A Manifesto Of Satan From The Book Of Job

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Satan Is A Heavenly Being/Angel

Job 1:6-Now there was a day when the sons of God came to present themselves before the LORD, and Satan also came among them.

Job 2:1-Again there was a day when the sons of God came to present themselves before the LORD, and Satan came also among them to present himself before the LORD.

Satan Is A Watcher

Job 1:7-And the LORD said to Satan, "From where do you come?" So Satan answered the LORD and said, "From going to and fro on the earth, and from walking back and forth on it."

Job 2:2-And the LORD said to Satan, "From where do you come?" Satan answered the LORD and said, "From going to and fro on the earth, and from walking back and forth on it."

Zechariah 1:10-11-And the man who stood among the myrtle trees answered and said, "These *are the ones* whom the LORD has sent to walk to and fro throughout the earth." **11** So they answered the Angel of the LORD, who stood among the myrtle trees, and said, "We have walked to and fro

throughout the earth, and behold, all the earth is resting quietly."

Daniel 4:13-I saw in the visions of my head *while* on my bed, and there was a watcher[1], a holy one,[2] coming down from heaven.

Satan Is An Accuser

Job 1:9-11-So Satan answered the LORD and said, "Does Job fear God for nothing? **10** Have You not made a hedge around him, around his household, and around all that he has on every side? You have blessed the work of his hands, and his possessions have increased in the land. **11** But now, stretch out Your hand and touch all that he has, and he will surely curse You to Your face!"

Job 2:4-5-So Satan answered the LORD and said, "Skin for skin! Yes, all that a man has he will give for his life. **5** But stretch out Your hand now, and touch his bone and his flesh, and he will surely curse You to Your face!"

Satan Is An Instigator

Job 1:13-15, 17--Now there was a day when his sons and daughters *were* eating and drinking wine in their oldest brother's house; **14** and a messenger came to Job and said, "The oxen were plowing and the donkeys feeding beside them, **15** when the Sabeans raided *them* and took them away—indeed they have killed the servants with the edge of the sword; and I alone have escaped to tell you!"…While

he *was* still speaking, another also came and said, "The Chaldeans formed three bands, raided the camels and took them away, yes, and killed the servants with the edge of the sword; and I alone have escaped to tell you!"

Satan Is A Deceiver

Job 1:16-While he *was* still speaking, another also came and said, "The fire of God fell from heaven and burned up the sheep and the servants, and consumed them; and I alone have escaped to tell you!"

Job 4:12-16-Now a word was secretly brought to me, And my ear received a whisper of it. **13** In disquieting thoughts from the visions of the night, When deep

sleep falls on men, **14** Fear came upon me, and trembling, Which made all my bones shake. **15** Then a spirit passed before my face; The hair on my body stood up. **16** It stood still, But I could not discern its appearance. A form *was* before my eyes; *There was* silence; Then I heard a voice *saying:*

Satan Is The Fleeting/Fleeing Serpent

Job 26:13-By His Spirit He adorned the heavens; His hand pierced the fleeing[3] serpent.[4]

Job 26:13 (Brenton's LXX)-And the barriers of heaven fear him, and by a command he has slain the apostate dragon.

Isaiah 27:1-In that day the LORD with His severe sword, great and strong, Will punish Leviathan the fleeing serpent, Leviathan that twisted serpent; And He will slay the reptile that *is* in the sea.

Satan Is The King Of Terrors

Job 18:14-He is uprooted from the shelter of his tent, And they parade him before the king of terrors.

Job 41:25-When he (Leviathan)[5] raises himself up, the mighty[6] are afraid; Because of his crashings they are beside themselves.

Satan Is A Created Being[7]

Job 41:33-On earth there is nothing like him, Which is made without fear.

Job 41:33 (CEV)-No other creature on earth is so fearless.

Job 41:33 (NLT)-Nothing on earth is its equal, no other creature so fearless.

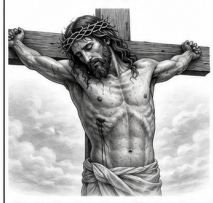
Satan Is Defeated

Job 41:10-11-No one *is so* fierce that he would dare stir him up. Who then is able to stand against Me? **11** Who has preceded Me, that I should pay *him?* Everything under heaven is Mine.[8]

WE FOLLOW OUR SAVIOR

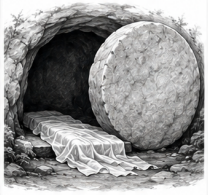
Christ Died, Was Buried, And Rose Again...
And We Reenact That In Baptism

1. CHRIST DIED FOR US
Romans 5:8



But God demonstrates His own love toward us, in that while we were still sinners, Christ died for us.

2. CHRIST WAS BURIED
1 Corinthians 15:3-4



He was buried, and that He was raised on the third day...

3. CHRIST ROSE AGAIN
1 Corinthians 15:4



and that He was seen by Cephas, then by the twelve.

BAPTISM PICTURES THIS BEAUTIFUL TRUTH

1. WE GO DOWN INTO THE WATER
into His death



We are buried with Him through baptism into death...

2. WE ARE BURIED WITH HIM
in the water



that just as Christ was raised from the dead by the glory of the Father...

3. WE COME UP OUT OF THE WATER
to walk in newness of life



even so we also should walk in newness of life.

ROMANS 6:3-4

"Or do you not know that as many of us as were baptized into Christ Jesus were baptized into His death? Therefore we were buried with Him through baptism into death, that just as Christ was raised from the dead by the glory of the Father, even so we also should walk in newness of life."

GOD'S FORGIVENESS IS GREATER *Than Our Failure*

We May Go Astray, But When We Repent,
Christ Is Faithful To Receive Us Back.

1. BAPTIZED INTO CHRIST
A New Beginning



He obeyed the gospel and was baptized into Christ. He was walking in newness of life.
Romans 6:3-4

2. HE GOES ASTRAY
Turning Away From God



Over time, he turned away. He sinned. He wandered. He was far from the Lord and unhappy.
Isaiah 53:6

3. HE REPENTS AND RETURNS
God's Forgiveness Restores



He realized his need for God, repented, and returned to Him with a humble heart. The Father forgave and restored fellowship.
Luke 15:20-24

CHRIST IS ALWAYS WAITING TO WELCOME US BACK!



He was lost, but now is found... He was dead, but now is alive."
Luke 15:24

JESUS SAID:
"Come to Me, all you who labor and are heavy laden, and I will give you rest."
Matthew 11:28

1 JOHN 1:9

"If we confess our sins, He is faithful and just to forgive us our sins and to cleanse us from all unrighteousness."



No matter how far we have gone, God's grace is still greater!

Repent today. Pray. Return to the Lord. He will forgive you, cleanse you, and restore the joy of your salvation.

TO RETURN TO GOD:
- ✓ Admit your sin.
- ✓ Repent (turn away from sin).
- ✓ Confess to God in prayer.
- ✓ Receive His forgiveness.
- ✓ Walk in newness of life.

2 Corinthians 7:10

[1] Daniel chap. 4 (vv 10, 14, 20) is the only passage in the Hebrew Bible where the noun עיר is commonly understood to refer to a heavenly being. Nebuchadnezzar reports that he saw in his dream "a watcher and holy one come down from heaven". The meaning of 'watcher' is assured by the juxtaposition with 'holy one' and the statement that he came down from heaven. The word is simply transliterated in Theodotion. The Old Greek uses the single word ἄγγελος (→Angel) in place of "watcher and holy one". Both Aquila and Symmachus read ἐγρήγορος, wakeful one or watcher, presumably from the Semitic root עור, wake up. **II.** The 'Watchers' are widely attested in Jewish literature of the Hellenistic and early Roman periods. The most famous attestation is in the 'Book of the Watchers' (*1Enoch* 1–36) where the term is used for the fallen angels…A variant of this story in the Book of Jubilees has the Watchers come down to teach men to do what is just and right on earth (Jub 3:15). They are only subsequently corrupted when they see the daughters of men (Jub 5:1)…The term 'Watchers' occurs in Hebrew in CD 2:18, with reference to the fall of "the Watchers of heaven", a phrase used in *1 Enoch* 13:10 (in Aramaic); 12:4; 15:2 (Ethiopic). Further attestations with reference to the fallen angels are found in *T. Reuben* 5:6–7, and *T. Naphtali* 3:5 (Greek: ἐγρήγοροι)….The name "Watchers" is not confined to the fallen angels, however. Several passages in *1 Enoch* speak of angels "who watch" or "who sleep not": 20:1 (the four archangels); 39:12–13; 71:7. The Aramaic עירא is also found at *1 Enoch* 22:6 with reference to →Raphael, and again at 93:2 (plural) where the Greek and Ethiopic versions have "angel". (J.J. Collins, "Watcher" In Karel van der Toorn, Bob Becking, and Pieter W. van der Horst, *Dictionary of Deities and Demons in the Bible*, 893 (Logos Edition): Leiden; Boston; Köln; Grand Rapids, MI; Cambridge: Brill; Eerdmans) .

[2] Jubilees 4:15-And in the second week of the tenth jubilee [449-455 A.M.] Mahalalel took unto him to wife Dînâh, the daughter of Barâkî'êl the daughter of his father's brother, and she bare him a son in the third week in the sixth year [461 A.M.], and he called his name Jared; for in his days the angels of the Lord descended on the earth, those who are named the Watchers[aa], that they should instruct the children of men, and that they should do judgment and uprightness on the earth.

3 By his Spirit hath he garnished the heavens—In opposition to the false notion of two independent principles, he asserts God to be the Maker of him who was the first author of evil; his hand hath formed the crooked serpent—You see how properly the garnishing of the heavens and the forming of the serpent are joined together. That this is the ancient traditionary explanation of this place we have undeniable evidence from the translation of the LXX., who render the latter part of this verse, which relates to the serpent, in this manner: By a decree he destroyed the apostate dragon. The Syriac and Arabic versions are to the same effect. These translators apply the place to the punishment inflicted on the serpent, and it comes to the same thing; for the punishing the serpent is as clear an evidence of God's power over the author of evil as the creating him. (Joseph Benson, Joseph Benson's Commentary of the Old and New Testaments, 3409-3410 (Kindle Edition): Omaha, NE: Patristic Publishing)

[4] Verses 5–10 speak of creation in a series of vivid and awe-inspiring pictures. The uncharted universe is heavily freighted with mythological associations which prepare us for the appearance of Leviathan/Rahab. Clouds likewise are among the most frequent images used by the Job poet, and these both conceal God and often indicate his immediate nearness. The waters and light and darkness are the great elemental powers prominent in the creation account in Genesis 1. Verse 7 reads: noṭeh ṣāp̄ôn ‘al-tōhû tōleh ’eres ‘al-belîmâ. The connection with tohû, the sinister abyss of Genesis 1, is apparent.…In the light of this discussion it seems reasonable to suggest that an atmosphere of primeval conflict is fundamental to this chapter, confirming what has already been discussed in the section on the Rephaim.…Indeed the translation ‘gliding’ or ‘slippery’ may have the nuance of ‘difficult to hold down’, defeated in the primeval battle but still active. The book of Revelation may allude to a similar idea when it mentions ‘the beast who was wounded with the sword and yet lived’; and even more strikingly in 17: 8 when it refers to the beast who ‘once was, now is not and yet will come’. At the heart of creation is an enormous struggle, the implications of which Job is now beginning to see but only Yahweh’s speeches will put into true perspective. The verb ḥālal (‘ to pierce’) suggests a victory rather than complete destruction, ˙ and this is significant for the overall theology of the book. Creation in the sense of the primal act was parallel to the defeat of evil, but that defeat did not eradicate it and it still manifests itself in the world. (Robert Fyall, Now My Eyes Have Seen You: Images of Creation and Evil in the Book of Job (New Studies in Biblical Theology 12), 149-151 (Kindle Edition): Downers Grove, IL: IVP Academic)

[5] The evidence is much stronger when it comes to Leviathan, since the monster is mentioned (with a different spelling) in the Baal Epic and serpentine sea monsters are common elsewhere in ANE literature. With regard to the Baal Epic, Mot, the god of death, makes reference to a prior victory of Baal over Lotan (claiming it will not help Baal when he fights with Death). 118 Mot describes Lotan, the 'fleeing' and 'twisting' serpent (brḥ and ʿqltn); the identical description of yhwh's eschatological enemy in Isaiah 27: 1 prevents any confusion about the identity of Leviathan in the Old Testament. Further afield, the Mesopotamian gods Ninurta and Tishpak defeat dragons that live in the sea; in the case of Ninurta, his opponent is even said to have seven heads (cf. Ps. 74: 14). 119 A seal from Tell Asmar, from the city of Eshnunna, also portrays a deity piercing a seven-headed monster. 120 And of course mention should be made of Marduk's defeat of Tiamat in Enuma Elish, the latter sometimes being portrayed as a serpent or dragon. 121 All of this is to say that there is significant evidence from the ANE that ancient Semites, when hearing about a serpentine, sea-dwelling creature of the name 'Leviathan', would have understood it as a symbol for cosmic chaos. Modern Westerners do not think about evil and chaos this way, of course, but ancient Semites did not turn to abstract or analytical categories when addressing the problem of evil, and yhwh is addressing one such Semite in the book of Job. Although not decisive for how we read the end of the book, ancient Israelites would arguably have understood Behemoth and Leviathan in the same way they are presented elsewhere in the ANE unless it were clearly signalled that these creatures were only ordinary animals." (Eric Ortlund, Piercing Leviathan: God's Defeat of Evil in the Book of Job (New Studies in Biblical Theology 56), 137-138 (Kindle Edition, emphasis added); Downers Grove, IL; InterVarsity Press)

[6] “But it also refers to subordinate divine beings in Pss 29: 1 and 89: 7, making ‘gods’ or ‘divine beings’ an acceptable translation here. Although the point will be developed below, it is worth mentioning that in the Enuma Elish the gods cower before the chaos monster Tiamat before Marduk comes to rescue them (see Pope 1973: 286 for discussion and other references).” (Eric Ortlund, Piercing Leviathan: God's Defeat of Evil in the Book of Job (New Studies in Biblical Theology 56), 187 Footnote 37 (Kindle Edition, emphasis added); Downers Grove, IL; InterVarsity Press)

“Verse 17 (Eng. v. 25) in particular calls for comment. I think that here we have a reference to the fear that Satan instils even among other supernatural beings. 12 The early versions support the NIV translation ‘the mighty’, and my own translation of ‘the angels’ is supported by the Vulgate. The ēlîm are probably members of the heavenly court, and the fear aroused among these ‘sons of God’ or angels is evidence of the great conflict raging in the heavenly realms.” (Robert Fyall, Now My Eyes Have Seen You: Images of Creation and Evil in the Book of Job (New Studies in Biblical Theology 12), 165-166 (Kindle Edition); Downers Grove, IL; IVP Academic)

[7] Possessing no absolute or true existence of its own, evil is, as well, by nature, parasitic. Being not of the created order, it can exist only by drawing its existence from that order. Evil must use the good. And so though good can exist without evil, evil cannot exist without good. Truth can exist without falsehood, but falsehood cannot exist without truth. Laws can exist without crimes, marriage without adultery, and life without murder. But crimes cannot exist without laws, adultery without marriage, nor murder exist without life. Destruction requires structure, immorality requires morality, and sin requires the holy. The good is primary. Evil is the parasitic inversion of the good. And so the existence of evil inadvertently testifies not against the existence of the good—but for it. It bears witness, unwillingly, to the existence of the good—the existence of God. (Jonathan Cahn, The Dragon's Prophecy: Israel, the Dark Resurrection, and the End of Days, 7 (Kindle Edition): Lake Mary, FL: FrontLine)

[8] So the figures of the Behemoth and the Leviathan come not as an anticlimax but rather use the language of well-known stories to make the point that only the Lord can keep evil on a leash. The Leviathan is "the ruler of this world" (John 12:31), "the prince of the power of the air"—that supernatural region that lies above us but below God's Heaven (Ephesians 2:2). So here is a creature that is the ruler of all the proud. "If you can tame him , Job, then we may be sure you can tame all the proud. But you can't, Job, can you?" Indeed we saw in Job 19 that it is precisely this monster who has been savaging Job and making his life such utter misery all this time. Job cannot take him on. The point of Job 41 is to make us tremble at the awesome and fell power of the prince of evil. If we thought evil was bad, when we come face-to-face with the Leviathan we realize it is infinitely more frightening than we had thought. "You cannot begin to take on the problem of evil, Job. And you know that." "But I can!" says the Lord. That is the point. This awesome monster is "a creature " (41:33), a created thing. "I made him too, and I can tame him. And he is on my leash, even if he cannot be on yours" (41:5).…As Job suffers, his greatest and deepest fear is that the monster who attacks him is unrestrained, that the attacks will go on forever, with unrelieved ferocity, and that the monster has been given a free hand, unlimited access to Job and his life. He is afraid that there is no sovereign God who has evil on a leash. But there is. And when Job grasps that, he is filled with awe (42:2). We, the readers, have already seen this in chapters 1, 2, in which it is clear that Satan is restrained (1:12; 2:6). On both occasions Satan obeys to the letter. Satan, the Leviathan, is a horrible monster. But he cannot go one millimeter beyond the leash on which the Lord keeps him. Now this does not answer our questions. It does not give us a philosophically tidy schema that can explain the problem of suffering and evil. But it does something deeper: it opens our eyes to who God is. He is the only God, without rival. Even the mystery of evil is his mystery. Even Satan, the Leviathan, is God's Satan, God's pet, if we dare put it like this. This means that as we suffer, and as we sit with others who suffer, we may with absolute confidence bow down to this sovereign God, knowing that while evil may be terrible, it cannot and will not ever go one tiny fraction beyond the leash on which God has put it. And it will not go on forever, for the One to whom we belong is God. It is not until the New Testament that we learn what it cost God to win this victory over the Leviathan. Neither the Behemoth nor the Leviathan can finally be defeated by the imposition of a greater force of the same kind; evil cannot be defeated by evil, but only by the redemptive suffering of pure goodness. (Christopher Ash, Job: The Wisdom of the Cross (Preaching the Word), 421-422 (Kindle Edition): Wheaton, IL: Crossway)