**“The Personality of Satan” Australasian Signs of the Times 18, 14.**

E. J. Waggoner

It is impossible to read the numerous references to Satan and his angels, and what they did, believing the record, without knowing that they are real, personal beings, as real as men are. But that they are supernatural beings, and not man, is plainly declared in Ephesians 6:11, 12: “Put the whole armour of God, that ye may be able to stand against the wiles of the Devil. For we wrestle not with flesh and blood, but against principalities, against powers, against the rulers of the darkness of this world, again spiritual wickedness [“wicked spirits,” margin] in high places.” {BEST April 6, 1903, par. 1}

But they are bound, you say, and so are harmless. Yes, they are bound to this world. They have not, as the unfallen angels have, the freedom of heaven, nor the privilege of visiting other parts of God’s universe. They are in bonds, under darkness so dense that no ray of heavenly light ever pierces it. This intense darkness they have plunged themselves into, through rejecting God, and so there is nothing for them to look forward to but “the blackness of darkness for ever”-utter extinction. {BEST April 6, 1903, par. 2}

**“THE GOD OF THIS WORLD”**

The first ten verses in Ezekiel 38 are addressed to “the prince of Tyrus,” and the languages such as could well apply to an earthly ruler having great riches, power, and wisdom. But from the eleventh verse to the nineteenth we have a “lamentation upon the king of Tyrus,” in language that could not possibly apply to any human being. Read:- {BEST April 6, 1903, par. 3}

Thus saith the Lord God, Thou sealest up the sum, full of wisdom, and perfect in beauty. Thou hast been in Eden, the garden of God; every precious stone was light covering, the sardius, topaz, and diamond, the beryl, the onyx, and the jasper, the sapphire, the emerald, and the carbuncle, and gold [compare Revelation 21:10-21]; the workmanship of thy tabrets and thy pipes was prepared in thee in the day that thou wast created. Thou art the anointed cherub that covereth [compare Psalm 80:1]; and I have set thee so; thou wast upon the holy mountain of God, thou hast walked up and down in the midst of the stones of fire. Thou was perfect in thy ways from the day that thou wast created, till iniquity was found in thee. By the multitude of thy merchandise they have filled the midst of thee with violence, and thou hast sinned; therefore I will cast thee as profane out of the mountain of God; and I will destroy thee, O covering cherub, and from the midst of the stones of fire. {BEST April 6, 1903, par. 4}

The reading of this is enough to show us that it never was true of any man on this earth; it applies to the highest being ever created in heaven-one of the cherubim overshadowing the throne of God in heaven. The question then comes, How is it that he is called the king of Tyrus? The answer is easy. Satan, “the spirit that now worketh in the children of disobedience” (Ephesians 2:2), is “the God of this world” (2 Corinthians 4:4), the chief of “the rulers of the darkness of this world.” He is therefore the real ruler of every heathen nation that sets itself in opposition to God; while the nominal king is only his agent. So the visible ruler of ancient Tyre, that proud and wicked city, was in reality only the prince; the real ruler was the wicked spirit to whose control he had yielded himself, and whose designs he was carrying out. {BEST April 6, 1903, par. 5}

This also applies in the fourteenth chapter of Isaiah. That is indeed in connection with prophecies of the destruction of the city over which Nebuchadnezzar ruled. Satan, who first brought sin into God’s universe, by seeking to make himself equal with God, was the real ruler of ancient Babylon when its nominal ruler exalted himself against the God of heaven. That the prophecies in Isaiah concerning Babylon embrace a great deal more than the city famed in history, and whose ancient site is noted in our maps, is evident when we read the New Testament. That city was utterly destroyed long before the days of the apostles; and the kingdom of Babylon had been succeeded by three other world powers; yet the book of Revelation of abounds in references to Babylon, and of prophecies of its fall. The very language of Isaiah is used by John. Compare Isaiah 47:8, 9 and Revelation 18:7, 8. Babylon and its king exist as really to-day as they ever did, although the city and king known to secular history have long since ceased to be. In the destruction of Babylon of the Chaldees we have the type and the assurance of the destruction of Satan and his kingdom. {BEST April 6, 1903, par. 6}

*(Concluded next week.)*

**“The Personality of Satan” Australasian Signs of the Times 18, 15.**

E. J. Waggoner

*(Concluded.)*

“By one man sin entered into the world”? This is perfectly consistent with the statement that Satan’s sinned in heaven, and that he is the originator of sin; it must be so, since both statements are in Scripture. Satan introduced into the universe; but Adam introduced it into this world; for although Satan was permitted to come to earth after he sinned, Adam was the ruler of it, and nothing could be done here without his consent. Satan might have roamed up and down on this earth without having the power to blight a single flower, or to cause a moment’s pain or suffering to any human being, if man willed it to be so. Sin may crouch at the door, desiring to seize upon and ruin man; but it is powerless and harmless unless man consents; man may rule over it. {BEST April 13, 1903, par. 1}

**NECESSITY OF KNOWLEDGE CONCERNING SATAN**

Someone may ask, What difference does it make whether or not we believe that there is a personal devil? If we earnestly resist the devil that we find striving within us for the mastery, what difference does it make to us what its source is? It makes a great deal of difference whether we believe the Bible or not. The mere fact that the Bible tells us of a personal devil, and warns us against him, is sufficient evidence that it is a matter of vital importance for us to know the truth about him; for the Bible does not deal in trivialities. {BEST April 13, 1903, par. 2}

Here is one all-sufficient reason for being well-informed concerning the devil and his devices: It is a sure safeguard against being led astray by that great delusion, Spiritualism. Without this knowledge, one is sure to fall into that horrible snare. If Satan can only persuade people that he and his host cannot exist, and that the Bible accounts of him are myths, then he has them at his mercy, which is cruel. Then when they get messages purporting to come from their dead friends, relating incidents that no other human beings could know; and when they even see and converse with and handle things that have every resemblance of those dead friends, they will certainly fall into the trap, and believe that their friends have surely returned to visit them. And when those supposed friends declare that they have just come from heaven, and that the things which they once learned from the scriptures they now know to be error, the poor dupes will inevitably throw away what hold they have on God and His Word. This is not fancy, for it has been done many times, and it will be done yet more. {BEST April 13, 1903, par. 3}

Directly growing out of the fact that ignorance concerning Satan lays one open to the deception of Spiritualism, is the fact that this belief in his existence naturally tends to disbelief in Christ and the atonement. First of all, because Spiritualism itself is first and foremost of all a denial of Christ; and second, because that when a person believes that he has only himself to contend with, it is very natural for him to persuade himself that he can conquer by his own unaided power. Such an one will insensibly, no matter what his present belief in Christ, come to regard the power of the Lord working in him as proceeding only from himself; for that is a great temptation that continually besets all mankind. So from believing that he is his own tempter, he will come to believe that he is his own saviour. {BEST April 13, 1903, par. 4}

Michael, the archangel, contended with the devil for the body of Moses. The mighty prince was not disputing with his “human nature unrestrained,” but with a being as real as he himself. And this brings us to the close, with the blessed knowledge that the battle with the hosts of darkness is not ours, but the Lord’s. The great controversy is between Christ and Satan, for the souls of men, and for the possession of the earth. Thank God, Christ has conquered at every turn, in every conflict, and we have the victory through our Lord Jesus Christ. {BEST April 13, 1903, par. 5}