

## The World Tomorrow 1979

Brethren from those again in Biloxi and Lake of the Odarks, where I have been privileged to be, for some of you who know our brethren from Columbia, by sight, I would draw attention that their English is beautiful as is their Spanish.

If you would like to meet them, they have to be seated near where you are, feel free to do so.

We have a young couple from Germany, we have individuals I have enjoyed who come from behind the Iron Curtain in years past, now living in Australia and elsewhere.

I think we do have an unusual assembly here, and this is a time to commemorate when all peoples, not just a few as ourselves, will be gathered together in one happy world.

This morning I would like to address the question that perhaps we have been thinking of since we were children in school, certainly in reading the book Tomorrow What It Will Be Like, our articles in the magazines over the years.

What is the world tomorrow going to be like that last great day, and how will it differ from the world today, and how will those differences be brought about? Why is today's world as it is? Is there a cause for the reason why the description of today's world should differ so radically from tomorrow's world? Was there a time when tomorrow's world was in fact available, and today's world was something that intruded? There are three areas that we are generally aware of around us.

We have our physical environment, we have the biological world around us, and then there is man himself.

Now in each of these areas, in the world in which we live, there are numerous descriptions in the Bible that you are familiar with, terms of what the world tomorrow is going to be like, and then there are many hundreds of descriptions in contrast to those verses that tell us about the world today, the physical environment around us, what has gone wrong, the biological world, which we have self-evident every day as we see nature, and man himself as he now is.

How did the world today come to be what it is? Did God intend this world to be as it is, and then did he think out what the world tomorrow should be like as an afterthought? Let us look at some of the verses that we are most familiar with and pose this question.

We will start with Isaiah chapter 35 as a good point.

In a lengthy description in which God compares what has been to what shall be, we will pick up a verse number one and read from there on in the Revised Standard Version, which most of you have access to.

I have the English edition, which was called the Common Bible.

I will read from it this morning.

It is nice when you read to choose something that perhaps is a little different than the regular one you might use or study with.

It says, the wilderness and the dry land shall be glad.

The desert shall rejoice and blossom.

Like the crocus, it shall blossom abundantly.

The word rose is used in the King James Version, but that does not mean our thorny rose, and rejoice with joy and singing.

Here for the moment we should ask the question, if in the world tomorrow we are not going to have the wilderness and the dry land, the place of sorrow, and deserts will rejoice and blossom, and plants out in such areas will bloom abundantly, then why do we have the wilderness and the dry land and the arid, inhospitable desert today? Or to go on a little further in this chapter with verse five, then the eyes of the blind shall be open, and the ears of the deaf unstopped.

Then shall the lame man walk like a heart in the tongue of the dumb, singing with joy.

I will stop with this phrase, this part of the thought for the moment.

But did God decide that as an afterthought we should have a world of sighted, a world of those who can hear and who can speak, but in this age did He want us to be a world in which among us there should be blind and deaf and lame, those unable to speak? Is the nature of the world today the way God intended it to be when He made it? The account given, of course, in Genesis 1 and in Genesis 2.

Now you notice the parallels.

You have the blind, the deaf, the lame, and the dumb, parallel with the wilderness and the dry land and the desert.

Let us go on.

For waters shall break forth in the wilderness and streams in the desert, and burning sand shall become a pool, and the thirsty ground springs of water.

The haunt of jackals shall become a swamp, and grass shall become reeds and russians.

Now are we to draw a conclusion that when God created the world, He intended it to be here a wilderness with desert and burning sand and thirsty ground and a haunt of jackals and skimpy grass, and that as an afterthought He decided that He would make the world tomorrow where these things would be different? Most of us, when we describe the biological world around us or the environmental world, we have the Sierra Club, of course, as the good illustration of that.

We see that people tend to take for granted that the world around us is the way God wanted it to be for 6,000 years.

We haven't come to the question of what man is doing on it.

You might say that God didn't want man to be this way, but surely the physical environment was meant to be, and as an afterthought, the world tomorrow was to be different.

Is that a logical picture? Why is our contemporary world the world that it is? Let's turn to some other areas of Isaiah that we are familiar with.

Verse 11, we'll pick it up with verse 6.

Prior to verse 6, you have the account, the root from the stump of Jesse, and the spirit of the Lord.

That root, of course, was Jesus, the Messiah.

The spirit of the Lord shall rest on him, the spirit of wisdom and understanding and counsel and might and knowledge and the fear of the Lord.

And as a result of that, we will have a world in which judgments shall be sound.

The poor will be judged correctly.

There will be decisions that bring about equity in the earth.

But get down to verse 6 for the moment, now that we've had a brief view in the verses that precede the source of this power, the presence of Christ and the government of God.

As a result of that, the wolf will dwell with the lamb and the leopard will lie down with the calf and the lion and the fatling together, and a little child shall lead them.

You have a picture behind me illustrating that, a motto of the college.

The cow and the bear shall feed, their young shall lie down together, and the lion shall eat straw like the ox.

The suckling child shall play over the hole of the poisoned snake, as we have known that snake to be, called the ass, and the winged child shall put his hand on the adder's den.

They will not hurt or destroy in all my holy mountains, for the earth will be full of the knowledge of the Lord as the waters cover the sea, and we are celebrating such a time.

But I ask you again, did God intend this world in which animal life, in which the world of serpents and our children should all be at peace, as an afterthought, that God's original idea of creation should be something different, that he wanted the wolf to devour the lamb, he wanted the leopard to eat the kid, he intended the lion to pounce on the calf, and that there wouldn't be any safety for a little child there.

Did he intend that the child should be poisoned by the ass or the adder at its den? Did he intend a world in which every kind of creature should attempt to hurt some other kind of creature? Now most of us tend to take for granted that what I am describing here verbally is what God had in mind that the world should be like for 6,000 years, because that's the way he wanted creation to be.

And as an afterthought, he decided to change things for the world tomorrow.

Let us go on to another point of this description.

We celebrate at this season of the year seven days of the Feast of Tabernacles and the eighth day.

Now those seven days are commonly described through the prophets and in Isaiah.

The eighth day is also described, it's in Isaiah 65, isn't the only place it's described, it's clearly given in Ezekiel where other resurrections are referred to.

In much of Isaiah you have a picture of the crisis in the day of the Lord and the peace that is to follow.

Then you come in Isaiah 65, not to a crisis in the day of the Lord and the peace to follow, but the state of affairs that now is followed by the creation of new heavens and new earth.

In other words, what we find in Isaiah 65-17 is not a reflection looking back on the world today as the world tomorrow begins, but looking into the new heavens and the new earth as God has revealed to man at that time as an anticipation.

And all the former things will not be remembered to come or come to mind.

Now in that world immediately preceding the new heavens and the new earth, it tells us about children and about sinners and a hundred year period is described in verse 20.

Some have fought in some years past to apply this verse to the millennium.

This verse and much of this chapter is looking forward to the world to come an entirely new creation, not merely the world tomorrow, but the new heavens and the new earth.

And what precedes that is what this day commemorates.

And in that day when a child died at birth shall have a hundred years old and a sinner who may have lived less than a hundred or more than a hundred before he died in this life, he too, if he remains a sinner, will reach the end of his life at a hundred years and he is to be accursed.

A child that comes to his understanding and is spiritually converted, he too will shed the flesh in that instant of death as at the first resurrection.

Then at that time, just before the new heavens and the new earth, they shall build houses and inhabit them, and when they build them, someone else is not going to buy it out from under them or foreclose on the mortgage.

They shall not plant in another eat as we sow our fields and sell to our enemies, for like the days of a tree shall the days of my people be, and they will long enjoy the work of their hands.

Hundred years for most of you would be quite long.

Now look at this picture, even in that day after the millennium, for they call, I will answer when they are yet speaking, I will hear, the wolf and the lamb shall be together, the lion shall eat straw like the ox and dust shall be the serpent's food.

This shall not hurt or destroy in all my holy mountain, but logically, if we found in Isaiah chapter 11 that the government of God, then judging among men, is associated with, and if you please, the cause of a change in our biological world around us, and if the government of God also is exercised on that period of two jubilees after the millennium, when those who come up in the second resurrection, all who have lived and died in ignorance in the past will come to an understanding of the truth, we should expect, if the government of God is there, that it should also present us a picture of the kind of world God wanted those people to live in, and that's exactly like the millennium, isn't it? The thousand years.

Now if the time after the thousand years has this description, and if the millennium has this description, and of course the millennium is referred to as a term only in Revelation 20, but it is applied to this period when Christ returns and rules the nations, I shouldn't have to explain this, this late at the feast, if when God's government reigns, this is the kind of world, then you have to ask yourself, why is the world today not like this? The answer of course is, there must be some other government that has been allowed to reign over the earth, and we have assumed, of course it has affected man and his nature which we will come to, but it has also affected the entire physical environment and the biological world around us, so that it no longer reflects the pattern and design

that God intended at the beginning, but reflects the mind of the leader of that government and those who serve it.

Let us turn now for the moment to another picture of man, then we will look at the flies and the clauses.

The book of Micah is as suitable as any at this point.

Now we have seen the biological world of deserts being altered and dry and arid and unsuitable land, a world today that probably has no more than one-seventh of its surface truly suitable for agriculture to serve man, but this is an astounding thing for us to contemplate.

If God meant the world to serve man, why should we have such a situation? Now when we look at man himself, we discover some unique matters, a change that takes place.

Here we have in later days a government symbolized by a mountain that is established over other nations that now exist and rules over them all.

It will be exalted above every possible government that has been established on earth among men.

People will flow to it and many nations shall come and say, let us go up to the mountain of the Lord, to the house of the God of Jacob, and he of course will teach us his ways, and we will walk in his paths.

This is a change of attitude.

So what you notice here is that when the government of God is established on the earth, people don't say the same things then that they say now.

Can you imagine the world of Christianity, the world of Islam, or the world of the religions of Asia and atheism saying, let us go up to the government of the Lord, to the house of the God of Jacob, and teach us the biblical ways? The only reason we have so few here is the fact that so few are saying it.

This must mean that in some way the mind of man will be changed.

So he will look at things differently, just as the nature of animals is described differently.

God of Zion shall go forth the law.

That is apparently a basic to this change of nature, because this would indicate that when man is governed by this law, his pattern of thinking is different than it has been.

Now we discover that he will judge between many peoples and decide for strong nations to follow up, he will make decisions on behalf of major peoples, and the people will beat their swords into plowshares and their spears into pruning hooks.

Now I don't know of anyone who could be elected to the presidency of the United States, or who would be chosen to lead the Presidium of the Soviet Union, or could become the Prime Minister of Great Britain, who would say, now is the time to trust in God, we will beat our instruments of war into agricultural implements of peace.

We will no longer manufacture the bomb to obliterate human life, because we may have faith in the Creator, and that wouldn't make any sense today.

No Democrat, no Republican, no Conservative, nor Labor, nor Socialist, nor Communist, nor any political ideology would ever be elected on this premise.

There must be something in the mind of man being changed, just as the biological world seems to be so different.

They will not learn war anymore, but sit every man under his vine and think tree, and none shall make them afraid.

There are many other verses like this, but this is a classic one, if you please, and go through this, and you will see many other of the prophecies parallel.

So we have, at this point, a description of the physical world and how different it will be, a description of the biological world, and here a description of the mind of man, so different, that he accepts peace, he accepts disarmament, he accepts the law of God, and is willing to walk in the ways of the Creator, which is, from our perspective, an unimaginable state of mind, if we were to describe the world around us.

And all this happens when the government of God is established.

Something then must be the cause in each of these instances, and not only in the nature of man, because everything is changed, the entire world, and it is time that we took the tremendous impact that the government of God would have.

Isaiah 2, 2, and 4 has an interesting parallel here, we'll just quickly turn to it as we have time this morning, which will come to pass in the latter days.

Again, the government of God will be established, nations will flow to it, which they would never do today.

If they're going to come to Jerusalem in our day, it is to capture it, or to impose their religion on its holy places.

And many people will come and say, let's go up to the mountain of the Lord, to the house of the God of Jacob, and we'll walk in His hands, the same thing that was said before, and the one who rules the nations will decide for many peoples and read the rest of its self.

That is an important parallel.

Those two of all chapters in the Old Testament explain a difference in the nature of man.

Now let us turn to some passages that would indicate what is going to happen.

Let us reverse the order for the moment and study man, and then we'll look at nature.

We'll turn now to the book of Ephesians chapter 2.

In the book of Ephesians chapter 2, if you want to know why we have the world that we do, we are given this insight by Paul.

Do brethren, talking to the Ephesians or those in the Church of God today, Christ has made alive when, in reality, you had been dead through trespasses and sin.

So there was a transgression of law somewhere along the line in human experience and the experience indeed of every human being, and as a result of the death penalty on human beings before we were converted, as a result of that we were really walking in darkness, cut off from the Creator, and what we were doing, as he says now, is that we were walking following the customs and the practices of the world around us.

You were dead through the trespasses and sins in which you once walked, following the course of this world.

Now some of you in our presence here were reared in the Church, and this would not wholly be true, but Paul is addressing the Greeks who had never before had a real role to play in association with the synagogue.

You walked in this world's patterns, following the course of this world, following the prince of the power of the air, the spirit that is now at work in the sons of disobedience.

Notice that the world is pictured as following the prince of the power of the air.

This is a reference, as you will find elsewhere, to Satan the devil, who is in control of the world.

From the atmosphere here around the earth, he influences thoughts and suggestions and ideas through the impact of the realm of spirit, just as in the physical world in the demonstration this morning, or if you understand our media of television and radio, it's possible for a matter to convey thoughts and moves at a distance so it is possible for spirit to do the same.

And this prince of the power of the air is a spirit who is at work in the sons of disobedience.

That's those who follow the transgression of God's law, who make their own laws, have their own congresses and parliaments, or as individuals become laws unto themselves when young people say, nobody can tell me what to do, or people as a whole reflect that in the legal structure of our society, we are going the way of disobedience.

Now among these, that is the sons of disobedience influenced by the spirit that is the devil.

Among these, we all once lived in the passions of our flesh, and so we were by nature following the desires of body and mind I should add here.

The human body is to be governed by law, but man was born without any law or instinct governing him. He is often governed to some extent by parental discipline, but if that is lacking then man's mind is non-directional and man's physical desires, whether of hunger or of the sight of the eye or of sex, are not governed by law. They are merely governed by the moods or the ideas of the around.

And so we have followed the desires of body and mind, those who pop pills and those who become intellectually vain, and so we were by nature children of wrath like the rest of mankind, but God who was rich in mercy, out of the great love with which he loved us, even when we were dead like the world around us, because of our trespasses, he made us alive together with Christ who through the mercy of God paid the penalty. God extended his mercy and in Christ's power to be willing to lose his life for our sake while we were yet sinners, raised us up as he has raised Christ up, Christ raised from the dead we raised from the dead life we had lived before, and may now share one way and another in the government of God as it is manifest in the church today, and in the coming ages we will show the immeasurable riches of his grace in the world tomorrow and in that last great day. I won't go any further here, but to take note that we have here a description interestingly of the nature of man as it now is, and what we discover is that there is an impact on the mind, an impact that influences our moods and our faults or releases us from inhibitions or conscience to do whatever comes naturally, and this is a result of the role of the devil in human nature, and we might therefore reflect on its parallels in the biological and environmental world as we will momentarily see, but let me explain one matter here so we don't misunderstand.

Many thinkers through the centuries have been aware of the following differentiation when studying the Bible. When the devil influences people the whole world, in fact, he does not do it in the way that fallen spirits who follow him do when they possess individuals.

Demon possession is not the same thing as we have here. When a demon seeks to get possession or demons seek to get possession of an individual, what they do is to displace the human will.

At that moment, let us say a temper when we are not guarding our minds or at that moment when we decide to follow whatever inclinations come along because we really are not aware of the importance of guarding our minds. When, let's say, the human will has abdicated its responsibility over the body, a demon may enter and gain possession over temporarily as in some religious occasions or permanently through life until the demon is cast out.

The person who was demon possessed may or may not have any memory of what's occurring, and if there is a memory, it might be described in the following manner. Some spirits use profanity and curse, and the person is like some part of our consciousness in our bodies but unable to express any control over what the body does or the mouth says. It's like, in a sense, a guest in a home is distinct from the owner of the home or the host. Your will, if you remember, has no control over the body but your conscious mind may be aware of what is occurring. In some cases, the conscious mind has not and has been so displaced or dispossessed that it has no contact with memory. The devil does not operate this way when he influences people. I say influence because when the devil possesses a person like a Hitler or a Mussolini or some great figure yet to come on the political scene, that would be in the same manner as when the devil entered into Judas to see that the job was done, he wasn't going to leave it to Judas by chance, lest he would bunker it. But the devil may do that as demons do, but that's rare. The devil doesn't normally spend his time at that. Rather, his function is to deceive the whole world. And what he does is to implant moods and faults in your minds as you grow up. From the time you were born, the mind becomes susceptible to the around, the moves of other people, and your own natural moods. And as a result, you begin according to the teachings you have and the influences of your environment, you begin to take on traits of habit without knowing the sources of those traits, and these become a part of your nature. Man is essentially a creature of habit. He's not altogether a creature of habit, and he is fundamentally not a creature of instinct. Driving is a habit that as you no longer have to be as conscious after you have driven an automobile for years as you initially might have been in learning to drive. We are creatures of habit, and in fact, if we have been influenced by our media around, which are influenced by the devil, if we have been influenced by parents cut off from God, as in the world, we're influenced by a school system that perpetuates the basic theme of separation of church and state. And of course, if you're going to really have separation, you've got to kick God out, otherwise you don't have it as separate as the secularists would like, it is inevitable then that we have all these influences while we are conscious of what is going on around, but we don't reflect on how these moods or thoughts enter our mind, and in a sense they become wedded with our nature as God made nature so that there are some people who are more influenced in a war like way, some people more influenced in terms of temper, some people influenced religiously more than others, and of course there's always the lusts of the flesh, the desire and money, all of these things when our control with no law governing tend to motivate man in one way or another, and so we associate sexual lust and greed and vanity of mind and hatred with the nature of man because, listen carefully, because these have become a part of man as a result of the influence, the impact of the mind of the devil.

As he, in a sense here to quote Paul, as he has been working in the sons of disobedience by the influence of spirit, the devil is a spirit, and spirit manifests itself in any number of ways just as matter does in our generation, Mr. Armstrong is drawing me, he is in a moment, but his world, that's the

world around us, is a world of spirit, and there is the spirit in man, and the mind of man, the spirit in man, are susceptible to the impacts of the thoughts and the moves of the devil. Antisemitism in the Second World War was a thought and it was abetted by the moves of people in that day, and those moves were stirred up unconsciously because the devil actually is able to reach in and affect the nature of man and our minds by the moves of people around us. Anybody who has been at headquarters knows to what extent when there are individuals who are susceptible as tools of the devil, and they have been there, that there is a move that pervades the area. As I said in a sermon in a transfer of responsibility in the first week of January, there was a difference of daylight and dark in terms of ideas or gossip and lies and rumor and the mood of the place, and nations are affected by this as well as individuals, spirits that are demons at a much lower plane than the devil don't function in quite the same manner. Now what we learned from this is to contrast it with Ecclesiastes 7.22 where we are told that God made man upright, not merely in the physical stance, but in the approach of his mind. Adam was upright, the Garden of Eden in his thoughts. He listened to God, there was no hostility. He didn't start to reason and didn't demand to have some other thing to compare God's way with as the spirits decided upon. Now if God made man upright and man has become as he now is in the world today with crime, war, misknowledge, then what we see is that the nature of man has been impacted by the power of the spirit that is the devil, and he is able to radiate his thoughts in the realm of spirit as physical radio waves or TV may also reach our eyes and our ears, but in this case the devil's thought reaches the human mind, the human emotion. God proposes, as we already read in Ephesians 2, to change this nature by 40 giving us, bringing us back into contact with him, and the first thing we must do as human beings is to repent. That means to acknowledge the role we've played in responding both to our nature without the law of God, without instinct, and responding to those moves and thoughts that have been implanted in the human soul by the devil himself, and that leads us to a change of attitude whereby we can have the spirit of God, and that's what the story of conversion is in the world tomorrow in the last great day, and with the spirit of God we begin to have the power to overcome both our nature and the impact that the devil has had, but that is not enough to have the power, we also have to have the knowledge and understanding that should have governed man's mind in the first place, and that is the law of God and the revelation of all things not directly law in the Bible, so that man for the first time, a non-instinctive creature, is to be governed by what is in this book that we call the Bible, and that is implanted through the spirit of God in us now, and changes our nature, so instead of essentially being neutral and open to possibilities without direction, we become no longer hostile and neutral in that sense, but we become now imbued with the spirit of God and his nature so that we begin to think and act thoughts that is not possible for a child when we are born, and we begin now to live the law of God until it becomes a habit, till it becomes a habit to keep the Sabbath and to keep it properly, till it becomes a habit for husbands to love their wives and women to reverence their husbands, a habit that no small number in the church seem to have fallen a little short on, a habit to teach children, to know how to do it, because it is explained in Scripture what our responsibility is, until it becomes natural to serve one's employer in a proper manner, natural to do those things that are laid out in Scripture. When God first made Adam, he hadn't yet learned to do these things, that's what he should have learned to do, but now let us note that if God affects the human mind by our conscious participation, we must consciously be aware of what we are doing when we repent, that means to turn around and to go another way to acknowledge the error and not to continue to repeat it. Man has the capacity to make this decision. Now with respect to the animal world, we have an interesting verse in Hosea, how God will deal with an animal world. You see, the world of sheep and goats and lions and cattle and snakes, this is not a world in which these creatures make conscious decisions.

Now here we have in Isaiah, sorry, in Hosea, chapter 2, at a time when we had a time when verse 16, when the Lord says, you will call me my husband and no longer the name of Baal, and I'll remove these false names from you, that's the time of the conversion of the people.

God says now in verse 18, and I will make for the children of Israel an area under covenant that is not now in such a relationship, and I will make here a covenant on that day with the beasts of the field and the birds of the air and the creeping things of the ground, and I will abolish the bow and the sword and war from the land and I'll make you lie down in safety. Now let's notice this because this is a very interesting verse, it has a lot of meaning in one single sentence. You and I know that Christ in Matthew chapter 5 and other places, but primarily there, illustrated how one should look at the letter of the law as given on Sinai and at Sinai, and not try to get around the loopholes. When the children were given, there were loopholes in it, it was just given for a nation that didn't have the spirit of God, it was given in the lever on tables of stone, it wasn't in the human heart. The law had said, you shall not kill, the ten commandments did not directly forbid you to hate, and there were lawyers of that day and judges who said, well this man didn't kill us as a person, he's only hating him, how can he be guilty? Jesus didn't say you should look at the commandments that way, but that's the way they were written so people could have an excuse if they wanted to. Now Jesus said, I tell you it is not enough to say to yourself you shall not kill, you shall not be even angry with your neighbor without a cause. It is not enough that you don't just commit adultery, you are not to want to have as your husband or your wife or somebody else's mate. And so Jesus there shows that there is to be a new covenant relationship, not like the one at Sinai which had loopholes that people could use if they wanted to, but a view of the law of God in a new relationship or a new covenant in which we live in accordance with the intent and purpose of that law as expressed in the Bible by direct teaching and by example, and that covenant will be finally confirmed when Christ returns with his church. But if God is going to establish such a relationship through a new covenant, he also was saying we're going to have a covenant relationship where he's going to deal with the animal world as well, and there's going to be a change in their natures just as in man, and that's going to affect the beasts of the field, the birds of the air, and the creeping things on the ground, everything that we normally see in our regular life's experience in the biological world. But in this case it's not like with man because man must consciously participate in it. Man consciously participates, man sins, and he consciously does it, but you may not recognize it as sin, he learns that at the point in which he begins to read and understand the Bible. But we don't judge animals, we don't judge the birds of the air and the insects on the ground, they merely respond instinctively or in higher social creatures. There is a certain social instinct developed, as in your anthropoid apes is distinct from mere instinct. I think this through, this is like saying that God is having to change everything, if you please, back to where it should have been, restoring what was at the beginning, putting man's nature in that poor in which Adam's in the beginning was, where he was upright and without hostility was willing to learn. In the case of man, it is done by the Spirit of God affecting the mind, converting or changing the soul so that in the long run, not only as our mind and as our attitude change, but even the body will be changed from matter to spirit. But in the animal world where there is no such decision making, animals are not subject to the judgment, God does it by changing the instinct and that involves genetics. So God changes the very nature, the biological basis of animal life, so that they reflect peace and harmony as man should reflect it.

It says right here that when you change the genetic nature of the animal world, then they are all going to lie down in safety because there is also this change in the human world.

God will change the mind of man so bow and sword and war in the land won't exist. So here you have this remarkable parallel that God is going to change the nature of the beasts and the birds and

the creeping things as also he's going to change the nature of man. The distinction is that our level of life is so different that one must be done in the biological area or genetics, in the heredity, and in the other case it is done in the mind when dealing with man. Now how did the world then come to be as it is? I told you how terrible many areas of the world are inhospitable to man. There are verses like Joel, we'll just quickly turn to it since we've been near that. In Joel 3, 18, Revised Standard Version, and in that day the mountains will rip sweet wine and the hills will flow with milk, and the stream beds of Judas shall flow with water, and a fountain shall come forth from the house of the Lord.

And these are the things that happen as people seek God. Now when you have these changes, we would ask ourselves, what is the present world subject to that it has all these other problems? We already noticed that the devil influences man, and he beams into the mind and the moves and the emotions of man, his corrupted faults. Well in the biological world we have some very interesting parallels in the physical world. You know in Job chapters 1 and 2, which I will not turn to, there was a crisis in which the devil played a role.

Now God allowed it, we do not deny it, but it was the devil who did it, and he exercised the power of lightning to destroy. He used the wind to destroy, and he stirred up the Sabians in the south and the Chaldeans in the north to destroy the property of Job.

He entered into the body and created a disease, the likes of which you never describe anywhere else in the Bible. You see that the devil has power and nature itself. Now that power is allowed. The devil is called only the prince, he is not the king. But if the devil has power to affect the lightning, that is, you know, the power of the atmosphere, and of the wind, and of disease in human beings, the spirit of murder, we should not think it unusual that in the world around us the devil in his sense has been responsible for the environment as it is, both in its environmental pattern affected by earthquakes that have raised the great mountain chains and created deserts. He has affected also the biological and genetic patterns so that instead of inheriting genetically a remarkable attitude of peace with one another and with little children, the wild animals become ferocious, and other creatures have unlimited reproductive capacity to feed the creatures that we call beasts and birds of prey. There has to be a change in the digestive system, a change in the reproductive system of the animal world, a change, if you please, in the instinctive behavior that operates in the brain, and all of this has to do with heredity. God is going to change the heredity in the animal world as he is going to change the heredity of man and add his spirit so we're going to be born of him, and the environment must be changed, and all of this is subject to, in this age, the influence direct or indirect of the devil. Now we learned some interesting things. There was a time in the Garden of Eden that wasn't like this. When Adam named the animals, he wasn't having to defend himself with spear and bow and shield against the lions and the bears. Well, he stood there without anything on, and the animals paraded out there in front of him, and there was no problem at all. There was peace and harmony, and when Eve was there, there was peace and harmony, and only later did sin enter the world and thorns and pistols, and the serpent was cursed. And not only that, we are told it was cursed above the beasts of the field, the fowls of the air. They cursed, therefore, came on the whole of creation, and the world at that time had become the property of the devil, because man sold out, and we, the heirs of that man who did, have reaped the consequences, just as also the animal world has reaped the consequences. Now the nature of the mind of the devil is described in two very important verses I want you to read, and you know how long this has been. John 8.44 will quickly turn to this as we're going through a close. John 8.44, you are of your father's a devil, and your will is to do your father's desires. He was a murderer from the beginning. Now from the beginning has certainly a reference to Genesis 1.1, rather than John 1.1. He was a murderer from the beginning, and has nothing to do with the truth, because now, unfortunately, there is no truth in him. When he lies, he speaks according to his own

nature, for he is a liar and the father of lies. Here we learn that the devil had the spirit of murder from the beginning, when lions devour, when leopards devour, when bears devour, when snakes devour, when all these creatures described by Isaiah devour one another, with their poison, with their claws, with their jaws, they are imbued genetically with the very spirit of murder that changed the nature of the devil. And the devil has never administered the government of God on earth, whether before Adam or since the Garden of Eden. And if he's in control, if you please, over the governments of men, he's also a power affecting the environment, the biological world, and he believes in competition.

You should have the rabbit multiply so the creatures, the foxes, the coyotes can devour the rabbit. God never intended animal life to feed on one another, intended that the animal world should feed on the plant world, we're told about the straw, the hay, that the bear, the lion, and the ox will ultimately eat. And that clearly means that the biological structure that is to be is not what now is. There is going to be a complete change. The lion Adam saw in the Garden of Eden is not the one he'd see in the forests of Africa or the savannas of Africa today. He would see a creature that he saw after he left the Garden of Eden. It wasn't the same anymore. 1 John 3.8 tells us more of the nature. 1 John 3.8 John more than any other that describes this matter, perhaps had reason to reflect on.

He who commits sins of the devil for the devil has sinned from the beginning, sin is a transgression of law. The reason for the son of God's appearance is to destroy the works of the devil. He is coming to destroy the works of the devil. The devil has worked in our environment, he has worked in the biological world, and he has worked in the nature of man, and they are all going to be changed. We have never, never dreamed of the impact that the devil has had in this world because we have attributed to God, in many cases in the biological and environmental world, the works of the devil without realizing it.

1 Peter 5.8 Your adversary, the devil, prowls around like a roaring lion, seeking whom he may devour. He has reflected in the lion, that which is his own nature. He described in Revelation 12, as you well know, verses 9 and 14, Revelation 20, verse 2, as a dragon or a snake, full of poison, to poison the minds of man himself, and the creature that more specifically typifies him in the world today is one that is full of poison when it bites. God is going to change the world and the world tomorrow, just as in Psalm 104, verses 27 to 30, where we read very clearly that physical creatures look to God to give them their food and do season. When you give it to them, they gather it up, verse 28, when you open your hand, they are filled with good things, but when you hide your face, they are dismayed. When you take away their breath, they die and return to their dust. And then when you send forth your spirit, as God did in the Genesis account, chapter 1 of Recreation, they are created. And at such a time, he renews the face of the earth, so the environment and the biological world and the state of man's nature and the state of man is in harmony with responding to the government of God. But then the devil entered in, and through having deceived the woman who influenced the man when he knew better, the whole world passed, the one who is now the prince of this world. And the message that is the kingdom of God, the gospel, is the story of how God is going to change everything that we have imagined around us, tampered with by the devil, altered and make it new.

The devil will no longer have nor his demons, the control over the environment, the control over nature, and the control over man for a thousand years. This is a remarkable picture when we see that we could have had it all along. The seven days of the Feast of Tabernacles in a sense tell us that we could have had it all for all 7,000 years if we had not sinned.

The seven days of Unleavened Bread, we could have been putting sin out of this world all 7 days or all 7,000 years, but we didn't. And ultimately it's going to be imposed on man for 1,000 years and

then for two jubilees afterward. All who have lived in that world subject to the devil and the influences who take this created world around us for granted as if it's God's mind reflected in nature, when it's the devil's mind reflected in nature, they're going to see such a change, it will be revolutionary, and they're going to come to conversion. We need to realize that the devil knew this. He had God's knowledge at the beginning when God created the spirits, but when they were given an opportunity to exercise the government of God when the earth was laid, that is the foundation of the earth was laid, at the beginning of the physical world, the spirit of murder, the spirit of sin contrary to God's law of competition entered in. There was a person who was possessed of the spirit came in all upset months and months ago in my office. I talked with him. He talked with me. He revealed what kind of mind his world is. He said, you know, I've lived a lot longer than you have. I acknowledge that. He said, in the beginning when God laid before us the responsibility we could have in governing the whole physical creation starting with the earth. I'm filling in a little thought there. Starting with the earth, he said, it blew our minds the opportunity God was giving to us. There was only one thing he said that was wrong. We had no other standard to compare what God was saying by. They wanted another standard and they invented their own to sing and they had become convinced of their own.

The man has done the same thing. This was the first time I ever heard the spirit explain that. There are demon possessed individuals who often talk on other subjects, but he viewed the beginning as a situation in which they were not willing to be convinced that God was right. They wanted some other standard to go by. He said it is our view that we need competition between the lion, you see, and the land, the bear and the cop and one nation and another to bring out the strength or the brutality I will add. And he thought this was the way of progress. And the final tip-off, he said, I have come to you because I would like you to tell me how I can persuade God.