

“Angelology, Pt 4” *Bibliotheca Sacra*

Vol 99:39 (July 1942): 262-395.

Lewis Sperry Chafer (1871–1952)

Co-founder of Dallas Theological Seminary, President 1924–1952

www.PreciousHeart.net/SS/Angiology-1942.pdf



[Author’s Note: The important division of Angelology presented in this article will be followed by one other section which will complete the series on this theme.]

Major 1st, 2nd, & 3rd Level Points outlined by and table of contents by Michael G. Maness
~ page numbers and divisions of original publication are preserved below.

- I. Satan’s Evil Character** 1
 - 1. Twofold Wickedness. 2
 - a. Ambitious Pride. 2
 - 1 Timothy 3:6..... 2
 - Ezekiel 28:17 3
 - Isaiah 14:12-14..... 3
 - b. Untruth..... 3
 - (1) Three forces..... 7
 - (a) The force of the Man of Sin 7
 - (b) The force of the Restrainer 8
 - (c) The force of the Destroyer 8
 - 2. Satan’s Sinfulness. 9
- II. The Satanic Cosmos** 11
 - 1. Satan’s Authority over the Cosmos. 13
 - Luke 4:5-7..... 14
 - John 12:31; 14:30; 16:11 14
 - 1 John 5:19..... 15
 - Isaiah 14:12,16,17; Job 1:13-19; 2:7. 16
 - 2. The Cosmos is Wholly Evil 17
 - 3. Satan’s Undertakings in the *Cosmos*..... 18
 - 4. The Things of the *Cosmos* 18
 - 5. Though Detained Here, Christians are not of the *Cosmos*..... 19
 - 6. The Impotency of the *Cosmos* 19
 - 7. The End of the *Cosmos* 19
 - Psalm 2 19
 - Daniel, chapters 2 and 7..... 20
 - Matthew 25:31-46..... 20
 - 2 Thessalonians 1:7-10 20
 - Revelation, chapters 14-22 20

I. Satan’s Evil Character

In approaching this difficult and intricate subject of Satanology, a certain inquiry is in order, namely, what latitude is accorded angels in the exercise of their powers in the direction of evil? The implications of Scripture and the deductions of reason contend, in answer to this question, that much that is possible as sin with men is impossible with angels and is foreign to them. There is no evidence that angels are tempted in the realms of those sins which find expression through the human body-immoral relations, gluttony, and the perversion of normal bodily functions. It is

equally certain that there is no occasion for avarice, parsimoniousness, or thievery among the angels since, so far as is known, they are not burdened with possessions of any description whatever. In truth it is easier to discover the sins which are predicated of the angels than to list those which they, for obvious reasons, do not practice. Angelic sin is along the lines of two closely related evils- *ambitious pride* and *untruth* -, as these may be manifested within the range of angelic existence. Within the scope of these two sins the evil character of Satan must be computed. The sinfulness of Satan's sin is not to be discovered by comparing it with wickedness in human spheres, but rather by a due comparison of it with the holiness of God, and in the light of that which God has required of the angels.

BSac 99:395 (Jul 42) p. 263

As God is the embodiment of good, so Satan, in his restricted sphere, is the embodiment of evil. God, being infinite, is infinitely good; Satan, being finite, is evil to the extent of his resources and means. Since he is the highest of all creation, Satan is the one of all creatures to assume the position of *anti-God*. It is recognized that Satan will yet introduce and exalt the *Anti-christ*; but, it is clear, from the beginning he has arrogated to himself the function of *anti-God*. This assumption is the supreme conception which actuates his ambitious pride. To a like degree he is *anti-truth*, but in realms and ways which challenge the closest attention of every student of Bible doctrine. To the same extent to which this great angel surpasses human understanding, his evil nature and undertakings reach beyond human comprehension. However, it is anticipated that the Spirit-taught believers shall pursue these vast themes with some discernment and to a large degree of profit. Popular impressions as to the character of Satan are erroneous. Doubtless, if called to face the truth as to the precise nature of Satan's sin, the man of the world would find little fault in him. It could not be otherwise since the worldling has himself adopted as his prototype the very evil ideals of Satan. The world could not be expected to sit thus in judgment upon itself, and this is especially true in view of the fact that Satan has blinded the minds of them which believe not concerning that which is of God. The evil character of Satan will be found embraced in the twofold wickedness- *ambitious pride* and *untruth* -which is charged against him.

1. Twofold Wickedness.

a. Ambitious Pride.

Though the entire career of Satan is but an unbroken manifestation of his pride, there are three passages of Scripture which directly indict Satan with respect to this specific sin:

1 Timothy 3:6

This notable passage urges the unwisdom of appointing a

BSac 99:395 (Jul 42) p. 264

young and inexperienced convert to the office of bishop or elder in the church. Such an officer should not be a "novice, lest being lifted up with pride he fall into the condemnation [judgment] of the devil"-not a judgment to be imposed by the devil, but the judgment God imposes on the devil for the same sin of pride. The next verse asserts that there is a *reproach* of the devil (cf. Jude 9; 2 Pet 2:11), and a *snare* of the devil (cf. 2 Tim 2:26); but the text in question warns against the experience of Satan's judgment which follows the enacting of Satan's sin- *ambitious pride*. Citation of this passage at this point is for the purpose of enforcing the truth that Satan's notable sin was *pride*. The effect upon the novice would be, as it was upon Satan, a beclouding of the mind as to real values. The verb *ὑψόω*, translated *lifted up*, means *to make a smoke* and by it to be blinded (cf. 1 Tim 6:4; 2 Tim 3:4). It is of interest to observe that the intimation is that Satan himself experienced a besotting of the mind which to some extent made his sinful course a possibility.

2. The Cosmos is Wholly Evil

This is indeed a hard saying. Though it be true, it calls for elucidation. Satan does incorporate into his vast system certain things which are good in themselves. Many humanitarian ideals, morals, and aspects of culture are consonant with spiritual realities, though resident in the *cosmos*. The root evil in the *cosmos* is that in it there is an all-comprehensive order or system which is methodized on a basis of complete independence of God. It is a manifestation of all that Satan can produce as a complete exhibition of that which enters into the original *lie*. It is the consummating display of that which the creature—both angelic and human—can produce, having embarked on an autonomous career. The *cosmos* is not a battle ground whereon God is contending with Satan for supremacy; it is a thing which God has permitted that *the lie* may have its fullest unveiling. It is reasonable to suppose that the *cosmos* represents the supreme effort of the supreme creature and that as it began with the repudiation of God, it has maintained its intended segregation from the will and purpose of God. That things good in themselves are included in this great system is doubtless the occasion for many deceptions. The fundamental truth that “whatsoever is not of faith is sin” (Rom 14:23 ; cf. Heb 11:6) is not recognized nor believed in the *cosmos*. *The lie* must run its course that it may be judged, not as a mere hypothesis or incipient venture, but in the complete and final exhibition of its anti-God character. It began with the repudiation of God by angel and man and maintains that distinctive trait

BSac 99:395 (Jul 42) p. 291

until Antichrist appears and is destroyed. The humanitarian enterprises, the culture, the laws and religious forms of the *cosmos* constitute no evidence that God is recognized in His true position or honored. This is a Christ-rejecting *cosmos*. Its princes “crucified the Lord of glory” (1 Cor 2:8), and apart from the restraining power of God they would crucify Him again and destroy His witnesses. They evince no penitence for their climactic racial crime—the Savior, as such, is still disowned and rejected. Social ideals are borrowed from His teachings. His purity and grace are held forth as a pattern of life; but salvation through His blood is spurned. The independent, self-centered, self-satisfied, autonomous *cosmos* asks for no redemption since it recognizes no need. It is the embodiment of the philosophy of which Cain is the archetype. What God sees on the human side of the *Cosmos* is described in Romans 3:9–18. Here the divine charge against fallen men is infinitely accurate and decisive: “As it is written, There is none righteous, no, not one: there is none that understandeth, there is none that seeketh after God. They are all gone out of the way, they are together become unprofitable; there is none that doeth good, no, not one” (3:10–12). Certainly God is not deceived as to Satan’s purposes. Did He not uncover those secrets at the beginning (Isa 14:13 ; Ezek 28:15)? A *cosmos* which crucifies its Redeemer, hates those who are redeemed as it hates the Savior (John 15:18 , 19), and loves darkness better than light, will hardly delude or outwit the Almighty. It is to be judged and destroyed completely. No attempt will be made to salvage anything out of it when its day of demolition arrives. The following passages are a sufficient testimony to the evil character of the *cosmos*: “Whereby are given unto us exceeding great and precious promises: that by these ye might be partakers of the divine nature, having escaped the corruption that is in the world [*cosmos*]” (2 Pet 1:4); “For if after they have escaped the pollutions of the world [*cosmos*] through the knowledge of the Lord and Saviour Jesus Christ, they are again entangled therein, and overcome, the latter end is worse with them than the beginning” (2 Pet 2:20);

BSac 99:395 (Jul 42) p. 292

“Pure religion and undefiled before God and the Father is this, to visit the fatherless and widows in their affliction and to keep himself unspotted from the world” (*cosmos* - James 1:27); “Ye adulterers and adulteresses, know ye not that the friendship of the world [*cosmos*] is enmity

with God?” (James 4:4); “For whatsoever is born of God overcometh the world” (*cosmos* - 1 John 5:4); “Hereafter I will not talk much with you: for the prince of this world [*cosmos*] cometh, and hath nothing in me” (John 14:30); “And every spirit that confesseth not that Jesus Christ is come in the flesh is not of God: and this is that spirit of antichrist, whereof ye have heard that it should come; and even now already is it in the world” (*cosmos* - 1 John 4:3). In like manner the believer is said to have been “delivered from the present evil age” (Gal 1:4), and “delivered from the power of darkness” (Col 1:13), and is not to be conformed to this age (Rom 12:2).

3. Satan’s Undertakings in the *Cosmos*

This extensive theme reappears in a later division of Satanology and therefore is curtailed here. He who began with the purpose to be “like the most High,” has never abandoned that ideal. That in some respects Satan attempts the works of God becomes but one more feature of this great deception. The works of the satanic order are clearly outlined in several descriptive passages which also present that which is highest in ideal, and deepest in motive in the Satan-energized mass of humanity. One passage, alone, contains the entire revelation: “For all that is in the world [*cosmos*], the lust of the flesh, and the lust of the eyes, and the pride of life, is not of the Father, but is of the world” (*cosmos* - 1 John 2:16). The satisfaction of these same cravings was the temptation placed before Eve in the Garden: “And when the woman saw that the tree was good for food, and that it was pleasant to the eyes, and a tree to be desired to make one wise, she took of the fruit thereof, and did eat and gave also unto her husband with her; and he did eat” (Gen 3:6). The

BSac 99:395 (Jul 42) p. 293

real nature of these cravings is easily recognized as being wholly self-centered and without thought of God.

All “wars and fightings” among men are only a natural result of the evil qualities of this great federation. Jesus said to Pilate: “My kingdom is not of this world [*cosmos*]: if my kingdom were of this world [*cosmos*], then would my servants fight, that I should not be delivered unto the Jews: but now is my kingdom not from hence” (John 18:36). It is a noticeable fact that the governments of the world depend upon physical power and a display of armament to maintain their position and authority, and the superior law of love is not adapted to, or understood by, the elements that make up the *cosmos* .

4. The Things of the *Cosmos*

All earthly property is of the satanic order, which property the believer may use, but must not abuse: “But whoso hath this world’s good [*cosmos*], and seeth his brother have need, and shutteth up his bowels *of compassion* from him, how dwelleth the love of God in him?” (1 John 3:17). “And the cares of this world [*cosmos*], and the deceitfulness of riches, and the lust of other things entering in, choke the word, and it becometh unfruitful” (Mark 4:19). “But this I say, brethren, the time is short: it remaineth, that both they that have wives be as though they had none; and they that weep, as though they wept not; and they that rejoice, as though they rejoiced not; and those that buy, as though they possessed not; and they that use this world [*cosmos*], as not abusing it” (1 Cor 7:29–31). James writes: “Hearken, my beloved brethren, Hath not God chosen the poor of this world [*cosmos*], rich in faith, and heirs of the kingdom which he hath promised to them that love him?” (James 2:5). Here a needed change in translation reveals much. James did not say *the poor of this cosmos* , but rather *the poor as regards the cosmos* -all and whatever constitutes the *cosmos* , or that which it has to offer. This poverty is most honorable and should be the estate of every Christian.

BSac 99:395 (Jul 42) p. 294

5. Though Detained Here, Christians are not of the *Cosmos*

Twice over in His Priestly Prayer, Christ asserts of His redeemed ones, “they are not of this world [*cosmos*] even as I am not of this world” (*cosmos* - John 17:14 , 15). Thus He declares again, “If the world [*cosmos*] hate you, ye know that it hated me before *it hated* you. If ye were of the world [*cosmos*], the world [*cosmos*] would love his own; but because ye are not of the world [*cosmos*], but I have chosen you out of the world [*cosmos*], therefore the world [*cosmos*] hateth you” (John 15:18 , 19). And the Apostle John states; “Marvel not, my brethren, if the world [*cosmos*] hate you” (1 John 3:13). Christians are sent into the *cosmos* (John 17:18) as those who have no relation to it other than to be His witnesses to it. They are “ambassadors” (2 Cor 5:20), “strangers and pilgrims” (1 Pet 2:11), and *citizens of heaven* (Phil 3:20) as to this *world system* . Thus it is that God sees the Christian in relation to the *cosmos* .

Though Job belonged to a remote age, his experience presents a vivid illustration of Jehovah’s care over His own in respect to the attacks of Satan. In this narrative, Job is represented, not as one who needs to be punished for evil-that conception constituted the error of Job’s three friends, which error Jehovah so severely condemned at the end of Job’s trial-, but as one who three times over is declared by Jehovah to be “perfect” and “upright” (1:1 , 8 ; 2:3). Satan’s complaint regarding Job is twofold: (a) Job is so completely protected that Satan cannot reach him, and (b) Job does not really love Jehovah. A salary is paid Job by Jehovah, Satan asserts, to hire Job to pretend that he loves Jehovah. Putting this challenge to an experimental test, Jehovah releases Job to the power of Satan. Until that time, as pointed out by Satan, Job is safe in Jehovah’s hand. The transfer from Jehovah’s hand to Satan’s hand is not without drastic limitation which Satan can in no wise overstep. To Job was given the privilege and honor of proving that Jehovah is worthy of all adoration apart from His benefits. The lie of Satan was completely exposed to the glory of God.

BSac 99:395 (Jul 42) p. 295

6. The Impotency of the *Cosmos*

The impotency and limitations of the world-order are most evident. Its leader, though mighty, is inferior to Christ: “Ye are of God, little children, and have overcome them: because greater is he that is in you, than he that is in the world” (*cosmos* - 1 John 4:4). Its knowledge and understanding are limited: “Behold what manner of love the Father hath bestowed upon us, that we should be called children of God; and such we are. For this cause the world [*cosmos*] knoweth us not, because it knew him not” (1 John 3:1 , R.V.). “Now the natural man receiveth not the things of the Spirit of God: for they are foolishness unto him; and he cannot know them, because they are spiritually judged. But he that is spiritual judgeth all things, and he himself is judged of no man” (1 Cor 2:14 , 15 , R.V.). “There is none that understandeth, there is none that seeketh after God” (Rom 3:11). “And even if our gospel is veiled, it is veiled in them that perish: in whom the god of this age hath blinded the minds of the unbelieving, that the light of the gospel of the glory of Christ, who is the image of God, should not dawn upon them” (2 Cor 4:3 , 4 , R.V.). “They are of this world [*cosmos*]: therefore speak they as of the world [*cosmos*], and the world [*cosmos*] heareth them” (1 John 4:5 , R.V.).

7. The End of the *Cosmos*

The fact that the *cosmos* comes to a complete termination and destruction is the testimony of both Testaments.

Psalm 2

In the prediction which this Psalm presents, the nations are seen in their last and diabolical rejection of Jehovah and His Messiah (cf. Rev 16:13 , 14); yet, in spite of their combined resistance, Jehovah places His King upon David’s throne in Jerusalem, for such is the “holy hill of Zion.” The Son takes the government from the Father’s hand and dashes the nations in pieces

as a potter's vessel and with a rod of iron. Kings and rulers are admonished to secure right relations with the Christ before His awful judgments begin.

BSac 99:395 (Jul 42) p. 296

Daniel, chapters 2 and 7

In these prophecies concerning the course and end of the Gentile nations, God reveals the truth that they will be crushed and blown away as “the chaff of the summer threshing-floor,” and the King of kings will then reign over all the earth.

Matthew 25:31-46

The nations, wholly unable to resist the sovereign power of the King, are seen to assemble before Him at which time He determines their destiny—one part to enter His earthly kingdom and the other is consigned to the lake of fire prepared for the devil and his angels.

2 Thessalonians 1:7-10

The distinctive message of this passage is the utter destruction of all that enters into the *cosmos*.

Revelation, chapters 14-22

A right understanding of this extensive Scripture is imperative. Nothing here recorded could have been fulfilled in past history. The description enters more into detail as it sets forth, not a new theme, but that previously introduced in the Word of God. False religious pretense and apostasy from the truth of God along with the *cosmos* itself must come into final judgment before the King takes His throne to reign in righteousness over the whole earth. Revelation 18:24 alone serves to identify this final destruction as the judgment of God on the whole *cosmos* and all it has ever wrought.

Most assuredly, then, that which God now tolerates for wise purposes is doomed to complete destruction. This is directly asserted: “For the fashion of this world [*cosmos*] passeth away” (1 Cor 7:31); “And the world [*cosmos*] passeth away, and the lust thereof: but he that doeth the will of God abideth forever” (1 John 2:17); “But the day of the Lord will come as a thief in the night; in the which the heavens shall pass away with a great noise, and the elements shall melt with fervent heat, the earth also and the works that are therein shall be burned up” (2 Pet 3:10).

Dallas, Texas