

# Give The Devil His Due

## Chapter 6

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### Ezekiel 28

We haven't given the devil very much “due,” thus far. However, you will soon see that he does have some credit coming for something. The problem is not so much as to what “due” the devil has, but to what the devil is. I intend to identify a scriptural devil that God has given us.

The following passage is used to support the doctrine of a great fallen angel, who was perfect in heaven until he became full of iniquity and was cast out:

*Thou hast been in Eden the garden of God; every precious stone was thy covering, the sardius, topaz, and the diamond, the beryl, the onyx, and the jasper, the sapphire, the emerald, and the carbuncle, and gold: thy workmanship of thy tabrets and of thy pipes was prepared in thee in the day that thou wast created. Thou art the anointed cherub that covereth; and I have set thee so: thou wast upon the holy mountain of God; thou hast walked up and down in the midst of the stones of fire. Thou wast perfect in thy ways from the day that thou wast created, till iniquity was found in thee. By the multitude of thy merchandise they have filled the midst of thee with violence, and thou hast sinned: therefore I will cast thee as profane out of the mountain of God: and I will destroy thee, O covering cherub, from the midst of the stones of fire.*

**Ezekiel 28:13-16**

At this point, many people have converted this creature into a super natural archangel. They fail to read and understand verse 12:

*Son of man, take up a lamentation upon the king of Tyrus, and say unto him, Thus saith the Lord God: Thou sealest up the sum, full of wisdom, and perfect in beauty.*

**Ezekiel 28:12**

This addresses a king of an historical city named, Tyrus (the Latin spelling of Tyre). God is using taunting sarcasm as He did when speaking to the king of Babylon, in Isaiah 14. God is saying to the king of Tyrus: “You think you are some great one, full of beauty and wisdom and precious stones.” We recognize that when He talks of “the multitude of thy merchandise,” He is talking about a great, mercantile city. From history we know that Tyre was, literally, the New York of the Eastern Mediterranean. It traded with all the nations in that part of the world and had become very wealthy.

God even calls this king of Tyre an “anointed cherub.” It is not necessarily wrong to call a man that. In Isaiah 45, God calls king Cyrus of Persia “the Lord's anointed.” That doesn't make Cyrus into an angelic being. We recognize that God, according to Daniel, is the One who puts men in positions of power. God makes men kings or rulers, so the king of Tyre was anointed of God just like Saul and David were. That does not make any king an archangel or Satan. If we read the beginning of the prophecy, we will find this is true.

*The word of the Lord came again unto me, saying, Now, thou son of man, take up a lamentation for Tyrus (or Tyre); And say unto Tyrus, O thou that art situated at the entry of the*

*sea, which art a merchant of the people for many isles, Thus saith the Lord God; O Tyrus, thou hast said, I am of perfect beauty.*

**Ezekiel 27:1-3**

Notice, at the very beginning God says that it is Tyre which says that it is beautiful. So, when He gets to the final part of the prophecy, it makes sense that God is using satire, or taunting, as He did in Isaiah 14. In Isaiah, we found that Lucifer wasn't really an angelic being but, instead, he was the king of a great city.

*Thy borders are in the midst of the seas, thy builders have perfected thy beauty.*

**Ezekiel 27:4**

Tyre was built on an island, which would make it “in the midst of the sea.” It was well known as a great and beautiful city.

*The ships of Tarshish did sing of thee in thy market: and thou wast replenished, and made very glorious in the midst of the seas. Thy rowers have brought thee into great waters: the east wind hath broken thee in the midst of the seas. Thy riches, and thy fairs, thy merchandise, thy mariners, and thy pilots, thy calkers, and the occupiers of thy merchandise, and all thy men of war, that are in thee, and in all thy company which is in the midst of thee, shall fall into the midst of the seas in the day of thy ruin.*

**Ezekiel 27:25-27**

Part of the destruction of Tyre came from the east. Tyre was destroyed by Alexander the Great. He and his men took the city apart stone by stone — and threw those stones into the sea. Tyre's remains are still there for man to see.

God is speaking of Tyre and its rulers

in Ezekiel 27 and 28. He is not talking of some angelic being and yet, Ezekiel 28, verses 13 through 19, are used to teach that doctrine. The phrase, which is found in Ezekiel 28:13 (“thou hast been in Eden the garden of God”), is part of the problem. Those who teach of a supernatural angelic being called Satan say that this verse is speaking of the serpent of Genesis, chapter three.

In 2 Kings 19, Assyria is attacking Israel. “Then we read that God ended the armies of Assyria. But, in verse 11, the king of Assyria taunts Hezekiah, the king of Israel:

*Behold, thou hast heard what the kings of Assyria have done to all lands, by destroying them utterly: and shalt thou be delivered? Have the gods of the nations delivered them which my fathers have destroyed; as Gozan, and Haran, and Rezeph, and the children of Eden which were in Thelasar?*

**2 Kings 19:11-12**

What is Eden here? It is a city in Mesopotamia, which had been captured by Assyria. Archaeologists have dug up ancient tablets where the Assyrian king kept his records, and they have found there was a city called Betadene by the Assyrians. In Hebrew, the name would be Betheden or the House of Eden.

Let's go back to Ezekiel 27:

*The merchants of Sheba and Raamah, they were thy merchants: they occupied in thy fairs with chief of all spices, and with all precious stones, and gold. Haran, and Canneh, and Eden, the merchants of Sheba, Asshur, and Chilmad, were thy merchants.*

**Ezekiel 27:22-23**

The merchants, of the city called Eden, traded in the city of Tyre. So, when we read of this king of Tyre as having been “in Eden, the garden of God,” it doesn't necessarily-mean that a mortal king (whom God prophesied would die in Tyre) was formerly in the garden of Eden, where Adam and Eve were. It could have been a city or an area still called Eden, which was, possibly, named after the ancient Eden.

Some years ago I did a study on the location of the garden of Eden. I came to the conclusion that the garden of Eden comprised all of what we know today as Saudi Arabia and all of the area as far north as Turkey (where they claim Noah's Ark may be); and from, almost, the coast of the Mediterranean to the far eastern part of the valley of the Euphrates. That is a tremendously large area compared to what many people think of Eden. Most of the trading that the city of Tyre, or the king of Tyre, would have been in what was, anciently, the garden of Eden.

By reading verse two of Ezekiel 28, we find that God is speaking of a mortal man:

*Son of man, say unto the prince of Tyrus, Thus saith the Lord God; Because thine heart is lifted up, and thou hast said, I am a god, I sit in the seat of God, in the midst of the seas; yet thou art a man, and not God, though thou set thine heart as the heart of God:*

**Ezekiel 28:2**

*Behold, therefore I will bring strangers upon thee, the terrible of the nations: and they shall draw their swords against the beauty of thy wisdom, and they shall defile thy brightness.*

**Ezekiel 28:7**

Can you imagine men or nations coming against Satan, this great archangel, and killing him with swords? However, Alexander the Great, bringing men of many different nations, did come against the city of Tyre with swords and destroyed it. This entire prophecy, described in somewhat allegorical terms, is of the destruction of a mortal king and a temporal city.

We have now lost our last passage in the Old Testament where we might have salvaged the Satan of the churches. He simply does not exist in the pages of the Old Testament.

## **What Tempted Jesus?**

Now comes the challenge. We have examined 800 of the 1,000 pages of my Bible and we've not found the Satan of the churches. How about the last 200 pages? We will be skipping quite a few of the passages in the New Testament where the word “devil” or “Satan” is used, because there are many more passages than there are in the Old Testament. But, we will read enough so that we can establish what the Bible devil really is.

Let's begin with a very hard passage. It is the first place in the New Testament where the word “devil” is found:

*Then was Jesus led up of the spirit into the wilderness to be tempted of the devil. And when he had fasted forty days and forty nights, he was afterward an hungred. And when the tempter came to him, he said, If thou be the Son of God, command that these stones be made bread. But he answered and said, It is written, Man shall not live by bread alone, but by every word that proceedeth out of the mouth of God. Then the devil taketh him up into the holy city, and setteth*

*him on a pinnacle of the temple, And saith unto him, If thou be the Son of God, cast thyself down: for it is written, He shall give his angels charge concerning thee: and in their hands they shall bear thee up, lest at any time thou dash thy foot against a stone. Jesus said unto him, It is written again, Thou shalt not tempt the Lord thy God. Again, the devil taketh him up into an exceeding high mountain, and sheweth him all the kingdoms of the world, and the glory of them; And saith unto him, All these things will I give thee, if thou wilt fall down and worship me. Then saith Jesus unto him, Get thee hence, Satan (adversary) for it is written, Thou shalt worship the Lord thy God, and him only shalt thou serve. Then the devil leaveth him, and, behold, angels came and ministered unto him.*

**Matthew 4:1-11**

Every place in the New Testament where you read the word “Satan,” it comes from the Greek word “satanas,” which comes from the Chaldean word “sawtawn.” It is not a new word, it is a transliteration. We have seen in the Old Testament that the Chaldean word “sawtawn” meant “adversary.” It was not really a name. So in verse nine God must be saying, “Get thee hence, adversary.”

In order to understand what this devil was, perhaps we had better refresh our memories as to what Jesus actually is. If we can understand the nature of Jesus, perhaps, we can understand this devil.

*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 behooved 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.*

**Hebrews 2:16-17**

So, Jesus was made a man, made like His Israelite brethren. Paul tells us Jesus was made a man, so that He could carry out the work He was supposed to carry out.

*For in that he himself hath suffered being tempted, he is able to succour them that are tempted.*

**Hebrews 2:18**

It was necessary that Jesus be tempted so He could, in turn, give comfort to man who, was, also, tempted.

*Seeing then that we have a great high priest that passed into the heavens, Jesus the Son of God, let us hold fast our profession. For we have not an high priest which cannot be touched with the feeling of our infirmities; but was in all points tempted like as we are, yet without sin. Let us therefore come boldly unto the throne of grace, that we may obtain mercy, and find grace to help in time of need.*

**Hebrews 4:14-16**

Paul says that Jesus Christ came in the form of the seed of Abraham, literally. He came as a man so that He could be, and was, tempted in all points as we are. Let's reread James as to how man is tempted:

*Let no man say when he is tempted, I am tempted of God: for God cannot be tempted with evil, neither tempteth he any man: But every man is tempted, when he is drawn away of his own lust, and enticed. Then when lust hath conceived (when he gives in to the lust, or the desire), it bringeth forth sin: and sin, when it is finished, bringeth forth death.*

**James 1:13-15**



What was Jesus tempted by? If Christ was made like unto a man then He was tempted by the same feelings and desires that men have. James uses the term “lust.” Our problem with understanding this is that the modern meaning of the word is “sexual lust.” However, that was not true 300 years ago. Lust and desire are, literally, synonyms. The hunger that we have is a “lust,” which we then fulfill by eating. If it is a lust that leads us into sin then it is wrong. But lust itself, in the meaning of the word 300 years ago, is not necessarily sin.

Jesus was hungry. Hunger or appetite is a desire, a lust, in the meaning of the word 300 years ago. He wanted food. Therefore, it was the temptation of hunger that said: “make these stones bread.”

Jesus, also, knew that God would protect Him. He could have taken physical risk of injury, but instead, He said that He would not tempt God. Men often give in and take physical risks because they say: “Oh, I’m a Christian and God will protect me.” Then something happens. Why did it happen? Because they gave in and tempted God by taking a risk they should not have taken.

Jesus, knowing who He was, and what He was, knew that He could obtain power over men with His intelligence. We recognize in other men a lust, a desire for power. We have politicians and world leaders who have given in to this lust or desire for power and they have become sinners. I don't think I am stretching the scriptures when I say that Jesus had these feelings and knowledge in His body because Paul says in Hebrews that “He was tempted like we are.” The lusts or the desires or the thoughts of the flesh came to Him just like they do to us. Otherwise, if His flesh offered Him no temptation

what glory would there be that Jesus could resist the temptation and we could read in the Bible that He sinned not? These thoughts and desires had to come to Jesus in order that He would fulfill that which was written. So this devil that tempted Jesus in the wilderness was exactly what James says tempts us: the lusts of the flesh.

## **Devils In The New Testament**

Let's read more passages which contain the word “devil.” We will have to read them interspersed with the passages about Satan because they are hard to separate in the New Testament.

The word “devil” in the New Testament comes from two Greek words. One word is “diabolos” and the other is “daimonion,” from which we get our word “demon” — although it is translated “devil” in the English of 300 years ago. These words are translated “devil” or “devils” in the New Testament.

Matthew, chapter four, said that Jesus was tempted by “diabolos,” and He called him “Satan,” or, literally, His “adversary.” The lusts and desires of our flesh are an adversary to us. They are the opponents that try to lead us in the wrong way, while we try to read God's Word and follow God's Spirit to be led in the right way.

## **A Doctrine Of The Pharisees**

Let's turn to Matthew four, after Jesus' being tempted by the “devil,” and His victory over that temptation:

*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, and those which were possessed with devils, and those which were lunatick, and those that had the palsy; and he healed them.*

**Matthew 4:23-24**

The following passage is telling of an affliction that was caused by “a devil”:

*As they went out, behold, they brought to him a dumb man possessed with a devil. And when the devil was cast out, the dumb spake: and the multitudes marvelled, saying, It was never so seen in Israel.*

**Matthew 9:32-33**

*But the Pharisees said, He casteth out devils through the prince of the devils.*

**Matthew 9:34**

Who is it who brings up the doctrine that there is a chief devil? This doctrine comes from the Pharisees. This occurrence is, also, recorded in chapter three of Mark:

*And the scribes which came down from Jerusalem said, He hath Beelzebub, and by the prince of the devils casteth he out devils.*

**Mark 3:22**

Here the scribes are accusing Jesus of acting under the power of what they called a “prince of the devils.” This is that doctrine, again, that there is a great chief supernatural devil. Jesus answers:

*And he called them unto him, and said unto them in parables, How can Satan cast out Satan?*

**Mark 3:23**

Luke eleven tells this same story, but it is a little longer version.

*And he was casting out a devil, and it was dumb. And it came to pass, when the devil was gone out, the dumb spake; and the people wondered. But some of them said, He casteth out devils through Beelzebub the chief of the devils.*

**Luke 11:14-15**

We have seen, in other accounts, that it was the scribes and the Pharisees who brought up this theory or doctrine that Jesus was operating through some chief, or top, devil.

*And others, tempting him, sought of him a sign from heaven. But he, knowing their thoughts, said unto them, Every kingdom divided against itself is brought to desolation; and a house divided against a house fall/eth. If Satan also be divided against himself, how shall his kingdom stand? because ye say that I cast out devils through Beelzebub. And if I by Beelzebub cast out devils, by whom do your sons cast them out? therefore shall they be your judges. But if I with the finger of God cast out devils, no doubt the kingdom of God is come upon you.*

**Luke 11: 16-20**

Jesus identifies what power it is that takes away the afflictions of these people. It is God's power, which ends the power of the “devils” over each person. But if you will read the other references to this you will see that the only people in the New Testament who come up with the theory or the doctrine that there is a chief, or prince, of devils are the scribes and Pharisees or the people who were opposed to Jesus Christ.

## **Temptation: Natural — Not Supernatural**

There are many more references to the casting out of “diabolos,” or these devils. We won't read all of them because there are so many. They follow a general pattern of someone being afflicted by something and then Jesus or one of the disciples comes along and casts away, or casts out, this affliction. This is called “casting out the devils.”

*Now when Jesus was risen early the first day of the week, he appeared first to Mary Magdalene, out of whom he had cast seven devils.*

**Mark 16:9**

Next, Jesus appeared to the disciples and told them:

*And these signs shall follow them that believe; In my name shall they cast out devils; they shall speak with new tongues; They shall take up serpents; and if they drink any deadly thing, it shall not hurt them; they shall lay hands on the sick, and they shall recover.*

**Mark 16:17-18**

So, the casting out of devils, or “diabolos,” would be a sign following the preaching of all them that believe. Be a little careful about taking some of these things absolutely-literally. It says: “they shall take up serpents.” There are some people who believe you can actually pick up rattlesnakes without injury because it says that here. But the serpent here is an adversary. You will be able to oppose, victoriously, your adversaries. Do not tempt God by picking up poisonous snakes or by drinking carbolic acid or some poison. You would be falling for what Jesus did not fall for — casting Himself down because God

would save Him. Even Jesus, with the power He had from God, because He was a man, did not take physical risks and tempt God. So you be careful about the meaning of these verses. We are not studying literal poisonous snakes or the drinking of deadly things here, but rather figures of these things. So let's use common, ordinary sense. Let us be careful that we do not succumb to the lusts of the flesh, the desires, the strange things that come to our minds that are not necessarily sin. But if we give in to them, as James says, then it does bring sin.

In the first ten verses of 1 Corinthians, chapter ten, Paul recounts Israelite history. Then he reminds the Israelites:

*Now all these things happened unto them for ensamples: and they are written for our admonition, upon whom the ends of the world are come. Wherefore let him that thinketh he standeth take heed lest he fall. There hath no temptation taken you but such as is common to man: but God is faithful, who will not suffer you to be tempted above that ye are able; but will with the temptation also make a way to escape, that ye may be able to bear it.*

**1 Corinthians 10:11-13**

After giving the history of Israel, being tempted in the wilderness and succumbing to that temptation, Paul is warning us not to do that. He points out that we will be tempted, as all men are, but God gives us a way out.

*Wherefore, my dearly beloved, flee from idolatry. I speak as to wise men; judge ye what I say. 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.*

**Corinthians 10:14-21**

I quoted that long passage to demonstrate that Paul was speaking of temptation, and he referred to it as “worshipping idols.” Here, as in the Old Testament, devils are made synonymous with idols. They are something one worships which is not of God.

### **Think Again On These Verses**

Now, I am going to requote those passages that we read at the beginning of this study and make some comments along with them. Perhaps you will better see what that devil is, now, than you did when we read them the first time.

In chapter four of Ephesians, Paul is telling Christians how they are supposed to act:

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

*to give to him that needeth.*

**Ephesians 4:25-28**

Notice that Paul was saying they should quit sinning. Neither give place to the devil or to the lusts of the flesh — to sin.

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

**2 Timothy 2:24-26**

Could it have read, as well, that they are taken captive by giving in to the lusts of the flesh, the snare of the devil?

*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.*

**Hebrews 2:14-15**

This devil has the power of death, or brings death. In the New Testament it is sin which has the power to bring death. Could Hebrews 2:14 have read that through death Jesus destroyed the lusts of the flesh? It is the lusts of the flesh, or the desire to sin, that causes death.

In chapter four of James we read:

*Submit yourselves therefore to God. Resist the devil, and he will flee from you. Draw nigh to God, and he will draw nigh to you. Cleanse your hands,*



*ye sinners; and purify your hearts, ye double minded.*

**James 4:7-8**

We are to resist the devil, or the lusts or desires of the flesh that lead to sin.

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

**1 Peter 5:6-9**

We read in Paul that all men are tempted. We have the same afflictions. What are these afflictions? They are the devil: the lusts of the flesh.

*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.*

**1 John 3:8**

In other words, he that committeth sin gives place to the lusts which bringeth forth sin. Christ was manifested to put an end to sin. He came to destroy the lusts of the flesh. Further proof of this is found in the gospel of John:

*The next day John seeth Jesus coming unto him, and saith, Behold the Lamb of God, which taketh away the sin of the world.*

**John 1:29**

It is the Lamb of God which takes away the devil, or the prince of the world.

What is the prince of the world? What is that thing which rules over men in the world? It is the lust of the flesh — a devil, or THE devil in them.

## **The Source Of Evil: Supernatural Devil, Or Man's Heart?**

Chapter seven of Mark contains another long passage which will make it plain what the devil is that tempts us. The scribes and the Pharisees are talking to Jesus:

*Then the Pharisees and scribes asked him, Why walk not thy disciples according to the tradition of the elders, but eat bread with unwashen hands? He answered and said unto them, Well hath Esaias prophesied of you hypocrites, as it is written, This people honoureth me with their lips, but their heart is far from me. Howbeit in vain do they worship me, teaching for doctrines the commandments of men. For laying aside the commandment of God, ye hold the tradition of men, as the washing of pots and cups: and many other such like things ye do. And he said unto them, Full well ye reject the commandment of God, that ye may keep your own tradition. For Moses said, Honour thy father and thy mother; and, Whoso curseth father or mother, let him die the death: But ye say, If a man shall say to his father or mother, It is Corban, that is to say, a gift [or a release] by whatsoever thou mightest be profited by me; he shall be free.*

**Mark 7:5-11**

Jesus was accusing the scribes and Pharisees of teaching a false doctrine, that if you sinned, all you had to do was give a gift to the temple and you were free. There are some religions like that today.

*And ye suffer him no more to do ought for his father or his mother;*

**Mark 7:12**

In other words, a gift to the temple freed you from obeying God.

*Making the word of God of none effect through your tradition, which ye have delivered: and many such like things do ye. And when he had called all the people unto him, he said unto them, Harken unto me everyone of you, and understand: There is nothing from without a man, that entering into him can defile him: but the things which come out of him, those are they that defile the man. If any man have ears to hear, let him hear.*

**Mark 7:13-16**

Isn't this passage strange at first reading? Jesus has just finished rebuking the scribes and Pharisees and crediting them with being the corrupters of men by teaching false doctrine. He then turns right around and says that there is nothing from without a man that can corrupt him.

Is this a contradiction? No!

*And when he was entered into the house from the people, his disciples asked him concerning the parable.*

**Mark 7:17**

The disciples didn't quite understand what Jesus said. Jesus was giving an answer to what He had accused the Pharisees of: that by their traditions they had made the Word of God of no effect. Let's read on and we will see that even though an outside force (the scribes and Pharisees) could destroy the word of God, they had to work on something that was within a man in order to turn that man away from God.

*And he saith unto them, Are ye so without understanding also? Do ye not perceive, that whatsoever thing from without entereth into the man, it cannot defile him; Because it entereth not into his heart, but into the belly, and goeth out into the draught, purging all meats?*

**Mark 7:18-19**

*And he said, That which cometh out of the man, that defileth the man. 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.*

**Mark 7:20-23**

Where do these evil things come from? They come from the devil which is in every man: the lusts of the flesh. If we were free from these lusts, then none of the things that we see in the world, which we claim are the defilers and the corrupters, would have any effect on us. What is it that reigns in our mortal bodies? Diabolos, the devil! Daimonion, the lust to sin! What is the tempter? Diabolos, daimonion, the lust to sin! Where is it? It is in our heart! What are we to resist? Diabolos, the devil, or the lust to sin! What causes death? Diabolos, or the lust to sin. What is cast out by the Word of God? Diabolos, the devil, daimonion, or the lust to sin! What will be destroyed in the Resurrection when we are made perfect? It will be the devil, diabolos, the lust to sin, which will be destroyed. When we come through the fire of the resurrection, the devil (or the lust to sin) will be cast into that fire and destroyed.

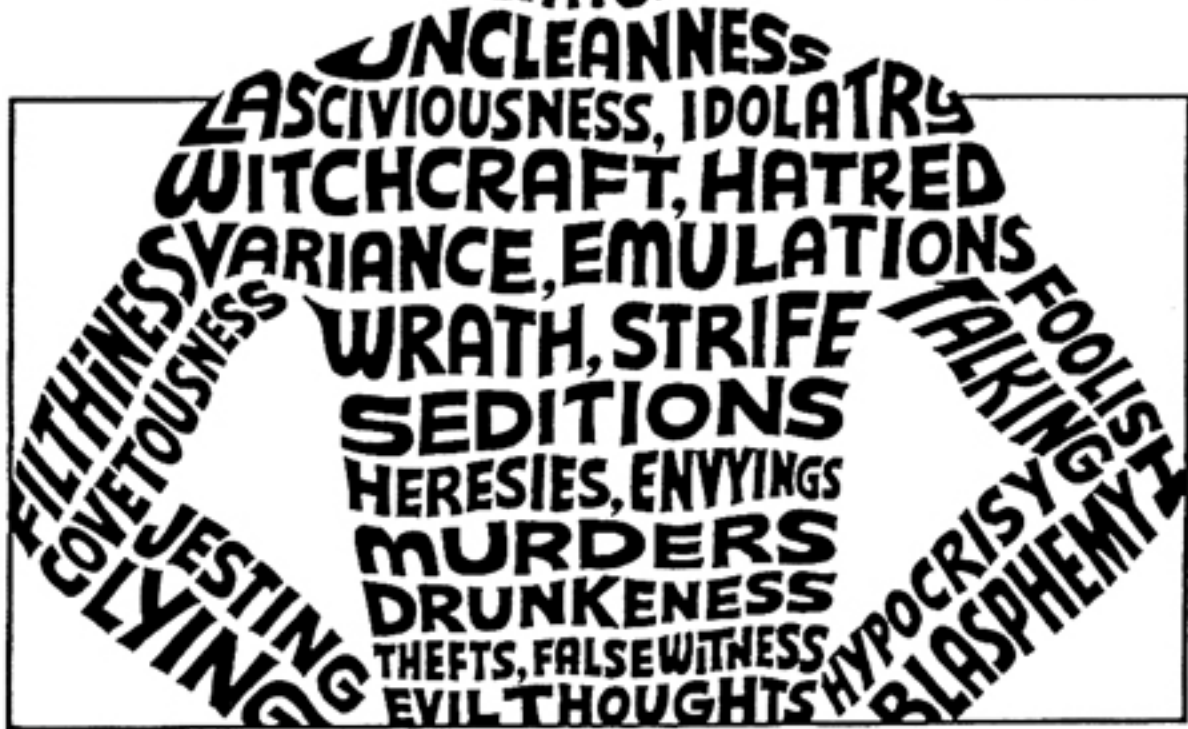
# The Real Devil

*“There is nothing from without a man, that entering into him can defile him:*

**NOW  
THE WORKS  
OF THE FLESH  
ARE MANIFEST  
WHICH ARE  
THESE:  
ADULTERY  
FORNICATION**

*but the things which come out of him, those are they that defile the man.”*

**JESUS CHRIST  
IN MARK 7:15**



This lust is in the heart of every mortal human being. This is what Jesus is talking about in Mark seven. That is why the devil (plural) is so often used in the New Testament. It is speaking of the many temptations, lusts and sins that befall all men. This explains how this diabolos, this devil, can be in all of the world at once, tempting every man. This is not speaking of some separate angelic being

that came down here from God's abode and is tempting us separately. Jesus makes it plain, in Mark seven (you might want to read the companion of this in Matthew 15), that there is nothing from without which can defile a man. That which defiles is already in every man's heart. It is the “devil” or the lusts of the flesh.

There is no such thing as a “chief” devil. That is a doctrine, as we have seen, of the scribes and the Pharisees. That doctrine is now being taught by practically every church in America, including much of what passes for Christianity.

We would better understand our own nature, our own sin, and our need to repent. It is the heart in ourselves that is desperately wicked above all things. We are in need of God's Word because of what WE are, not because of some other crea-

ture. Would to God we would get that through our minds. You can understand why the great men of the Reformation wrote and spoke so much about the sinful and corrupted nature of man, our own carnal, devilish nature. You can, also, understand, when we have that kind of preaching, how we have genuine conversions where people see their own sins, repent, and turn and then feed on the Word of God and listen to the call of His Spirit.

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