

MARK DOWNEY'S PHONY NO-SATAN DOGMA, #6

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If you have not read brochure #'s 1, 2, 3, 4 & 5 by this same title, you need to get copies in order to fully understand this one. In my possession I have two small pamphlets; one entitled *Satan Dispelled* by Kalamos (whoever that is), and the other *The Bible Devil And Satan Defined* (again anonymous). The first was republished from a publication entitled *Lucifer Scrutinized, Satan Dispelled*, by Christian Research, 279 Spring St., Eureka Springs, AR, 72632, and distributed by America's Promise, P.O. Box 5334, Phoenix, AR, 85010. The latter is distributed by the inheritors of America's Promise, located now at P.O. Box 157, Sandpoint, ID, 83864, and also Col. John R. Niemela, Ret., 1776 Wainwright Dr., Reston, VA, 20190.

The whole assumption of the "no devil" doctrine is based on the conjecture that the "flesh" is the devil. To show you this, I will quote excerpts from *The Bible Devil And Satan Defined*, pages 2, 10, 11, 12, 17 & 18:

"But once it is recognized that the devil relates to sin, and that sin comes from within, it will be acknowledged that the atoning blood of Jesus is a powerful weapon to defeat and destroy it! It defeats the power of sin by providing the means of forgiveness; it conquers death through the promise of a resurrection to life eternal ... Though the devil basically relates to human nature, or the lusts of the flesh, it is manifested in various forms ... The 'devil' against which he warned them constituted the pagan, social and political world which was ruled by the flesh ... They were men of flesh, being dominated by its lusts, and therefore the progeny of the devil ... We have shown that the devil relates to the sinful tendencies of the flesh ... Immortal life in the Kingdom of God to be set up on earth ... is the hope set before us. To attain unto it we must conquer the devil, or sin in the flesh." According to this supposition, simply look into a mirror and you are looking at a devil! I'll bet you didn't know that, did you? Neither did I!

Evidently, *Satan Dispelled* by Kalamos is nothing more than an expanded treatise from *The Bible Devil And Satan Defined*. We are not informed whether "Kalamos" is a name, pseudonym, or some kind of secret cloak-and-dagger, clandestine-code known only to the author and his cronies! The only names which seem to be associated with *Satan Dispelled* are Nicholas Weins, Mrs. Alfreda Fiebiger, John H. Fiske, Jr., Sheldon Emry and Gerda Koch, and the date was 1980. Reportedly, in later years, Gerda Koch confessed she was not familiar with "Two Seedline" and

that she must look into the matter, but died before she ever got the chance. A little detective work may reveal how the “no devil” doctrine came into the Identity Message. The following is evidently Gerda Koch’s words, found under “Publishers’s Comment” in *Satan Dispelled*:

“It was my privilege for about 15 years to occasionally meet at Mrs. Alfreda Fiebiger’s home with Mr. Weins in Minnesota and spend many an enlightening and delightful hour in Bible Study. The Bible is an inexhaustible Fount, as God Himself is inexhaustible in His Essence. In one of these studies Mr. Weins and Mrs. Fiebiger approached me with the subject of ‘Satan.’ I completely rejected the idea of there not being a personal Satan as unscriptural and unsound. On this occasion they gave me John H. Fiske, Jr.’s ‘Who Was the Tempter of the Human Race?’ which, I must confess, I never read until a year or so ago when Pastor Sheldon Emry of Phoenix, Arizona sent us a reprint of the same booklet. After reading the booklet and listening to a number of Pastor Emry’s tapes, I became really interested. I wrote my friends in Minnesota that now I was not only willing but anxious to study the subject with them ... I wish to thank Mr. Weins again and Mrs. Fiebiger for their dedicated service and Pastor Sheldon Emry for his help in editing our additions.”

So wittingly or unwittingly, Gerda Koch, by giving assistance to Sheldon Emry and company on the “no devil” doctrine, became an accessory after the fact. Dan Gentry, after commandeering Gerda Koch’s publication, has gone gungho peddling these two despicable, untrue doctrines. I will now quote some excerpts from the booklet *Satan Dispelled*, pages 3, 5, 7, and 25:

“All these foregoing statements stress the fact, beyond the shadow of a doubt, that it is man’s reprobate heart and mind and his unregenerate flesh, which constitute the prime enemy against God ... (That is to say, his spiritual-mindedness and his flesh were opposed) ... The accuser was in Jesus’ case, as it ever had been right from the beginning, the human flesh ... But the Spirit in Him returned the answer, ‘It is written again, ‘Thou shalt not tempt the Lord thy God’,’ thus reasoning with His own flesh out of the Sacred Scriptures ... CHAPTER IX., ‘**THE PRINCE OR RULER OF THIS WORLD.**’ (John 12:31; John 14:30; John 16:11.) THESE THREE TEXTS RECORD STATEMENTS made by our Lord before His death, and refer to ‘the prince of this world.’ (Greek Archon: ruler). ‘Now is the judgment of this world; now shall the prince of this world be cast out.’ (John 12:31). ‘... The prince of this world cometh, and hath nothing in me.’ (John 14:30). ‘He (the Comforter) will reprove the world ... of judgment’ (John 16:8, and verse 11) : ‘Of judgment, because the prince of this world is judged.’ Our Lord Jesus Christ was, in all three sentences, referring to Death as ‘the prince or ruler of this world’.”

By quoting only excerpts from this booklet, you may be confused as to what it’s saying, so I will explain. To begin, the author is attempting to establish the false premise that the “flesh” is the devil. Then he tries to show a war between what he calls “spiritual-mindedness” and the flesh. After that he endeavors to show that even with Jesus, in His temptation, that the “devil” was only His flesh.

To demonstrate just how un-Scriptural this flawed premise is, let’s take into consideration Job 19:26, which says: “And *though* after my skin *worms* destroy this

body, yet in my flesh shall I see God.” Are we to believe Job’s flesh is the devil? If that is true, then when we are resurrected at Yahshua’s Second Advent, all of us in “devil flesh” resurrected bodies will meet our Savior in His “devil flesh” body, for Scripture proclaims that when we see Him, we shall be like Him (1 John 3:2)! This is pure blasphemy! Question: If the flesh were the devil, why would it be resurrected?

If we contemplate Luke 24:39 we get another message: “Behold my hands and my feet, that it is I myself: handle me, and see; for a spirit hath not flesh and bones, as ye see me have.” Yahshua is speaking of His resurrected body! Therefore the “no devil” people are actually accusing our Savior of being the devil! I would suggest that all of you who have been buying the “no devil” people’s garbage, expeditiously reconsider that position. If the “flesh” is so evil as the “no devil” people claim, why does Luke 3:6 say: “And all flesh shall see the salvation of God.” Are we to believe that there is salvation for the devil? How absurd!

Acts 26:18 speaks of opening the eyes of the true White Israelites, and how Messiah will rescue them from the power of darkness: “To open their eyes, *and* to turn *them* from darkness to light, and from the power of Satan unto God, that they may receive forgiveness of sins, and inheritance among them which are sanctified by faith that is in me.”

2 Corinthians 4:4: “In whom the god of this world hath blinded the minds of them which believe not, lest the light of the glorious gospel of Christ, who is the image of God, should shine unto them.”

Colossians 1:13: “Who hath delivered us from the power of darkness, and hath translated *us* into the kingdom of his dear Son.”

John 12:31: “Now is the judgment of this world: now shall the prince of this world be cast out.”

1 John 5:19: “*And* we know that we are of God, and the whole world lieth in wickedness.”

You can see, then, that the whole hypothesis of the “no devil” doctrine people rests on the theory that the only war we have is between the spirit and the flesh. Yes, there is a struggle between the spirit and the flesh, but we should consider what Ephesians 6:12 says: “For we wrestle not against flesh and blood, but against principalities, against powers, against the rulers of the darkness of this world, against spiritual wickedness in high *places*.” The “no devil” people forgot to read that verse! This passage describes very clearly just what we “wrestle” (hand to hand combat) against and what we don’t wrestle against! It should be obvious that there are two fronts we are fighting in this war, not just one.

The *A Greek-English Lexicon of the New Testament and Other Early Christian Literature*, page 446: “This world is ruled by the ἀρχῶν τοῦ κόσμου τούτου *the prince of this world*, the devil, John 12:31b; 16:11; without τούτου 14:30. Cf. Also ὁ κόσμος ὅλος ἐν τῷ πονηρῷ κεῖται *the whole world lies in the power of the evil one* 1 John 5:19.”

As can be clearly seen, the entire “no-devil” doctrine stands or falls on the interpretation of John 16:11. And as you have lucidly observed with Scripture, it fell flat on its face! We are now going to refer to *Nave’s Topical Bible* by Orville J. Nave (an

unbiased source) to study this. With this article, we will key in on the word “Satan”. I believe you will be amazed at how well Nave covered the subject. I will not quote all of these passages here, but it is obvious the subject of Satan is much more extensive than the “no-Satan” people claim. You will need to look up and study every Bible passage mentioned here, and then you can decide whether or not there is a devil:

“SATAN. Called Abaddon, Rev. 9:11; accuser of our brethren, Rev. 12:10; adversary, 1 Pet. 5:8; angel of the bottomless pit, Rev. 9:11; Apollyon, Rev. 9:11; Beelzebub, Matt. 12:24; Mark 3:22; Luke 11:15; Belial, 2 Cor. 6:15; the devil, Matt. 4:1; Luke 4:2, 6; Rev. 20:2; enemy, Matt. 13:39; father of lies, John 8:44; great red dragon, Rev. 12:3; liar, John 8:44; murderer, John 8:44; old serpent, Rev. 12:9; 20:2; power of darkness, Col. 1:13; prince of this world, John 12:31; 14:30; 16:11; of devils, Matt. 12:24; of the power of the air, Eph. 2:2; rulers of the darkness of this world, Eph. 6:12; Satan, 1 Chr. 21:1; Job 1:6; John 13:27; Acts 5:3; 26:18; Rom. 16:20; serpent, Gen. 3:4, 14; 2 Cor. 11:3; spirit that works in the children of disobedience, Eph. 2:2; tempter, Matt. 4:3; 1 Thess. 3:5; the god of this world, 2 Cor. 4:4; unclean spirit, Matt. 12:43; wicked one, Matt. 13:19, 38. Kingdom of, to be destroyed, 2 Sam. 23:6, 7, with context; Matt. 12:29; 13:30; Luke 11:21, 22; 1 John 3:8. Synagogue of, Rev. 2:9; 3:9.”

These passages only represent a fraction of the Scriptures which could be quoted debunking the “no devil” theory! To claim all of these passages apply to the flesh is absurd, yet this is what they would have us believe! When did the flesh ever become a synagogue? They will clamor “it’s the flesh ... it’s the flesh”, that is, until they get to 2 Cor. 11:3, where they will scream “its mental ... its mental”. Why the sudden change? Why don’t they make up their mind?

Habitually the no-Satan advocates will claim it’s simple, making a case that hardly ever is the subject of Satan mentioned in the Old Testament. This only exposes their appalling ignorance of the Bible. Notice that the word ignorance is a derivative of the word ignore, and that is what they do. Peter speaks of people who are willingly ignorant at 2 Pet. 3:5. Evidently they’ve never read Romans 16:25, where Paul says: **“Now to him that is of power to stablish you according to my gospel, and the preaching of Yahshua Christ, according to the revelation of the mystery, which was kept secret since the world began.”** Again, at Matt. 13:35 we find: **“That it might be fulfilled which was spoken by the prophet, saying, I will open my mouth in parables; I will utter things which have been kept secret from the foundation of the world.”** (see also Col. 1:26)

From *The Ante-Nicene Fathers* vol. I, book 5, chapter 26 we read: “Truly has Justin remarked: That before the Lord’s [sic Yahweh’s] appearance Satan never dared to blaspheme God, inasmuch as he did not yet know his own sentence, because it was contained in parables and allegories; but that after the Lord’s appearance, when he had clearly ascertained from the words of Christ and His apostles that eternal fire has been prepared for him as he apostatized from God of his own free-will, and likewise for all who unrepentant continue in the apostasy, he now blasphemes, by means of such men, the Lord who brings judgment [upon him] as being already condemned, and imputes the guilt of his apostasy to his Maker, not to his own voluntary disposition. Just as it is with those who break the laws, when punishment overtakes them: they throw the

blame upon those who frame the laws, but not upon themselves. In like manner do those men, filled with a satanic spirit, bring innumerable accusations against our Creator, who has both given to us the spirit of life, and established a law adapted for all; and they will not admit that the judgment of God is just. Wherefore also they set about imagining some other Father who neither cares about nor exercises a providence over our affairs, nay, one who even approves of all sins.” [Footnote: “The Greek text is here preserved by Eusebius, *Hist. Eccl.*, iv. 18; but we are not told from what work of Justin Martyr it is extracted.”]

From this it should be evident that much of the information concerning Satan had deliberately been withheld until after the First Advent of Yahshua Christ, for before that time the bruising of Christ’s heel, as prophesied at Genesis 3:15, had not been accomplished, nor could it have been until He (Yahweh) came in the flesh. Not only that, but the time had not yet arrived for Satan to be trodden underfoot as described at Rom. 16:20 by Paul. The job of bruising the serpent’s head recorded at Gen. 3:15, was delegated to the Israelite-Romans. That bruising of Satan’s descendants entailed the crucifixion of many thousands of bad-fig-jews by the Romans under the command of Titus in 70 A.D., as recorded by the historian Josephus. That bruising set the bad-fig-jews back a thousand years in their agenda, until 1066 A.D. when they entered Israelite England with William the Conqueror with their coin. Thus is recorded the binding of the strong man (the bad-fig-jews) for a millennium in the bottomless pit of the ghettos. Therefore, without a Satan and without Two Seedline doctrine, the prophecy of Gen. 3:15 could not have been historically fulfilled to date. But this is not the end, as the bad-fig-satanic-jews have another round to go, at Rev. 20:10. Now you have the answer why much of what we know about Satan is found mainly in the New Testament, and if there are not two seeds at Genesis 3:15, we might as well burn our Bibles or throw them in the trash can. The next reference will demonstrate how Satan becomes a proper name.

From *A Biblical Theology of the Old Testament* by R.B. Zuck, page 424: “Joshua’s cleansing was opposed by Satan (Zech. 3:1–2). The Hebrew word translated ‘Satan,’ which means ‘adversary,’ often refers elsewhere to human enemies. However, when used with the article (as here and in Job 1–2), a particular angelic being hostile to God’s servants is in view. His character, which is not fully developed in the Old Testament, comes into sharper focus in the New Testament, where his Old Testament title becomes a proper name.”

It is important to identify just who the Satan of Zech. 3:2 is. The first verse of this chapter starts out with a high priest by the name of Joshua who was dressed in dirty clothing. That simply tells us that he was in a state of mourning and was wearing sackcloth and ashes. Then it speaks of “Satan standing at his right hand to resist him.” To understand that one, we must go to Jude 9 which says “Yet Michael the archangel, when contending with the devil he disputed about the body of Moses, durst not bring against him a railing accusation, but said, Yahweh rebuke thee.” It is not referring to Moses’ natural body 1000 years in the grave, but the body of law presented by Moses. But then comes Satan forward as an accuser “standing at his right hand to resist him.” Here the “right hand” symbolizes the priest’s authoritative power. While the Judahites

were rebuilding the temple, their adversaries endeavored to stop the work, Neh. 2:10, 19; 4:1, 7; 6:1, 2, 5, 12, 14; 13:28 which says:

“ 2:¹⁰ When Sanballat the Horonite, and Tobiah the servant, the Ammonite, heard *of it*, it grieved them exceedingly that there was come a man to seek the welfare of the children of Israel ... ¹⁹ But when Sanballat the Horonite, and Tobiah the servant, the Ammonite, and Geshem the Arabian, heard *it*, they laughed us to scorn, and despised us, and said, What *is* this thing that ye do? will ye rebel against the king? ... 4:¹ But it came to pass, that when Sanballat heard that we builded the wall, he was wroth, and took great indignation, and mocked the Jews ... ⁷ But it came to pass, *that* when Sanballat, and Tobiah, and the Arabians, and the Ammonites, and the Ashdodites, heard that the walls of Jerusalem were made up, *and* that the breaches began to be stopped, then they were very wroth ... 6:¹ Now it came to pass, when Sanballat, and Tobiah, and Geshem the Arabian, and the rest of our enemies, heard that I had builded the wall, and *that* there was no breach left therein; (though at that time I had not set up the doors upon the gates;) ² That Sanballat and Geshem sent unto me, saying, Come, let us meet together in *some one of* the villages in the plain of Ono. But they thought to do me mischief ... ⁵ Then sent Sanballat his servant unto me in like manner the fifth time with an open letter in his hand ... ¹² And, lo, I perceived that God had not sent him; but that he pronounced this prophecy against me: for Tobiah and Sanballat had hired him ... ¹⁴ My God, think thou upon Tobiah and Sanballat according to these their works, and on the prophetess Noadiah, and the rest of the prophets, that would have put me in fear ... 13:²⁸ And *one* of the sons of Joiada, the son of Eliashib the high priest, was son in law to Sanballat the Horonite: therefore I chased him from me.”

By the time of Nehemiah, Sanballat the Horonite, and Tobiah the servant, the Ammonite, and Geshem the Arabian had all mixed their blood among the ten nations of Genesis 15:19-21 (see Ezra ch. 9). Thus, they had absorbed the blood of the Kenites who were the descendants of Cain! And Cain being the first born of Satan by the seduction of Eve, Sanballat and associates surely represented the satanic bloodline. So now we know what “particular angelic being hostile to God’s servants is in view”, referred to by R.B. Zuck. What’s more, the bad-fig-jews and arabs of today are also related to “Sanballat the Horonite, and Tobiah the servant, the Ammonite, and Geshem the Arabian”!

Another Old Testament character of the satanic seedline was Doeg the Edomite, found at 1 Sam. 21:7; 22:9, 18, 22 & Ps. ch. 52: This, again, can be traced back through Esau’s Hittite wives to Genesis 15:19-21, and in turn back to Cain. Doeg was the chief herdsman under king Saul. At the top of Ps. 52 an explanation is given of this psalm, and all nine verses need to be read. King Saul, not being of the kingly line of Judah, lacked the wisdom of leadership, and blundered many times, especially in the case of not killing Agag and all of the Amalekites men, women and children, and all of their cattle as found at 1 Sam, ch. 16. Also, King Saul, in one of his mad rages, commanded the priests of Israel to be slain, and Doeg the satanic-Edomite was more

than willing to do so, killing a total of 85. In one sense, the flesh is part the problem; that being the satanic-genetic flesh inherent among all of the Cain-satanic-seedline.