

Study Notes - Satan

by Walter Beuttler

Satan is a fallen angel who seeks to self-deify, dominate the world, and lead humans away from God through deception and temptation.

Scripture: Isaiah 14:12, Ezekiel 28:15, Matthew 12:24, Romans 8:37, 2 Corinthians 10:4, Ephesians 6:10-17, 1 Peter 5:8

Topics: "Satanic Warfare", "Spiritual Armor"

Description

Walter Beuttler preaches on the origin, fall, personality, and tactics of Satan, emphasizing his role as the adversary of God's people. He delves into the nature of evil spirits, the believer's spiritual warfare, and the necessity of being equipped with the whole armor of God to stand against the devil's schemes. Beuttler highlights the importance of truth, righteousness, the gospel of peace, faith, salvation, and the Word of God as essential weapons in the Christian's battle against the enemy.

Transcript

A. ORIGIN OF SATAN

1. What light is shed on the origin of Satan in:

(1) Isa. 14:12? That prior to his fall he was called "Lucifer" ("day star") and "son of the morning," probably because he was the beginning of God's creation.

(2) Ezek. 28:15? That he is a created being and as such does not possess divine attributes.

(3) Ezek. 28:12, 15, 17? That he was a sinless creature of great wisdom and perfection of beauty.

(4) Ezek. 28:13? That he was placed in Eden, the garden of God (not the Eden of Genesis), but probably the Eden of a mineral kingdom of incredible beauty (v. 14).

2. Inasmuch as the king of Tyre is addressed in Ezek. 28:12-19, why is this description of the king of Tyre also applied to Satan?

(1) Because God addresses Satan through the king of Tyre as Jesus addressed Satan through Peter (Mk. 8:33).

(2) Because the king of Tyre was so controlled by Satan that he was a veritable personification of Satan.

B. THE FALL OF SATAN

1. Give the root-cause of Satan's fall, Ezek. 28:15, 17: The rootcause was pride because of his beauty which, in the final analysis, is the deification of self and thus an infringement on the deity of God.

2. How is this attempt at self-deification manifested in Isa. 14:13-14? As rebellion against God in aspiration of:

(1) Self-aggrandizement -- "I will ascend into heaven."

(2) Power -- "I will exalt my throne."

(3) Position -- "I will sit also in the mount."

(4) Supremacy -- "I will ascend above the heights."

(5) Equality with God -- "I will be like the most high."

3. Comment on Isa. 14:12-17:

(1) The imprint of Satan's character is on the entire world system for he dominates and inspires world-rulers in their lust for position and power.

(2) He is the organizer of all the world-confusion bringing distress and perplexity of nations with lawlessness, violence, and rebellion against the restraints imposed by the

laws of God and the sovereignty of his government (Psa. 2:1-6).

4. List the immediate consequences of Satan's aspirations from:

(1) Ezek. 28:17: The corruption of his wisdom which changed from pure and good to perverted and depraved.

(2) Isa. 14:12: He was cast out of heaven, apparently with one third of the angels of God which had joined him in his rebellion against God (Rev. 12:4).

(3) Eph. 6:12: He became the arch enemy of God and his people, the ruling spirit of a highly organized and powerful kingdom of incredibly wicked spirits engaged in constant warfare against the kingdom of God (Dan. 10:10-14).

C. THE PERSONALITY OF SATAN

1. What is personality? A complex of characteristics that distinguishes an individual as such, but not necessitating the possession of a material body.

2. Point out the nature of Satan from Eph. 2:2: He is a spirit personality, not a corporeal being (Lk. 24:39).

3. Note Satan's elements of personality from:

(1) Rev. 12:12: Intellect, i.e., he has a capacity for acquiring knowledge for "he knoweth."

(2) Rev. 12:12: Emotion, i.e., he has a capability for psychic reaction subjectively experienced as strong feeling -- "having great wrath."

(3) Isa. 14:12-14: Volition, i.e., the power to make a choice and determine a given course of action -- "I will ascend into heaven."

4. Observe Satan's faculties of communication as seen in Job 1:7-8: He possesses the faculty of hearing, speech, and sight.

5. Wherein is the personality of Satan revealed in:

(1) Gen. 3:1-7? In the deception of Eve.

(2) Job 1:6-2:8? In the affliction of Job.

(3) Matt. 4:1-11? In the temptation of Jesus.

6. Note the stratagem (in this case a cleverly contrived method of beguiling an innocent person) which Satan employed in his deception of Eve:

(1) Satan selects and employs an instrument to ensnare his intended victim without arousing suspicion (II Cor. 4:4).

(2) He casts an oblique aspersion on the word of God and thus creates a climate conducive to the spawning of doubt.

(3) Reluctance in accepting the implication of the doubt puts the victim in a defensive position and provokes an emotional response.

(4) The emotional momentum of the response carries the defense too far by means of exaggerating what God had said by adding to his words.

(5) The aspersion has now prepared the way for the entertainment on the part of the victim of a bold lie by Satan supported by a rationale impugning the motives and character of God.

(6) The seeming plausibility of the rationale undermined and impaired the will by the powerful appeals of:

a. The lust of the flesh -- "good for food."

b. The lust of the eye -- "pleasant to the eyes."

c. The pride of life -- "desired to make one wise."

(7) The weakened will now succumbs to these powerful stimuli and appeals, gives its consent, responds to the deception -- and the consequences of disobedience must now be faced.

7. Note the stratagem (in this case a maliciously chosen means to overwhelm a servant of God) which Satan employed in the affliction of Job, Job 1:6-2:8:

(1) Job 1:6-8 -- He roams over the earth in search for some one most suited as an instrument for executing his malicious intent against God.

(2) Job 1:9-11 -- Satan seeks to vent his hatred of God in an attempt to embarrass God before all of heaven's assembly by means of subjecting a faithful saint to the most vicious and undeserved calamities.

(3) Job 1:12 -- By employing the most cunning and diabolical wisdom, Satan succeeds in obtaining God's consent.

(4) Job 1:13 -- Satan makes his plans and selects his means, but bides his time to await the most propitious opportunity.

(5) Job 1:14-20 -- He attempts to overwhelm his victim by successive calamities of increasing severity in rapid succession, employing both the wickedness of men's evil hearts and the elements of nature.

(6) Job 2:3 -- Satan in his maliciousness and destructive intent is not concerned with justifiable causes, for he has no regard for the laws of God.

(7) Job 2:4-6 -- Having failed to succeed in his first attempt, Satan repeats his challenge and obliges God to consent to a much severer onslaught on Job.

(8) Job 2:7-8 -- Now he employs a most painful and obnoxious disease by divine permission to destroy the saintliness of God's saint to the embarrassment of God before all of heaven's assembly.

(9) Job 2:9-42:17 -- Satan, aware of his decisive defeat by the faith and integrity of Job, and convinced that God will not and need not consent to the taking of Job's life, leaves the scene and is no more heard from again in the life of Job.

8. Note the stratagem (in this case to invalidate Christ's messianic claims and negate his work of redemption) which Satan employed in the temptation of Jesus, Mat. 4:1-11:

(1) He aimed his temptation at the Lord's total personality, spirit, soul, and body (I Thes. 5:23), each in its proper context, beginning with the lower and working toward the higher. Thus Jesus began to be tempted in all points like as we are (Heb. 4:15).

(2) His physical point was tempted in the wilderness where he had no recourse to any source of food -- other than by yielding to Satan.

(3) Satan waits for his main thrust (Jesus was tempted throughout the forty days, Mk. 1:13) until his chances for success are the greatest when the Lord's hunger is the keenest after having been weakened by long abstinence.

(4) Taking advantage of the most propitious time, he employs a deceptive rationale for satisfying his hunger (which after all was God-given) but in a manner which would abuse his relationship to his Father by taking undue advantage and misusing his power by exercising it beyond the boundaries of the will and purpose of God.

(5) The point of the realm of his soul, i.e., his moral and emotional nature with its sentiments, was tested in the religious context of the temple, a place best suited to appeal to the spiritual pride of a religious ego and most likely to precipitate a ready response of a sensational display for personal glory by putting God to the test of his promises while ignoring their limitations and conditions.

(6) The appeal to the God-consciousness of his spirit came in the context of a lofty position, the view of a far horizon, and the vision of all the domain promised to him by God and awaiting his possession. This was an appeal calculated to seduce the Lord into a presumed short-cut to the fulfillment of God's promises, into a bypass of the cross that would avoid an ignominious death, yet obtain the promised glory without pain by the simple expedient of submitting to the usurped sovereignty of Satan and ascribing to his presumed deity the worship due only to God.

(7) Satan, having used the very scriptures with diabolical cunning as a means of temptation under the most favorable circumstances and been decisively defeated by Christ's counter-use of the scriptures with heavenly wisdom, gives up the attempt only temporarily, while awaiting another opportunity at another time (Lk. 4:13).

SATAN -- PRINCE AND GOD OF THIS WORLD

A. PRINCE OF THIS WORLD

1. What is meant by the term "world" in John 12:31? The present order or arrangement of the entire world-system of unbelieving mankind, a system which is often outwardly religious, scientific, cultured, and elegant, but seething with political and commercial rivalries and ambitions.

2. Why is Satan called "the prince of this world," John 12:31?

(1) Because Satan has become the ruler of mankind as a consequence of man's transgression in the garden of Eden for "to whom ye yield yourselves servants to obey, his servants ye are to whom ye obey" (Rom 6:16).

(2) Because he is the prince of the power of the air (the huge host of evil spirits whose abode is in the atmosphere about us) by whom he now rules the world (Eph. 2:2) to destroy all he can and bring about the damnation of every possible soul by every possible means.

(3) Because he is the originator and promoter of the confusion existing throughout the entire social order of the world, and the cause of the distress and perplexity of nations characterizing the end time with men's hearts failing them for fear (Lk. 21:25-28).

(4) Because Satan dominates and energizes the world rulers with Satan-inspired lust for power leading to "wars and commotions" with "nation rising up against nation, and kingdom against kingdom" (Lk. 21:9-10).

3. What is evident from II Tim. 3:1-5? That the imprint of Satan's own character is on the entire world system, reaching its climax during the perilous times of the last days prior to the time when "the government shall be upon his shoulder" (Isa. 9:6), that is, when Christ shall take over the government of the world in which righteousness shall be the girdle of his loins" (Isa. 11:5) in a new social and political world-order from which Satan's influence shall be removed (Rev. 20:1-2).

4. Comment on Rev. 20:3, 7-10: Wars among nations have their origin in Satan through the deception of the prince of this world who is the unseen and unsuspected personality motivating and moving the rulers of the nations "to gather them to battle" (Rev. 20:8).

B. SATAN --GOD OF THIS WORLD

1. Why is Satan also called "the god of this world," II Cor. 4:4? Because Satan is the pseudo-deity of the entire unbelieving world which has been blinded by him to the truth and unwittingly given to Satan what belongs to God in obedience, adulation, and worship through love of the world instead of love for God.

2. How does Satan establish his pseudo-deity? By keeping or diverting from God the hearts of men to the things of the world which are rivals of God and compete with him for the possession of men's hearts so as to displace God with Satan's own influence and interests which are pervading the entire world.

3. Differentiate between the meanings of the term "world" as used in:

(1) Rom. 1:20 -- The entire cosmos which God created and pronounced "very good" (Gen. 1:31).

(2) John 1:9 -- The earth specifically as a part of the cosmos generally.

(3) John 3:16 -- The human race upon the earth.

(4) I John 2:15 -- The sinful elements of human life and everything else that is alienated from God and incongruous with God.

4. Comment on I John 2:15:

(1) The spirit of the world is all about us in our society, active and vigorous in its appeal to the residue of the old, worldly and sinful nature within us (Eph. 4:22; Col. 3:5-9) by reason of which even a real Christian is in danger of loving the world of "the god of this world."

(2) Love for the world is incompatible with love for God, which cannot co-exist with a moral world-order that is antagonistic to God in a sphere in which only self-seeking self-interests are the law of life, a world of busy, human concerns indifferent to both the will and glory of God.

(3) Once the love of the world takes the place of God, sinful tendencies and pursuits multiply until the believer is again a part of the very world out of which he had been called from association to separation into association and fellowship with God (II Cor. 6:14-18).

5. How must "love of the world" in I John 2:15 be understood:

(1) Negatively? Not as prohibiting the mere possession or appreciation of the enjoyment of material things which (other things being equal) are the gifts of "the living God, who giveth us all things richly to enjoy" (I Tim. 6:17), or nature's beauty which is the handiwork of Him who made the lily of the field greater in beauty than the glory of Solomon (Psa. 19:1; Mat. 6:28-29).

(2) Positively? As prohibiting a disposition of affection and attachment for those things which rival God and exclude the love of God, things which displace God as the centre of one's life and become the centre themselves. It is one thing to possess things, it is another thing to be possessed by them, "for a man's life consisteth not in the abundance of the things which he possesseth" (Lk. 12: 15).

6. Specifically, what is the love of the world, I John 2:15-16? A love for those things which give the world its evil character and influence, namely:

(1) The things of the earth to the neglect of the things which are above, Col. 3:2.

(2) The things which are transitory to the neglect of the things which are eternal, I John 2:17.

(3) The things which are external to the neglect of the things which are internal, I Pet. 3:3.

(4) The things which are material to the neglect of the things which are spiritual, Lk. 12:16-21.

7. By what avenues does Satan seek to ensnare the hearts of men, I John 2:16?

(1) By "the lust of the flesh" i.e., the inordinate desire for sensual indulgences, the craving for the gratification of carnal appetites.

(2) By "the lust of the eyes" i.e., the inordinate admiration for things with a covetous desire for their possession, things which exert a powerful appeal to the human heart and mind by way of sight.

(3) By "the pride of life" i.e., the vain-glory of life with its fondness for glitter, glare, and show, its love for ostentatious display, its covetousness for status and status symbols, its ambition for greatness and position, its addiction to the recognition and admiration of men, its compulsion to speak with "great swelling words of vanity" (II Pet. 2:18), its unwarranted self-esteem, gloating over the catalog of real, fancied, or pretended virtues and achievements while disdaining others much better than themselves.

8. What is meant by:

(1) "Worldly lusts," Tit. 2:12? Lusts in general which are characteristic of a world alienated from the life of God (Eph. 4:18), mastered by sin (Rom. 6:17), and deceived by Satan (Rev. 12:9).

(2) "Youthful lusts," II Tim. 2:22? Lusts which are more particularly associated with youth, its youthful covetings and passions, its evil cravings and impulses.

(3) "Ungodly lusts," Jude 18? The lusts of ungodly people who make their own ungodly appetites into a rule of life for "walking after their own lusts," (II Pet. 3:3).

(4) "Fleshly lusts," I Pet. 2:11? The cravings of the carnally minded which are at war with the soul and leading inexorably to spiritual death, in contrast to the yearnings of the spiritually minded which bring life and peace (Rom. 8:6).

9. How are fleshly lusts described in:

(1) Rom. 6:12? As being the master of men's lives.

(2) Eph. 4:22? As being deceitful in their illusory appeal to gratification and pleasure while leading to corruption, destruction, and eternal damnation.

(3) I Tim. 6:9? As being without good sense and foresight of the consequences in loss, injury, pain, anguish, and remorse like Esau who in a moment of intense craving despised and sold his birthright in a transaction which, notwithstanding many tears, could not be reversed (Gen. 25:27-34; Heb. 12:16-17).

10. Point out two aspects of "the lust of the flesh":

(1) The appetites of man's physical nature which God has ordained for man's physical well-being such as hunger and thirst, but which are going beyond the legitimate bounds necessary for their purpose (Prov. 23:20-21), seeking gratification merely for physical enjoyment rather than for the glory of God (I Cor. 10:31).

(2) The sinful appetites which have their seat in man's carnal nature and crave for the pleasures of sinful fulfillment (Heb. 11:25), intense desires of "ungodly lusts (Jude 18) which are powerful enough to take control over man's will and actions (Rom. 6:12; II Tim. 3:6), "fleshly lusts which war against the soul" (I Pet. 2:11).

11. What attitude should be taken toward the lusts of the flesh as seen in:

(1) Rom. 6:12? We should reject their sovereignty by refusing compliance with their demands.

(2) Rom. 13:14? We should not aid these lusts by providing them with opportunity and means for their fulfillment.

(3) II Tim. 2:22? We should turn our back on temptation without equivocation and remove ourselves from its presence without hesitation.

(4) Tit. 2:12? We should renounce worldly lusts by disclaiming any allegiance and refusing any interest.

(5) I Pet. 2:11? We should restrain any lustful desires with determination and categorically refuse indulgence in their cravings.

12. Comment on I Pet. 4:2-3: Our lives should not be permitted to be guided by the lusts of others, their unenlightened opinions, their carnal desires and pursuits, their worldly mode of living that is steeped in sensuality -- but by the will of God and the principles of his word.

13. Comment on Gal. 5:24: Escape from fleshly affections and lusts does not lie in compromise and gratification, but in crucifixion and death of the old life (Rom. 8:12).

14. What is apparent from the scriptural attitudes toward the lusts of the flesh? That all these exhortations require the exercise of the will in an act of obedience for which we are held responsible inasmuch as God has made provision for victory through Jesus Christ and the power of the Holy Spirit (Rom. 7:15-8:13).

15. Comment on II Cor. 4:4 in the light of Isa. 14:12-14: Satan is the moving spirit behind all the sinful activities of the world, ever seeking to involve all mankind in his own rebellion against God by every conceivable means and thus bring upon men also his own fate of eternal damnation (Rev. 20:10-15).

SATAN -- ANGEL OF LIGHT

A. SATAN THE MASQUERADER

1. Why is Satan called an angel of light, II Cor. 11:14? Because he passes himself off for what he is not by wearing, so to speak, a mask or costume as a concealment of his true identity and purpose.

2. What is evident from II Cor. 11:13-15? That Satan also has his "apostles" (lit. "sent forth ones"), but they are apostles of deception masquerading as the apostles of Christ, but perverting the right ways of the Lord (Acts 13:10; Gal. 1:7). They seal the doom of multitudes by reliance on ornate ritual, dead works, meaningless promises, empty gestures, and false hopes, by means of a perverted and impotent gospel.

3. Comment on this Satanic deception:

(1) Satan has employed his stratagem of deception with brilliant skill and consummate success ever since he deceived Eve by seducing her to eat the fruit "to be desired to make one wise" (Gen. 3:6).

(2) Through deception he makes men unaware of his presence and subtle activity, susceptible to his influence without knowing it, and available as an instrument without desiring it.

4. How does Satan accomplish his purpose as suggested in Isa. 5:20-21?

(1) By the inversion of moral values, calling "evil good, and good evil." Hence the "new morality."

(2) By the exchange of error in place of truth, putting "darkness for light, and light for darkness."

(3) By catering to the depravity of man's sinful nature, putting "bitter for sweet, and sweet for bitter."

(4) By taking advantage of man's innate propensity to intellectual pride (I Cor. 8:1), so that they become "wise in their own eyes, and prudent in their own sight," seeking to understand the things of God by means of the wisdom of this world, the very means which God has chosen not to choose (I Cor. 1:19-29).

B. SATAN'S MASQUERADES

1. What has been Satan's historic objective? The blinding of men's minds to the truth in order to lead them into a false light by means of spiritual and intellectual seduction, thereby causing them to believe their darkness to be light. "If therefore the light that is in thee be darkness, how great is that darkness" (Mat. 6:23).

2. Comment on Satan's masquerading methods:

(1) Satan does not work in the same way and by the same methods everywhere and at all times. He changes his dress, so to speak, and adapts himself to the opportunity of an occasion, the pattern of a culture, and even the nature of a religious system.

(2) In what we call heathen lands, he can be found wearing the saffron robe of a Buddhist monk, humbly going about with his shaven head and beggar's bowl, whereas in so-called civilized countries he may wear the mask of respectability and go about in party gowns and the tuxedos of culture and elegance.

(3) He may put on the clerical garb of the ministerium, assisting in the substitution of feasting for fasting, entertainment for worship, activities for prayer, and socializing for witnessing.

(4) He may even wear a collegiate mask and go about in the academic robes of the learned to influence the church into an overextension of academic pursuits that are of minimal value or without relevance to the fulfillment of the great commission, her true and only task.

(5) It would be the height of naivete and inexcusable ignorance to think that Satan does not have his "apostles"

throughout the spectrums of the entire ecclesiastical and academic worlds to pervert and subvert by spiritual and intellectual seduction in every possible form by every conceivable means in the masquerade of the "angel of light."

3. How can the believer protect himself against exposure to spiritual and intellectual seduction, I John 2:26-27?

(1) By the abiding anointing of the Holy Spirit.

(2) By the knowledge of Spirit-taught truth.

(3) By a personal relationship of union with Christ.

SATAN --PRINCE OF DEVILS

A. ORIGIN OF EVIL SPIRITS

1. Why is Satan called Beelzebub in Mat. 12:24? Because the name means "prince of demons" and denotes Satan's sovereignty over all evil spirits for he has a unified and well organized realm of spirit subjects over whom he is the absolute ruler.

2. Who are these evil spirits?

(1) They, like Satan, are spirit personalities without possessing a material body though they have, or can have, a recognizable form (Rev. 9:3-11; 16:13).

(2) They have the faculty to know, think, reason, speak, and have the power of will to make an intelligent choice (II Chron. 18:19-21).

(3) There is only one Satan, but legions of innumerable spirits (Lk. 8:30), so numerous as to make Satan's power practically ubiquitous.

(4) Though their origin is not clearly revealed and is a matter of diverse opinion, yet they do appear to be "the angels that sinned" (II Pet. 2:4), "the angels which kept not their first estate" (i.e., their appointed rank in their own domain, Jude 6), when they joined Lucifer in his rebellion against God and consequently were cast out with him.

(5) Some are now actively engaged as Satan's agents to afflict people (Lk. 6:18), while others are committed to dark dungeons to await their doom (II Pet. 2:4; Jude 6).

B. NATURE OF EVIL SPIRITS

1. Observe some points concerning evil spirits from the incident in:

(1) Mk. 5:3-5 -- They possess people and hold them in their grip, causing fierce and violent behavior, manifest supernatural strength, unnatural solitude, and self-inflicted torture.

(2) Mk. 5:6 --They recognize Jesus and may kneel before him in obeisance as a token of respect and submission. (For "worshipped him" read "knelt before him".)

(3) Mk. 5:7 -- They can cry with a loud voice ("yelling at the top of his voice" Phi.) using their victim's faculty of speech.

(4) Mk. 5:7 -- They acknowledge the deity of Jesus and supplicate him while crying in fear of torment.

(5) Mk. 5:10 -- They appear to belong to a geographical region, presumably by Satan's appointment, from which they can, but prefer not to be expelled.

(6) Mk. 5:11-12 -- They earnestly desire a human habitat for they "begged Jesus again and again" (TCNT), but prefer an animal abode to none at all.

2. Of what may evil spirits be the cause in the light of:

(1) Mk. 5:15? Of mental abnormalities to the point of insanity beyond any possible cure apart from the expulsion of the causative personality.

(2) Lk. 8:27? Of immodesty by failure to observe the proprieties of dress and behavior, also perversion marked by indecent exposure.

(3) Lk. 8:29? Of an unnatural and unwanted compulsion to do something, such as seeking escape being "impelled by the demon" (Wey.), "and with the devil in charge made off to the solitary place" (NEB).

(4) Mk. 9:20-27? Of violent reaction by being thrown to the ground in convulsions, rolling about while foaming at the mouth and throwing "fit after fit" (Berkeley).

3. Ascertain a diversity of facts as seen in:

(1) Mat. 12:43 -- Expelled spirits roam about "through waterless places" (ASV), seeking rest. Not finding another habitat they may seek re-entrance into their former home with the assistance of other spirits.

(2) Mat. 12:45 -- Evil spirits are wicked in varying degrees just as they vary in power and authority.

(3) Mat. 8:29 -- They know their eternal fate to be one of torment beginning at the appointed time.

(4) Mk. 9:18 -- They can take control of an individual and torment him with malicious intent of destruction.

(5) Lk. 4:34 -- They recognize the authority of the name of Jesus and his position as the Holy One of God.

(6) Acts 19:15 -- They can differentiate between those who _ are servants of God and those who are not.

(7) Acts 19:16 -- They can attack presumptive challengers with vicious physical violence against which the servant of God is protected (I John 4:4).

(8) I Tim. 4:1-3 -- They seduce believers to depart from the faith and to embrace the teaching of "doctrines of devils," i.e., erroneous religious beliefs sponsored by demons such as the prohibition of marriage and abstinence from certain kinds of food on religious grounds.

4. Observe a diversity of translations of the following statements in I Tim. 4:1:

(1) "Now the Spirit speaketh expressly"

a. "Now the Spirit expressly declares" -- Wey.

b. "But the Spirit explicitly says" -- NASB

c. "But the Spirit distinctly says" -- Berkley

d. "But the Spirit specifically tells us" -- Philips

(2) "In the latter times some shall depart from the faith"

a. "Shall fall away from the faith" -- ASV

b. "Will desert from the faith" -- NEB

c. "Some who abandon the faith" -- Knox

d. "Will revolt from the faith" -- Roth

e. "Will rebel against the faith" -- Mof.

(3) "Giving heed to seducing spirits and doctrines of devils"

a. "Paying attention to deceitful spirits and doctrines of demons" -- NASB

b. "Because they continually give their attention to deceiving spirits and the things that demons teach" -- Wms.

c. "And devote their attention to misleading spirits" -- TCNT

d. "And give their minds to subversive doctrines inspired by devils" -- NEB

e. "They will yield to deluding spirits and demonic teachings" -- Berkeley

5. How does God employ the instrumentality of evil spirits in:

(1) II Chron. 18:18-22? By enticing a man to his destruction through the lies of an evil spirit because the man wants to be deceived as an excuse for his own intentions.

(2) I Sam. 16:14? By allowing an evil spirit to harass a selfwilled and disobedient individual as an act of divine displeasure and judgment.

(3) II Cor. 12:7? By employing a "messenger of Satan" as an immunization against spiritual pride.

(4) Rev. 9:1-12? As an instrument of judgment upon the ungodly during the great tribulation.

C. EXPULSION OF EVIL SPIRITS

1. Wherein do we see that evil spirits may be expelled in:

(1) Mk. 1:34? By the example of Christ who cast out "many devils."

(2) Mk. 3:15? By the fact that Jesus equipped his disciples to cast out spirits.

(3) Mat. 10:8? By the command of Christ to his disciples that they were to cast out devils.

(4) Lk. 10:17? By the report of the disciples that even devils were subject to them.

(5) Mk. 16:17? By the fact that the casting out of devils is included in the great commission.

(6) Acts 5:16? By the deliverances wrought by Peter in the curing of many that were vexed (harassed, troubled, afflicted) with unclean spirits.

- (7) Acts 8:7? By the deliverances wrought by Philip in "many cases of wicked spirits" (TCNT).
- (8) Acts 16:16-18? By Paul's example of delivering "a certain damsel possessed with a spirit of divination."
2. On what basis can evil spirits be expelled in the light of:
- (1) Lk. 10:18? Through the assurance that the fall of Satan was already initiated when he fell from heaven in a blaze of his former glory like a meteor in the sky, a fall already evident in the disciples' success over evil spirits.
- (2) Heb. 2:14? By Satan's summary and irreversible defeat through the death of Christ, for when Jesus bowed his head and gave up his spirit, Satan's power was broken and his doom sealed.
- (3) Col. 2:15? Through Christ's triumph on the cross by which he stripped the demonic rulers of their power, exposed their defeat and disgraced them before all the other demonic spirits.
- (4) Mat. 10:1? On basis of the power given to Christ's disciples for the purpose of casting out spirits. (This was a special endowment pending the outpouring of the Spirit on the day of Pentecost.)
- (5) Mk. 16:17? By the granting of the same power and authority to all believers through the baptism with the Holy Spirit (Acts 1:8).
- (6) Mat. 28:20? By Christ's injunction to the disciples to teach all believers to observe "whatsoever I have commanded you" -- which necessarily includes "cast out devils."
3. Why is power and authority placed in juxtaposition in Lk. 9:1? Because both are needed. Power has to do with the dynamic of expulsion, whereas authority has to do with the right to use that power. It is possible to have authority with out the power to implement that authority.
4. How far does this power and authority extend, Lk. 9:1? Over all devils, i.e., "to deal with every kind of demon" (Rieu).
5. What does it mean to cast out devils "in my name," Mk. 16:17? It means to have the power of attorney, i.e., a delegated right to act in Christ's stead as though he himself were doing so.
6. What light is shed on the expulsion of evil spirits in:
- (1) Mk. 9:38-39? The expulsion of evil spirits is a miracle accomplished by the supernatural power of God.
- (2) Lk. 11:20? Such expulsion is "the finger of God," i.e., God himself working through the human instrumentality.
- (3) Mat. 8:16? Jesus cast out spirits "with his word," i.e., with an authoritative command.
- (4) Lk. 10:17, 20? Devils (evil spirits) are subject to the Lord's servants through the name of Christ.
- (5) Mk. 5:9? Spirits have meaningful names which they can be expected to disclose by an authoritative command.
- (6) Mk. 9:25? Spirits can be addressed by name and must be commanded in an unhesitating manner with unequivocating assurance and authority.

(7) Mk. 9:26? Expulsion might be accompanied by violent actions, physical exhaustion, and "loud screams" (Acts 8:7 TCNT).

(8) Mk. 9:18? All attempts to expel spirits might not always be successful.

(9) Mk. 9:28-29? Inquiry for reasons of failure can be made to the Lord.

7. What might the reasons for failure be according to:

(1) Mat. 17:19-20? Lack of faith, i.e., lack of firm belief without any doubt in the heart (Mk. 11:22-23), irrespective of the seeming impossibility.

(2) Mat. 17:21? Certain kinds of spirits can be dislodged only by the supplementary means of prayer and fasting (probably because of their power and tenacity).

8. Comment on Mk. 16:15-18 in the light of:

(1) II Cor. 10:4 -- The casting out of Satanic spirits is an integral part of the great commission to the pulling down of the strongholds of Satan.

(2) Isa. 61:1 -- The casting out of spirits is part of the proclamation of liberty to Satan's captives and the opening of the prison doors to them that are bound (Lk. 4:18).

(3) Acts 1:1 -- The casting out of evil spirits is a vital part of the continuation of the ministry "of all that Jesus began both to do and teach".

D. GENERAL OBSERVATIONS

1. What may be observed from:

(1) Mk. 9:38-39? That the ability to cast out spirits is not contingent on affiliation with any particular denominational group and that the practice thereof might be forbidden by sectarian zealots in the mistaken belief that whenever ministries lie outside the circle of their particular group-interests, they are necessarily wrong and must be disapproved.

(2) Acts 19:11-16? That the consequences of imitating those who have divine credentials by those who do not, are neither the cause nor the responsibility of those who do have such credentials. (3) John 15:20? That those who are signally used of God in a ministry which compels attention by its very nature and effectiveness, cannot expect to be exempt from persecution.

(4) Mat. 12:22-30? That those with a divinely accredited ministry must be prepared for opposition, especially by an entrenched ecclesiastical hierarchy more interested in the perpetuation of their coveted ecclesiastical positions and the maintenance of their status in the community than in the extension of the kingdom of God and the diminution of that of Satan.

2. What form might such opposition take as suggested in:

(1) Mat. 12:22-24? Being accused of using unorthodox methods notwithstanding the fact that these methods produced results whereas those of the critics did not. (Actually, the critics of Jesus had neither methods nor results; they just left the hapless victims of Satan in their bondage and attributed their condition to sin and, therefore, deserved.)

(2) Mat. 21:23? An official challenge respecting credentials, made not in the spirit of honest inquiry, but in hostile opposition by the representatives of an impotent and tradition-bound ecclesiastical establishment, more distinguished for its sterility than for its virility.

(3) Mat. 27:18? Manifestations of ministerial jealousy leading to the wearing of a crown of thorns (Mat. 27:29) in the form of the smiting of the tongue by saying all manner of evil (Jer. 18:18; Mat. 5:11; Psa. 31:19-20; Psa. 69:21; Isa. 50 ;6), the bearing of a heavy cross (John 19:17) in the form of being hated without a cause (John 15:25), being deserted and left alone (John 16:32), and numbered with the transgressors (Mk. 15:28).

(4) Lk. 8:37? To be unwanted and asked to go somewhere else by the very people who see for themselves the evidences of divinely accredited ministry and who themselves stand in such great need of the blessings of that very same ministry.

(5) Acts 16:16-24? False accusations with malicious motives made by those to whom personal interests are more important than the liberation of an unfortunate human being from the bondage of Satan's chains.

(6) Acts 4:13? Being held in low esteem and looked upon with disdain because of a possible lack of a formal theological education in what today would be called an "accredited school," notwithstanding the fact that these "unlearned" men confounded their scholarly critics with their knowledge of the truth in which these critics themselves were both unlearned and ignorant.

3. Comment on the correct observation of these critics "that they had been with Jesus," Acts 4:13: In order to implement the great commission with effectiveness in both the proclamation of the gospel and the pulling down of the strong holds of Satan, it is imperative that the church promote and produce Christ-centered ministry adequately equipped in both learning and power, and accompanied with credentials of divine accreditation by "God also bearing them witness both with signs and wonders, and with diverse miracles, and gifts of the Holy Ghost, according to his own will" (Heb. 2:4).

SATAN-- THE ADVERSARY

A. SATAN'S HOSTILITY

1. How is Satan described in:

(1) Mat. 13:39? As an enemy of the Son of man who surreptitiously sows a harvest of sinners among the good seed of the children of God.

(2) I Pet. 5:8? As a roaring lion prowling around in search of prey, ever seeking a victim to be immobilized by fear ("roaring") and devoured.

(3) Rev. 12:4, 7? As an implacable opponent who will contest fiercely any threat to the interests of his kingdom.

(4) Rev. 12:10? As an accuser of God's people before God day and night.

2. What is evident from Eph. 6:12? That the kingdom of Satan is both powerful and highly organized for efficient warfare against the kingdom of God and his interests throughout the world.

B. SATAN'S DEVICES

1. What is evident from II Cor. 2:10-11?

(1) That holding a grudge in an unforgiving spirit against God's children gives Satan an advantage over us.

(2) That Satan in his clever resourcefulness uses a diversity of devices, cunning schemes, and skillful maneuvers in order to gain a more favorable position for his attacks against God's people.

(3) That we should not be ignorant of the ways and means which Satan uses, but rather be well informed so as to be able to discern his design and thwart his purpose.

2. Point out some of Satan's devices as seen in:

(1) I Chron. 21:1--He provokes, i.e., he arouses a dormant, sinful desire into manifestation of a sinful act for the purpose of bringing about personal failure and the punitive response of God.

(2) Zech. 3:1--He resists, i.e., he engages in opposition to the work of God, such as his work of sanctification and the intercession of his people.

(3) Mk. 8:31-33--He dissuades, i.e., he seeks to deter men from the way of the cross and from doing the will of God through the influence of well meaning friends.

(4) Mk. 4:15--He takes, i.e., he snatches away without a moment's delay the seed of the word of God from those hearers in whom it reaches only the surface.

(5) Lk. 13:11--He binds, i.e., he restricts the normal functions of a normal human body to an abnormal state so that it ceases to function as it should.

(6) Lk. 22:3--He enters, i.e., he obtains access into a person (Judas had power to cast out spirits, heal the sick, and, like the seventy (Lk. 10:20), must have had his name written in heaven) through the open door of a sinful desire (in this case covetousness) and probably the consent of the will.

(7) Lk. 22:31--He sifts, i.e., he seeks to put a believer through the sieve of the pressure of circumstances and temptation and thus bring to light any inherent propensities to failure.

(8) Acts 10:38--He oppresses, i.e., he weighs people down with heavy burdens, physically, mentally, and spiritually by means of the wicked use of his power.

(9) I Cor. 7:5--He tempts, i.e., he endeavours to induce one to sin by a variety of allurements to destroy the labours of a servant of God (I Thes. 3:5).

(10) I Thes. 2:18--He hinders, i.e., he interferes as by his preventing the journey of a servant of God to keep him from the dissemination of the truth.

(11) I Tim. 3:7--He ensnares, i.e., he contrives a concealed means by which he seeks to entangle and trap a believer like a snared animal.

(12) II Tim. 2:26--He imprisons, i.e., he deprives people of their liberty and keeps them under involuntary restraint and compelled to do his will.

(13) Rev. 20:10--He deceives, i.e., he misleads, deludes, and beguiles people by causing them to believe what is not true, often taking advantage of a suitable psychological state, a susceptible emotional climate,

the right combination of circumstances, and even an individual's physical condition to facilitate the deception.

3. Comment on Isa. 59:19: When Satan rushes in with superior force like an overwhelming flood against which nothing can stand, then the Spirit of God intervenes by raising an armed defense against which Satan cannot prevail.

D. THE BELIEVER'S WARFARE

1. What is evident from Eph. 6:11-12? That the believers are at war with powerful and highly organized opponents who are not merely armies of human enemies, but an immense host of incredibly wicked spirits in the heavenly spheres.

2. What may be observed from II Cor. 10:4-5?

(1) That this is a spiritual warfare which cannot be fought with physical weapons as in Mat. 26:51, but must be fought with spiritual weapons effectively employed in the might of God as in Lk. 11:20, for there is nothing in the armory of human resources, physical or intellectual, which is adequate for this warfare.

(2) That Satan is entrenched in men's reasonings which serves as a fortress behind a barrier of intellectual pride which insists on subjecting revelation to the presumed sovereignty of the human intellect and on subordinating the ways of God to those of men, notwithstanding the inadequacy of merely human understanding (Prov. 3:5) and the fact that God's thoughts are higher than those of men (Isa. 55:8-9).

3. Comment on II Tim. 2:3-4: Entanglements with the affairs of this life are neither compatible with fighting a good warfare nor with giving pleasure to God.

4. What light on our spiritual warfare is derived from:

(1) Eph. 6:10? That this warfare cannot be fought in the weakness of the flesh and necessitates a strong relationship to Jesus Christ as Lord in obedience to do his will (Lu. 6:46).

(2) Eph. 6:11? That this conflict necessitates the whole armour of God which he supplies, but which must be put on by the believer himself if it is to be of any use to him.

(3) Eph. 6:12? That the indispensable necessity for this armour lies in the incredibly wicked character of the spiritual foes of unimaginable supernatural might engaged in combat against the believers, even in powerful combinations of legions and Satanic spirits led by an astute and subtle commander.

5. Comment on Eph. 6:13-17:

(1) The "whole armour of God" consists of both offensive and defensive weapons, all of which are needed for the conflict to avoid defeat and assure victory.

(2) The "stand" in v. 13 refers to the end of the conflict, whereas in v. 14 it refers to the beginning. There must be a firm stand in the beginning if there is to be one at the end.

6. A necessary posture toward the adversary involves what as seen in: (1) I Pet. 5:8-9?

a. Sobriety, i.e., spiritual and mental faculties that function unimpaired by intoxication with other interests and weighed down with the cares of this life (Lk. 21:34).

- b. Vigilance, i.e., on guard against a determined adversary with immense resources of cunning and might.
- c. Stedfast resistance, i.e., unyielding firmness in any attack of the enemy in the full conviction of the Satan's defeat by Christ.

(2) II Cor. 2:10-11? Watchful prudence in view of Satan's evil schemes formed with devious intrigue and executed with consummate skill.

(3) Eph. 4:27? Deliberate avoidance of giving Satan any opportunity for a loop-hole to gain an entrance, or a foot hold for his possession of any area of our lives from which he would seek to advance into other areas.

7. Explain the following pieces of armour:

(1) The girdle of truth, Eph. 6:14--The girdle, or belt, held the Roman soldier's garments together and produced free bearing, easy movement, a sense of compactness, and the necessary attitude of militancy toward the enemy.

As applied to the believer, the Christian warrior must have a thorough knowledge of the truth and firm belief in it. It is the subjective apprehension of truth which gives the strength of confidence and necessary skill in the conflict with the enemy.

(2) The breastplate of righteousness, Eph. 6:14--The Roman soldier wore the breastplate to protect the vital parts of his body, particularly the heart. So the Christian combatant is protected both by moral rectitude of life (Psa. 37:17; 55:22) and the righteousness of Christ imparted by faith (Rom. 4:5-6; Phil. 3:9). An unrighteous man is vulnerable to the assailant, and an uneasy conscience is a fatal source of weakness, but the righteous are confident and bold as a lion (Prov. 28:1).

(3) The sandals of the gospel of peace, Eph. 6:15--The Roman sandal was furnished with nails that gripped the ground even when it was sloping and slippery so as to assure firmness of foot and swiftness of movement. The Christian soldier must be ready and equipped to carry the good news of God's desire to be reconciled to man (II Cor. 5:20) through the provision of his Son (Col. 1:20-22), doing the will of God from the heart (Eph. 6:6).

(4) The shield of faith, Eph. 6:16--The Roman shield protected the entire body against any missiles from what ever angle, particularly arrows tipped with inflammable materials adapted to set on fire. For the Christian under Satanic attack it is the implicit faith in the unimpeachable integrity of the character of God and the unassailable veracity of the word of God which protects him when Satan showers his burning arrows of unholy thoughts, subtle temptations, dark despair, blasphemous suggestions, base accusations, nagging doubts and clouds of fear. It is this faith which shields his heart from utter despair and his will from revolt against God.

(5) The helmet of salvation, Eph. 6:17--The helmet was the head covering of the Roman soldier for protection against the enemy's blows. For the Christian the helmet of salvation is his absolute confidence in the fact that he has been saved from the guilt and penalty of sin and is safe from condemnation (Rom. 8:1).

(6) The sword of the Spirit, Eph. 6:17--This is the word of God and is both defensive and offensive. The word of God is the sword of the Spirit because it was inspired by the Spirit (II Pet. 1:21), energized by the

Spirit (Lk. 4:32), and capable of cutting to the heart (Acts 5:33; Heb. 4:12), piercing all disguises of deception, exposing every form of error, and laying bare all the devices of the devil.

8. Make a concluding statement on the Christian warfare: Satan, by means of many instrumentalities and circumstances, endeavors to wear out the saints (Dan. 7:25) in consequence of which the heart of the Christian warrior tends to faint and, craving for peace and rest, is tempted to a cessation of hostilities by making a truce with the world, the flesh, and the devil which, however, could be attained only by abject surrender and total defeat--but, "Nay, in all these things we are more than conquerors through him that loved us." (Rom. 8:37).

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