

THE TRUTH AFFIRMED—Sin and the Nature of Man

2Tim. 4:1-3 “Now the Spirit speaketh expressly, that in the latter times some shall depart from the faith, *giving heed to seducing spirits, and doctrines of devils*; Speaking lies in hypocrisy; having their conscience seared with a hot iron; Forbidding to marry, and commanding to abstain from meats...”

John 8:47-52 “He that is of God heareth God's words: ye therefore hear them not, because ye are not of God. *Then answered the Jews, and said unto him, Say we not well that thou art a Samaritan, and hast a devil?* Jesus answered, *I have not a devil*; ...Verily, verily, I say unto you, If a man keep my saying, he shall never see death. *Then said the Jews unto him, Now we know that thou hast a devil. Abraham is dead, and the prophets; and thou sayest, If a man keep my saying, he shall never taste of death*”

- **4,000 years of Bible History and Demon Possession first appears in the New Testament—NEVER in the Old Testament. Why?**

Sin—Nature of Man—Devil—Satan

John 7:16-20 “Did not Moses give you the law, and yet none of you keepeth the law? Why go ye about to kill me? The people answered and said, *Thou hast a devil*: who goeth about to kill thee?” (NIV demon-possessed)

Mat 18:18 “For John came neither eating nor drinking, and they say, *He hath a devil*” (NIV: he has a demon)

John 10:17-21 “Therefore doth my Father love me, because I lay down my life, that I might take it again. No man taketh it from me, but I lay it down of myself. I have power to lay it down, and I have power to take it again. This commandment have I received of my Father. There was a division therefore again among the Jews for these sayings. And many of them said, *He hath a devil, and is mad*; why hear ye him? Others said, *These are not the words of him that hath a devil. Can a devil open the eyes of the blind?*”

- Since this is a New Testament idea, where did it come from?

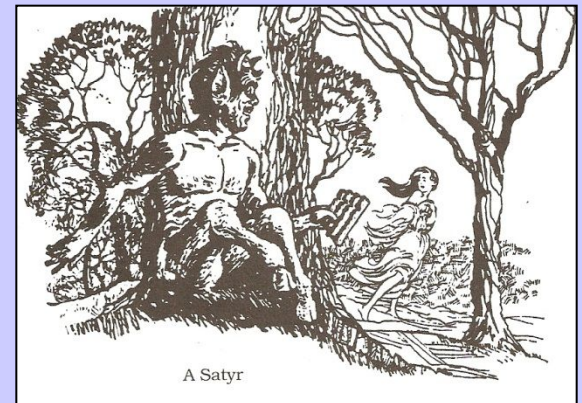
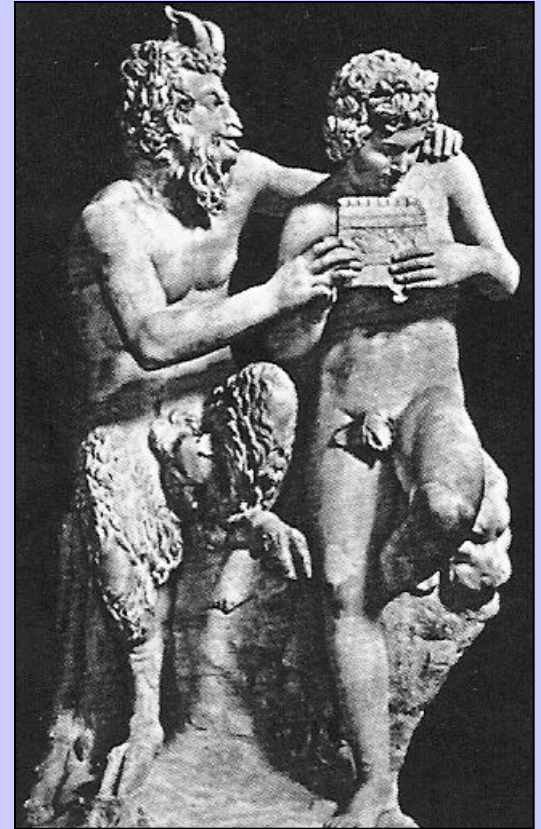
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Lev. 17:7 “And they shall no more offer their sacrifices *unto devils, after whom they have gone a whoring*. This shall be a statute for ever unto them throughout their generations.” (NIV goat-idols)

- The word “devils” is translated “goat” more than 20 times in the Old Testament. The reference is obvious. “Devils” only appears four times in the Old Testament and always refers to false idols.

2Chr. 11:15 “And (Jeroboam) ordained him priests for the high places, and *for the devils, and for the calves which he had made.*” (NIV goat and calf idols)

- False god “Pan”—*pandemonium*.

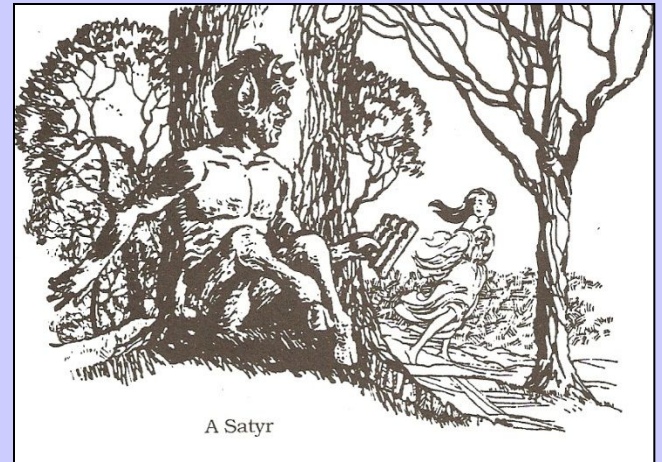


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The word *sair*—translated “devil”—is also translated “satyr” in the below reference and, again, refers to “goats.”

Isa 13:19-21 *“Babylon, the glory of kingdoms, the beauty of the Chaldees' excellency, shall be as when God overthrew Sodom and Gomorrah. It shall never be inhabited, neither shall it be dwelt in from generation to generation...But wild beasts of the desert shall lie there...and satyrs shall dance there”*

Bulfinch's Book of Mythology describes *satyr* as “a race of immortal goat-men who dwelt in woodlands.”



Rev 18:2 “And he cried mightily with a strong voice, saying, *Babylon the great is fallen, is fallen, and is become the habitation of devils”*

Psa. 106:34-39 “They did not destroy the nations, concerning whom the LORD commanded them: But were mingled among the heathen, and learned their works. And they *served their idols*: which were a snare unto them. Yea, *they sacrificed their sons and their daughters unto devils*, And shed innocent blood, even the blood of their sons and of their daughters, whom *they sacrificed unto the idols of Canaan*: and the land was polluted with blood.”

Deu. 32:16-17 “They provoked him to jealousy *with strange gods*, with abominations provoked they him to anger. *They sacrificed unto devils*, not to God; *to gods whom they knew not, to new gods that came newly up*, whom your fathers feared not.”

Israel's worship of idols gods developed into false, pagan doctrine

Judges 10:6 “And the children of Israel did evil again in the sight of the LORD, and served Baalim, and Ashtaroth, and the gods of Syria, and the gods of Zidon, and the gods of Moab, and the gods of the children of Ammon, and the gods of the Philistines...”

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Devils in the New Testament

1Cor. 10:16-21 “The cup of blessing which we bless, is it not the communion of the blood of Christ? The bread which we break, is it not the communion of the body of Christ? For we being many are one bread, and one body: for we are all partakers of that one bread. Behold Israel after the flesh: are not they which eat of the sacrifices partakers of the altar? *What say I then? that the idol is any thing, or that which is offered in sacrifice to idols is any thing?* But I say, that the things which the Gentiles sacrifice, *they sacrifice to devils*, and not to God: and I would not that ye should have fellowship *with devils*. Ye cannot drink the cup of the Lord, and the cup of devils: ye cannot be partakers of the Lord's table, and of *the table of devils*.”

- Beyond doubt, “idols” and “devils” are used interchangeably throughout the Scriptures: Old and New Testaments.

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Rev. 9:20-21 “And the rest of the men which were not killed by these plagues yet repented not *of the works of their hands, that they should not worship devils, and idols of gold, and silver, and brass, and stone, and of wood: which neither can see, nor hear, nor walk*: Neither repented they of their murders, nor of their sorceries, nor of their fornication, nor of their thefts.”

Acts 17:16-23 “Now while Paul waited for them at Athens, his spirit was stirred in him, *when he saw the city wholly given to idolatry*. Therefore disputed he in the synagogue with the Jews, and with the devout persons...And some said, What will this babbler say? other some, He seemeth to be a setter forth of *strange gods* (Greek *xenon-diamonion*): because he preached unto them Jesus, and the resurrection...Then Paul stood in the midst of Mars' hill, and said, Ye men of Athens, *I perceive that in all things ye are too superstitious* (Greek *deisi-demonion*).” Same word as “devils”

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him. ¹⁸ And certain also of the
Then philosophers of
 Epicurean and Stoic philosophers
 the Epicureans, and of the Stoicks, encoun-
 tered him. And some said, ² What
 would this [†] babbler say? other
 some, He seemeth to be a setter
 forth of strange ² gods: because
[†] he preached ^{“Jesus”} unto them Jesus, and
 the resurrection. ¹⁹ And they
 took hold of him, and brought him
³ unto ⁴ the [§] Areopagus, saying,
 May we know what this ^w new
 teaching is, which is spoken by thee? ²⁰ For
 doctrine, whereof thou speakest, is
 thou bringest certain ^y strange

q Cp. 1 Cor. 4. 10.
 r ch. 16. 4
 Luke 2. 1.
 s See Luke 23. 2.
 t See ch. 5. 42
 u ver. 31, 32.
 ch. 4. 2.
 Cp. 1 Cor. 15. 12.
 v ver. 22.
 Cp. ver. 34.
 w Mark 1. 27.
 Cp. John 7. 16
 & Heb. 13. 9.
 x ver. 14.
 See John 21.

tonica had
 word of God
 at Berea also,
 Berea,
 likewise, stirring
 also, and stirred
 des. ¹⁴ And

4 (mg.).
 f Cp. John 4. 22
 & 1 Cor. 15. 34.
 g ver. 8.
 h Cp. ver. 30.

and observed ^{beheld}
 I found also an a
 inscription, ^{7f} TO
 GOD. ^f What theref
 in ignorance, this set I
 worship, him declare

² Gr. demons.
⁷ Or, TO THE UNKNOWN GOD.
[†] Or, full of idols.
³ Or, before
⁴ Or, the hill of Mars
[†] Or, base fellow.
[§] Or, Mars
^{||} Or, gods that ye worship.

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Simple study of the words
 and background of the
 subject of demon
 possession and Israel's
 gradual adoption of this
 pagan doctrine is clear
 from the Scriptural record,
 as well as history.

All respected historical
 sources acknowledge that
 Israel's belief in demons
 and evil spirits happened
 only after the interaction
 with other nations.

Amplified Bible translates:
“reverent to demons.”

Funk and Wagnall's Encyclopedia, Vol. 8, pg. 2727-28—“Devils, *in later Hebrew and Christian belief*, the supreme spirit of evil who for immeasurable time has ruled over a kingdom of evil spirits and is in constant opposition to God. *The belief in such a spirit developed very gradually in Hebrew theology and was affected by extra-national influences. There is no indication in the Scriptures that the Hebrews that lived in the period before the Babylonian captivity had any concept of evil spirits as beings separated from God.* The angels of Scripture or tradition, who foretold and executed God’s will, were considered the instruments of physical, never of moral evil.

“In the Apocrypha, *which reveals both Chaldaico-Persian and Egypto-Alexandrian influences, the older Hebrew doctrines of misfortune disappears, and demons or evil spirits are for the first time mentioned as the authors of calamities...Hebrew demonology was widely disseminated and the New Testament contains distinct recognition of its prevalence in popular belief, particularly in the attributing of disease to the agency of evil spirits...The primitive Church assumed the existence of the Devil as an unquestionable fact.*”

Interpreter's Dictionary of the Bible—“In considering the question of demonology in the Bible, it must be borne in mind from the outset that the modern definition of a demon as a devil, or malign spirit, *is the result only of a long development.*”

International Encyclopedia article on *demons*—“In the *postexilic era*, *foreign domination and oppression appear to have been major factors in stimulating Jewish thought to focus on the problem and the origin of evil.* Evil began to be traced increasingly, not directly to Yahweh Himself, but rather *to supernatural beings.*”

McKenzie's Dictionary of the Bible—“Judaism of the *inter-testamental and New Testament period exhibits a very active belief in demons, which is in many respects derived from Mesopotamian demonology* ...Beliefs about the evil influence of demons, especially in causing ills and misfortunes, *were borrowed by the Jews wholesale and almost without alteration from Mesopotamia*...the use of popular imagery should be understood to lie behind many details of the New Testament concept of demons.”

Bible Almanac—“Elements of *pagan religion* began to fill voids created by skepticism and doubt...For example, *Jews of Diaspora became fascinated with demons and angels*. They qualified Biblical belief in a Creator who has sovereign control of His creation, *by adopting Persian views of the universe with an elaborate spirit world, and an ongoing war between the forces of light and of darkness.*”

Bible Proof of the Testimony of Historians and Scripture

Mat. 12:22-24 “Then was brought unto him *one possessed with a devil, blind, and dumb*: and he healed him, insomuch that the blind and dumb both spake and saw. And all the people were amazed, and said, Is not this the son of David? *But when the Pharisees heard it, they said, This fellow doth not cast out devils, but by Beelzebub the prince of the devils.*”

- It is evident from the above verse that the Jews believed and feared Beelzebub, the prince of the devils.” The key, then, is finding out who was “Beelzebub”—

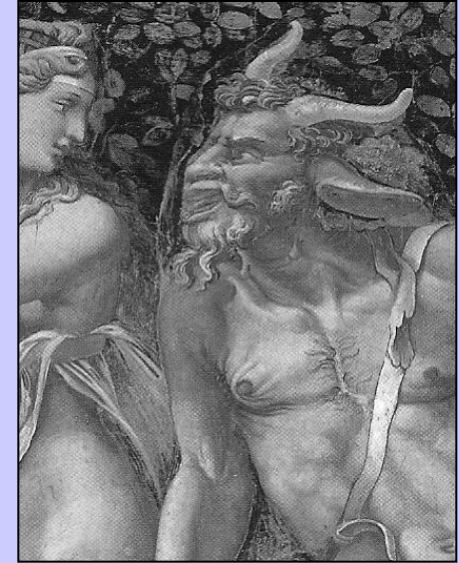
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2Kin. 1:1-3 “Then Moab rebelled against Israel after the death of Ahab. And Ahaziah fell down through a lattice in his upper chamber that was in Samaria, and was sick: and he sent messengers, and said unto them, Go, inquire of Baalzebub the god of Ekron whether I shall recover of this disease. But the angel of the LORD said to Elijah the Tishbite, Arise, go up to meet the messengers of the king of Samaria, and say unto them, *Is it not because there is not a God in Israel, that ye go to inquire of Baalzebub the god of Ekron?*”

Smithsonian, Oct. 1999—“And the Devil in general, the Devil with a capital *D*, as opposed to the legions of lowercase devils, demons, imps, satyrs, fiends and so on, *first entered human history less than 3,000 years ago...*The Old Testament, which was composed between the tenth and third centuries B.C., *has little trace of the Devil with a capital D, and in its earlier books, none at all... (cont.)*

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“The serpent who tempted Adam and Eve in the Garden of Eden *was later identified by Jewish rabbis and Christian Church fathers with the Devil, the principle of Evil; but in the third chapter of Genesis as written, he is only a snake.*” (pg. 114-115)



Smithsonian, Oct. 1999—“The first Devil, the first concentration of all evil in a single personal form, *appears in history some time before the sixth century B.C., in Persia.* His name is Ahriman, described by the prophet Zoroaster (Zarathustra) as the Principle of Darkness (evil) engaged in ceaseless conflict for control of the world with Ormazd or Mazda, the Principle of Light (good). *The Jews under Persian domination for almost two centuries, and it is likely that Ahriman had some influence on the formation of the figure of their Satan.*” (pg. 116)

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Mat. 4:23-24 “And Jesus went about all Galilee, teaching in their synagogues, and preaching the gospel of the kingdom, and healing all manner of sickness and all manner of disease among the people. And his fame went throughout all Syria: and they brought unto him all *sick people that were taken with divers diseases and torments (Wms. “torturing disease”), and those which were possessed with devils, and those which were lunatic (ASV “epileptic”), and those that had the palsy (Roth. “paralyzed”); and he healed them.*”

- The Greek physician Hippocrates, known as the *Father of Medicine*, wrote essays combating the idea of “demon possession,” showing they were neurological disorders. It is noteworthy that Christendom today does not attribute legitimate illnesses to demon possession: blindness, deafness, epilepsy! (*Lunatic means Lunar influenced, or “moon struck”*)

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Why Does the Bible preserve this language if it is a false belief?

Luke 9:1 “Then he called his twelve disciples together, and *gave them power and authority over all devils, and to cure diseases*. And he sent them to preach the kingdom of God, and to heal the sick.”

Mark 6:7 “And he called unto him the twelve, and began to send them forth by two and two; *and gave them power over unclean spirits.*”

Mark 3:14-15 “And he ordained twelve, that they should be with him, and that he might send them forth to preach, *And to have power to heal sicknesses, and to cast out devils.*”

- **By retaining the acknowledge belief of the day—false gods and demon possession—Christ and the Apostles were showing there was only one supreme Deity, Who had supreme power and authority. The names of many false gods are mentioned in the Scriptures, this does not confirm their existence.**

The Diabolos—Different Word and Principle than Demons

John 8:33-44 “They answered him, *We be Abraham's seed*, and were never in bondage to any man: how sayest thou, Ye shall be made free? Jesus answered them, Verily, verily, I say unto you, *Whosoever committeth sin is the servant of sin...They answered and said unto him, Abraham is our father.* Jesus saith unto them, *If ye were Abraham's children, ye would do the works of Abraham.* But now ye seek to kill me, a man *that hath told you the truth*, which I have heard of God: *this did not Abraham. Ye do the deeds of your father.* Then said they to him, We be not born of fornication; *we have one Father, even God...Ye are of your father the devil, and the lusts of your father ye will do.* He was a murderer from the beginning, and abode not in the truth, because there is no truth in him. When he speaketh a lie, he speaketh of his own: for he is a liar, and the father of it...*He that is of God heareth God's words: ye therefore hear them not, because ye are not of God.*”

Your Father the Diabolos—Servants of Sin

John 8:34 “Jesus answered them, Verily, verily, I say unto you, Whosoever committeth sin *is the servant of sin.*”

“Sin” is personified as a master or ruler, which represents the common Scriptural use of metaphors. *Wisdom* is personified as a woman (Pro. 8; 3:13-20; 12:4); *Sin*, a ruler (Rom. 5:21; 6:16); *Riches*, a master (Mat. 6:24); *the World*, a man (John 15:19)...etc.

Rom. 6:3-17 “Know ye not, that *so many of us as were baptized into Jesus Christ were baptized into his death?...*Knowing this, that *our old man is crucified with him, that the body of sin might be destroyed, that henceforth we should not serve sin...*Let not *sin therefore reign in your mortal body*, that ye should *obey it in the lusts thereof...*Know ye not, that *to whom ye yield yourselves servants to obey, his servants ye are to whom ye obey; whether of sin unto death, or of obedience unto righteousness?* But God be thanked, that *ye were the servants of sin...*”

- **Only two masters—only two fathers: the Flesh and God.**

Only Two Births—Only Two Fathers: Natural and Spiritual

1Pet. 1:23-25 “Being born again, not of corruptible seed, but of incorruptible, by the word of God, which liveth and abideth for ever.”

James 1:17-18 “Of his own will begat he us with the word of truth”

John 1:12 “But as many as received him, to them gave he power to become the sons of God, even to them that believe on his name: Which were born, not of blood, nor of the will of the flesh, nor of the will of man, but of God.”

Rom. 8:5-14 “For they that are after the flesh do mind the things of the flesh; but they that are after the Spirit the things of the Spirit. For to be CARNALLY MINDED is death; but to be spiritually minded is life and peace. Because the CARNAL MIND *is enmity against God*: for it is not subject to the law of God, neither indeed can be. So then they that are in the flesh cannot please God. But ye are not in the flesh, but in the Spirit, if so be that the Spirit of God dwell in you”

The “works of the devil”—

1John 3:5-12 “And ye know that (Jesus) *was manifested to take away our sins; and in him is no sin*. Whosoever abideth in him sinneth not: whosoever sinneth hath not seen him, neither known him. Little children, let no man deceive you: he that doeth righteousness is righteous, even as he is righteous. *He that committeth sin is of the devil; for the devil sinneth from the beginning. For this purpose the Son of God was manifested, that he might destroy the works of the devil*. Whosoever is born of God doth not commit sin; for his seed remaineth in him: and he cannot sin, because he is born of God. *In this the children of God are manifest, and the children of the devil*: whosoever doeth not righteousness is not of God, neither he that loveth not his brother. For this is the message that ye heard from the beginning, that we should love one another. Not as Cain, who was of that wicked one, and slew his brother. And wherefore slew he him? *Because his own works were evil, and his brother's righteous.*”

“Works” and “Lusts” of the Devil

John 8:44—“Ye are of your father the devil (diabolos), and *the lusts of your father ye will do.*”

- The only “works” and “lusts” in the Bible are attributed to flesh, not a supernatural being—

“And you hath he quickened, who were dead in trespasses and sins: Wherein in time past ye walked according to the course of this world, according to the prince of the power of the air, *the spirit that now worketh in the children of disobedience*: Among whom also we all had our conversation in times past *in the lusts of our flesh, fulfilling the desires of the flesh and of the mind; and were by nature the children of wrath, even as others*” —Eph. 2:1-3

“For *the flesh lusteth against the Spirit, and the Spirit against the flesh*: and these are contrary the one to the other: so that ye cannot do the things that ye would” —Gal. 5:17

“Works” and “Lusts” of the Devil

“Now the works of the flesh are manifest, which are these; Adultery, fornication, uncleanness, lasciviousness, Idolatry, witchcraft, hatred, variance, emulations, wrath, strife, seditions, heresies, Envyings, murders, drunkenness, revellings, and such like”—Gal. 5:19-21

1 John 2:14-17 “Love not the world, neither the things that are in the world. If any man love the world, the love of the Father is not in him. For all that is in the world, the lust of the flesh, and the lust of the eyes, and the pride of life, is not of the Father, but is of the world”

Mark 4:18-19 “And these are they which are sown among thorns; such as hear the word, And the cares of this world, and the deceitfulness of riches, and the lusts of other things entering in, choke the word, and it becometh unfruitful.”

“Works” and “Lusts” of the Devil

Rom. 1:21-26 “Because that, when they knew God, they glorified him not as God, neither were thankful; *but became vain in their imaginations, and their foolish heart was darkened...* Wherefore God also gave them up *to uncleanness through the lusts of their own hearts*”

Rom. 13:12-14 “Let us walk honestly, as in the day; not in rioting and drunkenness, not in chambering and wantonness, not in strife and envying. *But put ye on the Lord Jesus Christ, and make not provision for the flesh, to fulfil the lusts thereof.*”

1Tim. 6:7-10 “*But they that will be rich fall into temptation and a snare, and into many foolish and hurtful lusts, which drown men in destruction and perdition.* For the love of money is the root of all evil: which while some coveted after, they have erred from the faith, and pierced themselves through with many sorrows.”

“Works” and “Lusts” of the Devil

Eph. 4:20-24 “But ye have not so learned Christ; If so be that ye have heard him, and have been taught by him, as the truth is in Jesus: *That ye put off concerning the former conversation the old man, which is corrupt according to the deceitful lusts.* And be renewed in the *spirit of your mind*; And that ye put on *the new man*, which after God is created in righteousness and true holiness.”

1Pet. 4:1-2 “Forasmuch then as Christ hath *suffered for us in the flesh, arm yourselves likewise with the same mind: for he that hath suffered in the flesh hath ceased from sin*; That he no longer should live the rest of his time *in the flesh to the lusts of men, but to the will of God.*”

- Over and over again “lusts” and “works” of the flesh are what Spiritual men must battle; metaphorically the “lusts” and “works” of the Devil—the natural man’s “father.”

THE DEVIL AND SIN/FLESH: SYNONYMOUS

1. There were not two different things Jesus was “manifested” to take away—*sin* and *the works of the devil*—but one, represented by two words (1John 3:5 cf. 1John 3:8)
 2. There are not two different “works” destroyed by Christ—*the flesh* and *the devil*—but one, represented by two words (Gal. 5:19 cf. 1John 3:8).
 3. There are not two “fathers”—*the flesh* and *the devil*—but one, represented by two words (Heb. 12:9 cf. John 8:44).
 4. There are not two natural “children”—*the flesh* and *the devil*—but one, represented by two words (John 3:6 cf. John 8:44; 1John 3:9-10).
 5. There are not two things that have power to bring “death”—*sin* and *the devil*—but one, represented by two words (Heb. 2:14 cf. Rom. 6:23; 5:21; 1Cor. 15:56; Jam. 1:15).
- Everywhere these two principles—*sin* and *the devil*—are synonymous.

Sin—Nature of Man—the Devil

Heb. 2:14-18 “Forasmuch then as the children *are partakers of flesh and blood, he also himself likewise took part of the same;* that through death he might destroy him that had the power of death, *that is, the devil;* And deliver them who through fear of death were all their lifetime subject to bondage. *For verily he took not on him the nature of angels; but he took on him the seed of Abraham.* Wherefore in all things it behoved him to be made like unto his brethren, that he might be a merciful and faithful high priest in things pertaining to God, to make reconciliation for the sins of the people. For in that he himself hath suffered being tempted, he is able to succour them that are tempted.”

- The “same” “nature” that the Lord partook of, like his brethren, was “flesh and blood.” However, being sinless, he destroyed that which has the “power of death, that is, the devil.” *Besides, if the devil was an actual personality, he’s destroyed now!*

How did Jesus Destroy the Devil?

Heb. 9:26 “For then must he often have suffered since the foundation of the world: but now once in the end of the world hath he appeared *to put away sin by the sacrifice of himself.*”

What has the Power of Death?

“sin...bringeth forth death”—Jam. 1:15

“the sting of death is sin”—1Cor. 15:56

“sin hath reigned unto death”—Rom. 5:21

“by one man sin entered the world and death by sin”—Rom. 5:12

“the wages of sin is death”—Rom. 6:23

“by man came death”—1Cor. 15:21

John 3:1-6 “The Verily, verily, I say unto thee, Except a man be born again, he cannot see the kingdom of God...Except a man be born of water and of the Spirit, he cannot enter into the kingdom of God. *That which is born of the flesh is flesh; and that which is born of the Spirit is spirit.*”

The Devil Destroyed In the Death of Jesus Christ

“For what the law could not do, in that it was weak through the flesh, God sending his own Son *in the likeness of sinful flesh*, and for sin, *condemned sin in the flesh*” —Rom. 8:3

“For he hath made him to be *sin for us* (nature), who *knew no sin* (transgression); that we might be made the righteousness of God in him” —2Cor. 5:21

“Who *in the days of his flesh*, when he had offered up prayers and supplications with strong crying and tears unto him that was able to *save him from death*” —Heb. 5:7-8

“Forasmuch then *as Christ hath suffered for us in the flesh*, arm yourselves likewise with the same mind: for he that hath suffered in the flesh *hath ceased from sin*” —1Pet. 4:1

“Who his own self *bare our sins in his own body* on the tree, that we, being dead to sins, should live unto righteousness: by whose stripes ye were healed” —1Pet. 2:24

The Devil—Natural, Earthly

“Mortify therefore your members which are upon the earth; fornication, uncleanness, inordinate affection, evil concupiscence, and covetousness, which is idolatry”—Col. 3:1-8

James 3:14-17 “But if ye have bitter envying and strife in your hearts, glory not, and lie not against the truth. This wisdom descendeth not from above, but is earthly, sensual, devilish”

What causes Sin?

Jam. 1:13-15 “Every man is tempted, when he is drawn away of his own lust, and enticed. Then when lust hath conceived, it bringeth forth sin: and sin, when it is finished, bringeth forth death.”

Mark 7:15-23 “For from within, out of the heart of men, proceed evil thoughts, adulteries, fornications, murders, Thefts, covetousness, wickedness, deceit, lasciviousness, an evil eye, blasphemy, pride, foolishness: All these evil things come from within, and defile the man.”

The Evil Heart

Luke 6:43-45 “For a good tree bringeth not forth corrupt fruit; neither doth a corrupt tree bring forth good fruit...*A good man out of the good treasure of his heart bringeth forth that which is good; and an evil man out of the evil treasure of his heart bringeth forth that which is evil: for of the abundance of the heart his mouth speaketh.*”

Jeremiah 17:9-10 “*The heart is deceitful above all things, and desperately wicked: who can know it?*”

John 13:1-2 “Now before the feast of the passover, when Jesus knew that his hour was come that he should depart out of this world unto the Father, having loved his own which were in the world, he loved them unto the end. And supper being ended, *the devil having now put into the heart of Judas Iscariot, Simon's son, to betray him*”

Sin—Nature of Man—Devil

John 6:68-71 “Jesus answered them, *Have not I chosen you twelve, and one of you is a devil?* He spake of Judas Iscariot the son of Simon: for he it was that should betray him, being one of the twelve.” (*Rotherham “adversary”; Montgomery “enemy”*)

1Tim. 3:1-11 “A bishop then must be blameless, the husband of one wife, vigilant, sober...One that ruleth well his own house, having his children in subjection with all gravity; (For if a man know not how to rule his own house, how shall he take care of the church of God?) Not a novice, *lest being lifted up with pride he fall into the condemnation of the devil* (Greek: *diabolos*). Moreover he must have a good report of them which are without; lest he fall into reproach and the snare of the devil (Greek: *diabolos*)...And let these also first be proved; then let them use the office of a deacon, being found blameless. Even so must their wives be grave, not *slanderers* (Greek: *diabolos*), sober, faithful in all things.”

- It is obvious these references relate to one's own sinful actions.

The KJV “snare of the devil” is translated by Rotherham’s Emphasized Bible as: “sentence of the adversary”; Goodspeed’s The New Testament: An American Translation as: “slandrous people”; and William Tyndale translates as: “evil speaker.”

Diabolos means to slander, or falsely accuse.

Titus 2:1-5 “The aged women likewise, that they be in behaviour as becometh holiness, not *false accusers* (Greek: *diabolos*), not given to much wine, teachers of good things; That they may teach the young women to be sober, to love their husbands, to love their children, To be discreet, chaste, keepers at home, good, obedient to their own husbands.”

ained tle, (I , and Gen-	^a Phil. 1. 17. ² Tim. 1. 11. ² Or, <i>one newly come to the faith.</i> ^b Mal. 1. 11. ^c Cp. James 1. 6. ^d ch. 6. 9. ² Tim. 2. 26. ^e 1 Pet. 3. 3. ^f ver. 11. Phil. 4. 8. Tit. 2. 2. ³ Or, <i>plaited.</i> ^g ch. 1. 19. ^h Cp. 1 Pet. 3. 4. ⁱ 2 Tim. 1. 3. ^k ch. 5. 22. ^l 2 Thes. 3. 12. ^m 2 Tim. 3. 3. Tit. 2. 3. ⁿ Gen. 1. 27 & 2. 8. ^o Gen. 3. 6. 2 Cor. 11. 3. ⁴ Or, <i>ministered.</i> 2 Tim. 1. 18. ^p Heb. 3. 6. ⁵ Or, <i>stay.</i> ^q To ver. 4. Tit. 1. 6, 8. ^r Acts 22. 28	he take care of the church of God ?) 6 Not ² a novice, lest being lifted up with pride he fall into the condemnation of the devil. 7 Moreover he must have a good report of them which are without; lest he fall into re- proach and ^d the snare of the devil. 8 Likewise <i>must</i> the deacons be ^f grave, not doubletongued, not given to much wine, not greedy of filthy lucre; 9 ^g Holding the mystery of the faith in ⁱ a pure conscience. 10 And ^k let these also first be proved; then let them use the office of a deacon, being <i>found</i> blameless. 11 Even so <i>must</i> <i>their</i> wives be grave, not ^m slanders, sober, faithful in all things. 12 Let the deacons be the hus- bands of one wife, ruling their children and their own houses
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2Tim. 2:24-3:5 “In meekness instructing those that oppose ...they may recover themselves out of the snare of the devil (Greek: *diabolos*), who are taken captive by him at his will. This know also, that in the last days perilous times shall come. For men shall be lovers of their own selves... trucebreakers, *false accusers* (Greek: *diabolos*)”

subverting of	² Gr. <i>taken alive.</i> Luke 5. 10.	snare of the devil , who are
show thyself ap-	^a ch. 4. 3.	² taken captive by him at his
pl, a workman	¹ John 2. 18.	will.
to be ashamed,	¹ Tim. 4. 1.	
the word of	^b 1 Tim. 6. 20.	
	^c Luke 16. 14.	
	¹ Tim. 6. 10.	
	³ Or,	
ofane and vain	<i>gangrene.</i>	
they will in-	¹ Cor. 15. 33.	
to ungodliness.	^d Cp. ver. 8.	
word will eat as	¹ Cor. 15. 12.	
of whom is	⁴ Or,	
Philetus;	<i>makebates.</i>	
ing the truth	¹ Tim. 3. 11.	
ying that the	¹ Tit. 2. 3.	
past already;	^e 2 Pet. 3. 3.	
the faith of	^f Rev. 21. 14.	
	⁵ Or, <i>steady.</i>	
	¹ Pet. 5. 9.	
	^g John 10. 14.	
	^{27.}	
	Rom. 8. 29.	
	^h Rom. 2. 20.	
	ⁱ 1 Tim. 5. 8.	
	^k Mat. 7. 23.	
	^l Cp.	
	¹ Tim. 3. 15.	
	^m Rom. 9. 21.	

CHAPTER 3.

¹ He foretelleth the wickedness of the last days, 6 and describeth the enemies of the truth.

THIS know also, that ^a in the last days perilous times shall come.

² For men shall be lovers of their own selves, ^c covetous, boasters, proud, blasphemers, disobedient to parents, unthankful, unholy,

³ Without natural affection, trucebreakers, ⁴ false accusers, ^e incontinent, fierce, despisers of those that are good,

⁴ Traitors, heady, highminded, lovers of pleasures more than lovers of God;

⁵ Having a ^h form of godliness,

Esther 7:4 “But if we had been sold for bondmen and bondwomen, I had held my tongue, although *the enemy* (*diabolos*) could not countervail the king's damage.” **Septuagint (Est 8:1)**

Satan—The Adversary

Job 1:1-8 “Now there was a day when *the sons of God* came to present themselves before the LORD, and **Satan** (margin: Heb. “the adversary”) came also among them...”

Zec. 3:1-5 “And he showed me Joshua the high priest standing before the angel of the LORD, and **Satan** (margin: “an adversary” **Num. 22:22, 32; Psa. 109:6**) standing at his right hand to resist him...”

whose name
that man was
ght, and one
d, and ^g es-

re born unto
; and three

ce also was
sheep, and
camels, and
: of oxen, and
asses, and a
hold; so that
e greatest of

^{13.}
^f Prov. 16. 6.
^g Ps. 34. 14.
² Heb. *all the days.*
¹ Sam. 18. 29.
^h ¹ Sam. 1. 4.
² Kin. 4. 8.
ⁱ Gen. 6. 2, 4.
¹ Kin. 22. 19.
³ Or, *cattle.*
Gen. 4. 20.
⁴ Heb. *the adversary.*
⁵ Heb. *in the midst of them.*
⁶ Or, *husbandry.*
Gen. 26. 14.

to the number of them all: for Job said, It may be that my sons have sinned, and ^e cursed God in their hearts. Thus did Job ² continually.

6 ¶ Now ^h there was a day when ⁱ the sons of God came to present themselves before the LORD, and ⁴ **Satan** came also ⁵ among them.

7 And the LORD said unto Satan, Whence comest thou? Then Satan answered the LORD, and said, ^k From going to and fro in the earth, and

mine eyes a-
ked, and behold
measuring line

Whither goest
said unto me,
rusalem, to see
readth thereof,
length thereof.
the angel that
went forth, and
ent out to meet

nto him, Run,
ung man, say-
t shall be in-
owns ^f without
ultitude of men
n:
the LORD, will
a wall of fire
nd will be ⁿ the
ist of her.
me forth, and

^z ver. 3, 6, 8, 9.
^a ch. 1. 8.
^b Mark 16. 5.
Cp. ver. 1.
³ i. e. *an adversary.*
• Num. 22. 22, 32.
^c Ps. 109. 6.
^d ch. 12. 6 & 14. 10.
⁴ Heb. *to be his adversary.*
Ps. 38. 20.
^e Esth. 9. 19.
Ezek. 38. 11.
^f Cp. Mic. 5. 11, 14.
^g Jer. 31. 27.
^h Jude 9.
ⁱ ch. 1. 17.
^k Cp. Is. 4. 5.
^l Amos 4. 11.
^m Ps. 125. 2.
ⁿ ver. 8.
Is. 60. 19.
^o Ps. 46. 5.
^p Cp. Is. 64. 6.
Jude 23.
^q Is. 48. 20.
^r Jer. 3. 18.
Cp. ch. 6. 6.

12 And the LORD shall ^q in-
herit Judah his portion in the
holy land, and ^s shall choose
Jerusalem again.

13 ^t Be silent, O all flesh, before
the LORD: for he is raised up
^x out of ² his holy habitation.

CHAPTER 3.

¹ Under the type of Joshua, the restoration of the church, ⁸ Christ the Branch is promised.

AND he shewed me ^z Joshua the high priest standing before ^a the angel of the LORD, and ³ **Satan** standing at his right hand ⁴ **to resist** him.

² And the LORD said unto Satan, ^h The LORD rebuke thee, O Satan; even the LORD ⁱ that hath chosen Jerusalem rebuke thee: *is not this* ^l a brand plucked out of the fire?

³ Now Joshua was ^p clothed with filthy garments, and stood

Satan—

Smithsonian, Oct. 1999—“Ancient Hebrew had a noun, *satan*, meaning ‘obstructor’ or ‘accuser,’ *and several satans appear in the Old Testament being sent by God on different errands, such as blocking the path of Baalam’s ass or giving King Saul a fit of depression.* ” (pg. 116)

Num. 22:20-23 “And God came unto Balaam at night, and said unto him, If the men come to call thee, rise up, and go with them; but yet the word which I shall say unto thee, that shalt thou do. And Balaam rose up in the morning, and saddled his ass, and went with the princes of Moab. And God's anger was kindled because he went: and the angel of the LORD stood in the way for *an adversary (Heb. Satan)* against him. Now he was riding upon his ass, and his two servants were with him. And the ass saw the angel of the LORD standing in the way, and his sword drawn in his hand: and the ass turned aside out of the way...”

Psalm 109

Psalm 109:3-7, 20-22, 28-30 “They compassed me about also with words of hatred; and fought against me without a cause. For my love they are *my adversaries* (*Heb. satan*)...and let Satan (margin “an adversary” verse 4, 20, 29) stand at his right hand...Let this be the reward of mine *adversaries* (*Heb. satan*) from the LORD, and of them that speak evil against my soul...Let them curse, but bless thou: when they arise, let them be ashamed; but let thy servant rejoice. Let mine *adversaries* (*Heb. satan*) be clothed with shame, and let them cover ...”

<p>...according to his n of David. heart is fixed; ing and give my glory. ry and harp: ke early. hee, O LORD, : and I will thee among</p> <p>rcy is great ens: and thy to the ⁵clouds. ltd, O God, ens: and thy he earth; oved may be with thy right me. n in his holi- , I will divide</p> <p>and for a girdle wherewith he is girded continually. 20 Let this be the reward of mine <u>adversaries</u> from the LORD, and of them that speak evil against my soul. 21 But do thou for me, O GOD the Lord, ⁱ for thy name's sake: ^k because thy mercy is good, deliver thou me. 22 For I <i>am</i> poor and needy, and my heart is wounded with- in me.</p> <p>28 Let them curse, but bless thou: when they arise, let them be ashamed; but let ^b thy servant rejoice. 29 Let ^c mine <u>adversaries</u> ^d be clothed with shame, and let them ^f cover themselves with their own confusion, as with a mantle. 30 I will greatly praise the LORD with my mouth; yea, ^h I will praise him among the</p>	<p>them- selves. ^a To ver. 5. <i>Ps. 57-7-11.</i> ^b <i>Ps. 35. 19.</i> ^c <i>Ps. 35. 12</i> & 38. 20. ^d To ver. 15. cp. <i>Ps. 35. 4-8.</i> ^e <i>Zech. 3. 1.</i> ⁹ Or, an adversary. <i>ver. 4, 20, 29.</i> ^f <i>Ps. 113. 4.</i> cp. <i>Jer. 51. 9.</i> ⁵ Or, <i>skies.</i> ⁹ cp. <i>Ps. 1. 5.</i> ⁶ Heb. <i>go</i> <i>out guilty,</i> <i>or, wicked.</i> <i>Ps. 37. 33.</i> ^h <i>Prov. 28. 9.</i></p>	<p>3 They compassed me about also with words of hatred; and fought against me ^b without a cause. 4 For my love they are my <u>adversaries</u>: but I <i>give myself</i> <i>unto</i> prayer. 5 And ^c they have rewarded me evil for good, and hatred for my love. 6 ^d Set thou a wicked man over him: and ^e let ⁹ Satan stand at his right hand. 7 ⁹ When he shall be judged, let him ⁶ be condemned: and let ^h his prayer become sin. 8 Let his days be few; and ^k let another take his ⁷ office. 9 Let ^l his children be father- less, and his wife a widow. 10 Let his children ^m be con- tinually vagabonds, and beg:</p>
<p>28 Let them curse, but bless thou: when they arise, let them be ashamed; but let ^b thy servant rejoice. 29 Let ^c mine <u>adversaries</u> ^d be clothed with shame, and let them ^f cover themselves with their own confusion, as with a mantle. 30 I will greatly praise the LORD with my mouth; yea, ^h I will praise him among the</p>	<p>^d 1 <i>Cor. 15. 25.</i> <i>Eph. 1. 22.</i> ^e 1 <i>Chr. 28. 2.</i> ^f <i>Jer. 48. 17.</i> <i>Ezek. 19. 14.</i> ⁹ cp. <i>Ps. 68. 35.</i> ^h <i>Judg. 5. 2.</i> ³ Or, <i>more</i> <i>than the</i> <i>womb of</i> <i>the morn-</i> <i>ing: thou</i> <i>shalt have,</i> <i>&c.</i> ⁱ <i>Ps. 25. 11.</i> ^k <i>Ps. 69. 16.</i> ^l Cited</p>	<p>2 The LORD ^f rod of thy Zion: rule t of thine ener 3 ^h Thy pec ing in the d in the bea 3 from the w ing: thou ha youth. 4 ^l The LORD ^m will not rep priest for eve</p> <p>to praise God for hi works. 10 The fe wisdom. 5 PRAISE y will prai my whole he sembly of the the congregat 2 ⁹ The work great, sought that have ple 3 His work i glorious: and</p>

Satan—Translation Proof: In contrast to the KJV translation of Psa 109:6 “Satan,” the NIV (top right) translates the verse as “an accuser.” Likewise, the RSV (bottom right).

Mat. 16:21-25 “Began Jesus to shew unto his disciples, *how that he must go unto Jerusalem, and suffer many things of the elders and chief priests and scribes, and be killed...Then Peter took him, and began to rebuke him, saying, Be it far from thee, Lord...But he turned, and said unto Peter, **Get thee behind me, Satan:** thou art an offence unto me: for thou savourest not the things that be of God, but those that be of men.*”

⁵They repay me evil for good,^r
and hatred for my friendship.

⁶Appoint^c an evil man^d to oppose him;
let an accuser^e stand at his right
hand.

⁷When he is tried, let him be found
guilty,^r
and may his prayers condemn^u him.

⁸May his days be few;^v
may another take his place^w of
leadership.

⁹May his children be fatherless,
even as I make prayer for them.^z

⁵ So they reward me evil for good,
and hatred for my love.

⁶ Appoint a wicked man against him;
let an accuser bring him to trial.^a

⁷ When he is tried, let him come forth
guilty;
let his prayer be counted as sin!

⁸ May his days be few;
may another seize his goods!

⁹ May his children be fatherless,
and his wife a widow!

¹⁰ May his children wander about and
beg;
may they be driven out of^b the
ruins they inhabit!

Proof of Scriptural Record—

2Sam. 24:1-2 “And again *the anger of the LORD was kindled against Israel, and he moved David against them to say, Go, number Israel and Judah.* For the king said to Joab the captain of the host, which was with him, Go now through all the tribes of Israel, from Dan even to Beersheba, and number ye the people, that I may know the number of the people.”

Parallel Account—

1Chr. 21:1-2 “And *Satan stood up against Israel, and provoked David to number Israel.* And David said to Joab and to the rulers of the people, Go, number Israel from Beersheba even to Dan; and bring the number of them to me, that I may know it.”

Other Parallel accounts show “Satan” to be men, and not a supernatural being—*examples: compare 1The 2:17-3:2 with Acts 17:1-5. Rev 2:9 cf. Rev 3:9.*

Sin—Nature of Man—Devil—Satan

Acts 5:1-4 “Peter said, Ananias, *why hath Satan filled thine heart* to lie to the Holy Spirit, and to keep back part of the price of the land? Whiles it remained, was it not thine own? and after it was sold, was it not in thine own power? *why hast thou conceived this thing in thine heart?* thou hast not lied unto men, but unto God.”

1Tim. 5:11-15 “But the younger widows refuse: for when they have begun to wax wanton against Christ, they will marry...I will therefore that the younger women marry, bear children, guide the house, give none occasion to the adversary to speak reproachfully. *For some are already turned aside after Satan.*”

John 13:26-28 “Jesus answered, He it is, to whom I shall give a sop, when I have dipped it. And when he had dipped the sop, he gave it to Judas Iscariot, the son of Simon. *And after the sop Satan entered into him.* Then said Jesus unto him, That thou doest, do quickly”