

No. 26.

THE PERSONALITY AND WORK OF SATAN.

An Address by Mr. P. W. Heward,  
At 242, Bishopsgate, E. C.  
26th July, 1912.

OUTLINE:

1. Names.
2. Reality and Personality.
3. Past History. *Withdrawn for further successful search*
4. Present position, attitude and workings.
5. Revealed Future.
6. Solemn Inferences.

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1. Names.
  2. Reality and Personality .
  3. Past History.
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Eph. 2:2; 2 Cor. 2:11; 4:4; 1 Peter 5:8, etc.
  5. Revealed Future.
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Our subject is the Personality and Work of Satan. Deeply important, as all subjects, and deeply solemn and solemnizing, for so many who bear the Name of the Lord Jesus are in error as to the personality and work of Satan. Deeply solemnizing, moreover, because when we speak of Satan we may expect the peculiar opposition of Satan through his angels, working even in the midst of the meeting to hinder the acceptance of Truth; aye, even before that to hinder the presentation of Truth, to hinder everything in relation to Truth, that there may not be glory unto God. But if, by grace, we know a wondrous salvation out from the eternal wrath that we deserve and a wondrous salvation out from the wicked one in whom the whole world lieth, may we not anticipate that the God of all grace will by His Holy Spirit be pleased to instruct us and to keep away from us the power of his devices of which we are not entirely ignorant.

The names of Satan are many and suggestive. He is called the "Devil" - a word signifying "The one who casts across". Not simply does he cast us out from the right way if he can by all manner of methods, but he seeks to cast a barrier across the way of Truth that we might thereby be hindered in stepping forward toward the glory of God. (May I mention in passing that the term "Devils" in our English version is an error; it should be "demons". There is one Devil. The words are distinct in the original).

The root idea of the word Devil "to cast across" is suggested by John 13:2 "The Devil having already cast into the heart of Judas Iscariot that he should betray Him", and again by Rev. 2:10 "Behold the Devil (the caster) shall cast some of you into prison". In these two passages there is a plain reference to the meaning of the word "Devil". How suggestive too in this connection is the statement of Rev. 20 that an Angel shall take hold of the dragon which is the Devil and cast him into the abyss. The "caster" shall be cast on one side. There is perhaps a further thought in the word "Devil". He casts slurs upon the character of the Lord before the Lord's people, and on the character of the Lord's people before the Lord. We find Satan accusing the redeemed to their Saviour, and accusing the Saviour to the redeemed. Thus he seeks to make mischief and quarrel where God has made peace and holy fellowship. We must not forget that striking name that occurs in Eph. 2 "The prince of the power of the air". Evil dignities are called "principalities" in Eph. 6 and they are said to be in high or heavenly places - verse 12. It is not, therefore, surprising that we should find that their leader is called the "prince of the authority of the air" - the word reminding us of the heavenly places. Here we see in the very name of Satan something of his present work and present position. The name "Evil One" is striking. The whole world lieth in the evil one. Deliver us from evil and from the evil one - in the disciples' prayer. Satan is absolutely evil. There is not one good part of his character. He is not only bad in nature, but evil in his manifold activities to thwart, if he can, the purposes of God and those who seek to carry them out. Thus we have descriptive names that suggest in various ways the awful power and ingenuity of Satan - for example the name "serpent". Satan appeared as a serpent; and the Hebrew word may suggest his shining brightness. Nor must we forget the word "dragon". It occurs in Rev. 20 as well as in other parts of Scripture. The dragon is the one who looks and gazes, who glares

with fierceness and who enchants, who sees in all parts more than human eyes can see; for though Satan is not omniscient and not omnipresent, he can turn about from one place to another with remarkable swiftness. Nor must we put aside the name "Satan" itself which indicates "An accuser". As such we find Satan in Job 1 and Zech. 3. Thus the word "Satan" is somewhat parallel with the word "Devil".

How contrasted are these various titles with the manifold titles of our precious Lord and Saviour Jesus Christ. He is the opposite of the accuser. As the Redeemer He is the opposite of the accuser, for "Who shall lay anything to the charge of God's elect? GOD WHO JUSTIFIETH? Who is he that condemneth? CHRIST THAT DIED?" He is the opposite of the tempter, the opposite of the accuser. He is the One Who has made a finished salvation for poor guilty sinners. There is a certain parallel as well as contrast in the title of "prince of the power of the air", for our beloved Lord is that One Who has all power (or authority) in heaven and on earth. He is contrasted with the serpent and the dragon in the various Names by which He is called. With reference to the animal world He is like unto the "Lamb" in Revelation - the contrast with the wild animal. Though indeed He is the "Lion" as the Prince of Judah and the Mighty One, an entire contrast is He with evil for He is the RIGHTEOUS ONE. How wondrous is our glorious Lord. Let our consideration of the personality and work of Satan cause us by the Holy Spirit's working to value Christ more.

Our second point is the Reality and Personality of the Devil. It is solemn that there are many professing to accept the Scriptures who deny this. The Word of God contains many statements that show a reality and a personality. And this evidence is supported by the fact that there is not one Scripture against it, not one Scripture even apparently against it. All Scriptures are so definite that there is not merely a big power of evil but a real person who governs real armies. May I just pick out one or two. We read, for example, that when the sons of God came before Him Satan came among them *Satan came among them as to Christ in the wilderness. as Christ was a real person who* And the harvest of the true God is *Revelation*

Scripture verse 7- from Gen 3.

Looking through them how the Devil resisted the words of God which he has ever since been seeking to accomplish. The three special narratives I wish to take out are in Job 1, in 1 Chron. 21, and in Zech. 3. In all three places we have Satan. Job is faithful unto the Lord, and the Lord has blessed him, and Satan who goes up and down through the earth to see what mischief he can make, when told about Job, characterizes Job's service as merely a payment for blessings received and the manifestation of a bargaining spirit. The Lord permits Satan more than once to have a power over Job. First over Job's possessions and then over Job personally; and the evil one shows cruelty for he delights in torture - anything to make God's servant curse God and die. The narrative in Job seems to suggest that of Genesis. In Genesis, Satan came to Eve and through Eve worked on Adam. In Job Satan worked through the wife of Job upon Job, but by the grace of God Job realized something of his duty unto the Lord. Though he began to reason and became somewhat angry, yet in mercy he was brought to a repentance, so full a repentance that after he repented God said "He hath spoken the thing that is right". We must not think that these words at the end of the book "My servant Job hath spoken the thing that is right" mean that the whole of the book declares Job's right utterance. Job had cursed his day and had spoken against God. The Lord is referring to the statement "I abhor myself and repent in dust and ashes" - this was the thing that was right with which God was pleased. In 1 Chron. 21, we see Satan leading on David to number Israel because of pride and also in connection with the omitting of the Atonement money. Satan delights to make men proud and Satan delights to attack the thought of atonement. Just as there we see his opposition to the Kingdom, we find in Zech. 3 his particular hatred of Jerusalem. "The Lord That hath chosen Jerusalem rebuke thee", surely shows that the evil one particularly hates Jerusalem, inasmuch as that was God's center in the past and shall be God's center

in the future. Thus we see how Satan is particularly opposed to the Kingdom; for the Kingdom upon this earth is the victory of the Lord over all the Devil's arrangements. The Devil lost the Kingdom on earth and the Lord is yet to assert His right and to set up His Kingdom on this earth; for it is written of Christ "God shall give unto Him the Throne of His father David" which is not a spiritual Throne in the hearts of His people but a literal Throne at Jerusalem; as we read in Isaiah "He shall reign in Jerusalem and before His ancients gloriously". In Christ's life we see Satan's working, specially on two occasions; and once he worked very definitely though indirectly. In the wilderness he attempted three times to gain the victory. Afterwards we are told the Devil leaveth Him - not simply for a season but until an appointed time. In John 14 we are told that appointed time had almost arrived "The prince of this world cometh and hath nothing in Me". The prince of this world did come and met the Lord Jesus three times it would seem in the garden; for we have three prayers in the garden, even as we have a three-fold victory in the wilderness. Israel had failed in the wilderness and had lost the Kingdom - Christ won the victory in the wilderness. Adam had failed in the garden and had lost the dominion - Christ had the three-fold victory in the garden. On the second occasion it would seem that Satan was accompanied by demon powers for the Lord said "Thinkest thou that I cannot now pray to My Father and He shall presently give Me more than twelve legions of angels? You know how we are told in the story of the temptation in the wilderness how that angels after it was over came and ministered to our beloved Lord. And there appeared an angel in the garden of Gethsemane strengthening Him. The two narratives should always be read together. We see the evil one's attempt to take the Lord Jesus first by flattery in Matt. 4, then in the temptation in the garden, seeking to show his bitter opposition to the Lord of Glory, and our Lord sweat as it were great drops of blood. You will

notice the temptations in the wilderness as they are indicative of the character of Satan. The first was "Command these stones that they be made bread" - in other words a slur was cast on the character of God "If you are the Son of God Your Father has not fed you; He has left you to starve". Then the evil one suggested, and he desired that Christ should make bread before the time. But that wondrous Saviour Who would make food for five thousand besides women and children would not turn one stone into one loaf before the appointed season - so perfectly was He the Servant of Jehovah. The other temptations equally show the craft of the evil one. "Cast Thyself down from the pinnacle of the temple", "Cast Thyself down". If the Lord had done that - Ah, let the thought be far off from our mind but if one had done that, the people of Israel would have welcomed that mighty man (as they would have thought) arriving from the pinnacle. They would have welcomed Him as their Messiah; and so Satan really said "Take the Kingdom of Israel before the time". Satan desired to obviate the cross, the Kingdom without Atonement, for Satan hates Atonement. The third temptation concerned the Kingdoms of the world - "I will give them to Thee" said Satan "if Thou wilt just fall down and worship me". "Only fall down once and worship me" - that is the Gentile sovereignty over the world that Satan showed the Lord Jesus, "the kingdoms of the world and the glory of them". Now "the glory of kingdoms" is the name of Babylon (Isa.13:19). Therefore "the pinnacle-of-the-temple-temptation" concerns Jerusalem. The glory of kingdoms concerns Babylon. Antichrist will fall into the very temptations and will rejoice in the very temptations which Christ refused, for Daniel 9 tells us that he will come on the pinnacle of the temple, the wing of the temple - he will cast himself down; and we know very well from Daniel 11 that he will worship Satan in a secret place and will have the kingdoms of the world given to him with Babylon as their center, as Rev. 13 says the dragon gave him his THRONE - a most extraordinary statement. Thus we see our beloved Lord as the contrast with Antichrist and I would commend to those

to those who love Him a consideration of the many contrasts in Scripture between Christ and Antichrist.

We pass next to consider the present position of Satan, his attitude and his workings. It is a vast subject, for Satan is not, as some have thought, bound in prison. He is still the prince of the power of the air and goes too and fro through the earth. Thanks be unto God His eye is also running too and fro through the whole earth to show Himself strong on behalf of those whose heart is complete toward Him. Moreover, Satan not only goes too and fro through the earth, but he has a very definite purpose. "Your adversary the Devil as a roaring lion goeth about <sup>to gulp down</sup> seeking (whom he may devour)". There is no thought of Satan being chained; as a roaring ~~lion~~ lion he is in all parts seeking whom he may devour. But beyond this, he is in the air where he has countless powers who would seek to cut off the communications between earth and heaven as they did in measure awhile in the book of Daniel, ch. 10. Hence we find that in our prayer we must wrestle against spirit powers in heavenly places (Eph. 6:12) for Satan by occupying the heavenlies seeks to prevent the Lord's people on earth from communication with heaven. This gives a new thought as to the importance of prayer and the difficulty of true prayer and the need for the power of the Holy Spirit in prayer. Then, furthermore, we read in Rev. 12 that the Devil is still accusing the Lord's redeemed before the Lord. He is not yet cast down. He shall be cast down three and a half years before Christ comes. But till then we are told that he is the "Accuser" of the brethren. He accuses before God day and night. The wondrous story of Job 1 and of Zech. 3 is still being illustrated, it would seem. But though Satan would seek to accuse, there is the victory by the blood of the Lamb, "they overcame by the blood of the Lamb" - that is in the heavenly position, and "by the word of their testimony" - that is in the earthly position; "and they loved not their lives unto the death". For Satan will seek to per-

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secute those who will not let him have dominion even as the evil spirits torture those who, having given themselves over to spiritism draw back from that fellowship. Still further we see the workings of the evil one in Matt. 13:29 where the enemy sowed tares among the wheat. Satan is the maker of Christendom. He has sown the tares, the counterfeits of real Christians. He does not always seek to produce ugly things. He is not simply a patron of immorality but he seeks to imitate Christianity as nearly as he can. Tares look like wheat until the time of the harvest, and then there is a differentiating; and we are told that in the last days there shall be a marking off--we are told that just before the Lord comes back those who are in fellowship with Satan will be gathered out from Christ's Kingdom - not gathered out from the earth, but gathered out from Christ's Kingdom; that is to say there will be a pure assembly - purer than its present state - a pure assembly of redeemed ones seeking to walk in the fear of the Lord. For the prayer of Habakkuk will be fulfilled "Oh God I have heard Thy speech and was afraid; Oh Lord revive Thy work IN THE MIDST OF THE YEARS, in the midst of the years make known; in wrath remember mercy". "IN THE MIDST of the years". When Antichrist sets up his image at the temple at Jerusalem, God will make known, and there will be a gathering out from a ruined Christendom unto the Lord of those straggling ones who have held back in Christendom as long as they could.

In connection with the Satanic work of counterfeiting that which is of God we are reminded of Rev. 2:9 where we read of the "synagogue of Satan" - a travesty of the Church of God. Moreover, we are instructed that Janes and Jambres are illustrations of the way in which the Truth will be opposed in the last days; and they attacked Truth by imitations. In accord with this Divine teaching, we find a "mystery Babylon", "Mystery of Iniquity" contrasted with the "mystery" linked with the Church that God formed at Pentecost. In this connection how striking is the revelation of Matt. 13 of the woman corrupting the fine flour by the leaven which works secretly

until the whole is leavened. You know how we have in the earlier parable Satan comes and sows the tares and then goes his way. When he has MADE Christendom he leavens it a great deal for he would rather work indirectly. He personally sows and then goes away but leaves Christendom to carry on his work. In the third parable you have (the tares~~x~~, or) Satan's angels lodging in the branches. In the fourth parable you have the woman; parable 2 Satan himself; parable 3 the evil angels; parable 4 the evil Church - the "system of iniquity" which ever counterfeits the things of the Lord, Babylon which has many daughters; for not only is Romanism Babylonian but there are many daughters, and we do well to be humbled before God to realize how much evil there is and how Satan is deceiving many. I believe there are some dear children of God who are mixed up with Babylonianism. 2 Tim. 2 gives us a Divine statement as to the Satanic method in this direction. We read in the 26th verse "and that they may recover themselves out of the snare of the Devil". Now if you look at the context you will see it is speaking of those who were found in a system of man, a religious system, professedly acknowledging Christ - saved ones but who were not in a pillar and ground of the Truth but in a snare of the Devil. A true church is a pillar and ~~gan~~ ground of the Truth, but these were in a snare of the Devil. They were not wishing deliberately with awful wilfulness to go against God. They were in a SNARE of the Devil. Satan seeks to make imitation churches, systems of men which will counterfeit the things of God and lead astray the people of God. Nor must we forget other statements as to the work of the evil one. 1 Timothy 3:6,7 shows his opposition to those who have office in a Church of God. I have already spoken of Eph. 6 which brings before us his wiles and his attempts to hinder the prayer life of God's dear people. Nor must we put on one side 2 Cor. 2:11. There we are told that the Corinthians having excluded the incestuous man were failing in that they did not welcome him back when there was true repentance. They were right at

first to deliver to Satan but the Lord here says through Paul "To whom ye forgive anything I also forgive even if I have forgiven anything I have forgiven it because of you in the person of Christ lest we should be overreached by Satan." A most striking statement. The man had been delivered to Satan for the destruction of the flesh, for Satan delights to torture, and we find evil spirits torturing men's bodies in Rev. 9. Moreover, we are told that a certain woman had been bound by Satan eighteen years in Luke 13; and we read that Christ healed those who were oppressed of the Devil. Satan delights to torture the bodies, and work on the physical frame. There was an angel of Satan that tortured Paul's physical body. In accord with this, in the case of the man who was delivered to Satan, cast out from the Church - Satan was allowed to torture his body. We must remember in this connection that Satan has a peculiar relationship to the body of believers, for these bodies are not yet redeemed; we wait for the redemption of the body. Satan is said in Heb. 2:14 to have the authority of death - "him that hath might linked with death, that is the Devil". In connection with this fact we are told that Satan was very angry that the body of Moses was not given unto him but preserved by God, it may be with a view to the appearance on the mount of transfiguration. Michael the archangel did not bring against Satan a railing accusation for Satan was apparently at first higher than Michael - the highest being created. Michael did not bring against him a railing accusation but, referring him ~~me~~ back to Zech. 3 said "The Lord rebuke thee". But Satan particularly wanted the body. Consequently when the Lord was dealing very sternly with one who professed His Name (there was dealing very sternly with one who professed His Name) there was a delivering to Satan for the destruction of the flesh that the spirit might be saved in the day of Jesus Christ. But this man was being tortured beyond measure, and the Lord says through Paul "Be careful lest Satan get an advantage over us", lest Satan have a man who really belongs to the Lord, lest Satan shall so get him within his power. And

therefore they were to welcome him back into the fellowship of the redeemed, in which fellowship the Lord will give special charge to His angels concerning His people for He is the <sup>SAVIOR</sup> Preserver of all men especially of those that have faith, and though myriads of demons would seek to trip us up and hinder us in our path He shall give His angels charge concerning us to keep us in all OUR WAYS.

The revealed future of the devil is particularly shown us in the book of Revelation. On that account the book of Revelation is particularly set on one side. There ~~we~~ we see that three and a half years before our beloved Lord returns Satan shall be cast out from heaven, there will be war in the air and the Devil and his angels will be cast down. Eph. 6:12 shows where they are now but Rev. 12:12 says that they will be turned out and will come down to the earth with great wrath. In that short time there will be an immense amount of evil for transgressors shall come to the full. But a mighty angel shall come down and lay hold on the dragon and he shall be put in the bottomless pit. The bottomless pit is a TEMPORARY place of punishment unlike the lake of fire. At the end of the thousand years he shall be released from the bottomless pit. Unchanged in character by a thousand years' punishment he will go out to men who are unchanged in character by a thousand years of righteous government and thus the absolute failure of everything save sovereign grace to lay hold of a man will be demonstrated; and the Devil will lead up those from various nations on to the breadth of the earth or rather we might call it the raised plain of the land ~~in~~ - referring to that raised plain round about Jerusalem of which Zech. 14 tells us and there the Lord will send down fire from heaven and the Devil that deceived them, who had been in the stones of fire without being burned in glory, shall go into the lake of fire to remain there for ever without being burned - in judgment: for it is everlasting fire which has been prepared for the Devil and his angels. Then shall Satan indeed be bruised under the feet of the Lord's people and completely brought

down that the Lord alone may be exalted in that day.

Q. How long will he be loosed?

A. A little season, it says.

We now come to solemn inferences. Let us be clear upon this point. Let us not through neglect of the Word allow the evil one to mislead us as to his nature and working. Let us also seek to be practically clear and not only to have right beliefs as to his working, but to have a right opposition to his working. Let us not be ensnared or preach about favorite methods of the Devil. The Holy Spirit is with the Lord's redeemed. The grace of God is invincible. Surely we who have been saved by grace can rest ourselves upon grace and feeling our nothingness and ignorance, can pray unto God Who is the God of all grace that He may give grace unto the lowly lest we fail in this day of adversity, and the evil day. Oh that we by the strength of the Lord may stand amid it all and having done all, stand, perfect and complete, in all the will of God, when our beloved Lord shall return and present to Himself a glorious Church not having spot or wrinkle or any such thing. There are also solemn inferences with regard to this. Let us with all true kindness make clear the methods of the evil one. He is not always the roaring lion but oftentimes comes as 2 Cor. 11 says, disguised as an angel of positive light, advocating that which seems to be right and good. It is not merely that he is disguised, but disguised as an angel of real light; and therefore though the evil one is not against himself and though he does not cast out himself he nevertheless works his plans by strange methods. We are told of the cross-ways of the Devil in Eph. 4. He has methods and schemes which men cannot easily understand, and therefore he often appears as the advocate of religion. He will lead Antichrist to be the great encourager of religions and to exalt many things that men regard as desirable. Let us not think that open iniquity is the only form of evil working. Satan will often travesty the work of Christ and imitate it. The manufacture of hypocrites by a modern Gospel that

suits the palate of men by nature - the manufacture of hypocrites is a work of the Devil. Many believers are ensnared. They are leading some to profess the Name of the Lord who will only have a severer judgment for their lying profession; and believers who by bringing down the Gospel and bringing down the method of preaching the Gospel to suit the taste and desires of men - believers who by doing this are dishonoring their Lord and forgetting the Divine statement that there is the "offence of the cross" - believers who by doing this are grieving the Holy Spirit of God, will at the Judgment Seat of Christ suffer loss and their work must be burnt up. For God will not call hay gold, nor will He call stubble silver. "He is not a man that He should lie". Though the "God of all grace" He is the God of righteousness and will bring every work into judgment.

Q. ?

A. We are told in Corinthians the last enemy that shall be put out of working order is death. Death is therefore to the child of God still an enemy. Therefore it cannot be a servant of God. Though we realize that by anticipatory faith death has no real sting to us, "to HAVE died" is gain, not "to die". Our version is wrong. "To keep on living is Christ, to have died is gain". The process of dying is painful but to have died is gain because it means to be present with the Lord, but the process of death and physical endurance of death are reminders of the fact that the body is not yet redeemed. We wait for the redemption of the body. Moreover, the fact that believers can be delivered over to Satan for the destruction of the flesh implies that Satan has still CERTAIN power as to the bodies of the Lord's people.

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