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**Satan**

We believe in Satan. That's a most interesting way to start Bible class. But we do believe in him. We believe he is "a real, active and malicious being (Job 1:6-9), the arch-enemy of God and man, who, having fallen from his estate in which God created him (Isa.14:12-14), accomplished the ruin of our first parents (Gen. 3:1-7), and he is now engaged in seeking to defeat God's purpose in the world (1 Pet. 5:8), and among His saints by the use of diabolical and subtle devices (Rev. 12:9). God's judgment is that he shall be cast into the Lake of Fire forever (Rev. 20:10)." There is quite a lot about Satan in the Scripture and so God thought it very important that we know quite a bit about him.

The first thing we know about him is that he was created, he's a creature, so he's limited, he's finite, he doesn't have any attributes of God, he's a creature. One of the more challenging questions to answer definitively from Scripture is when Satan and the angels were created. There are two basic ideas, angels were created before creation week, then they fell and God re-created the heavens and the earth in creation week and they were created within creation week, then they fell sometime after creation week.

I think you have to understand what is really being said if you say that the angels were created before creation week. If that is the case then there were two creations. And so you have to defend two creations against some pretty strong passages that indicate only one creation. For example, turn to Mark 10:6, all I want to show you with these is that there are passages that indicate there is only one creation. Mark 10:6, "But from the beginning of creation, God MADE THEM MALE AND FEMALE." If there was a creation prior to this creation then this creation was not the beginning like the verse says. So this verse seems to deny any creation prior to the one when God

made male and female which is the one in Gen 1-2. Or turn to a passage like Luke 11:50, here Jesus is condemning that generation of Israel. And He says in v 49, “For this reason also the wisdom of God said, ‘I will send to them prophets and apostles, and some of them they will kill and some they will persecute, 50so that the blood of all the prophets, shed since the foundation of the world, may be charged against this generation.’” The blood of all the prophets shed since the foundation of the world. Who’s the first prophet slain? Abel. Jesus says it in verse 51. He was slain by his brother Cain. Since Jesus said this occurred at the foundation of the world then there can be no creation prior to the one in Gen 1-2. Finally, a third passage which shows there can be only one creation, not two, is Romans 1:20, “For since the creation of the world His invisible attributes, His eternal power and divine nature, have been clearly seen,” The question is, seen by whom? Because Paul’s argument is that God’s nature has been clearly seen since the creation of the world. It was not seen before this by anybody. So who is Paul referring to who has seen this since the creation of the world? Man, seen by man so that man is without excuse. And man has been seeing the nature of God since the creation of the world. So there could be no prior creation. So there are at least three passages that indicate there is only one creation, not two, and yet if you hold that angels were created before creation then you have to prove two creations. I’m just saying, how do you do that with these texts?

Another line of evidence that I think you have to grapple with if you hold that the angels were created before creation week are the all-inclusive statements of creation in six days. For example, turn to Exod 20:11, I know you’ve seen this before, probably *ad nauseum*, but it’s a critical passage in solving this issue. “For in six days the LORD made the heavens and the earth, the sea and all that is in them, and rested on the seventh day;” So you have three domains listed; the heavens, the earth and the sea and all that is in them. That’s a pretty all-inclusive statement. How do you escape the conclusion that angels are included in the heavens? I think the angels were created in one of the heavens because actually there are three heavens described in the Bible; the first heaven is the atmospheric heaven around the earth, the second heaven is the starry heaven and the third heaven is God’s heavenly dwelling. And it seems from the plural of heaven in Exod 20:11 that God created all three of these heavens and their hosts during creation week.

Now in response to this, the best response I have found is by George Zeller of Middletown Bible Church. George has written some good stuff through the years. And he holds the position that angels were created before creation week, but he feels the pressure of this passage and others like it that use the plural heavens. So he responds by saying that the plural may refer only to the first and second heaven and not the third heaven. His position then is that since the angels are not mentioned in the Genesis creation account then they were not created in first or second heaven but in the third heaven which was created prior to creation week. Now I have a problem saying the third heaven was created prior to the other two. There's no justification for saying there was a prior creation of the third heaven, no textual justification, and further, there wouldn't be the third heaven before if there wasn't already a first and a second.

And another thing, I disagree that angels are not mentioned in the Genesis account because I think they are mentioned in Gen 2:1. "Thus the heavens and the earth were completed, and all their hosts." All their hosts refers to all the hosts of the heavens and the earth, all the created beings in the universe. And throughout Scripture the angels are referred to as heavenly hosts and since they are his armies, hosts means armies, then I think on the face of it you see angels in Gen 2:1. And this puts their creation within creation week.

Now some people say, well why aren't they mentioned more explicitly in creation week. Well I think this is explicit. But there's another thing here I think people are missing and that's the fact that the things spoken of on the various days of creation are spoken of with respect to their relationship to man. What is the relationship of man to plants, they are his food, what is man's relationship to the sun, moon and stars, they are for his calendar, what is man's relationship to fish and birds and animals, they are for his dominion. Angels don't have a relationship to man at creation, they have a relationship to God. They were to worship Him in heaven. But when Satan falls from heaven he invades man's sphere and then you have a relationship developing.

Another passage of interest is the Job 38:7 passage which indicates that the angels sang together when God laid the foundations of the earth. And people say this requires that the angels be created before creation week. But it doesn't require that at all, all it requires is that they be created the same day the foundations of the earth were laid. And I take it that those foundations

were laid on the first day so I'd suggest that the angels were created on day one along with the heavens and the earth. Gen 1:1, in the beginning God created the heavens and the earth. The foundations of the earth had to be laid, the dry land appeared on the third day, but land was probably created on the first day encased in the deeps.

Now Gen 1:1-1:2, the argument from the disjunctive clause that people have tried to use to say there's a gap of time in between Gen 1:1 and 1:2 and that the angels who had been created before creation week fell and Gen 1:2 should then be translated to indicate some time between Gen 1:1-1:2 for their creation and fall to take place and verse 2 should then be translated, "But the earth became" and the gap adherents are saying verse 2 is a depiction of the judgment on a prior earth due to the fall of the angels, which has no support in Scripture. The disjunctive clause is circumstantial; merely telling us the condition of the earth when God created it in verse 1 and should be translated, "And the earth was..." But the gap people are saying that it indicates an independent clause and should be translated "But the earth became..." in order to say this is a judgment, verse 2 is a judgment on the earth because of Satan's fall. Slight problem there because the Bible never says that; the Bible says the earth is judged because of man's fall, not Satan's. Then it is argued, well, it says the earth was "formless and void" and therefore that indicates a judgment for sin. Sorry, the fundamental meanings of the terms *tohu* and *wabohu* are "uninhabited and uninhabitable." All God is saying in Gen 1:2 is that when God first created the universe it was not inhabited or habitable, that's why the creation account goes on for several days to explain how God made it inhabitable and inhabited. That's the whole point of the account. Lastly, the term darkness. Darkness covered the surface of the deep, and darkness is said to be related to sin, and it is, later, but Isaiah says God created light and darkness, so it is not only related to sin, it is also a creation of God and therefore not an evil description in Gen 1:2.

And the final argument, the theological problem with angels being created before creation week and falling into sin is the Gen 1:31 problem where it says God looked at all that He had created and declared it to be "very good." Now how can God look at an angelic conflict and say this is very good? That's a major problem and nobody wants to deal too closely with that one. But lots of people hold to this gap theory nonetheless. I'm just saying there's no

Scripture to back it. And what this means for our lesson today is that Satan was created within creation week, as I already alerted you to. I think the best day is day one, he was created very good, he was without sin.

Now some people will say, well, if God created Satan very good then how could Satan fall? But my question to you is what standard of goodness are you appealing to? Where are you getting your standards from? What you think is good or what God says is good? You can't build a concept of goodness out of your finite peanut brain and project it onto God, that's Plato and we're not doing Greek philosophy here, we're doing Jewish theology. God said He created Satan very good and then Satan fell, pride was found in his heart. So what you must conclude is that God created Satan *incorrupt but corruptible*, there could be an essential change in his being and God said that everything He made was very good when it left His hand, until sin was found in Satan, not in God.

If you turn to Ezek 28 I think you will find a depiction of Satan as he was first created. A lot of modern scholars reject this but it's the traditional view and I hold to the traditional view. It assumes a developed relationship between the fallen angels and the kingdoms of man that I think you see develop after the Flood. When man fell the good angels were given governing authority. Remember the cherubim placed at the entrance to the Garden of Eden? People usually assume there were only two because it's a Hebrew plural, but it just as well could have been 2,000. We don't know the number, we just know it was more than one and we know they were given the sword and the sword is the symbol of capital punishment, which is the most basic right of governing authority, the right to take life. So I take it that angels governed over men until a time came when some of them looked at the daughters of men and intermarried with them, or rather, forced themselves upon them, and so you actually have two falls of angels. People don't typically see this but you have Satan and a third of the angels fall with him back between Gen 2 and 3 and they are still roaming about on planet earth, seeking to destroy, but then you have this other group that went after strange flesh just before the Flood and God cast them into a place the NT calls *tartarus* and so they are not roaming around on earth, they are reserved for judgment. And when these angels did this, went after the strange flesh, God sent the flood to destroy the offspring of this intermarriage and after the Flood God takes rule away from the angels and gives it to man. The first

human government in the history of the world was after the Flood. And so it's in the world after the Flood that you first have nations or kingdoms and so angels, fallen ones at least, try to stir up havoc among the kingdoms' leaders. They're not dummies, they know that to influence an entire kingdom they just have to influence the king of that kingdom. And that's what I think you have depicted in Ezek 28. In verse 2 you see "the leader of Tyre," he would be the human king, and look at how he is characterized in the rest of the verse, "Because your heart is lifted up And you have said, 'I am a god,' I sit in the seat of the gods In the heart of the seas'; Yet you are a man and not God, Although you make your heart like the heart of God." Well we could read on but I think you get the idea, this guy is arrogant. The question is why is this guy so arrogant? And from what I just told you about Satan's relationship to human kingdoms you should already have guessed it. Satan is influencing this man and so Satan's arrogance is coming over to this human ruler's character. And that's why this section is followed with vv 12 and following which I believe speak of Satan himself, his creation and his fall. So the first 10 verses deal with the leader of Tyre, I would take it he is the human king, but starting in verse 12 we see the king of Tyre, he's the real king behind the human king and he's Satan. Verse 12, "Son of man, take up a lamentation over the king of Tyre and say to him, "Thus says the Lord GOD, "You had the seal of perfection, Full of wisdom and perfect in beauty." Satan was a masterpiece of God. Verse 13, "You were in Eden, the garden of God;" he had access to the most beautiful place on planet earth at creation, Eden, the garden of God. "Every precious stone was your covering: The ruby, the topaz and the diamond; The beryl, the onyx and the jasper; The lapis lazuli, the turquoise and the emerald; And the gold, the workmanship of your settings and sockets, Was in you." Depictions of his beauty. "On the day that you were created They were prepared. <sup>14</sup>"You were the anointed cherub who covers, And I placed you *there*." That's his high rank; he was in the highest rank of angels, a cherub and perhaps the highest of all. "You were on the holy mountain of God; You walked in the midst of the stones of fire." I take it that's heaven, he also had access to heaven, the holy mountain of God. Verse 15, "You were blameless in your ways From the day you were created" so there you see that Satan was created good, originally he was perfect, "Until unrighteousness was found in you." Notice the place it was found, "in you." Verse 16, "By the abundance of your trade You were internally filled with violence, And you sinned;" Again, it was found internally to Satan, "Therefore I have cast you as profane From the mountain of God." He was kicked out of

heaven though he still has some access as Job shows, “And I have destroyed you, O covering cherub, From the midst of the stones of fire.” He has limited access to heaven now, and we know when this happened that he came to earth, to Eden, the garden of God and deceived Eve. So this points out the original creation of Satan as a marvelous creature of God but also his fall. And I think it’s interesting to point out that the fall of Satan took place within Satan, it was pride in his heart, a desire (if we turn to Isa 14:12) to be God. And those are the very characteristics of the human leader of Tyre, so the purpose of the text is to alert us to the fact that when we see an arrogant human king we are really seeing Satan.

In Isa 14 we have Babylon under discussion; I take it future Babylon, the final headquarters of Antichrist’s kingdom. And I suggest that this is similar to Ezek 28 in that you have a human king depicted in much of this chapter but a few verses allotted to the real king, Satan, behind the human king. Of course the human king in this passage is the Antichrist and in verses 12-14 I think we have a description of Satan, the real energizing power behind Antichrist. Verse 12, “How you have fallen from heaven, O star of the morning, son of the dawn! You have been cut down to the earth, You who have weakened the nations!” See, that’s what Satan does to nations, he weakens them by working through the governing authorities. And that’s why I think if you keep your eyes looking at the media and the politics and you are absorbed in all of that I think you’re eyes are in the wrong place, I think that is Satan’s deception, Satan trying to keep your eyes off of Jesus Christ and what is really important. I’m not saying be disconnected from these things, we have a responsibility there, but don’t get so involved in them, they make you anxious and they disturb you, understand what is happening but keep your focus on the Lord. Verse 13, “But you said in your heart, ‘I will ascend to heaven; I will raise my throne above the stars of God, And I will sit on the mount of assembly In the recesses of the north. <sup>14</sup>‘I will ascend above the heights of the clouds; I will make myself like the Most High.’ Now that is the sin of Satan and it is an idea. Sin is not what you do, stop thinking that way, sin is what you think. All Satan did was think I will become like God, I will transgress my creaturehood and become the Creator. I will break the kind boundary that God created. I will become more than I am. That is the heart of sin, a desire to be the standard, a desire to rule with power, a desire to control history. And this was found within Satan, it depicts his fall.

Now turn with me to Gen 3 where we see what happened after his fall. I think you have his creation in Gen 1 on the first day as a superbly awesome creature, created very good, now sin was found within him and we have a fall in the heavenly realm, apparently a third of the angels fell with him according to Rev 12. So sin in the heavenly realm but not in the earthly realm, but it won't be long before it is present in the earthly realm. Verse 1, "Now the serpent was more crafty than any beast of the field which the LORD God had made." I take it that's a reference to Satan because in Rev 12 he's referred to as the Devil, that Serpent of old and it's looking all the way back to Gen 3. "And he said to the woman, "Indeed, has God said," now that right there is the heart of Satan's attack, he tries to plant doubt in people's minds over the word of God. Is that really what the Bible says, or just your interpretation? Ah, see, it's very slick. There are very few people today that think you can be 100% certain about anything in the Bible. Very few, even the prestigious Christian school Cedarville had a debate about this three or four years ago and they were arguing over the definition of the word assurance. Does assurance mean certainty or probability? The probability guys won, at least the school was certain that they did. But in any case, this is always the heart of the attack, "has God said, 'You shall not eat from any tree of the garden?'" Now you can do a comparative study and you will see that what Satan is doing is manipulating language. That's why I think language is so important. Satan is a master of twisting things around and he just twisted a big one right there in verse 1. God said the reverse, you may eat from any tree of the garden. Verse 2, "The woman said to the serpent, "From the fruit of the trees of the garden we may eat; <sup>3</sup>but from the fruit of the tree which is in the middle of the garden, God has said, 'You shall not eat from it or touch it, or you will die.'" Now that's a manipulation of what God said too, they're both manipulating language so it's not going to go well. Verse 4, "The serpent said to the woman, "You surely will not die!" A violent lie and attack on the character of God. <sup>5</sup>"For God knows that in the day you eat from it your eyes will be opened, and you will be like God, knowing good and evil." Actually part of that is true, not everything is false there. Verse 6, "When the woman saw that the tree was good for food, and that it was a delight to the eyes, and that the tree was desirable to make *one* wise, she took from its fruit and ate;" now just stop right there and ask yourself, what happened when she ate? Nothing I posit. Nothing at all. We don't know what would have happened if the next line didn't happen. She may have lived forever, we don't know. What we do know is that the fall of the human race



did not happen when she ate, it happened when her husband ate. And since the human race includes Eve I do not think she fell when she ate. She fell when her husband ate. Observe, “she gave also to her husband with her, and he ate. <sup>7</sup>Then the eyes of both of them were opened,” when? When he ate.” Her eyes were not opened when she ate, they were opened when he ate. And regardless of what you think this is very important. When he ate “Then the eyes of both of them were opened and they knew that they were naked; and they sewed fig leaves together and made themselves loin coverings.” Alright, the worst day in human history.

What that woman presupposed a human could do was something only God could do, to legislate the meaning of reality, that man somehow had the intellectual power to construct the universe. It’s not often understood all that this woman was deceived into thinking. And that’s where our problem is, in our thinking, just as the fall of Satan occurred in his thinking. What we all need more than anything is our thinking to be straightened out. Isn’t that what Paul said, “be ye transformed by the renewing of your mind....” Of course, that’s why we teach the Bible here. And we’ll keep on teaching the Bible here.

Now let’s turn to Rom 5:12, the watershed in theology. This verse is gargantuan, one of the crux interpretums. I’m pointing it out with respect to Satan because while he’s not mentioned here explicitly there’s an indication of him. “Therefore, just as through one man sin entered into the world, and death through sin, and so death spread to all men, because all sinned— “ You say, I don’t see Satan anywhere in there. I see the one man, Adam, and remember, I told you sin didn’t enter the world through Eve. It didn’t. Paul says it entered into the world through one man, Adam. Now Satan gets into this picture through the word “entered,” just as through one man sin entered into the world. See, Satan was sinful but Satan was not in the world of men, he was in the world of angels, the heavenly realm, and sin had already entered there, but it had not yet entered the earthly realm, the world of men. But it did, Satan deceived the woman, the woman gave to her husband, the husband didn’t act like a man and say no to her and yes to God, but he said yes to her and no to God and thus the fall of the human race; the curse, death, suffering -all of it ultimately stems from the Fall.

Now turn to 1 Peter 5:8. He has clearly, ever since he fell along with 1/3 of the angels, been trying to accomplish his purpose in the world which is to

have an everlasting kingdom centered in Jerusalem. That's why Jerusalem is a cup of trembling and our own country can't decide if we're going to call it the capital of Israel or not. There's an unseen battle over Jerusalem. 1 Peter 5:8 is just a tiny picture of what Satan is doing in this world but it gives a good characterization of him. Verse 8, "Be of sober *spirit*, be on the alert." Why? "Your adversary, the devil, prowls around like a roaring lion, seeking someone to devour." Satan hates you because you are associated with Christ and he hates Christ. Since he can't do anything to Christ he comes after you, the body of Christ. Verse 9, "But resist him, firm in *your* faith," you notice the way to combat Satan is by faith. Satan wants you to walk by sight, God wants you to walk by faith. And if you feel all alone in this fight and you need encouragement, Peter gives it to you, "knowing that the same experiences of suffering are being accomplished by your brethren who are in the world." Thousands and thousands of believers are having to walk by faith to overcome the suffering situations Satan is bringing into their life and so hey, maybe you can too. Verse 10, "After you have suffered for a little while, the God of all grace, who called you to His eternal glory in Christ, will Himself perfect, confirm, strengthen *and* establish you." So you only suffer for a little while, it's not that long in the grand scheme of things, so you can hold out, you can hold on, God's grace will get you through, just keep trusting, keep walking. And as an aside, this is a great verse that demolishes amillennialism because amillennialism says that Satan was bound at the first coming of Christ such that he was bound when this was written. But apparently if that's the case Peter saw Satan on a pretty loose leash.

Alright, turn to Rev 12:9. Rev 12 is one of the most symbolic chapters in the Bible. But guess what. It's almost entirely interpreted for us. What the chapter covers is the history of Satan starting with his Fall and his war with Israel and Israel's seed, the Messiah. We don't have time to cover it all but - he is said to have fallen with 1/3 of the angels here and there's a woman who is going to have a child, it's the nation Israel, and so Satan is waiting at the birth trying to kill this baby at his birth. The OT is in one way a story of Satan's attempts to kill this baby, you see it most clearly in the time of baby Moses and in the story of Josiah, the little boy being hidden away from wicked Queen Athaliah and in the NT with Herod killing all the baby boys, but there are many, many other attempts on the Messiah's life. So Satan is waiting to kill him, but he's unsuccessful and the baby is caught up to heaven, that's the ascension and there's a great war in heaven and finally

Satan is defeated and cast down to earth and he indwells the Antichrist and goes after Israel. For 3 ½ years Israel is protected supernaturally in the wilderness, that's the great tribulation, the last 3 ½ years of the 7-year Tribulation, God supernaturally protects and nourishes them. Ultimately he fails to realize his worldwide kingdom centering in Jerusalem.

Finally his ultimate destiny. It's interesting. The Lake of Fire was created for the devil and his angels. Turn to Matt 25:41. In the Sheep-Goat's judgment which is a judgment of mortal Gentiles before the Millennial Kingdom, where the Sheep represent Gentiles who have believed, they are on the King's right, and the Goats represent Gentiles who have rebelled, they are on the King's left, in the judgment of the Goats the King will say, in verse 41, "Depart from Me, accursed ones, into the eternal fire which has been prepared for the devil and his angels..." So the lake of fire, eternal fire, was not prepared for human beings. I've always found this passage interesting; humans end up there but it was not prepared for humans, it was prepared for the devil and his angels. Humans share that destiny because they followed the devil and his angels in rebellion against God.

As for the timing when Satan will be cast into the Lake of Fire turn to Rev 20:10. He's not thrown in the lake of fire for the thousand year kingdom, only the Beast and the False Prophet are there for that time. Rev 20:1 says he is thrown into an abyss by an angel and chained in the abyss for the thousand years. The language of chains is of course used to communicate to us that spirit beings like Satan can be bound; it gives us the sense of what will happen in the spirit realm. But after he is bound in this abyss for a thousand years he must be released for a short time. The Scriptures alert us to the necessity of this short release. If you ask why I think it's to draw out the fact that prison doesn't rehabilitate the sinner. And what God is showing us here is that you can lock people away indefinitely and they won't change.

Fundamentally there is only one answer for sin, the cross of Jesus Christ. Satan is upset he doesn't have access to the cross. So he's locked in an abyss for a thousand years, then in verse 7 he's released and he carries out his great deception and leads a final attack on Jerusalem. This is a final battle of Gog and Magog, not the one in Ezek 38-39, that's before the thousand years, but this one is after the thousand years, it's a global conflict, they come up and surround the beloved city, which is Jerusalem and then God turns on the torch and that's the end of that rebellion. Verse 20, "And the devil who

deceived them was thrown into the lake of fire and brimstone, where the beast and the false prophet are also; and they will be tormented day and night forever and ever.” It’s interesting that the antichrist and the false prophet are the only two individuals in the lake of fire during the thousand years. Two humans get there first, even before the devil for whom it was created. Then after that you have the great white throne judgment where all the unbelieving dead are judged according to their works. All judgments in the Bible are by works by the way. None of them are for sin. All sin was judged on the cross in Christ. So there can be no judgments for sin, all judgments are for works. The judgment seat of Christ is for works and the great white throne judgment is for works. These people’s sins have been paid for but they didn’t accept the payment and so they are judged on their works, they’re bringing their works before God and of course they will all fall short and be cast into the lake of fire with the devil and his angels.

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