

## Satan's World 1\_2

I think in the hill country of West Virginia, maybe a tiny part of Virginia, mostly West Virginia, Kentucky, and parts of Tennessee, in the hill areas, you know, that is what we might call the geography of stupidity.

It's a very tragic area where so much has been inbred.

You may not know, for instance, that we may, of course, have great geniuses in New York City, brilliant people in Hollywood, universal city, and, you know, the movie industry, but the two states which are at the top in having the least stupidity are Wisconsin and Minnesota.

And the rest of the states follow in order that all the northern tier have the least stupidity.

Didn't say the greatest brilliance, but the least stupidity, and those states which have the greatest amount are not in the deep south, as might have been thought.

They are in this hill area where the feuds go on, where people are so closely intermarried that they have bred themselves down to destruction.

Tragic situation.

These are based on army tests.

So what you see is that God reveals certain things that certain times were necessary.

Just looking at it physically without any implication spiritually.

And now with respect to the question of Hosea, I thought that was interesting because the person whom Hosea married is not very far removed from the man or the woman who happens to be involved with someone who commits pornoia.

Now Jesus said you can put someone away, to put someone away unjustifiably as adultery because it's going to likely involve the other person and certainly the intent is there.

But he said there is an exception pornoia, and I have pointed out that's the word translated you know, fornication or sexual promiscuity and morality and various translations.

What is important to realize is when Jesus said whoever puts his wife away accepted before pornoia does not require you to put her away for pornoia, or to put him away for pornoia.

It only says it's permitting, but it doesn't require it.

Therefore you see, Hosea was in the category of an individual who did not put such a woman away at that time for it.

Our society might have looked to scant at it, as Mordecai Joseph mentioned to you.

But I wanted to mention it because there are often these verses sometimes impinge on some other part of the Bible.

Now you know, when the Israelites were commanded to obliterate the nations that were there, the land was given to them and the Canaanites had forfeited their land, God had said that He would deal with them in an entirely different way.

He'd send the hornet and the wasp, you know, and that would certainly give enough trouble for them and drive them out of the land.

He would have taken care of it.

But when the Israelites, who took things on themselves very often, decided to enter the land in their own strength, God raised up judges for them, in this case, Joshua.

And they were told what they now had to do.

And it was based on the fact, and although you do not read in the Bible, you shall love your neighbor but hate your enemy, this is quoted in Matthew 5, Jesus said, you have heard it said, or they said it of old, you love your neighbor but hate your enemy.

There's no statement in the Bible like that.

It says you shall love your neighbor, all right, but no direct statement about hating your enemy.

It says you shall not seek his peace and you shall exterminate him unless he surrenders in advance under certain terms other than the Canaanites.

But Jesus saw what was intended that anybody who behaved as the children of Israel did in the days of Joshua were actually involved in hating their enemies.

It would be very difficult to conceive of what they were doing out of love, mercy and compassion.

I'm sure that there are some who so conceive it, I do not.

The point, however, is interesting that when God dealt with carnal minded people, he sometimes dealt in the manner in which they ought to have been dealt with.

He dealt with Sodom and Gomorrah very firmly, very effectively and absolutely to the point that they have never even fully recovered a knowledge of where the sites are.

And no indication, archeologically, has been demonstrated, although there is a city of Sodom or community, but it's modern, the south end of the Dead Sea.

In this case, Jesus came along and pointed up that we are asked to love our enemies, you know, and pray for those, but Jesus is not talking to the children of Israel who are about to inherit a physical land.

He's talking to those who are going to inherit the kingdom of God.

So what you have to do is look into the Bible and see what was said to whom and why.

Jesus didn't alter any of those statements in the law.

He came to change no letter, much less even a decorative addition to a letter, a jot or a tittle in the English expression.

What he came to do is to fulfill the law in accordance with intent and purpose and not as some who have left with excuse as to how to get around it and not do it, but how to understand what the intent and purpose was and how to recognize the difference between our function today as Christians and the tragic situation, if you please, in which Mr. Carter finds himself as a born-again Baptist, where he must make the decision about the neutron bomb, I doubt that that falls in the category of just loving your enemies.

I think he's in the position that the judges were of old, where he has to act on behalf of a carnal nation and has to make certain decisions.

Many thoughts, you know, I think that was a very interesting thing to follow through in the number of these examples cited for you.

One thought in passing here, there will be a single Bible study next Sabbath, now there was a letter out, I suppose everyone who normally is on the list would receive it, if you do not know of it and normally would attend, find out with someone, from someone here who has it, Mr. Turner surely could give you the information between now and then.

Today, I would like to, in the period allotted, check my time, to discuss a simple question that goes along with some of the things Mr. Herbert Armstrong is saying, but that might not normally be thought of for here in our congregation.

This is one of those opportunities to dwell on a particular subject and to fill in some aspects of what is being discussed rather broadly before the nations in which Mr. Armstrong presents some fundamental aspects whenever he can.

I would like to ask the question today, how long has the devil been in rebellion? Or, to put it another way, how long has God been tolerating the devil? I am sure you may have wondered on occasion, but never focused in on the number of verses that give us an understanding both of what the devil has been doing with the time perspective but also what God permits and allows before he takes some kinds of action.

Let us turn first to a verse in Jude, the number of these verses we are familiar with, what the implications in them are would not always be so apparent, or we sometimes overlook statements.

After having brought to the attention of some of the brethren reading or hearing the book of Jude for the first time, he mentions there how he puts them in remembrance of what God had once done and punished the evildoers at the time of the Exodus.

And verse 6 now it says, the angels which chipped not their first estate, but left their own habitation, he has reserved in chains under darkness to a judgment of the great day, even as Sodom and Gomorrah.

Now we won't go into that, we will just take one quick look at verse 6.

Angels kept not their first estate.

The meaning of that word is highly variable and can have several thoughts.

We use the term keep in the sense of preserve.

You keep your money, you preserve it in a bank.

Adam was told to dress and to keep the garden, that is to maintain it, to preserve it as it is.

So the implication is that the angels didn't keep, preserve, protect their first estate.

But they left their habitation.

Now we often have read it as if it was just one thought that after they had it, they abandoned it.

But Jude is pointing out that there are two things.

The first thing is they didn't keep what they got as their first estate, and second, they left that habitation and now reap a consequence.

Now it says their first estate, which implies that they were going to have another.

And this Armstrong is pointing that up very clearly.

The earth was the beginning of the story.

They didn't keep the earth as their first estate, to which others would have been added, and they finally abandoned it.

We're going to see how this is expounded in a number of other passages in Scripture.

First let's turn to 1 John and see what we find here.

It is significant in 1 John 3, verse 8, the person or the man who commits sin is of the devil.

For the devil sinned from the beginning.

He didn't sin from the rebellion or the ascension.

He sinned from the beginning.

It doesn't say that he sinned at the fall or any such term.

John perceives that the devil sinned from the beginning.

We haven't defined it, but we clearly have shown what it is not.

Now first to sin is to transgress law, 1 John 3, 4.

So the devil in fact transgressed law, and he did so from the beginning.

This leads us now to the account of where the beginning is.

And so we look in Genesis.

Your significant account, that you all take note, says in the beginning God created the heaven and the earth.

And the earth was without form and void.

Now the significant thing is that we are told in the book of Job that when God laid the foundation of the earth, which if you please would be pretty near the beginning of the beginning, the angels were already there.

And they shouted for joy.

These are verses, Mr. Armstrong as quoted on a number of occasions.

So we read, not that in the beginning God created angels, he created them before the beginning.

Because the beginning referred to in Genesis as reference to the heavens and the earth.

And the angels were there when God laid the foundation of the earth.

They were therefore created prior to the founding of the earth.

And in the beginning when God made the earth and the heaven, and the angels were to be given this as their estate, they shouted for joy when the foundations were laid.

And it wasn't long in our sense of time when God created the earth, completed what he intended at that time to do.

The foundation is only the beginning, you know, and then whatever else was essential as God made the earth at that time, it appears from then on the devil conceived of ideas that he thought he would put to the test because he was now in charge of the earth.

He was to carry out the government of God.

But he didn't see any reason in his mind why he wasn't as brilliant as God and why he shouldn't supervise the earth as he wanted to.

He would do some things to conform, but he was also going to do other things that he had ideas about.

We'll now turn to the nature of those ideas.

In John chapter 8, John seems to have perceived this significantly.

In verse 44 of chapter 8 he said, Jesus, you are of your father the devil, the lust of your father you will do.

So there was lust involved, that is coveting what was not his.

Now it's defined for men as coveting your neighbor's wife, your neighbor's house, your neighbor's donkey, and whatever else is your neighbor's.

Lust, in this sense, is to covet what is not rightfully one's home.

And it says further, he was a murderer from the beginning.

Now we know that he sinned from the beginning, and now we're told he's a murderer from the beginning.

And the beginning is defined as the time when heaven and earth is created, when the angels are already there.

But now being given a first estate which they were asked to keep and preserve and to execute the government of God as expressed through the natural world, and I take it among each other, that there would have been peace and harmony.

He abode not in the truth, because there is no truth in him.

That's a sad thing today.

When he speaks a lie, he speaks of his own for he's a liar and the father of it.

Until the devil lusts, he's a murderer, and since there is no truth, he's also a liar.

All these are aspects of sin, and they all commence at the beginning.

We now may perceive that when the devil saw what the estate was that he would have responsibility for, he let conceive in his mind an idea that he knew equally well or better than God how the world should be run and cared for.

Let's then notice the contrast slightly before this time, that is the beginning.

We have a statement which you have all been aware of, but I'm just repeating it here.

You were perfect, Ezekiel 28.15, in your ways from the days that you were created till iniquity was found in you.

So from the days that he was created, which preceded the beginning when heaven and earth was made, he was perfect, and at a certain time iniquity, that is, sin was found in him.

And the character of the man whom he possessed here in Tyre, the king of Tyre, illustrates the kind of world that is the devils.

By the multitude of your merchant dice, this king of Tyre, verse 12, and Tyre had a king, you know, you filled the midst of you with violence, and you've sinned.

The midst of Tyre was filled with violence as a result of the concepts of the king of Tyre, and the one who possessed or influenced the king of Tyre who was the invisible spirit king was the devil.

And he produces also a world of violence.

The physical king was corrupted by his wisdom.

The devil had corrupted himself in like manner by the wisdom he had to figure out ideas that he thought were superior to gods.

Now we must understand what it means to be perfect in your ways.

That is, as far as he was conducting himself, there was no sin until the time he let it enter his mind, and he made a decision to let it enter.

Now whereas human beings are born in ignorance, are reared in ignorance, and die in ignorance in general, the angels were created with wisdom, and reason, and beauty, and talent.

He was full of wisdom, perfect in beauty, the sum total of everything that you might conceive of in a created being, last part of verse 12, same chapter, and he was in Eden, the Garden of God.

He was an anointed cherub, so we know that we are dealing with an angelic creature where transgression is involved, and this creature manifested himself on occasion, either possessing or directly influencing a king of the city of Tyre on the coast of Lebanon.

How can a being who has this wisdom sin? I think the answer is very simple.

Who was the wisest man of whom we have a record in the Old Testament? It was Solomon, wasn't it? The wisest man, as far as we know in the Bible, had the largest number of wives, probably multiplied horses like nobody ever had for purposes of war and trade.

Solomon, in all his wisdom, transgressed.

It was he after the temple of God was built, who built on the hill of offense idolatrous temples for his wives, who led him astray.

Wisdom is the ability, you see, to make right decisions on the basis of the information that you have which is sufficient to enable you to see consequences of your decisions.

But if you have wisdom, that is no proof you're going to use it.

I mean, this is what's overlooked.

Solomon had wisdom, but he did not at all times decide to use it.

The devil let enter his mind, he had the capacity to reason.

He let enter his mind and idea that God's law was not the best way that he would figure out something better.

Now he knew what God's law would produce, peace, joy, harmony, patience, kindness, hope, and all those aspects referred to sometimes in the Old, most often in the New Testament.

But he reasoned that much more could be accomplished through competition instead of cooperation, that you would be stimulated to do more than ever.

And this stimulation, this competition, coveting, protecting, because somebody else is coveting, could create greater ideas and greater advancements.

The product was violence.

The law of God is true.

And since he abandoned the law, he introduced the lie.

Now the idea is that you really have to think up a story when you lie.

The truth is simple.

All you have to do is tell what happened, but a lie is challenging, and it demands that you try to fair it out to the lie, see? It's far more creative in his mind to lie and to try to get ahead of somebody else through lying, and then he tries to counter it.

It stimulates the thought, the reasoning.

And this is the devil's philosophy.

After all, if you look in the business world, you'll find how fundamental it says to good advertising.

Now you notice I use the word good, and that's a lie.

But that's what they call it.

If you tell the truth, you know, most products wouldn't sell, but that's bad advertising, because you're not making any money.

You're not stimulating the economy.

All right, this is the devil's philosophy as applied to the present world, but the product is violence.

He's a murderer.

That is, he introduced something into the world where the intent was to exterminate to the advantage of the survivor.

Now we're beginning to get a picture of the devil's world versus God's.

Now if you want to know what God's world shall be like, we can turn to a number of passages in the Bible.

Let's turn to Isaiah briefly, chapter 65, and we'll work backward here to more fundamental verses, but we'll start with this.

In chapter 65, the wolf and the lamb shall feed together.

What a stupid lamb.

The lion shall eat straw like the bullock.

The dust will be the serpent's food.

They shall not hurt or destroy in all my holy mountain.

Now we talk about these things, but I doubt that we have reflected on what it means when we say that we are announcing the kingdom of God.

In announcing the kingdom of God, the world, the physical world, the product of the government of God as reflected in the biology of the world, will produce wolves and lambs feeding together without devouring each other.

Lions and bullocks are calves, and the serpent no longer devouring the mice and the frogs and other snakes, just subsisting on the rootlets and the dust.

And they won't be hurting or destroying, therefore the hurting or destroying is not characteristic of the government of God, and therefore is characteristic of the devil, and if you hurt and destroy, the intent is murder.

So when the world is designed so that the wolf eats the lamb and the lion pounces on the bullock and the serpent devours the frog and the mouse and the bird, the canary, all of this is an aspect of the spirit of murder.

The spirit of murder.

Now the law addressed to man, you shall do no murder, which was mentioned, is not in the reference to whether man has the responsibility to kill the lamb for food.

Man is placed at a level above all the animals, he's not on the level of the rest of the animal world, he was given jurisdiction above them, and has the right to multiply and the right to kill animals.

That's very clear in the scripture, and there's no statement, even pertaining to a period of time after the return of Christ in Ezekiel chapter 40 and all that indicates otherwise.

God gives life and he takes it, but within the animal world God did not set up a system for wolves devouring lambs, but we have it now, how did it happen? And it reflects the spirit of murder, because the kingdom of God isn't going to be like this.

Isaiah chapter 11 gives another illustration, verses 6, 7, 8 and 9 I think would be very good.

The wolf shall dwell with the lamb, the leopard will lie down with the kid, this is the goat, the calf and the young lion and the fatling together, and a little child shall lead them, and the cow and the bear will feed, their young one shall lie down together and the lion will eat straw like the ox, what a world.

The nursing child, and this doesn't mean on the bottle, shall play at the hole of the ass, the poisonous snake, the weaned child shall put his hand into the cockatrice den, and play with the little

snakes, they shall not hurt nor destroy in all my holy mountain or government, for the earth will be full of the knowledge of the Lord as the waters cover the sea.

That is a remarkable picture, but we never really reflect on what it means.

If this is the world when the government of God, the holy mountain, a mountain is a symbol of the kingdom, remember the stone that struck the image in Daniel chapter 4, sorry, in Daniel chapter 2, that stone became a mountain and filled the whole earth.

If God's government is like this, then we have to conclude that the government of God is not now operating in the natural world in terms of biology.

I want you to get that clearly, the government of God is not now operating in the natural world in terms of biology.

God created these creatures, but they are governed by a form of instinct contrary to the intent of the law of God, as manifested in this scripture and again in Isaiah 65, 25.

We therefore discover that the biological world around us and everything related to it, whether of birds in the air, the eagle that devours the chick, the fish that devour one another in the sea, wherever you look, the whole biological world is therefore governed by the government of the devil and not the government of God.

God wanted these things created and they were created if in the Garden of Eden, let's say when man was on earth, or at the time when Creation Week is recorded, Genesis 1 and another account in Genesis 2, they were created with the same picture that we have here.

Adam didn't run and hide when the wolf came or the leopard or the lion, and neither did the other little creatures scatter, but God brought them there and then Adam gave names.

Now we can't say that all this happened in the world today merely because women hadn't yet come on the sea, because when women came, it was still this kind of world, but only later when the woman reached for fruit that was not rightfully hers, and when Adam permitted it, knowing what God's government is, the woman temporarily forgetting, being deceived, the world entered into transgression, and Satan once more got control of the government over this world because Adam surrendered to it.

And so we read in Genesis very clearly, without any question, that a curse came on the serpent.

Verse 14, chapter 3, Genesis, because you have done this, you are cursed above all cattle and above every beast of the field.

We've read this as if just the serpent were cursed and all the rest lived a normal life.

It doesn't say that.

It says you are cursed above everything else.

The implication is more than, but they all...

It doesn't say you are cursed and nothing else, but you're cursed even above all cattle and above every beast of the field.

Now the physical serpent was especially cursed because the physical serpent apparently was used by the spirit, the devil, that he got possession of that creature.

And so the physical snake, you say, is actually on its belly, whereas all the others still walk on their legs.

And this creature apparently was not like that at the beginning.

And the devil got into that creature and deceived the woman, and through the woman displaced the man who was to head the creation and execute the government of God, and that is to see that the whole animal world were subject to the government of God, the beasts of the field, the fowls of the air, the fish of the sea.

Everything was put under man.

Then what happened, of course, is that a curse came on the biological world.

That's exactly what that verse says there in verse 14, chapter 3.

Not only on the serpent, but more on the serpent than on any other single creature.

And from that time on, the world from Adam's day till now has been subject to devouring, eating one another the spirit of murder, coveting the territory of another animal.

You know, there's the territoriality in the whole of the biological world.

All of these things came because the devil entered in.

And God brought a curse on the world by letting the devil again continue his control because Adam was not found fit to displace him.

For a number of days, God had reasoned with Adam and explained to him and taught him as well as his wife.

The devil was forbidden to intervene.

And then a day came and the test was there and Adam failed.

And the devil now had every right to continue his government because God had not found yet a replacement whom he would put in his place.

I want to turn briefly to Isaiah chapter 14.

The final king of Babylon in whom is personified the spirit Lucifer or Heliel, the light bringer in Hebrew.

Lucifer is Latin.

The end result is that the world is made of wilderness and the cities are destroyed.

Verse 17, I wanted to point this one up because once the devil's government gets started, this is a characteristic of the environment.

And in human society there is a destruction of cities through warfare or internal strife in the various subdivisions that make up our pressure cookers that we call cities in our society.

And in the biological world and natural world around us, we have the same product of destruction and not peace.