

THE SATAN OF SCRIPTURE

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The Satan of Scripture by Anonymous

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BY A CLERGYMAN



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101. f. 522.

P R E F A C E.

THE recent case of JENKINS *versus* COOK, in its bearing on the subject of the personality of SATAN, marks, the Author feels deeply convinced, a solemn epoch in the history of God's truth in this land.

The effect of the judgment, whether rightly or wrongly construed, has been to perplex and disturb the minds of many true-hearted people of God. A wide-spread desire, therefore, exists throughout the Christian community for definite Bible teaching on the whole subject of Satan's personality and kingdom.

There is little room left for doubting, if, indeed,

'the more sure Word of Prophecy' be taken for our guide, that the close of this Dispensation will be characterised by the ascendancy of 'the god of this age' (*ὁ θεὸς τοῦ αἰῶνος τούτου*). The cumulative wisdom and knowledge of six thousand years being now brought by Satan to bear upon the Churches of Christ and upon the world, more than ever render it imperative that the objects of the Serpent's enmity should not be ignorant of his devices, especially, perhaps, in his successful capacity of 'an angel of light'—the arch-rival of the True Light, the Christ of God.

Stirred by a painful sense of the perils of the times, the Author of the following pages, as a Minister of the Gospel of the grace of God, has found himself under obligation to give to the world the results of a prayerful study of the Holy Scriptures in exposure of the awful nature of the kingdom of darkness, humbly trusting that Jehovah

the Spirit will own his labours in the edified experience of many tempted fellow-believers.

It is not for a moment desired that the subjoined treatise should be thought to be wholly original. Free use has been made of the labours of writers, ancient and modern, which in the judgment of the Author appeared to throw light on the momentous subject in hand. Amongst these works may be enumerated Gilpin's 'Dæmonologia Sacra,' Charlotte Elizabeth's 'Principalities and Powers,' Girdlestone's 'Christendom,' Campbell on the Four Gospels, Biddulph's 'Patriarchal Theology,' Toplady's 'Creed of Devils,' and the writings of Bishop Pearson, Dean Prideaux, Dr. Lardner, Moses Stuart, Mosheim, Eusebius, Burder, Trapp, Bengel, Meyer, Lange, Caryl, Van Doren, Gesenius, Lee, Parkhurst, Alford, Blunt, and of one or two anonymous authors.

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CHAPTER I.

ON THE PERSONALITY OF THE DEVIL.

THE word *angel* as used in Holy Scripture generally implies a spiritual, immortal, intelligent, being, the highest in the scale of Divine creation. Properly speaking, the word *ἄγγελος* (*angel*) expresses rather an *office* than a *nature*, and we find the title ascribed to men as well as to spirits in the pages of the Bible. The Hebrew, *מַלְאָכִים*, as well as the Greek, for *angel* denotes *one sent, a messenger*, whether sent by God or man.

In the New Testament, the original word for *angel* is often rendered *messenger*, and in proof that men as well as spirits are thus designated it may be sufficient to remark that John the Baptist