

Systematic Theology for the Local Church
#61—Angelology—Part II¹
Satan's Nature, Fall and System
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The next study will be on Satan's strategies. Helpful for that and the present study are House, sections 42-45, and Renald Showers book entitled *Those Invisible Spirits Called Angels*².

A local church not far from here announced one Sunday that a prominent and well known individual would be visiting the entire Sunday school the following week. As the congregation eagerly anticipated some sports or political figure the next Sunday morning, in strode one of the men of the church dressed as Satan. Well, he *was* well-known, wasn't he? The whole thing had been staged to demonstrate that Satan *wasn't* nearly as well-known as he should be. We should always be alert to his presence and work. It is likely that most believers go for long stretches of time without making a connection between something that happens in their lives and Satan's work and presence.

We have many misconceptions regarding Satan—his power, purpose, character and continuous activity. This is partly because he has blinded us, turning us away from correct understanding. This means that he *distorts our perception of true doctrine*. Satan offers many things that are wrong but makes them look good. Or he offers good things at the wrong time for us. All too often we accept them. This means that he *distorts our perception of reality*. Satan offers alternatives to God's best for us, turning us away from God's will as revealed in Scripture, from correct—biblical—action. In doing this he *distorts our perception of the will of God*.

First Peter 5:8 is still true: "Be self-controlled and alert. Your enemy the devil prowls around like a roaring lion looking for someone to devour". We can count on the fact that he is always opposed to the will of God in our lives—both for individuals, for the local church and for any kind of ministry. He is an opponent of God, his plan and the elect. And he would like nothing more than for us to be oblivious to what he is up to. It is part of his plan.

1. Some lessons from Satan's names

Satan's names or titles are as revealing as the Bible's descriptive statements about him. We will look at only a few of the many found in Scripture. In Rev. 12:3 he is called a 'dragon,' suggesting ferocity and perhaps, through reptilian similarities, a connection with the serpent in the garden, which he certainly empowered. This is made explicit in v. 9, where he is called 'the serpent':

³ Then another sign appeared in heaven: an enormous red dragon with seven heads and ten horns and seven crowns on his heads. ⁴ His tail swept a third of the stars out of the sky and flung them to the earth. The dragon stood in front of the woman who was about to give birth, so that he might devour her child the moment it was born. ⁵ She gave birth to a son, a male child, who will rule all the nations with an iron scepter. And her child was snatched up to God and to his throne. ⁶ The woman fled into the desert to a place prepared for her by God, where she might be taken care of for 1,260 days. ⁷ And there was war in heaven. Michael and his angels fought against the dragon, and the dragon and his angels fought back. ⁸ But he was not strong enough, and they lost their place in heaven. ⁹ The great dragon was hurled down—that ancient serpent called the devil, or Satan, who leads the whole world

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² Bellmawr, NJ: The Friends of Israel Gospel Ministry, Inc., 1997.

astray. He was hurled to the earth, and his angels with him. ¹⁰ Then I heard a loud voice in heaven say: “Now have come the salvation and the power and the kingdom of our God, and the authority of his Christ. For the accuser of our brothers, who accuses them before our God day and night, has been hurled down.

The name devil in v. 9, derived as an English word from Greek *diabolos*, meaning ‘hurler,’ is descriptive of his role as a slanderer, a function that is elucidated in v. 10, where the heavenly chorus exults in Satan’s defeat and rejoices that his accusing activity is over. Apparently this consists of attempting to get God to condemn those he has brought under the finished Cross-work of Christ, in a manner similar to his attempted entrapment of Job.

Revelation 12: 9, which speaks of “the devil. . . and his angels,” and Mt. 25:41, which uses the same phrase, indicate that he has a role of leadership over such fallen angelic beings. Similar is Mt. 12:24, which uses ‘Beelzebub’ to refer to Satan:

But when the Pharisees heard this, they said, “It is only by Beelzebub, the prince of demons, that this fellow drives out demons.”

The combination of these passages strongly suggests that demons and fallen angels are the same group.

The name Satan means adversary. He is an opponent of the things of God and of God’s people. We can expect him to attempt to thwart God’s will and to oppose us when we attempt to follow God’s will. So, for example, if we are commanded to follow God’s written Word, we can expect that Satan will be opposed to that and will work at getting us to deviate from that obedience.

2. The lessons from Satan’s fall

Ezekiel 28:11-19 describes a figure who, although he is called “the king of Tyre,” has characteristics that could not be true of a human being. Verse 14 describes him as a guardian cherub, expelled from heaven because of his pride (vv. 16-17). This passage must be a description of Satan.

¹¹ The word of the LORD came to me: ¹² “Son of man, take up a lament concerning the king of Tyre and say to him: ‘This is what the Sovereign LORD says: “ ‘You were the model of perfection, full of wisdom and perfect in beauty. ¹³ You were in Eden, the garden of God; every precious stone adorned you: ruby, topaz and emerald, chrysolite, onyx and jasper, sapphire, turquoise and beryl. Your settings and mountings were made of gold; on the day you were created they were prepared. ¹⁴ You were anointed as a guardian cherub, for so I ordained you. You were on the holy mount of God; you walked among the fiery stones. ¹⁵ You were blameless in your ways from the day you were created till wickedness was found in you. ¹⁶ Through your widespread trade you were filled with violence, and you sinned. So I drove you in disgrace from the mount of God, and I expelled you, O guardian cherub, from among the fiery stones. ¹⁷ Your heart became proud on account of your beauty, and you corrupted your wisdom because of your splendor. So I threw you to the earth; I made a spectacle of you before kings. ¹⁸ By your many sins and dishonest trade you have desecrated your sanctuaries. So I made a fire come out from you, and it consumed you, and I reduced you to ashes on the ground in the sight of all who were watching. ¹⁹ All the nations who knew you are appalled at you; you have come to a horrible end and will be no more.’ ”

Satan was created sinless (v. 15) and must have served God at first in accordance with God’s original intention for him. Although he had great privilege as a cherub, walking in the presence of God, pride in his original beauty entrapped him and he lost his first position (“I drove you in disgrace from the mount of God”). Recall, however, that Job 1:6-12 tells us that he can still appear before God when he is allowed.

Nowhere in Scripture—including this passage—are we told the precise origin of sin. Verse 15 simply says that wickedness was found in Satan. But whatever the exact origin was, Satan's fall marks the entrance of sin into the creation, which includes the spiritual and material worlds. Since Satan had already fallen by the time he comes to Eve in the Garden as a serpent, sin must have entered the spiritual realm before Eve disobeyed God. Remember, however, that the Bible traces sin in the human race to what happened in the Garden, not to anything that happened before that.

Isaiah 14:12-17, part of a passage described in v. 4 as a taunt against the king of Babylon, provides key information about Satan's goal and strategy. I am aware that some view this passage as a description of the Assyrian ruler Sennacherib (who some say supposedly ruled Babylon as a vassal state under Assyria), but I think that the text goes beyond a human being to describe a brilliant and powerful figure whose sin and fall constituted an event of monumental proportions. As such it furnishes what no other passage does concerning the reason for and details of Satan's fall: he wanted to become like God.

¹² How you have fallen from heaven, O morning star, son of the dawn! You have been cast down to the earth, you who once laid low the nations! ¹³ You said in your heart, "I will ascend to heaven; I will raise my throne above the stars of God; I will sit enthroned on the mount of assembly, on the utmost heights of the sacred mountain. ¹⁴ I will ascend above the tops of the clouds; I will make myself like the Most High." ¹⁵ But you are brought down to the grave, to the depths of the pit. ¹⁶ Those who see you stare at you, they ponder your fate: "Is this the man who shook the earth and made kingdoms tremble, ¹⁷ the man who made the world a desert, who overthrew its cities and would not let his captives go home?"

Satan is described in v. 12 as 'morning star,' 'star of the morning' and 'Lucifer,' depending on the translation (NIV, NASB, and AV, respectively). 'Lucifer' is a transliteration of a Latin term for the planet Venus and means literally 'light-bearer.' This was used by the translators of the AV to translate the first part of the Hebrew phrase that is literally 'shining one, son of dawn,' and describes Venus. This term pictures the planet's early-morning (as well, of course, as early-evening) brilliance. He must still possess this attractiveness to a great degree, since 2 Cor. 11:14 emphasizes his present magnetism:

And no wonder, for Satan himself masquerades as an angel of light.

The title describing Satan's brilliance in Isa. 14:12, along with the information given in Ezek. 28, underscores the fact that his pride was centered on his view of his own beauty and eminence. Such a perversion of God's original intention—that he should be a servant reflecting God's own glory—led him to think he could quite literally be just like God. Satan is an imitator. We often think that Satan works to make things unlike God. The opposite is true. But since God is unique, any imitation will fall short.

Notice that this passage quotes Satan as saying "I will" five times. His sin included exerting his will against God (in Ezek. 28 it is his pride). When we combine this with his role as an imitator, we see that he attempted to create substitutes for God's will for him.

His fall shows the nature of sin—it is whatever is contrary to and different from what God is like. Sin entered humanity after the pattern that Satan established—be independent of God, living contrary to what he is like with substitutes for his will and purposes.

This is the pattern for Satan's basic operational strategy: he offers counterfeits to God's will. He may not offer something that is evil in itself, just something other than God's best. But, of course, knowingly pursuing something other than God's will is always sin. An example is found in the temptation of Christ,

where the offer of the kingdoms of the world was not entirely misplaced: Jesus would get them eventually. But the timing and method were completely wrong.

It is especially important for us to remember that our sin follows the pattern of Satan's fall. Although Satan had been given great privileges by God—he was wise, beautiful, powerful and had a role in God's administration of the universe—he turned from God toward himself. In spite of blessings given to us by God, we tend to do the same thing, focusing on what we have been given and thinking it is ours by right, instead of acknowledging the Giver. As the counterfeiter of God's will, Satan may lead us to spend time and energies on otherwise good pursuits that take us from God's revealed will for our lives. He can accomplish this through various channels.

3. Lessons from Satan's system

Satan is the master of an organized life system that is in complete rebellion against God. With its structuring, goals and staffing (demonic), it touches every aspect of life on earth. John's writings describe it as a 'cosmos' (κόσμος). The Greek word had the meanings of order, regularity, arrangement and also the world or universe—because the world could be viewed as an arrangement of things that exist. When John uses this word, he is thinking of a complex system that conforms to Satan's ideals, values aims and methods. It is an organized system that intersects the physical world. It is separate from God and is Satan's mechanism for carrying out his goal of being like God and bringing others to follow that goal. It is totally evil and operates by complete independence from God. Here is a concise definition of 'cosmos':

The cosmos is Satan's organized spiritual system, in rebellion against God.

Satan exercises control over this system that affects everything and everyone. We see this in the following two passages (where 'world' refers to all human beings, not to Satan's system):

Rev. 12:9: The great dragon was hurled down—that ancient serpent called the devil, or Satan, who leads the whole world astray.

1 Jn. 5:19: ¹⁹ We know that we are children of God, and that the whole world is under the control of the evil one.

In Jn. 14:30 Jesus said

I will not speak with you much longer, for the prince of this world is coming. He has no hold on me

Satan is the prince or ruler of his cosmos, but Jesus has superior power and position.

We learn from 1 Jn. 2:15-17 that this system is the opposite of the sphere of activity that God wants the believer to live and act in:

¹⁵ Do not love the world or anything in the world. If anyone loves the world, the love of the Father is not in him. ¹⁶ For everything in the world—the cravings of sinful man, the lust of his eyes and the boasting of what he has and does—comes not from the Father but from the world. ¹⁷ The world and its desires pass away, but the man who does the will of God lives forever.

I disagree with the NIV translation in v. 17 ('pass away'). In context the verb should be translated 'is passing way.' In other words, this system is in the process of disappearing. While it seems to us that Satan's system is alive and well—and it is—the victory of the Lord Jesus Christ on the Cross guarantees that it will

disappear. The certainty of its disappearance means that it is as good as finished, so John can speak of it as in the process of passing away.

We should notice several other things about this passage:

- John tells us that this system is basically spiritual, but that it can be expressed through material things (“Do not love the world or anything in the world”). Material things are not evil in themselves, but become evil insofar as we allow them to be vehicles for the philosophy of the cosmos.
- Since this passage was written to Christians, we conclude that it is possible for a Christian to love Satan’s world system.
- At the heart of the world lie cravings, lust (desire for what should not be ours) for things that we see and pride in the things that we have and the things that we do. These three key components of the cosmos are expressions of Satan’s own sin—desiring what does not belong to him and pride in what he is and does. The old nature responds to these three features of the world system.

There is no question that Satan would like us to adopt and put primacy on the values of this system. It is totally evil. Following it leads to confusion, defeat and sin.

4. Lessons from Satan’s future

The Book of Revelation teaches that as human history moves toward the creation of the new heavens and new earth Satan will become increasingly active. During the Seventieth Week of Daniel he will attempt to destroy Israel, but the remnant of God’s chosen people will be divinely protected for the last half of the period:

Rev. 12:3-6

³ Then another sign appeared in heaven: an enormous red dragon with seven heads and ten horns and seven crowns on his heads. ⁴ His tail swept a third of the stars out of the sky and flung them to the earth. The dragon stood in front of the woman who was about to give birth, so that he might devour her child the moment it was born. ⁵ She gave birth to a son, a male child, who will rule all the nations with an iron scepter. And her child was snatched up to God and to his throne. ⁶ The woman fled into the desert to a place prepared for her by God, where she might be taken care of for 1,260 days.

He will also place his own delegate in control of the whole earth, a false Messiah, the counter-Christ—the ultimate counterfeit of the work of the true Messiah. Second Thessalonians 2:1-12 describes this:

2 Concerning the coming of our Lord Jesus Christ and our being gathered to him, we ask you, brothers, ² not to become easily unsettled or alarmed by some prophecy, report or letter supposed to have come from us, saying that the day of the Lord has already come. ³ Don’t let anyone deceive you in any way, for that day will not come until the rebellion occurs and the man of lawlessness^a is revealed, the man doomed to destruction. ⁴ He will oppose and will exalt himself over everything that is called God or is worshiped, so that he sets himself up in God’s temple, proclaiming himself to be God.

⁵ Don’t you remember that when I was with you I used to tell you these things? ⁶ And now you know what is holding him back, so that he may be revealed at the proper time. ⁷ For the secret power of lawlessness is already at work; but the one who now holds it back will continue to do so till he is taken out of the way. ⁸ And then the lawless one will be revealed, whom the Lord Jesus will overthrow with the breath of his mouth and destroy by the splendor of his coming. ⁹ The coming of

^a Some manuscripts *sin*

the lawless one will be in accordance with the work of Satan displayed in all kinds of counterfeit miracles, signs and wonders,¹⁰ and in every sort of evil that deceives those who are perishing. They perish because they refused to love the truth and so be saved.¹¹ For this reason God sends them a powerful delusion so that they will believe the lie¹² and so that all will be condemned who have not believed the truth but have delighted in wickedness.

Revelation 13:1-8 describe this in terms of the backing of Satan the dragon:

13¹ And the dragon stood on the shore of the sea. And I saw a beast coming out of the sea. He had ten horns and seven heads, with ten crowns on his horns, and on each head a blasphemous name.² The beast I saw resembled a leopard, but had feet like those of a bear and a mouth like that of a lion. The dragon gave the beast his power and his throne and great authority.³ One of the heads of the beast seemed to have had a fatal wound, but the fatal wound had been healed. The whole world was astonished and followed the beast.⁴ Men worshiped the dragon because he had given authority to the beast, and they also worshiped the beast and asked, “Who is like the beast? Who can make war against him?”⁵ The beast was given a mouth to utter proud words and blasphemies and to exercise his authority for forty-two months.⁶ He opened his mouth to blaspheme God, and to slander his name and his dwelling place and those who live in heaven.⁷ He was given power to make war against the saints and to conquer them. And he was given authority over every tribe, people, language and nation.⁸ All inhabitants of the earth will worship the beast—all whose names have not been written in the book of life belonging to the Lamb that was slain from the creation of the world.

But the true Messiah, the rider on the white horse of Rev. 19 will defeat the beast, and an angel of God will imprison Satan for what I believe will be a literal thousand-year period, as described in Rev. 19:11-20:3:

¹¹ I saw heaven standing open and there before me was a white horse, whose rider is called Faithful and True. With justice he judges and makes war.¹² His eyes are like blazing fire, and on his head are many crowns. He has a name written on him that no one knows but he himself.¹³ He is dressed in a robe dipped in blood, and his name is the Word of God.¹⁴ The armies of heaven were following him, riding on white horses and dressed in fine linen, white and clean.¹⁵ Out of his mouth comes a sharp sword with which to strike down the nations. “He will rule them with an iron scepter.” He treads the winepress of the fury of the wrath of God Almighty.¹⁶ On his robe and on his thigh he has this name written: KING OF KINGS AND LORD OF LORDS.

¹⁷ And I saw an angel standing in the sun, who cried in a loud voice to all the birds flying in midair, “Come, gather together for the great supper of God,¹⁸ so that you may eat the flesh of kings, generals, and mighty men, of horses and their riders, and the flesh of all people, free and slave, small and great.”

¹⁹ Then I saw the beast and the kings of the earth and their armies gathered together to make war against the rider on the horse and his army.²⁰ But the beast was captured, and with him the false prophet who had performed the miraculous signs on his behalf. With these signs he had deluded those who had received the mark of the beast and worshiped his image. The two of them were thrown alive into the fiery lake of burning sulfur.²¹ The rest of them were killed with the sword that came out of the mouth of the rider on the horse, and all the birds gorged themselves on their flesh.

20 And I saw an angel coming down out of heaven, having the key to the Abyss and holding in his hand a great chain.² He seized the dragon, that ancient serpent, who is the devil, or Satan, and bound him for a thousand years.³ He threw him into the Abyss, and locked and sealed it over him, to keep him from deceiving the nations anymore until the thousand years were ended. After that, he must be set free for a short time.

After the Millennium on earth Satan will be released for his one last deception, which will end in his being thrown into the lake of fire with his beast and false prophet (Rev. 20:7-10):

⁷ When the thousand years are over, Satan will be released from his prison ⁸ and will go out to deceive the nations in the four corners of the earth—Gog and Magog—to gather them for battle. In number they are like the sand on the seashore. ⁹ They marched across the breadth of the earth and surrounded the camp of God’s people, the city he loves. But fire came down from heaven and devoured them. ¹⁰ And the devil, who deceived them, was thrown into the lake of burning sulfur, where the beast and the false prophet had been thrown. They will be tormented day and night for ever and ever.

I believe that these passages from 2 Thessalonians and Revelation show us four key things:

- 1) Satan’s pattern is always the same: presenting counterfeits/substitutes for the will of God. His greatest counterfeit is the short and terrible rule of his beast, the world ruler of the seventieth week of Daniel.
- 2) Satan never abandons his goal of presenting these substitutes for the will of God.
- 3) Satan never accepts the biblical prophecy that he will ultimately be defeated. He must certainly tell his followers—angelic and human—that he will be victorious in the end. His whole post-fall career shows a foolish disregard for Scripture. Even though he was defeated at the Cross (Heb. 2:14), he continues to believe his own lies.
- 4) God controls Satan and uses him for his own purposes. We see particularly in the events of the seventieth week that God uses evil angels and sinful people to shape his people Israel so that a remnant will come to Christ. As powerful and influential as Satan is, God is more powerful and controls him and all of human affairs.

Study questions

1. Along with the passages in this study, look at Lk. 4:6; Jn. 12:31; 14:30; 16:11; 17:14; 18:36. List as many ways as you can where Satan's world system touches our lives, where we follow it, and where Satan wants his standards and basic philosophy to become ours.

Running compilation of key definitions

1. Systematic theology: The organized presentation of all that the Bible teaches about God and His works.
2. Exegesis: The actual practice of studying or interpreting a document or other message to determine its meaning.
3. Context: Context in a document or utterance is the surroundings of a portion of a word, a word, or a group of words.
4. Bibliology: The doctrinal study of the nature of the Bible.
5. Biblical authority: The quality inherent in Scripture by virtue of which human beings are completely answerable to its content.
6. Revelation: The information about Himself given by God to human beings.
7. General revelation: God's disclosure of Himself, available directly to everyone, given through means other than dreams, visions, direct words and Christ Himself.
8. Special revelation: The disclosure of information from God that is not available directly to all human beings.
9. Inspiration: A term applied to the Bible denoting that it is the product of God's creative activity, figuratively breathed out from Him (2 Tim. 3:16); applies to the process of recording Scripture, not specifically to the people involved; actually, *expiriation* would be a better term to reflect the concept of 2 Tim. 3:16; the result is *inerrancy*.
10. Textual criticism: The science and art of attempting to discover the original text of a literary work for which the original document does not exist. It is especially important for biblical studies, and the foundational endeavor to all subsequent investigation of the Scriptures.
11. Canon: Transliterated from a Greek Word meaning 'standard'; as used of the Bible, it refers to books authenticated as possessing divine origin and therefore authoritative; the Jewish canon consists of thirty-nine books, the Protestant of sixty-six and the Catholic of eighty (including apocryphal books).
12. Inerrancy is a term applied to the Bible, although not specifically found in it; it denotes that the Bible, as originally written, possessed no humanly induced deviations from the message God intended to be recorded and that it is true in every respect; 2 Tim. 3:16; 1 Cor. 2:13; 1 Pet. 2:19.
13. Infallibility: Although some assert that this term has a different meaning from inerrancy, the two terms are, for purposes of biblical study, synonymous; the Bible is infallible because inerrant, and inerrant because infallible.
14. Illumination is the teaching ministry of the Spirit of God that imparts understanding of the message of Scripture to the believer; not to be confused with inspiration, which in the Bible is used of the work of God in giving Scripture (2 Tim. 3:16); 1 Jn. 2:20; Jn. 16:13.
15. Spirituality: God is not physical, but immaterial, incorporeal, invisible and alive.
16. Self-existence/Aseity: God exists independently of anything else. He is self-existent.
17. Immensity: God is infinite in relation to space.
18. Eternality: God is infinite with regard to time.
19. Simplicity: God is not a plurality and cannot be looked at as divisible into parts.
20. Pure actuality: There is nothing about God that is potential. He is not unfinished in any way.
21. Necessity: God is uncaused and exists because he must exist.
22. Immutability: God is unchanging and unchangeable.
23. Impassibility: God is incapable of being changed or disturbed by what he experiences and is incapable of suffering.
24. Transcendence: God and the world are distinct; he is not part of the world, and the world is not part of him.
25. Immanence: God is present in the world.
26. Infinity: There are no limits to God's person and his perfections.
27. Omnipotence: God can do whatever he wills.
28. Omniscience: God knows everything there is to know.
29. Omnipresence: God is present everywhere in his creation
30. Holiness: God is morally pure and separated from all moral evil and sin.
31. Goodness: A quality that describes or includes his love, benevolence, mercy and grace
32. Truth: God's person, actions, knowledge and revelations correspond to reality
33. Love: God's continual communication of himself to his creatures.
34. Benevolence: God's goodness toward his creatures.
35. Mercy: God's goodness toward those who are helpless.
36. Grace: God's goodness toward sinners.
37. Glory: The greatness of God's perfections.
38. Trinity: There is only one true God, existing as a single Being comprised of three Persons who are equal in every

- way, yet distinct in their tasks and relations to humanity.
39. God's decree: The decree of God is his plan for the universe that includes all things and is certain to come to pass.
 40. Providence: God's care for and upholding of his creation.
 41. Sovereignty: God's control over his universe.
 42. Christology: The study of the Person and work of the Lord Jesus Christ.
 43. Incarnation: The joining of deity and humanity in one person forever. The word is based on the Latin word for flesh: the Lord Jesus Christ is God joined with human flesh.
 44. Pre-existence: Used of the Son, it means that he existed before Bethlehem.
 45. Theophany: An appearance of God.
 46. Christophany: An appearance of Christ.
 47. Priesthood: The system that God established to remedy the problem of alienation between a holy God and sinful human beings.
 48. Son of God: A name for Jesus that describes his deity and his approval by the Father at the resurrection.
 49. Son of Man: A messianic name for Jesus that emphasizes his humanity backed by deity and his role of taking humans to God through suffering and humiliation.
 50. Messiah: A transliteration of a Hebrew word meaning 'anointed one'; used of the expected national deliverer of Israel; the linguistic equivalent of Greek *christos*, 'Christ'.
 51. Efficacious grace: Efficacious grace is the working of God in an individual that cannot be thwarted and that leads that person to faith in Christ. It is also described as effective calling and irresistible grace.
 52. Regeneration: Regeneration is the unseen and unfelt work of the Holy Spirit that overcomes depravity and brings spiritual life and the capacity to please God and exercise faith.
 53. Spirit baptism is the nonphysical act of the Spirit of God that places a believer in the Body of Christ and makes him a partaker, along with all other believers, of the work and merits of Christ; should be distinguished from filling, sealing, and indwelling; cannot be felt or noticed, and hence must be appropriated by faith; there is no warrant in Scripture for assuming a second act of God for power, a 'baptism,' after salvation.
 54. Sealing is a guarantee that the believer will persevere in Christ all the way to entrance into heaven, when God completes his work of purchasing the individual. It begins at the moment of salvation when the Father places the Holy Spirit in the believer for permanent indwelling. It is unseen and unfelt and should result in praise and obedience to the Spirit.
 55. Indwelling is the spiritual presence of the Holy Spirit in every individual who has placed personal trust in Christ as Savior. Described in Jn. 14:17, this is the basis of His other ministries to the believer, such as sealing, anointing and filling and establishes the believer as a part of the spiritual temple that God is building today.
 56. The filling of the Spirit is 1) A constant characteristic of a believer's life that consists of regular control by the Spirit that produces Christlikeness through Scripture; 2) A special enablement at particular times for service during the first century.
 57. A spiritual gift is a God-given ability for service.
 58. A cessationist (with regard to spiritual gifts) is a person who holds that the miraculous gifts are not present in the Church today as part of God's plan.
 59. A continualist (with regard to spiritual gifts) is a person who holds that the miraculous gifts are present in the Church today as part of God's plan.
 60. An angel is an individual, personal spirit being originally created by God to assist him in his plan for saving the elect.
 61. The cosmos is Satan's organized spiritual system, in rebellion against God.