

### TOPIC III

## **SATAN - LITERARY ERRORS ABOUT HIS ORIGIN AND OTHER DOCTRINES**

### Part VI

(A.) So where does he first appear, (B.) How did he come to be, (C.) What is his nature (and more) and (D.) The spiritual realm; (E.) How does he work? (F.) Whose authority is he and all the spirits under? (G.) Why was he and the evil spirits or demons created? (H.) "What of free will?" And, how do we discern the truth and avoid his influence?

F. Whose authority is he and all the spirits under? G. (Partially included, "Why was he created"?)

Comment: It is important to remember that from before the beginning of creation God knew that mankind would need redemption and saw to it that His plan to bring Jesus into the world exactly as happened would not be sidetracked. For this to happen, He infrequently influenced the situation as needed, but did not thwart man's free will or actual inner desire. He spoke to and through the prophets and even sent evil spirits to torment men so that this goal would be accomplished.

Joseph understood it. After what his brothers had done to him he stated clearly to them, "Do not be afraid, for am I in God's place? As for you, you meant evil against me, *but* God meant it for good in order to bring about this present result, to preserve many people alive. So therefore, do not be afraid; I will provide for you and your little ones." So he comforted them and spoke kindly to them." Genesis 50:19-21

Peter noted in his Pentecost speech, "Men of Israel, listen to these words: Jesus the Nazarene, a man attested to you by God with miracles and wonders and signs which God performed through Him in your midst, just as you yourselves know-- this *Man*, delivered over by the predetermined plan and foreknowledge of God, you nailed to a cross by the hands of godless men and put *Him* to death. Acts 2:22-23

And of course, Romans 8:28, "And we know that God causes all things to work together for good to those who love God, to those who are called according to *His*

purpose."

This includes all the evil men do. But God is not the cause of initiator of evil in and of itself. This is clear in scripture. Man chose evil over God and it is the choice that reveals the root of evil actions, the root being the heart and motive of the person making the choice. Now, to the question of who has authority over spirits and Satan himself.

## I. God - evil spirits and Satan - the authority question.

a. The first occurrence of an evil spirit sent by God is found in Judges 9. Setting the scene. Gideon, also known as Jerubbaal<sup>1</sup>, judged Israel for 40 years. During that time many battles were fought and won, and Gideon tore down the altars of the idols and pagan gods that had infiltrated Israel. The center of Israelite power at this time was Shechem. Shechem is about 30-35 miles north of Jerusalem, and this account takes place well over 1,200 years before Christ.

Gideon had 70 sons by several wives. He also had a son by a Canaanite concubine in Shechem, whose name was Abimelech. At Gideon's death, Israel returned to worship the false gods and idols, especially Baal-berith<sup>2</sup> the god of the Shechemites and Philistines.

Some time, after Gideon's death, Abimelech went to the leaders of Shechem who were his mother's relatives, and convinced them to make him king over the land rather than the seventy sons of Gideon. They agreed to this plan. But to avoid the rebellion by the seventy remaining sons, they all agreed in a plot to have all the other sons of Gideon killed before making Abimelech king.

Then they paid him seventy pieces of silver, one for each remaining son, and with this money Abimelech hired a large force of men and they killed all the sons of Gideon except for Jotham, the youngest, who escaped. Then the the elders of Shechem officially made Abimelech king.

When Jotham heard about this he delivered an insulting speech to Shechem and it's leaders as well as to Abimelech.<sup>3</sup> And then he fled.

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<sup>1</sup> "Baal who handles"

<sup>2</sup> "Baal of the covenant"

<sup>3</sup> Judges 9:7-21

Judges 9:22-25,

22: Now Abimelech ruled over Israel three years. 23: Then God sent an evil spirit between Abimelech and the men of Shechem; and the men of Shechem dealt treacherously with Abimelech, 24: so that the violence done to the seventy sons of Jerubbaal might come, and their blood might be laid on Abimelech their brother, who killed them, and on the men of Shechem, who strengthened his hands to kill his brothers. 25: The men of Shechem set men in ambush against him on the tops of the mountains, and they robbed all who might pass by them along the road; and it was told to Abimelech.

The story ends when a man named Gaal, having ambitions to be king and seeing the displeasure of Shechem with Abimelech, plotted to assassinate him. But Abimelech got word of it. Several battles ensued and ultimately most of the leaders of Shechem were killed as was Abimelech.

9:55-57, 55: "When the men of Israel saw that Abimelech was dead, each departed to his home. 56: Thus God repaid the wickedness of Abimelech, which he had done to his father in killing his seventy brothers. 57: Also God returned all the wickedness of the men of Shechem on their heads, and the curse of Jotham the son of Jerubbaal came upon them."

This all started some 800 years before when Shechem, the son of Hamor raped Jacob's daughter Dinah. Shechem was a Canaanite. (Until this time, Abraham and his family got along well with the Canaanites.) But the story and ensuing problems begins in Genesis, chapter 34. Jacob's sons, Dinah's brothers killed Shechem and most of the men in the territory and inhabited the land. Shechem, a city of the same name, became the center of the culture and religion for the Israelites. But there was also intermarriage. It was there the brothers sold Joseph into slavery. It was there they buried him much later. It was there Joshua made his famous "As for me and my house, we will serve the Lord" speech in challenging Israel to faithfulness."

But, the intermarriage problem was the primary cause of the nation falling into idolatry and foolishness as Numbers 26 and Judges 10 note. Later, before the Judges and Gideon, Joshua had spared the people of Shechem due to the intermarriage having taken place over the centuries. In our account, this comes back to bite Gideon's family and Israel as the ensuing history reveals.

b. I Samuel 16:13-23, 13: "Then Samuel took the horn of oil and anointed him (*David*) in the midst of his brothers; and the Spirit of the LORD came mightily upon David from that day forward. And Samuel arose and went to Ramah. 14: Now the Spirit of the LORD departed from Saul, and an evil spirit from the LORD terrorized him. 15: Saul's servants then said to him, "Behold now, an evil spirit from God is terrorizing you. 16: "Let our lord now command your servants who are before you. Let them seek a man who is a skillful player on the harp; and it shall come about when the evil spirit from God is on you, that he shall play *the harp* with his hand, and you will be well." 17: So Saul said to his servants, "Provide for me now a man who can play well and bring *him* to me." 18: Then one of the young men said, "Behold, I have seen a son of Jesse the Bethlehemite who is a skillful musician, a mighty man of valor, a warrior, one prudent in speech, and a handsome man; and the LORD is with him." 19: So Saul sent messengers to Jesse and said, "Send me your son David who is with the flock." 20: Jesse took a donkey *loaded with* bread and a jug of wine and a young goat, and sent *them* to Saul by David his son. 21: Then David came to Saul and attended him; and Saul loved him greatly, and he became his armor bearer. 22: Saul sent to Jesse, saying, "Let David now stand before me, for he has found favor in my sight." 23: So it came about whenever the *evil* spirit from God came to Saul, David would take the harp and play *it* with his hand; and Saul would be refreshed and be well, and the evil spirit would depart from him."

c. I Samuel 18:10-12, 10: "Now it came about on the next day that an evil spirit from God came mightily upon Saul, and he raved in the midst of the house, while David was playing *the harp* with his hand, as usual; and a spear *was* in Saul's hand. 11: Saul hurled the spear for he thought, "I will pin David to the wall." But David escaped from his presence twice. 12: Now Saul was afraid of David, for the LORD was with him but had departed from Saul.

d. I Samuel 19:9-11, "Now there was an evil spirit from the LORD on Saul as he was sitting in his house with his spear in his hand, and David was playing *the harp* with *his* hand. 10: Saul tried to pin David to the wall with the spear, but he slipped away out of Saul's presence, so that he stuck the spear into the wall. And David fled and escaped that night. 11: Then Saul sent messengers to David's house to watch him, in order to put him to death in the morning. But Michal, David's wife, told him, saying, "If you do not save your life tonight, tomorrow you will be put to death."

Those are all the verses in the O.T. where God had sent an evil spirit to cause a division or torment someone, once in Judges and three times in first Samuel, all regarding Saul. So in 1,600 years of Biblical history, we have four occasions. In the New Testament we have one passage where the term "evil spirit" is used. Paul is in Ephesus. We will begin to see hints of why God employs evil spirits.

e. Acts 19:11-20, 11: "God was performing extraordinary miracles by the hands of Paul, 12: so that handkerchiefs or aprons were even carried from his body to the sick, and the diseases left them and the evil spirits went out. 13: But also some of the Jewish exorcists, who went from place to place, attempted to name over those who had the evil spirits the name of the Lord Jesus, saying, "I adjure you by Jesus whom Paul preaches." 14: Seven sons of one Sceva, a Jewish chief priest, were doing this. 15: And the evil spirit answered and said to them, "I recognize Jesus, and I know about Paul, but who are you?" 16: And the man, in whom was the evil spirit, leaped on them and subdued all of them and overpowered them, so that they fled out of that house naked and wounded. 17: This became known to all, both Jews and Greeks, who lived in Ephesus; and fear fell upon them all and the name of the Lord Jesus was being magnified. 18: Many also of those who had believed kept coming, confessing and disclosing their practices. 19: And many of those who practiced magic brought their books together and *began* burning them in the sight of everyone; and they counted up the price of them and found it fifty thousand pieces of silver. 20: So the word of the Lord was growing mightily and prevailing."

Now, accounts in the gospels as to the question of authority when it comes to Satan and evil spirits/demons.

f. Matthew 8:16, "When evening came, they brought to Him many who were demon-possessed; and He cast out the spirits with a word, and healed all who were ill.

(Note the correspondence of "demon-possessed" and "spirits.")

g. Mark 7:25-30, 25: "But after hearing of Him, a woman whose little daughter had an unclean spirit immediately came and fell at His feet. 26: Now the woman was a Gentile, of the Syrophenician race. And she kept asking Him to cast the demon out of her daughter. 27: And He was saying to her, "Let the children be satisfied first, for it is not good to take the children's bread and throw it to the

dogs." 28: But she answered and said to Him, "Yes, Lord, *but* even the dogs under the table feed on the children's crumbs." 29: And He said to her, "Because of this answer go; the demon has gone out of your daughter." 30: And going back to her home, she found the child lying on the bed, the demon having left."

[An occasion where it is not a demon problem.

Mark 7:31-37, 31: "Again He went out from the region of Tyre, and came through Sidon to the Sea of Galilee, within the region of Decapolis. 32: They brought to Him one who was deaf and spoke with difficulty, and they implored Him to lay His hand on him. 33: Jesus took him aside from the crowd, by himself, and put His fingers into his ears, and after spitting, He touched his tongue *with the saliva*; 34: and looking up to heaven with a deep sigh, He said to him, "Ephphatha!" that is, "Be opened!" 35: And his ears were opened, and the impediment of his tongue was removed, and he *began* speaking plainly. 36: And He gave them orders not to tell anyone; but the more He ordered them, the more widely they continued to proclaim it. 37: They were utterly astonished, saying, "He has done all things well; He makes even the deaf to hear and the mute to speak." ]

An occasion where the same symptoms are a demon problem

h. Mark 9:17-27, 17: "And one of the crowd answered Him, "Teacher, I brought You my son, possessed with a spirit which makes him mute; 18: and whenever it seizes him, it slams him *to the ground* and he foams *at the mouth*, and grinds his teeth and stiffens out. I told Your disciples to cast it out, and they could not *do it*." 19: And He \*answered them and \*said, "O unbelieving generation, how long shall I be with you? How long shall I put up with you? Bring him to Me!" 20: They brought the boy to Him. When he saw Him, immediately the spirit threw him into a convulsion, and falling to the ground, he *began* rolling around and foaming *at the mouth*. 21: And He asked his father, "How long has this been happening to him?" And he said, "From childhood. 22": "It has often thrown him both into the fire and into the water to destroy him. But if You can do anything, take pity on us and help us!" 23: And Jesus said to him, " 'If You can?' All things are possible to him who believes." 24: Immediately the boy's father cried out and said, "I do believe; help my unbelief." 25: When Jesus saw that a crowd was rapidly gathering, He rebuked the unclean spirit, saying to it, "You deaf and mute spirit, I command you, come out of him and do not enter him again." 26: After crying out and throwing him into terrible convulsions, it came out; and *the boy* became so

much like a corpse that most *of them* said, "He is dead!" 27: But Jesus took him by the hand and raised him; and he got up."

Discernment is necessary when dealing with these types of matters.<sup>4</sup>

i. Luke 8:26-39, 26: "Then they sailed to the country of the Gerasenes, which is opposite Galilee. 27: And when He came out onto the land, He was met by a man from the city who was possessed with demons; and who had not put on any clothing for a long time, and was not living in a house, but in the tombs. 28: Seeing Jesus, he cried out and fell before Him, and said in a loud voice, "What business do we have with each other, Jesus, Son of the Most High God? I beg You, do not torment me." 29: For He had commanded the unclean spirit to come out of the man. For it had seized him many times; and he was bound with chains and shackles and kept under guard, and *yet* he would break his bonds and be driven by the demon into the desert. 30: And Jesus asked him, "What is your name?" And he said, "Legion"; for many demons had entered him. 31: They were imploring Him not to command them to go away into the abyss. 32: Now there was a herd of many swine feeding there on the mountain; and *the demons* implored Him to permit them to enter the swine. And He gave them permission. 33: And the demons came out of the man and entered the swine; and the herd rushed down the steep bank into the lake and was drowned. 34: When the herdsmen saw what had happened, they ran away and reported it in the city and *out* in the country. 35: *The people* went out to see what had happened; and they came to Jesus, and found the man from whom the demons had gone out, sitting down at the feet of Jesus, clothed and in his right mind; and they became frightened. 36: Those who had seen it reported to them how the man who was demon-possessed had been made well. 37: And all the people of the country of the Gerasenes and the surrounding district asked Him to leave them, for they were gripped with great fear; and He got into a boat and returned. 38: But the man from whom the demons had gone out was begging Him that he might accompany Him; but He sent him away, saying, 39: "Return to your house and describe what great things God has done for you." So he went away, proclaiming throughout the whole city what great things Jesus had done for him.

j. Luke 9:37-45, 37: On the next day, when they came down from the mountain, a large crowd met Him. 38: And a man from the crowd shouted, saying, "Teacher, I beg You to look at my son, for he is my only *boy*, 39: and a spirit seizes him, and he suddenly screams, and it throws him into a convulsion with

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<sup>4</sup> See: I Corinthians 12:10.

foaming *at the mouth*; and only with difficulty does it leave him, mauling him *as it leaves*. 40: "I begged Your disciples to cast it out, and they could not." 41: And Jesus answered and said, "You unbelieving and perverted generation, how long shall I be with you and put up with you? Bring your son here." 42: "While he was still approaching, the demon slammed him *to the ground* and threw him into a convulsion. But Jesus rebuked the unclean spirit, and healed the boy and gave him back to his father. 43: And they were all amazed at the greatness of God. But while everyone was marveling at all that He was doing, He said to His disciples, 44: "Let these words sink into your ears; for the Son of Man is going to be delivered into the hands of men." 45: But they did not understand this statement, and it was concealed from them so that they would not perceive it; and they were afraid to ask Him about this statement."

k. Luke 10:17-20, 17: "The seventy returned with joy, saying, "Lord, even the demons are subject to us in Your name." 18: And He said to them, "I was watching Satan fall from heaven like lightning. 19: "Behold, I have given you authority to tread on serpents and scorpions, and over all the power of the enemy, and nothing will injure you. 20: "Nevertheless do not rejoice in this, that the spirits are subject to you, but rejoice that your names are recorded in heaven."

l. Matthew 4:8-11, 8: Again, the devil \*took Him to a very high mountain and showed Him all the kingdoms of the world and their glory; 9: and he said to Him, "All these things I will give You, if You fall down and worship me." 10: Then Jesus \*said to him, "Go, Satan! For it is written, 'YOU SHALL WORSHIP THE LORD YOUR GOD, AND SERVE HIM ONLY.'" 11: Then the devil left Him; and behold, angels came and *began* to minister to Him.

m. Matthew 7:21-23, 21: "Not everyone who says to Me, 'Lord, Lord,' will enter the kingdom of heaven, but he who does the will of My Father who is in heaven *will enter*. 22: "Many will say to Me on that day, 'Lord, Lord, did we not prophesy in Your name, and in Your name cast out demons, and in Your name perform many miracles?' 23: "And then I will declare to them, 'I never knew you; DEPART FROM ME, YOU WHO PRACTICE LAWLESSNESS.'

n. Ephesians 1:18-21, 18: *I pray that* the eyes of your heart may be enlightened, so that you will know what is the hope of His calling, what are the riches of the glory of His inheritance in the saints, 19: and what is the surpassing greatness of His power toward us who believe. *These are* in accordance with the working of the strength of His might 20: which He brought about in Christ, when



He raised Him from the dead and seated Him at His right hand in the heavenly *places*, far above all rule and authority and power and dominion, and every name that is named, not only in this age but also in the one to come."

o. Colossians 2:10, "and in Him you have been made complete, and He is the head over all rule and authority;

p. I Corinthians 15:24-27; 24: then *comes* the end, when He hands over the kingdom to the God and Father, when He has abolished all rule and all authority and power. 25: For He must reign until He has put all His enemies under His feet. 26: The last enemy that will be abolished is death. 27: For HE HAS PUT ALL THINGS IN SUBJECTION UNDER HIS FEET. But when He says, "All things are put in subjection," it is evident that He is excepted who put all things in subjection to Him. 28: When all things are subjected to Him, then the Son Himself also will be subjected to the One who subjected all things to Him, so that God may be all in all.

q. Philippians 2:9-11, 9: "For this reason also, God highly exalted Him, and bestowed on Him the name which is above every name, 10: so that at the name of Jesus EVERY KNEE WILL BOW, of those who are in heaven and on earth and under The earth, 11: and that every tongue will confess that Jesus Christ is Lord, to the glory of God the Father."

r. Colossians 1:16-19; 16: "For by Him all things were created, *both* in the heavens and on earth, visible and invisible, whether thrones or dominions or rulers or authorities--all things have been created through Him and for Him. 17: He is before all things, and in Him all things hold together. 18: He is also head of the body, the church; and He is the beginning, the firstborn from the dead, so that He Himself will come to have first place in everything. 19: For it was the *Father's* good pleasure for all the fullness to dwell in Him,.."

s. Hebrews 2:5-8, "For He did not subject to angels the world to come, concerning which we are speaking. 6: But one has testified somewhere, saying, "WHAT IS MAN, THAT YOU REMEMBER HIM? OR THE SON OF MAN, THAT YOU ARE CONCERNED ABOUT HIM? 7: "YOU HAVE MADE HIM FOR A LITTLE WHILE LOWER THAN THE ANGELS; YOU HAVE CROWNED HIM WITH GLORY AND HONOR, AND HAVE APPOINTED HIM OVER THE WORKS OF YOUR HANDS; 8: YOU HAVE PUT ALL

THINGS IN SUBJECTION UNDER HIS FEET." For in subjecting all things to him, He left nothing that is not subject to him. But now we do not yet see all things subjected to him."

t. I Peter 3:21-22, 21: "21: Corresponding to that, baptism now saves you--not the removal of dirt from the flesh, but an appeal to God for a good conscience--through the resurrection of Jesus Christ, 22: who is at the right hand of God, having gone into heaven, after angels and authorities and powers had been subjected to Him."

Paul's use of Satan.

u. I Corinthians 5:5, "*I have decided* to deliver such a one to Satan for the destruction of his flesh, so that his spirit may be saved in the day of the Lord Jesus."

v. I Timothy 1:20, "Among these are Hymenaeus and Alexander, whom I have handed over to Satan, so that they will be taught not to blaspheme."

w. The matter of Job. Though most do not understand this book or its purpose, we can still see that God has authority over the activity of Satan.