
a *Grace Notes* course

Doctrines of the Christian Faith

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Doctrine 202

Repentance

Anger

Satan

Demons

Grace Notes

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Doctrines of the Christian Faith
Doctrine 200, Lesson 2

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Repentance

Acts 2:38

Then Peter said unto them, Repent, and be baptized every one of you in the name of Jesus Christ for the remission of sins, and you shall receive the gift of the Holy Spirit.

This is one of the Bible's most controversial verses; many systems of false religion have been built on it. The most prominent is the concept of baptismal regeneration, the idea that water baptism is required for salvation. Baptismal regeneration is the most widely taught form of salvation legalism, the idea that a person can actually do something (be baptized) to help save himself.

Any ritual involves human activity, human merit, human *works*. And water baptism is a ritual in which someone is *doing* something.

"Works," whatever they are, are not accepted by God as contributing to a person's salvation.

"For by grace are you saved, through faith; and that not of yourselves, it is the gift of God, not of works, lest any man should boast." (Eph. 2:8,9)

"Not by works of righteousness which we have done, but according to his mercy he saved us, by the washing of regeneration, and renewing of the Holy Spirit," (Titus 3:5)

"repent"

The English word "repent" is from the Latin, *re + poenitere*, meaning "to regret; to be sorry". The Oxford English Dictionary has the following meanings:

1. To affect oneself with contrition as regret for something done or for something inherently wrong, some fault, misconduct, sin, or other offence.
2. To feel contrition, compunction, sorrow, or regret.
3. To change one's mind with regard to past action or conduct through dissatisfaction with it or its results.

You can see that peoples' opinions of what is required for salvation is colored by which of the above definitions they chose. That is, if you choose #1 or #2 you could assume that, in order to properly repent, you must feel great sorrow or regret for your sins.

Now, regret can range from a mild regret to a life-threatening sorrow. A mild regret says, "Oh, I see I've been wrong; I'll do it the other way." A severe regret is a raging sorrow which can destroy one emotionally and physically, as from some unintentional action that harms a loved one.

So, a person may feel a tremendous regret about sin: the offense to God, the effect on others, etc. Or, a person may not know enough about sin, or its consequences, to have much regret at all. For many people, the first they hear about sin is in an evangelistic message or Bible class.

For example, someone who grows up in a permissive family in a permissive society may not know that sex outside of marriage is a sin and has very bad consequences. It takes Bible doctrine to know Sin for what it is!

Regret over past sins actually grows as one is edified, as a person gains divine viewpoint and sees real issues in life. If a believer doesn't learn about forgiveness, confession, and restoration to fellowship, he might build up a tremendous guilt complex about his past. This is why it's such a blessing to know that past sins have been forgiven. "As far as the east is from the west, so far has He removed our transgressions from us."

Now if "repentance" is "feeling sorry for sin," then how sorry do you have to feel? Mild sorrow or raging sorrow? And how do you demonstrate this sorrow to God? These thoughts lead people into such extremes as asceticism and self-punishment of one kind or another great attempts to impress God, and other people, with the extent of one's contrition.

Another question arises from this, "Will I have to wait until the end of my life, or until I face God, to know whether my sorrow has been enough?"

And, "What about my lack of knowledge of sins? How many sins are there that I don't even know about? How much sorrow must I have about each

type and variety? Must I feel as sorry for gossip as I would for murder?"

The question here, of course, is "works." Can repentance be misconstrued to support a "works" doctrine? Yes it can, *if feeling sorry is made a necessary constituent of salvation*. Just as in all forms of legalism, there is great potential here for bullying by clergy and "informed" laymen.

Definition #3, on the other hand, taken alone, indicates that repentance can be just a mental change that does not necessarily involve emotional sorrow.

To resolve these vocabulary problems, the Greek word must be studied !!

The Greek for "repent" is METANOEW, which means "to change the mind; to rethink something." The cognate noun METANOIA, Rom 2:4, means "a change of mind; a conversion; a turning away." Divine viewpoint changes every bit of human viewpoint you've learned.

There is no emotion or feeling involved in this activity. Therefore, if we are going to use the English word "repent" to translate METANOEW, we must be certain that the English Definition #3 (above) is meant!

METANOEW, as an active verb, needs to have an object in context. One must change one's mind about something. You might change your mind because of an honest mistake. You bought a Ferrari and now you can't pay for it. Or, you may receive some education, and that changes your thinking about many things.

Repentance is a theological concept we study to explain the mechanics which occur at salvation.

If you have accepted Christ as Savior, at some point you changed your thinking about your sin, your relationship to God, and about the work of Christ for salvation.

Likewise, if you have studied the Bible as a Christian, the Word of God has led you to change your mind about many things.

That you put off concerning the former manner of life the old man, which is corrupt according to the deceitful lusts,

And be renewed in the spirit of your mind;

And that you put on the new man, which after God is created in righteousness and true holiness. (Eph. 4:22-24)

When you decide to commit a sin, you are certainly not thinking divine viewpoint. When you are convicted by the Word of God, and by the Holy Spirit, you have an opportunity to adjust your thinking to God's point of view. This leads to your confession, "expressing the same viewpoint" as God. Before you confess your sin, you first undergo a change of thinking about the sin. METANOEW precedes HOMOLOGEW.

Repentance is *not* a turning away from sin in order to accomplish salvation. A person *is* guilty of sin; he *does* need forgiveness; and he *should* stop sinning. But, victory over sin is a process of the Christian life.

An unbeliever cannot have victory over sin. A person can turn over a new leaf, clean up in a few surface areas, spruce up the facade a little. But who would a person be satisfying. One might fool himself and others that he'd done enough if he didn't have a very good idea of what God's demands actually are.

Sin is too pervasive; there are too many sins. Mental attitude sins, sins of the tongue, open and public sins. You can't turn away from all your sins, even temporarily.

You can see what a vicious circle the legalist is in, the one who thinks he can lose his salvation. If it were possible to lose salvation, assuming someone were successful in earning it in the first place, salvation could never be maintained.

Let's compare Acts 2:38 and Acts 16:31, in which the Philippian jailer is told simply to "believe on the Lord Jesus Christ."

We can see that "believe" (PISTEUW) and "repent" (METANOEW) are virtually synonymous in their application.

Both require focusing one's attention on Christ.

Both require positive volition to the Gospel.

Both require acceptance of divine viewpoint regarding Christ and His work on the Cross.

Both mean that you have information that you did not have before and that you accept a point of view.

Both mental attitudes are non-meritorious, that is, neither involves any sort of works.

The Jew, however, is going to have a more wrenching experience as he turns from his religion to Christ. "Repentance" means that, however much he loves his religion and follows his religious practices, he no longer trusts in the works of his religion to save him. He trusts Christ.

The Philippian jailer has no such hold over his mind. He accepts Christ readily, with no religious reservations. He is simply a man in trouble grasping at a straw which turns out to be a lifeboat.

When witnessing, you only give information, you do not try to get the unbeliever to "repent." That is the function of God the Holy Spirit using the Gospel information you have provided. God the Holy Spirit will encourage people to change their mind about Christ. Whether a person actually does repent depends on that person's volition when hearing the Gospel message.

Regret in the New Testament

There is a Greek word for "regret," METAMELOMAI, which should always be translated "regret," never "repent," because it has an emotional connotation. It means to feel sorry for something you have done.

It is used to express regret for a previous action (Matt. 21:29).

It describes the attitude of Judas Iscariot (Matt. 27:3) He regretted what he had done to our Lord, but he never repented, he never believed in our Lord for salvation.

It is used for God having no regrets about saving people and giving spiritual gifts in the Church Age, (Rom. 11:29).

Likewise, the Father has no regrets regarding the appointment of Jesus Christ as our High Priest, (Heb. 7:21).

Illustrations of Repentance

Exo. 13:17. The Jews were not mentally prepared to fight for their freedom. God knew they would

change their minds, say that slavery is better, and attempt to go back to Egypt, if they saw war coming. So here repentance means to come up to a new set of facts, be influenced by these facts rationally, and then to retreat.

Jer. 8:3-6, speaking of Judah. When you fail, you don't quit or give up. You get up and move on. When a person doesn't repent with regard to salvation (unbeliever), or Bible doctrine (believer), then your lifestyle is out of control due to evil in your life.

Believing in Christ: Repentance for Salvation

Salvation repentance is that change of mind which occurs when a person understands and believes the Gospel.

This is the principle of common grace, in which the Holy Spirit takes the message of the witness and makes it a reality in the mind of the unbeliever.

An unbeliever cannot understand spiritual phenomena, 1 Cor. 2:14.

Therefore the Holy Spirit acts to bring about perception of the Gospel, John 16:8-11; 2 Tim. 2:25.

After understanding the issues of the Gospel, a positive volition expresses itself in a change of mental attitude: faith in Christ. Faith in Christ and repentance are two sides of the same coin. A change in mental attitude about the person and work of Christ equals repentance.

Repentance results in faith in Jesus Christ, salvation adjustment to the justice of God. And it is at the moment of repentance that God the Father provides the whole Salvation package to the new believer.

Matt. 1:14-15 teaches that first you change your mind about Christ and then you believe. Matt. 12:41; Luke 13:2-3, 5; 15:7,10; Acts 17:30; 20:21; 26:20; Rom. 2:4; Heb. 12:17.

2 Pet. 3:9, God is "not willing for any to perish but for all to come to repentance."

Growth in the Christian life demands repentance toward human good, Heb 6:1.

Human good is good works produced by any person, Christian or non-Christian, apart from the filling and control of the indwelling Holy Spirit.

An unbeliever, of course, does not have the indwelling Holy Spirit, and cannot be filled with the Spirit. All good produced by an unbeliever is categorized as human good.

A Christian is, at any moment, either filled with the Holy Spirit (spiritual) or not filled with the Spirit (carnal).

The good produced by a spiritual believer is divine good (gold, silver, precious stones). The good produced by a carnal believer is human good (wood, hay, stubble).

Human good is dead to the plan and policy of God, Gen. 2:17.

Human good is linked with arrogance and produces boasting, Eph. 2:9; Rom. 4:2.

Human good is never acceptable to God, Isaiah 64:6.

Human good will not save man, Eph 2:8-9.

An unbeliever's human good will be judged, Rev. 20:12-15.

The believer's human good will be judged at the Judgment Seat of Christ, 1 Cor. 3:11-16; Rom 5:10; 2 Cor 5:10.

A change of attitude about sin is taught in Rev. 2:5, 16, 22.

A change of attitude toward Bible truth is the basis for recovery from backsliding, Rom 2:5; Rev 3:19.

When God Repents

In the Bible, God is said to "repent" of things. Gen. 6:6; Exo. 32:11-14; 1 Sam. 15:35; Psalm 90:11-13; Jer. 25:3,13.

But God is immutable and does not change. He does not change His mind. Therefore, these passages ascribe to God a human characteristic, in order to explain or describe God's judgment in a human frame of references. This is an anthropopathism.

An anthropopathism ascribes to God a human characteristic He does not possess, but explains divine policy in terms of human frame of reference.

Anger

Everybody gets angry. (Well, I do, anyhow, and I suppose other people do, too.)

We know that we all have sin natures that have areas of strength and weakness. You may be strong where I am weak, and vice-versa. So it may be that you would never think of committing a particular sin that I might be having a great deal of trouble with.

But, in one way or another everyone has problems with anger. Sometimes the anger is a quiet, seething resentment or indignation at some large or small offense, real or imagined. Sometimes anger explodes into a rage that can turn into retaliation, violence, or murder.

When we are angry we hurt people, usually those who are closest to us. And we really hurt ourselves; an angry person is his own worst enemy, as we shall see in this topical study.

But Christians can have victory over the sin of anger! This study is written to lay out what the Bible says about anger and to answer questions like the following:

- What's the difference between sinful anger and righteous indignation?
- Does God get angry?
- What causes me to get angry, and what can I do about it?
- How can I have victory over the sin of anger?

Definition

The Bible states that very often anger is a sin - a sin of mental attitude. As a sin, anger expresses antagonism, exasperation, indignation, resentment, outrage. Anger often produces an emotional feeling, but the feeling is not the anger. The thought pattern which produced the feeling is the sinful anger.

In the Bible, the type of anger which is not sinful is more properly called "righteous indignation".

The Bible uses two Greek words for anger: orge, referring to mental anger, and thumos, for mental anger. It's possible, but not common, to have mental anger without an emotional response. In

Eph. 4:31, both types of anger are related to bitterness.

Anger is a sin which promotes sins against other people, such as gossip, self-righteous judging, maligning, complaining.

Both anger and righteous indignation are mental reactions to events or circumstances. If the mental reaction is unjustifiable, it becomes an emotional reaction such as irritation or exasperation, and may lead to irrationality.

But if a reaction is justifiable, it is never irrational. An example would be righteous indignation regarding heresy.

Righteous Indignation

Righteous indignation is not sinful anger. It is a clear understanding of a bad situation because you have a clear understanding (from the Bible) of what God thinks about. Therefore, there is no reaction which leads to anger and sin.

In Mark 10:14, Jesus became opposed to the disciples when they forbade the children to be brought unto Him. This was not anger, it was an understanding of a wrong.

Jesus expressed righteous indignation in Matt. 23:13-36 when he condemned the scribes and Pharisees. And He wasn't angry when He told Peter "Get behind me, Satan, you are a stumbling block to me. You have not concentrated on the things of God, but on the things of man."

Another example of righteous indignation is a Christian's mental attitude toward criminal activity. You can pursue, prosecute, and sentence a criminal without compromising such principles as grace, forgiveness, or impersonal love. You are aware that the criminal's act is wrong and that he must be stopped. That is righteous indignation. But you don't hate the criminal or fall apart emotionally because of sinful anger. Impersonal love is a result of Christian growth and allows believers to have a regard for even the most obnoxious people that does not depend on their character or behavior.

It is righteous indignation that allows God to be "angry" about sin but to love us anyway. His love for us depends on His character, not on ours.

Characteristics of Sinful Anger

Anger is sin from the sin nature. Gal. 5:19-21, "Now the deeds of the flesh [sin nature] are evident, which are: immorality, impurity, sensuality, idolatry, sorcery, enmities, strife, jealousy, outbursts of anger, disputes, dissension, factions, envying, drunkenness, carousing, and things like these..."

Anger is related to foolishness. Eccl. 7:9, "Do not be quick to be angry in your heart, for anger resides in the bosom of fools."

The Bible defines a fool as a person without divine wisdom. He may be a genius, but his thinking is from human viewpoint. He thinks and acts apart from God's standards and controls. The paramount fool (and the beginning of foolishness) is the person who has "said in his heart, There is no God."

Look at Romans 1:18-31 for a detailed description of the results of deliberately turning away from God. A fool is on a rapid downward slide towards destruction, both in this life and the one to come. In the list of terrible sins which characterize the ungodly are several which are either causes or results of anger.

Anger is associated with grieving the Holy Spirit. Eph. 4:30-31, "And do not grieve the Holy Spirit of God, by whom you were sealed for the day of redemption. Let all bitterness and wrath and anger and clamor and slander be put away from you, along with all malice. And be kind to one another, tender-hearted, forgiving each other, just as God in Christ also has forgiven you." Notice the contrast here between conditions of anger and the results of impersonal love.

Anger is a violation of the Christian's code of conduct as a member of the Body of Christ. Col. 3:8,9, "But now you also, put them all aside: anger, wrath, malice, slander, {and} abusive speech from your mouth. Do not lie to one another, since you laid aside the old self with its {evil} practices"

Anger hinders effective prayer. 1 Tim. 2:8, "Therefore I want the men in every place to pray, lifting up holy hands, without wrath and dissension."

Anger is always accompanied by other sins. Prov. 29:22, "An angry person stirs up strife, and a hot tempered person abounds in transgression."

Anger promotes the sins of gossip, self-righteous judging, maligning, revenge, complaining, bitterness, and many others. Heb. 12:15, "See to it that no one comes short of the grace of God; that no root of bitterness springing up causes trouble, and by it many be defiled."

Anger makes a person his own worst enemy; he brings misery upon himself. Prov. 22:8, "He who sows iniquity will reap vanity, And the rod of his fury will perish." The unhappiness comes from many sources: failure to be occupied with Christ, failure to maintain a relaxed mental attitude, failure to be controlled by the Holy Spirit, thus, failure to grow in Christ. Lack of growth means lack of joy, lack of love, lack of divine viewpoint.

Anger promotes jealousy and cruelty. Prov. 27:4.

Anger causes misery for loved ones, friends, and community. Anger destroys a nation. Prov. 21:19; 22:24; 24:25; 29:22. Amos 1:11, "Thus says the Lord, "For three transgressions of Edom and for four I will not revoke its {punishment}, Because he pursued his brother with the sword, While he stifled his compassion; His anger also tore continually, And he maintained his fury forever."

Other Bible Teaching on Anger

Eph. 4:26 says "Be ye angry, and sin not." or "Although you may have become angry, stop sinning."

This verse is quoted from Psalm 4, which is about David's righteous indignation at the revolt of his son Absalom. He is resisting the temptation to become angry. "Tremble with anger, yet do not sin." He was tempted to become angry at Absalom because Absalom had used his position to start a revolution against his father. but he didn't become angry, he trusted the Lord (Occupation with Christ), and he asked the army to spare Absalom. 2 Sam. 18:5.

It is possible to respond to unfairness or offense without sin. A person may sin against you, yet you can remain without sin. You can put the matter in the Lord's hands, stay in fellowship, and

maintain a relaxed mental attitude. Furthermore, because you stay in fellowship, you are in the best position to be of service in the situation. You can forgive the other person and be open to any reconciliation he might offer. You will at least do your part to keep lines of communication open.

The Bible continually emphasizes righteousness maintained in the face of unfair treatment.

You cannot build your happiness on someone else's misery. This is what retaliation tries to do. But you'll never obtain happiness through revenge or by straightening out the other person. To punish someone else using verbal sins or violence is a revenge operation; worse yet, it obstructs divine judgment and discipline. "Judge not, that you be not judged" is intended to warn us to let The Lord handle matters of sins against Himself. The angry person who arrogates to himself the position of judge is in a position of compounded divine discipline himself, worse off than the one who originally caused the trouble.

The Anger of the Lord

The Lord is said to have anger, or to be angry, in several places in the Bible. The word "anger" is used as an anthropopathism, a word or phrase that ascribes human characteristics or feelings to God, who is not human. God never reacts emotionally. He is never surprised, shocked, or outraged. But He does have an attitude of wrath or anger against some things.

The phrase "the anger of the Lord" is used in the following passages:

Num. 25:4; 32:14; Deut. 29:20; Judg 3:8; 10:7; 2:14, 20; 2 Kings 24:20; Lam. 4:16; Jer. 4:8,25,37; 30:24; 51:45; 52:3; Zeph. 2:2,3; Psalm 2:5.

The phrase "the wrath of God" is used in the following:

2 Chron. 28:11; Ezra 10:14; Psalm 78:31; John 3:36; Rom. 1:18; Eph. 5:6; Col. 3:6; Rev. 14:10,19; 15:1,7; 16:1; 19:15.

Victory Over the Sin of Anger

Recognize the sin of anger and confess to the Lord when you become angry. "If we confess our sins, He is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness." I John 1:9.

This will help you maintain your walk with the Lord and be controlled (filled) by the Holy Spirit.

Continue to “grow in grace and in the knowledge of our Lord and Savior Jesus Christ.” Forgiveness is an important part of grace being used by a believer. The more you are oriented to God’s plan of Grace, the more adept you will be at using the assets He provides.

Practice trusting God (or, using Faith). God says, “Cast your care on Me, because I care for you.” When you are in bad situations, tell the Lord about it and let Him handle it.

Satan

He is one of the most beautiful of creatures. He has no red skin or horns, no trident (pitchfork), and he does not breathe fire and brimstone. In fact, fire and brimstone make him shudder, because he is condemned to the Lake of Fire mentioned in Matt. 25:41. Satan is more intelligent than any human. His name, Lucifer, means "great shining light", or "Son of the Morning".

A portrait of Satan and his personality are given by Eze. 28:11-19 and Isa. 14:12-17.

The Five "I Will's" of Satan - from Isa. 14:12-17

"I will ascend into heaven", a reference to the throne room of God. Satan wanted to take over God's place.

"I will exalt my throne above the stars of God." Satan wanted to rule angels.

Job 38:7

Jude 13

Rev. 12:3,4

"I will sit also upon the mount of the congregation in the sides of the north." Satan wanted to rule over the Earth.

Psa. 48:2

"I will ascend above the heights of the clouds." Or, "I will be supreme." He desired to displace God as the Sovereign of the Universe.

"I will be like the most High." Satan's power lust; "I will be God."

Satan is called the "father of lies", John 8:44. He is called a murderer, 1 John 3:8. He is the highest authority in the cosmos, Eph. 2:2. Even Michael the archangel is no match for Satan.

Satan's Three Falls

Satan fell first at the point of negative volition toward the sovereignty of God, during the five "I Will's"; Isa. 14; Eze. 28:15.

Satan's second fall will occur at the middle of the Tribulation when he is denied access to Heaven. Rev. 12:9; Eze. 28:15.

At the end of the millennial reign of Christ, Satan will be cast into the lake of fire. This will be his final fall. Matt. 25:41; Rev. 20:10; Eze. 28:18.

Satan - the ruler of this world

Luke 4:5-7

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

2 Cor. 4:4

Eph. 2:2

As the ruler of this world, Satan has a strategy regarding the nations. In basic terms, Satan's desire is to neutralize the Divine Institutions by means of the destruction of nations. Therefore, Satan is anti-nationalistic and pro-United Nations, pro-World Council of Churches, pro-Communist.

REV. 12:9; 20:3,8

Bible truth is Satan's greatest enemy and is the source of the most powerful attack on his kosmos. Therefore, Satan has designed revolution to neutralize nationalism which is protective of the Word of God.

Satan's Strategy with Unbelievers

Every human being is born spiritually dead, hence is born as a member of the kingdom of Satan. Satan has a strategy regarding every person to keep that person from accepting Jesus Christ as Savior. He tries to blind unbelievers to the Gospel.

2 Cor. 4:3,4

Luke 8:12

2 Thess. 2:9,10

The unbeliever is made blind to gospel information by being distracted by Satan and by exercising negative volition toward the Word of God. While Satan does not force anyone to be lost, he uses every means to steer the unbeliever away from the truth. His ultimate weapons in this are religion and humanism. He tries to promote the glorification and deification of mankind while downgrading God Himself. Gen. 3:5; Col. 2:8

Satan's Strategy with Believers

Satan doesn't give up when a person accepts Christ as Savior. He has a strategy regarding believers which is very subtle and far-reaching.

Satan accuses believers before God. The sins of the Christian are observed by the fallen angels and reported. In effect, a dossier is being kept on each believer. He does this to try to hinder the work of God on earth. However, 1 John 2:1ff points out that Jesus Christ is our Advocate with the Father; and the Lord reminds the Father of what happened at the Cross and makes note of the believer's faith and position in Christ.

Rev. 12:9,10

Zech. 3:1,2

Job 1:6-11

2 Cor. 2:11

Satan tries to keep the believer from the Word of God. He encourages Christians to ignore the Word and accept false teaching so that they will revert to their former manner of life.

1 Tim. 4:1

1 Cor. 10:19-21

2 Cor. 11:3, 13-15

2 Chron. 21:1

Satan distracts by trying to keep believers from public assembly worship, Heb. 10:25. He tempts the believer with an improper emphasis on details of life such as money, success, social life, pleasure, loved ones, health, sex, materialistic things, or status symbols. The mature believer knows that his happiness is not derived from these things, so he is not a slave to them. The novice

Christian, however, may try to gain happiness from such things, and this will distract him from the Word of God.

False teaching is a part of Satan's strategy. The following are some of the characteristics of false teachers:

- They have a false facade. Matt. 7:15; Rom. 16:18.
- They court believers. Gal. 4:17,18; 2 Tim. 3:5,7.
- They appeal to human pride. 2 Cor. 10:12
- They promote idolatry because it is a quick way to demon influence. Hab. 2:18,1
- They promote legalism. 1 Tim. 1:7,8
- The false teachers will continue to operate throughout Satan's rule on earth. 1 John 4:1

Satan seeks to frustrate the will of God for the believer. There are three categories of the will of God which Satan tries to interdict.

- The operational will of God (what God wants us to do); James 4:7,8; Gal. 5:7.
- The mental, or intellectual, will of God (what God wants us to think): 1 Tim. 4:1.
- The geographical will of God (where God wants us to be);, 1 Thess. 2:18.

Satan encourages believers to worry. Worry neutralizes the soul of the believer. He tries to frighten Christians with regard to physical death

1 Peter 5:7-9

Heb. 2:14,15

Satan attempts to change the focus of the believer. Instead of Occupation with Christ, Satan wants the Christian to be occupied with

SELF, (Col. 3:1; 1 Cor. 1:10,11; Gen. 3:4,5; Mt. 26:31-35)

THINGS, (Heb. 13:5,6; 1 Cor. 1:10,11),

PEOPLE, (Jer. 17:5; 1 Kings 19:10; Jer. 17:4).

One of the functions of the Faith-Rest principle is to protect the Christian in the area of having a proper focus on life.

Emotionalism can lead to great distractions for Christians; so Satan puts on a big campaign to control people's emotions. While the emotion is a

bona fide function of the soul, whenever emotion takes precedence over Bible truth, it leads to distraction. Those who dabble in ecstatic experiences, public or private, are allowing their feelings and emotions to outweigh doctrine. Under circumstances of edification and spiritual growth, emotion is a tremendous generator of happiness. But emotion has no spiritual meaning or connotation; and emotion cannot be used as a criterion of spiritual condition.

Satan also promotes heavily in the area of mental attitude sins such as fear, worry, bitterness, desires for revenge, pride, guilt feelings, lack of love, failure to forgive, hatred, mental adultery, and so forth. A believer is neutralized by sin; and mental attitude sins are behind all sin. And they are the worst category because they are so devastating. As long as mental attitude sin is taking place, the Word of God is being ignored.

One of Satan's main weapons is religion. The basic aim of religion is to counterfeit what God is doing. There are several religious counterfeits mentioned in the Bible.

- A counterfeit gospel. 2 Cor. 11:3,4
- Counterfeit ministers (unsaved, humanists, misled, etc.) 2 Cor. 11:13-15
- Counterfeit doctrine 2 Tim. 4:1
- Counterfeit communion table 1 Cor. 10:19-21
- Counterfeit righteousness Matt. 19:16-18
- Counterfeit manner of life ("living the beautiful life") Matt. 23
- Counterfeit power 2 Thess. 2:8-10
- Counterfeit gods 2 Thess. 2:3,4

The Bible talks about the Armor of God as enabling the believer to "stand against the wiles of the devil". This armor is protection for us while we live in *kosmos diabolikos*, and the weapons of our warfare are stronger than Satan as we take our stand in the Lord Jesus Christ.

Demons

Demons are fallen angels under the command of Satan, those who are still free after the Gen. 6 affair. Satan is called the Prince, or Ruler, of all demons in Matthew 9:34; 12:24; Mark 3:22; Luke

11:15. Demons are also called the ministers, or ambassadors of Satan, Luke 4:35; 9:1,42; John 10:21. Satan is brilliant, an administrative genius. He has an excellent organization, mentioned in Eph. 6:10-12 (READ) The Bible also makes a distinction between demon possession and demon influence.

Demon possession occurs when an actual fallen angel, a demon, enters and occupies the body of an unbeliever. Demons cannot enter the bodies of Christian believers because the Christian's body is the temple of the Holy Spirit. Inviting demons can be accomplished in a number of ways.

- Through idolatry (Satan's communion table), 1 COR. 10:19-21*.
- Through drug addiction, called in Greek, *φαρμακεια* (**farmakeia**), "the use of drugs, potions, or spells; poisoning, witchcraft, sorcery" GAL. 5:20 ("witch-craft, sorcery"), cf. also REV. 9:21; 18:23.
- Through religious backsliding, religious sensitivity activities such as dabbling in the occult, consulting mediums, necromancy. cf. ISA. 8:19.

Demon Influence is the residence of evil in the soul; can be unbeliever (ROM. 1:23) or believer. This is the method that Satan uses to trap and neutralize the believer, by introducing, if allowed, the Doctrine of Evil inside the soul of the born-again believer. Demon influence in the believer comes about in the later stages of negativity, or backsliding.

The first stage of backsliding is some kind of reaction to life -- whether discouragement, disillusion, disenchantment, boredom, self-pity, loneliness, frustration, instability, pride complex and various sins of arrogance, revenge tactics, reaction to contemporary events or social pressures, etc. Whatever causes it, the reaction stage makes one very vulnerable to the attacks of Satan. This is not the entrance into demon influence, at this point, but merely vulnerability to it.

The second stage of backsliding is the frantic search for happiness following the trends of the Sin Nature (towards asceticism or lasciviousness). This also increases vulnerability, especially as one

moves away from the protection of doctrine and Grace provision.

The third stage intensifies the reaction stage, but still has only the potentiality, not the actuality, of demon influence. It is at the fourth stage of backsliding, in which the soul is in revolt emotionally, where the possibility of demon influence comes in. Doctrinal content is located in the mentality of the soul (including standards, conscience, frame of reference, memory center, vocabulary, doctrinal storage under edification, and the area of applied doctrine resulting in production of divine good). It is the lack of doctrinal content which is the primary factor in vulnerability to demon influence.

The soul also has its area of response to outside influences, centered in the emotions of the soul. Emotion has no doctrinal content, no character of its own, no spiritual content, no ability to think or rationalize, or even to use common sense. It is designed to respond; it is not designed to lead or initiate anything. The tongues movement is an illustration of the soul's emotions being led about by falsehood. Sometimes believers in the tongues movement are under demon influence. Sometimes unbelievers are actually demon possessed.

The thing that opens the door for demon influence in the life of the believer is negative volition toward the Word of God. The believer says "Negative" to doctrine and opens up a vacuum in his soul. Whatever evil is in the neighborhood will be picked up -- false teaching, TV, newspaper...

Regardless of what causes the negative attitude, the effect is the same. It may be antagonism or a negative attitude or personality conflict with the pastor, or with other members of the congregation. It may be apathy or indifference to teaching. It may be failure to use Grace provision, Faith Rest, or inability to handle prosperity, slavery to the details of life. Whatever it is, negative volition opens up the emptiness of the soul.

As a result of evil in the soul, there is demon influence, the "darkness in the soul" of Eph. 4. There is the infiltration of the doctrines of Satan into the soul of the backslidden person (believer or unbeliever). Here, the believer is "worshipping and serving the creature rather than the Creator".

There are two systems for demon possession of the unbeliever. The first is the unlawful isolation of dormant facilities. The body is brought under the control of the soul, and the soul has been given to Satan. It is like a conversion in reverse. Seances, or the ceremony called the Satanic mass, are means by which this is accomplished. This person becomes a disembodied spirit or an "adept". All of the activities of supernaturalism may be attributed to this; mental telepathy, spiritism, out of body experiences.

The second system is passive submission to demons. This can be accomplished through idolatry, through drugs, or other means. In the ancient world, the various oracles used this means in attempting to predict the outcome of events. (The "mephitic vapors" of the oracle of Delphi, which was some form of narcotic gas.) Another example is the Hindu "soma" mysteries, and the various sutras of Indian religions. There are also various systems of mesmerism or hypnotism, whether induced by one's self or another person, such as Whirling Dervishes, or unbelievers involved in the tongues movement.

Demonism is directly related to idolatry and thus to human sacrifice Ps. 136:37,39. Sacrifices to demons were prohibited by law in Lev. 17:7, "And they shall no longer sacrifice to the goat demon (or satyr) with which they shall play the harlot. This will be a permanent law in every generation." Or in Deut. 32:17, "They sacrifice to demons, not gods, new things which came lately which your ancestors did not fear." Heathen nations worship demons, acc. to Ps. 96:5, "For all the gods of the peoples are idols (**daimonia** in LXX)." It was thoroughly understood that idolatry meant demons. Capital punishment by stoning was the penalty for witchcraft, demonism, etc.

The judgment against Egypt concerning the death of the first-born was also a judgment against the demons in Egypt. Ex. 12:12, "For I will pass through the land of Egypt this night, and will smite all the first-born in the land of Egypt, both man and beast; and against all the demons of Egypt I will execute judgment; I am Jehovah." Num. 33:4, "While the Egyptians were burying all their firstborn whom the Lord had struck down

among them, the Lord had also executed judgment against their demons."

Demons are powerless to change the course of history. Isa. 19:3, "Then the spirits of the Egyptians will become demoralized within them; also, I will frustrate their strategy, so that they will resort to idle demons and to the ghosts of the dead and to mediums and to spiritists." Demonism is always subject to the justice of God and is always judged in its various forms.

The reason why the Canaanites were removed from the land is that they practiced demonism. Deut. 18:9-12 (READ). In the reign of King Manasseh, evil is associated with demonism, 2 Kings 21:2-16. Demonism brings the discipline of total destruction to a nation, Isa. 47; Jer. 27:6-10; Isa. 29:4.

Satan and demons are often used by God in the administration of the sin unto death to reversionistic believers. Ex. Hymenaeus and Alexander, I Tim. 1:19,20. The believer committing incest in 1 Cor. 5:5 was turned over to Satan, but it was so painful that he repented.

Satan's power of death is mentioned in four categories. He has the power of death, Heb. 2:14,15; 1 John 3:8. He killed Job's children, Job 1:12,18,19. He motivated Cain to murder Abel, John 8:44; 1 John 3:12.

Satan is a source of disease. Satan produced the illness in Job, Job 2:6,8. Satan uses demons to produce disease in human beings. There is therefore the principle of demon-induced illness, Matt. 12:22; Luke 13:16; Acts 10:38. Certain mental diseases, and illness which are related to abnormal behavior, may be demon induced. Dumbness and deafness, Mark 9:17; Luke 11:14; Matt. 11:22. Certain forms of epilepsy, Mark 1:26; 9:20; Luke 4:35. Satan is the source of at

least ten different types of abnormal behavior which are mentioned in the Bible.

Convulsions, Mark 1:26.

Violence, Matt. 8:28.

Abnormal strength, Mark 5:4.

Raving, Mark 5:5

Self-mutilation, Mark 5:5

Foaming at the mouth, Mark 9:20

Public nakedness, Luke 8:27

Living among corpses, Mark 5:3

A type of grinding of the teeth, Mark 9:18

Falling into fires and throwing oneself into dangerous things, Matt. 17:15

Satan also heals. He heals by the withdrawal of demons and establishes the credentials for some of his evangelists. In Acts 19:11,12 legitimate healing by God was used to establish apostolic authority. On the other hand, healing was used by Satan in a similar way, II Thess. 2:9; Rev. 16:14; Matt. 24:24.

Satan wanted to punish Peter by using demons. Luke 22:31,32 (READ). Peter had denied Christ, and Satan had the audacity to suggest how the justice of God should function toward Peter. Of course the Lord refused this.

I Tim. 3:6,7 (READ)-- Satan is used as a warning for discipline.

The power of Satan is summarized in Psalm 109:6-13 (READ). He can blind true religion, shorten life (where God permits), remove people from authority, can kill, can persecute children, remove wealth, turn everyone against you, he can cut off posterity to the second generation. So certain powers are permitted Satan as the "ruler of this world", but they are always under the sovereignty of God.