:4; Revelation 12:10).

3. The accusations may be true in some cases (Philippians 1:18).

C. He is a liar (Genesis 2:16-17 > 3:4; John 8:44).

D. He is a tempter (Matthew 4:3; 1 Thessalonians 3:5).

E. He is a murderer (John 8:44).

F. He is an oppressor (Acts 10:38).

G. He is a deceiver (2 Corinthians 11:3; Revelation 12:9; 20:10).

H. He is a sinner (1 John 3:8).

I. He is often called the “evil one” (Matthew 5:37; 2 Thessalonians 3:3), i.e., the one who’s nature and will are given to evil.
Summary

Satan is not a mythical character invented to frighten the masses into obedience, nor is he merely a personification of evil or an influence. He is a powerful and intelligent being who is capable of lying, deceiving, and murdering.

It is scriptural to speak of Satan of both being created by God and a fallen spirit. Whether or not Satan is an angel who fell from heaven is not specifically stated. The Scriptures always seem to make a distinction between, “The Devil and his angels;” this may or may not be significant. The scarcity of information, regarding Satan’s origin, fall and nature, though, is significant, and we should not let our minds drift out into the sea of speculation and imagination. God has revealed all that we need to know and we should let that suffice.
Part Three

Satan’s Aims, Wiles, And Devices

Introduction

We have seen that Satan is a real person, a spiritual being residing in the spiritual realm. We cannot be certain when he was created but created he was, and it not certain whether he once resided in heaven and fell from there but fall he did. We have noted many of the characteristics ascribed to Satan, and we are now ready to consider Satan’s aims and purposes, and his wiles and devices.

An understanding of Satan’s aims and purposes will further expose his evil nature, help us to understand the present moral decline, and highlight the reliance we must place in God if we are ever to defeat such an evil foe.

There is no scripture that definitively states Satan’s motives. I believe, though, that if we do draw any conclusions it will be through considering his aims and purposes.

I. Satan’s Aims Or Purposes

A. The primary aim of Satan is the ruin and undoing of all the good that God has made and done (Con. Matthew 13:24-30).

1. All that God had created was good (Genesis 1:31).

2. Man also, morally speaking, was good. This is evident because Adam and Eve only came to know sin through their disobedience (Genesis 3:6-7; Cp. Romans 5:12).

3. The ruin of man and creation (Genesis 2:16-3:24).
   a) Through Satan’s deceit, Adam and Eve were ruined spiritually (Genesis 2:17; Cp. Isaiah 59:1-2)
   b) Adam and Eve were ruined physically (Genesis 3:19). [They were originally meant to live forever (Genesis 3:22-24)].
   c) But their sin also affected the rest of the creation (Genesis 3:17-18).

4. Satan also led many of the angels to ruin (Revelation 12:4).

B. The secondary aim of Satan is to frustrate the eternal plan of God to redeem creation and man.

1. God’s plan of redemption originated in the mind of God as far back as eternity itself (Ephesians 3:8-13).

2. The book of Revelation affords us a behind-the-scenes look at Satan attempt to thwart God’s eternal plan:
a. Satan is pictured as standing before the woman to devour her Child as soon as it is born (Revelation 12:1-4).

b. Having failed to devour the Child, Satan persecutes the woman (Revelation 12:13).

c. Satan then turns on the rest of the woman’s offspring (Revelation 12:17).

3. The gospels record many attempts to thwart Jesus’ mission and we believe that Satan himself is the orchestrater of those attempts. In the Old Testament there are occasions when God’s plans seem to be on the brink of failing and it is reasonable to suppose that Satan is the unseen force orchestrating these also.

C. The third aim of Satan is to take men captive to do his will.

1. Sinners are said to be in the snare of the Devil and are, as his slaves, compelled to do his will (2 Timothy 2:26; cp. Romans 6:6; 7:17-18).

2. Satan sought to ensnare and enslave Jesus in the same way (Matthew 4:9).

3. Those who are enslaved by Satan are said to be...

   a. In his kingdom.
   
   b. Dead in trespasses and sins.
   
   c. Without hope and without God.

II. Areas In Which Satan Employs Wiles And Devices

A. Definitions

1. Methodia [NT 3180], “craft, deceit” (Vine’s).

2. Noema [NT 3540], “that which is thought out,” hence, “a purpose, device.” (Vine’s).

3. Putting these together, “A cunning device,” or “A carefully thought out device.”

B. There four general areas where Satan employs his wiles (Ephesians 6:11) and devices (2 Corinthians 2:11).

1. In causing men to sin.

2. In preventing men from finding God.

3. In causing men to turn from God.

4. In turning God against man.

C. Strategic principles.

1. Assemble your troops and allies.

   a. Satan himself is the prince over his army (Matthew 9:34).
b. Satan’s army is made up of demons (Matthew 25:41).
c. Satan has employed allies (Revelation 13:1-2, 11).

2. Have a battle plan (Ephesians 6:11; 2 Corinthians 2:11).

3. Bide your time.
   a. Many erroneous doctrines and practices that are now accepted have been introduced gradually over a long period of time.
   b. Waiting for an opportune moment, a moment of weakness, a moment when the defenses are let down!

4. Attack the foundation to destroy the building. e.g., A happy, prosperous, and peaceful nation is directly linked to a nations attitude toward family values.

5. “Nip it in the bud.” e.g., As soon as Jesus was born the devil sought to kill him.

[As we go through the examples in the next section, note the strategic principle being employed.]

III. Satan’s Wiles And Devices In Action

A. What wiles and devices does Satan employ in causing men to sin?

1. Temptation - there are three areas through which Satan tempts:
   a. The desire of the flesh. The human body has certain needs and it is when these require satisfying that Satan has an opportunity to tempt us to sin.
      1) Satan waited until Jesus was hungry before tempting him to turn stones into bread (Luke 4:2-3). Jesus, of course, did not yield to the temptation.
      2) Married couples who, for the sake of devoting themselves to prayer, abstain from sexual relations for too long could leave themselves open to temptation (1 Corinthians 7:5).
   b. The desire of the eyes. Many things we see can be very desirable to have, they may be things that we need or things that we want.
      1) Eve’s desired the forbidden fruit simply because she saw that it was good for food (Genesis 3:6). Eve did not need this particular fruit as God had adequately provided for them both.
      2) When David saw Bathsheba he lusted after her (2 Samuel 11:2-4). David had many wives and did not need Bathsheba.
   c. The pride of life. “I asked my son if he would help me carry the shopping bags to the car, he refused. ‘I understand,’ I said, ‘they’re to heavy for a boy to carry, I’ll just wait here and ask the next man who passes to help.’ At sixteen, my son no longer thought of himself as a boy anymore but as a man, and my comment had bruised his
ego. Guess who helped me carry the shopping to the car?” (Quotes & Things, D. Collins). In this example a young man’s pride was exploited to provoke him to do good but Satan always uses our sense of pride to lead us into sin.

1) Hezekiah was one of Judah good kings who turned the hearts of the people back to the Lord. However, at one point, “his heart was lifted up,” which caused the wrath of God to loom over him and Jerusalem. But later, “Hezekiah humbled himself for the pride of his heart...so that the wrath of the Lord did not come upon them in the days of Hezekiah” (2 Chronicles 32:24-26).

2) It was King Darius’ vanity and pride that caused Daniel to be cast into the Lion’s Den (Daniel 6:1-17).

3) It may have been pride that led to Satan’s condemnation (1 Timothy 3:6).

2. Distortion and perversion of the truth.

a. Satan said to Eve, “Has God indeed said, ‘You shall not eat of every tree of the garden’?” (Genesis 3:1).

1) On this occasion Satan took a command of God and changed the wording; it sounded familiar and similar but was not the actual word of God.

2) However, Eve remembered God’s word accurately (Cp. Acts 17:11).

b. Jesus said to Jesus, “If you are the Son of God, throw Yourself down from here. For it is written, ‘He shall give His angels charge over you, to keep you’, and, ‘In their hands they shall bear you up, lest you dash your foot against a stone.’” (Luke 4:9-11).

1) The quotations were accurate but Satan supposed he could tempt Jesus to misapply them to justify a sinful action.

2) However, Jesus saw through this deception (Luke 4:12).

c. Peter warned Christians of false teachers who twisted the scriptures (2 Peter 3:16-17).

d. Satan is still twisting, distorting, and perverting the word of God today. In addition to these things...

1) Some deny that the Bible is God’s word.

2) Some say that the Bible contains the word of God

3) Some say that only the words of Jesus (the words in red) should be considered as God’s word.

4) There now many perversions and inaccurate translations being peddled as God’s word.
[In some instances people are led into sinful practices due to some perversion of the truth being foisted upon them. This may be due to their own negligence in not searching the scriptures, “to find out whether these things were so” (Acts 17:11). But in some instances, I believe, people are not to be blamed, especially when we consider the increasing doubts and denials of the Bible’s accuracy and inspiration, and when we take in to account the many perverted “scriptures” available.]

B. What wiles and devices does Satan employ to prevent men discovering the truth?

1. By blinding the minds of those who do not believe.
   a. Even as the word of God is planted in the heart, Satan is able to snatch it away if the heart of the person is hard (Matthew 13:19; Mark 4:15; Luke 8:12).
   b. Satan is able or permitted to blind the minds of those that do not believe the gospel (2 Corinthians 4:3-4).
      1) Tertullian suggests one way in which Satan achieves this, “The whole superstition of this world has gotten into his hands, so that he blinds effectively the hearts of unbelievers.”
      2) Wealth is also effective in blinding and hardening men’s hearts (Cp. Psalms 52:7; Ezekiel 28:5; Mark 10:24; 1 Timothy 6:17).

   a. Ignorance can be the result of a hardened heart (Ephesians 4:18; cp. 2 Peter 3:5).
   b. Many people, Christian and non-Christian, are ignorant of many truths due to...
      1) The divisions that exist within Christendom and within the church itself.
      2) The many perversions of scripture.
      3) This is not to say that truth cannot be found but that people have to make an extra effort to find the truth.

C. What wiles and devices does Satan employ in causing men to turn from God?

1. False religion or religious confusion.
   a. God’s people often turned, and still do, from the true and living God to worship the false gods of the nations (Judges 2:11-14; 1 Kings 14:22-23; 2 Kings 17:7)
   b. The Gentiles too suppress the truth in unrighteousness and worship the works of their hands (Romans 1:18-23).
   c. Consider the situation today: not only are there a growing number of world religions but the number of “Christian” denominations grows year by year.
1) The vast number false religions and “Christian” institutions not only deters people [as we discussed above]...

2) ...but many Christians are lured from the truth into these errors.

d. In many cases Satan is permitted to use false teachers who appear to be ministers of righteousness (2 Corinthians 11:13-15) and these same men can make use of false signs, wonders, and miracles, which tend to appeal to many (2 Thessalonians 2:9).

2. The allurements and cares of the world.

a. Many people are lured back into the world because of the cares it places upon them (Matthew 13:22).

b. Many are lured away by the deceitfulness of riches (Mark 4:19).

c. Many let the promise of pleasure lure them away (Luke 8:14).

d. Demas forsook Paul because he loved the world (2 Timothy 4:10).

e. Jesus warns believers to guard our hearts against such a love of the world (Luke 21:34).

3. Fear and suffering.

a. Satan accused Job of serving from false motives and was permitted by God to test his theory (Job 1:6-2:10; cp. Luke 22:31).

b. Satan was permitted to test the saints in Smyrna (Revelation 2:10).

c. Was it fear that led the disciples to forsake Jesus (Matthew 26:56) and Peter to deny Jesus three times? (Matthew 26:69-74).

D. What wiles and devices does Satan employ in turning God against man?

1. Sin in general.

a. God destroyed the world by a flood because of the increase of sin (Genesis 6:5-7, 19-23). Did Satan believe he had one a decisive victory?

b. God’s people were almost totally annihilated because of their sin, only the tribe of Judah survived (2 Kings 17:1-18). Did Satan believe he had one a decisive victory?

2. The sin of men arms Satan with the power to accuse. Satan is, “The accuser of our brethren” who accuses the brethren before God day and night (Revelation 2:10).

a. In the case of Job, Satan accused Job before God saying, “Does Job fear God for nothing? Have You not made a hedge around him, around his household, and around all that he has on every side? You have blessed the work of his hands, and his possessions have increased in the land. But now, stretch out Your hand and touch all that he has, and he will surely curse You to Your face!” (Job 1:9-11).
1) In this instance, from Satan’s point of view, he successfully turned God against Job. The Lord Himself said, “...you incited Me against him, to destroy him without cause” (Job 2:3).

2) But the Lord did not permit Satan to kill Job and there was a purpose in God allowing Satan to inflict His servant Job.

b. “It is quite possible that Satan’s desire to sift Peter was connected with a number of accusations brought against him before God” (Quotes & Things, D. Collins).

Summary

Satan’s main aim is to undo and destroy all the good that God has created and done. His second aim is to thwart God’s eternal plan to redeem man. His third aim is to bring mankind to complete ruin.

Though Satan’s power and influence has been severely weakened, all of us are only to aware that, even in this debilitated state, he still wields a great deal of power and influence over the world. He is not someone we underestimate for one second.

Having considered the effectual devices that Satan uses to bring men in captivity to do his will, should, I believe, fill us with fear and trepidation. But, thanks be to God who has defeated him, we have God’s promise that we can be more than conquerors through Christ.
Section Two
Victory Over The Devil
Part One

Jesus’ Victory Over The Devil

Introduction

1. Satan is called, “The god of this world” (2 Corinthians 4:4), and, “The prince of the power of the air” (Ephesians 2:2).

2. The scriptures speak of Satan as having a kingdom (Matthew 12:26; cp. Colossians 1:13).

3. Satan is said to ensnare men and women and take them captive to do his will (1 Timothy 3:7; 2 Timothy 2:26). The Hebrew writer speaks of, “those who through fear of death were all their lifetime subject to bondage” (Hebrews 2:15).

John states that Jesus appeared to destroy the works of the Devil: the curse of the law, the flesh, the world, and the fear of death.

Jesus’ conquest of Satan is depicted in scripture as unfolding in six stages, although the decisive defeat took place at the cross.

I. Jesus’ Conquest Predicted

A. God would set up an everlasting kingdom that would break in pieces and consume all other kingdoms (Daniel 2:44; Isaiah 9:6-7 > Colossians 1:13). [The establishment of God’s kingdom spells the end of Satan’s kingdom.]

B. Satan’s defeat is certain:

1. Satan is told of his defeat by the Seed of the woman (Genesis 3:15 > Galatians 4:4-5).

2. His defeat is seen in the promise to remove unclean spirits from the land (Zechariah 13:2; Micah 5:12-13 > Mark 1:34).

C. Jesus will set free Satan’s captives.


2. From sin and the power of the grave (Hosea 13:14; Zechariah 3:9; 1 Corinthians 15:55; Psalms 110:1).

II. Jesus’ Conquest Begun

A. Jesus’ mission

1. Jesus stated His mission.
   a. “…to preach the gospel to the poor. He has sent Me to heal the brokenhearted, to preach deliverance to the captives and recovery of the sight to the blind, to set at liberty those who are oppressed, to preach the acceptable year of the Lord” (Luke 4:18-19).
   
   b. Jesus said He had come as a light that men should not continue to abide in darkness (John 12:46; cp. Ephesians 5:8).

2. John states Jesus’ mission clearly, “For this purpose the Son of God was manifested, that He might destroy the works of the Devil” (1 John 3:8).

3. Paul states that, “…Christ Jesus came into the world to save sinners…” (1 Timothy 1:15).

B. Jesus destroys the works of the Devil.

1. Jesus proclaims the way of freedom from the bondage of sin (John 8:30-36), and He forgave men of their sin (Mark 2:5; Luke 7:48).


3. Jesus gives authority over the enemy to His disciples (Matthew 10:1; Luke 10:19).

C. Jesus’ judgement on Satan.

1. The fact that an everlasting fire has been prepared for the Devil and his angels speaks of his inevitable and certain judgement (Matthew 25:41).

2. “I beheld Satan as lightning fall from heaven” (Luke 10:18). Coffman quotes Ray Summers, “Satan had suffered some major defeats, notably in connection with Christ’s temptation; but Jesus was looking forward to Satan’s final fall, his complete defeat at Christ’s hands.”

3. “Now is the judgement of this world: now shall the prince of this world be cast out” (John 12:31). The following is from Barnes’:
“[Now is the judgment of this world] Greek: "crisis." This expression, doubtless, has reference to his approaching death, and whatever he means by judgement here relates to something that was to be accomplished by that death. It cannot mean that then was to be the time in which the world was to be finally judged, for he says that he did not come then to judge the world (John 12:47; 8:15), and he has clearly declared that there shall be a future day when he will judge all mankind. The meaning of it may be thus expressed: ‘Now is approaching the decisive scene, the eventful period—the crisis—when it shall be determined who shall rule this world. There has been a long conflict between the powers of light and darkness between God and the devil. Satan has so effectually ruled that he may be said to be the prince of this world; but my approaching death will destroy his kingdom, will break down his power, and will be the means of setting up the kingdom of God over man.’ The death of Christ was to be the most grand and effectual of all means that could be used to establish the authority of the law and the government of God, Romans 8:3-4. This it did by showing the regard which God had for his law; by showing his hatred of sin, and presenting the strongest motives to induce man to leave the service of Satan; by securing the influences of the Holy Spirit, and by his putting forth his own direct power in the cause of virtue and of God. The death of Jesus was the determining cause, the grand crisis, the concentration of all that God had ever done, or ever will do, to break down the kingdom of Satan, and set up his power over man. Thus was fulfilled the prediction (Genesis 3:15), ‘I will put enmity between thee and the woman, and between thy seed and her seed; it shall bruise thy head and thou shalt bruise his heel.’

[Now shall the prince of this world] Satan, or the devil, John 14:30; 16:11. He is also called the god of this world, 2 Corinthians 4:4; Ephesians 6:12: ‘The rulers of the darkness of this world’—that is, the rulers of this dark world a well-known Hebraism. He is also called the prince of the power of the air, the spirit that now worketh in the children of disobedience,’ Ephesians 2:2. All these names are given him from the influence or power which he has over the men of this world, because the great mass of men have been under his control and subject to his will.

[Be cast out] His kingdom shall be destroyed; his empire shall come to an end. It does not mean that his reign over all men would entirely cease then, but that then would be the crisis, the grand conflict in which he would be vanquished, and from that time his kingdom begin to decline, until it would finally cease, and then be free altogether from his dominion. See Luke 10:18; Colossians 1:18-20; Acts 26:18; 1 Corinthians 15:25-26; Revelation 20:14.” (from Barnes’ Notes)

4. The decisive hour.

a. Jesus said to those who came to take Him, “But this is your hour, and the power of darkness” (Luke 22:53). From hence forth until the time Jesus died on the cross was the time that Jesus was in the hands of the god of this world, it was Satan’s time to bruise the heel of the Seed of the woman.

b. However, as a bruise to the heel indicates, the injury was not fatal for Jesus arose from the grave. The resurrection of Jesus was the crushing blow to the head of Satan.

III. The Conquest Achieved

A. Jesus, by His death, destroyed Satan who had the power of death and set his captives free (Hebrews 2:14-15).

B. Paul, in his letter to the Colossians, brings two different aspects of the saving work of Christ’s death on the cross (Colossians 2:13-15).

1. The forgiveness of our sins.
2. The cosmic overthrow of the principalities and powers - that these refer to supernatural beings is evident by comparing this term in Ephesians 6:12.
   a. principalities and powers are the antithesis to “flesh and blood.”
   b. They are said to be “in the heavenly places.”

C. Are the works of the Devil destroyed? On the one hand Satan has been destroyed, yet, on the other hand, it is obvious that he is still active. It may help, in understanding this paradox, to consider the word destroy.

1. The word destroy is from the Greek word katargeo and means, ‘to make ineffective or inactive.’

2. Now consider the following verses...
   a. Hebrews 2:14 - The Devil has been destroyed.
   b. Romans 6:6 - Our old man has been done away with.
   c. 2 Timothy 1:10 - Death has been abolished.

3. These things are only true when we interpret these words and phrases in the light of the meaning of the Greek word katargeo, ‘to make ineffective.’

IV. The Conquest Confirmed And Announced

A. John Stott ² says, “We are not to regard the cross as defeat and the resurrection as victory. Rather, the cross was the victory won, and the resurrection the victory endorsed, proclaimed and demonstrated.”

B. The preaching of the apostles and others confirm this view:

   1. Without witnesses to the resurrection there is no confirmation that Jesus rose from the dead, and no assurance that, “God has made this Jesus, whom you crucified, both Lord and Christ” (Acts 2:22-36).

   2. The apostles gave witness to the resurrection with, “great power” (Acts 4:33). Barnes says, “This was the main point to be established. If it proved that the Lord Jesus came to life again after having been put to death, it established all that He taught, and was a demonstration that He was sent from God. They exerted, therefore, all their powers to prove this, and their success was such as might have been expected. Multitudes were converted to the Christian faith” (from Barnes' Notes).

   3. Paul says that Jesus was declared to be the Son of God by the resurrection from the dead (Romans 1:4).

² In his book The Cross Of Christ
V. The Conquest Extended

A. Jesus victory over the forces of evil was achieved on the cross. But the conquest continued as the church went forth to preach Christ crucified (Acts 8:4); calling sinners to believe in Jesus, repent of their sins, confess Him as the Son of God, and submit to being immersed into Christ for the remission of sins.

B. In every true conversion there is a conquest as God delivers one from darkness to light, from the power of Satan to God, and from idols to serve the living God (Acts 26:18; 1 Thessalonians 1:9). There is also a rescue from the dominion of darkness into the kingdom of the Son (Colossians 1:13). Thus the superior power of Jesus is continually demonstrated.

C. Some view Jesus’ victory over Satan and the extended conquest through the preaching of the gospel as corresponding to the binding of Satan for one thousand years, and the binding of the ‘strong man’.

1. The result of this binding is that Satan is kept from, “deceiving the nations any more,” which may refer to the evangelism of the nations.

2. This being so, we might suggest that the release of Satan after one thousand years to deceive the nations once more would mean the hindrance of evangelism.

VI. The Conquest Consummated

A. Without a doubt we can see that the Devil’s power has been broken and that he himself has been bound.

B. However, the Devil is still permitted to operate in the world (1 Peter 5:8), but under Divine limitations (Cp. 1 Corinthians 10:13).

C. Jesus is now reigning as King but He is also waiting until all His enemies become a footstool for His feet (1 Corinthians 15:25; Psalms 110:1). On that day...

1. Everyone will confess that, “Jesus is Lord,” to the glory of God (Philippians 2:9-11).

2. The Devil will be thrown into the lake of fire (Revelation 20:10).

3. The last enemy, death, will also be destroyed (Revelation 20:14).

Summary

1. John tells us that Jesus was manifest to undo the works of the Devil (1 John 3:8).

2. The works of the Devil are:

   a. The curse of the Law - “But before faith came, we held prisoners by the law, locked up till faith should be revealed” (Galatians 3:23). Jesus has freed us from the curse of the law (Romans 8:1-4; Romans 3:21-26).
b. The flesh - “...whoever commits sin is a slave of sin” (John 8:34). Jesus has freed us from the enslavement to sin (Romans 6:6).

c. The world (Godless human society) - “Do not love the world or the things in the world...For all that is in the world - the lust of the flesh, the lust of the eyes, and the pride of life - is not of the Father but is of the world” (1 John 2:15-16). Jesus has overcome the world (John 16:33) and we also thru faith in Him (1 John 5:4-5).

d. The fear of death - “...who through fear of death were all their lifetime subject to bondage” (Hebrews 2:15). It is man’s fear of judgement that makes man apprehensive, thus he fears death for this is when judgement occurs. But Jesus has born the punishment and judgement for our sin, thus removing the fear of death (1 Peter 2:24; Hebrews 2:14-15).
Part Two

The Believer’s Victory Over The Devil

Introduction

1. For Jesus, a holy life brought conflict, and so it does for the Christian (2 Timothy 3:12). And for Jesus, living a holy life brought victory, and so it will for us (1 John 2:13).

2. Jesus draws a parallel between Himself and us in this respect, promising to him who overcomes a right to share His throne (Revelation 3:21).

3. Can believers really overcome Satan?
   a. In view of Satan’s cunning and power, even when limited, we are not able to overcome him on our own.
   b. Besides, Jesus has already won the victory!

4. Since Jesus has, through His death on the cross, defeated the Devil, the Christian’s victory consists of entering into the victory of Christ and enjoying its benefits. “But thanks be to God, who gives us victory through our Lord Jesus Christ” (1 Corinthians 15:57).

The focus of this lesson will be on the aids that God has supplied which enable us to overcome the Devil.

I. Can We Win On Our Own?

A. As we have seen in the previous lessons, Jesus has indeed defeated the Devil. But we must remember that...
   1. The works of the Devil have been made ineffective but not annihilated.
   2. Satan has been bound and his power is limited but he is still a cunning, deceitful, and powerful enemy, “seeking whom he may devour” (1 Peter 5:8).

B. Though Jesus has defeated the Devil, Christians are warned not to...
   1. Seek justification through works of the law (Galatians 5:1-4).
   2. Continue in sin that grace may abound (Romans 6:1-14).
   3. Continue in sin because we are no longer under law (Romans 6:15-18).
   4. Walk according to the flesh (Romans 8:1-17).
II. God’s Provision And Battle Armour

A. As we have already demonstrated, Jesus death on the cross has severely weakened the enemy by making all his works ineffectual (Hebrews 2:14-15; 1 John 3:8).

B. God has placed a limit on Satan’s power and what he is able to do. That God is in control of such things can be seen in the following passages (Job 1:12; 2:6; 1 Corinthians 10:13; 2 Corinthians 12:7-9; James 4:7; 1 John 5:18)

C. Paul exhorts the believer to, “Be strong in the Lord and in the power of His might” (Ephesians 6:10). It is in the Lord that the believer finds strength to overcome the Devil.

D. In a previous lesson we considered the wiles and devices of the Devil, for we must not be, “Ignorant of his devices” (2 Corinthians 2:11). Paul now exhorts believers to, “Put on the whole armour of God,” that we may be able to stand against the wiles of the Devil (Ephesians 6:11).

E. Paul now identifies the spiritual enemy with whom we do battle (Ephesians 6:12): principalities, powers, rulers, and spiritual hosts. From this we gather that evil beings are organised into ranks.

F. The believers spiritual armour:

1. Truth - sincerity [NT 225]

2. Righteousness - integrity, just, holy, blameless [NT 1343]

3. The gospel of peace - the good news that God and man have been reconciled through Jesus Christ. “Here is a paradox, the Christian is dressed for war but preaches peace” (Quotes & Things, D. Collins).


5. Salvation - the hope of salvation.

6. The word of God - that which God has spoken and revealed in the Scriptures.

7. Prayer - all types of prayer. The time we spend in prayer is often an accurate gauge of our relationship with God.

G. God’s use of Satan for the believers own good! It may sound strange but God can and does use Satan for the spiritual welfare of His people. Let take a look and see how...


   a. God asks Satan if he has considered His servant Job who is described as, “A blameless and upright man, one who fears God and shuns evil” (1:8; 2:3).

   b. Satan brings his accusations against Job and God permits him, first, to destroy all that he has and, secondly, to inflict Job with great suffering (1:13-19; 2:7).
c. So how did God use Satan?

1) Hear Job’s own words, “I had heard of thee by hearing of the ear; but now mine eyes seeth thee” (42:5).

2) Here are Homer Hailey’s thoughts on this verse: “God achieved His desire in Job, and Job received what his heart yearned for: a true view of God and complete fellowship with Him. He now had something that could not have been acquired apart from the experience through which he had passed. We may read about or be told a great truth, but until we have experienced its teaching or purport in life we never fully comprehend its fulness. When we have passed through the crucible of experience, we can say with Job, ‘I had heard of thee by the hearing of the ear;/But now mine eye [the eye of the heart, of faith, Ephesians 1:18] seeth thee.’ This insight remains one of the greatest blessings and rewards of human suffering.” (From, A Commentary On Job).

III. War, Death, And Glory

A. All believers are engaged in a spiritual war against, “Principalities, powers, against the rulers of the darkness of this age, against spiritual hosts of wickedness in the heavenly places” (Ephesians 6:12).

B. In all wars there are casualties; and in the war against the forces of evil we need to be prepared to suffer and even die!

1. Satan may cast us into prison (Revelation 2:10).

2. Some may be killed (Revelation 11:7; 13:7; cp. 2:13).

C. The believer who remains faithful, even unto death, is promised a crown of life (Revelation 2:10).

"For I reckon that the sufferings of this present time are not worthy to be compared with the glory which shall be revealed in us. For I reckon that the sufferings of this present time are not worthy to be compared with the glory which shall be revealed in us. For the creature was made subject to vanity, not willingly, but by reason of him who hath subjected the same in hope, For the creature was made subject to vanity, not willingly, but by reason of him who hath subjected the same in hope, For we know that the whole creation groaneth and travaileth in pain together until now. And not only they, but ourselves also, which have the firstfruits of the Spirit, even we ourselves groan within ourselves, waiting for the adoption, to wit, the redemption of our body. For we are saved by hope: but hope that is seen is not hope: for what a man seeth, why doth he yet hope for? But if we hope for that we see not, then do we with patience wait for it. Likewise the Spirit also helpeth our infirmities: for we know not what we should pray for as we ought: but the Spirit itself maketh intercession for us with groanings which cannot be uttered. And he that searcheth the hearts knoweth what is the mind of the Spirit, because he maketh intercession for the saints
according to the will of God. And we know that all things work together for good to them that love God, to them who are the called according to his purpose. For whom he did foreknow, he also did predestinate to be conformed to the image of his Son, that he might be the firstborn among many brethren. Moreover whom he did predestinate, them he also called: and whom he called, them he also justified: and whom he justified, them he also glorified. Moreover whom he did predestinate, them he also called: and whom he called, them he also justified: and whom he justified, them he also glorified. He that spared not his own Son, but delivered him up for us all, how shall he not with him also freely give us all things? Who shall lay any thing to the charge of God's elect? It is God that justifieth. Who is he that condemneth? It is Christ that died, yea rather, that is risen again, who is even at the right hand of God, who also maketh intercession for us. Who shall separate us from the love of Christ? shall tribulation, or distress, or persecution, or famine, or nakedness, or peril, or sword? As it is written, For thy sake we are killed all the day long; we are accounted as sheep for the slaughter. Nay, in all these things we are more than conquerors through him that loved us. For I am persuaded, that neither death, nor life, nor angels, nor principalities, nor powers, nor things present, nor things to come, Nor height, nor depth, nor any other creature, shall be able to separate us from the love of God, which is in Christ Jesus our Lord." (Romans 8:18-39)

Summary

Jesus did indeed win a decisive victory over Satan on the cross but that victory has yet to be consummated at the end of the age; in the mean time, Satan, though his works have been destroyed or made ineffectual, still wields great power and influence over mankind. The descriptions of him as a, “roaring lion,” and a “great dragon,” should alert us to the fact we lack the strength and ability to defeat such a fierce and powerful foe. Thankfully, God has bound Satan, he has placed limits on his abilities to tempt and deceive, yet only those who believe and know the truth, and only those who enter into Christ may share in His victory.

Christians are called upon to put on the gospel armour, to be alert, and to resist the Devil, “and he will flee from you.” This, however, does not mean that Satan will not at times be permitted to, “overcome the saints;” yes, “All who live godly in Christ Jesus shall suffer persecution,” and some may be called on to die for His sake. Yet, even in death there is victory because Jesus has promised a crown to all those who endure to the end: “Be faithful until death, and I will give you the crown of life.”
Part Three

The Victory Over The Devil Consummated

Introduction

1. We have already seen that Jesus won a decisive victory over Satan on the cross. The Devil’s works were destroyed and his power severely weakened (1John 3:8; Revelation 20:2).

2. However, the Devil has not conceded defeat and actively seeks those whom he may devour.

3. But Satan knows that he will eventually be brought to ruin forever, and he knows that his time is short (Revelation 12:12).

4. In this lesson we will focus on the time and circumstances of the Devil’s final doom.

I. The Day Of Satan’s Doom

A. Jesus, in His explanation of the parable of the wheat and the tares, says that both the good and the wicked must exist together until the, “end of the age” (Matthew 13:36-43).

B. The end of the age comes, “When the Son of Man comes in His glory” (Matthew 25:31). The nations are gathered and judged, the good enter in heaven, and the wicked are sent into the everlasting fire prepared for the Devil and his angels (Matthew 25:32-41, 46).

C. Before the end of the age, Satan must be loosed from his prison and go out to deceive the nations and make one last assault on the saints. Whether Satan has been loosed already or whether this is yet a future event...I don’t know.

D. When Jesus returns He will deliver the kingdom to God. It is then that He puts an end to all rule and all authority and all power (1 Corinthians 15:20-24).

II. A Place Prepared

A. As we have seen, hell is a place that was prepared for the Devil and his angels (Matthew 25:41).

B. Hell is described in graphic terms throughout the New Testament but will let just one description suffice: “The lake of fire and brimstone,” where those unhappy occupant will be, “tormented day and night for ever and ever” (Revelation 20:10).

C. However, the Devil and his angels will not be the only residents of this miserably place! All those who have lived wicked lives, all those who rejected the gospel, all those in the kingdom that are an offense; the beast and the false prophet shall wake in that terrible place (Matthew 25:41; 2 Thessalonians 1:8; Matthew 13:41-42; Revelation 20:10).
Summary
The Devil and his angel are fully aware that the judgement is approaching fast, they are also aware that they have just a short time. During this “interlude” they are on a rampage of destruction: the destruction of all moral values that still linger in the world, and the destruction and ruin of the souls of all mankind. But the day will come when he, his angels, and that wicked society of mankind will be cast into the lake of fire; there they will suffer torment night and day forever and ever and ever.