

Scripture Research
Volume 5 *Number 6*

Scripture Research, Inc.
P.O. Box 51716 *Riverside, CA 92517*
Formerly
Ewalt Memorial Bible School
Atascadero, *California*

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MYTHS ABOUT SATAN

by:

Lyman Wendt

The idea of *Myths about Satan* came to me as I was reading Sir Robert Anderson's book, *The Silence of God*. I suddenly came upon these words at the beginning of chapter eleven: "The Devil of Christianity is a Myth." From that amazing declaration I began a careful study of God's Word and everything I could find upon this subject. This resulted in being in complete agreement with Sir Robert Anderson's statement that the "Devil of Christianity IS a Myth." This resulted in the preparation of subsequent messages entitled, *The Myths About Jesus*, or *The Jesus Myth*, *The Myths About The Christian Religion*, or *The Religion Myth*, *The Myths About God*, or *The God Myth*, and, *The Myths About The Church*, or *The Church Myth*.

Please note carefully, I am not saying, "Satan is a Myth". The subject titles may give that impression, and some, misunderstanding will affirm that "Lyman Wendt does not believe in Satan." A very large number of great men of history have believed in a personal Devil, among these were William Shakespeare, Martin Luther, John Bunyan, John Milton, and many others. This does not prove anything except that in all ages men of refinement, wisdom, and ability, have believed in a personal Devil.

I hasten to declare that I believe what the Bible has to say about Satan. When I say, "I believe The Bible", I mean The Bible to be, without apology or qualification, The Word of God. That in the original, it is perfect, inerrant, without defect, error, or mistake. Consequently, I believe what the

Bible has to say about Satan.

A REAL BEING. I would like to mention a few things The Bible tells about Satan. First, that Satan is a **REAL BEING**. "Now there was a day when the sons of God came to present themselves before The Lord and Satan came also among them, and The Lord said unto Satan," Whence cometh thou?" Then Satan answered The Lord and said, "From going to and fro in the earth and walking up and down in it." And The Lord said unto Satan, "Hast thou considered my servant Job, that there is none like him in the earth, a perfect and upright man, one that feareth God and escheweth evil?" Then Satan answered The Lord and said, "Doth Job fear God for nought?" Job 1:6-9a, repeated in Job 2:1-7.

In Matthew 4:1 Jesus, The Spirit, and the Devil are mentioned. The source that gives the authority to believe in the person by The Name of Jesus, also gives the authority to believe in a personal being by the name of Satan, as well as another named, The Spirit", "... then was Jesus led up of The Spirit into the wilderness to be tempted of the Devil."

Luke 4:5, 6 relates a similar account of The Lord's temptation with several important points added, "... the Devil, taking Him up into an high mountain, showed unto Him all the kingdoms of the [inhabited] world in a moment of time." Notice what the Devil says, and that The Lord does not argue the point with him: The Devil said to Him, "All this power will I give Thee and the glory of them, for that is delivered unto me, and to whomsoever I will give it." The death of Christ was necessary to invalidate the pre-Calvary claims of Satan. In this dialogue both parties are real, and the issues raised are monumental.

A CREATED BEING Eze. 28:11-15: "Moreover The Word of The Lord came unto me, saying, 'Son of Man, take up a lamentation upon the King of Tyrus, and say unto him, Thus

saith The Lord GOD: Thou sealest up the sum, full of wisdom and perfect in beauty. Thou hast been in Eden, the Garden of God; every precious stone was thy covering,...the workmanship of thy tabrets [drums] and thy pipes [flutes] were prepared in thee in the day that thou wast created. Thou art [was] the Anointed Cherub that covereth; [Cherub, a supernatural being, a watcher and protector of appointed realms and dominions] and I have set thee so: thou wast upon the Holy Mountain of God; thou hast walked up and down in the midst of the stones of fire. Thou wast perfect in thy ways from the day that thou wast created, till iniquity [perversity] was found in thee." The King of Tyre never was in Eden, nor in the Garden of God, nor in the Holy Mountain. The description in these verses is not of the King of Tyre but of the "Power behind the Throne". A good example of this is seen in Daniel 10:11-14 wherein Gabriel, [an Angel, cp. Lk. 1:19, 26] had been confronted by the Prince of Persia for twenty-one days, with Michael's [another Princely Angel] coming to his aid, the Persian rulership being decided, his services were no longer needed, he was freed to come to Daniel. In this context Satan's character as one who inspired arrogance is attributed to the King of Tyre. Satan, Eze. 28:14, is spoken of as the Anointed Cherub, i.e., that covereth. This is seen in the Cherubims that were placed to keep the way to the Tree of Life in Genesis, three. Their symbolic representation overshadowing the Mercy-seat is seen in the structure of the Ark of the Covenant. In Isa. 14:12 Satan is not created as Satan, an Adversary, but as Lucifer, "Son of the Morning". "How art thou fallen from heaven, O Lucifer, Son of the Morning! how art thou cut down to the ground, which did weaken the nations! For thou has said in thine heart, "I will sit also upon the Mount of the Congregation in the sides of the north: I will ascend above the heights of the clouds: I will be like the Most High." Lucifer, as a seraphimic being of tremendous power and influence, is mentioned in Jude 9 contending with Michael, an Archangel, about the body of Moses, Michael dared not bring an accusation against Satan, but said, The Lord rebuke thee". In

this remarkable verse Satan is depicted as belonging to a higher order of beings than Michael. This would indicate that only one person is capable of negating Satan, One having greater power, and that is The Lord. It was a superior, not inferior being that spoke to Eve. Satan, the *Nachash*, the whispering enchanter, the Shining, allied to his title of Lucifer, i.e., "Light" or "Burning". Thus in 2 Cor. 11:14 he is spoken of as an "Angel of Light". His "Serpent" title arises out of the constellation of Draco, the Dragon. As the Serpent he deceives, as the Dragon, he destroys. The ancient star-names within the constellations reveal Satan's role in God's great plan of things.

Rev. 2:13 reveals that Satan has a throne," I know thy works, and where thou dwellest, even where Satan's seat [throne] is." A throne speaks of Rulership, a Kingdom, a government. Christ spoke of Satan's kingdom in Mat. 12:24-26. The Colossian Letter tells of those delivered out of the Authority of Darkness, Col. 1:13. Contrary to Milton's Paradise Lost theology, Satan is not reigning in hell rather than serving in heaven. In the Book of Job Satan had access to God, and in the wilderness tempting of Christ, he conversed with Christ -- so he is not in hell [whatever meaning one attaches to that]. Satan is titled, "Prince of this world", John 12:31, "Now is the judgment of this world [world order], now shall the Prince of this world be cast out." cf. 14:30; 16:11. This "casting outside" was in view of Christ being crucified, cf. John 12:32, 33. Satan is titled, "The Prince of The Power Of The Air": "Wherein in times past ye walked according to the course of this world [age], according to the Prince [ruler] of the power [authority] of the air, the SPIRIT that now worketh in the children [Sons] of Disobedience"(Eph. 2:2). [Are these Sons of Disobedience those Jews that brought about the A.D. 70 destruction of Jerusalem, thus fulfilling the dire warnings of Heb. 2:2, 3; 6:6-8; 10:26-31 by their disobedience?] Satan is not of the order of those angelic beings chained in darkness, but had been allowed of God to have certain powers, these powers will be mentioned later.

God's Word reveals that Satan has already been defeated. In Heb. 2:14 it is written that Christ through death might destroy [nullify, make ineffectual] him that had the power [hold] of death, that is, the Devil. The reign of death had been signally breached by the death of Christ and His resurrection. The restraint of Satan is mentioned in Rev. 20:1-3, and his end unto the ages of the ages.

In the light of these plain statements from God's Word the reason for this Satan Myth study should be apparent. The usual concept of Satan, almost without exception, is a false one. The Satan of Christendom, as Sir Robert Anderson has said, "is a myth." The Satan of Christendom is not the Satan presented in The Scriptures. That non-Christians should believe this myth comes as no surprise, but that many Christians entertain this tragic farce is regrettable. As man has created a good being, a little baby, or a good man named Jesus, to be adored at Christmas time, so too man has formulated a scapegoat, a bogey-man, and has portrayed him as a horrible creature responsible for all crime, immorality, and wickedness -- and has named this mythical creature "Satan". A typical figure of Satan is a being with a pitch-fork, horns, and a forked tail with a leering and subtle grin on his face. This hideous leering creature concept probably comes from the illustrations of Dante's Inferno -- the great tragedy being that Dante was a godly, god-fearing man, but his illustrations have caused a great deal of confusion since their publication, and the concepts have been accepted as the norm of how Satan looks. The accepted costumes to portray Satan at masquerade parties is to wear costumes replete with horns, forked tail, pitch fork, and a hideous face. Paintings stress red and black coloring and immense bat-like wings. This caricature portrayal of Satan obscures his true nature and identity.

Satan is real, but he is not the creature he is usually pictured to be. The remarkable thing of it is that The Bible

nowhere so pictures him. For instance, instead of Satan being responsible for the wickedness of man James 1:14 reads ... "every man is tempted when he is drawn away of his own lusts and enticed." Please note very carefully from where immorality and crime originate, Mk. 7:21-23: "For from within, out of the heart of men, proceed evil thoughts, adulteries, fornicating, murders, thefts, covetousness, wickedness, deceit, lasciviousness, an evil eye [envy] blasphemy, pride, [haughtiness] foolishness [lack of sense]: all these evil things come from within, and defile a man."

The Word of God teaches that a man has three enemies: The general social world-order in which he lives, his own fleshly inclinations that seeks fulfillment, and the Devil. By misinformation Satan has been credited with everything called wicked. Satan uses the fabric of society, and the flesh, but it is from within the heart of man that wickedness comes -- man's own wickedness obscures Satan's strategy and tends to conceal his true identity. The following statement from Sir Robert Anderson's book will appear so shocking that it will be difficult to accept:

Apart from Satan's attack against our Lord and the solitary instance of Ananias and Sapphire, which involved no more than a lie, there is no indication in God's Word whatsoever that Satan ever tempted anyone to do anything society would condemn.

To add credence to this statement the realm of Satan's activities must be explored, and the final authority must be The Word of God, not fantasy or superstition.

OLD TESTAMENT: From Genesis to Malachi there is not one word to support the common conception of the evil character of Satan. There are three passages where he is mentioned:

Gen. 3:1 The Serpent [*Nachash*] was more subtil [Heb. ‘*arum*, wise] than any beast [*chay*, living being] of the field which The LORD [*Jehovah*] God had made, and he said unto the woman, “Yea, hath God said, Ye shall not eat of every tree of the Garden?” And the woman said unto the Serpent, “We may eat of the fruit of the trees of the Garden, but of the fruit of the tree which is in the midst of the Garden, God hath said, ye shall not EAT of it.” That part was correct, God had said that, but then she misquoted God by adding, "Neither shall ye TOUCH IT lest ye die." cf. 2:17 "EAT." The Old Serpent, the Angel of Light, 2 Cor. 11:3,14, upon hearing Eve misquote God's Word was bold to say to her in vs.4 [he never would have said it otherwise]: “Ye shall not surely die.” Eve, being enticed by this majestic being with the allurements of finding out whether or not God meant when He said “...thou shalt surely die”. However, The Scriptures admit that Eve was fully taken in, while Adam was not deceived, 1 Tim. 2:14, thus Adam, for love of Eve, deliberately transgressed the commandment so as to bear the penalty together. The fifth chapter of Romans attributes the entrance of sin to Adam, and remarks that in his sharing the transgression he was a type of Christ, Rm. 5:14, 18. So a breach of sin was made into the world, and death by sin -- so Christ fulfills the type in taking unto Himself the sin of the world so as to restore to mankind “the garments of His Own Glory” in trade for man's fig-leaf righteousness. What was Satan's enticement? Was it some low act of immorality? No, it was to disbelieve, discredit, or distrust God.

The next illustration is that of Satan's assault on Job. Satan's actions in the case of Job was simply an attempt to lead Job to DOUBT GOD'S WORD and to DOUBT God's GOODNESS. There was no immorality or debasement involved at all (Job 1:6-3:1).

Of the other great passages in the O.T. that deal with Satan, Eze. 28:14-19 has been considered. Isa. 14:12-17 bears

upon this subject: "How art thou fallen from heaven, O Lucifer, Son of the Morning [Morning Star -- worshipped by the Assyrians, male at sunrise, female at sunset]! how art thou cut down to the ground, which did weaken the nations! For thou hast said in thine heart "I will ascend into heaven, I will exalt my throne above the stars of God; I will also sit upon the Mount of the Congregation in the midst of the North, I will ascend above the heights of the clouds; I WILL BE LIKE THE MOST HIGH."

These verses hint at the reason for Satan's fall. There isn't anything remotely resembling vileness, immorality, or evil. It is just the opposite. What could be more opposite to vileness and wickedness than Satan's remark, "I will be like the Most High." Not, Unlike, but like The Most High.

THE NEW TESTAMENT: The concordance has many NT. references to Satan, but none of the references support the superstitious attitude concerning Satan. Some of these references will be considered as well as those that seem contradictory. What is found in the temptation of our Lord in Mt. ch. 4? Immorality? Not the slightest! What Satan was trying to do in the temptation of our Lord was to divert Him from going to the cross. Nowhere is there a hint that Satan is a loathsome creature daring to be in the presence of Christ. In Mt. 16:23, in the case of Peter, The Lord turned and said unto Peter, "Get thee behind Me, Satan!" [This is more remarkable in view of having given the Keys of the Kingdom to Peter in Mt. 16:19, with the power of binding and loosening [forbidding and allowing under law], later this authority is shared with all the Apostles, see Mt. 18:18. This was fenced about with several Apostles being in an agreement, Mt. 16:19, as it was under the Law of Moses. Foolish believers have misapplied these verses to themselves.] What a strange thing for The Lord to say to Peter who loved Him. Wasn't Peter demonstrating his love for The Lord in trying to keep Him from going to the cross? Note Mt. 16:21-23:

From that time forth began Jesus to show His disciples how that He must go unto Jerusalem and suffer many things of the Elders and Chief Priests and Scribes, and to be killed, and to be raised the third day." And Peter took Him and began to rebuke Him, saying, "Be it far from Thee: this shall not be unto Thee." [The Lord's response?] "But He turned, and said unto Peter, "Get thee behind Me, Satan: thou art an offense unto Me..."

In other words, anything that would hinder The Lord Jesus Christ from going to the cross is Satanic! Those seeking to explain the death of Christ apart from its foundation in redemption are doing Satan's work. They are despising the death of that One perfect being sent to balance the scales of Divine justice that ONE of so great a worth, should die for all. Satan's work was to obscure the propitiatory nature of Christ's death for the sins of the whole world, 1 John 2:2.

Lk. 22:31, 32 narrates Satan's request to have Peter. Was this to make Peter immoral? No, it was to sift him as wheat. Wheat was sifted to separate it from the chaff -- this was not to lead Peter into the depths of immorality, note, rather vs. 32 "But I have prayed for thee that THY FAITH fail not ..." In the case of Job calamity was sown and in the case of Peter, unbelief in the purposes of God. This is readily seen in Acts 10:14 with Peter's response of "Not so, Lord ..." Cp. vs. 28. It is in the realm of faith, not morals in which Satan operates.

The first three chapters of the book of Romans covers the whole spectrum of man's sinfulness -- from the depths of degradation to the religiously correct but murderous zealotry of Phariseism. Testing this against the popular Satan Myth theory there isn't a single allusion to Satan being responsible for man's condition. Satan is the enemy of faith not morals.

1 Tim. 5:15, "Some are turned aside after Satan". The context is faith, not morals. Cp. vs. 8.

1 Cor. 7:5. deals with the mutual sexual relationship of a husband and wife -- if this mutual and timely "giving and receiving" is ignored, even for fasting and prayer, then Satan may gain an advantage because of this deprivation of one from another. Faith and faithfulness to God was never to be used as a tool to set aside the dignity of human relationships.

Acts 5:3 "But Peter said, Ananias, why hath Satan filled thine heart ..." [to be deprived and immoral] No! Was a bad man? Ananias in his zeal sold some property in order to give but held back part of the sale-price, having second thoughts about giving all of it. Albeit, pledged to God, to God he acted out his lie.

Isa. 14:14, "... I will be like The Most High God." Eph. 5:1 bids us to be "imitators" of God, the context speaks of having "grace-forgiveness, even as God, in Christ, forgave us." Vs. 2, "... walk in love as Christ has loved us." In contrast to this, Satan aspired to the position of *Elyon*, The Most High God, the position, power, and glory of The First-born of All Creation, Col. 1:15. This is the goal of the stratagems of Satan. The Godhood of Christ is the frontal point of attack -- weaken this and all else becomes a mute point. In the apt words of Sir Robert Anderson, "*A Christ not quite God is a bridge weak on the far end.*" A Christian Religion has substituted a paganized Hollywood "Jesus" for The Christ of God.

If the general concept of Satan is not correct, and The Bible does not present him as a hideous, horned, hoofed, and tailed creature -- the creator of slums, bars, and brothels, -- if his work is not to tempt people to acts of atrocity and shame -- what then is The Scriptural view?

Consider 2 Cor. 11:13-15:

For such are false Apostles, deceitful workers, transforming themselves into the Apostles of Christ -- and no marvel; for Satan himself is transformed into an Angel of Light. Therefore it is no great thing if his MINISTERS also be transformed as the MINISTERS of RIGHT-EOUSNESS.

Satan transformed into an Angel of Light, not darkness? His Ministers as MINISTERS of RIGHT-EOUSNESS, not sin? It should be no surprise that through those claiming Apostolic authority Satan would offer a counterfeit Christ, thus displacing The Christ of God, offer a righteousness without a Redeemer, offer a system of works, dogmas, ordinances, ceremonies, and religion -- yes, Satan's emissaries come as "Angels of Light". Since redemption has already been effected through Christ's death and God's righteousness in Christ is proffered freely as a grace-gift without merit or demerit in the equation -- the righteousness offered by these supposed ministers of enlightenment must be of "works" guised in a religious cloak by giving their followers something to do as a substitute for the perfect person and complete work of Christ. Paul asked the Galatians, "Who hath bewitched you?" What was Peter insisting that these believers "add on" to what they had already been given by grace? The religious rite of cutting the flesh as a token of a proselyte status -- the imposition of a defunct religious system. If that was the "bewitching" of the Galatians, what shall be thought of the paganization of Christendom since then?

These verses reveal that it is in the religious realm with which Satan is concerned rather than that of crime and vice. The religious substitutions are his successes and vice his failures. Vice is not laudatory.

These "Ministers of Righteousness" as Paul designates

Satan's emissaries, are found within religious assemblies. Some, like Peter and James, seek to Judaize the grace of God, or offer a paganized Christianity as the real thing. Should one support an evangelistic campaign that hands out enquiry cards stating, "... go to the church of your choice?" ... support that which denies The Perfect Person and complete redemptive work of Christ? ... support a denomination that has no room for One of Whom it is written, "God was manifest in the flesh".

Consider, 2 Cor. 4:4:

In whom the god of this world hath blinded the minds of them that believe not lest the light of the glorious Gospel Of Christ, WHO IS THE IMAGE OF GOD, should shine unto them.

The Gospel of the Glory of Christ is that good news by which God in Christ reconciled the world unto Himself, not IMPUTING its sin unto it, rather that Christ in His death was made the sin-offering, the complete satisfaction for a world's sin so that nothing might stand as a barrier between God and man. God was satisfied with Christ's perfect person and finished work on man's behalf -- and, responsively, we should "Amen" to it. Galatians 2:20b expresses it, "I live by the faith of The Son of God Who loved me and gave Himself for me". Paul prefaces this, "... with Christ have I been co-crucified ...". In Christ's death a world was slain, it was God's judicial way of dealing with a world's offenses, failures, and faults. It is not our penance, praying or tears, but God's free wondrous Gift of Christ aside from all merit, demerit, or religion that gives full access to God. It is these truths that bear the blunt of Satan's attack, he is a vanquished foe, and any power he lays claim to is that which is surrendered to him. Satan offers a high standard of righteousness but without Christ as its foundation. The place to look for Satanic activity is in religious bodies, and oft times, tragically, in seminaries. The determining question

should be, "What part does Christ have in your relationship with and from God?" Is He merely a part or is He ALL IN ALL. Is He merely a good man, or is He The Saviour of the World? Is your theology being dictated by men or by The Scriptures of Truth? The Head-ship or Sovereignty of Christ in the lives of His people is an almost unknown truth, dare that sovereignty be given to Satan by default? Satan's ministers offer a relationship with God based upon "doing something," differing only in what that something is rather than a life lived in union with a living Christ.

The above notes touch only the surface of this subject. Lyman Wendt's sermon notes are an effort to move this subject out of the realm of superstition and Hollywood Christianity and to show that a majestic being, bearing the name of the heavenly constellation, The Serpent, confronted the pair in Eden, and it was this Serpent that was poised to strike the heel of Christ.

By: Lyman Wendt, edited by R.H.Schaefer

SUPPLEMENTARY NOTES

By Russell H. Schaefer

Heb. 2:14 ... that through death He might destroy him that had the power of death, that is, the Devil.

The translation should read, not the POWER of death, which would read "*dunamis*", nor "authority" which would read, "*exousia*" but "*kratos*", the "hold" of death. Death would no longer reign, death would no longer have the last word. Satan's sovereignty of which death was the realm is destroyed or made of none effect. The death of Christ and the attending events of His raising and being seated in the full

rights of God broke the "rulership" of death. Christ was The FIRSTBORN from the dead, a PATTERN for us. That which is true of Him is true of us -- God grants us a Body of Glory in kinship with the Body of Glory possessed by our Lord. It is the existence and fear of death, Heb. 2:15, as the penalty of sin, implying, at least to some, God's continuing displeasure. The fear of death (*thanatophobia*) needlessly causes many neurological problems. Paul states, Rm. 14:8: "Whether we live... or die, we are The Lord's."

John 8:44 ... He was a murderer from the beginning ... for he is a liar, and the father of it ...

Murderer, Gr. Manslayer, or Slayer of the Man. Heb. 5:7 is a comment upon this:

Who in the days of His flesh, when He had offered up prayers and supplications with strong cryings and tears unto Him that was able to save Him from death, and was heard ...

This event took place in the Garden of Gethsemane, Lk. 22:41-44; Mt.26:37-44. The texts are very graphic, sorrowful, even unto death, tears as blood. Angels strengthening Him lest He die in the Garden instead of at Calvary. There He was delivered from Satan's death domain while He was not delivered from His Redeeming death when He was later crucified. No Angels attended Him there although He could have called them forth.

Earlier attempts to kill Christ failed, it was needful that He die on the cursed tree to draw unto Himself all that would or could separate from God.

"Father of the Lie" Gr. text. What special lie is spoken of? A lie associated with the Man-slayer? What goes back to the beginning? John 17:24 tells of ONE Beloved of The Father

before the casting forth of the Cosmos. ONE who bore the title, SON of MAN, (cf. John 6:62), Who spoke of ascending to where He had been before. Who ... in the likeness of men becoming, Phil. 2:7. The medium of man's creation was The Son Of Man, this ONE was the prototype of Adam and of all mankind. The "Son of Man" title denotes the Arch-type of mankind. In his office and being Satan was the summation of all things beautiful, Eze. 28:12-17 (the context spells out a supernatural and superterrestrial being of which the Prince of Tyre was a type), and that beauty -- could it mean that other created beings should bear his image and likeness instead of The Son of Man's? Christ's title, "First Born of All Creation" (Col. 1:15) is fraught with meaning, more so inasmuch as Satan is spoken of as one that had been, "The Anointed Cherub that Covereth", Eze. 28:14. Was Satan the Guardian, the Protector of a vast and mighty throne until he was cast out of that office and position? There is another realm of which these titles speak, a realm of Cosmic Beings, of a Celestial Hierarchy, -- Dominions, Authorities, Powers, and Lordships. The reconciliation wrought out through Christ's death embraced the things of earth, and also, of heaven, Col. 1:20. The "heavenly" things also needed and obtained purification, Heb. 9:23b. Christ entered into the heavenly "Holiest of All" dwelling place of God, not made with human hands, to finalize redemption, Heb. 9:11, 12. Thus, Satan's machinations were thwarted by Christ's redemptive death.

**John 12:31 ... Now is the judgment of this world:
now shall the Prince of this world be cast out.**

Who is this Ruler Of The World? Frequently Christ spoke of Himself in the third person. Is Christ saying, "... shortly ye shall see what sort of judgment this world passes. I, Who am its Ruler and Prince, shall be cast out, shall be condemned and crucified ..." Usage of the term, "cast out" implies a "casting out from a holy place or from society", see John 2:5; 9:34, 35; 3 John 10. The context, vs.,32, 33 speaks of

Christ being crucified and thereby drawing all unto Him. The singular message of a Saviour dying for a world's sin and thereby removing all barriers that would keep men from God has been obscured by a "work's religion". It is no accident that the Book of Hebrews bids its readers to "... go forth therefore unto Him outside the camp..." Heb. 13:13.

John 14:30 ... for the Prince of this World cometh, and hath nothing in Me.

Again, who is this coming Prince of the World? John 14:18 speaks of Christ's "coming" in a "Little While" to His disciples. Verse 19 speaks of the disciples being convinced that Christ was IN The Father, they IN Christ, and Christ IN them. Christ would manifest Himself to them, not to the world, and He and The Father would manifest themselves to them, vs. 21, 23, and that He would "come" to them, vs. 28. "... coming of the World Ruler and he hath nothing in Me ..." What means this "hath nothing in Me" term?

The term has puzzled many, when Christ came the world had nothing in Him. Israel found "nothing in Him" so He was "cut off, Dan. 9:26, but not for Himself, no sign of aught for Himself but for others. Isa. 53:3 is a good commentary on this.

Some have seen in this verse, John 14:30, Titus, the Prince of the Roman world, and Pilate, his agent, not finding a just cause of death in Him, (see John 18:38; 19:4, 12).

Others see Satan in this verse, and he, not finding in Christ anything that would advance his (Satan's) cause. 2 Cor. 4:4 is offered as a proof text that Satan is the God of the World, Gr. THE GOD, is this the Supreme God or Satan that is spoken of? Who was it in His judgment that gave over the minds of the unbelieving Jews to spiritual darkness,

Rm. 11:8-10?

Eph. 2:2 ... according to the age of this world, according to the ruler of the authority of the air, of the spirit now operating in the (full grown) Sons of Disobedience.

Marshall Text.

Those in audience of the personal ministry of Christ to Israel were uniquely "Sons of Disobedience." The pagan world saw demons in everything and everywhere, and sought to placate them or win their favor. The doctrine of demons is a curious one and one facet of it is spelled out in 1 Tim. 4:1-4:

1. Departure from THE FAITH. Paul asked the Galatians, "... O foolish Galatians, who hath bewitched you ..." Gal.3:1. Who? The Apostle Peter who sought to add religious legalism and cuttings on the flesh to Christ's complete work. Those coming from the Apostle James terrified Peter and caused him to depart from THE FAITH. cf.Gal.2:20, 21.

2. Forbidding to marry. The Church of Rome limits celibacy to nuns, monks, and priests even though Peter was married since Christ healed his mother-in-law, and the qualifications for a Bishop was that he have only one wife, and children, 1 Tim. 3:2, 4. The larger scope of the passage deals with spiritism's uniting a person with a spirit (demon ?) entity, their guide. This was the case with the woman belonging to the Pythian Cult, a priestess of Delphi, mentioned in Acts 16:16. 1 Tim. 3:6 associates pride with the condemnation of the Devil, and in 3:7 the reproach and snare of the Devil is mentioned. A monastic life was forbidden for both men and women, (1 Cor. 7:2-5). Fasting and prayer was to be only for a time, lest they be tempted by Satan for their sexual incontinency. Sexual deprecation could cause spiritual problems so Paul advises younger women to marry rather than turn aside (from the faith) after Satan. L Tim.5:14, 15.

3. To abstain from meats. "Meats" in Scripture includes the whole spectrum of food. Gen. 9:3 gives permission

to eat animal foods. The O.T. priests ate of the sacrifices, the Passover Lambs were eaten in the home. Those who would control the mind use the absence of food as a weapon, as well as extensive fasting and sexual abstinence. Spiritism generally teaches that animal food hinders mediumistic powers.

The doctrine of demons then sets forth, not a lower form of spirituality, but seemingly, a higher. It is, however, self centered, not CHRIST CENTERED. The meditation is inner SELF focused, not Christ. The need for The Saviour is diminished, that in Him and Him alone dwells all the fullness of the Godhood bodily, is no longer of importance. Originally, Greeks used "demon" as of a god, a paranormal agency or power. Not all were looked upon as destructive. The medium of Acts 16:16-19 spoke the truth but her masters were using her message to further their own finances, as the context shows. When the gifts ceased they sought to kill Paul. James states, 2:19, that the demons believe in one God and tremble.

1 Tim. 1:20: ... delivered unto Satan, that they may learn not to blaspheme. (No one has that authority today.)

Believers delivered to Satan by Paul that they may be taught not to blaspheme! Frequently in the O.T. God used enemies of Israel as His instrument to bring judgment upon Israel. God is SOVEREIGN still, the leash upon Satan may seem long but God holds it. With God's permission Job was placed in Satan's hands -- and he learned not to blaspheme. Consider the following by R. H. Schaefer

JOB'S ASSERTION

God is against him _____ 6:2-4
Asks God to kill him _____ 6:8, 9; 14:13
Suicide is desirable _____ 7:15, 16
He is the "butt" of God (a play on his name)-7:17-21 cf.

7:20; 13:24; 33:10

God is his enemy — 9:14-18; 13:14-28; 16:7-16; 19:11

JOB'S ACCUSATION

God's injustice ————— 9:21-24; 10:3-7

God has a hidden malicious motive ————— 10:13

Unjust and indifferent to man's ills ————— 24:12

**God does not hear nor regard, is cruel, oppressive, and
delivers only to death — 30:18-23**

**No real profit in serving God ————— 21:15 or to
be in prayer to Him — 21:15; 30:24**

**God has made him a by-word, and all his hope is
gone — 17:6, 11-16**

Job invites God to leave him alone ————— 10:20-22

Still-birth better than life ————— 3:3-17; 18:18, 19

JOB'S INNUENDO

He is more righteous than God ————— 35:1

**His statements, as in 30:25, etc. are meant to reflect
upon God's character.**

JOB'S END

At last Job sees himself and repents.....40:4; 42:1-6

**1 Cor. 5:5 ... to deliver such a one unto Satan for
the destruction of the flesh...**

**Again, Satan is the instrument in the hands of God to
slay a believer who had taken his own mother to wife. cf. 10:10,
"... destroyed of the destroyer..."**

Isa. 54:16 ... I have created the Waster to destroy.

2 Cor. 2:11 ... lest Satan should get an advantage of us: for we are not ignorant of his devices.

The Isaiah passage is self explanatory, while the devices mentioned in the Corinthian passage has to do with forgiving the offending and restored brother.

Col. 1:13 ... Who delivered us from (out of) the Power (Authority) of (The) Darkness and hath translated (transferred) us into the Kingdom of His Dear Son (Son of His Love).

The Authority of The Darkness is contrasted with The Kingdom Of The Son Of His Love. A Kingdom ruled by the love and grace of God in the person of Christ. This gives us a glimpse of another realm, in the words of Paul, Col. 1:12 ... having made you fit, prepared, furnished, for partnership in the allotment of the Saints In Light, i.e., in the Holiest of All. We are not to make ourselves prepared, this is the work of God, it is His gift in Christ. The AUTHORITY of the darkness has been broken, neither Satan nor demons have any power over us. In Christ, we are transferred out side of Satan's authority, power and place.

R. H. Schaefer

Excerpts from A. J. Roddy's study, **THE HOPLITE OF THE HEAVENLIES** or **HOLDING THE FIELD**, Eph. 6:10-20, is worthy of inclusion in this study.

THE HOPLITE OF THE HEAVENLIES

by **Dr. A. J. RODDY**

We dare not consider the *stenai* [stand] of Eph. 6:13 apart from the provisions of chapters one through three. This is no mere privilege: it is an imperative. This stand is the third of three great verbs in this epistle, the first of which is the prerequisite of the other two.

The first is seen in the ineffable assertion "He made us sit together," (Eph. 2:6). Christ, when He had made purification for sins, sat down at The Right Hand of The Majesty on High (Heb. 1:3). God The Father set Christ in His own rights in the heavenlies (Eph.1:20). Paul affirms that we share in that magnificent sequence, as objects of lavished grace, when he states that we are "jointly-quickened with Christ, jointly raised, and jointly-seated with Christ in the super-heavenlies" (Eph. 2:5b, 6).

This is, of course, a *Fait Accompli*. In as much as through His incarnation, passion, resurrection, and ascension He has forever triumphed over the Accuser, this standing, or should we say, joint-seating, is in no jeopardy of failing. Far from being the victors, we are the objects of the VICTOR'S interest; our role in this glorious enterprise is a passive one, He made us alive in union with Christ Jesus, it was He that worked in Christ Jesus when He raised Him from the dead, (Eph.1:19), so raised us up in union with Him. It was He, by that power lifting Christ to the heavenlies and causing Him to be seated in the full rights of God, jointly lifted us into that realm and set us there with Christ.

Observe, it is not said, in raising us to the heavenlies, we are to be seated. He Who delights in the impossible has triumphed over all our weakness in His matchless strength and He has set us as objects of grace in a joint-union with Christ. He picked us up and set us down. It is difficult to accept the fact that we are loved without merit or demerit -- no deserving, no striving, no reaching, no attaining, no gaining, and thus, alas, no boasting! Paul asserts that from first to last this is the gift of God. We did not even SIT down, He sat down, and He SEATED US.

Now it is to us, in this heavenly sphere, objects of this grace, that the command comes to walk "worthily of this exalted Calling" (4:1). It would seem impossible that one so blessed should walk unworthily, or otherwise than in love -- but the truth we dare not overlook is that the exhortation to walk worthily is directed to those who are *so* seated. The walk is expected of those who have been made to sit. Only those who have been made to sit with Christ in the heavenlies can hope worthily to walk. The "seating" does not depend upon the walking; the walking, one's way of life, depends upon the sitting. The "Seating" is the work of God in union with The glorified Christ, and we are seated by God and told to walk. The seating is bound up with the accomplished, finished work of Christ, NOT in the walking. The sitting is the cause, the worthily walking is the result.

Here our pride may ensnare us yet. "Here at last," weak flesh shouts gleefully, "is something for me to do." But this is, to the contrary, also the outworking of the indwelling Christ, Who, by the power that is at work in us (that power not being exhausted in our being raised to the heavenlies and seated there) is able to do exceedingly abundantly above all that we may ask or think, Eph.3:20, in line with the Christ-like walk.

When we come then to the battlefield of 6:10-20, we are

told to **HOLD THE FIELD**, it is still within this glorious context. Because of our seating and walking the call comes to us to **Hold the Field**. The seating is not in danger, if we yield to the Enemy that which has been wrested from his grasp, the walk may be in danger of being unworthy of such a high calling.

The Great War was won in the death, resurrection, and ascension of Christ. We are not told to take the field but to hold it. Eph. 6:10, 11:

... keep being empowered (*endynamousthe*, a passive) in union with *Jehovah* and in union with the effectively-working-might of His strength. Put on God's Panoply, so as to be empowered (*dynasthai*) to stand against the skillful strategy of the Devil.

The power is His power working in us the impossible, we are told to submit to its constant empowering. No frail human wretch is called upon in his unaided strength to face so great a foe, even if the foe is already conquered. Here, the man of the heavenlies, in union with The Lord of the heavenlies, is reminded of his duty to withstand, he is in no danger, for he has the life of His Lord, in this conflict he cannot lose, for the victory is assured, before the call to battle, he sings the victor's song. The ground is already won, it is his matchless privilege to hold it in union with Christ who empowers him, and Who, in the final analysis, holds it. But the man of the heavenlies is called to share in this enduring conflict, for he who was ousted at Calvary would regain the lost ground, he will not, he cannot, try as he may, for the ground is held in the power of The Lord Jesus. The war is won, through Christus Victor.

"Dress up in God's panoply", Eph. 6:11. The emphasis is not upon the English word "whole." The word panoply

means whole Armor; for what Hoplite (foot-soldier) would consider going to war with only part of his Armor? This is a war against a master schemer intent upon wrecking the life of the Man of the Heavens, the Heavenly Hoplite, as he goes about his walk. Satan, nor demon, cannot touch the life seated jointly with Christ in the heavens but he will contest the victory claim to the end that the life he cannot touch be rendered as ineffectual as possible. It is not rewards that are disputed but the usefulness of a person's life for Christ.

Each of these epithets, Eph. 6:12, Principalities, Authorities, World Tyrants of this Darkness, Spirits of Supermundane Wickedness in battle dress -- they march, but you are not told to march, you are not told to fight. You are told to be dressed in God's panoply so as to be able yourself to stand. This is repeated for this reason pick up God's panoply, so that you may be able to withstand in the day, the Evil One, and having done all things thoroughly to be able to stand decisively there (Eph. 6:13).

If one strips away the imagery of physical "Armour" the panoply consists of Truth, Righteousness, the Gospel of Peace, the Faith, and The Word of God. Satan's warfare is against these issues.

Before the Heavenly Hoplite takes his stand upon these ramparts he does the "girding ... putting on ... binding under the feet (the sandals) ... picking up." After the hoplite has done all these, he then takes his stand.

Only the praying is present (6:18), as though timeless, characterizing every act of the soldier. Thus, the warfare of the heavens is bounded by the command ever to submit to the empowering and ever to be praying in every season in spirit.

Praying for whom? For all the saints. They too are

heavenly hoplites; and they too take their stand. Ever praying, for whom? "And for me ..." Ah! for thee, Paul? Bound in chains, gazing perhaps upon the Roman soldier to whose wrists thou art chained, whose very Armour may have given thee the figures for these passages; for thee Paul, who despite chains and prisons art none the less a heavenly hoplite of God? And, why pray for thee? Wouldst thou be free of thy chains? Wouldst thou be free of thy prison? Ah, hear him, this great soldier-saint: "and for me, that to me may be granted utterance, in opening my mouth (not these prison doors), with boldness to make known the Mystery of the Good News, for the sake of which I GROW OLD IN MY CHAINS, for this is the meaning of "I am an ambassador" that I may speak freely in it, as indeed I must speak."

Hast thou no scar?
No hidden scar on foot, or side, or hand?
I hear thee sung as mighty in the land.
I hear them hail thy bright, ascendant star.
Hast thou no scar?

Hast thou no wound?
Yet I was wounded by the archers, spent,
Leaned me against a tree to die: and rent
By ravening beasts that compassed me, I swooned:
Hast thou no wound?

No wound? No scar?
Yet, as the Master shall the servant be,
And pierced are the feet that follow me;
But thine are whole ... can he have traveled far
Who has no wound or scar?

By: Amy Carmichael

Hoplite, Gr., "hoplites" -- tool or weapon, a heavily armed soldier.
A.J.R.

Satan is not Omnipotent, Omnipresent, nor Omniscient. Demon activity crested in crisis in view of Christ's impending death and resurrection. Curiously, demons used Christ's rightful titles. Mt.8:28,29; Lk.4:33,34. Demon activity is within the realm of Satan's pseudo- Ministers of Righteousness, 2 Cor.11:13-15. R.H.S.

The following study-outline by Russ Schaefer is added by request.

THE GUARDIANS OF THE HEAVENLIES

Guardian - a person invested with accredited power and authority so as to fulfill the duty of taking care of the person and property of another.

Satan's guardianship is depicted in Eze. 28:13-16. Verse 14 identifies him as THE ANOINTED CHERUB THAT COVERETH, i.e., overshadowing and protecting the world then existing, The Garden of God. In contrast to Satan's Trusteeship role Col. 1:16,17 sets forth the prior creatorship/ownership of Christ:

... in Him were created the all things in the heavens and on the earth, the visible and the invisible, whether thrones or lordships, or rulers or authorities -- the all things through Him, and unto Him have been created (vs. 17), and He is before All (things, beings) and The All Things in Him have stood together (and still hold together, cohere), this included the Kingdoms of the inhabited earth that had been entrusted to Satan, Lk. 4:4, 6, and the cosmos mentioned in Satan's last testing of Christ, Mt. 4:8,9. Christ did not question Satan's claim. Satan's trusteeship was forfeited by misuse of his office.

The right to REDEEM a creation in ruin belonged to Christ by virtue of His being THE FIRSTBORN OF ALL

CREATION, Col.1:15. The right and responsibility of redeeming a creation beset by death belonged to Christ by virtue of His being THE FIRSTBORN Out From Among The Dead, Col. 1:18,20. Christ, by redemption reclaimed His property and rightful priority, place and position.

Hereafter a JOINT-GUARDIANSHIP was to be established via a JOINT-AROUSEMENT and a JOINT-ENTHRONEMENT (Eph.2:6). This is the fulfilling of the hope to which we have been called, this is the essence of having been made the riches of the glory of His inheritance in the saints, this is the display of the excelling (super-casting) greatness of the power (ability) of Him in us ... according to the energy (in working) in The Christ, having aroused Him out from dead ones, and seating Him in the Supraheavenlies above [above + high] every beginning and authority and power and lord-ship ... all things He arranged under [subjected] the feet of Him, and Him He gave [appointed] Head above all things to the Church, which is His Body, the fullness of the One the all things habitually filling for Himself [the Body of Christ, the final complement to complete all that needed completion] (Eph. 1:18-23 [portions]).

In His Headship Christ is manifested now in the Supraheavenlies, it follows that whensoever, howsoever, wheresoever Christ is manifested, jointly with Him, complementary with Him, shall be the Church which is His Body.

To be partners with the FIRST-BORN'S GUARDIANSHIP, both must die to fulfill the role of JOINT-REDEMPTION, Eph. 2:6; Col. 3:1, 3, as well as the CO-BURIAL, and CO-AROUSING with HIM (Col. 2:12).

In reclaiming His Rightful Heirship position of FIRSTBORN of ALL CREATION, all claims to the contrary were voided. The super-natural as well as human chains of bondage to decrees, ordinances, and laws were cast off. Christ

made an open display of them to show they had no claims against us, no power nor dominion over us, all this was broken, cp. Col. 2:14-19. "He led Captivity captive" (Eph. 4:8); "ALL was placed under His feet" (Eph. 1:22); "FAR ABOVE ALL" (Eph. 1:21). The measure of our complete identification in and with Him is the degree of His Headship over all Rule and Authority (Col. 2:10). It is complete, thus we are complete in Him now and always.

In Christ's office as **FIRSTBORN** His first task was to redeem the whole inheritance, then **SECURE IT**, then to **SHARE** it. His death provided the **REDEMPTION**, His **RESURRECTION** and **SEATING** in the **RIGHTS** of The Father provided the **SECURITY**, and the **COMMISSION** embodied in (Eph. 3:8, 9), "... to make **ALL** see ... the riches ... the fellowship/dispensation of the sacred **SECRET**. This includes the **SUMMATION** of all things in the heavens and on earth **IN CHRIST**, Eph. 1:10. The **UNTRACKABLE WEALTH OF CHRIST** is shared (Eph. 3:8).

The Guardians are told: ... keep the **UNITY OF THE SPIRIT**, Eph. 4:3, "Keep", watch over, preserve, guard. The **UNITY** of Eph. 4:4-5 is to be "guarded" by the Guardians.

The **EMPOWERING**, Eph. 6:10, **KEEP BEING EMPOWERED**, it is His might and His strength.

Eph. 6:11 **PUT ON**, pick up the whole armor of God, God's **PANOPLY**, God's **ARMOR**. Stand = **HOLD THE FIELD**, not go to war, hold the field, not march, not fight, but stand, **STAND FOR THE TRUTH** (6:13). The battle has been won, it remains for the **GUARDIANS** to hold on to that which has been given them.

1. The Armor: 6:14 Truth and Righteousness.
2. The Armor: 6:15 The Gospel Of Peace.
3. The Armor: 6:16 The **FAITH**, cp. 4:13, Unity of

THE FAITH.

4. **The Armor: 6:17 SALVATION, i.e. deliverance.**
5. **The Armor: 6:17b THE WORD OF GOD, cp Col.1:25 The Mystery Ministry of Paul completes The Word of God, GRACE, not judgment, is GOD'S FINAL WORD.**
6. **THE ARMOR: 6:18 EVER PRAYING. For other Guardians. Saints = Shining Ones. All in union with their Lord. And for Paul, 6:19; to make known the Secret of the Good News. i.e., ... by Him to more than reconcile the all things unto Himself ... in earth ... in heaven, Col. 1:20.**

Fill up with Paul and other guardians the special bond between those standing and guarding. HOLD THE FIELD, THE BATTLE HAS BEEN WON. HOLD ON TO THE TRUTHS GIVEN YOU.

R.H.S.