

A Study on the Binding of Satan

Meaning of the Name Lucifer Isa. 14:12

i. Definition from M-Strongs (Mickelson's Enhanced Dictionary)

H1966 הֵיִלֵּל **heylel** (hay-) *n-m*.

- 1. something or someone of radiant splendor.**
- (epithet of praise)* **Radiantly Splendid One.**
- (epithet of rebuke)* **Boastful One of Radiant Splendor** (i.e. as spoken only by Yahweh to the King of Babylon).
- (in Septuagint, of rebuke)* **Ἑωσ•φóρος, HeosPhoros, as a placeholder for this Hebrew word, meaning, one carrying it as far as (one can), or carrying it too far (as boastful).**
- (also, astronomically)* **Ἑωσ•φóρος, HeosPhoros, in a culturally oblique reference to Venus, which can carry its radiance only so far (at dawn and at twilight).**
- (hence, inappropriately reused of time)* **Ἑωσ•φóρος, HeosPhoros, an alternate Septuagint reference to twilight or dawn as the "morning star"** (thus causing misconceptions in later translations deriving from the Septuagint, i.e. Latin Vulgate, etc).
- (positively, in Greek)* **this Hebrew word could also have been translated as λαμπροσ•φóρος, LamprosPhoros in a positive sense, Bearer of Radiance.**
- (in Latin, mistaken from Greek)* **φωσ•φóρος, Light Bearer, due to culturally oblique reference to Venus** (i.e. as a deity or as an angelic morning-star created to proclaim and celebrate God's glory).

ii. Englishman's Concordance

hê-lêl — 1 Occurrence

Isaiah 14:12

- NAS: from heaven, O star of the morning, son
- KJV: from heaven, O Lucifer, son
- INT (Interliniary): have fallen heaven star son of the dawn

Scripture References

Satan

Description and characteristics

- "Your adversary, the devil, goeth about as a roaring lion, seeking whom he may devour." 1 Pet. 5:8
- "Those by the wayside are they that hear; then cometh the devil and taketh away the word out of their hearts." Luke 8:12
- "Ye are of your father the devil, and the lusts of your father ye will do. He was a murderer from the beginning, and abode not in the truth, because there is no truth in him. When he speaketh a lie he speaketh of his own; for he is a liar, and the father of it." John 8:44

Satan's fall

- "He that committeth sin is of the devil; for the devil sinneth from the beginning. For this purpose, the Son of God was manifested, that he might destroy the works of the devil...In this the children of God are manifest, and the children of the devil; whosoever doeth not righteousness is not of God, neither he that loveth not his brother." 1 John 3:8,10 [F610]
- "I beheld Satan as lightning fall from heaven." Luke 10:18

Satan's judgement and destruction

- "And he showed me Joshua the high priest standing before the angel of the Lord, and Satan standing at his right hand to resist him. And the Lord said unto Satan, The Lord rebuke thee, O Satan; even the Lord that hath chosen Jerusalem rebuke thee." Zech. 3:1,2
- "That through death he might destroy him that had the power of death, that is, the devil." Heb. 2:14
- "Michael, the archangel, when contending with the devil he disputed about the body of Moses, durst not bring against him a railing accusation, but said, The Lord rebuke thee." Jude 9
- "The great dragon was cast out, that old serpent, called the devil, and Satan; which deceiveth the whole world; he was cast out into the earth, and his angels with him." Rev. 12:9,12
- "He laid hold on the dragon, that old serpent, which is the devil, and Satan, and bound him a thousand years,...that he should deceive the nations no more till the thousand years should be fulfilled." Rev. 20:2,3
- "The devil that deceived them was cast into the lake of fire and brimstone. ...This is the second death." Rev. 20:10,14
- "Now is the judgment of this world; now shall the prince of this world be cast out." John 12:31
- "When he is come he will reprove the world...of judgment, because the prince of this world is judged." John 16:8,11
- "The God of peace shall bruise Satan under your feet shortly." Rom. 16:20 "

Tempter and destroyer

- "Then was Jesus led up into the wilderness to be tempted of the devil." Matt. 4:1
- "Then shall he say also unto them on the left hand, Depart from me, ye cursed, into everlasting fire [Gehenna, destruction], prepared for the devil and his angels." Matt. 25:41
- "Supper being ended, the devil having now put into the heart of Judas Iscariot to betray him." John 13:2
- "They may recover themselves out of the snare of the devil." 2 Tim. 2:26
- "The devil shall cast some of you into prison, that ye may be tried." Rev. 2:10
- "To deliver such an one unto Satan for the destruction of the flesh." 1 Cor. 5:5; 1 Tim. 1:20

Enemy of God's people

- "Neither give place to the devil." Eph. 4:27 see context
- "Put on the whole armour of God, that ye may be able to withstand the wiles of the devil." Eph. 6:11
- "Lest...he fall into the condemnation of the devil." 1 Tim. 3:6,7
- "Resist the devil, and he will flee from you." James 4:7
- "Give none occasion to the Adversary to speak reproachfully; for some are already turned aside after Satan." 1 Tim. 5:14,15

Prince of this world

- "Hereafter I will not talk much with you; for the prince of this world cometh and hath nothing in me." John 14:30
- "Wherein in times past ye walked according to the course of this world, according to the prince of the power of the air, the spirit that now worketh in the children of disobedience." Eph. 2:2
- "If our Gospel be hid, it is hid to them that are lost; in whom the god of this world hath blinded the minds of them which believe not, lest the light of the glorious Gospel of Christ, who is the image of God, should shine unto them." 2 Cor. 4:3,4
- "When the Pharisees heard it they said, This fellow doth not cast out devils but by Beelzebub, the prince of the devils. And Jesus said,...If Satan cast out Satan he is divided against himself; how shall then his Kingdom stand?" Matt. 12:24-26 "How art thou fallen from heaven, O Lucifer, son of the morning!" Isa. 14:12-14

Satan's Deceptions

- "Satan himself is transformed into an angel of light." 2 Cor. 11:14
- "Even him whose coming is after the working of Satan with all power and signs and lying wonders, and with all deceivableness of unrighteousness in them that perish." 2 Thess. 2:9,10
- "Lest Satan get an advantage of us; for we are not ignorant of his devices." 2 Cor. 2:11
- "For we wrestle not against flesh and blood, but against principalities, against powers, against the rulers of the darkness of this world, against the spiritual things of the Evil One in the heavenlies." (Eph. 6:12) See Diaglott.
- "He that is begotten of God keepeth himself, and that Wicked One toucheth him not. And we know that we are of God, and the whole world lies under the Wicked One." (1 John 5:18,19) See Diaglott. [F611]

Miscellaneous

- "There was a day when the sons of God came to present themselves before the Lord, and Satan also came amongst them." Job 1:6-12; 2:1-7

Light vs. Darkness

Satan is the power of Darkness

Col. 1:12-13 **12** Giving thanks unto the Father, which hath made us meet to be partakers of the inheritance of the saints in light: **13** Who hath delivered us from the power of darkness, and hath translated [us] into the kingdom of his dear Son:

2Cor. 4:4-6 **4** In whom the god of this world [*Satan the prince of darkness*] hath blinded the minds of them which believe not, lest the light of the glorious gospel of Christ, who is the image of God, should shine unto them. **5** For we preach not ourselves, but Christ Jesus the Lord; and ourselves your servants for Jesus' sake. **6** For God, who commanded the light to shine out of darkness, hath shined in our hearts, to [give] the light of the knowledge of the glory of God in the face of Jesus Christ.

Rom. 13:12 The night is far spent, the day is at hand: let us therefore cast off the works of darkness [*Sin and Satan's works*], and let us put on the armour of light.

Acts 26:16,18 "I have appeared unto thee for this purpose,...I send thee to open their eyes, and to turn them from darkness to light, and from the power of Satan unto God."

Angels in chains of darkness

2Peter 2:4 For if God spared not the angels that sinned, but cast [them] down to hell, and delivered [them] into chains of darkness, to be reserved unto judgment;

The church are children of light

1Thess. 5:1, 5-6; (5:1) But of the times and the seasons, brethren, ye have no need that I write unto you.

(5:5-6) **5** Ye are all the children of light, and the children of the day: we are not of the night, nor of darkness. **6** Therefore let us not sleep, as [do] others; but let us watch and be sober.

Matthew 5:14 **Ye are the light of the world. A city that is set on an hill cannot be hid.**

Matthew 13:43 **Then shall the righteous shine forth as the sun in the kingdom of their Father. Who hath ears to hear, let him hear.**

Jesus is Light of the World

Mal. 4:1-2 **1** For, behold, the day cometh, that shall burn as an oven; and all the proud, yea, and all that do wickedly, shall be stubble: and the day that cometh shall burn them up, saith the LORD of hosts, that it shall leave them neither root nor branch. **2** But unto you that fear my name shall the Sun of righteousness arise with healing in his wings; and ye shall go forth, and grow up as calves of the stall.

John 1:9 [That] [John speaking of Jesus] was the true Light, which lighteth every man that cometh into the world.

John 8:12; Then spake Jesus again unto them, saying, **I am the light of the world**: he that followeth me shall not walk in darkness, but shall have the light of life.

John 9:5 **As long as I am in the world, I am the light of the world.**

God's word and Gospel is the Light

2Cor. 4:4-6 In whom the god of this world hath blinded the minds of them which believe not, lest **the light of the glorious gospel of Christ**, who is the image of God, should shine unto them. 5For we preach not ourselves, but Christ Jesus the Lord; and ourselves your servants for Jesus' sake. 6For God, who commanded the light to shine out of darkness, hath shined in our hearts, to [give] **the light of the knowledge of the glory of God in the face of Jesus Christ.**

Rom. 13:12 The night is far spent, the day is at hand: let us therefore cast off the works of darkness [*works of sin and Satan*], and let us put on **the armour of light.** [*Gospel message, truth and God's word*]

Psa. 97:11 **Light is sown for the righteous**, and gladness for the upright in heart.

Psa. 119:105 **Thy word [is] a lamp** unto my feet, and **a light** unto my path.

God is the Father of light

James 1:17 Every good gift and every perfect gift is from above, and cometh down from **the Father of lights**, with whom is no variableness, neither shadow of turning.

Isaiah 60:19-20 **19**The sun shall be no more thy light by day; neither for brightness shall the moon give light unto thee: but the LORD shall be unto thee an everlasting light, and thy God thy glory. **20**Thy sun shall no more go down; neither shall thy moon withdraw itself: for the LORD shall be thine everlasting light, and the days of thy mourning shall be ended.

References

[R331 : page 6] FIRST VIEW. SATAN BOUND. – EVIL RESTRAINED.

[R501 : page 2] THE DISPUTED CLAUSE.

[R575 : page 4] Isa. 53:11,12

[R710 : page 3] THE SIGN OF HIS PRESENCE.

[R877 : page 7] NOT IN VAIN.

[R1233 : page 6] THE BINDING AND LOOSING OF SATAN.

[R1686 : page 249] "THE PRINCE OF THIS WORLD."

[R1736 page 366]: A house divided

R2276 : page 77] THE WHEAT AND THE TARES.

R2645 WHEN WILL SATAN BE BOUND?

[R3119 : page 374] WATCH TOWER BIBLE AND TRACT SOCIETY. —ANNUAL REPORT—DEC. 1ST, 1901, TO DEC. 1ST, 1902.—

[R3784 : page 166] BINDING THE STRONG MAN.

[R4609 : page 154] THE BINDING OF "THE STRONG MAN"
[R4635 : page 203] THE WHEAT AND THE TARES
R4704 (subject Little Season)
[R4707 : page 351] THE LIBERTY WHEREWITH CHRIST MAKES FREE
[R4881 : page 360] LOYALTY THE GREAT TEST
[R4976 : page 64] "PERILOUS TIMES SHALL COME"
R5923 LET US TAKE WARNING FROM SATAN'S COURSE
[R5896 : page 148] THE WILL A STRONG DEFENSE AGAINST SATAN
[SM94] THE BINDING OF SATAN
SM 556 THE OVERTHROW OF SATAN'S EMPIRE
QB616 SAINTS--Under Evil Influences.
QB423 KINGDOM--Turning Over to Father.
QB620 SATAN – Binding of. QUESTION (1905)
QB621 SATAN – Binding of Re Death.
QB625 SATAN. – Re Binding.
QB626 – Binding Of.
QB627 SATAN'S EMPIRE AND VIALS OF WRATH – Re Now in Operation.
A68, 69 Satan must first be bound, restrained and deposed, before Christ's reign of
righteousness
A322-324
C57
DForward
E18
E20
E217 -E218 Removing blindness caused by Satan
F609 F620

"THE PRINCE OF THIS WORLD" by Br. Don Canell

(Discourse below by Donald L. Canell, given at Fort Worth convention, Spring, 1977.)

We find this expression in John's Gospel. The first time in 12:31, the second time in 14:30 and thirdly in 16:11. The setting for 12:31 is evidently just prior to our Lord's finishing his earthly course. Verses 23 and 24 so indicate: "And Jesus answered them saying, The hour is come, that the Son of Man should be glorified. Verily, verily, I say unto you, except a corn of wheat fall into the ground and die, it abideth alone; but if it die, it bringeth forth much fruit." Verse 27 also indicates the time: "Now is my soul troubled; and what shall I say? Father, save me from this hour; but for this cause came I unto this hour." And then we note particularly the 31st verse: "Now is the judgment of this world; now shall the prince of this world be cast out."

Up to this time, Satan's evil works had received no particular rebuke or sentence from the Lord. By all outward appearances God's law was impossible to keep; and certainly it was impossible for imperfect man to keep. But when our Lord Jesus, by his obedience and sacrifice upheld the law and made it honorable, he proved that it was within the ability of a perfect man to keep that law. His perfect obedience to that law (according to Rom. 8:3) "condemned sin in the flesh;" and incidentally condemned Satan's entire rule.

And then, even beyond this, our Lord purchased the world of mankind with his own life as indicated in the parable of the treasure hid in a field (Matt. 13:44). He gave all that he had to purchase the field -- the field is the world. (Matt. 13:38) With this, our Lord secured the legal control of the world -- he secured the right to bring the world from its subjection to sin and Satan back into harmony with God.

In this sense, this world or this present order of things was sentenced to overthrow -- from the time our Lord finished his work of redemption. "Now shall the prince of this world be cast out." Notice the positiveness of the statement -- "the prince of this world IS cast out -- so far as the church is concerned. Not that he hasn't been an adversary of the church all down through the age, the thought being that we are not to allow Satan or sin to have rule in our hearts. And once the church is completed, Satan's house and household will be spoiled, the prince of this world will be replaced by the Prince of Peace.

The setting for John 14:30 is also just prior to our Lord's crucifixion. The Prince of this world had, of course, been there all along -- he had been plotting, scheming and manipulating the affairs of men. So the reference here seems to be to the time when Satan would come in the power of his kingdom, which would really be a counterfeit of the Kingdom of Christ. As we know, the Papal Millennium, or the Papal counterfeit, looks back to its greatest prosperity beginning A.D. 800 and beginning its special decline 1799. It was called the "HOLY ROMAN EMPIRE."

Let's read the text, John 14:30: "Hereafter I will not talk much with you, for the prince of this world cometh, and hath nothing in me." The latter statement of the text -- "and hath nothing in me" speaks of that counterfeit that the Adversary set up. It would have nothing in the way of doctrines of Christ, but a counterfeit of them.

We read from Volume II, page 282 of the Chapter entitled The Man of Sin, (first paragraph):

"Here then, is what we should expect, and what we do find in Papacy; not an opposition to the name of Christ, but an enemy or opponent of Christ in that it falsely bears his name, counterfeits his kingdom and authority, and misrepresents his character and plans and doctrines before the world -- a most baneful enemy and opponent indeed -- worse far than an outspoken foe. And this is true, be it remembered even though some of those connected with that system are conscientiously astray -- 'deceiving and being deceived.'"

We also quote from page 287, middle of last paragraph: "The falling away, covering a period of centuries, was so gradual as to be much less noticeable to those who then lived in its midst than to us who see it as a whole; and the more deceiving was it because every step of organization and every advance toward influence and authority in the church and over the world, was taken in the name of Christ, and professedly to glorify him and fulfill his plans recorded in Scripture. Thus was the great Antichrist developed -- the most dangerous, most subtle and most persistent opponent of true Christianity and the most fiendish persecutor of the true saints." So here we see then, that the Lord referred to the Prince of this world as coming in a special way.

And now we consider the third mention of this expression -- "Prince of this world." In the opening verses of John 16, we see that the Lord is once again preparing the disciples for the time when he would no longer be with them. V. 7 reads: "Nevertheless I tell you the truth; it is

expedient for you that I go away; for if I go not away, the comforter (the Holy Spirit) will not come unto you; but if I depart, I will send him (or the Holy Spirit) unto you." This Holy Spirit, when it came would, as the next verse indicates: "Reprove or convict the world (concerning) of sin and (concerning) righteousness and (concerning) of judgment." And so in the 11th verse, he says the Holy Spirit would convict them of judgment: "Because the Prince of this world is judged."

The spirit of the world, largely the spirit of the Prince of this world, would be especially manifested to be a wrong spirit, by contrast to the holy spirit possessed by our Lord Jesus. So as we read this expression --The Prince of this world -- we see that our Lord's reference is to the great adversary of God and a deceiver of men. He has for 6,000 years past pursued a course of systematic opposition to God. He has indeed defied the Emperor of the Universe. The Apostle refers to him (1 Peter 5:8) as your adversary, the devil; if he is in opposition to God he is in opposition to God's people.

This word PRINCE is from the Greek word AR-KHONE -- the first in rank or power, chief ruler or magistrate.

Another text of Scripture using this word is Eph. 2:2: "Wherein in time past ye walked according to the course of this world, according to the PRINCE of the power of the air, the spirit that now worketh in the children of disobedience." (Power of the air -- the earth's atmosphere. The Adversary attempted to drown our Lord in the sea -- Matt. 8:23-26.) In Matt. 12:24 we read of Beelzebub, the PRINCE (AR-KHONE) of the devils. There is no question then, to the fact that Satan does have great power at the present time.

When the Adversary, or Prince of this world, made the offer to our Lord, that he would give him certain things, it was something that he had in his possession. Matt. 4:8-10: "Again the devil taketh him up into an exceeding high mountain, and sheweth him all the kingdoms of the world, and the glory of them; and saith unto him, all these things will I give thee, if thou wilt fall down and worship me. ." Notice the Lord does not deny that -- as the prince of this world, Satan did have that power. Jesus answers in verse 10: "Then saith Jesus unto him, get thee hence Satan; for it is written, Thou shalt worship the Lord thy God, and him only shalt thou serve."

We would like to quote from the Pastor, Jan. 1, 1904 in article entitled: SPECIAL TRIALS FOLLOW CONSECRATION, reprint page 3299, col. 2, par. 2 and 3: "Members of the body of Christ following in his footsteps have temptations from the Adversary along similar lines. Not that he offers to divide the kingdom of earth with us, for so great a proposition would not appeal to us, being incredible; but to us he does propose deviation from the close following in the Master's footsteps. He suggests continually to the Lord's followers easier ways by which as much or more good can be accomplished and without sacrifice and self-denial. These ways of avoiding sacrifice and yet of seemingly attaining good ends always imply more or less of co-partnership with the Adversary directly or indirectly, an acknowledgment of him, a bending to evil -- to evil men, or evil principles.

"Under such circumstances we should note carefully the Lord's method and walk in his steps. We should refuse to have any partnership with sin or evil influences or methods in our endeavors to serve the Lord and his Truth. Satan does not approach us in human form nor in

diabolic form, but generally through human agencies, through human ambitions, parties, sects, etc. If our Lord had made inquiry of Satan as to what would be the program, doubtless he would have advised him to become a Pharisee of the Pharisees at once, and through such steps gradually he would have proceeded to elevate our Lord over the Jewish people and ultimately over the world -- if indeed he who was a murderer from the beginning and abode not in the Truth could be trusted in respect to any promise."

Not only does this being have great powers, but great intelligence and the Scriptures represent him as being an intelligent individual. We are all aware that intelligence can be directed for good or for evil. This Adversary of God is referred to as the "Anointed cherub that covereth." (Ezek. 28:14) And the one that created him says: "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 wast perfect in thy ways from the day that thou wast created, till iniquity was found in thee." (Ezek. 28: 14, 15.) Think how grievous this must have been to our Heavenly Father -- He takes no pleasure in the death of him that falls into sin and the consequent condemnation to death.

Previous to his fall into sin, he is spoken of as Lucifer, a morning star, brought into being evidently in the early morning of creation. Isa. 14:12, 13 and 14: "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. For thou has said in thine heart, I will ascend into heaven" (a position of power, other sons of the morning are evidently here referred to) "I will sit also upon the mount of the congregation, in the sides of the north;" (we believe this represents universal dominion as the 14th verse also indicates) "I will ascend above the heights of the clouds, I will be like the most High."

From this we see that Lucifer failed to be humble, he failed to be thankful and he failed to appreciate the favor of God which brought him into existence. Instead of returning the due reverence, the love and submission to his Creator's will, Lucifer developed a spirit of pride and ambition, and as a result he became Satan the devil, the Adversary of God. His ambition aspired first to be a leader and chief of the other stars of God, a position already filled by the only begotten son of God. (John 1:1-3; Col. 1:15-17.) We'll read from Colossians, speaking of our Lord Jesus: "Who is the image of the invisible God, the first born of every creature; for by him were all things created that are in heaven and that are in earth, visible and invisible, whether they be thrones, or dominions or principalities or powers, all things were created by him, and for him; and he is before all things, and by him all things consist. The final desire of Lucifer or Satan, by this time, was to rival the most High himself, as king of the universe.

How different was the course of him who was actually above the morning stars, the only begotten son of the Father and honored agent in the creation of all things! In Phil. 2:6-11, Diag. we read of him: "Though being in a form of God (a mighty one), yet he did not meditate a usurpation, but divested himself (of his glory) taking a bondman's form, and was made in the likeness of men, and being found in fashion as a man, he humbled himself and became obedient unto death, even the death of the cross." And as the Apostle goes on, he tells us that our Lord was highly exalted, because of his humility and obedience. This is in accord with the principle that our Creator has laid down, as indicated in Matt. 23:12, that he would abase the proud and exalt the humble. Is it any wonder that we should heed the words of the Apostle Peter (1 Pet. 2:21) that "Christ has left us an example that we should follow his steps;" and too,

the words of Paul in Rom. 8:29: "That we should be conformed to the image of God's dear son. THIS IS OUR STANDARD!

As we look back to the time Lucifer took his fall and became Satan the Devil, we may reason that he evidently had no faith in God's power to destroy him, or perhaps no faith in his willingness to destroy him. As he reasoned from the fact of his long continued existence, none of his powers impaired in any way, no evidence of any approaching destruction to himself, he evidently concluded that his existence could not be terminated. And so his schemes for power and dominion were far reaching -- he supposed that he had plenty of time for their fulfillment.

Just when the "iniquity was found in him" we don't know, that is, how long the Heavenly Father knew of his wrong heart condition, prior to its being manifest outwardly, we don't know. His wrong course comes out in the open, immediately after the creation of man. Evidently he knew something of the procreation of man and thus he thought he saw the opportunity to gain a dominion. The God of the universe, our Heavenly Father, permitted Satan to take his course, because of his own wisdom and foreknowledge in the matter. Wouldn't we suppose that the Adversary would reason that if God could curtail his powers to the atmosphere of the earth, that eventually he could curtail him still more, and finally destroy him? Pride has a destroying effect upon one's reasoning ability. Just as the prophet says (Ezek. 28:17): "Thine heart was lifted up because of thy beauty, thou has corrupted thy wisdom (the ability to think correctly) by reason of thy brightness."

We doubt that it was any part of his original policy to have the human race go down in death. We remember as recorded in Gen. 3:4, that Satan contradicted the threat of Jehovah to Eve, by saying "Ye shall not surely die." He quite probably believed that lie. Quite likely he deceived himself prior to deceiving others.

In John 8:44, the Master, speaking to the Pharisees said: "Ye are of your father the devil, and the lusts of your father ye will do. He was a murderer from the beginning and abode not in the truth, because there is no truth in him. When he speaketh a lie, he speaketh of his own, for he is a liar and the father of it." This text indicates how much men can be and are influenced by the Adversary, and very frequently it is those who profess to be godly men.

And even among ourselves, that is, in the truth movement, we see the Adversary working -- "of your own selves shall men arise speaking perverse (misleading) things, to draw away disciples after themselves," -- wanting a following, the Satanic spirit of having a dominion or following.

Does the Heavenly Father send strong delusion as indicated in 2 Thess. 2:1? Indeed he does. Does the delusion emanate from the Heavenly Father? No it does not. He allows certain ones, who received not the truth in the love of it, to be misled, and if they be leaders among the Lord's people, he allows them to present their wrong doctrine for the purpose of testing still others who may have a wrong heart condition.

Do we tolerate wrong doctrine so that the purpose of God might be accomplished? Oh no! As Paul in Gal. 2:5 indicates: "To whom not even for an hour did we yield by submission in order that the truth of the glad tidings might remain with you."

There are those then who would misrepresent God and the truth of his word. Again this is the Satanic spirit, and as we look back to Satan's experiences with the first human pair we see this. His object, seemingly was to transfer man's allegiance from God to himself. He would represent God as a tyrant -- one who wished to curtail the pleasures and powers of his creatures. And so again he says to Eve, Gen. 3:5: "God doth know that in the day ye eat thereof, then your eyes shall be opened, and ye shall be as Gods." We see this Satanic spirit about us don't we? The belittling of others, for the exalting of self -- if we belittle others we have to be little.

At the same time that Satan would reflect against God, he would pose as a benefactor and liberator of men. His perverted mind may have reached that conclusion, that God was indeed a tyrant and he himself a true friend of liberty and progress. But when the death penalty was carried out, we believe this was a frustration of his plan -- he hadn't counted on this.

But still we see his persistence in his endeavor to outwit the Almighty God of the universe. He induces certain of the angels to leave their first estate, to assume and retain the human form, and take to themselves wives of the daughters of men. (Gen. 6) This mixture imparted a new life principle into the Adamic stock, and as the text indicates, there were these "Mighty men of renown." (Gen. 6:4)

We should keep in mind that it also "filled the earth with violence" (V. 13). This mattered not to the instigator of this mixture, because he was interested only in the exaltation of self. We see the use of this being's intelligence in an evil way, a desperate and masterly stroke of policy here. (Though the Lord overruled and brought this hybrid race to an end in the flood.)

Because of the promise in Gen. 3:15: "And I will put enmity between thee (the serpent) and the woman, and between thy seed and her seed; it shall bruise thy head, and thou shalt bruise his heel." Yes, because of this promise, what great lengths the Adversary went to, to search out that seed and destroy it. Without question the Adversary entered into the mind of Cain to rise up and slay Abel.

There was the persecution of the Seed all the way down through the ages, prior to the First Advent; and then the instigation of this mighty one, the Prince of this World, through Herod the King. We read in Matt. 2:16: "Then Herod when he saw that he was mocked of the wise men, was exceeding wroth and sent forth and slew all the children that were in Bethlehem, and in all the coasts thereof, from two years old and under, according to the time which he had diligently inquired of the wise men." We note that Herod was "exceeding wroth"; the same was true of Cain (Gen. 4:5): "and Cain was very wroth and his countenance fell." This indicates the part that the Adversary had in this. (And we think of Hitler, too.) We may be sure that this Adversary of God was a part of the group mentioned in Matt. 27:1: "When the morning was come, all the chief priests and elders of the people took counsel against Jesus to put him to death." And too, in Matt. 27:20: "But the chief priests and elders persuaded the multitude that they should ask Barabbas and destroy Jesus." The Adversary succeeded in one sense; but he could not cope with God's power in raising Jesus to life.

From the pages of history, we see how the Adversary's kingdom was set up on a foundation of error. It was established on the very basest principles of wrong doing. Every device of torture was used to crush out truth and righteousness; and if not able to trap and ensnare one of God's

little ones, he did succeed in persecuting them -- "all that will love godly shall suffer persecution." The Second Volume records the terrible persecutions of Papacy.

But despite all this, when God's time comes for the complete establishment of his kingdom, Satan's kingdom will be brought to nothing, just as effectually as was his former purposes at the time of the flood. And then even after the Millennial age, notwithstanding the obvious lack of his past endeavors, the Prince of this World, will yet have the evil ambition to try again. He will attempt to establish some measure of authority and influence among men, during the "little season" at that time.

In closing we quote from reprint page 1687, par. 2 (in part): "Then (Satan) will see not merely a perfect human pair with power to produce a mighty race destined to live forever, but a race restored to life and vigor. His thought will be, If I can win this mighty race to my standard, my triumph and exaltation will be speedily accomplished. Again, therefore, he will figure as a leader, though, as now, unrecognized by men. Doubtless the temptation will again rest upon his old doctrine -- that they shall not surely die, even if they do disregard and oppose the will of God. And those among men in whom the goodness of God has not wrought the spirit of humility and filial submission to his acknowledged superior wisdom, but, on the contrary, in whom pride has asserted itself, will easily be deceived and led into this error of believing that God either cannot or will not destroy them in a second death. God will permit Satan to work for a ; and no doubt he will work with all the zeal which a hope of speedy victory would naturally inspire. But he shall not succeed beyond the point which God permits for the final testing of mankind, to prove who are worthy and who are unworthy of everlasting life. When this is accomplished, then will take place the destruction of Satan and all who follow his leading."

THE BINDING OF SATAN by Robert Alexander

(Discourse given by Robert Alexander in Buffalo, N. Y., April, 1970.)

There are six pictures of Jesus establishing the Kingdom round in the last three chapters of Revelation. The binding of Satan is the first of these six. The restraint of Satan's power is the keynote of Rev. 20:1-3. Jesus is here correlating things that he had told the apostles and disciples before. We will consider some of these in discussing this passage. In reading the passage we see several important points. In verse 1 we read about the angel which comes down from heaven "having the key of the bottomless pit and a great chain in his hand." The angel is Jesus, who has the keys to hell and death. (Rev. 1:18) The key is to the bottomless pit, and represents power to release and confine anything or anyone in the confines of its door. The bottomless pit represents oblivion. The Diaglott translates it as the deep abyss. It certainly represents a condition of complete restraint. The second thing the Lord has in his hand is a chain. We will examine this symbol later.

In the second verse the symbols continue. The person referred to by the four symbols emphasizes Lucifer, God's archenemy, in all his various disguises and forms. In Vol. 4 foreword, pages V to VIII, Bro. Russell identifies the Dragon as Rome, the world civil power. This is elaborated in Reprint article, page 4609 (The Binding of "The Strong Man"). The serpent identifies him as the father of lies and evil associated with deception. (John 8:44) The word

"Devil" in the King James Translation is translated "accuser" in the Diaglott. Satan has accused God's people or various dishonesties, wearing them out in their stand for righteousness at any cost. He is also the accuser of God Himself--"And the serpent said unto the woman, Ye shall not surely die; for God doth know that in the day ye eat thereof, then your eyes shall be opened, and ye shall be as gods, knowing good and evil.' (Gen. 3:4, 5) Rather than "Satan" as in the King James version, the Diaglott renders it as "Adversary." Remembering God's curse on Satan in the Garden of Eden, we see here the early stages of the execution of that curse of Gen. 3:15--"And I will put enmity between thee and the woman, and between thy seed and her seed; it shall bruise thy head, and thou shalt bruise his heel."

The rest of verse 2 (Rev. 20) says that God's archenemy is bound 1,000 years. Two very important elements are here, for an incorrect thought on either the binding, what it is what it is not, or the 1,000 years will give us the wrong thought entirely.

Binding here comes from the Greek word, "*de'o*." It means to bind, fasten, tie when translated literally. Vine's commentary on the Greek text says that when used symbolically, it implies a restraint or collective process. Arndt and Gingrich suggest that it is used metaphorically. Remembering that we are reading Revelation as signs, or symbolically (Rev. 1:1) we will do ourselves harm to read only the literal meaning out of "bound" and ignore its symbolic significance. We will examine other uses of the word "*deo*" in the symbolic sense and will see the appropriateness of the thought or restraint in a collective way. The 1,000 years here, as in other uses, refer to the length or time Jesus is to bind or restrain Satan, not less and not more than the length or time Jesus is to bind or restrain Satan, not less and not more than 1,000 years. The time periods and numerical values of Revelation should evidently be understood literally to be consistent with other Scriptures about the same measures. Thus, the emphasis of verse 2 is that Satan is restrained in a collective sense, a period of 1,000 years.

Verse 3 (Rev. 20) also tells us that Jesus also puts Satan into the abyss. And there he shuts him up, absolute confinement from humanity, and sets a seal on him, without hope of anyone without the "key" releasing him. The purpose is to keep the devil from the deception he had practiced for over 6,000 years. It is important to recognize here that even though Satan is spoken of as being restrained by the chain (bound) for 1,000 years, the Scriptures are not saying that he is placed into the pit (absolute confinement from humanity) for the full 1,000 years. This distinction is very important for the Lord is telling us that Satan is restrained (bound) for the 1,000 years and that for the latter part of the 1,000 years, his restraint is so complete that it is likened to solitary confinement, (in the abyss). The purpose of the abyss confinement is to stop the deception Satan has practiced on the nations previously. It is not until he is put into the abyss, then, that he stops the practice of deception on the nations. This distinction makes it clear that Satan is permitted to deceive the nations during the early part of his binding period, the part that is not also the time he spends in the abyss. However, the binding of the first part of the 1,000 years when he is restrained, but not to the extent of absolute confinement, restrains him to some degree from the license he exercised prior to the 1,000 years. So we have three conditions identified: 1) Satan being fully at liberty to deceive the nations before; the 1,000 years, 2) Satan having his liberty to deceive the nations restrained, with his deceptions permitted only to the extent Jesus saw it could be used to destroy its own influence, and 3) complete restraint and confinement, that the nations would not be deceived by him until the end of the 1,000 years. The last part of verse 3 tells us that he will be released from the abyss, complete confinement, to again serve the interests of righteousness by practicing deceit on the

nations. This condition is elaborated in verses 7 through 10. We are assured there that his final loosing will serve the purpose of exposing the dishonest among the human family in the Kingdom, and finally end in Satan’s own complete destruction.

The chart below may assist in clarifying the relationship of the sequences in the binding of Satan:

Satan's full liberty to deceive nations	Satan's binding or collective restraint for 1,000 years.	Satan's temporary release to deceive nations
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Satan confined in abyss to stop his deceit		time of Satan' s death
The length of this period not clearly stated, though it ends at the end of the 1000 years.		

Satan’s Liberty and Restraint

Verses 4 and 5 (as corrected by the removal of the spurious part) are not part of the description of Satan’s binding, but serve to emphasize the condition of the Church during that time. They show that the 1,000 years is coincident with the period of the first resurrection.

So we see that the power struggle of the two great enemies, Jesus and Satan, is described in a capsule. The 1,000 years is the time when righteousness is being exercised to restrain the power and influence of Satan for the eventual destruction of evil practices and finally Satan himself. But to understand the process by which this is achieved we must investigate the doctrinal statements relating to the working of good and evil during the 7,000 years, and the triumph of Jesus' power during the last of those 7,000 years.

First we must recognize that Satan's power is restrained in varying degrees for the entire 1,000 years, though it is not eliminated until some time after the 1,000 years have started. The Scriptures tell us the magnitude of Satan's power before the 1000 years have started. They say that he had great power. 1 John 5:19 tells us that the whole world lieth under the evil one (Diag. translation). Eph. 2:2 calls Satan the prince of the power of the air, whose spirit works in the sons of disobedience. Both these Scriptures emphasize that Satan's power included the domination of the world as well as controlling the evil spirit beings. It is very significant that both apostles recorded the power of Satan over the world and evil spirits but not over the true church.

Satan's power is referred to in symbol as darkness. This refers to the darkness of the mind enchained by ignorance, dishonesty, superstition. As noted above, John 8:38, 41, 44 refer to Satan as a liar from the beginning and the father of lies. 2 Cor. 4:4 refers to him as the god of this world who has blinded the minds of the human family, to keep them from recognizing God. 2 Cor. 11:13-15 tells us that Satan is transformed into an angel of light. The word here

translated "transformed" is a very different word from that of Rom. 12:2. In the Romans reference the word comes from the Greek *metamorpho* meaning an orderly change, as in the change of a caterpillar to a butterfly, and a justified, spirit begotten human being into a New Creature. The word in 2 Cor. 11, referring to Satan's change comes from the Greek *metaschematizo*, meaning to change in fashion or appearance. It is not a real change that Satan makes, in-to an angel of light, only an appearance of a change. He is really an angel of darkness, and is content to appear only as an angel of light. The Scriptures carry the thought of false angels of light over to Satan's associate angels. They too only appear as angels of light, while really remaining as angels of darkness. Paul tells us, in 2 Thess. 2:1, 10 that Satan's power and signs and lying wonders exercised with all deceivableness of unrighteousness extended to those under his influence. The devil's power, dishonesty and deceit of the people, are referred to as that of a sorcerer, producing a child of the devil, full of subtlety and mischief. Satan, joined by the consortium of evil angels, is a prince over his household. (Eph. 2:2; 2 Pet. 2:4) The great organizations of Christendom are his masterworks of deceit. He has put the administration of its various religious, political, economic and social institutions under the authority of his loyal, evil angels. Jude 6 tells us that Satan's disciples are confined in chains of darkness. Satan's superior control, through the chains of darkness, has kept the institutions loyal to his designs. The chains of Jude 6 are translated from the Greek word *desmos*, meaning bonds. The close association of *deo*--meaning bound in Rev. 20:2--and *desmos*--meaning chains in Jude 6, emphasizes the restraint of the victim, though in both cases the restraint alone does not mean immobilization. In the Revelation Scripture, the complete immobilization is referred to by the abyss condition. Therefore we see that Satan's power is represented by darkness and is literally deceit, dishonesty (in their various forms) and ignorance, even over his own household.

However, great as Satan's power is, it is not supreme. The Scriptures record our need to be armed with the righteousness of God and exercise it as our faith. (Eph. 6:11, 12; 1 John 5:4) In so doing we will be free of the power of the evil one. Satan's power has always been restrained from doing injury to the New Creation. Jesus reassures us of this in John 14:30 where he tells us that the prince of this world has nothing in him. Paul also warns us that we wrestle not with flesh and blood, but with Satan and his minions, to be victorious if we keep on the whole armour of God. And we are delivered "from the power of darkness and translated into the kingdom of His dear Son." Thus we see that Satan held virtually complete power over the people of the world, the nations. But when it came to his power over the church, he is deficient because of Jesus' righteousness and our growth in the truth, the light.

In reviewing Satan's power, we note three conditions of its restraint: 1) by God's power, 2) at God's time and by His discretion, and 3) by the use of the truth--as may have been specified. We recall the experience that Job had, due to his faith in the Lord, and Satan's jealousy of that faith. God's permission to Satan included the restraint of Satan's power to take Job's life. God here literally restrained Satan's power. Just how He did it we do not know. But we do know that His restraint was sure because Job's life was saved. Satan's power is also restrained by Jesus and the Church. The Scriptures tell us that both use the truth to destroy sin, with the symbolism of light destroying darkness. In Matt. 4:1-11 we learn about Jesus rejecting Satan's influence, or restraining his power by a "thus saith the Lord;" Jesus' use of the truth. In 1 John 3:8-12 the apostle John is telling us that Jesus' power destroys the works of the devil. The Apostle Paul emphasizes the restraining of Satan's power over even the weak ones in the Truth because the power of the Holy Spirit in Bro. Timothy was strong enough to recover the weak

"out of the snares of the devil." In Rev. 12:9-12 the Apostle John sees the Christian overcoming Satan by the blood of the Lamb and the Word of the Testimony. Again Satan's power is thwarted by the greater power of Jesus' sacrifice and the power of the Truth to overcome evil of any kind. In 1 Pet. 5:8, 9 the apostle tells us to resist the devil by steadfastness in the faith. Again the devil a power is restrained by the Truth and its faithful use.

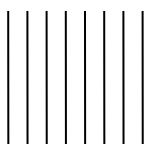
Our Lord had a very important experience with the scribes when they accused him of casting out devils by Beelzebub. (Mark 3:22-27; Matt. 12:22-30; Luke 11:14-26) .Reading these passages gives us an important insight into the relationship of Jesus' and Satan's powers. The element of time is clearly shown as a vital part of their relationship. And the delay of Jesus, to exercise his power over Satan, is in itself a special power. In reading the passage in Luke, we note several points. First, Satan is not casting out himself when his scheme is failing. Second, the casting out of demons indicates the exercise of a greater strength than Satan's, for if he seems to rise against himself, it means his schemes are failing and his defeat is near. Also, the Lord said again that Satan's empire would be near its end when his house was divided. And he stressed Satan's fall again by saying that when Satan's kingdom was divided it meant its fall. Jesus established the point of Satan's loss of power three different ways. It must be very important for us to understand our Lord to repeat it three times. After the emphasis of three references, then Jesus explains that in order to break up Satan's house, he, Satan, must first be bound. The word here of bind is the Greek word *de'o*, meaning to bind, fasten, tie and thus to restrain. Then Jesus explains that the binding would occur as a surprise, that it would be done by one who was stronger than Satan and one who would have the authority to restrain Satan. And then, to make the timing of the binding very clear to us, Jesus said that the binding would occur before the spoiling of Satan's goods. It is important to note here something that Jesus did not say. Jesus said that he would bind Satan, restrain his power. But he did not say that we could recognize that restraint by a lessening of evil in the world. He said that we could recognize that restraint by the dividing of Satan's kingdom and his house. The lessening of evil would have been an obvious sign of the dividing of Satan's house, if it were a valid sign. And the parable would have been an appropriate place for Jesus to include the lessening of evil as a valid sign, if it were. But, we believe, the fall of Satan's kingdom and house means greater evil than when Satan was in full power, not less. The Luke passage adds a portion of Jesus' advice not included in the other passage. Verses 23-26 of Luke 11 seem to allude to Satan's minions of evil angels who revolt from Satan a power and now, for their own evil purposes, start using the part of Satan's empire they formerly controlled for their evil prince. In both cases their control is against Jesus (V. 23), but when they control the evil institution for their own benefit, rather than Satan's, the evil seems to be uncontrolled. It also seems to degenerate to an even lower level than when under Satan's own power.

Recognizing that before the disintegration of Satan's empire can start Jesus must have begun his restraint over the evil one, let us examine some Scriptural bindings where the Greek word *deo* is used. In Matt. 16:19 our Lord commissioned Peter with power to restrain or loose as he was directed by the Holy Spirit in promoting the Kingdom message. He told Peter that his actions would be recognized and honored in heaven. And we see Peter explaining the freedom from the law and the liberty and bondage of Christ not only to the Jews but also finally to the Gentiles. Paul was bound in the spirit to go to Jerusalem. (Acts 20:22) A wife is bound to her husband (Rom. 7:2) by the law until her husband dies. In Luke 13:16 the beloved physician tells us that Satan bound a woman to her infirmities. There are many other general statements of binding. They, as these, refer to restraint in some manner or form, and to a greater or lesser or

unspecified degree. As in the case of the married woman, she was to reserve certain rights to her husband only. But the law did not prescribe that she had no rights of her own. It did not incapacitate her as a person by binding her to her husband. The binding in each of these cases of the use of *deo* refers to a definite restraint of the one bound but not the incapacitation of the bound one.

Now let us consider the binding of Satan in the context of what we have already considered here. First we recognize that the parable Jesus gave about the binding of the strong man refers to the same binding as in Rev. 20:1-3. We note that there is only one binding of Satan by Jesus because there is only one destruction here. Secondly, we recognize that the act of binding of Satan began very early in the Lord's second presence (Matt. 24:43) for if Satan had realized our Lord's presence he would have avoided his own binding and the consequent binding of his goods and house. Thirdly, Satan's binding is symbolic (Rev. 1:1) and represents restraint in some form, symbolized by the chain. The chain representing the restraining force, must include more than one thing. We do not know the actual description of everything used to restrain Satan as a spirit being. But whatever it is, it binds Satan to permit the collapse of his empire. As Bro. Russell points out, the chain includes the truth. We have seen references of its power are symbolized in Isa. 27:1; Psa. 74:13, 14; 2 Thess. 2:6-10. As these symbols of the sword, strength and brightness of his presence, Jesus uses the truth to destroy Satan's power. 1 Thess. 4:16 refers to the shout of the archangel (Dan. 12:1) in establishing the Kingdom of righteousness to replace Satan's empire. Isa. 42:13-16 prophesies that the Lord will use jealousy, pain and discomfort, neglect and starvation, and disclosure of the truth as part of the chain to keep Satan from stopping the destruction of his house and goods. These are all things that our minds can grasp as tools, or as the Revelator puts it, chains which the Lord uses to restrain Satan's power. There are probably other restraints of a strictly spiritual nature which our natural minds would find difficult if not impossible to comprehend. We do not know what they are but leave it with the Lord to apply them as they are needed.

The fourth consideration about the binding is that it results in a divided Satanic house that falls. It results in the evil angels working against Satan and his stratagem, Christendom and its orderly structures. It appears reasonable to view the evil angels as using parts of Satan's goods to their own selfish purposes, now opposing Satan as well as Jesus. Nihilism, communism, socialism, humanism, the clergy challenging their hierarchical authority; people questioning all religious and other forms of authority, wanting more and more education, only to promote the decrease of faith in God and the imbalance of technological achievement versus the sociological values--these continue to disrupt Satan's evil, but organized empire, precipitating an evil and chaotic revolution and the empire's final destruction. The structure of society is collapsing in disarray. Bro. Chester Sundbom used to illustrate the chaos of Satan's house now by three pictures of lines. The first represents Satan's supreme power over his own house. The second represents the chaos within his house now. And the third represents the promised destruction of his empire.



The shouts of liberty, to be free of Satan's burdens, are being wrongly used to promote chaos and their own eventual destruction. The false claims issue from the evil organizations only draw them to the Battle of Armageddon (Rev. 16:13-16). Zech. 8:10, Rotherham's translation, tells of the time when God looses every man's hand against his neighbor. Then the four winds of Revelation, loosed after the church is complete, will turn men to yearn for the higher authority. Then the binding's early stages, just enough restraint to bring chaos within Satan's house, will have served its purpose and will completely enclose God's archenemy in the bottomless pit, where he will have no influence at all. That is the time, of course, when Jesus will have suppressed all evil in all the evil angels too, and all men are drawn to Christ (John 12:32). It seems very important to recognize the difference between just the binding, or restraint of Satan, and the combined binding and absolute confinement in the bottomless pit. The latter is completely restrictive while the former is restrictive only to the extent that it best serves the Lord's purposes.

Before summarizing the thoughts of this study it is important to mention the keys from the Pastor used to gain the understanding here presented. The following reprint articles were most helpful: THE BINDING OF THE "STRONG MAN" (Reprint 4609); BINDING OF THE STRONG MAN (reprint 3784); THE WHEAT AND THE TARES (reprint 4635); THE DISPUTED CLAUSE (reprint 501); NOT IN VAIN (reprint 877); THE BINDING AND LOOSING OF SATAN (reprint 1233;1687, par. 2); The Binding of Satan (Sermon Book, pages 94 to 106) was also most helpful. Volume References include B 353; A 324; E 18 and 20; C 57 and the Foreword of Volume Four. Also the notes from Brother Chester A. Sundbom's talk on SATAN'S HOUSE DIVIDED helped in gaining the perspective of God's viewpoint of Satan's binding.

Now to summarize: Satan's binding of 1,000 years began at the Lord's second presence. And the binding started then, is continuing progressively more restrictive until he is fully restrained, being placed in the bottomless pit. Sin is everywhere worse than before. Therefore it means that he is more active, but less in control of the evil angels who are now active on their own behalf. The binding of Satan exposes his power as error. It does not eliminate all sin. The destruction of the nations and institutions is the restraint of their lies and methods by the truth and righteous methods and the use of evil against evil, as in the revolution of Satan's house. The increased activity of sin in Satan's chaotic empire means that Satan is being bound rather than indicating that he isn't being bound. The binding of Satan permits the destruction of his house rather than the preservation of it.

As applied to our own lives, this truth should make us the more rejoicing Christians, that we may lift up our heads as we see these things coming to pass. (Luke 21:28) "How beautiful upon the mountains are the feet of him that bringeth good tidings, that publisheth peace; that bringeth good tidings of good that publisheth salvation; that saith unto Zion, Thy God reigneth!" Isa. 52:7-12.