

# SATAN



THE  
EARLY  
CHRISTIAN  
TRADITION

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# Satan The Early Christian Tradition

**Daniel Gurtner, Juan Hernández,  
Jr., Paul Foster**



## **Satan The Early Christian Tradition:**

*Satan* Jeffrey Burton Russell, 1988      *The Routledge History of the Devil in the Western Tradition* Richard Raiswell, Michelle D. Brock, David R. Winter, 2025-05-29 Covering a period of 2000 years this book offers an interdisciplinary exploration of the devil's role in the Western tradition and draws from history religion art literature media studies and anthropology to provide a multifaceted view of the devil over time The Routledge History of the Devil in the Western Tradition examines topics such as the devil's scriptural origins medieval development and role in witch hunting and possession cases as well as the influence of the demonic on contemporary issues like terrorism political polarisation and digital culture Collectively this volume demonstrates that the demonological imagination has served as part of the glue holding Western societies together While contexts misfortunes and anxieties have shifted according to time and place many of the dynamics that underlie the devil's construction and detection have important continuities This book then provides an innovative history of the anti West the West as seen through its anxieties fears and attempts to define and police itself and its boundaries With contributions from 28 leading scholars in the field this volume is of interest to all students and scholars of the devil in the Western world      *Demons and the Devil in Ancient and Medieval Christianity* Nienke Vos, Willemien Otten, 2011-07-27 This collection of essays approaches the role of demons and the devil in ancient and medieval Christianity from a variety of scholarly perspectives historical philosophical and theological as well as philological liturgical and theoretical In the opening article Gerd Theissen presents a wide ranging overview of the role of the devil spanning the Hebrew Bible the New Testament and patristic literature The contributions that follow address texts on the devil demons and evil and are drawn from ancient philosophy the New Testament early Christian apologetics hagiography and history Covering primarily the patristic period the volume also contains articles on medieval sources The introduction discusses the different angles of approach found in the articles in an effort to shed fresh light on this familiar but also uniquely troubling theme

**The Satanic Epic** Neil Forsyth, 2003 The Satan of Paradise Lost has fascinated generations of readers This book attempts to explain how and why Milton's Satan is so seductive It reasserts the importance of Satan against those who would minimize the poem's sympathy for the devil and thereby make Milton orthodox Neil Forsyth argues that William Blake got it right when he called Milton a true poet because he was of the Devil's party even though he set out to justify the ways of God to men In seeking to learn why Satan is so alluring Forsyth ranges over diverse topics from the origins of evil and the relevance of witchcraft to the status of the poetic narrator the epic tradition the nature of love between the sexes and seventeenth century astronomy He considers each of these as Milton introduces them as Satanic subjects Satan emerges as the main challenge to Christian belief It is Satan who questions and wonders and denounces He is the great doubter who gives voice to many of the arguments that Christianity has provoked from within and without And by rooting his Satanic reading of Paradise Lost in Biblical and other sources Forsyth retrieves not only an attractive and heroic Satan but a Milton

whose heretical energies are embodied in a Satanic character with a life of his own      Symbolic Blackness and Ethnic Difference in Early Christian Literature Gay L Byron,2003-10-04 There has been growing interest in recent years in the presence and image of blacks and blackness in classical antiquity However this pioneering and much needed work is the first to survey and theorise the black as seen by early Christian writers      The Devil and Demonism in Early Modern England Nathan Johnstone,2006-01-12 An original book examining the concept of the Devil in English culture between the Reformation and the end of the English Civil War Nathan Johnstone looks at the ways in which beliefs about the nature of the Devil and his power in human affairs changed as a consequence of the Reformation and its impact on religious literary and political culture He moves away from the established focus on demonology as a component of the belief in witchcraft and examines a wide range of religious and political milieux such as practical divinity the interiority of Puritan godliness anti popery polemic and propaganda and popular culture The concept of the Devil that emerged from the Reformation had a profound impact on the beliefs and practices of committed Protestants but it also influenced both the political debates of the reigns of Elizabeth I James I and Charles I and in popular culture more widely      **Encyclopedia of Early Christianity** Everett Ferguson,2013-10-08 First published in 1997 What s new in the Second Edition Some 250 new entries twenty five percent more than in the first edition plus twenty five new expert contributors Bibliographies are greatly expanded and updated throughout More focus on biblical books and philosophical schools their influence on early Christianity and their use by patristic writers More information about the Jewish and pagan environment of early Christianity Greatly enlarged coverage of the eastern expansion of the faith throughout Asia including persons and literature More extensive treatment of saints monasticism worship practices and modern scholars Greater emphasis on social history and more theme articles More illustrations maps and plans Additional articles on geographical regions Expanded chronological table Also includes maps

*Studies on the Text of the New Testament and Early Christianity* Daniel Gurtner,Juan Hernández, Jr.,Paul Foster,2015-09-29 The collection of essays focuses on the twin areas of research undertaken by Prof Michael W Holmes These are the sub disciplines of textual criticism and the study of the Apostolic Fathers The first part of the volume on textual criticism focuses on issues of method the praxis of editing and collating texts and discussions pertaining to individual variants The second part of the volume assembles essays on the Apostolic Fathers There is a particular focus on the person and writings of Polycarp since this is the area of research where Prof Holmes has worked most intensively      **Isaiah and Prophetic Traditions in the Book of Revelation** Jan Fekkes,1994-01-01 This work is concerned with the influence of biblical and prophetic traditions on the author of the book of Revelation and in particular his use of the prophecies of Isaiah First John s own prophetic consciousness and expression is compared with previous Israelite Jewish and early Christian prophetic conventions This is followed by an evaluation of John s use of the OT in general including a discussion of methodology for isolating allusions the question of the validity of the terms quotation and allusion in Revelation and the

presence of thematic patterns in the author's choice of Scripture. All this is foundational to the main portion of the work Ch III where a detailed analysis is undertaken to determine the validity of all proposed allusions to Isaiah in the book of Revelation. Of the 72 suggested allusions treated, 40 were judged as certain or virtually certain, 24 were considered as unlikely or doubtful, and 8 were appraised as probable or possible. Those allusions which were accepted received further evaluation to see how and why they were used by John, with special attention given to the tradition history of the passage used and the possible interpretative techniques employed. A variety of exegetical and literary devices were uncovered, including the use of catchwords, inclusio, repetition of texts, exploitation of Hebrew parallelism, and the collection of texts around a central theme. Furthermore, John's use of Isaiah is concentrated in basic areas with clusters of Isaiah texts appearing in specific sections of Revelation. The principal Isaian themes with which he is interested are holy war and the Day of the Lord, oracles against the nations, and salvation prophecies relating to the community of faith and the restored and glorified Jerusalem. It was concluded that on the whole, John's use of Isaiah is not random and he does not use the OT texts merely as a visionary resource for language, phrases, structural patterns, etc. But he consciously carries on the prophecies of his biblical predecessors and invokes their authority. The remnants and results of John's interpretation of Isaiah presuppose exegetical activity and application prior to the vision experience, and it is likely that at least some of his intended readers were familiar not only with his theological concerns but also with his methodological approach.

*Tradition, Transmission, and Transformation from Second Temple Literature through Judaism and Christianity in Late Antiquity* Menahem Kister, Hillel Newman, Michael Segal, Ruth Clements, 2015-10-05. Many types of tradition and interpretation found in later Jewish and Christian writings trace their origins to the Second Temple period, but their transmission and transformation followed different paths within the two religious communities. For example, while Christians often translated and transmitted discrete Second Temple texts, rabbinic Judaism generally preserved earlier traditions integrated into new literary frameworks. In both cases, ancient traditions were often transformed to serve new purposes but continued to bear witness to their ancient roots. Later compositions may even provide the key to clarifying obscurities in earlier texts. The contributions in this volume explore the dynamics by which earlier texts and traditions were transmitted and transformed in these later bodies of literature and their attendant cultural contexts.

*The Emergence of a Satan Figure in Hebraic and Early Christian Tradition* Susan L. Hill, 1967

**The Other God** Yuri Stoyanov, 2000-08-11. DIVD. This fascinating book explores the evolution of religious dualism, the doctrine that man and cosmos are constant battlegrounds between forces of good and evil. It traces this evolution from late Egyptian religion and the revelations of Zoroaster and the Orphics in antiquity through the Dead Sea Scrolls, the Mithraic Mysteries, and the great Gnostic teachers to its revival in medieval Europe with the suppression of the Bogomils and the Cathars, heirs to the age-long teachings of dualism. Integrating political, cultural, and religious history, Yuri Stoyanov illuminates the dualist religious systems, recreating in vivid detail the diverse worlds of their

striking ideas and beliefs their convoluted mythologies and symbolism Reviews of an earlier edition A book of prime importance for anyone interested in the history of religious dualism The author s knowledge of relevant original sources is remarkable and he has distilled them into a convincing and very readable whole Sir Steven Runciman The most fascinating historical detective story since Steven Runciman s Sicilian Vespers Colin Wilson A splendid account of the decline of the dualist tradition in the East both strong and accessible The most readable account of Balkan heresy ever Jeffrey B Russell Journal of Religion Well written fact filled and fascinating has in it the making of a classic Harry T Norris Bulletin of SOAS

div div **Christian Understandings of Evil** Charlene P. E. Burns,2016-10-01 Throughout the two thousand year span of Christian history believers in Jesus have sought to articulate their faith and their understanding of how God works in the world How do we as we examine the vast and varied output of those who came before us understand the unity and the diversity of their thinking How do we make sense of our own thought in light of theirs The Christian Understandings series offers to help In this exciting volume Charlene Burns offers a brief but thorough tour through more than two millennia of thought on the nature of evil Starting with the contexts of the Hebrew Bible and moving forward Burns outlines the many ways that Christian thought has attempted to deal with the reality of evil and suffering From a personal Satan and demonic activity to questions of free will and autonomy to the nature of God and God s role in suffering Burns offers a clear and compelling overview

**The Oxford Handbook of the Bible and American Popular Culture** Dan W. Clanton, Jr.,Terry R. Clark,2020-11-24 The study of the reciprocal relationship between the Bible and popular culture has blossomed in the past few decades and the time seems ripe for a broadly conceived work that assesses the current state of the field offers examples of work in that field and suggests future directions for further study This Handbook includes a wide range of topics organized under several broad themes including biblical characters such as Adam Eve David and Jesus and themes like Creation Hell and Apocalyptic in popular culture the Bible in popular cultural genres for example film comics and Jazz and lived examples such as museums and theme parks The Handbook concludes with a section taking stock of methodologies and the impact of the field on teaching and publishing The Oxford Handbook of the Bible and American Popular Culture represents a major contribution to the field by some of its leading practitioners and will be a key resource for the future development of the study of both the Bible and its role in American popular culture

*Children of Lucifer* Ruben van Luijk,2016-05-02 If we are to believe sensationalist media coverage Satanism is at its most benign the purview of people who dress in black adorn themselves with skull and pentagram paraphernalia and listen to heavy metal At its most sinister its adherents are worshippers of evil incarnate and engage in violent and perverse secret rituals the details of which mainstream society imagines with a fascination verging on the obscene Children of Lucifer debunks these facile characterizations by exploring the historical origins of modern Satanism Ruben van Luijk traces the movement s development from a concept invented by a Christian church eager to demonize its internal and external competitors to a positive anti religious identity embraced by

various groups in the modern West Van Luijk offers a comprehensive intellectual history of this long and unpredictable trajectory This story involves Romantic poets radical anarchists eccentric esotericists Decadent writers and schismatic exorcists among others and culminates in the establishment of the Church of Satan by carnival entertainer Anton Szandor LaVey Yet it is more than a collection of colorful characters and unlikely historical episodes The emergence of new attitudes toward Satan proves to be intimately linked to the ideological struggle for emancipation that transformed the West and is epitomized by the American and French Revolutions It is also closely connected to secularization that other exceptional historical process which saw Western culture spontaneously renounce its traditional gods and enter into a self imposed state of religious indecision Children of Lucifer makes the case that the emergence of Satanism presents a shadow history of the evolution of modern civilization as we know it Offering the most comprehensive account of this history yet written van Luijk proves that in the case of Satanism the facts are much more interesting than the fiction **Satan and the Problem of Evil**

Gregory A. Boyd,2025-08-04 Where does evil come from If there is a sovereign creator God as Christian faith holds is this God ultimately responsible for evil Does God s sovereignty mean that God causes each instance of sin and suffering How do Satan his demons and hell fit into God s providential oversight of all creation and history How does God interact with human intention and action If people act freely does God know in particular every human decision before the choice is made In this important book Gregory A Boyd mounts a thorough response to these ages old questions which remain both crucial and contentious both practical and complex In this work Boyd defends his scripturally grounded trinitarian warfare theodicy presented in God at War with rigorous philosophical reflection and insights from human experience and scientific discovery Critiquing the classical Calvinist solution to the problem of evil he advocates an alternative understanding of the sovereignty of the trinitarian God and of the reality of Satan that sheds light on our fallen human condition While all may not agree with Boyd s conclusions Satan and the Problem of Evil promises to advance the church s discussion of these critical issues **The**

**Satan** Ryan E. Stokes,2019-07-09 Many people today think of Satan as a little red demon with a pointy tail and a pitchfork but this vision of the devil developed over many centuries and would be foreign to the writers of the Old Testament where this figure makes his first appearances The earliest texts that mention the Satan it is always the Satan in the Old Testament portray him as an agent of Yahweh serving as an executioner of evildoers But over the course of time the Satan came to be regarded more as God s enemy than God s agent and was blamed for a host of problems Biblical scholar Ryan E Stokes explains the development of the Satan tradition in the Hebrew scriptures and the writings of early Judaism describing the interpretive and creative processes that transformed an agent of Yahweh into the archenemy of good He explores how the idea of a heavenly Satan figure factored into the problem of evil and received the blame for all that is wrong in the world

**Better to Reign in Hell, Than Serve In Heaven** Allan Wright,2018-01-15 In this monograph the author argues that Satan was not perceived as a universal malevolent deity the embodiment of evil or the ruler of Pandemonium within first

century Christian literature or even within second and third century Christian discourses as some scholars have insisted. Instead for early Christian authors Satan represented a pejorative term used to describe terrestrial tangible and concrete social realities perceived of as adversaries. To reach this conclusion I explore the narrative character of Satan selectively within the Hebrew Bible, intertestamental literature, Mark, Matthew, Luke, Q, the Book of Revelation, the Nag Hammadi texts, and the Ante Nicene fathers. He argues that certain scholars such as Jeffrey Burton Russell, Miguel A. De La Torre, Albert Hernandez, Peter Stanford, Paul Carus, and Gerd Theissen homogenized reconstructions of the New Testament Satan as the universalized incarnation of evil and that God's absolute cosmic enemy is absent from early Christian orthodox literature such as Mark, Matthew, Luke, Q, the Book of Revelation, and certain writings from the Ante Nicene Fathers. Using Jonathan Z. Smith's essay "Here, There, and Anywhere," the author suggests that the cosmic dualist approach to Satan as God's absolute cosmic enemy resulted from the changing social topography of the early fourth century where Christian insider and outsider adversaries were diminishing. With these threats fading, early Christians universalized a perceived chaotic cosmic enemy, namely Satan, being influenced by the Gnostic demiurge who disrupts God's terrestrial and cosmic order. Therefore, Satan transitioned from a here/insider and there/outsider threat to a universal/anywhere threat. This study could be employed as a characterization study, New Testament theory, and application for classroom references or research purposes. **A**

**Companion to the Devil and Demons, c.1100-1750** Kathryn A. Edwards, 2025-08-28. For medieval and early modern Europeans, the Devil and his demonic minions were seen as increasingly active. They tempted monks, tortured the unwary, and conspired against humanity. They were responsible for waves of heresy, plague, famine, and religious division, and they formed unholy alliances foreshadowing the approaching Apocalypse and End Times. Bringing together eighteen internationally recognized specialists, *A Companion to the Devil and Demons* explores the latest research on premodern European beliefs about the Devil and demons. With chapters ranging from scholastic and necromantic perceptions of demons to the place of demons within witch trials, connections between demons and non-human beings, and media that spread ideas about demons, it argues for the centrality and durability of demon knowledge in European culture. Contributors to this volume: Philip C. Almond, Robin B. Barnes, Dean Phillip Bell, Michelle D. Brock, Fabi n. Alejandro Campagne, David J. Collins, SJ, Ismael del Olmo, Kathryn A. Edwards, Lizanne Henderson, David Johannes Olszynski, Richard Raiswell, Juanita Feros Ruys, James Sharpe, Julien Vronse, Rita Voltmer, Hans de Waardt, Gary K. Waite, and Charles Zika. *Satan and Māra* James W. Boyd, 1975. Originally presented as the author's thesis, doctoral, Northwestern University, 1970.



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