

‘He appeared to put away sin by the sacrifice of himself’; **(Heb.9:26)**

WITH

‘That through his death he might destroy the devil.’ **(Heb.2:14)**

‘Why has thou conceived this thing in thine heart;’ **(Acts 5:4)**

WITH

‘Why hath Satan filled thine heart?’ **(Acts 5.3)**

But every man is tempted, when he is drawn away of his own lust; **(Jas. 1:14)**

WITH

‘Taken captive by him at his will’. **(2 Tim.2:26)**

‘The children of disobedience’; **(Eph.2:2)**

WITH

‘The children of the devil. **(1 John 3:10)**

‘Lay aside... the sin which doth so easily beset us’; **(Heb.12:1)**

WITH

‘Stand against the wiles of the devil’. **(Eph. 6:11)**

The fact is that Jesus shared human nature so that he might conquer it. Overcoming its evil tendencies throughout his life, he completed his triumph by the sacrifice of himself in death, and was raised up to a new incorruptible life. By associating themselves through baptism with Christ’s death and resurrection, men may share in his victory over sin and death.

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Is There a Devil?

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Is There a Devil?

... yes. but not the grotesque monster in which many people believed fifty and more years ago, and still do, in some religious circles: nor is the devil a 'fallen angel' as some others suggest. The fact that there is a devil is certain because the Bible so frequently refers to it; indeed it is the specifically declared work of Christ to destroy the devil and his works: 'For this purpose the Son of God was manifested, that he might destroy the works of the devil'. **(1 John 3:8)**

The apostle Paul writes in the epistle to the Hebrews 'Forasmuch then as the children are partakers of flesh and blood, he (Jesus) also himself likewise took part of the same, that through death he might destroy him that had the power of death, that is, the devil; and deliver them who through fear of death were all their lifetime subject to bondage'. **(Heb.2:14-15)**

If one tries to apply this passage to the old orthodox idea, one is faced with a number of difficulties. For example, to take on the weakness of flesh and blood was a strange way of preparing to fight a powerful immortal devil. One would have thought it necessary to have divine power in its fullest sense to achieve this victory. Again, was it not strange that the process of destroying the devil should be by submitting to death. Surely to destroy such a superhuman monster as the generally understood devil would require life in its fullest and most powerful form.

The simple answer to this question is that Jesus came to destroy sin, and the punishment inflicted by God in consequence of sin, death. He destroyed sin in himself when he led a blameless life of obedience to God, and by his death offered up the perfect sacrifice. As a result he was raised from the dead to live evermore,

thus opening up the way whereby the rest of mankind can obtain the same victory.

Sin and death entered the world by Adam's disobedience in the beginning, when Eve was tempted by a serpent, not a superhuman monster. **(Gen. 3:1-14; 2 Cor. 11:3)**

All the passages in the Bible which are supposed to indicate that the Devil came into existence by the rebellion of an archangel who was in consequence expelled from heaven, and who is now using his god-like power in opposition to God, can be shown by their context to refer to other matters altogether, viz:

'Lucifer, son of the morning', who, in the language of metaphor 'fell from heaven', was the king of Babylon, a man who ruled the nations. **(Isa.14:12,15,4,6,16,22-compare verses)**

'The anointed cherub, corrupted by reason of his brightness', was the King of Tyre, a man. **(Ezek.28.11-17 compared with v 2).**

The war in heaven, in which Michael prevailed over the great red dragon, labelled 'the Devil and Satan', and expelled him, **(Rev. 12:7)** was a prophetic forecast in symbol of events to transpire in the Roman Empire. **(Rev. 4.1; Rev. 17:9)**

What the Bible has to say concerning the Devil and Satan is inconsistent with the idea of a supernatural monster, as will be seen from the following allusions:

1. The Devil is said to put people in prison. **(Rev. 2:10)**
2. Judas was said to be a devil, **(John 6:70)** Peter is addressed as 'Satan'. **(Matt. 16:23)**

3. Women are commanded not to be slanderers or false accusers. **(Tit. 2:3)**

In each case in the original Greek it is the same word as translated 'devil'.

4. The Devil is declared to have been the public persecutor of the saints. **(1 Pet. 5:8,9)**

5. Satan is to be bruised under the feet of the saints shortly.

6. He is said to bind people with disease and death. **(Luke 13:16; Acts 10:38)**

7. Christ is declared to have destroyed him by submitting to death. **(Heb. 2:14)**

These references can be easily and accurately understood, when the words Devil and Satan are used in their proper and original meaning.

'Satan', is basically a Hebrew word transferred into the Greek and thence to the English. It means 'adversary'. 'Devil' is a translation of the Greek word 'diabolos' which means 'false accuser', 'slanderer' or 'liar', and is sometimes so translated. Having these meanings, the words are used to personify that which has proved man's great adversary and God's great slanderer in the history of the human race - namely - sin; whether considered abstractly as a principle, or finding expression through a person, an institution, or the evil world as a whole.

This is shown by comparing the following quotations:

'Sin... bringeth forth death' **(Jas. 1:15)**

WITH

'Him that had the power of death, that is the devil'.

(Heb. 2:14) ►►