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Lewis Sperry Chafer (1871–1952)

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

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[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.

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### 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.

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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

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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 *τυφώω*, 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.

### ***Ezekiel 28:17***

Reference must be had again to this passage because of its clear revelation which refers to Satan's sinful, self-promoting pride. To quote: "Thine heart was lifted up because of thy beauty, thou hast corrupted thy wisdom by reason of thy brightness: I will cast thee to the ground, I will lay thee before kings, that they may behold thee." He who had been created for the highest position and service, before described, has become conscious and proud of his wisdom and beauty. It will be seen from verse 12 that the wisdom is *full* and the beauty is *perfect*. The meaning of such terms, describing, as they do, the mind of Jehovah in His appreciation of this angel, cannot be traced by man. Doubtless there were these qualities in this angel which made pride a natural consequence. With that befogging of mind which pride engenders it is possible to be so misguided as to undertake the very opposite line of action from that which infinite wisdom has dictated.

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### ***Isaiah 14:12-14***

Though quoted and expounded before, this illuminating passage is cited again: "How art thou fallen from heaven, O Lucifer, son of the morning! *how* art thou cut down to the ground, which didst 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 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."

Pride is here seen to prompt this great angel to unholy ambition. With a beclouded mind, he easily repudiates the Creator and displays dissatisfaction with the estate into which he was divinely placed. He proposes by ambition and self-promotion to advance his estate to the highest heaven and into the likeness of the most High.

Thus it is set forth by divine authority that Satan's career of evil began with *pride* and that, through its power to confuse the mind, it has led him on into all the ways of evil which are recorded of him. The all-important fruit of Satan's pride is the fact that *he abode not in the truth*.

#### **b. Untruth.**

An extended list of indictments against Satan are to be presented shortly and it would seem impossible that all that is charged against this evil angel could originate from the one sin of untruth which was engendered by pride. Christ's own words in reference to Satan's first procedure in the way of sin are both revealing and final. He said: "Ye are of your father the devil, and the lusts of your father ye will do. He was a murderer from the beginning, and abode not in the truth, because there is no truth in him. When he speaketh a lie, he speaketh of his own: for he is a liar, and the father of it" ( John 8:44 ). And to this may be added: "He that committeth sin is of the devil; for the devil sinneth from the beginning. For this purpose the Son of God was manifested, that he might destroy the works of the devil" ( 1 John 3:8 ).

The charge that these Jews, to whom Christ spoke, were of their father the devil is a serious one, and has provoked

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perplexity and controversy. There being a spiritual birth in which the one who believes in Christ is the recipient of the divine nature-that which is foreign to normal human life-, thus there is such a thing as a reception of satanic ideals to the end that the life which receives them is, to a marked degree, the child of the one who originates the manner of life which is embraced. The designation three times employed by the Apostle, *children of disobedience* ( Eph 2:2 ; 5:6 ; Col 3:6 ), and Peter's phrase *cursed children* ( 2 Pet 2:14 -cf. *obedient children* of 1 Pet 1:14 ) are all most significant; the context of which passages invites the student's most careful exegesis to the end that the exact import of these appellations may be apprehended. The characterizing disobedience to which reference is made is *federal* -as is the characterizing obedience (cf. Rom 5:19 ). By natural

birth all are subject to divine wrath which is due to the disobedience of the federal head of the race and by which the race fell; yet children, as to their personal childlikeness and innocence, portray citizenship in the kingdom of heaven ( Matt 18:1-4 ). Since federal and not personal disobedience is in view, the implications of the title are as applicable to one unregenerate person as to another and without regard to personal subservience. Hence, also, it is right to conclude that all unregenerate persons are alike in need of the provisions of divine grace.

All of this substantiates the truth that there is a solemn reality in Christ's words, "Ye are of your father the devil," and it is on the ground of this filiation and the unavoidable expression of its inner qualities that He goes on to say, "and the lusts of your father ye will [your will is to] do." With unquestionable authority Christ relates the parentage which sin generates, not at all to Adam who is only a link in the chain ( Rom 5:12 ), but to the originator of evil-Satan. *Children of Adam* is a mild designation compared with *children of the devil* . Christ asserts the reality of the latter.

The statement that Satan "was a murderer from the beginning" seems to be the result of Satan's influence upon other creatures. Whether there is any sense in which this

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charge might apply to Satan's injury to other angels or not, it is easily traceable that he seduced men into sin which subjected them to death. It is reasonable to assume-and not without Scripture warrant-that the one who caused man to sin also caused the lesser angels to sin. The origin of sin is not distributed among various individuals; it is invariably assigned to the one who must, therefore, have degraded angels as he has degraded man. The satanic principle manifested in Cain moved Cain to slay Abel who, in turn, manifested the divine purpose and ideal. According to the Bible, murder is in the intent as well as in the overt act ( 1 John 3:12 , 15 ). Satan slew Adam and Eve, though their years were many before their death came to them. They who were by creation as immortal as the angels paid the assured price of death which Satan's counsel imposed upon them.

The root of the matter lies concealed in the accompanying accusation by Christ in which He said that the devil "abode not in the truth, because there was no truth in him. When he speaketh a lie, he speaketh of his own: for is a liar and the father of it." As set forth in the Bible, the general theme of *untruth* is vast indeed; but specific importance is given to untruth as the opposite of that Truth which God is. In its essential nature untruth is *anti-God* being as it is not only a misrepresentation of the Person and character of God, but a distortion of His purpose and ways. As human understanding fails to apprehend the crisis involved when Satan "abode not in the truth," so, to even a greater degree, human language is impotent as a means of depicting the untruths which were involved. Satan chose not to continue in the precise sphere into which he was placed by the infinite will and benevolence of God. But it is not alone a case of one sphere as over against another; it is also a case of the choice of one principle or philosophy of life as over against another. What God had revealed of Himself as the Supreme Authority and designed as to relationships and activity for this great angel was *the truth* in which a perfect whole embraces all its parts. Such an extensive incorporation of truth which reflected the infinity of the Designer in every particular of it could not

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suffer the slightest disarrangement of its perfect balance and symmetry-let alone a complete shattering of all its vital aspects. In his impious action, the great angel proposed a course of independent achievement which at once in principle dethroned the God of truth and enthroned self. Every feature of this intention was in opposition to, and independent of, God. Such violence will not be rightly estimated apart from a due consideration of the fact that the creature-angel or man-is designed to be guided by God alone. Of man's need of divine guidance, Jeremiah writes: "O

LORD, I know that the way of man *is* not in himself: *it is* not in man that walketh to direct his steps” ( Jer 10:23 ). As before indicated, to attempt independent, self-directed life is the only course open to the creature wherein he may satisfy his satanic desire to resemble God. The resemblance is feeble indeed, but it serves to satisfy the insanity which sin really is. There is little wonder that misery bulks so largely in the world when it is recognized that almost every human life is lived without any conscious reliance upon God. What anguish independence of God has inflicted on fallen angels, is not fully revealed. Their destiny, like that of fallen unregenerate humanity, is but a normal consummation of their wretched career. God Himself, with all that enters into His perfect plans and purpose, is *Truth* in its absolute and plenary sense. To continue with Him in the course He has designed, is the highest destiny possible for any creature. To depart from that course is to experience the present and future penalties of evil. Two Greek words which are translated into English by terms which connote evil, are most revealing as to the essential character of sin. These are, ἀμαρτία , which means *missing the mark* , and ἀνομία , which means *being without law* , or *lawlessness* . The latter may mean only the fact concerning the Gentiles that to them the Mosaic Law was never given ( 1 Cor 9:21 ), or it may imply *willful* rejection of authority ( 1 John 3:4 ). The former word is capable of expressing that colossal failure in missing God’s perfect purpose and end; while the latter suggests all the rebellion of the evil one in his original sin. In missing the divine

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purpose for him, Satan became the *anti-God* destined to the lake of fire forever. Such an end as a miscarriage of so perfect a beginning is tragedy to an incomprehensible degree. However, the present discussion has more to do with Satan’s lawless sin when he repudiated God and rejected God’s will for him. His lawlessness was not a mere disregard for an existing code of regulations; it was a complete rejection of the Lawgiver and all His benevolent intentions for an endless life.

It is notable also, that the wickedness of sin is not exhausted in the high crime of disowning God and His benevolent plan; it goes on to enthrone self and espouses a different and wholly unworthy, God-dishonoring manner of life. Satan’s sin was not merely *negative* in its rejection of God; it was *positive* also in that it constructed a philosophy of life, a line of action, which originated with Satan, was self-centered, and excluded God. The entire treatment of Satanology must be adjusted to these stupendous facts.

It may be concluded that, in its ultimate form, untruth is a substitution of self for God and the assumption of a self-designed plan of life for that purposed by the Creator. This is *the lie* . It is such because it is *anti-God* from every angle of consideration. This is the limitless meaning of Christ’s word regarding Satan when He said that, “he abode not in the truth,” which is the negative feature of Satan’s sin. Christ also declared that Satan was a liar from the beginning, which as fully represents the positive feature of that original sin. A partial or compromising departure from God is impossible. God is either everything or nothing in these relationships. All untruth as seen in misguided lives partakes of, and grows out of, Satan’s lie in disowning the truth which God is. Satan is “a liar and the father of it.”

It is not without specific meaning that Christ goes on in this context to say, that He Himself tells the truth, that none might convince Him of sin, and that those who are of God hear God’s words. Similarly, since Christ came forth from God, it is impossible that one should be of God and at the same time reject the One whom God has sent into the world.

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How very much is declared when Christ said, “I am the truth”! He was not only God (the Truth) manifest in the flesh, but as the perfect man, He abode in the truth in the sense that He did always and only those things which were well-pleasing to His father. In the most drastic testing

which Satan could impose upon Him, He did not sin by departing from the precise purpose of His Father for Him.

The satanic *lie* was imported into the Garden of Eden and was there adopted by the first parents of the race. Satan said to them, “Ye shall be as Elohim” ( Gen 3:5 ). The untruth did not in this instance consist in the mere fact that they would not really be as Elohim, though Satan said they would; it consisted in rejecting God and His purpose for them. The philosophy represented by these words is diabolical in all its parts. Its hellish character is not mitigated by the fact that it is well-nigh universal, nor by the truth that those who are under its curse are unaware that there is any other and better philosophy extant. The Apostle records of those who embrace this devilish philosophy, “Because that, when they knew God, they glorified *him* not as God, neither were thankful; but became vain in their imaginations, and their foolish heart was darkened. Professing themselves to be wise, they became fools.... Who changed the truth of God into a [the] lie, and worshipped and served the creature more than the Creator, who is blessed forever. Amen.... And even as they did not like to retain God in *their* knowledge, God gave them over to a reprobate mind, to do those things which are not convenient; being filled with all unrighteousness, fornication, wickedness, covetousness, maliciousness; full of envy, murder, debate, deceit, malignity; whisperers, backbiters, haters of God, despiteful, proud, boasters, inventors of evil things, disobedient to parents, without understanding, covenant-breakers, without natural affection, implacable, unmerciful” ( Rom 1:21 , 22 , 25 , 28–31 ). The lamentable sins which follow the repudiation of God are but the innumerable lies which are the legitimate offspring of the first lie. The whole present world-system is a product and manifestation of *the lie* -but more of this anon. The

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spectacle of a world in open rebellion against Jehovah and His Messiah is pictured in Psalm 2:1–3 , which reads: “Why do the heathen [nations] rage, and the people imagine a vain thing? The kings of the earth set themselves, and the rulers take counsel together, against the LORD, and against his anointed, *saying* , Let us break their bands asunder, and cast away their cords from us.” It is evident that this Scripture is to be fulfilled at the end time when *the lie* is in its fullest manifestation. The course of evil moves on to its determined end and slight indeed has been the adjustment of theology to the Scriptures when theology so generally anticipates a converted world before the King returns. *The lie* is not predicted to become the truth by any process whatsoever. It develops in its own evil course and is terminated at the zenith of its wickedness by the One into whose hands all judgment has been committed and in the program of His second advent.

No more determining passage of the Bible may be contemplated relative to the final manifestation of *the lie* than 2 Thessalonians 2:1–12 in which all the forces of lawlessness are seen to concentrate in the lawless one. Assurance is advanced also that all will be judged of God on the sole ground that they believe *the lie* . The passage being central and final on this theme is quoted in full and according to a translation by Dean Alford in his New Testament notes: ”(1) But we entreat you, brethren, in regard of the coming of our Lord Jesus Christ, and our gathering together to Him,-(2) in order that ye should not be lightly shaken from your mind nor troubled, neither by spirit, nor by word, nor by epistle as from us, to the effect that the day of the Lord is present. (3) Let no man deceive you in any manner: for (that day shall not come) unless there have come the apostasy first, and there have been revealed the man of sin, the son of perdition, (4) he that withstands and exalts himself above every one that is called God or an object of adoration, so that he sits in the temple of God, shewing himself that he is God. (5)...(6) And now ye know that which hinders, in order that he may be revealed in his own time. (7) for the MYSTERY ALREADY is working of lawlessness, only until he

that now hinders be removed; (8) and then shall be REVEALED the LAWLESSNESS ONE, whom the Lord Jesus will destroy by the breath of His mouth, and annihilate by the appearance of His coming; (9) whose coming is according to the working of Satan in all power and signs and wonders of falsehood, ( 10 ) and in all deceit of unrighteousness for those who are perishing, because they did not receive the love of the truth in order to their being saved. ( 11 ) And on this account God is sending to them the working of error, in order that they should believe the falsehood, ( 12 ) that all might be judged who did not believe the truth, but found pleasure in iniquity.”<sup>1</sup>

A temptation at once arises to enter fully into this context, which may not be here; however three forces must be identified in the interest of even a tentative contemplation of all that is disclosed,-(a) The force of the Man of Sin, (b) the force of the Restrainer, and (c) the force of the Destroyer.

**(1) Three forces.**

(a) The force of the Man of Sin

With unequivocal language the Apostle predicts that before the Day of the Lord (not the *Day of Christ* as in the A.V). can come the Man of Sin must appear. The title is specific and no warrant exists for confusing it with the more general name of Antichrist. Doubtless the Man of Sin is antichrist as to doctrine and practice. In fact, he appears as the supreme satanic counterfeit of Christ. He is Satan’s last and most misleading deception after whom the world is destined to follow ( Rev 13:4–8 ); but in no Scripture is this individual styled *Antichrist* . This point is stressed because of the fact that much interpretation of this passage falls back on the more general declarations respecting Antichrist and thus fails to arrive at the essential truth here set forth regarding a specific person. He appears throughout this context in the singular and of him are predicated only those

things which belong to a person. Having quoted at length from the early fathers-Irenaeus, Tertullian, Justin Martyr, Origen, Chrysostom, Cyril of Jerusalem, Augustine, and Jerome-, Dean Alford goes on to say: “The first particulars in the history must be gleaned from the early Fathers. And their interpretation is for the most part well marked and consistent. They all regard it as a prophecy of the future, as yet unfulfilled when they wrote. They all regard the coming (parousia) as the personal return of our Lord to judgment and to bring in His kingdom. They all regard the adversary here described as an individual person, the incarnation and concentration of sin.”<sup>2</sup> In spite of the added titles given here to this person- *son of perdition* and *lawless one* -with all that they imply, the Church of Rome has professed to see this person realized in Martin Luther and all that follow him, and not a few of the Protestants return the doubtful compliment by professing to see this one fulfilled in the Pope and the system he represents. In respect to the latter belief, which has had wide favor, it may be said that although much stress may be laid on the assumption of the Pope to be the Vicar of Christ and that he sits in a place of ecclesiastical power, he could not under any worthy interpretation of the text be made to correspond to the one who “withstands and exalts himself above every one that is called God.” In like manner, if the Papacy is the Man of Sin, then all has been fulfilled fifteen centuries ago-even the destruction of this one by the return of Christ. Though a superman because of satanic power, the Man of Sin, is, nevertheless, a man and his predicted appearing and career are unfulfilled. Any departure from this conclusion must involve

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1 1. *New Testament for English Readers* , Vol. II, Pt I, p. 79.

2 2. *Ibid* ., pp. 79, 80.

doubts as to the inspiration of the text itself. After nineteen hundred years this prophecy stands unfulfilled. The Apostle could not change his terminology were he to write today of this expectation. The Man of Sin has not yet appeared; nor has the Day of the Lord begun. The mystery of lawlessness is yet working as it was in Paul's day. Whatever may be conjured up

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to resemble Antichrist, it must be required again that the present issue pertains to a person styled "the man of sin, the son of perdition," and "the lawless one." The last designation-" *the lawless one* "-relates him directly to the satanic lie and the consummator of all that lie holds in store.

Disagreement has been recorded as to the identification of the temple in which this lawless one is to be seated. Early writers contend that it is a church of some description. Later writers are more agreed that it is a restored Jewish temple. It may be no more than a temporary tabernacle which will be serving for the Jewish worship of Jehovah which worship will be in progress at that time (cf. Dan 9:27 ; Rev 13:6 ).

(b) The force of the Restrainer

Having identified the anticipated Man of Sin, the Apostle proceeds to assert that the satanic consummation will not be allowed its realization until the time which God has determined. Doubtless, Satan would 'hasten this consummation, but it awaits God's appointed time. The Restrainer will go on restraining lawlessness until He-the Restrainer-be taken out of the way. The anti-God philosophy is working and none could be able or worthy to restrain evil on so vast a scale other than a Person in the Godhead; and, since the Holy Spirit is the resident active power of God in the world during this age, it is reasonable to conclude that He thus restrains. Of no other force could it be said that it will be at a given time removed in order that the climax of all evil may be realized in the appearing and power of the Man of Sin. In His resident presence as One who tabernacles in the Church and not as an Omnipresent One, the Spirit will remove from the world at the time the Church is translated to heaven ( 1 Thess 4:13-18 ). What the corruption of the world really is will be demonstrated in those few terrible years following the removal of restraint in which the lawless one prospers.

(c) The force of the Destroyer

The returning Christ destroys the lawless one. Writing of this great event and using, as was common, the title *Antichrist* when the Man of Sin was in view, Chrysostom states:

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"Just as a fire, when it is approaching, merely causes the lesser insects to shrivel up, and consumes them, so shall Christ, with His word alone and His appearing consume Antichrist. It is enough that the Lord has come: forthwith Antichrist and all belonging to him have perished." The coming on to the scene of the Man of Sin is said to be "according to the working [energizing] of Satan and in all power and signs and wonders of falsehood, and in all deceit of unrighteousness for those who are perishing, because they did not receive the love of the truth in order to their being saved." Such is the imposition of the lawless one in the exercise of Satan's power and falsehood. Upon those who are perishing, having rejected the love of truth-the opposite of Satan's falsehood-,God is Himself sending a working of error in order that they should believe *the lie* ; to the end that all may be judged who rejected the truth and found pleasure in that which is opposed to truth. What is latent evil in these Christ-rejecters is brought out into a place of obvious recognition that there may be none to question the righteousness of that judgment which comes upon them. This judgment is said to be due directly to the fact that they believed *the lie* -the original lie which repudiates the God of all truth and rejects His benevolent purpose. This *lie* becomes the *I will* of the creature against the will of the Creator to whom all obedience, deference, and submission belongs. These two possible courses of action-agreement or disagreement with God-are presented



by the Apostle John, when writing on the general theme of the cure of the Christian's sin, in these words: "If we say we have fellowship with him, and walk in darkness, we lie, and do not the truth" ( 1 John 1:6 ). *The truth* is something to be done, and to fail to do the truth is to perform or commit a lie by action. In its mad adjustment to Satan's philosophy of life and purpose apart from God, the whole world is enacting *the lie* , and their judgment must be that which falls on Satan and all who repudiate God.

## 2. Satan's Sinfulness.

In this universe there are "heights and depths" which

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might hinder a child of God ( Rom 8:39 ). In relation to wisdom and knowledge concerning God, there are depths ( Rom 11:33 ; 1 Cor 2:10 ). In the love of God there are both heights and depths ( Eph 3:18 ). The term *depths* is most suggestive and is used, with but one exception, to represent the realities which are hidden in God; the exception being found in Revelation 2:24 where there is reference to the *deep* things of Satan. Satanic doctrine is in view as in 1 Timothy 4:1 where *doctrines of demons* are mentioned. Naturally, Satan's doctrine does not run in the way of redemption through Christ's death or the exalted position secured by being in the resurrected Christ. Satan's doctrine exalts self and directs in the way of Cain, or self-promoted righteousness. It is a way of life wholly independent of God whatever elements of truth it may borrow or incorporate. Satan's original God-rejecting sin has spawned into the dimensions which embrace the fallen angels and the whole human family in its hundreds of generations. For the fallen angels there is no hope; but for fallen humanity a gospel of divine grace, made possible through the blood of Christ, is provided. By the grace of God the saved one is returned to right relations with God.

Satan holds the unenviable title of chief of all sinners. He is the original sinner. He has wrought the most injury. He has practiced sin longer than any other. He sinned against the greatest light. Only God can compute the extent and hideous character of Satan's sinfulness. Yet this very sin is of such a nature that the so-called self-made man of the world would extol it. It is the thing which the unregenerate claim to be their personal right when they live on in independence of God. A partial record of the indictments which God brings against Satan are here appended:

- (1) He repudiated God in the beginning ( Isa 14:12–14 ).
- (2) He drew a third part of the stars of heaven after him ( Rev 12:4 ).
- (3) He sinned from the beginning ( 1 John 3:8 ).
- (4) He is a liar from the beginning ( John 8:44 ).

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- (5) In the Garden of Eden he belittled God and advised the first parents to repudiate God ( Gen 3:1–5 ).
- (6) He insinuated to Jehovah that Job loved and served Him only as he was hired to do so ( Job 1:9 ). No greater insult could be addressed to Jehovah than that He is not really to be loved on the ground of His own worthiness, but, being rich, is able to hire men like Job to *pretend* that they love him.
- (7) When permitted to act his own part, Satan brought five terrible calamities on Job ( Job 1:13–2:7 ).
- (8) He stood up against Israel ( 1 Chron 21:1 ; Ps 109:6 ; Zech 3:1 , 2 ).
- (9) He weakened the nations ( Isa 14:12 ).
- (10) He made the earth to tremble ( Isa 14:16 ).
- (11) He did shake kingdoms ( Isa 14:16 ).

- (12) He makes the world a wilderness ( Isa 14:17 ).
- (13) He destroys the cities thereof ( Isa 14:17 ).
- (14) He opened not the house of his prisoners ( Isa 14:17 ).
- (15) He causes war on earth with all its horrors; for when bound war ceases and when loosed war is resumed ( Rev 20:2 , 7 , 8 ).
- (16) He tempted the Son of God forty days and then left Him but for a season. He proposed to Christ that He forsake His mission, that He distrust His Father's goodness, and that He worship the devil ( Luke 4:1–13 ).
- (17) He bound a daughter of Abraham eighteen years ( Luke 13:16 ; cf. Acts 10:38 ).
- (18) He entered Judas and prompted him to betray the Son of God ( John 13:2 ).
- (19) He blinds the minds of them that are lost ( 2 Cor 4:3 , 4 ).
- (20) He takes away the Word out of the hearts of the unsaved, lest they should believe and be saved ( Luke 8:12 ).

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- (21) He deals with saints with wiles and snares ( Eph 6:11 ; 2 Tim 2:26 ).
- (22) He has exercised and abused the power of death ( Heb 2:14 ; cf. Rev 1:18 ).
- (23) He, an adversary, as a roaring lion goeth about seeking whom he may devour ( 1 Pet 5:8 ).
- (24) He is opposed to God; is the persecuter of saints, the "father" of lies. Through his emissaries he dethrones reason, tortures human beings, and moves them to superstition and idolatry.

Dr. William Cooke writes with great clearness of the depravity of Satan and his angels: "The law of dependency is universal because God alone is the fountain of all being and of all good. Every creature, however high in the scale of existence, is dependent on God, not only for its being, but for its goodness; and therefore its goodness or holiness can be perpetuated only by union with Him. Sin severs the soul from God; and severed from him, the soul is deprived of his favor, and of his strength to uphold it in virtue and goodness; and deprived of his favour and sustaining power, it is thrown upon itself, and becomes actuated by its own selfish instinct; and as selfishness becomes intensified, there is no sin, however deep in guilt and malignity, that may not grow out of it. Such has been the direct effect of the apostasy of angels. The selfishness which engendered the first sin, has, during the lapse of ages, produced and developed every malignant principle which now so darkly stains their condition. Hatred of God produces hatred of all good-of all good in itself, and of all beings that are good, and of envy at their happiness. From hatred and envy springs the desire to corrupt whatever is good, and destroy whatever is happy. This desire seeks its end by stratagem, deceit, and all available means within reach. The archfiend is called 'Satan,' which means an adversary; 'The old serpent,' because of his guilt; 'A liar,' a liar 'from the beginning,' 'the father of lies,' and 'when he speaketh a lie he speaketh of his own.' He is called 'Apollyon,' which means Destroyer, because he delighteth in

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destroying the souls of men, and 'goeth about as a roaring lion, seeking whom he may devour.' Not only is he a destroyer, but 'a murderer,' a murderer of both bodies and souls; all his arts of seduction having murder as its ultimate object. All the sin and misery of our world for six thousand years, and all the sin and misery of its future history, and all the misery of hell, is not only the

result of his agency and influence, but results in that which he and his minions find their gratification.”<sup>3</sup>

The power of Satan and his fallen angels is limited. They are but finite creatures who can do nothing outside the permissive will of God. Satan could do nothing against Job (and this was his complaint) until divinely permitted to do so. Satan and his angels are in possession of great knowledge, but they are not omniscient; they have vast power, when permitted to employ it, but they are not omnipotent; they cover the world by their delegated responsibility, but they are not omnipresent. They can suggest evil, but cannot coerce the will of another creature. They may spread snares and devices to ruin the children of God, but they cannot compel any other being to comply with their designs. They have power over nature when permitted to use it, but they can create nothing, nor can they employ God’s creation other than as He decrees. They never defeated God. In truth, God uses Satan as an instrument to chasten and correct the erring saints ( Luke 22:31 , 32 ; 1 Cor 5:5 ; 1 Tim 1:20 ). The knowledge of these limitations can but be a comfort to those Christians who take seriously their conflict with the powers of darkness.

## II. The Satanic Cosmos

The present division of *Satanology* is a theme of vast proportions-incomprehensible, unrecognized, and unidentified. To an extent which seems to have no parallel in the Bible, this great body of truth is represented by one word, which word- κόσμος -is found in the New Testament 187 times and is translated in every instance, but one, by the English word

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*world* . No moment need be given to the closely related fact that the English word *world* is also a translation of two other Greek terms- αἰών , in its various forms and having a time meaning, 41 times; and οἰκουμένη , meaning an inhabited district, 14 times. Of these two additional words, the latter has no bearing upon the present consideration, but the former, when referring to the present age, carries with it the important disclosure that this age is evil in character. It was the reprehensible sin of Demas ( 2 Tim 4:10 ) not only that he forsook the Apostle, but that he loved the age that now is. His love was not going out to a period of time as such, but to the evil which characterizes that time (cf. Gal 1:4 ; Rom 12:2 ; 2 Cor 4:4 ; Eph 2:2 ; 6:12 ).

In his second Epistle, the Apostle Peter mentions three phases of the world or earth-(a) the world before the flood, or “the world that then was” ( 3:5 , 6 ); (b) “the heavens and the earth which are now” ( 3:7 ); and (c) the “new heavens and a new earth” that are yet to be ( 3:13 ). The *cosmos* of the New Testament concerns only the world that now is.

Lexicographers agree that *cosmos* means *order* , *regularity* , *disposition* , and *arrangement* , and that, as Exodus 33:4 , 5 , 6 and Isaiah 49:18 , etc., are translated by the LXX, the meaning is extended to imply *ornamentation* . The idea of order and arrangement inheres in the Hebrew text of Genesis 1:1 ; God having created a perfect order or *cosmos* , which for some unrevealed cause became chaos-the opposite to *cosmos* (cf. Isa 34:11 ; Jer 4:23 ). Investigation will prove that the LXX, though employing *cosmos* as a translation of the idea of *ornamentation* (and once in the New Testament- 1 Pet 3:3 ), never uses *cosmos* to translate the thought of *world* . The translation of *world* by *cosmos* is peculiar to the New Testament and presents a wholly new revelation in the progress of doctrine. The etymological development is from that which represents *order* in the arrangement of things to the contemplation of humanity in its relation to those things, and, following the fall, as separate from, and foreign to, God; being under authority which is *anti-God* . An attentive consideration of the 186 uses of *cosmos* , where it is

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3 3. *Christian Theology* , pp. 631, 632.

translated *world*, will reveal that in every instance where moral values are involved, the sphere of satanic influence and authority is indicated. The New Testament conception of the world is that it is opposed to God as worldliness is opposed to spirituality. Though he may have a vague notion that so-called *worldliness* is contrary to God, the inattentive Bible reader apparently thinks of the *world*, as mentioned in the Scriptures, as merely a place of abode, a planet whereon both good and evil are equally at home. The truth that the great portion of instances where *cosmos* is used in the New Testament invest that which the term represents with an *anti-God* character, cannot but be a surprise to many. They, as are all in the world, being under the delusion of Satan's deception, are unaware of the revelation which the word *cosmos* conveys. The darkness of the *cosmos* is implied when Christ said, "I am come a light into the world" (*cosmos* - John 12:46). Thus, likewise, it is promised of the Spirit that He would "reprove the world"- *cosmos* (John 16:8). To the believer it is said, "In the world [ *cosmos* ] ye shall have tribulation" (John 16:33). And again, "They are not of the world [ *cosmos* ], even as I am not of the world" (*cosmos* - John 17:14). Thus equally definite is the word of Christ, "The world [ *cosmos* ] hath not known thee" (the Father - John 17:25); similarly, "My kingdom is not of this world" (*cosmos* - John 18:36). Certain other short phrases are most expressive; "Sin entered into the world" (*cosmos* - Rom 5:12); "That all the world [ *cosmos* ] may become guilty" (Rom 3:19); "The world [ *cosmos* ] by wisdom knew not God" (1 Cor 1:21); "The fornicators of this world" (*cosmos* - 1 Cor 5:10); "That we should not be condemned with the world" (*cosmos* - 1 Cor 11:32); "Without God in the world" (*cosmos* - Eph 2:12); "Keep himself unspotted from the world" (*cosmos* - James 1:27); "The corruption that is in the world" (*cosmos* - 2 Pet 1:4); "Escape the pollutions of the world" (*cosmos* - 2 Pet 2:20).

The *cosmos* is a vast order or system that Satan has promoted which conforms to his ideals, aims, and methods. It is civilization now functioning apart from God-a

civilization in which none of its promoters really expect God to share; who assign to God no consideration in respect to their projects, nor do they ascribe any causality to Him. This system embraces its godless governments, conflicts, armaments, jealousies; its education, culture, religions of morality, and pride. It is that sphere in which man lives. It is what he sees, what he employs. To the uncounted multitude it is all they ever know so long as they live on this earth. It is properly styled " *The Satanic System* " which phrase is in many instances a justified interpretation of the so-meaningful word, *cosmos*. It is literally Κόσμος Διαβόλου.

A vital revelation is presented by the words, "In this was manifested the love of God toward us, because that God sent his only begotten Son into the world [ *cosmos* ], that we might live through him" (1 John 4:9). It is further revealed that this great mission on the part of the Son is due to the truth that "God so loved the world [ *cosmos* ], that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life" (John 3:16). In this passage, as almost no other, a restricted use of the term *cosmos* is presented, not restricted, as the limited Redemptionist demands, to the elect of this age, but restricted to humanity itself apart from its evil institutions, practices, and relationships. God loved the lost people who make up the *cosmos* and this love was great enough to move Him to give His Only Begotten Son in providing a way of salvation through Him so complete that by believing on the Son as Savior the lost of this *cosmos* might not perish but have everlasting life. It is also true that the spiritual Christian will experience this divine compassion for a lost *cosmos* in so far as, by the Spirit, the love of God is shed abroad in his heart.

Over against this revelation concerning a worthy divine love for the *cosmos*, is the instruction given to Christians relative to their love of the *cosmos*. It is written: “Love not the world [ *cosmos* ], neither the things that are in the world [ *cosmos* ]. If any man love the world [ *cosmos* ], the love of the Father is not in him. For all that is in the world [ *cosmos* ], the lust of the flesh, and the lust of the eyes, and

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the pride of life, is not of the Father, but is of the world” ( *cosmos* - 1 John 2:15, 16 ). A disagreement is apparent. God loves the *cosmos*, yet if the believer loves the *cosmos* the love of the Father is not reproduced in him. Naturally, the solution of the problem is found in the precise meaning of the word *cosmos* as thus employed. While, as has been stated, God’s love is for humanity apart from its evil institutions, the believer is warned not to love the institutions which are wholly evil in God’s estimation and are not, therefore, loved by Him. This evil *cosmos* is the very thing from which the Christian has been saved. No restriction is imposed in 1 John 2:15, 16 that would preclude the child of God from loving nature, or that which has not come under the Satanic authority. James writes most clearly when he says, “Ye adulterers and adulteresses, know ye not that the friendship of the world [ *cosmos* ] is enmity with God? whosoever therefore will be a friend of the world [ *cosmos* ] is the enemy of God” ( James 4:4 ).

Satan has created nothing. The order and system of God’s material creation is involved in the *cosmos* only as Satan has been permitted to assume authority and is misdirecting it. The *cosmos* manifestations are almost wholly those which arise from misguided, Satan-governed humanity in their blind subscription to principles of life and action which are outworkings of the original *lie*. Creation itself is affected by the fall ( Rom 8:19–23 ), but it retains the character which God gave it and is never the property of another. In this same connection it is noteworthy that the present age, as referred to in Matthew 13:11, is the kingdom in its “mystery” form. Any rule of God at any time is kingdom in its character. He is now ruling only to the extent that those things which are termed mysteries and which constitute the peculiar features of His own purpose in this age are being realized.

It is significant that of the 187 uses of *cosmos* in the New Testament, Christ employed the term more than all others together. The word occurs 68 times in John’s Gospel and 23 times in his first Epistle. Christ used the word *cosmos* 41 times in His upper room discourse and 19 times in His

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Priestly Prayer as recorded in John, chapter 17. It is as though the reality of the essential character of the *cosmos* is made emphatic in ratio to the exalted point from which it is viewed and by the holy character of the One who views it. If, as has been suggested, the upper room discourse corresponds to the holy place in the temple and the Priestly Prayer to the holy of holies, it is not only noticeable that the Holy One is conscious of the real meaning of the word *cosmos*, but, as the revelation of truth is intensified, the disclosures concerning the opposing satanic system are multiplied. To Christians who are taught of God and who, to some extent, have the mind of Christ, the κόσμος διαβόλου should appear in its essential evil character to be the outworking of that *lie* which moves in independence of God and is opposed to the purposes of God. The whole truth regarding the nature and extent of this satanic *cosmos*, or system, is found in the Scriptures wherein this system is mentioned. This revelation is subject to certain divisions:

### **1. Satan’s Authority over the Cosmos.**

Startling and almost incredible statements are made in the New Testament relative to the right of, and control over, the *cosmos* by Satan. This disclosure is foreign to the popular mind. Even the believer who is amenable to the Scriptures finds himself confronted with statements which seem

impossible were they not written down by the hand of God. It may be assumed that Satan will do all in his power to avoid a worthy understanding of these stupendous truths on the part of any human being. Certain major passages should be examined with due attention:

**Luke 4:5-7**

This passage, taken from the record of the threefold temptation of Christ by Satan, reads thus: “And the devil, taking him up into a high mountain, shewed unto him all the kingdoms of the world in a moment of time. And the devil said unto him, All this power will I give thee, and the glory of them: for that is delivered unto me; and to whomsoever I

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will I give it. If thou therefore wilt worship me, all shall be thine.”

The method Satan employed in bringing the panorama of the earthly kingdoms in a moment of time before Christ is most arresting. At once the entire procedure advances beyond the realms of humanity’s experiences and resources, and functions in the realities of another sphere. Seeing all the kingdoms of the world from one mountain and in a moment of time connotes things supernatural. There is room for thought, also, in the assertion that Satan took the Lord anywhere and for any reason. There are forces at work here which the mind of man cannot comprehend. Yet the amazing feature of this revelation is the declaration by Satan, which declaration Christ did not brand as an untruth, that the kingdoms of this *cosmos* (cf. Matt 4:8 for the specific use of *cosmos*), are delivered unto Satan and to whomsoever he wills he gives them. It is predicted that at some future time the world-rule will be conferred by Satan on the Man of Sin, which fact tends to strengthen Satan’s claim to the disposition of these kingdoms. It has been a rather common method of dealing with this Scripture to say that Satan presented to Christ no more than the territory of Palestine; but at that time Palestine was a very minor portion of the government of Rome and could not itself answer to the kingdoms of this world. Likewise, it has been assumed that this offer on Satan’s part is but one of Satan’s falsehoods; but had it been an untruth there would have been no temptation in the offer to the One to whom no deception could ever be hidden. Nor, had it been an untruth, would the answer of the Son of God have been confined to Satan’s shocking request that worship be given by the Son of God to a creature of His own hand. It should not be forgotten in this connection that all authorities and powers in spirit realms were created by the very One to whom Satan was speaking ( Col 1:16 ). Whether it be consonant with human reason or not, the plain word of inspired truth lends full support to the idea that earthly governments are in the hands of Satan. History records many instances where it is not difficult to believe that Satan was

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guiding the action and destiny of certain governments. It is more a problem how to accept this satanic claim in connection with governments which are commendable in the eyes of men; but Satan’s method is not one of eliminating all that is good. It is evidently true that all human governments, however they appear to men, are run in independence of God.

Satan’s assertion in this passage is twofold: (a) the dominion of the whole *cosmos* is delivered unto him, which must mean that divine permission is given to this end, and (b) Satan gives the kingdoms to whomsoever he wills. Doubtless this last assertion is true from Satan’s own point of view, but it is as certain, also, that every such bestowment is within the sovereign purpose of God. It still remains true that “there is no power but of God: the powers that be are ordained of God” ( Rom 13:1 ). As elsewhere, God is seen to be sovereign over all, and yet the creature is permitted to go on in willful and evil ways and to become guilty thereby.

**John 12:31; 14:30; 16:11**

The revelation that Satan is in authority over the *cosmos* does not rest alone upon his own claim. Christ referred to Satan as the *prince of this cosmos*. The record reads: “Now is the

judgment of this world: now shall the prince of this world be cast out” ( John 12:31 ); “Hereafter I will not talk much with you: for the prince of this world cometh, and hath nothing in me” ( John 14:30 ); “Of judgment, because the prince of this world is judged” ( John 16:11 ). Again, by the authority which belongs to all Scripture, the Apostle writes of Satan as “the prince of the power of the air” ( Eph 2:2 ), and as “the god of this world” ( age 2 Cor 4:4 ). To the same end, the Apostle when writing of the Christian’s conflict against evil powers ( Eph 6:12 ), states that this warfare is against-not *the rulers of the darkness of this age* as in the Authorized Version, which statement would confine them only to such darkness as exists- *age rulers of this darkness* ; implying that this age is all darkness in itself and has over it specific evil rulers. Thus faithfully the inspired Word of God directs all its testimony to the one truth that the *cosmos*

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is ruled by evil powers. Bearing the same message, the ascended Lord spoke to the church in Pergamos: “I know thy works, and where thou dwellest, even where Satan’s seat [throne] is” ( Rev 2:13 ). While the extent of Satan’s authority is not defined in this passage, it does state that Satan occupies an earthly throne. Lastly, when magnifying the superior power of the Holy Spirit, who indwells every believer, as in contrast to Satan’s power, the Apostle John declares: “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 ). The specific phrase, *in the world* , identifies the sphere of the exercise of Satan’s power. Much added light as to the relationship between Satan and the *cosmos* is also gained from the following passage:

### **1 John 5:19**

This decisive passage reads, “And we know that we are of God, and the whole world lieth in wickedness.” The world here mentioned is *cosmos* -the *entire cosmos* . The two members of this sentence comprehend the whole human family. “We are of God,” is a recognition of the truth that Christians are in the world, but not a part of that which pertains to it. The point in view, however, is discovered in the second averment, namely, *the whole world (entire cosmos) lieth in the wicked one* . The translation of  $\pi\omicron\nu\eta\rho\omega$  by *wickedness* , as in the Authorized Version, is unsatisfactory. The translation of this word as used in 1 John 2:13 , 14 ; 5:18 demands the same in 5:19 . The same correction is demanded in John 17:15 . The identity is clear, being none other than  $\delta\acute{\iota}\alpha\beta\omicron\lambda\omicron\varsigma$  to whom direct reference is made in 1 John 3:8 , 10 . That the entire *cosmos lieth* in the wicked one is a revelation which is both unusual and far-reaching. The words *lieth in* convey the truth that the *cosmos* is both located in, and under the power of, the evil one. Dean Alford states: ” *The wicked one* is as it were the inclusive abiding-place and representative of all his, as, in the expressions ‘ *in the Lord* ,’ ‘ *in Christ* ,’ ‘ *in Christ Jesus* ,’ ‘ *we are in the true One* ,’ vers. 20 , the Lord is of His. And while we are *from God* , implying a birth and a

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proceeding forth and a change of state, the *world* , all the rest of mankind, *lieth in the wicked one* , remains where it was, in, and in the power of, *the wicked one* . Some commentators have been anxious to avoid inconsistency with such passages as ch. ii. 2 , iv. 14 , and would therefore give the world a different meaning here. But there is no inconsistency whatever. Had not Christ become a propitiation for the sins of the whole world, were He not the Savior of the whole world, none could ever come out of the world and believe on Him; but as it is, they who do believe on Him, come out and are separated from the world: *so that our proposition here remains strictly true: the world is the negation of faith in Him, and as such lies in the wicked one, His adversary.*”<sup>4</sup> It is likewise the teaching of Pope and Moulton in Schaff’s commentary that the wicked one “holds the

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4 4. *New Testament for English Readers* , Vol. II, Pt. II, pp. 917, 918.

entire world, so far as the new life has not transformed it, in his power. It is not said that the world is 'of the wicked one.' ...The men of the world are 'in him that is false'; but the 'in' is not used in its bare simplicity, but 'lieth in,' a phrase nowhere else occurring, and to be interpreted according to the tenor of the Epistle. The 'whole world' is not, however, the men of the world only; but its entire constitution, its entire economy, its lusts and principles and motives, and course and end; all that is not 'of God' lies in the power and bondage of the wicked one. This the apostle adds as an old truth, never so fearfully expressed as here." The conclusion in this passage, as in all others bearing on the relationship indicated, is that the whole *cosmos* -from which some have been saved- is located in, and under the power of Διάβολος .

**Isaiah 14:12,16,17; Job 1:13-19; 2:7.**

Turning to the sixfold indictment against Satan recorded in Isaiah and the fivefold record chronicled in Job concerning Satan's influence upon, and ascendancy over, mundane things, it will be seen that the divinely permitted exercise of his power results in accomplishments too vast for the human mind to grasp. These eleven stupendous achievements of

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Satan are to be considered apart from those more remote manifestations of Satan's power recorded in Revelation 12:4 , 5 , and of the exercise of his power through the Man of Sin ( 2 Thess 2:9 , 10 ), and through the two beasts of Revelation 13:1-17 .

It is written in Isaiah, chapter 14 , that Satan, under the title of *Lucifer, son of the morning* and with reference to a yet future time when his mighty deeds will have been accomplished, that (1) he did *weaken the nations* . In the Word of God, the nations, as such, are seen to be opposed to God ( Ps 2:1-3 ), and especially as in contradistinction to the one elect nation, Israel. These nations form the essential factor in the *cosmos* . What they might have been, had they not embraced the satanic ideals, none can estimate but God alone. Whatever their brute strength may be as self-measured, they are before God as "a drop in the bucket, and are counted as the dust of the balance" (to be blown away). "All nations before him are as nothing; and are counted to him as less than nothing, and vanity" ( Isa 40:15 , 17 ). Thus, also, it is written in Isaiah 14:16 , 17 (2) that Satan, at the end of his evil career, will have " *made the earth to tremble*"; (3) he will have *shaken kingdoms* ; (4) he will have *made the world a wilderness* ; (5) he will have *destroyed the cities thereof*; and (6) he will have hindered the benefits of humanity to the extent that he has *not opened the house of his prisoners* . Imagination fails to follow these undertakings and can add nothing to what is here set forth. The sum of all the evil Satan will have wrought is beyond estimation. With the same disclosure in view, it is written that, when having secured the permission of Jehovah concerning Job, Satan displayed a fivefold power over creation in the exercise of his evil purposes. (7) He caused the raiding Sabeans to destroy Job's oxen and asses and to kill Job's servants with the sword; (8) he caused fire to descend from heaven and to burn up the sheep and oxen and the servants who tended them; (9) he caused the Chaldeans to rob Job of his camels and to kill the servants; (10) he caused the death of all of Job's children by a wind from the wilderness which crushed the house in which they

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were assembled; and (11) he smote Job with the most grievous bodily suffering he could impose. To this he doubtless would have added death for Job, had not Jehovah restrained him. That he was told by Jehovah *not* to destroy Job, is evidence that he both *could* have done so and *would* have done so had this restraint been lifted. At this point the entire field of revelation as to Satan's power over the physical welfare of human beings is naturally introduced, which theme cannot be pursued here.



## 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

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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 );

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“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

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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.

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## 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.

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## 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.

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### **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