

Give The Devil His Due

Chapter 1

The Word “Devil”

Give the devil his “due” is an old saying. I don't know whether the young people of today have heard it or not. Whenever anything went wrong, whether it was an accident, or if some person fell into sin or error, other people commenting on the occurrence would say: “One must give the devil his due.” The implication was that the devil was behind every bad occurrence.

The use of the word “due” probably seems strange, especially to young people, but Webster's 1828 Dictionary gives the following definitions:

1. That which is owed. 2. That which office, rank, station, social relations, or established rules of right or decorum

require to be given, paid, or done. 3. That which law or custom requires, as toll, tribute, fees of office.

So, the word “due” is an Old English word meaning something which is owed or earned. If you give someone his earned wages, you give him that which is “due.” If you give someone credit or blame for something happening, then you are giving them their “due.” If we are to consider the devil responsible for some things, and we make a statement which indicates that he is at fault or to blame, we are acknowledging his responsibility and we are “giving the devil his due.” Many things are blamed upon the devil by many people. There is even a comedian on television who says: “The devil made me do it!” whenever he does something wrong.



“Due”

To begin with, let's read a few passages in the Bible where the word “due” is used. We'll begin in Deuteronomy:

The priests the Levites, and all the tribe of Levi, shall have no part nor inheritance with Israel: they shall eat the offerings of the Lord made by fire, and his inheritance. Therefore shall they have no inheritance among their brethren: the Lord is their inheritance, as he hath said unto them. And this shall be the priest's due from the people, from them that offer a sacrifice, whether it be ox or sheep; and they shall give unto the priest the shoulder, and the two cheeks, and the maw.

Deuteronomy 18:1-3

The things that were to be given to the priests were called their “due.” They had no income from any other source, and owned no property.

Give unto the Lord, ye kindreds of the people, give unto the Lord glory and strength. Give unto the Lord the glory due unto his name: bring an offering, and come before him: worship the Lord in the beauty of holiness.

1 Chronicles 16:28-29

Glory is something owed unto God and you are to give God that which is “due.”

Withhold not good from them to whom it is due, when it is in the power of thine hand to do it.

Proverbs 3:27

In Matthew, chapter 18, Jesus is telling the parable of the wicked servant whose debt was forgiven him by his master. The servant then refused to forgive another servant who owed him. When the master

discovered what the wicked servant had done, he had this to say:

Then his lord (or master), after that he had called him, said unto him, O thou wicked servant, I forgave thee all that debt, because thou desirest me: Shouldest not thou also have had compassion on thy fellowservant, even as I had pity on thee?” And his lord was wroth, and delivered him to the tormentors, till he should pay all that was due unto him.

Matthew 18:32-34

In Luke 23 is the story of Jesus' crucifixion and we read of the thief on the cross in verse 39:

And one of the malefactors which were hanged railed on him, saying, If thou be Christ, save thyself and us. But the other answering rebuked him, saying, Dost not thou fear God, seeing thou art in the same condemnation? And we indeed justly; for we receive the due reward of our deeds: but this man (Jesus) hath done nothing amiss.

Luke 23:39-41

One thief admitted that he was receiving death, which he had earned. Therefore, he was getting that which was due him. Jesus, on the other hand, did not deserve the death penalty because He had done nothing wrong.

In 1 Corinthians, 7:3, husbands are told to pay “due benevolence” to their wives. The wife has something which is owed to her. It is “due” benevolence.

By now I think you can understand what the word “due” means. Now, let's go further into the Scriptures to see if it is possible that we sometimes give more “due” to “the devil” than he has coming, or has earned.

Three Views Of The Devil

There are generally three beliefs or teachings about this so-called creature called, “the Devil.” First of all, the modern church teaches that the devil is some sort of a living being, perhaps not immortal, but at least very long-lived since he has existed for several thousand years. To some extent he must be omnipresent, because church people all over the world claim that they are being tempted or affected by him — all at the same time. The churches credit him with having the primary function of thwarting the purpose of God. Thus, they say that “the Devil” influences men to evil thoughts and acts. The church tells us that we should resist the Devil and call on God for help in doing so. However, the modern churches usually admit by their teaching that “the Devil” comes out ahead in most of his efforts.

There is another teaching which states that there is neither a God nor a “Devil” and that it is all superstition. Some who believe this are professing atheists and evolutionists. They claim that man is the highest order in creation and that there are no thoughts or things above man.

The third teaching about the devil involves a pantheon of religions (usually other than Christian), all over the world, which pay so much “due” to “the Devil” that they become Devil Worshipers. He has become their god. They pay homage and “due” to him to the extent that he has usurped God's place in their religion. Although some claim to recognize God as the more powerful one, they seem to think that since God is benevolent and merciful, and “the Devil” is malevolent or evil, they had better worship and placate “the Devil” so they will come out ahead.

You probably think that the pagans are the ones who worship “the Devil,” and

that it certainly can't be Christians. Perhaps, a little story will illustrate how professing Christians can give “the Devil” more “due” than they should.

Some of you may have heard the story of Michael O'Leary. He had lived a life of drinking and carousing, and, finally, he was taken quite ill. He thought he was dying and called for the services of a priest. The priest came, and after talking with Mike for awhile, he finally told Mike to make a pledge that if he survived this situation he would turn from his wicked ways and live a life of service to mankind. Mike did make that pledge but the priest had a little further idea — he said to Mike: “Mike, you've lived a sinful life and you're nigh unto death. Certainly, you've been in the service of the devil for many years. Don't you think that you should speak out and boldly-renounce the devil? Tell him to be gone from you and that you never want to see or hear from him again.” Mike looked up at the priest from his bed and said: “Well, faith and begora, Father, you've just admitted I'm in a terrible bad state. Do you think it makes any sense I should risk antagonizing anyone at this time?”

People usually get a chuckle out of that. However, many Christians (like Mike) pay so much “due” to “the Devil” they spend more time worrying about what “the Devil” might do to them, to their family or to other people, than they do about what God is doing, or, perhaps, even what they should do. We will see, as we go along, that some people (like Mike) give “the Devil” a little more “due” than he has coming.

New Testament Description of The Devil

Let's see what's said about “the Devil” in the New Testament. In chapter four of

Ephesians, Paul is exhorting the believers to good behavior:

I therefore, the prisoner of the Lord, beseech you that ye walk worthy of the vocation wherewith ye are called,

Ephesians 4:1

Paul then gives some examples of what the believers should do:

Wherefore putting away lying, speak every man truth with his neighbour: for we are members one of another. Be ye angry, and sin not: let not the sun go down upon your wrath: Neither give place to the devil. Let him that stole steal no more: but rather let him labour, working with his hands the thing which is good, that he may have to give to him that needeth.

Ephesians 4:25-28

Included in the exhortations of doing good and turning away from evil was, “give no place to the devil.”

Chapter six of Ephesians is that great chapter concerning the whole armor of God:

Finally, my brethren, be strong in the Lord, and in the power of his might. Put on the whole armour of God, that ye may be able to stand against the wiles of the devil. For we wrestle not against flesh and blood, but against principalities, against powers, against the rulers of the darkness of this world, against spiritual wickedness in high places. Wherefore (or because of that) take unto you the whole armour of God, that ye may be able to withstand in the evil day, and having done all, to stand.

Ephesians 6:10-13

Paul then lists the various parts of that armor which are: the Word and the Spirit and, of course, God's help and protection. All of these are needed in order to withstand the wiles of the devil.

Here is an interesting passage in 2 Timothy:

And the servant of the Lord must not strive; but be gentle unto all men, apt to teach, patient, In meekness instructing those that oppose themselves; if God peradventure will give them repentance to the acknowledging of the truth; And that they may recover themselves out of the snare of the devil, who are taken captive by him at his will.

2 Timothy 2:24-26

The margin in my Bible says that “taken captive” could read, “who are taken alive.” The inference is that they are captives of the devil while they are alive and it has something to do with the devil's will. However, the person can recover or take themselves away from this if God gives them the power to acknowledge the truth.

The second chapter of Hebrews explains what Jesus' death accomplished:

Forasmuch then as the children are partakers of flesh and blood, he also himself likewise took part of the same; that through death he might defroy him that had the power of death, that is, the devil; And deliver them who through fear of death were all their lifetime subject to bondage.

Hebrews 2:14-15

So the devil has “the power of death.” By the way, each New Testament writer mentions the devil, but not necessarily in all of their epistles. Paul does not mention

“the devil” in Romans, 2 Corinthians, Philemon or Titus. Otherwise, “the devil” is mentioned in every one of the letters in the New Testament.

James had this to say about “the devil”:

Submit yourselves therefore to God. Resist the devil, and he will flee from you. Draw nigh to God, and he will draw nigh to you. Cleanse your hands, ye sinners; and purify your hearts, ye double minded.

James 4:7-8

James exhorts Christians to live right and come to God. He, also, says that if you resist the devil, he will flee from you.

I Peter, chapter five, contains a rather scary passage concerning the devil:

Humble yourselves therefore under the mighty hand of God, that he may exalt you in due time. Casting all your care upon him; for he careth for you. Be sober, be vigilant; because your adversary the devil, as a roaring lion, walketh about, seeking whom he may devour: Whom resist stedfast in the faith, knowing that the same afflictions are accomplished in your brethren that are in the world.

1 Peter 5:6-9

I wonder how many small children have heard ministers preach that sermon and then wonder if “the Devil” is out there in the dark eating people. Peter says the devil “walks about.”

In 1 John, chapter three, the devil is mentioned, and, also, someone else called “that wicked one.”

For this is the message that ye heard from the beginning, that we should

love one another. Not as Cain, who was of that wicked one, and slew his brother.

John 3:11-12

There are a number of ministers in the United States who preach that the devil, in the guise of a serpent or some other creature, actually seduced Eve in the Garden of Eden and produced Cain. They say that verse twelve proves that Cain was fathered by “that wicked one” because it says: “Not as Cain, who was of that wicked one, and slew his brother.” Well, we, also, have another verse in that same passage, written by the same man (or actually by God) which says:

He that committeth sin is of the devil; for the devil sinneth from the beginning.

1 John 3:8

If we were to take this verse in the same manner we would have to say that the devil has fathered all the rest of us because, as we are told in Romans:

. . . There is none righteous, no, not one:

Romans 3:10

Also:

For all have sinned, and come short of the glory of God;

Romans 3:23

Even John, himself, wrote:

If we say that we have no sin, we deceive ourselves, and the truth is not in us. If we confess our sins, he is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness. If we say that we have not sinned, we make him a liar, and his word is not in us.

1 John 1:8-10

If we take these verses in the same way that some take 1 John 3:12, then when John says “he that committeth sin is of the devil,” that means we are all “children of the devil” - ie. we were fathered by the devil.

Whether Cain was or was not actually fathered by “that wicked one” is not important to our study right now. In any case, we have proven that the devil and sin are very closely related. Also, sin and man, apparently, are inseparable because we've just read that all have sinned, therefore, we are all sinners. In physics, we learned that things equal to the same thing are equal to each other. The devil is connected to sin, and we are sinners. So, we're pretty close to the devil, at least part of the time.

Jesus is directly connected with the destruction of whatever it is that the devil does. Jesus destroys the works of the devil, as John tells us:

For this purpose the Son of God was manifested, that he might destroy the works of the devil.

1 John 3:8

Which Is It — Fallen Angel or Nations & Kings?

The devil is, also, mentioned several times in the Book of Revelation. The word “devil” comes from the Greek word, “diabolos.” In Revelation chapter 2, Jesus, in talking to the church at Ephesus, says:

Fear none of those things which thou shalt suffer: behold, the devil shall cast some of you into prison, that ye may be tried; and ye shall have tribulation ten days: be thou faithful unto death, and I will give thee a crown of life.

Revelation 2:10

The “devil” can and will put some Christians in prison.

In Revelation 20, we have what appears to be two ends to the devil. One end seems to be temporary and the other is permanent, or at least something rather drastic happens.

And I saw an angel come down from heaven, having the key of the bottomless pit and a great chain in his hand. And he laid hold on the dragon, that old serpent, which is the Devil, and Satan, and bound him a thousand years.

Revelation 20:1-2

And when the thousand years are expired, Satan shall be loosed out of his prison, And shall go out to deceive the nations which are in the four quarters of the earth, Gog and Magog, to gather them together to battle: the number of whom is as the sand of the sea. And they went up on the breadth of the earth, and compassed the camp of the saints about, and the beloved city: and fire came down from God out of heaven, and devoured them. And the devil that deceived them was cast into the lake of fire and brimstone, where the beast and the false prophet are, and shall be tormented day and night for ever and ever.

Revelation 20:7-10

Here, the devil is leading some sort of a great force of people as the sand of the sea. Their nations are called Gog and Magog and they are coming against the saints. Then the devil is cast into the lake of fire. Some people say that this is either the end of the devil, or else he is going to be in that lake of fire in pain and torture for ever and ever. The word “tormented” in this passage is the same word that Jesus used when He said that the servant was

delivered unto the tormentors until he would pay “all that was due.” It is a Greek word that literally means “jailer” or “someone who holds.” Wherever the devil is being held in this lake of fire, most people would hope that would mean the end of him and the trouble he has, allegedly-caused upon the earth. But, the word “devil” sometimes stands for something other than what is commonly-thought; for instance, a person, an angel, or a minor god.

In chapter twelve of Revelation we read:

And there was war in heaven: Michael and his angels fought against the dragon; and the dragon fought and his angels, And prevailed not; neither was their place found any more in heaven. And 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 were cast out with him.

Revelation 12:7-9

Therefore rejoice, ye heavens, and ye that dwell in them. Woe to the inhabitants of the earth and of the sea! for the devil is come down unto you, having great wrath, because he knoweth that he hath but a short time. And when the dragon saw that he was cast unto the earth, he persecuted the woman which brought forth the man child. And to the woman were given two wings of a great eagle, that she might fly into the wilderness, into her place, where she is nourished for a time, and times, and half a time, from the face of the serpent. And the serpent cast out of his mouth water as a flood after the woman, that he might cause her to be carried away of the flood. And the earth helped the

woman, and the earth opened her mouth, and swallowed up the flood which the dragon cast out of his mouth. And the dragon was wroth with the woman, and went to make war with the remnant of her seed, which keep the commandments of God, and have the testimony of Jesus Christ.

Revelation 12:12-17

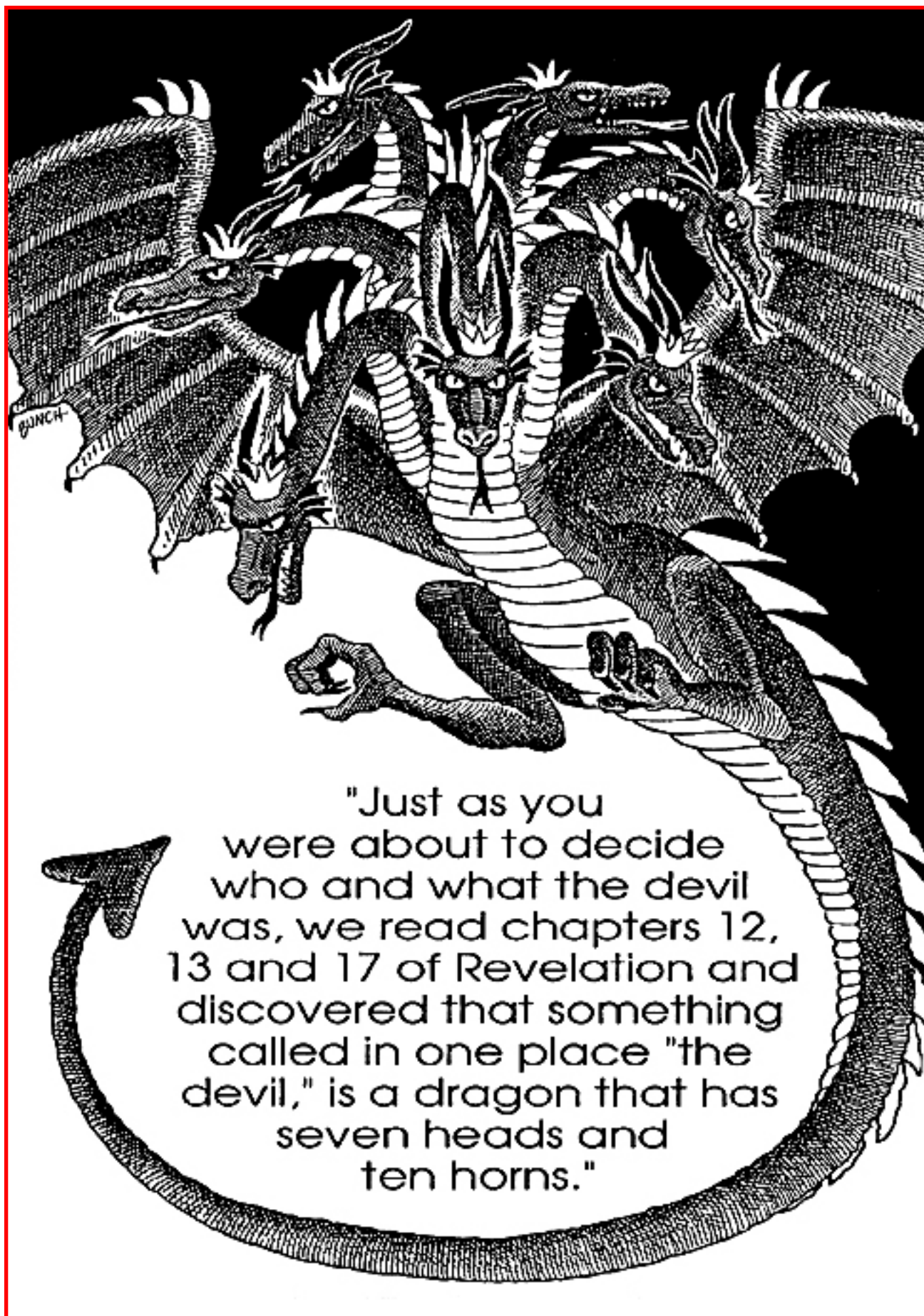
This last verse is sometimes identified with the serpent who had beguiled Eve in chapter three of Genesis. God said to the serpent:

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.

Genesis 3:15

This seems to fit what we just read in verse seventeen of Revelation 12 — “the dragon was wroth with the woman, and went to make war with the remnant of her seed.” Let's read a little more of the description of that serpent, devil, or dragon in Revelation:

And there appeared a great wonder in heaven; a woman clothed with the sun, and the moon under her feet, and upon her head a crown of twelve stars: And she being with child cried, travailing in birth, and pained to be delivered. And there appeared another wonder in heaven; and behold a great red dragon, having seven heads and ten horns, and seven crowns upon his heads. And his tail drew the third part of the stars of heaven, and did cast them to the earth: and the dragon stood before the woman which was ready to be delivered, for to devour her child as soon as it was born. And she brought forth a man child, who was to rule all nations with a rod of



"Just as you were about to decide who and what the devil was, we read chapters 12, 13 and 17 of Revelation and discovered that something called in one place "the devil," is a dragon that has seven heads and ten horns."

iron: and her child was caught up unto God, and to his throne. And the woman fled into the wilderness, where she hath a place prepared of God, that they should feed her there a thousand two hundred and threescore days.

(Revelation 12:1-6)

Then comes the verse I mentioned earlier:

And there was war in heaven: Michael and his angels fought against the dragon; and the dragon fought and his angels,

Revelation 12:7

What dragon? The dragon with seven heads and ten horns and seven crowns on his heads. The dragon which is called "the serpent" in Revelation 12:13. Some say this makes reference to Genesis 3:15. They say it is the same serpent. However, here it is described as a creature with seven heads, ten horns and seven crowns on his heads. In all of the other epistles which mention the devil you will find no description that would fit Revelation 12.

The beast has seven heads and ten horns and seven crowns on his heads. Do those numbers and words mean anything to you? Let's find out what the next chapter of Revelation says:

And I stood upon the sand of the sea, and saw a beast rise up out of the sea, having seven heads and ten horns, and upon his horns ten crowns, and upon his heads the name of blasphemy. And the beast which I saw was like unto a leopard, and his feet were as the feet of a bear, and his mouth as the mouth of a lion: and the dragon gave him his power, and his seat, and great authority. .

Revelation 13:1-2

Here is a beast which has seven heads and ten horns and ten crowns. The dragon [the devil or the serpent] gives this beast authority.

And I saw one of his heads as it were wounded to death; and his deadly wound was healed: and all the world wondered after the beast. And they worshipped the dragon [the serpent or the devil] which gave power unto the beast: and they worshipped the beast, saying, Who is like unto the beast? Who is able to make war with him? And there was given unto him a mouth speaking great things and blasphemies; and power was given unto him to continue forty and two months. And he opened his mouth in blasphemy against God, to blaspheme his name, and his tabernacle, and them that dwell in heaven. And it was given unto him to make war with the saints, and to overcome them: and power was given him over all kindreds, and tongues, and nations.

Revelation 13:3-7

We've seen that the first dragon made war with the saints. Now, here is another beast who's power comes from that dragon.

I'll describe this strange beast a little more later. The description leads us where? To Revelation 17. Remember, we're still talking about the devil. Here is a creature called "the devil," which has become a dragon who, now, has heads and horns and fights the saints.

And there came one of the seven angels which had the seven vials, and talked with me, saying unto me, Come hither; I will shew unto thee the judgment of the great whore that sitteth upon many waters: With whom the kings of the earth have committed for-

nication, and the inhabitants of the earth have been made drunk with the wine of her fornication. So he carried me away in the spirit into the wilderness: and I saw a woman sit upon a scarlet coloured beast, full of names of blasphemy, having seven heads and ten horns.

Revelation 17:1-3

Here is a woman sitting upon a beast which has seven heads and ten horns; and in verse five, we find out the woman's name:

...a mystery: Babylon The Great, the mother of harlots and abominations of the earth. And I saw the woman drunken with the blood of the saints, and with the blood of the martyrs of Jesus: and when I saw her, I wondered with great admiration.

Revelation 17:5-6

So far, we have a dragon (called the serpent or the devil) making war with the remnant of this woman's seed. We, also, have a beast making war with the saints. The beast and the dragon both have seven heads and ten horns; although, one of them has seven crowns and one has ten. Now, we have the same kind of a beast with seven heads and ten horns; only in this case, there is a woman riding on it and the woman is making war with the saints. The angel describes what John is seeing:

And the angel said unto me, Wherefore didst thou marvel? I will tell thee the mystery of the woman, and of the beast that carrieth her, which hath the seven heads and ten horns. The beast that thou sawest was, and is not; and shall ascend out of the bottomless pit, and go into perdition: and they that dwell on the earth shall wonder, whose names

were not written in the book of life from the foundation of the world, when they behold the beast that was, and is not, and yet is.

Revelation 17:7-8

The angel says that the world won't understand what they're seeing; they'll wonder when they see this.

And here is the mind which hath wisdom. The seven heads are seven mountains, on which the woman sitteth. And there are seven kings: five are fallen, and one is, and the other is not yet come; and when he cometh, he must continue a short space.

Revelation 17:9-10

The seven heads are identified as seven kings:

And the beast that was, and is not, even he is the eighth, and is of the seven, and goeth into perdition. And the ten horns which thou sawest are ten kings, which have received no kingdom as yet; but receive power as kings one hour with the beast.

Revelation 17:11-12

This dragon which is called, in previous chapters, "the serpent" and "the devil" is being described as nations, great powers, or kings. Then, in verse 18, the angel tells John what the woman is:

...that great city, which reigneth over the kings of the earth.

Revelation 17:18

I am not going to go into great detail here to describe what Mystery Babylon is — I have covered that subject in other sermons. However, I did want to quote as much as I have to show you that we have something called, "the devil" (in the epistles), which simply does not match that which is called "the devil" in another part of the Scriptures.

Let's review what we have learned so far. In Ephesians 4, we read that Christians were to quit giving place to the devil. In Ephesians 6, we were told we need the whole armor of God to withstand the wiles of the devil. In 2 Timothy 2, it says God can help Christians who have been taken captive (or taken alive) by the devil to recover themselves. In Hebrews 2, we found that the devil had the power of death, but Jesus' death destroyed the power of the devil. In James 4, we were told the devil will flee if you resist him. In 1 Peter 5, the devil walks about as a lion devouring people. In 1 John 3:8, we find that all who have sinned are of the devil and that Jesus was manifested that He might destroy the works of the devil. Then, in Revelation 2, the church at Ephesus was told that the devil can put Christians in prison. In Revelation 20, the devil seems to have come to a temporary end, then later is freed, gathers people in nations to a battle and then he is cast into a lake of fire. Whether you think that is a temporary or permanent death is not important at the moment.

Just as you were about to decide who and what the devil was, we read chapters 12, 13 and 17 of Revelation and discovered that something called in one place "the devil" is a dragon that has seven heads and ten horns. This dragon is a beast, like a leopard, that has feet like a bear and a mouth like a lion and he makes war against the saints. This can't be understood if the devil is what the churches believe he is. The dragon is a beast with horns, and the horns are called kings. In Revelation 17, we found that the dragon is ridden by a woman dressed in red. The angel said that the woman ruled over all the kings of the earth. This would make sense; since this dragon was the one with horns, which represented kings. Suddenly, here in Revelation, this quasi-immortal fallen angel turned into nations and kings right before our eyes.

All I have accomplished so far in this study is to convince you that, perhaps, there is something about "the devil" that we may not have understood in the past.
