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A Biblical and Partial Preterist/Postmillennial View of Satan

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For The King - Rocky Ramsey

I do not claim to exhaustively represented all the bible has to say about Satan nor do I claim to have perfectly represented the partial preterist/postmillennial understanding of the role of Satan. However, I tried my best! I hope you enjoy it!

Key Texts:

- * Ezekiel 28:12,15
- * Gen. 1:28; 3:1,15; 4:7
- * Luke 4:5-6; 8:12; 11:14-23
- * 1 Peter 5:8
- * Job 1:6-12
- * Rev. 2:12-13; 10:12 ; 11:15; 12:9; 20:1-10
- * 2 Cor. 11:14
- * Isa. 5:20-21; 14:12
- * Matt. 10:16
- * Deut. 32:7-8; 15-18
- * Daniel 10:12-13
- * Ephesians 6:10-12
- * Rom. 5:14
- * 1 Cor. 15:45-49
- * Col. 2:15

* John 12:31 ;16:11

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Transcript

As a preface to this next episode on the For The King podcast, I wanted to let everybody know that this is not an interview I conducted. Obviously, as you listen to the podcast, you will see that I was actually being interviewed by a man named Don Early from his podcast, The Devil You Don't Know. Don decided that he wasn't going to upload it on his podcast after we had done the interview and he sent me the file and said I was welcome to do with it if I finally wanted to upload it on my platform.

So I think there's some good information here and you guys can get to know a little bit more about me and my perspective, especially my perspective about Satan the devil. So I hope you enjoy this and you can get something out of it and the format is going to be different, right? Because I'm being interviewed. But yeah, I think the content is good nonetheless.

So I hope you enjoy it. Thanks for listening to the For The King podcast. So with day of Gloria.

In Revelation 20 we see that Satan is, it says he throws him into a pit, he shut it and sealed it over him so that he might not deceive the nations any longer till the thousand years were ended. After that he must be released for a little while. So I think, and this can kind of start getting into some of I think that unique eschatology perspective concerning Satan.

I think currently right now, Satan is not able to deceive the nations any longer, which is why I see Christianity spreading throughout the world and dominating international law, dominating science, dominating every institution. Don't think I will even ask you to make Jesus Lord of your life. That's the most preposterous thing I could ever tell you to do.

Jesus Christ is Lord of your life. Whether you serve him or not, whether you bless him, curse him, hate him or love him. He is the Lord of your life because God has given him a name that is above every name so that the name of Jesus Christ every knee shall bow and tongue confess that he is Lord.

Some of you will bow out of the grace that has been given to you and others will bow because your kneecaps will be broken by the one who rules the nations with a rod of iron. And I will not apologize for this God of the Bible. Hello everyone, this is I'm here with Rocky Ramsey.

He's the host of the For the King podcast, which according to the description is a podcast for those that enjoy to think based on biblical worldview. If I can get that out. And that's a mouthful biblical worldview.

Yeah, yeah. So, Rocky, welcome to the devil you don't know I imagine you probably have some thoughts on our, the subject of our podcast. Oh yes, yeah, thanks so much for having me.

Really excited to have a discussion with you. Yeah, we look forward to it. Yeah, great.

So, in your. So, we sort of met up on this. I don't know, networking site that to maybe get different guests on the shows and.

And I just, you know, put my podcast out there just the name and the description. And then, sometimes people ping you and say hey I'd like to be on your show. And I find that interesting because it's a pretty niche topic.

Oh yeah, you know, very specific. And so it's it's all so far. Every person that I've met through that has been fantastic and has really kind of elevated the knowledge of the show which is our whole point here so you, you were one of those who initiated contact with, with me and with the podcast and you had some thoughts and about maybe, you know, the subject matter of the devil you don't know.

Yeah, so tell me a little bit about, you know, what caught your eye what, what. Yeah. Yeah, so I that platform you're talking about matchmaker.fm. It's, you know, it's just like social media for podcasters.

Yeah. So you just kind of put your podcast out there and see who will come. Yeah.

So yeah I saw your podcast and it really intrigued me so so as you read my podcast that I run is based on a biblical worldview I'm a Christian I'm a follower of Christ, I'd say, Jesus is Lord right those are some words I'd use from from my worldview right as a Christian and entailed in the Christian worldview, which literally throughout the scriptures is this person of the devil or Satan, there's this character all throughout the story of God in his scripture so that's why I thought I might have something to add because I am an avid

reader of God's word. I love God's word the scriptures the Bible however you want to talk about it right I would use the term God's word right because I'm a Christian. Sure, although it may be just a book to others but if you're just here to learn about the conception right the thought of devil in religious circles then you know I'm going to be speaking from the Christian perspective but I do think at the end of like some of the material I prepared.

I think I do have a unique perspective. Currently in American Christianity, this would be a historic view. But I think it's been lost in Western Christianity so I'm excited to kind of get there eventually.

Yeah, that sounds great. You had mentioned I don't really have a specific, you know, driving list of questions I have some questions I prepared but, but really, you know, things that come to my mind, you had, you had said something about talking about maybe the tendency of Christians to make devils out of people. Did you want to say something about that or kind of talk about your, your study and experience on that.

Yeah, I think it's again it's kind of an odd notion when. So so in the Christian worldview, you know there's an idea of sin and the devil is kind of like the originator of sin. So you can, you can definitely demonize a human and say that they are a devil or they are, you know, like kind of identify them with the devil.

So there is clear teaching in the scriptures that you're either on, you know, the side of the devil or you're on the side of Christ the kingdom of darkness, or the kingdom of light. So there is that dichotomy in the Christian worldview. But yeah, I think it can definitely be dangerous when you start equating people with being, you know, like the devil incarnated or whatever the devil.

Yeah. Obviously, we've certainly seen that throughout history and even today, where, you know, through no evidence or needed it's just sheer belief that, you know, exactly, and people have suffered and died terribly because of it. Yeah, yeah, I think there can be kind of a over emphasis on, you know, kind of getting away from the what's really kind of the central core of the Christian teaching that there are people that ally themselves with the domain of darkness but that doesn't mean they are the devil or they're not, you know, I guess you can kind of maybe get away from all humans being made in the image of God, I guess is kind of what I'm getting at and not.

There's not that general respect you give all mankind by nature being made in the image of God, I guess. Right. So definitely treating people like, you know, the Salem witch trials is kind of an interesting one, where there's no evidence presented.

People are put on trial and called devils or called witches or whatever align themselves with Satan, you know, that kind of thing. There's no evidence presented and then that person is then demonized without, you know, two or three witnesses that's due to do to

renomical law says that we need two or three witnesses to indict somebody of an offense. So I don't know those are just some of my thoughts.

Okay. Hopefully that was helpful. Sure.

Yeah. So, I guess, you know, one thing that I'm always interested in from different religious perspectives. And I think, you know, Christian Christianity I think we sort of take for granted that it's so embedded in pop culture as to who the devil is and what believers believe about the devil and that sort of thing.

But I thought, you know, for some Christians I've talked to, the devil is more of kind of like this concept, right? Or just, I don't know, it's metaphorical, I guess you would say. Whereas others experience the devil incredibly real. In fact, the, you know, originator of the sort of denomination that I follow is Martin Luther, Lutheranism.

Luther, Satan was right in the room with him. He's very, very real. So very literal on his part.

So, where are you in that spectrum? What has it been your experience? Do you have any first-hand experience with the devil? Okay, so I guess this is connected to the last question, just to kind of keep this kind of linear here. Because when you make the devil a concept rather than an actual being or entity, some kind of like sentient thing that God made, he's a created being. That's one of the things I have down here on some of the research I was doing that Ezekiel 28, 15, lays out that the devil is a real created spiritual being, you know.

That's a misnomer that people will put on the scriptures or their idea of the devil based on if they're in the Christianity train of thought, right? It's just kind of a concept or a representation of evil and not like a real thing, a real force. So I would say my encounter with Satan being a real force, right? Or a real being. I would say the nature of my sin, that's where I see it most clearly, where before I was a follower of Christ, you know, there is a sense in which the devil is a representation of sin, but not just a representation of sin.

So I would say I see my kind of encounter with evil, I guess, would be, you know, internally through sin, right? Which the devil obviously has the same issue I do, which is sin, right? He's in rebellion against God. But now through Christ, I am no longer in rebellion against God all the times, you know, I would say that's when there's still that tendency within the center, yes, at the same time. So, yeah, and then when you're speaking about Martin Luther, since you come from Lutheranism, like in his great hymn, A Mighty Fortress, you know, he does talk about Satan a lot and talks about the victoriousness of Christ over Satan.

So he was very in tune with that there is this spiritual force of evil that's at work doing

things that wants to fight against Christ, Christ is fighting against Satan. These two kingdoms that play, I love that in the scriptures, by the way, that's one of my favorite, Martin Luther killed it on that mighty fortress, that hymn, these two kingdoms that are fighting. Yeah, so I think that's a great theme in the scriptures and kind of, I think, foundational to my understanding of the devil, I guess, and how I how I've interacted with this once being in one domain of darkness and now in the domain of light in Christ.

So, okay. Yeah. So, I guess, one of the other sort of questions or what I'm trying to get at is, have you like experience is the devil like a personality or an entity that you have had, you know, interacted with in some way or have felt attacked by that sort of thing.

Yeah, um, okay, so yeah, I would say I don't think Satan or the devil, whatever term you want to use is omnipresent. I don't think that he can he is in a similar sense to us, spiritual beings cannot be more than one place at once is what I think the scriptures teach. I think that is a misnomer that people will ascribe the attribute of omnipresence to the devil, when only God is the one that is omnipresent.

They'll attribute that characteristic to Satan that's only due to God's name, that he can be everywhere at once. So, I don't think I've ever encountered the devil. That's what that's where I'm kind of getting at.

I mean, I don't know if he's ever crossed paths. I don't know if he's been in the same room or if he's been like, okay, this guy, I got to make sure this guy gets tempted to send because he's going to do something great. I mean, I don't know if that's been something that's happened or a discussion, I don't know or how that all works, but I have been in a sense, I have felt like a demonic oppression with, you know, demons, which I'd say there are a lot of people so I could see I could see there being, you know, thousands of demons that are scouring the earth and I can imagine I've crossed paths with one and I have once, I think one time there was a moment where I did feel like a strong sense of dread that felt external.

I didn't feel like a psychological thing. And it felt more like an external dread, like my room was on fire in a sense, not on fire where I felt hot, but like there was a, there was something with danger. Yeah, there was danger.

It was kind of heavy and it felt external. But again, that's just an anecdotal story. I don't know how you'd ever test something like that.

Yeah, well, something in my. And one thing that I have found so far in my discussions and, you know, looking into this is, I mean, on the one hand, there is testing observation, blah, blah, blah, you know, but really when it comes down to it, it is about story, it is about narrative and it is about how, how story and narrative shapes your reality. And, you know, anecdotal is exactly as real as anything else as far as, you know, I don't mean to put that in a relative sense, but, but, you know, what I'm saying is your experience is

valid and that you, you know, you felt that and that's, that's how you sort of receive that.

Yeah. Yeah, I would say that is the only real strong story that's come to mind. There was a moment in my room, right, where there's a strong sense of dread and like there's, there's another thing there.

But yeah, I see what you're saying. There is a strong element of experience in, in a religious faith, right? You know, experiencing something like true and real that can happen in a moment, whether it be evil or good. Right.

And, and as I have the one story of an intense moment of evil, I have thousands, you know, of just an, I would say an extreme moment of grace and goodness, right? Overshadowing me. So yeah, yeah, that's kind of, I guess, yeah, what I'd say there. Yeah, yeah.

Yeah. So, you know, from your study of the Bible and your experience, what has, what would you say has surprised you the most about the topic of the devil or the figure? Yeah. Okay.

So, so this can kind of, yeah, this, this will be getting into some of the more unique things I found recently. So there's a guy now, I don't endorse all of his stuff. Okay.

Cause cause I'm a reformed Baptist. I'm a colonistic reform Baptist. And I love Martin Luther, by the way.

He's, he's awesome. A great reformer. But his name's Michael Heiser.

And he is, his forte is he's an ancient Greek scholar. Oh, he's a Christian man, right? And he runs in Christian circles and he's like a lay theologian as well. But he has a book called the unseen realm.

So where I got a lot of this stuff, a lot of this stuff from was the Bible project kind of adapting some of his work. So if anybody's curious, they can go read more there. But the thing that's been surprising to me reading the scriptures is really just the Jewish worldview coming to light from old to New Testament and that kind of continuity there between the old New Testaments when I read the Bible.

So, you know, I have some, some texts here I could go to one that was very surprising to me. Initial and initially to read would be Daniel 10, 12 through 13. So I'm just going to read this real quick.

If you don't mind. Yeah, go ahead. So the verses say, and then he said to me, this is talking about an archangel talking to Daniel.

And he said to me, fear not Daniel, for from the first day that you set your heart to understand and humbled yourself before the Lord, your words have been heard. And I

have come because of your words. And then he says this, the prince, the prince of the kingdom of Persia withstood me 21 days.

But Michael, one of the chief princes came to help me for I was left there with the kings of Persia. So, like, I just, you can just gloss over that so easily as a Christian because we live in a very empirical empirically driven data driven scientific age, I guess is the you know in the west, right. Now, I'm not a materialist at all, like any way, shape or form philosophically, like I'm not an empiricist.

I'm not a rasp. I'm not that. But I think I can function as that because of where the cultural milieu we're in right now.

And when I read this and the hyzer really pointed out some things. You know, we see that Daniel is awaiting God's word and it's sent to him through an angel. But the angel is not able to come on the timing that the angel wanted because he had to fight another angel.

Like, how long was that that that is literally in the scriptures? It says the prince of the kingdom of Persia withstood me. And then what this also teaches, I'm not going to read all these texts because I don't want to. You don't think that was the actual prince of the king of Persia? Oh, no, no, no.

This is like he's he's talking about a spiritual being that the archangel Michael came into contact with the fight. So we don't really see we do see in scripture where angels will fight humans, I guess, where they will overpower humans or do these kind of things, especially in first and second Kings. There's a few battles where they like angels will come and help God's people.

But this has historically been interpreted as like he was fighting another angel. You know, and there's more for that in the text, I guess, is kind of what I'm getting at. And this would seem to back up.

I'm not going to read this text. I'm just going to I'm just going to cross reference it. But you're on me thirty two, seven through eight.

And then if you go all the way and look at fifteen through eight and do the army thirty two there, it says that after the tower of Babel, when God splits up all mankind, he splits them up according to the sons of God. And then if you go read in Revelation three, we see that the city or the province of Pergemom is called this where the throne of Satan is. So I guess what I'm getting at is there was a Prince of Persia because God had set a certain, you know, divine spiritual being over Persia.

And then in Revelation, we see that where Satan himself, the devil, where does he preside at? Well, the scriptures say that for whatever reason, he's like hotly intertwined with Pergemom. Like that's just like his little place where he hangs out. That's just like, I

don't know.

So these were a few things that were very surprising to learn. And I've learned this within the past year and a half. And this has been and frankly, this is the ancient Jewish worldview of they thought that there were angelic beings presiding over certain places of the earth.

And it says that I forget where, but the archangel Michael, his little place is Israel. It's where Jerusalem is in the scriptures. That's what it says.

So I think that's very interesting. And I think there's things behind the scenes that are very, you know, that we can't see. And a lot of Christians can kind of function.

They can be functional materialistic atheists in the way they view the world, that there really is no spiritual realm and there's nothing going on. So I don't know. Hopefully that was kind of helpful.

And that has been very surprising to learn that about Satan, that he seems like he's got a place of domain where he's at what he's doing. And what did you call that Pergenom? Yeah, it's like I haven't pulled up revelation. Actually, I'm sorry, I did not pull that one up.

I'm sorry. But it's a town or a province that's in the Middle East. So it's where one of the churches that at the beginning of Revelation, John is like writing to all these churches.

And one of them is the church in Pergenom or whatever. And then he says, I know where you dwell. You dwell where the throne of Satan is.

So there's like a church that's like in a province where like Satan's apparently like a very strong willed character. So that's been very surprising to learn about that, the spiritual realm, and specifically Satan or the devil. Can I continue or did you want to ask another question or hop on that? No, go ahead.

Okay, another thing would be the fact that he's limited in power. So in Job one, let's see here, Job one, six to twelve, we get this narrative where Satan comes before Job. So it says now there were a day, there was a day when the sons of God came to present themselves before the Lord.

And Satan also came among them. The Lord said to Satan from wherever you come. And then Satan talks about where he's at.

And then he suggests Job. So like I was saying earlier, I don't think Satan's ever messed with me, but the scriptures would lay out like there are people he has messed with. And Job's one of them.

That's kind of like a very famous story that Satan is tempting Job big time, basically ruining his life. And he all does it from the permission of God. I was going to say, that

story is interesting because it's at the behest of God, almost like a prosecutor, right? Yeah, yeah.

How well does that? Yeah, he comes before them in judge. And I guess this would be another point I wanted to make on coming on here is that Christianity is not a dualistic religion. So Zoroastrianism would be a very famous dualistic religion.

Yeah, we just covered Zoroastrianism in pretty great detail. And yeah, so that is the I guess the what am I trying to say? The gamut is, you know, Zoroastrianism, absolutely dualistic. There is a separate evil entity in Angra Menyus or Arman, if you like, you know, and then from from the one, you know, the one God.

Whereas Christianity kind of really seems to depends on sort of, forgive my terms, or which flavor of Christianity you subscribe to. Because, you know, it's pretty wide as well. But but it does seem that Christianity is pretty clear on there is only one God.

And in fact, I was kind of reflecting on my conversation with my now Muslim friend, Yasmin Bendas, who she was she had this perception of Christianity that it was not totally monotheistic. And her perception of that kind of comes from how Christianity kind of treats the Trinity. And the Trinity is way confusing for people who don't really get it.

And it's, it's easy to go, Oh, yeah, that's three different entities. And, of course, you know, it's always been taught, at least was taught to me that, you know, it's like, I don't really am a father. I have a daughter.

I'm also a son. And I am like, you know, my wife's husband. So am I three separate people, kind of, but I'm still the same person.

That's how it was sort of described to me. Yeah. And so that but you, you can experience those different, you know, expressions of God in different ways, you know, to make them feel unique and whatnot.

And so her her perception was was kind of like that. I thought that was interesting because she was very, very adamant that Christianity, I mean, Islam is super, super monotheistic. And I was like, Well, I'm pretty sure Christianity feels that way too.

But, but we have this other character, this this character of the devil of Satan, who is super powerful and sort of on the level, but not but still inferior. You know, interesting. And that's what I would love to labor to articulate because that that's a first of all, that's a very common talking point among Muslim apologist and I've debated Muslims before.

This is this is they always will bring up the Trinity and say that this is this is tritheism. This isn't right. You're not you're not a monotheist you're a tritheist and there's also those that try to say Christianity is he no theism and not not familiar with the word.

What does that mean? He no theism that there are there's one like main God and then there's like, it's similar to Greek mythology would be a very famous he no theistic that there's one main God Zeus he's kind of like the head honcho but then there's, you know, then there's all these kind of lower gods but there's still upper case g gods. Okay, so the would that be like a another name for polytheism. It would fall under I think it would be a subcategory of polytheism, but they say it's he no theism, because polytheism is there's like a bunch of different guys on the same level, he no theism still tries to like create a hierarchy within the gods, I guess.

Okay. Yeah, you know, in my study of the well, the Greek mythology, as you said, as an example, so is the Egyptian mythology, where there really is one God. But he is, but the God is is really represented or there are broken up or, or sort of related to in these, the forms of these other gods and these other gods can be lesser or greater.

You can have King of gods and the Queen of gods and so on and so you'd have that structure but really interestingly, at the end of the day, it ends up being like well yes, it's polytheistic but it's still it's got that sort of monotheistic thing going on. It's very interesting like the cult of raw you know people yeah, when Egypt that was the first monotheistic religion before the Jews I don't know if there's any credence to that but yeah so yeah there is. Yeah, the there's all these different ways of describing how the hierarchy works and different religions.

You know, I guess my main case that I really would like to make for Christianity concerning the devil, is that we see here I think if we look at Job one. If we look at Genesis three. If we look in these places we see Satan is this kind of subordinate character, you know, there, you know, people will say there's this kind of dualistic bend to it.

Now I think Satan and all his henchmen or whatever that if that was all there was then yeah it would be he no theism because Satan's kind of like the paramount of all his henchmen, but God is always treated as wholly separate from the angels. Yeah, you know, which would be kind of how you would make a defense of Christianity that it's not he no theistic and it's, you know, to maintain that we're not talking about trite these I'm here, then you would have to do some. Yeah, got some philosophical terms to help you understand the Trinity.

Yeah, yeah. So yeah, but I think if we look at those texts we would see you know Satan is this, especially Genesis three. This is a character that is literally in the narrative to be trampled under his head is to be crushed that's kind of like why he's there, but he's like it seems like he's got this kind of kingdom and he's kind of rising up through all the nations all throughout the Old Testament and then like King David comes up, and he like kills a bunch of the other like pagan tribes and like oh shoot yeah that Satan's get destroyed, and then all of a sudden like, you know, exile to Babylon and all this stuff and

they're like oh shoot Satan is still like super strong.

And then comes Christ into the picture and then you get the narrative of Jesus is this crusher of the serpent's head that we were we were looking for. So I think there's that there's that continuity in Scripture that from Genesis three one that revelation 12 nine, or even in Revelation 20. We have Satan as the serpent in the garden, and then he's the dragon in the end or that old serpent in Revelation 20 says that old serpent.

Yeah, so there's this continuity of the same character, the one that tempted Adam and Eve in the beginning, that was subordinate to God, and then is cursed by God to be trampled under the head of the seat of the woman which turns out to be Christ Jesus Christ later on. In the end, it's the same figure this dragon the serpent, and then in Revelation 20 I think that's a great text for some of the titles of Satan. It says, then I saw an angel coming down from heaven holding in his hand the key to the bottom was pit and a great chain, and he sees the dragon that ancient serpent who is the devil and same.

So we get like all the terms of Satan pretty much there I know there's some other more obscure ones that come out of the middle evil ages like the Lord the flies and things like that. Yeah, the other one is a month. Yeah, exactly.

That one I didn't look into as much but Lucifer comes from Isaiah 1412 he's the bright morning star or whatever. He's the he's the one that's also in Second Peter though. Second Peter and it seems to be that that one, that instance of that word is referring to Jesus and not the devil, which I thought was.

Yeah. So, a lot of translations, these days, are trying to change, trying to, I guess translate it more as like day star or morning star. But the original Greek word is literally phosphorus, and that the vault the Latin Vulgate, or the Latin translated that, but pretty accurately literally as Lucifer, which is light bringer bringer of light, which I don't know if you know, in a lot of liturgical churches, like Catholicism or Lutheranism or whatnot.

There is like these little, it's kind of like a wand, and it's got sort of like a bell shape on one end and then it's goes up and there's like a wick, then you light the wick, and it's, it's used to light candles and then extinguish the candles. Well, that device is called a Lucifer. Oh, interesting.

Because it's literally a bringer of light. Yeah, that's very interesting. Yeah.

Yeah, I've read an article on that, both Satan and Christ are referred to as the morning star, the bright morning star multiple times in Scripture. Yeah. I think there's, from what I read in the article, it seemed a little nuanced on how you interpret that or whatever that this leads, you know, cults like Mormonism to say that Jesus and Satan are brothers, you know, that they are both the morning star the light bringer.

So, so there's ways people interpret that as, you know, equating Jesus and Satan, making them to be brothers or making them to be kind of the same essence or whatever. I would reject that. But I'm not, I'm not prepared to like give an exegetical argument as to why not, because it's been a while since I read up on why they're both referred to as the morning star.

Well, like, like I told you, Esmeen, you, Rocky, are here. You're not expected to represent the whole of Christianity. Yeah.

This is your experience and your viewpoint of it and how you go about your life and your study and your spiritual walk. Yeah, yeah. And I'm, I'm trying to be as faithful as I can to the reform faith, the reform understanding of Satan.

So, so I do want to maintain that. So obviously, I'm not going to say Jesus and Satan are brothers. I'm pretty sure I don't know of any Christian that would actually claim that.

It doesn't matter which denomination you are. That's definitely something that, you know, the Mormons in their mythology, definitely sort of, I don't know, they sort of took this, the whole Elohim and, and expand and used. I mean, it was definitely a product of its time.

I mean, it seemed to have pulled in from, you know, not Dante, but Milton, John Milton, Paradise Lost and sort of kind of, you know, instead of Christianity kind of finding these different ways and traditions and whatnot, Mormonism, or excuse me, Latter-day Saints is what they prefer to be called. Oh, yes. The, they just come out and create the story.

This is, this is how they, they view it. And it was kind of interesting to think in terms that, you know, so one thing that I thought was, was a parallel with Christianity was, and you brought it up today as well, is that Satan is a spiritual being. You know, with the LDS face, faith, and I think Islam is actually going to go in this ballpark as well, is that there's no physical body for Satan, for, for the devil, that, that he is a spiritual being, and maybe can inhabit other bodies, but, or, but typically would, typically doesn't, and would, you know, can manifest, can appear, can be a spiritual being.

And that, that being said, that being here can, can look real, but is actually in substantial order. Yeah, I agree. That's been an interesting thing for me to learn more, just talking about the spiritual realm and what Satan's capable of or spiritual beings.

We see in, I forget, like, middle of Genesis with Lot, Abraham's cousin. Lot, and they reside his house and they eat with him. And somehow they were able to have enzymes in their stomach that broke down the food and able to digest food and put it into their mouth.

You know, and I don't know if you've heard the word before, but there's a theological term called theophany or Christophany, which are appearances of God manifesting

physically in the Old Testament and specifically Christophanies would be a claim that this was, this was a pre-incarnate Christ. Okay. So it does seem like there is this like, not a proclivity, but like an ability for spiritual beings to manifest physical things.

Like there's a story. This one blows my mind. It's somewhere in first or second Kings where there's a, there's an angel that I forget which King it is, but they need help.

And like I was talking earlier, there's been instances where spiritual beings will come to the aid of the Israelites or whatever. And this angel is like towering over the city. So hundreds of feet tall and has a metal sword that it somehow manifested a metal sword.

That's like miles long. And uses the sword to attack the troops, the enemy troops. So yeah, I think Satan is definitely capable of that.

Even when we see in Luke four, I was going to bring this up talking about the domain of darkness versus the domain of light. In Luke four, we see Satan coming to Jesus to tempt him that, that, you know, really famous story right before Jesus kind of starts his ministry. He comes to, he comes to tempt him right after the 40 days and 49 when he's fasting and he's appearing to him in a body.

Satan is there speaking to him. He's next to him speaking to Christ. So yeah, it's very interesting.

Not even to talk about Satan's ability to manifest as a speaking serpent in the garden. They thought it was a literal snake that was literally talking to them. Right.

And they're probably very confused, right? But yeah, and I want to connect that Luke four text to the fact that Satan, after he had led humanity into the fall, he was given the nations because in Luke four, he tempts Jesus with that. He says, if you cast yourself out from here, you know, look at all this, I'll give you the nations. It's been delivered to me.

So I want to drive home my time on here with you, Don, that I think one of the big narratives in scripture coming, going back to how Satan is kind of this character to be crushed that he's given through sin, the domain of darkness, which is the whole world is plunged into sin. And God's like telling Israel that they're supposed to go and be a light. They're supposed to put the law of God into their society and be a light to the nations.

They're supposed to look at their law and say, wow, this society functions at a really high level. It must be because their God has given them a better law. Well, they end up not doing this and they wore themselves away with other nations.

Right. It's kind of the Ezekiel language that's being used. And then we see in I'm going to read one of these real quick.

If you don't mind, John sixteen eleven, this is getting more towards the end of Jesus's

ministry. He says concerning the all starting ten concerning righteousness. He said about sending the Holy Spirit.

He said, I'm going to send it to you concerning righteousness starting in verse ten of John sixteen, because I go to the father and you will see me no longer concerning judgment because the ruler of this world is judged. That text is talking about Satan. Satan was the ruler of this world, but the the solution and why Christ came is to basically wrench away from the meaty claws of Satan, the nations.

Okay, wrench that away from Satan. And that's why we see in Revelation twenty and then in Revelation twenty, we see that Satan is it says he throws him into a pit. He shut it and sealed it over him so that he might not deceive the nations any longer to the thousand years were ended after that.

He must be released for a little while. So I think and this can kind of start getting into some of, I think, that unique eschatology perspective concerning Satan. I think currently right now, Satan is not able to deceive the nations any longer, which is why I see Christianity spreading throughout the world and dominating international law, dominating science, dominating every institution that it's come to touch.

The most popular worldwide worldwide religion is Christianity. That's the most populous Christianity is the most populous religion. It's also what's all of our international law.

United Nations all that is predicated on Christian law and not other religions laws. So I see Satan after this moment, we see the spread of Christianity taking over the world, and I think it's going to continue to do that until every enemy is put under Christ's feet. So I think everybody will convert to Christianity eventually and the Christian faith will be and then that's when Christ will come back.

Okay, so this is this is the unique perspective that I'm saying is historic, but you will not hear that from like a majority of Christians if you had them on this podcast, which is why I'm trying to bring a unique perspective why I thought you might be interested that you will hear the narrative again and I would kind of want to get this into the market the beast and stuff. I don't think the mark of the beast is vaccine. I don't think it's like a barcode that's put on your forehead and your hand.

I don't think it's any of that stuff. I think all that stuff stupid. Like I think that is a wild interpretation of the text.

Yeah, we see in Deuteronomy God says to his people, he says write my law on what on your forehead and on your hands. So this is a symbolic thing. God is saying that your hands the work of your hands hands represent work.

Whatever you do my law to be guiding you because it's written on your forehead on your mind. So your mind leads to the actions of your hands. So I think the mark of the beast is

a lie yourself with the beast, which I think was Rome right after Jesus died and was resurrected.

It was Rome. I don't think you're far off on that one. Yeah, that's the beast.

So I'm a partial preterist. If anybody cares what the term is, that was the beast and the mark of the beast is a lying yourself with the works of your hands and the thoughts of your mind. The Roman way of thinking back in the day and basically abandoning Christ.

So I think all of these Christians that you hear like if you're gonna hear that perspective, sorry, you're gonna hear the opposite of what I said on television, CBN, whatever. All this nonsense. I think all that is extremely bad hermeneutic, extremely poor interpretation of the text and really doesn't get to the heart of like the position of Satan right now because you're having me on here to talk about Satan.

Really the thrust of why I'm bringing all that up is because I think those people give those Christians that believe those things give Satan way too much power that he does not have anymore. He used to have power over the nations. We see that Luke four, like I brought up earlier.

Yeah, but I think we have way too many texts like in the one in John 16 where he says the ruler of this world is about to be judged. And then we see in Revelation 20 that he's no longer able to deceive the nations. God loves the world.

He wants the nations. He wants the gospel to be proclaimed to all the nations. And Satan was chandering that so God's gonna have to eventually, right? He's gonna work something out where Satan doesn't have that kind of power.

I don't know why God gave him that initially and why he decided to work for thousands of years and until he sent Christ, like why didn't he send Christ immediately? There's a lot of questions with this, but if we're sticking to the topic of Satan, he once had that power and now Christ has crushed his head. He's kind of, I think the Christian narrative and there's a lot of Christians today that will tell you, oh, we're still waiting for the mark of the beast and Satan is gonna rise up. Everybody's gonna start persecuting Christians and all this stuff.

So I don't think that's gonna happen. I think Christians will still be persecuted. I just don't think Christianity is gonna lose.

I think Christianity is going to win. That is my perspective and it's because Satan is no longer keeping that from happening. Got it.

So that is a unique perspective, right? Were you expecting to hear that? Come on, are you okay? Yeah, I think you're great. That was, you know, like I say, it's all about trying to discover what you don't know, right? Sure. And so, yeah, so do you have any anything

else that you think that the audience may not know about the devil that that you may have some insight on? I think I pretty much shared the narrative.

I guess a reminder. It's not realistic. Satan's not on the same level as God.

He's a created being. You can go to Ezekiel 28 to see that he's limited in his power. He's not omnipresent.

You know, he doesn't have these attributes that some people want to ascribe to him. Some misconceptions. He does not rule hell.

That's a big one. Dante's Inferno describes Satan as, you know, he's like ruling over hell. Yeah.

Right? Yeah. As far as I understand. Yeah.

And we see here, again, to bring it back to Scripture, Revelation 20, we see Satan being thrown into the bottomless pit. So how can he be thrown into something that he's ruling over? You know, this is a bad interpretation, I guess. He's not the ruler of hell.

He doesn't have like a pitchfork and he's like ruling and fuming the fires to torture people in hell. He's also going to be tortured. I think that might be something you don't know.

And he did not receive a ransom from Christ. That's another big one, the Ransom Theory of Atonement, that Satan kind of held humanity hostage. So Jesus has to kind of pay off, same with his death.

God has wrath for humanity because they've rebelled against the Creator, right? Yeah. I think that's that. That seems like a very logical deduction.

If he created everything and he governs it all by his law, then obviously we're indebted to him and not to Satan. That's a good point. So that's another thing I would say.

You may have heard that. I don't think that's correct based on scripture that Jesus is actually, in a sense, paying off satisfying the wrath of God. He's not satisfying Satan's wrath.

He gives far too much power to Satan. So I guess the root of what I would get at is that we're not realistic. Don't give Satan so much power, right? Got it.

So I don't know. I think I talked a little bit about some of his titles and maybe some scripture to kind of back up what I'm getting at. Yeah.

Send me a link to that book you were referring to of the ancient Greek guy. I'll post the link to that in the show description, along with the link to your podcast. Perfect.

Yeah, that'd be great. And I'm going to do the same thing on my podcast. I will be sure to say, "Hey, I was just on this guy's podcast.

He was great. You guys should go listen." Also, one thing I left out about maybe something you haven't heard about Satan. One attribute that Satan does have is he is extremely wise.

And I don't think people understand that. The cunning, the craftiness. There's actually a verse in the Gospels that say Jesus tells his disciples to be as crafty as serpents because Satan is extremely wise.

Right? He has a good attribute. Now, what has he done with that? He's flipped it. He's called good, evil, and evil, good.

He knows what good and evil is. He's wise. He's very wise.

He knows all these things. He's not caught off guard by what's evil and good. He's not like, "Oh, no, I didn't know I was rebelling against God." He knew what he was doing.

He's an extremely intelligent, back to the whole spiritual component of all this. I don't know what he's capable of in terms of his intellect. I don't know if he could pass AP calculus? Probably.

An AP exam? I don't know. He could have that kind of knowledge. But one thing I do want to drive home is he's very wise, but he's flipped that wisdom and called evil, good, and good, evil.

So I think that's one thing that you maybe won't hear concerning Satan from Christian circles. That they don't really actually give him, I guess, not the honor that he's due, but they won't say what the devil really is. I think people can either write him off or they say he's way too powerful.

I'm trying to get here in this middle ground. He's extremely wise. He's kind of got a lot of power, but Jesus triumphed over him.

He doesn't have as much power as he once had, but he still is really powerful and people need to be on guard, especially if you're a Christian and you believe that he actually exists. Yeah. Okay.

Awesome. Well, thank you, Rocky, for taking this time this afternoon to be on the show. Like I say, we'll include your notes in the show notes and folks tune in for the King if you'd like to hear more from Rocky Ramsey and the Christian World Warthian.

Okay, thanks, Don. It's a pleasure. I appreciate it.

Yeah, you bet. Okay. Okay.

Okay. Okay.

[Music]