

SATAN ORIGIN AND NATURE

Outline for "First Principles Class"

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INTRODUCTION:

1. What does one need to know before going into battle?
2. One must know his enemy (Eph. 6:10-12).
3. If Satan, the devil, came dressed in a red suit, horns showing and a pitch fork in his hand, everyone would run from him.
4. Is Satan real?
5. Is he working in the world today?

I. THE ORIGIN OF SATAN

A. How did such a being as Satan originate?

1. The opening verse of the Bible introduces God (Gen. 1:1).
2. Genesis 3:1 introduces the serpent, Satan.
3. The Bible nowhere states that Satan is eternal and coequal to the divine Godhead.
4. If, therefore, Satan is not an eternal being and does not possess the attributes of deity, he must have been created (Col. 1:16).
5. God created the physical realm which includes mankind, and He created the spiritual realm which includes angels (Heb. 1:14).

B. When did Satan come into being?

1. Satan must have been created as part of the angelic host, but at what time during His creation did God create the angelic host?
2. Was it during the creation week (Col. 1:16; Ex. 20:11)?
3. If the angels were created during the creation week it was before man was created (Job 38:6,7).
4. While it is possible the angels were created during the week of creation, we do not know for sure, because there is no record of the time in which God created angels.
5. If Satan were created during the creation week, he was created good (Gen. 1:31).

II. NAMES AND DESCRIPTIVE TERMS BY WHICH SATAN IS CALLED

A. Satan – 55 times in 49 verses (I Chron. 21:1; Job 1:6-9,12; 2:1-7; Psalms 109:6; Zechariah 3:1,2; Matthew 4:10; 12:26; 16:23; Mark 1:13; 3:23,26; 4:15; 8:33; Luke 4:8; 10:18; 11:18; 13:16; 22:3,31; John 13:27; Acts 5:3; 26:18; Rom. 16:20; 1 Corinthians 5:5; 7:5; 2 Corinthians 2:11; 11:14; 12:7; 1 Thessalonians 2:18; 2 Thessalonians 2:9; 1 Timothy 1:20; 5:15; Revelation 2:9,13,24; 3:9; 12:9; 20:2,7).

1. The word [7854] which is translated Satan in the Old Testament means “an adversary, the arch-enemy of good.” It is from the root word [7853] which means attack, accuse, be an adversary.”
2. There are two words, (satanav) [4567] (satan) [4566], translated Satan in the New Testament.
 - a. Satan [4566] is translated Satan only one time in the New Testament (II Cor. 12:7).
 - b. Satanav [4567] is translated Satan 36 times in the New Testament.
 - 1) This word is “derived from the Aramaic (Heb. Satan). An adversary.” In his name as Satan, he is the opposer, the adversary. Satanas is the prince of the fallen angels (Mt. 4:10; Mk. 1:13), and is also used as a collective word for evil spirits or devils (Mt. 12:26; Mk. 3:23,26; Lk. 11:18).
 - 2) Applied by the Lord to Peter as he opposed the divine plan of man’s redemption by Christ’s sufferings and death (Mt. 16:23; Mk. 8:33). (Greek Hebrew Study Bible, Zodhiates, p. 1727)

- B. The devil – 46 times in 44 verses (Matt. 4:1,5,8,11; 9:33; 13:39; 17:18; 25:41; Mark 5:15-18; 7:26-30; Luke 4:2-6,13,35; 8:12,29; 9:42; 11:14; John 8:44; 13:2; Acts 10:38; Acts 13:10; Ephesians 4:27; Ephesians 6:11; 1 Timothy 3:6,7; 2 Timothy 2:26; Hebrews 2:14; James 4:7; 1 Peter 5:8; 1 John 3:8,10; Jude 9; Revelation 2:10; 12:9; 12:12; 20:2; 20:10).
1. The word “devil” does not appear in the Old Testament, but the word “devils” is found four times in four verses (Lev. 17:7; Deut. 32:17; II Chron. 11:15; Psa. 106:37).
 - a. The word translated “devils” [7700] in Deut. 32:17 and Psa. 106:37 means “an evil or wicked demon, an idol, a lord (cf. Baal).” This word appears only twice and only in the plural form. The Jews generally regarded idols to be demons who allowed themselves to be worshipped by men.
 - b. The word translated “devils” [8163] in Lev. 17:7 and II Chron. 11:15 means “shaggy, goat, hairy, kid, rough, devil.”
 - 1) This word is translated goat (Gen. 37:31; Lev. 4:24; 16:5,9). This was something worshipped as a false god, a hairy demon, a goat-demon, a goat idol (Lev. 17:7; II Chron. 11:15).
 - 2) There are 52 usages of this word. Most of them relate to the male goat which was used for the sin offering on the Day of Atonement (Lev. 16).
 - c. The word “devils” then is not a reference to Satan but rather a form of idol worship.
 2. One word (diabolov) [1228] is translated devil 35 times.
 - a. This word is translated “false accuser” two times (II Tim. 3:3; Titus 2:3).
 - b. This word is translated “slanderer” one time (I Tim. 3:11).
 3. Another word (daimonidzomai) [1139] is translated “possessed with devils” four times (Matt. 4:24; 8:16,28; Mark 1:32), “possessed with the devil” three times (Mark 5:15,16,18), “possessed of the devils” two times (Matt. 8:33; Luke 8:36), “possessed with a devil” two times (Matt. 9:32; 12:22), “vexed with a devil” (Matt. 15:22) and “have a devil” John 10:21). This word means to be possessed by a demon or a devil; having a demon. Those violently possessed by demons are distinguished from other sick folk (Matt. 4:24; Mark 1:32).
 4. Another word (daimonion) [1140] is translated devil 59 times and god (Acts 17:18).
 5. Another word (daimon) [1142] is translated devil one time (Luke 8:29) and devils four times (Matt. 8:31; Mark 5:12; Rev. 16:14; 18:2).
 6. Demons (devils) are not little devils. This is another discussion and we will take a little time at the end of our study of the devil, Satan, and discuss demonology, the doctrine of demons.
- C. Serpent and the Dragon (Gen. 3:4,14; II Cor. 11:3; Rev. 12:9,14,15; 20:2)
- D. Beelzebub (Matt. 12:24; Mark 3:22; Luke 11:15)
1. Beelzebub is translated from a word (Beeldzeboul) [954]. This is an interesting word.
 - a. This is a name applied to Satan (Matt. 10:25; 12:24,27; Mark 3:22; Luke 11:15,18,19).
 - b. This word is a compound word meaning “lord of dung or of filth, i.e. of idolatry.
 - c. Some follow the meaning given by Jerome as “lord of the flies, a false god of the Ekronites (II Kings 1:2) having the power to drive away troublesome flies, and think the Jews transferred the name to Satan in contempt. (Thayer, p. 100)
- E. Tempter (Matt. 4:3; I Thess. 3:5)
- F. Wicked one (Matt. 13:19,38)
- G. The god of this world (II Cor. 4:4)
- H. Prince of this world (John 12:31; 14:30; 16:11)
- I. Prince of Devils and Chief of the Devils (Matt. 9:34; 12:24; Mark 3:22; Luke 11:15)
- J. Prince of the power of the air (Eph. 2:2)
- K. Ruler of the darkness of this world (Eph. 6:12)
- L. Adversary (I Peter 5:8)

- M. Enemy (Matt. 13:39)
- N. Father of lies (John 8:44)
- O. Murderer (John 8:44)
- P. Liar (John 8:44)
- Q. Spirit that worketh in the children of disobedience (Eph. 2:2)
- R. Belial (II Cor. 6:15)

1. This word (Belial) [955] is found only one time in the New Testament.
2. This word means “worthlessness, wickedness.”

S. The strong man (Matt. 12:29; Mark 3:27; Luke 11:21)

T. What about Satan being referred to as Lucifer (Isa. 14:12)?

1. There is much dispute as to whether or not his verse and its context provide a picture of Satan or not.
2. The root meaning of the term seems to be “brilliant,” “splendid,” or “illustrious.” It can be rendered “brilliant star” or “day star.”
3. The context refers to the king of Babylon not to Satan.

III. THE NATURE OF SATAN

- A. Satan is our adversary (I Peter 5:8).
- B. Satan is a liar and the father of lies (John 8:44).
- C. Satan is a murderer (John 8:44).
- D. Satan is our enemy (Matt. 13:39).
- E. Satan is the wicked one (Matt. 13:19,38).
- F. He appears as an angel of light (II Cor. 11:14).
- G. He is the god of this world (II Cor. 4:4).
- H. Satan is the prince of this world (John 14:30; 12:31).
- I. Satan is a deceiver (II Cor. 11:3; II Thess. 2:10f).
- J. Satan spreads false doctrines (II Cor. 11:13f).
- K. Satan is subtle (Gen. 3:1).

IV. SINCE SATAN IS A CREATED BEING AND GOD CREATED EVERYTHING GOOD (Gen. 1:31), WHAT HAPPENED TO SATAN?

A. Satan sinned at some point.

1. It seems that the angels were given the ability to choose since they were/are free will beings made in God’s image, and some chose to sin (II Peter 2:4; Jude 6).
2. When the angels sinned and fell there was no redemption offered to them.
3. Satan was among the number who fell.
4. It has been contended that Satan was the leader of the angels who rebelled against God.
 - a. Keep in mind that among the angelic hosts there seems to be different orders of angels with various responsibilities.
 - b. Michael is called the arch angel (Jude 9; cf. I Thess. 4:16).
 - c. Cherubims guarded the tree of life after Adam and Eve were expelled from the garden (Gen. 3:24).
 - 1) The word cherubims is found 64 times in 56 verses.
 - 2) A cherub, a winged figure, stood over the mercy seat of the Ark of the Covenant (Ex. 25:18; 37:7-9).
 - 3) This is an order of angels usually ranked below the seraphim.
 - 4) Cherubim is the plural of cherub.
 - d. Seraphim have the distinct privilege of serving around the throne of God (Isa. 6:1,2,6).
 - e. Remember there are great numbers of angels (Matt. 26:53)
5. Whether or not Satan was the leader of those who sinned can only be conjecture but the Bible does suggest that pride was the cause of his downfall (I Tim. 3:6).

- a. Pride is a real problem.
 - 1) Pride produces shame (Prov. 11:2).
 - 2) Pride brings about contention (Prov. 13:10).
 - 3) Pride brings destruction (Prov. 16:18).
 - 4) Pride is deceptive (Psa. 10:6; Jer. 49:15,16).
 - 5) Pride produces self-righteousness (Luke 18:9-14).
 - 6) There are many examples of those who let their pride get the best of them.
 - a) Ahithophel's pride brought death (II Sam. 17:23).
 - b) Hezekiah's pride brought wrath upon Judah and Jerusalem (II Chron. 32:25).
 - c) Haman's pride brought his downfall (Esther 3:5; 6:6).
 - d) Herod was destroyed as a result of his pride (Acts 12:21-23).
 - e) The Laodiceans' pride caused them to draw the wrong evaluation of themselves (Rev. 3:17).
 - b. Paul comments concerning pride (II Cor. 12:7).
 - 1) Two times in this verse Paul stated that the danger he faced was being "exalted above measure."
 - 2) The tense in the original language signifies that this was a real problem that would be constant.
 - 3) The false teachers at Corinth were exalting themselves (II Cor. 11:20).
 - 4) Paul warned the brethren at Thessalonica against the son of perdition (II Thess. 2:3,4).
- B. Some modern scholars have made some fantastic claims with regard to the origin and fall of Satan.
1. Some have claimed that Isaiah 14:12-15 alludes to the fall of Satan and therefore refer to him as Lucifer.
 2. Some attempt to use Ezekiel 28:11-19 as a reference to Satan.
 - a. It is unlikely that this passage has to do with Satan because the context is dealing with the king of Tyre.
 - b. God was pleased with the king, however, he became filled with pride and was cut down.
 3. Some have alleged that Jesus was referring to the fall of Satan when He said, "I beheld Satan as lightning fall from heaven" (Luke 10:18).
 - a. Jesus made this statement when the 70 returned and were amazed that even devils were subject to the name of Christ.
 - b. Jesus was speaking of the present moment and the future when He figuratively speaks of Satan falling as lightning.

V. THE POWER OF SATAN

- A. It follows that after Satan was cast out of heaven that he was given some freedom to roam throughout the earth.
- B. He was even given access to the throne of God at times (Job 1:6,7).
 1. His power was limited by God (Job 1:11,12).
 2. His power was again limited by God (Job 2:5,6).
- C. Satan is described as a prince and this would indicate some kind of power, authority or rulership (Matt. 9:34; John 12:31; 16:11; Eph. 2:2).
- D. Satan's power or rulership is in the world (I John 5:19).
 1. Satan can operate swiftly.
 2. How swift did he move in his attempt to destroy Job (Job 1:12ff)?
 3. He can disguise himself, as he did in the garden of Eden (Gen. 3:1).
 4. Job did not know Satan was the one behind his calamity (Job 1:21).
- E. Satan is not omnipotent, omniscient, omnipresent, he is a powerful being, but he has limitations to his power.

1. He could not directly afflict Job without God's permission.
 2. He could not force Eve to partake of the forbidden fruit.
- F. Satan can be resisted (James 4:7).
- G. Though his influence is still clearly seen, he himself is now restrained, yet he operates through various and sundry means.
- H. The old saying "the devil made me do it" is a false statement.

VI. HOW DOES SATAN WORK TODAY?

A. Satan has a plan (Eph. 6:10-12).

1. The word translated wiles (meqodeia) [3180] means the following or pursuing of orderly technical procedure in the handling of a subject. To go systematically to work, to do or pursue something methodically. Connected to evil doing, a device, artificial method. This word is used only twice in the New Testament (Eph. 4:14; 6:11).
2. The wiles of the devil are acts or means of cunning deception; which he uses to trick and deceive.
3. These are the devil's treacherous methods of warfare and his subtle plans of battle.
4. The devil does not conduct an open battle plan.
5. This plan has been developed over the centuries (Gal. 5:19-21; I Peter 2:1; I John 2:15-17; II Thess. 1:7-9).
6. He attempted to use this plan with Jesus (Matt. 4:1-11; Luke 4:1-13).

B. Satan's plan involves others (Eph. 6:12).

1. Principalities (arch) [746]. The person or thing that commences, the first person or thing in a series, the leader. The term is used by Paul of angels and demons holding dominions entrusted to them in the order of things (Eph. 1:21; 3:10; Rom. 8:38; Col. 1:16; 2:10,15; Titus 3:1; Rev. 1:8).
2. Powers (exouia) [1849]. Authority, rulers of darkness of this world (Eph. 1:2; 2:2; 3:10; 6:10; Matt. 28:18; Luke 4:6).
3. He has ministers (II Cor. 11:13-15).
4. Satan used Job's wife in an attempt to get him to curse God (Job 2:9).
5. Satan used Job's three friends in his attempt to get him to curse God (Job 42:7).
6. Satan uses false teachers today in his attempt to get people to follow him (I Tim. 4:1-3; Acts 20:28ff).
7. Satan uses his ministers, people, to influence people today.

C. Satan's plan was motivated by hatred of God and all that is good.

1. Satan seeks man's destruction.
2. Man is created in the image of God, therefore, Satan hates man.

VII. WHAT ABOUT THE DOCTRINE OF DEMONS OR DEMONOLOGY?

A. Look at some facts concerning demons (devils) of the New Testament.

1. Demons were objects of worship (Acts 17:22; I Cor. 10:20).
 - a. They were offering sacrifices to demons not to God.
 - b. Though the idol was nothing, the demon symbolized the idol was real.
2. In the days of Jesus and the apostles, demons took possession and led individuals (Matt. 9:32-38; 12:22-30; Mark 9:17-22; Luke 8:26-33; 7:33; Matt. 8:28-31; John 7:20).
3. Demons could speak (Mark 1:23,24; 3:11,12; 5:7).
4. Demons possessed at times knowledge superior to men (Mark 1:24; Acts 16:16).
5. Demons recognized their individuality independent of Jesus and of the person possessed (Matt. 8:31).
6. Demons were rebuked, commanded, and cast out by Jesus (Mark 5:7-13; Matt. 8:28-34; 12:22-28; Luke 11:14-20).
7. Demons recognized the deity of Jesus (Luke 4:31-34; James 2:19).

8. Demons were rebuked, commanded and cast out by the apostles (Matt. 10:8; Mark 3:14,15; 16:17-20).
9. Of 80 references to demons in the New Testament; eleven instances clearly distinguish between demon-possession and diseases ordinarily caused (Matt. 4:24; 8:16; 10:8; Mark 1:32,34; 6:13; 16:17,18; Luke 4:40,41; 9:1; 13:32; Acts 19:12).
10. Demons cast into swine made the swine run and drown themselves (Matt. 8:30-32).
11. Demons recognized by Jesus as distinct beings (Mark 9:29; Luke 10:17-20).
12. Demons were doomed, and they recognized it (Matt. 8:29; Luke 8:31).
13. Demons habits were used by Christ to describe Israel's doom (Matt. 12:42-45).

B. Who are these demons?

1. There are several theories concerning demons and their origin.
 - a. One group avers that there is no such thing as demons and there never has been. They claim that the New Testament references to demons were merely an accommodation of Biblical language to the people's superstitions with respect to the certain diseases which caused the victims to become crippled and/or overcome by seizures.
 - b. A second group of theorist declares that demons, like Satan, are none of God's order of creation and that the Bible just does not give any information regarding their origin or background.
 - c. The third group of theorist avers that demons, like Satan, belong to God's order of creation, but who, by perversions, have been consigned to the evil spirit world. There are great various among this group.
2. The first two theories can be dispensed with as being false with an absolute certainty (Neh. 9:6).
3. There are five prominent theories concerning the question of just who the demons were:
 - a. One theory is that the demons were departed spirits of a mongrel angel-human race arising from the intermarriage of angels with the daughters of men. This is a false theory.
 - b. Another theory is that the demons are the evil spirits of a pre-Adamic creation. This is a false theory. (Those who lived upon the earth sometime between Genesis 1:1 and Genesis 1:3).
 - c. A third theory is that the demons were the evil of those who perished in the flood. This is a false theory.
 - d. A fourth theory is that the demons were the fallen angels who joined Satan in his rebellion against God. This theory falls for lack of evidence.
 - e. A fifth theory is that the demons were souls of the wicked of this creation.
4. The Jews thought that the demons were souls of the wicked dead.
5. The Gentiles thought that the demons were the souls of bad men.
6. Many great men of the past have held the position that the demons (devils) were spirits of wicked men.
 - a. E.A. Elam wrote that the demons were evil spirits, departed spirits of wicked men (Elam's Notes, 1928, p. 28).
 - b. R.L. Whiteside wrote "demons were evil spirit that took possession of people; that appears to have been the accepted idea among the Jews (Annual Lesson Commentary, 1939. pp. 276,277).
 - c. Guy N. Woods, Leslie G. Thomas, J.W. McGarvey, Alexander Campbell are others who wrote concerning the demons being the departed spirits of wicked men.
7. Paul speaks of the doctrine of devils (demons) (I Tim. 4:1; Acts 17:22 The audience were worshippers of the doctrine of demons, or dead men deified. Nearly all their gods were supposed to have once lived on the earth).

C. What happened to the demons (devils) (John 12:31; 16:11; Heb. 2:14; Zech. 13:2)?

1. The age of miracles has ended (I Cor. 13:8ff; Eph. 4:10-13; James 1:25).

2. Demons possession ended with the end of the miraculous age.