

SATAN

His Snares, Devices and Goal

A brief examination of an exhaustive theme, intended as a warning, as the day of Apostacy approaches

by

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SATAN

It is the glory of our high calling that 'Christ is all' (Col. 3:11), and at first there may be a natural reaction to devoting time and space 'all about the Devil', but a second thought will show that this is illogical, for we might as well say that we need to devote no thought to the nature and consequences of sin seeing we are forgiven, or exhibit no interest in prophecy seeing that our calling is related to a 'mystery' (secret) which was hid in God.

If there is a mighty spiritual foe, who, though fallen, is extremely wise, surely he will need no instruction from us in the art of camouflage, and those believers who have come to the conclusion that there is no such thing as a personal Devil, are just aiding and abetting him in his evil designs. If it be extraneous to study what is written concerning 'That old serpent, called the Devil, and Satan' (Rev. 12:9), then the writers of Scripture have made a serious mistake, for this being enters the pages of Scripture in Genesis 3, and under various titles and symbols leaves the trail of his horrid track until disposed of in Revelation 20. The following diagram may help to convince the reader of the integral part Satan plays in the outworking of the purpose of the ages. The word translated deep in Genesis 1:2 is, in the LXX, the same as that translated 'the bottomless pit' in Revelation 20. If that which hath been is that which shall be (Eccles. 1:9), we realize how this principle works out in this connection. The garden planted eastward in Eden, with the Tree of Life, in Genesis 2:8,9, is repeated in Revelation 22:2.

The Beginning Gen. 1:1	The Bottomless Pit	The Serpent	The Ages. All Scripture	The Serpent	The Bottomless Pit	The End 1 Cor. 15:24
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We shall return to this analysis later; at the moment we are concerned with the question of identity. The eighth Psalm which looks back to the first Adam and onward to the last, refers to an 'enemy' that is to be 'stilled'. As an explanation to the bewildered disciples as to why the

earthly Kingdom proclamation, together with its King, had been rejected, the Saviour said: 'An enemy hath done this', and explained that 'The enemy that sowed them (the tares) is the Devil' (Matt. 13:28,29,39). Peter admonished his readers:

'Be sober, be vigilant; because your adversary the Devil, as a roaring lion, walketh about, seeking whom he may devour' (1 Pet. 5:8).

The book of the Revelation is admittedly a book of signs and symbols, many of which cannot be taken literally. But shall we say that 'The Lion of the tribe of Juda' (Rev. 5:5), 'a Lamb as it had been slain' (Rev. 5:6), the One Whose name is called 'The Word of God' (Rev. 19:13) out of Whose mouth 'goeth a sharp sword' (Rev. 19:15), 'the Root and the Offspring of David' (Rev. 22:16), are only symbols of Government and not titles of a Person? When we read:

'There was war in heaven: Michael and his angels fought against the dragon; and the dragon fought and his angels, and prevailed not' (Rev. 12:7,8),

shall we say that while Michael is really the Archangel and not merely a symbol, the dragon is only a symbol, and not a person? John follows this reference with a definite statement, saying:

'That old serpent, called the Devil, and Satan' (Rev. 12:9).

Here the word 'old' does not refer to age, but as Dr. Young reads 'primeval', or Dr. Bullinger, 'as having existed formerly'.

One correspondent who denied the personality of Satan wrote saying 'The Serpent is only called the Devil and Satan, he is not a person'. Well, Revelation 20:2 leaves out the word 'called'. However, this objection is an error, for we might as well argue that 'Saul, who also is called Paul' (Acts 13:9) was a figment, apostolism personified — if that makes sense!

The two titles 'Satan' and 'Devil' must now be examined. The Hebrew word *Satan* means an adversary, and in Zechariah 3:1 it occurs as both noun and verb:

'Satan (the noun) standing at his right hand "to satan" (the verb) him' (Zech. 3:1).

In Numbers 22:32 the verb is translated 'withstand'. In the LXX of Job and Zechariah the Greek equivalent for Satan, namely *diabolus* 'devil', is used, thus establishing the connection centuries before Revelation 12 was written. Matthew 4 tells us that it was 'The Devil' who tempted the Son of God (Matt. 4:1), but Matthew 4:10 reads:

'Then saith Jesus unto him, Get thee hence, Satan'.

Where it is recorded that there was 'striving' in Genesis 26:21, Isaac called the place *Sitnah*, which is but another form of the Hebrew word Satan. In Ezra 4:6 the word Satan is translated 'accusation', and Revelation 12 calls him the 'Accuser' of the brethren. The opening chapters of Job are a revelation. We know nothing of this tribunal beyond what is written, but it is the key to the problem of Job, a key which neither Job himself nor his three friends knew, hence their dilemma. A little later we shall deal with the words Satan and Devil again. We too would be completely baffled as we look out on the world today, or review the chequered history of the past if we omit, deny or minimize what is revealed, but not explained in Job 1 and 2. Such titles as 'The prince of the power of the air'; 'The prince of this world' and 'The god of this age' are titles of immense importance and must not be trifled with. Michael, it will be remembered 'durst not bring a railing accusation' against Satan, but said:

'The Lord rebuke thee' (Jude 9).

The apostle Paul says in 2 Corinthians 11:14 'Satan himself' (*autos* 'very, self, he *alone*, he *and no other*' Dr. Bullinger's *Lexicon*). Paul also fully endorses the record of Genesis 3 saying:

'But I fear, lest by any means, as the serpent beguiled Eve through his subtilty, so your minds should be corrupted from the simplicity that is in Christ' (2 Cor. 11:3).

After we have considered the testimony of Scripture to the fact that Satan and his angels are fallen beings, we must come back to this passage, for the words 'beguile', 'subtilty', 'corrupt' and 'simplicity' will be seen to be Divinely inspired pointers, as we seek to obey the Word and not be 'ignorant of his devices'.

Satan, a fallen being

We have seen that the Devil and Satan of the Bible are both titles of 'The Serpent of old (antiquity)' (Rev. 12:9) who 'beguiled Eve' (2 Cor. 11:3). There are 'depths of Satan' (Rev. 2:24), and there are 'the deep things of God' (1 Cor. 2:10). Satan does not originate, he travesties truth, and substitutes his plans in the place of God's, as we shall see; he preaches 'another Jesus' and 'another gospel', more deadly in its effect than a direct denial or attack. Satan has a following, and just as we read of Michael and his angels, so we read of Satan and his angels. Not only so, but there are principalities and powers associated with Christ and the Church (Eph. 3:10; Col. 2:10) and there are principalities and powers that are antagonistic (Rom. 8:38; Eph. 6:12; Col. 2:15).

We are not left to inference, Jude says explicitly:

'The angels which kept not their first estate, but left their own habitation, He hath reserved in everlasting chains under darkness unto the judgment of the great day' (Jude 6),

and links this fall with the sin and doom of Sodom and Gomorrha (Jude 7). To this and parallel passages we may return, when speaking about the dreadful things that necessitated the Flood in the days of Noah (2 Pet. 2:4,5).

It is evident from 1 Timothy 3:6,7 that Satan's fall and condemnation were brought about by being 'lifted up with pride', and that this could easily become a 'snare of the Devil' to the believer, who, for personal advancement,

sought office in the Church of God. Later, we shall see that Satan and his system is essentially religious and his goal is worship. But for the moment we are learning that he fell and why. The word translated 'lifted up' has affinities with 'smoke' with 'high-mindedness', with 'pride' and with 'blindness'.

'Tuphos means smoke, steam, hence metaphorically the pother (confusion) which in man's pride he raises about him, so that he cannot see himself or others as they are'.

The 'snare' is a trap or gin, and is derived from the word translated 'entangle' in Matthew 22:15, and we shall return to this passage later when we are considering Satan's methods and approach.

As might be expected, the fall of Satan is set forth in the Old Testament under symbol and by parable, but, like the parable of Balaam (Num. 24:3,15,20,21,23), they foreshadow truth. So in Isaiah 14 we have a 'proverb' about the king of Babylon, who is thus addressed:

'How art thou fallen from heaven, O Lucifer, son of the morning! how art thou cut down to the ground, which didst weaken the nations! ... I will ascend above the heights of the clouds; I will be like the most High. Yet thou shalt be brought down to hell, to the sides of the pit' (Isa. 14:12-15).

Over against this blasphemous claim, we read:

'And no man hath ascended up to heaven, but He that came down from heaven, even the Son of Man Which is in heaven' (John 3:13).

'Now that He ascended, what is it but that He also descended first into the lower parts of the earth?' (Eph. 4:9).

'He ... became obedient unto death, even the death of the cross. Wherefore God also hath highly exalted Him, and given Him a name which is above every name: that at the name of Jesus every knee should bow' (Phil. 2:8-10).

The proverb taken up against the king of Babylon leads us to a similar, but more difficult one concerning the king of Tyre in Ezekiel 28:11-19. This 'king' had been in Eden, the garden of God. His 'covering' reminds us of the jewelled breastplate of the high priest. He is called 'The

anointed cherub', and apparently held high office on 'the holy mountain' but was cast out as 'profane' and will ultimately be destroyed.

We turn from the record of Satan's fall, to that which results from it and comes closer to ourselves.

The Wiles of the Devil

Although the Devil may be likened to a roaring lion, going about seeking whom he may devour, we need to be reminded continually that he is far more likely to come in the guise of an angel of light, with deception and counterfeit as his weapons. We are warned, not to be ignorant of his devices (2 Cor. 2:11).

In 2 Corinthians, we have two passages in chapter 11 that call for examination. Let us look at the terms used 'beguiled', 'subtilty', 'corrupt', 'simplicity' (2 Cor. 11:3).

BEGUILE — *exapatao* deceive, beguile (Rom. 7:11; 16:18; 1 Cor. 3:18; 2 Cor 11:3; 2 Thess. 2:3).

The 'ex' intensifies the word *apatao*. *Apatao* is used of the deceiving of Eve (1 Tim. 2:14) *Apate* is used of the deceitfulness of riches, philosophy and of sin (Matt. 13:22; Col. 2:8; Heb. 3:13).

SUBTILTY — *panourgia* craftiness (Luke 20:23; 1 Cor. 3:19; 2 Cor 4:2; Eph. 4:14).

The apostle's use of this term in 2 Corinthians 4:2 is illuminating as a contrast with what he says in the same epistle of the subtilty of the Devil:

'But have renounced the hidden things of dishonesty, not walking in craftiness, nor handling the Word of God deceitfully' (2 Cor. 4:2).

'For we are not as many, which corrupt (*kapeleuo*) the Word of God: but as of sincerity, but as of God, in the sight of God speak we in Christ' (2 Cor. 2:17).

This word 'corrupt' means to adulterate or 'water down' (see Isa. 1:22) 'to soft pedal' a temptation to which we

were exposed in the days of our early struggles — see *An Autobiography*.*

CORRUPT — *phtheiro* defile, corrupt (not *kapeleuo* as in 2 Cor. 2:17).

This word has many connections, but they all revolve around the idea of decay and its consequent putrescence, such as the destruction of a fabric by a moth, or of a dead body.

Titus was enjoined by the apostle:

‘In all things shewing thyself a pattern of good works: in doctrine shewing uncorruptness (*adiaphthoria*) ...’ (Titus 2:7).

SIMPLICITY — *haplotes* The opposite of duplicity.
diploo diplous ‘double’, the opposite of tortuousness.

‘For our rejoicing is this, the testimony of our conscience, that in simplicity and godly sincerity, not with fleshly wisdom, but by the grace of God, we have had our conversation in the world, and more abundantly to you-ward’ (2 Cor. 1:12).

It will be seen by these references in 2 Corinthians, that the apostle had much in mind the contrasting methods of Satan and his ministers, with the ministry entrusted by the Lord. We must be prepared, said he, to read and to hear much of ‘Jesus’ but it will be ‘another whom we have not preached’. Much will be made of the ‘Spirit’ and ‘spiritual gifts’, but this will be ‘another spirit’ and ‘lying wonders’ (2 Thess. 2:9), which we have not received. There will be continual use of the word ‘Gospel’ but it will be ‘another’ which the apostle abominated, saying:

‘I marvel that ye are so soon removed from him that called you into the grace of Christ unto another gospel ... But though we, or an angel from heaven, preach any other gospel unto you than that which we have preached unto you, let him be accursed’ (Gal. 1:6-8).

* Charles H. Welch’s autobiography, obtainable from the Berean Publishing Trust.

The 'transformation' of Satan as an angel of light, and his ministers as ministers of righteousness (2 Cor. 11:13-15) is so complete, that without the grace of God and the illumination of His Word, deception is well nigh inevitable, for the word *metaschematizo* is used in Philippians of the 'change' of the vile body (body of our humiliation) (Phil. 3:21).

What must be our attitude to these 'wiles' of the devil? We are provided with complete armour:

'That ye may be able to stand against the wiles of the devil' (Eph. 6:11).

We must resist the devil, and he will flee (Jas. 4:7). To parley, excuse, temporize, concede, is to ask for defeat. 'I have no words, my voice is in my sword', and that sword is the Word of God, used by the Son of God Himself when tempted of the Devil, as recorded in Matthew 4.

WILES — *Methodeia* or the English word 'method'. Method is commendable if used for honest purposes, but it can be deadly in the hands of the unscrupulous. Like many a similar word, this double use of such terms as 'art', 'cunning', 'craft', 'design' become in evil hands 'artful', 'crafty' or 'designing'. Moffatt translates *methodeia* in Ephesians 6:11 'stratagems', and where it occurs earlier in Ephesians 4:14 Moffatt reads:

'The adroitness of men who are dexterous in devising error',

where the A.V. reads:

'Whereby they lie in wait to deceive'.

Here is:

'The equivocation of the fiend, that lies like truth'.

The 'sleight of men' in Ephesians 4:14 refers to the game of dice, *kubeia*; men may throw their loaded dice, but the wiles are the wiles of the devil.

As we earlier observed, the word 'snare' is connected with the word 'entangle' in Matthew 22:15 and Luke 20:20-22, and if we turn to this record we shall see in operation the methods adopted many times by the evil one.

Here is a familiar approach:

'Master, we know that Thou art true, and teachest the way of God in truth, neither carest Thou for any man: for Thou regardest not the person of men' (Matt. 22:16).

How many could resist this blandishment? The Saviour however, being aware of the trap being laid for Him turned the tables, and His tempters were faced with a dilemma themselves. The question sounded innocent enough 'Is it lawful to give tribute unto Cæsar, or not?' The way in which they themselves had been caught on the horns of dilemma, in the matter of John the Baptist, rankled. If the Saviour had replied 'Yes' His reputation as Messiah and Deliverer would be shattered, if He said 'No' He would have been denounced immediately to Pilate. We can almost see them rubbing their hands together in anticipation. His reply left them to answer the question for themselves, but this endeavour to 'entangle' or 'ensnare' should put us on guard. It is only too easy to become 'entangled' with the affairs of every day life (2 Tim. 2:4), to be 'entangled' with the yoke of bondage from which by grace we have been released and so endanger 'the liberty wherewith Christ hath made us free' (Gal. 5:1). When Pharaoh believed that Israel had been 'entangled' in the wilderness (Exod. 14:3), he immediately prepared to attack.

'O, what a tangled web we weave,
When first we practise to deceive!'

said the poet, and from all the entanglements of self-deception, as from the snares of the Devil, may the Lord deliver us. A 'snare' is set for anyone who desires the office of a bishop said the apostle (1 Tim. 3:7) and:

'They that will be rich fall into temptation and a snare' (1 Tim. 6:9,10).

'Supposing that gain is godliness'

or as Moffatt (1935 edition) reads:

'They imagine religion is a paying concern' (1 Tim. 6:5).

The snare can be seen once more in Luke 21:34,35 as the end of the age approaches:

'Take heed to yourselves, lest at any time your hearts be overcharged with surfeiting, and drunkenness, and cares of this life, and so that day come upon you unawares. For as a snare shall it come on all them that dwell on the face of the whole earth' (Luke 21:34,35).

Some of the methods of Satan in this campaign of deceit can be gathered from passages in the book of the Revelation and in the book of Nehemiah. Without going intimately into these passages, we can note them under the following headings:

Revelation

- | | |
|--------------|---|
| INFILTRATION | 'The blasphemy of them which say they are Jews, and are not, but are the synagogue of Satan' (Rev. 2:9; cf. 3:9). |
| USURPATION | 'I know ... where thou dwellest, even where Satan's seat (throne) is: and thou holdest fast My name, and hast not denied My faith, even in those days wherein Antipas was My faithful martyr, who was slain among you, where Satan dwelleth' (Rev. 2:13). |
| DEGRADATION | 'The depths of Satan' and the immorality inculcated and encouraged by the false prophetess 'Jezebel' (Rev. 2:20-24). |
| DECEPTION | 'the Devil, and Satan, which deceiveth the whole world' (Rev. 12:9). |

We can also be warned by the varied attempts to seduce and intimidate Nehemiah by his enemies which are typical of the devices and snares laid by the Devil.

Nehemiah

RIDICULE	'Sanballet ... mocked the Jews'. 'Tobiah ... said, Even ... if a fox go up, he shall even break down their stone wall' (Neh. 4:1-3).
HINDRANCE	'and conspired all of them together to come and to fight against Jerusalem, and to hinder it' (Neh. 4:8).
COMPROMISE	'Come, let us meet together in some one of the villages in the plain of Ono. But they thought to do me mischief' (Neh. 6:2).
MISREPRESENTATION	'An open letter' (Neh. 6:5). 'Letters to put me in fear' (Neh 6:19).
FALSE ACCUSATION	'That thou mayest be their king ... appointed prophets to preach of thee at Jerusalem' (Neh. 6:6,7).
INTIMIDATION	'Let us meet together ... they will come to slay thee ... Should such a man as I flee?' (Neh. 6:10,11).
INGRATIATION	'They reported his good deeds before me' (Neh. 6:19).
ALLIANCES	'Jews that had married wives of Ashdod, of Ammon, and of Moab' (Neh. 13:23). 'The son of Eliashib the high priest, was son in law to Sanballat' (Neh. 13:28). 'We are not (therefore) ignorant of his devices' (2 Cor. 2:11).

Spheres of Influence

Satan's central activity is concerned with worship. To attain this end, nothing is sacred, nothing too remote; his agents are active in the Church, in Doctrine, in Parliament, in Government and in Big Business. He lives up to his titles.

- (1) The Prince of this world.
- (2) The God of this age.
- (3) The Prince of the power of the air.
- (4) The Authority of darkness.

He has his false Christs and false prophets, and is not only spoken of as a Serpent and a Lion, but as an 'Angel of Light', as 'The Liar' and a 'Murderer from the beginning'.

A survey of his activities as recorded in the Scriptures, suggests that he does not *originate* anything but rather *travesties*, and substitutes his own for the things of God as the purpose of the ages unfolds. The Mystery of godliness focuses attention on 'God manifest in the flesh'. The Mystery of iniquity focuses attention on 'That man of sin ... the son of perdition; who opposeth and exalteth himself above all that is called God, or that is worshipped; so that he as God sitteth in the temple of God, shewing himself that he is God' (2 Thess. 2:3,4).

'Another Jesus', 'Another Spirit', 'Another Gospel' (2 Cor. 11:4)

A significant statement that may pass unnoticed is made in Genesis at the building of the tower of Babel:

'They had *brick for stone*' (Gen. 11:3).

There is of course a natural reason for this. Where there is no stone to quarry, bricks are the reasonable substitute, but the spiritual significance should not be lost. Satan is a master of counterfeit. Why should Jude go out of his way to speak to Enoch 'the *seventh* from Adam'? (Jude 14). Who of us would naturally go to the trouble of counting these generations, and for what purpose? When we remember that there is an Enoch in the line of Cain, an Irad, which resembles Jared, a Methusael, that could be mistaken for Methuselah, and two Lamechs, one using words 'seventy and sevenfold', and the other Lamech living to 'seven hundred and seventy seven years' (Gen. 4 and 5), the similarity of sound and spelling of these two lists of names are too close to be accidental. Satan has his 'Christ' his 'Prophet', his 'Synagogue', and so he does not hesitate to invade holy things and speaks of another Jesus and another Gospel, and even traffic with the Son of God for an act of 'worship' (Matt. 4:9)!

We have considered the significance of the Hebrew word 'Satan' and must now deal with the word 'Devil'.

Devil, is in the Greek *diabolos*, and this word is not limited to the New Testament; it is found in the Septuagint

nineteen times where it translates the Hebrew word Satan. Thirteen of these references occur in the opening chapters of Job. In Proverbs 6:24 and in Daniel 11:21,32,34, the Hebrew equivalent to *diabole* is translated 'flattery', and other translations of the Hebrew word are 'smooth' (Gen. 27:16) and 'slippery' (Psa. 73:18). Smooth, Flattering, Slippery, Accuser, that is the Devil. He is also called:

'The Prince of this world (*kosmos*)' (John 12:31; 14:30; 16:11), and 'The god of this age (*aion*)' (2 Cor. 4:4).

Other titles are:

'The Prince of the power of the air' (Eph. 2:2).

His agents are called 'The rulers of the darkness of this world' (Eph. 6:12), and 'The power of darkness' (Col. 1:13). Seven vials of wrath are poured out in the Day of the Lord upon those that had the mark of the beast, and which worshipped his image (Rev. 16:2); 'upon the seat (throne) of the beast' (Rev. 16:10); upon the Euphrates to prepare for the battle of Armageddon (Rev. 16:12), and lastly 'into the air' (Rev. 16:17). The air, here, cannot mean the gaseous atmosphere but some diabolical association with it. When we read that at the time of the end:

'They worshipped the dragon which gave power unto the beast: and they worshipped the beast, saying, Who is like unto the beast? who is able to make war with him?' (Rev. 13:4).

Can we not see that this is the power which paralyses the whole world, this power that shall not regard the God of his fathers, but shall 'honour the God of forces (munitions)' (Dan. 11:38) who shall give him his power, his throne, and his great authority, and as the 'Prince of the authority of the AIR' hold the world in thrall, until the seventh angel pours out his vile upon the AIR, and brings this Satanic kingdom to its end? This authority in the air is associated in Isaiah 14:14,17 with Lucifer, who said 'I will ascend above the heights of the clouds', and who had 'made the world as a wilderness'. Here, in two sentences

is condensed the possession of aerial weapons, and the dreaded destruction that must follow their employment.

Let any one read the report on the effects upon the human body of the explosion of an atomic bomb, with the horrible details anticipated by centuries in Zechariah 14:12, and say whether the title 'Prince of the AUTHORITY of the AIR' is a very real indication of the way that events are most certainly shaping.

From what we have gathered in the course of this study, we realise that the two titles of Satan, namely, 'The Prince of this World' and 'the god of this age', indicate that he will take an active part in the realm of Politics and World Government, and in the Church, with its doctrines and ministry. Gentile dominion which commenced with a head of gold, will degenerate until its feet are feet of clay or pottery (Dan. 2:37-45). This final phase is represented by a monstrous hybrid (Rev. 13:2) to which the dragon gives his power, his throne and his great authority. By the time this state of affairs is reached, we shall have a world Government, a world Army and Police force, a world monopoly of food, a monopoly of movement in all the essentials for life and living, and a World Church, where Evangelical doctrines have been explained away, and 'another' Jesus, 'another' spirit, and 'another' gospel, will have become the state religion.

The two great wars of 1914 and 1939 made food rationing necessary, and compulsory registration places a ready-made machine in the hands of any Government that is sufficiently strong to use it:

'And he causeth all, both small and great, rich and poor, free and bond, to receive a mark ... and that no man might BUY or SELL, save he that had the mark, or the name of the beast, or the number of his name' (Rev. 13:16,17).

Because of this godless monopoly, some will be miraculously fed for three years and a half (the period covered by the Great Tribulation) (Rev. 12:14). These will pray as no one has yet prayed:

'Give us this day our daily bread'.

When we learn that the word 'daily' is the Greek word *epiousios* and can be translated 'The bread which *cometh down upon us*', we realize that the miracle of the Manna will be repeated. Some, however, will have to endure the rigours of this Great Tribulation, so to them comes the promise:

'They shall hunger no more, neither thirst any more ... the Lamb which is in the midst of the throne shall feed them, and shall lead them unto living fountains of waters: and God shall wipe away all tears from their eyes' (Rev. 7:16-17).

However cultured a person may be, starvation can reduce him to the level of a brute, and this humbling fact was known and acted on by the Devil. 'Good for food', was part of the bait in Genesis 3. Israel said:

'Would to God we had died by the hand of the LORD in the land of Egypt, when we sat by the flesh pots, and when we did eat bread to the full' (Exod. 16:3).

Even the Son of God was submitted to the same elemental temptation, after a fast of forty days and forty nights (Matt. 4:2-4). In the realm of politics, we find that Satan has his angelic agents at the court of kings (Dan. 10:13), even as Michael, one of the Chief Princes, stands for the children of Israel (Dan. 10:13,21; 12:1). So, in Revelation, 'spirits of devils working miracles' gather the armies of the world to the battle of Armageddon (Rev. 16:13-16).

While we are concerned with all these phases of Satanic activity, we are most deeply concerned with the Truth entrusted to us, which involves the recognition that 'All Scripture is given by inspiration of God', that Christ, the Son of God and the Son of Man, is 'God manifest in the flesh', that He and He alone is the 'One Mediator between God and man', that the purpose of the ages is Redemptive, and the whole Bible is a record of the conflict of the ages.

In this booklet we but sound the alarm. While the fount and source of all our teaching is in the inspired Word of God, the very fact that a booklet penned by the fallible

hand of the present writer shows that while none can originate doctrine, some can elucidate. We therefore, feeling that our great national poet has so succinctly revealed the inner core of Satan's wiles, quote the following pregnant lines:

'I pull in resolution and begin
To doubt the equivocation of the fiend
That *lies like truth* ...'

'And be those juggling fiends no more believed
That palter with us *in a double sense*:
That keep the word of promise to our *ear*,
And break it to our *hope*'.

'Equivocation', 'Lies like truth', 'Palter',
'Double sense', 'Keep ... to ear, break ... to hope'.

These are some of the characteristics of the 'wiles of the Devil'.

To cover the doctrines assailed and the doctrines believed would demand an expository library. This in some modest degree is available in the publications of the *Berean Publishing Trust*, and a glance at the titles of the volumes listed will show that these great doctrines of our faith have been given an exposition.

We conclude this survey of the snares of the devil with the following analysis sent by one who is deeply concerned with this Satanic attack, and partly responsible for the writing of this booklet, and with an extract from a letter, written by one who sees the MSS. before preparing for print, who wrote:

'We were only saying in conversation with some friends last week, mentioning how your books covered everything *vital* to salvation, calling, sphere etc., etc., it seemed we had reached the stage "Having done all to stand" — "stand and withstand" and warning and encouragement is indeed needful'.

Satan

His Aim — World Worship

His Aim — Usurpation of the place of Christ

A Millennium, without the Personal Reign of the Son of God. The assumption of world government by Satan's man, formulated by unity of control over mind, body and estate.

- MIND** Translations of Scripture, attrition of doctrine, surrender to destructive teaching for the sake of 'Unity'.
Especially in belittling the Authority of Scripture. Doubts as to the Nature and Person of the Son of God. Denial of the Virgin birth, and repudiation of the Atoning Sacrifice as essential to salvation.
- BODY** Food, clothing and means of livelihood.
Monopolies, Company mergers, growing conflict between management and labour.
Final edict 'neither buy nor sell' without 'the mark of the beast'.
- ESTATE** In spiritual realm, a devitalized faith.
In government circles, the world parliament, space dominion, atomic missiles, all leading to the Satanic goal,

Worship (Rev. 13:4), (2 Thess. 2:1-12)

We have sought to keep in mind the advice given by Paul to Timothy, and so would not 'strive' but accompany the printed page with our prayers:

'The servant of the Lord must not strive; but be gentle unto all men, apt to teach, patient, in meekness instructing those that oppose themselves; if God peradventure will give them repentance to the acknowledging of the truth; and that they may recover themselves out of the *snare of the devil*, who are taken captive by him at his will' (2 Tim. 2:24-26).

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