

PARABLES

Bringing Hidden Things to Light



Psalms 78:2-4

I will open my mouth in a parable, I will utter dark sayings of old... We will not conceal them.

Parables Bookshelf - Series 2.5.1

Series 2 of the Parables Bookshelf contains a variety of writings covering a wide range of topics related to the Kingdom of God. These writings originally appeared as posts on the Heart4God website, or the Parables Blog, both of which are the websites of Bible teacher Joseph Herrin.

The Origin of Sin and Satan

The Origin of Sin and Satan

Joseph Herrin (10-12-07)

Job 36:3

I will fetch my knowledge from afar, and I will ascribe righteousness to my Maker.

Do you daily recognize that your steps are ordered by Yahweh? He leads us to encounters and circumstances that are designed perfectly for us. The Spirit has borne witness that I am called to teach and write, yet, knowing this to be a vocation appointed to me, I am not to choose for myself those things I set my hand unto. I am not to seek the counsel of my soul to determine what I will write, or what topic I will teach upon. I am to be led of the Spirit into all things.

The blessed news is that I don't have to rely upon the insufficient powers of the soul to carry out the desire of the Father. My mind, will and emotions are inadequate to the task of bringing forth anything of eternal value to the kingdom of God. This is the role of the Spirit of Christ, even to direct our path and empower us to fulfill the task assigned to us.

Philippians 2:13

For it is God who is at work in you, both to will and to work for His good pleasure.

For some time God has been leading me to encounters with

people who are teaching, or adhering to a specific doctrinal error that is extremely troubling to me. Perhaps you have encountered this teaching, or you may even be entertaining thoughts of it being true. What is this teaching?

There are some who are teachers of the saints who are proclaiming that God is the Author, or Creator of evil (evil in the sense of sin). They reason that since Yahweh created all things, and since He has all power and authority, that He must be the originator of sin. These teachers are not stating this with the aim of condemning God, for

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many justifications are given in defense of God's action in creating evil. Most say that the end will justify the means. That is, when God finally puts all things right again through His plan of salvation and redemption, then there will no longer be any cause for blame.

There are other things that are proclaimed alongside the charge that God is the Creator of sin. In almost all cases I have encountered it is also taught that Satan was created evil from the beginning. There is a denial that Satan was created perfect, and then experienced a fall. Passages that suggest otherwise are discounted, and a few key Scriptures are cited in support of this theory on the origin of Satan's creation.

Another assertion that is commonly linked in with this teaching is that Adam and Eve had no choice in the Garden of Eden when tempted by Satan. They had to sin, for this was Yahweh's plan. It is declared that God is responsible for man's fall, for God created man with inherent weaknesses and then placed him in a situation to be tempted beyond his ability to resist. But again a defense is made in God's behalf suggesting that, since He will eventually reconcile all creation back to Himself, the end will justify all that came before.

It is not my desire to accuse any man, or bring a condemning judgment against them. God's word states that we wrestle not against flesh and blood, but against spiritual forces of wickedness in high places. There are some very well known saints who are forwarding these erroneous teachings. Among those whose teachings I have encountered recently are L. Ray Smith, J. Preston Eby, Stephen Jones, and Bill Britton. I am sure there are many others. All of these men have some truth, and are proponents of numerous Scriptural teachings to which the Spirit bears witness. Yet we are cautioned to "test all things" and to "cling to that which is good."

The New Testament reveals that even among the early apostles there was discord at times, and some who were used profoundly by God entertained false

teaching. Thus we see the apostle Paul confronting Barnabas, Peter and other men for being caught up in error regarding the observance of the Law. Paul challenged them openly, and told them that what they were doing was hypocrisy.

Galatians 2:11-13

But when Cephas [Peter] came to Antioch, I opposed him to his face, because he stood condemned. For prior to the coming of certain men from James, he used to eat with the Gentiles; but when they came, he began to withdraw and hold himself aloof, fearing the party of the circumcision. The rest of the Jews joined him in hypocrisy, with the result that even Barnabas was carried away by their hypocrisy.

This passage demonstrates that even men who are regarded as pillars in the church can at times be caught up in error. This is why we must "examine all things carefully," always looking to God to deliver us from deception and error. After Paul confronted their error some of these key men repented, yet the error they embraced for a moment continues to this day. This is because Satan is ultimately the agent behind all lies and deceptions with which the church must wrestle.

Any saint who has wrestled with understanding the truths of God has certainly come across a myriad of topics that are marked with controversy. A common platitude which is spoken is, "Well, I guess we won't know the truth of it until we die and go to be with God in heaven." This is itself a tragic conclusion to arrive at, and it contradicts the words of Christ and the apostles.

John 16:12-13

I still have many things to say to you, but you cannot bear them now. However, when He, the Spirit of truth, has come, He will guide you into all truth...

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I Corinthians 2:10-13

The Spirit searches all things, even the depths of God. For who among men knows the thoughts of a man except the spirit of the man which is in him? Even so the thoughts of God no one knows except the Spirit of God. Now we have received, not the spirit of the world, but the Spirit who is from God, so that we may know the things freely given to us by God, which things we also speak, not in words taught by human wisdom, but in those taught by the Spirit, combining spiritual thoughts with spiritual words.

I John 2:27

As for you, the anointing which you received from Him abides in you, and you have no need for anyone to teach you; but as His anointing teaches you about all things, and is true and is not a lie, and just as it has taught you, you abide in Him.

The apostle Paul declared, "We have the mind of Christ." It is not true then that we cannot know anything with a certainty until we stand in the presence of God in heaven. Although there are some things that we do not need to know at this time, and God is not bound to satisfy all curiosity, He will certainly make known those things that are important and pertinent to the age in which we now live. Among such knowledge is an understanding of His character, and the origin of sin.

At the same time we must acknowledge that man has an adversary whom God has testified to be a liar and a deceiver. One of the chief subjects of Satan's lies and deceptions is perverting mankind's knowledge of God. Satan ever seeks to blaspheme God. Satan makes false charges against Yahweh's character and against His actions, in this way seeking to justify his own rightness in rebelling against the authority of God and choosing to be directed by his own will.

We should not be surprised then, when Satan leads men to conclusions about God, and about the existence and origin of sin, that are marked by lies and deception. What amazes me is that men who have

received the Spirit of God are so easily led into the great error of proclaiming that God is the Creator of sin. There are numerous Scriptures that make such a claim not only untenable, but abominable.

James 1:13-17

Let no one say when he is tempted, "I am tempted by God"; for God cannot be tempted by evil, nor does He Himself tempt anyone. But each one is tempted when he is drawn away by his own desires and enticed. Then, when desire has conceived, it gives birth to sin; and sin, when it is full-grown, brings forth death. Do not be deceived, my beloved brethren. Every good gift and every perfect gift is from above, and comes down from the Father of lights, with whom there is no variation or shadow of turning.

In taking this entire passage together in its context a number of things can be observed. In God there is no sin, and He is not even tempted by sin. God also does not tempt any man to sin. How then can some suggest that Yahweh created man to sin, and that Yahweh is responsible for the sin of man? (I will address their specific arguments and reasoning later.)

James states here, "Do not be deceived." What is the topic that he is warning man not to be deceived about. The topic is whether God is responsible for man sinning. James first declares that God tempts no man, then he declares that which does come from God. "Every good gift and every perfect gift is from above and comes down from the Father of lights." Is sin such a gift? Absolutely not! Even those who proclaim that sin is a needful thing to show us the value of righteousness cannot from this passage state that sin is included in that which is "good" and "perfect." The very context of James' words deny that sin could be included in this list. James is saying, "Sin does not come from God. That which is good and perfect comes from God. Do not be deceived."

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James then concludes by declaring that God is the Father of lights, and in Him is neither variableness or shadow. That is to say, there is nothing dark in God, and sin is darkness. How then can Yahweh create something that is not in Him? Consider the principle revealed in Christ's words:

Matthew 12:34-35

"You brood of vipers, how can you, being evil, speak what is good? For the mouth speaks out of that which fills the heart. The good man brings out of his good treasure what is good; and the evil man brings out of his evil treasure what is evil."

We can only bring forth outside of ourselves a manifestation of what is inside. This is true of God as well as man. God is righteous and holy, and in Him is no unrighteousness, sin, or anything unholy. We are told that the creation was formed by the word of God. God could only speak forth that which was inside of Himself. If God had spoken sin into creation, or had created a being that was already innately sinful, as some suggest He did in creating Satan evil, then it would be evident that inside God was sin and darkness, for He spoke it into being. Yet what do the Scriptures reveal?

Revelation 4:8

And the four living creatures, each one of them having six wings, are full of eyes around and within; and day and night they do not cease to say, "Holy, holy, holy, is the Lord God, the Almighty, who was and who is and who is to come."

Leviticus 20:26

"Thus you are to be holy to Me, for I Yahweh am holy; and I have set you apart from the peoples to be Mine."

Psalms 99:9

Exalt Yahweh our God and worship at His holy hill, for holy is Yahweh our God.

Psalms 145:17

Yahweh is righteous in all His ways...

I Peter 1:14-16

As obedient children, do not be conformed to the former lusts which were yours in your ignorance, but like the Holy One who called you, be holy yourselves also in all your behavior; because it is written, "YOU SHALL BE HOLY, FOR I AM HOLY."

There is no Scriptural basis to declare that Yahweh is anything but holy and righteous. Hundreds of Scriptures could be cited that testify that His very nature and character are pure righteousness and holiness with not a hint of variableness in His character. To suggest otherwise is misguided at best, and blasphemous at worst.

Yet the question remains, "Where then did sin come from?" If God did not create sin, from what source did it arise? The answer is arrived at as we understand what sin really is. To help you understand the nature of sin I would like to use a story that, although fictional, includes examples from nature that serve as parables to help us understand the nature of Yahweh's creation, including the presence of righteousness and evil (sin). I did not write this story, but I have modified it that it might better serve to lead one to an understanding of the truth.

Does evil exist?

The university professor challenged his students with this question. Did God create everything that exists? A student bravely replied, "Yes, he did!"

"God created everything? The professor asked.

"Yes sir," the student replied.

The professor answered, "If God created everything, then God created evil since evil exists and, according to the principle that our works define who we are, then God is evil." The student became

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quiet before such an answer. The professor was quite pleased with himself and boasted to the students that he had proven once more that the Christian faith was a myth.

Another student raised his hand and said, "Can I ask you a question professor?"

"Of course," replied the professor.

The student stood up and asked, "Professor, does cold exist?"

"What kind of question is this? Of course it exists. Have you never been cold?" The students snickered at the young man's question.

The young man replied, "In fact sir, cold does not exist. According to the laws of physics, what we consider cold is in reality the absence of heat. Every body or object is susceptible to study when it has or transmits energy, and heat is a measure of this energy transfer. Absolute zero (-460 degrees F) is the total absence of heat; all matter becomes inert and incapable of reaction at that temperature. Cold does not exist. We have created this word to describe how we feel if we have no heat."

The student continued, "Professor, does darkness exist?"

The professor responded, "Of course it does."

The student replied, "Once again you are wrong sir, darkness does not exist either. Darkness is in reality the absence of light. Light can be studied and measured, but not darkness. We can use Newton's prism to break light into many colors and study the various wavelengths of each color. You cannot measure darkness. How can you know how dark a certain space is? You measure the amount of light present. Isn't this correct? Darkness is a term used by man to describe what happens when there is no light present."

Finally the young man asked the professor, "Sir, does evil exist?"

Now uncertain, the professor responded, "Of course, as I have already said. We see it every day. It is in the daily example of man's inhuman-

ity to man. It is in the multitude of crime and violence everywhere in the world. These manifestations are nothing else but evil."

To this the student replied, "Evil does not exist sir, anymore than darkness or cold exist. Evil is simply the absence of God. God did not create evil. Evil is the result of the creation turning away from God. When God is absent in man, the angels, or any part of the creation, then we describe the absence of all that is good in God with the word evil. Evil is like the cold that comes when there is no heat, or the darkness that comes when there is no light. Evil comes when there is no presence of God."

The professor sat down.

One of the arguments I have heard repeatedly as justification of the doctrine that God is the Creator of evil is that God desired to demonstrate to His creation Who He is. A thing can only be known by observing its opposite. Thus the light of God can only be known by the creation also observing the darkness of sin. Righteousness can only be known as the creation sees it contrasted with unrighteousness.

Yet those who make these arguments have not understood the nature of the creation that God has made through which He manifests many truths through the form of parables. In a childish understanding some have concluded that both light and darkness are created entities that are very similar, albeit opposite in nature. They make the same false conclusion when they look at heat and cold, noise and quiet, or numerous other things that are considered opposite and equal.

The story above leads one to the actual truth of the matter. In the case of light and darkness, the only thing that truly exists is light. Darkness is merely an absence of light. The Sun and stars are parables that at times stand for God. God is light. The Sun emits particles of light which are called photons. Photons can be measured and manipulated. However, there is no similar source in the Universe that

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emits particles of darkness. There is no such thing as a particle of darkness. Darkness is a word that describes a reduced presence of light particles.

We see then that God did not create darkness in the same way that He created light. There is darkness in the creation, but darkness is found where the flow of light particles are hindered. For example, we see that the Moon is darkened when the Earth comes between the Sun and the Moon. Similarly, the Earth is darkened when the Moon comes between the Sun and the Earth.

What happens in such an occurrence is a parable of the presence of sin among the creation. As God is represented in the Sun, so too is man represented in the Earth. When the Moon is interposed between the Sun and the Earth, causing a solar eclipse, we do not conclude that the Sun quit emitting particles of light and it is now emitting particles of darkness. No! What has happened is simply that the light of the Sun has been blocked from reaching the Earth by an interposing body.

How does this relate to the presence of sin in the creation? In God is all righteousness and holiness, with no variation. As James declared, “every good and every perfect gift comes from the Father of lights.” As long as the creation is receiving this light from God, the light of holiness, and truth, then the creation is in the light and is itself light. However, when the creation ceases to behold the holiness and righteousness of God, the creation descends into moral darkness and its deeds become that which we describe as sinful. The Scriptures reveal that this is the true way in which sin entered into the creation, first through Satan, and then through mankind and the rest of the world.

Matthew 6:22-23

The eye is the lamp of the body; so then if your eye is clear, your whole body will be full of light. But if your eye is bad, your whole body will be full of darkness. If then the light that is in you is darkness, how great is the darkness!

Most of those who are teaching that God is the Creator of sin are also asserting that Yahweh created Satan in his initial state as an evil being. They therefore must deny that the Scripture passages found in Isaiah 14 and Ezekiel 28 refer to Satan. The testimony of these passages is that Satan was created perfect and blameless, but that he experienced a fall into a darkened and sinful state. Although the subject of these passages is disputed by these teachers, I will start here to reveal what it is that they declare. I will then use other Scriptures to demonstrate that these passages do actually refer to Satan.

Ezekiel 28:12-17

You had the seal of perfection, full of wisdom and perfect in beauty. You were in Eden, the garden of God; Every precious stone was your covering: The ruby, the topaz and the diamond; The beryl, the onyx and the jasper; The lapis lazuli, the turquoise and the emerald; And the gold, the workmanship of your settings and sockets, was in you. On the day that you were created they were prepared. You were the anointed cherub who covers, and I placed you there. You were on the holy mountain of God; You walked in the midst of the stones of fire. **You were blameless in your ways from the day you were created until unrighteousness was found in you.** By the abundance of your trade you were internally filled with violence, and you sinned; Therefore I have cast you as profane from the mountain of God. And I have destroyed you, O covering cherub, from the midst of the stones of fire. **Your heart was lifted up because of your beauty; you corrupted your wisdom by reason of your splendor.**

There are two false interpretations of this passage that I have found to be prevalent. One states that this passage is speaking about Adam, while another insists that it is speaking about an earthly king. The latter confusion is due to the fact that the passage is introduced with an address to “The king of Tyre.” In the passage from Isaiah 14 we also see that it opens with an address to “the king of Babylon.” Some have insisted that this cannot be a reference

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to an angelic being because it specifically says “king of Tyre” and “king of Babylon.”

This confusion is allayed, however, when one understands that the angelic hosts are also addressed in this way. Satan has an orderly kingdom, and he has appointed spiritual forces over specific geographic regions, and these geographic regions are themselves associated with specific sins that are typical of the spiritual forces of wickedness that rule over them.

In the book of Daniel we see spiritual forces of wickedness referred to in this way.

Daniel 10:2-20

In those days, I, Daniel, had been mourning for three entire weeks... On the twenty-fourth day of the first month, while I was by the bank of the great river, that is, the Tigris, I lifted my eyes and looked, and behold, there was a certain man dressed in linen, whose waist was girded with a belt of pure gold of Uphaz. His body also was like beryl, his face had the appearance of lightning, his eyes were like flaming torches, his arms and feet like the gleam of polished bronze, and the sound of his words like the sound of a tumult... Then behold, a hand touched me and set me trembling on my hands and knees... Then he said to me, "Do not be afraid, Daniel, for from the first day that you set your heart on understanding this and on humbling yourself before your God, your words were heard, and I have come in response to your words. "But **the prince of the kingdom of Persia was withstanding me** for twenty-one days; then behold, **Michael, one of the chief princes, came to help me**, for **I had been left there with the kings of Persia**... Then he said, "Do you understand why I came to you? But **I shall now return to fight against the prince of Persia**; so I am going forth, and behold, **the prince of Greece is about to come**.

What is described here is an angel appearing to Daniel who has been fasting for three weeks that he

might understand a vision that has been given him by God. The angel is described as having a glorious appearance, as are numerous angels throughout Scripture. This angel declares that he was resisted in his mission by “the prince of Persia.” This is not a reference to a man, but to an angelic being that is associated with the earthly kingdom of Persia. We must be mindful that from the fall of man, until this day, Satan is the ruler of this world. The kingdoms of this world have not yet become the kingdom of our Lord and Christ. Daniel further mentions that Michael the archangel is referred to as “one of the chief princes.” Even as God has granted the holy angels authority and power, so too has Satan done in the kingdoms of this world under his dominion.

Why then is it so difficult for men to receive the truth about the identity of the one spoken of in the passages of Scripture cited in Ezekiel 28 and Isaiah 14? Indeed, the fact that they will not properly identify the subject, even when they are described in detail is amazing.

Ezekiel states repeatedly that his subject is an “anointed cherub” and a “covering cherub.” The word cherub in the Hebrew is the word “keruwb.” This is the same word found in the description of the angelic beings that were formed out of gold as a covering above the ark of the covenant.

Exodus 25:20

And the cherubim shall stretch out their wings above, covering the mercy seat with their wings, and they shall face one another; the faces of the cherubim shall be toward the mercy seat.

Moses was instructed to build everything in the Tabernacle according to the pattern which was shown him of the Tabernacle in heaven. In heaven Yahweh had appointed angelic beings, cherubim, to serve as “covering cherubim.” According to Ezekiel 28 this was the role assigned to Satan before his fall. In some of the teachings that I have encountered of late, the authors have gone so far as to

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deny that Satan was ever an angelic being, but that he has deceived the world into thinking him so. That he is an angelic being can be easily observed from Scripture.

Jude 8-9

Yet in the same manner these men, also by dreaming, defile the flesh, and reject authority, and revile angelic majesties. But Michael the archangel, when he disputed with the devil and argued about the body of Moses, did not dare pronounce against him a railing judgment, but said, "The Lord rebuke you."

Jude's topic here is the error of casting insults at, and reviling, angelic majesties. He then gives as an example the encounter between Michael and the devil when they argued over the body of Moses. Michael did not revile Satan, for Satan is an angelic majesty, albeit a fallen one, and it is wrong to revile such a one. The same principle can be seen among men in the lives of David and King Saul. Although Saul was rejected by God due to rebellion and stubbornness, David dared not lift a finger against him, or speak a reviling word to him. He testified:

I Samuel 26:9

But David said... "Who can stretch out his hand against the Lord's anointed and be without guilt?"

Even after Saul had sinned and Samuel had prophesied that Yahweh had rejected him, even after David had been anointed by Samuel to be the next king in Saul's place, David dared not touch God's anointed. This same attitude is manifested by Michael for Ezekiel reveals that Satan was "the anointed cherub," and even after he had fallen and been rejected by God it was not acceptable to revile God's anointed. God must bring the judgment, "For vengeance is Mine, I will repay" saith the Lord."

A further example can be given that refutes the claim that Satan was created evil and did not ex-

perience a fall. This is found in Paul's first epistle to Timothy.

I Timothy 3:6

[One who aspires to be an overseer must not be] a new convert, so that he will not become conceited and fall into the condemnation incurred by the devil.

Paul warns against placing a new convert in a position of spiritual leadership lest he duplicate the error of Satan. This error is described as becoming conceited. This was the same event described in Ezekiel 28.

Your heart was lifted up because of your beauty; you corrupted your wisdom by reason of your splendor.

Even as Satan began to look at himself and became conceited, so too might a new convert who is given spiritual honor also experience the same conceit that gives rise to condemnation.

As these Scriptures are so plain in what they are testifying, we must ask why some are teaching that Satan was not created blameless and perfect as these Scriptures reveal. One reason cited is a wrong understanding of the following Scripture.

John 8:44

You are of your father the devil, and you want to do the desires of your father. He was a murderer from the beginning, and does not stand in the truth, because there is no truth in him. Whenever he speaks a lie, he speaks from his own nature; for he is a liar, and the father of lies.

The phrase "He was a murderer from the beginning" is used as support of the teaching that Satan was created as an evil being. What those making this interpretation have done is to wrongly identify

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what the phrase “from the beginning” is referring to. This is not a reference to Satan’s beginning, but to murder’s beginning. This can be seen as one compares this expression to the following one where it is declared that Satan “is a liar, and the father of lies.”

Our Lord is testifying that even as Satan was the first to lie, and all other lies have arisen from his fallen nature, so too was he the first to murder, and all murders are also attributable to him.

Let me now return to the topic of sin’s origin. How did sin become a part of Satan’s nature? If He was created blameless in his ways, until unrighteousness was found in him, how did this unrighteousness enter his being? Ezekiel once more reveals the answer.

Your heart was lifted up because of your beauty; you corrupted your wisdom by reason of your splendor.

What these words reveal is that Satan turned away from looking at the presence of God, and he began to focus upon his own self. Satan corrupted his wisdom by focusing upon his own splendor and beauty. Whenever the creation turns away from the light of God to look elsewhere, darkness enters and the result is evil, or the absence of the light of God. Again, Paul helps us to see this in his words to Timothy.

I Timothy 3:6

[One who aspires to be an overseer must not be] a new convert, so that he will not become ***conceited*** and fall into the condemnation incurred by the devil.

The word conceited in the Greek is “tuphoo” which originally meant “to envelop with smoke.” When we make our own being the focus of our vision, the vision of God becomes obscured as if by a cloud of

smoke. The more Satan looked at himself, the dimmer his vision of Yahweh became until he was able to deceive himself into thinking that he was equal with God and capable of being led by his own intellect and will.

This finds a perfect harmony with the definition of evil that we have already looked at. Evil is the absence of the presence of God, for God alone is good, and in Him is no evil. In order for the creation to become evil, the light of God must be obscured in some manner. In Satan’s case he turned away from the light of God to look at his own splendor and beauty, resulting in his entering into spiritual and moral darkness.

I must mention another verse that is cited by all of those whose teachings proclaim Yahweh to be the Creator of sin.

Isaiah 45:6-7

I am the LORD, and there is none else. I form the light, and create darkness: I make peace, and create evil: I the LORD do all these things.

KJV

Throughout the Bible, especially in the Old Testament, a form of Hebrew poetry is observed where parallel phrases are either contrasted, or compared. In looking at the parallel phrases much misunderstanding can be cleared up as one passage is compared to another. In this Scripture we find the following two parallel phrases:

I form the light, and create darkness

I make peace, and create evil

Looking at the first phrase we can see that what is being used is the Hebrew poetic form that uses contrasts. Light and darkness are contrasted with one another. We can therefore understand that peace and evil are also being contrasted with one

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another, for these are parallel statements. The Hebrew word for peace found here is “shalom,” which Strong’s Concordance defines in this way: safe, i.e. (figuratively) well, happy, friendly; also (abstractly) welfare, i.e. health, prosperity, peace. None of these things are the opposite of sin.

The word Shalom is being contrasted with the Hebrew word “rah.” The KJV translators have rendered this word in a myriad of ways, including the following: adversity, affliction, bad, calamity, distress, evil, grief, harm, heavy, sorrow, and trouble. We must ask, “Did they choose the correct word to contrast with shalom?” Yahweh is saying, I create “Shalom” (health, prosperity and peace), and I create the opposite of these things which would be affliction, poverty, and distress.

This passage is not saying that Yahweh creates sin, and it is a terrible corruption of the Word of God to suggest it is doing so. Following are the renderings of this same passage from the New American Standard, and the New King James Version of the Bible, both of which have done a better job of translating for our understanding.

Isaiah 45:6-7

I am Yahweh, and there is no other,
The One forming light and creating darkness,
Causing well-being and creating calamity;
I am Yahweh who does all these.
NASU

Isaiah 45:6-7

I am the LORD, and there is no other;
I form the light and create darkness,
I make peace and create calamity;
I, the LORD, do all these things.'
NKJV

There is nothing in these words of Isaiah to suggest that Yahweh is the Creator of Sin, or of sinful beings. There are no Scriptures that state that Yahweh is the Author of sin. The Scriptures testify that Yahweh is not tempted by sin, nor does he tempt any man to sin.

How then did Adam and Eve become sinful creatures? Why did they eat the fruit of the tree of the knowledge of good and evil when God warned them not to do so? Man was carried away and enticed by his own lust. Genesis 3:6 states that the fruit was “good for food” (the lust of the flesh), “pleasant to the eyes” (lust of the eyes), “able to make one wise” (the boastful pride of life). Adam chose lust over obedience, a love of pleasure over a love of God. The apostle John tells us some very critical things.

I John 2:15-16

Do not love the world nor the things in the world. If anyone loves 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 boastful pride of life, is not from the Father, but is from the world.

If we love the world, the love of the Father is not in us. When we do not have the love of the Father in us, we become darkened and this darkened state is called sin. All man had to do was look away from God and focus on the allure of the world, and darkness entered into his being.

Notice also John’s concluding remarks here, “For all that is in the world, the lust of the flesh and the lust of the eyes and the boastful pride of life, ***is not from the Father...***” Sin is NOT from the Father. Temptation is NOT from the Father. God did not make man sin, nor did He create Satan as a sinful creature. It is a lie and deception of Satan to lay the responsibility for sin at the feet of God. The creation turned away from the light of God and darkness was the result.

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I would like to address a further error that is being expounded by those advocating God as the party responsible for sin in the creation. Over and over arguments are made whereby Yahweh is said to be “responsible” for the sin in the creation, either because he created sinful beings, or because He set a snare before their feet that they could not possibly avoid. It is argued that because Yahweh created the world in such a flawed way that He has become liable for the sin of man and therefore He is legally obligated to make things right in the end.

The problem with such a conclusion is that the Scriptures clearly teach that God’s plan of redemption is a merciful act on His part, not some liability that Law demands He must pay.

Ephesians 2:4-5, 7

But God, being rich in mercy, because of His great love with which He loved us, even when we were dead in our transgressions, made us alive together with Christ (by grace you have been saved)... in order that in the ages to come He might show the surpassing riches of His grace in kindness toward us in Christ Jesus.

I Peter 1:3

Blessed be the God and Father of our Lord Jesus Christ, who according to His great mercy has caused us to be born again to a living hope through the resurrection of Jesus Christ from the dead...

If God is liable, it is no longer mercy. If God is legally answerable for man’s fall, then it is no longer grace. The language of Scripture reveals everywhere that God’s plan of salvation and reconciliation is a merciful act from the heart of God. Mercy is not demanded, nor is it even deserved. Mercy is a free gift to those who have done nothing to merit such favor.

Stephen Jones in his book “Creation’s Jubilee” has made the argument that God has violated His own law by creating the world in such a way that Adam

experienced a fall. He argues that God could have prevented Adam from sinning, and did not do so, and that such an act is a transgression of His own Law. One of the Laws that are referenced is the following:

Exodus 21:33-34

If a man opens a pit, or digs a pit and does not cover it over, and an ox or a donkey falls into it, the owner of the pit shall make restitution...

Similar to this, he then cites another verse.

Deuteronomy 22:8

When you build a new house, you shall make a parapet for your roof, so that you will not bring bloodguilt on your house if anyone falls from it.

It is asserted that God, by placing man in the Garden of Eden, and knowing that he would be tempted, could have prevented it. By not preventing Adam from sinning God acted like a man who dug a pit and did not cover it over. He also acted like a man who built a house with a porch on the roof, but with no parapet. Consequently, when man fell, God became liable, and was legally bound to make restitution.

Stephen Jones teaches that Yahweh has voluntarily submitted Himself to His Law and, because He did not keep man from falling, He has become liable for man’s fall. One flaw in arriving at this conclusion is that if Yahweh’s actions in redeeming mankind are a legal obligation, then they are no longer mercy. Mercy is defined as “compassion or forgiveness shown toward an enemy or offender in one’s power.” Liable is defined as “responsible by law; legally answerable.” Did Yahweh choose to save mankind as an act of mercy, or because He was required by Law to do so? As we have already read, Yahweh’s plan of salvation and reconciliation is always described as a merciful act, never as a legal obligation.

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We must also challenge the contention that Yahweh subjected Himself to His own law. The apostle Paul declares:

I Timothy 1:8-10

But we know that the Law is good, if one uses it lawfully, realizing the fact that law is not made for a righteous person, but for those who are lawless and rebellious, for the ungodly and sinners, for the unholy and profane, for those who kill their fathers or mothers, for murderers and immoral men and homosexuals and kidnappers and liars and perjurers, and whatever else is contrary to sound teaching...

The Law is not made for the righteous. In saying that Yahweh became subject to His own law, one must also conclude that God is unrighteous. Do the saints of God really want to level such a judgment against Yahweh? Such an accusation is the work of the great deceiver, for he always seeks to blaspheme God's character.

Even if we did accept the notion that Yahweh made Himself subject to the Law (such a notion is error), we must ask if He truly violated those Laws cited. Did He dig the pit into which mankind fell? Did He fail to cover the pit, or to set a fence around it?

The Scriptures state:

I Timothy 2:14

And it was not Adam who was deceived, but the woman being quite deceived, fell into transgression.

Adam saw the pit clearly before him. He was not deceived. He willfully leapt into the pit. Yahweh gave clear commands to Adam concerning the fruit of the Tree of the Knowledge of Good and Evil. He told Him where the tree was. He told Adam not to eat it. He told Adam what the consequences would be if He did eat from the tree. Yahweh did not leave

a hidden pit before the man, nor did He entice the man to leap into it. Is God liable if He marks the boundaries of the pit, and then builds a parapet around it, but the man climbs over the parapet and casts himself down?

Through this reasoning the author has reasoned that man's fall is attributable to God, and God has become responsible to set things right. He further reasons that God commits a "temporary injustice" by imputing sin to Adam's descendants who were not yet born. It seems that once the door is open to find fault with God, that there is no end to the charges laid against Him. Following is a quote from "Creation's Jubilee."

There is a "temporary injustice" committed by Yahweh as He imputes Adam's sin to his descendants.

The statement, that Yahweh has committed a temporary injustice comes from a lack of understanding our full identity with Adam. Alarm bells should go off in our spirit when someone claims that Yahweh has manifested injustice in any way, whether it be a temporary or permanent injustice. Certain scriptures readily come to mind when I think of such charges against Yahweh.

Deuteronomy 32:3-4

For I proclaim the name of Yahweh; ascribe greatness to our God! "The Rock! **His work is perfect, for all His ways are just; a God of faithfulness and without injustice, righteous and upright is He.**

Zephaniah 3:5

Yahweh is righteous within her; **He will do no injustice.** Every morning He brings His justice to light; He does not fail.

Job 40:7-8

"Now gird up your loins like a man; I will ask you, and you instruct Me. **Will you really annul My**

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judgment? Will you condemn Me that you may be justified?

Genesis 18:25

“Shall not the Judge of all the earth deal justly?”

Although Stephen Jones states that the injustice will be set right in the end, so that Yahweh will not sin, or miss the mark, it is error to impute even a temporary injustice to Yahweh. Following is Stephen Jones' logic in doing so.

“In chapter five we went into detail about how Adam's sin was imputed to all men, making us all liable for Adam's sin. This does not mean we are actually guilty of Adam's sin. We had nothing to do with it, for it was committed totally outside of ourselves. But God in His sovereignty imputed his sin to our accounts, calling what is not as though it were (Rom. 4:17). This would be a gross injustice; in fact, it would be a false accusation on God's part, except for the fact that Jesus came to impute righteousness to our accounts as well. In so doing, He reversed entirely the effects of this “temporary injustice” (as I call it). And this is why it is so important that “all men” who died in Adam be saved in Christ.”

There are some grievous errors in understanding revealed in these words. Following is a restating of some of the errors present.

- We had nothing to do with Adam's sin, it was committed totally outside of ourselves.
- God, in declaring us guilty for something we did not do, has called what is not as though it were.
- He concludes that this constitutes a “gross injustice” on God's behalf, for it is a “false accusation.”
- But he says the injustice is righted because God then imputes the righteousness of Jesus to

mankind, which is also an unjust imputation (two wrongs making a right).

The entire line of reasoning above is based upon error. The fruit of the error is to ascribe wrongdoing to Yahweh. This conclusion should be evidence that there is something amiss.

I first encountered the root of this error when I was dealing with the teaching that Yahweh must offer salvation to all men in this age, or He would be unjust. The logic is that if Yahweh does not give all men the opportunity to receive or reject Him in this age, then He is not treating men fairly. What is misunderstood in such arguments is that all men have already rejected Yahweh, for we did so “in Adam.” We are all the seed of Adam. We were in Adam's loins when he rejected Yahweh and chose to submit to the beast. In Adam we all sinned, and therefore the men who argue this “fairness doctrine” are in reality saying that Yahweh must give all men a second chance to reject Him.

There is no Law whereby Yahweh must give men a second chance to choose disobedience. We have all sinned in Adam, and the declaration of Scripture is that we are all under condemnation, yet Yahweh chooses to have mercy on some of us in this age. He is not required to have mercy on any, yet He has willed to demonstrate His mercy on some, while allowing others to remain in their rebellion and darkened state until a later time when He will reconcile all things in the creation back to Himself through the cross of Christ (Colossians 1:20).

The ‘seed principle’ taught throughout Scripture reveals that there is a very deep association between the actions of men and their offspring. The following passage speaks of Abraham and Levi, but it equally applies to Adam and his seed.

Hebrews 7:8-10

And in this case mortal men receive tithes, but in

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that case one receives them, of whom it is witnessed that he lives on. **And, so to speak, through Abraham even Levi, who received tithes, paid tithes, for he was still in the loins of his father when Melchizedek met him.**

Abraham paid tithes to Melchizedek when he returned from rescuing Lot from the three kings. Yet Paul states that Levi also paid tithes to Melchizedek, although Levi had not yet been born. Levi was three generations removed from Abraham, being the son of Jacob, the son of Isaac, the son of Abraham. Yet what Abraham did was imputed to Levi, for Levi was “in Abraham.”

In the same way, all mankind was “in Adam” when Adam sinned. Although we were only a seed, we were surely as much a part of Adam as an acorn is a part of the oak tree from which it falls. We cannot argue that if we had been presented with the same temptation in the Garden that we would have chosen differently. ***We were in the Garden.*** We were “in Adam,” and as his seed we were in perfect agreement with this first man, this root from which we all have descended. When Adam chose to disobey Yahweh, we were there with him also choosing disobedience. When Adam bowed to the beast for obedience, we were present bowing with him.

When we understand our identification “in Adam” then we can see that Yahweh is ***not*** “calling things that are not as though they are” by declaring us guilty of Adam’s sin. No! He is declaring things as they truly are. We were in Adam when he sinned, therefore we have all sinned and fallen short of Yahweh’s glory.

It is this “seed principle” that is so very important here, and it is due to the seed principle that we can be declared righteous through our identification with Yahshua the Messiah. “If there is a natural body, there is also a spiritual body.” “That which is born of the flesh is flesh, but that which is born of the Spirit is spirit.” “For you have been born again, not of **seed** that is perishable, but imperishable,

that is through the living and abiding Word of God.”

Yahweh is not performing some legal gymnastics, nor committing a temporary injustice, by declaring us to be guilty of Adam’s sin, for we were not outside of Adam as Stephen Jones declares. We were in fact very much inside of Adam. But praise Yah, we were also in Christ, the second Adam, when He was accounted righteous. We are of Christ’s seed, and His righteousness is therefore our own by fact of our being “in Christ,” by right of being His seed.

I Corinthians 15:22

For as **in Adam** all die, so also **in Christ** all shall be made alive.

II Corinthians 5:17

Therefore **if any man is in Christ**, he is a new creature...

A key to understanding the above verses is the usage of the word “in.” It does not say “through Adam,” or “because of Adam.” We all die because we were “in Adam.” Likewise, those who are of the seed of Christ were “in Christ” when He died and rose again. They died to sin and rose to newness of life “in Christ.”

We see then that there is no injustice with God, not even a temporary injustice. There is no need for legal manipulations to make God’s “false accusation” against mankind a righteous act, for there is no false accusation.

Understanding the truth of our real association with the first Adam when he sinned, and our equally real association with Christ, being both the seed of the natural man, and the seed of the spiritual man, we see that God is correct in declaring us to be guilty through the first Adam, and righteous through the second Adam. There is no injustice with God, only truth and righteousness.

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In all of these author's teachings Yahweh is declared to be responsible for evil. In some fashion He is depicted as the Originator of sin, and thereby bears a legal responsibility to make things right in His creation. It would be tragic for any man to appear before the throne of God and to make such a defense of his own sinful actions. It would be the height of audacity to declare to God, "You are the cause of my sin, so I claim my legal right to receive from You restitution." Let us rather be like the publican who prayed in the temple, "Lord, have *mercy* on me, a sinner."

Christian, be wary! Any time you encounter a teaching that imputes injustice to God; any time you hear it proclaimed that God is responsible for sin, or is the Creator of evil, know that deception is present and you are being led to accept error. "Let God be true, and every man a liar."

Deuteronomy 32:4

The Rock! His work is perfect, for all His ways are just; A God of faithfulness and without injustice, righteous and upright is He.

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Charles Haddon Spurgeon - Bible Devotion

"He was sore athirst, and called on the Lord, and said, Thou hast given this great deliverance into the hand of Thy servant: and now shall I die for thirst?"

— Judges 15:18

Samson was thirsty and ready to die. The difficulty was totally different from any which the hero had met before. Merely to get thirst assuaged is nothing like so great a matter as to be delivered from a thousand Philistines! but when the thirst was upon him, Samson felt that little present difficulty more weighty than the great past difficulty out of which he had so specially been delivered. It is very usual for God's people, when they have enjoyed

a great deliverance, to find a little trouble too much for them. Samson slays a thousand Philistines, and piles them up in heaps, and then faints for a little water! Jacob wrestles with God at Peniel, and overcomes Omnipotence itself, and then goes "halting on his thigh!" Strange that there must be a shrinking of the sinew whenever we win the day. As if the Lord must teach us our littleness, our nothingness, in order to keep us within bounds. Samson boasted right loudly when he said, "I have slain a thousand men." His boastful throat soon grew hoarse with thirst, and he betook himself to prayer. God has many ways of humbling His people. Dear child of God, if after great

mercy you are laid very low, your case is not an unusual one. When David had mounted the throne of Israel, he said, "I am this day weak, though anointed king." You must expect to feel weakest when you are enjoying your greatest triumph. If God has wrought for you great deliverances in the past, your present difficulty is only like Samson's thirst, and the Lord will not let you faint, nor suffer the daughter of the uncircumcised to triumph over you. The road of sorrow is the road to heaven, but there are wells of refreshing water all along the route. So, tried brother, cheer your heart with Samson's words, and rest assured that God will deliver you ere long.