

22. Three areas of Lucifer's assets are mentioned beginning with the locative of sphere of **δύναμις (dúnamis)**: "power." This resource is available to the antichrist who is indwelt by Lucifer.
23. Satan is the uber-expert in religion since he is the origin of that problem and has sought to perfect its deceptions since man's fall in Eden.
24. The strategy of religion is to distract the individual away from the grace of God by emphasizing human good and evil as the means of salvation and in opposition to grace.
25. In the incipency of the Church Age, the Dark Side pulled out all stops in order to defeat or at least compromise the grace policy of God.
26. Satan's power is discerned by the doctrinal believer and made obvious in several of its manifestations:
27. The irony of a dying world promoting an endless list of self-righteous solutions to the problems of fallen humanity.
28. The promotion of human-good answers to complex problems eventually evolve into evil.
29. When there is a breakdown in the economy, grace takes a holiday since free-will support of churches, ministries, and missionaries are the first to go.
30. Eradication of communication results in the elimination of inculcation. Taxation is Satan's way of underwriting human good while overthrowing grace giving.
31. This is the Dark Side's way of redistributing wealth while diminishing the power of the Word of God.

32. The major trick in Lucifer's bag of tricks is religion. This includes the attack of the canoodling clergy as one of the most disgusting.
33. Canoodling is an American term for courting a young lady of means and, under the guise of courtship, fast-talking her out of her money.¹
34. Scripture provides much insight into Satan's power. He is able to blind unbelievers to the gospel:

2 Corinthians 4:3 - Even if our gospel is veiled, it is veiled to those who are perishing,

v. 4 - in whose case the god of this world has blinded the minds of the unbelieving so that they might not see the light of the gospel of the glory of Christ, who is the image of God. (NASB)

35. The devil holds the power of spiritual death over unbelievers:

Hebrews 2:14 - Since the children share in flesh and blood, He Himself likewise also partook of the same, that through (spiritual) death He might render powerless him who had the power of (spiritual) death, that is the devil. (NASB)

36. Satan even has limited power of inflicting physical death, although believers are divinely protected except in cases of the sin unto death:

1 Corinthians 5:5 - I have decided to deliver such a one to Satan for the destruction of his flesh [**physical death**], so that his spirit [**human spirit**] might be saved [**delivered**] in the day of the Lord [**the Rapture**]. (NASB)

37. Satan has the power to motivate an unbeliever to murder others:

¹ See William Wyler's *The Heiress* starring Olivia de Havilland (Oscar) and Montgomery Clift, Paramount Pictures, 1950. Amazon Prime.

1 John 3:12a - Not as Cain, who was of the evil one [the devil] and slew [σφάζω (*spházō*): murdered] his brother. (NASB)

σφάζω means “to slay an animal,” “to slaughter,” or with reference to men “to kill,” “to murder,” “to slay.” The word belongs to the stem σφάγ-, cf. σφάγανον “knife,” or “sword.” Usually by stabbing or slitting the throat. The description of a sacrifice in Homer, *The Odyssey*, Book 3,¹⁰ shows that σφάζω denotes neither knocking down nor dividing the animal, but just opening the artery; once done, the blood spurts out. In this connection it should be noted that anatomically σφαγή can mean the throat. (p. 926)

In the New Testament σφάζω occurs only in the Johannine writings, once in 1 John and 8 times in Revelation. In 1 John 3:12 σφάζω is a strong term for Cain’s fratricide analogous to the ancient use for the murder of brothers or relatives.¹¹ (p. 934)

38. Lucifer will delegate his power, throne, and authority to the Beast-Dictator in the Tribulation:

Revelation 13:2b - And the dragon [Satan] gave him [Beast-Dictator] his power and his throne and his authority. (NASB)

39. In monarchies, the position of rulership is referred to as “the throne.” It represents the power of who sits on it but with the idea that the throne is what imputes that power.

¹⁰ “When they had done praying and sprinkling the barley meal Thrasymedes [Θρασυμήδης (*Thrasumédēs*)] dealt his blow, and brought the heifer down with a stroke that cut through the tendons at the base of the neck, whereon the daughters and daughters-in-law of Nestor [Νέστωρ (*Néstōr*)], and his venerable wife Eurydice [Εὐρυδική (*Eurudikē*)] screamed with delight. Then they lifted the heifer’s head from off the ground, and Pisistratus [Πεισίστρατος (*Peisístratus*)] cut her throat” (Homer, *The Odyssey* in *Great Books of the Western World*, ed. Mortimer J. Adler [Chicago: Encyclopaedia Britannica, 1952], Book 3, lines 447–456).

¹¹ Otto Michel, “σφάζω,” in *Theological Dictionary of the New Testament*, ed. Gerhard Friedrich, trans. and ed. Geoffrey W. Bromiley (Grand Rapids: Wm. B. Eerdmans Publishing Co., 1971), 7:926, 934.