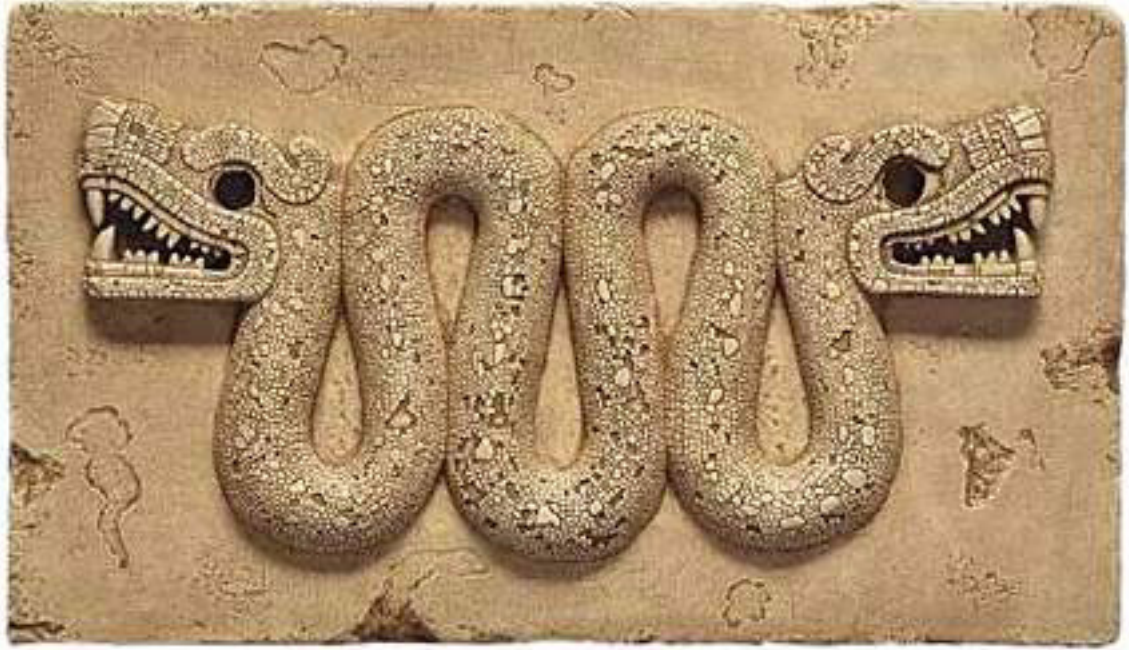




WHO WAS
THE TEMPTER
OF THE
HUMAN RACE?

BY JOHN R. FISKE JR.

Preface by Pastor Sheldon Emry

After being unable to contact the author or original publisher of this uncopyrighted pamphlet, which came into our hands in 1977, we have herewith reprinted it for the perusal of our Christian Brethren.

The original copy which we received was undated, but it is thought to have been written a number of years ago.

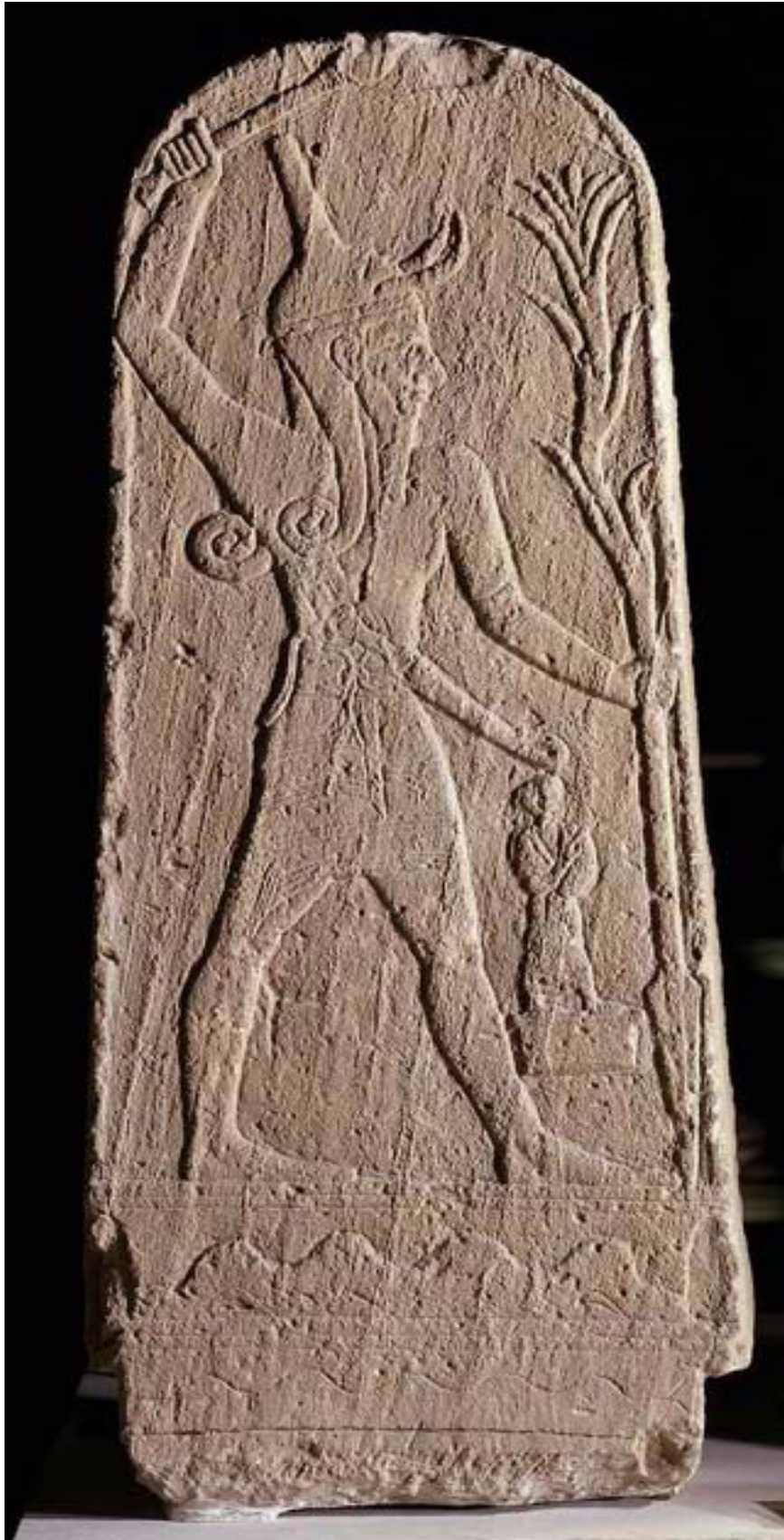
The reader will recognize that not all of Mr. Fiske's arguments are perfect, and we would guess that Mr. Fiske may have only just begun to see the error of the common teaching on the 'Devil,' and in this attempt to show its error, he may have used some faulty reasoning.

Therefore, we do not agree with ALL of the premises or conclusions drawn by the author, Mr. John Fiske, but our purpose in reprinting this article is to show our readers that some men of some time ago began to see the impossibility of the great and powerful 'Devil' as taught by so many of the professing Christian denominations.

It is hoped the reader will be moved by the reading of this short pamphlet to make a further study on their own as to just what the Bible does and does not teach on satan, the devil or devils, the serpent, etc.

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This is a bas relief of the Babylonian 'god' Baal, circa 1400 B.C.
Notice the horns and the many pronged spear.

WHO WAS THE TEMPTER OF THE HUMAN RACE?

BY JOHN R. FISKE JR.

Who was the Tempter of the human race? The orthodox (?) answer to the foregoing is that he is a fallen angel. He once lived in the home of God. He became ambitious of God's angels. His forces were defeated and expelled to the earth, thus providing man with a supernatural tempter.

If it can be proved that at man's creation everything in the universe was in a state of perfect harmony - 'good' - in God's eyes, then the theory is delivered a death blow. Carefully consider **Genesis 1:31**: "*And God saw everything that he had made, and behold it was very good.*" The clause, "*that he had made,*" is all-inclusive. It does not permit a single exception. If one existed, then it would be a 'thing' that God had not 'made,' which is inconceivable.

Furthermore, if God saw 'everything,' then nothing escaped the all-seeing Eye. If one 'thing' did, then that 'thing' could say, "God is not the all-seeing One. He cannot see me or what I may do!"

The thought defeats itself. When He "*saw everything that he had made,*" He 'saw' the angels in His heaven and elsewhere in His universe. He 'saw' Adam, the Serpent, and Eve in Eden. He 'saw' the cattle upon a thousand hills. He 'saw' all forms of animal life from the simplest to the most complex. What, then? Behold, 'everything' thus 'seen' was "*very good.*" If so, then at the time there was not a wicked 'thing' in the universe; and the idea opposed is rendered untenable.

What, then, 'tempted' our first parents? Our answer must be narrowed to just one of three things: God; His angelic creation; or His animal creation. Did God tempt Adam and Eve to sin? Was He the Tempter? The thought is sinful in the extreme. **James 1:13** declares, "*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.*" Did one of his angelic creations tempt them?

Here is the battlefield. Here is where the battle must be won or lost. If it can be proved that no angel ever tempted our first parents, then the theory of a supernatural devil is destroyed. The theory that the devil is a fallen angel is the very breath of life to the idea of a supernatural devil. Again, we ask: Did an angel tempt Adam and Eve? Our answer is an emphatic "No!" for these six reasons:

1. **Luke 20:35-36**: and **Mark 12:25**, declare that "*in the resurrection*" the saints will be 'equal' to and 'as' the angels. Now if their 'equals' can sin and die, then the saints "*in the resurrection*" will still be able to sin and die. But if their 'equals' are sinless and deathless, then they also will be sinless and deathless.

2. **Hebrews 1:14**, declares the angels are 'all' spirits. What is a 'spirit'? **John 3:6** says, "*That which is born of the Spirit is spirit.*" Since the 'angels' are 'all' spirits, it follows that they are all 'born' of God's 'Spirit,' and can no more sin and die than He can sin and die. **1 Corinthians 15:44-45**, in the Diaglott confirms this. Paul showed an "*animal body*" to be an 'animal,' and a "*spiritual body*" to be a 'spirit.' Then since the angels are all 'spirits,' they are, therefore, all "*spiritual bod-*

ies.” As every “*animal body*” is a product of the animal when born of the animal, so every “*spiritual body*,” angelic or saint, is a product of the Spirit when “born of the Spirit.” As every animal body is a partaker of mortality when born of the animal, so every spiritual body is a partaker of immortality when born of the Spirit. As every animal body is capable of sin when born of the animal, so every spiritual body is incapable of sin when born of the Spirit, whether saint or angel.

They can no more sin and die, than can the Spirit, their Father, sin and die. Sinlessness and deathlessness are characteristics of the ‘Family.’ That the angels are “*sons of God*” and so born of His Spirit is a Bible doctrine. (**Job 38:4, 7; Ephesians 3:15**). These shouting “*sons of God*” before man’s creation were His angels. His ‘family’ dwells in two places: ‘heaven’ and earth. The angels are the part in ‘heaven,’ and the saints the part on earth. Both are, or will be, partakers of His sinless nature. They can no more sin than He can.

3. If the angelic nature permitted sin and death among the angels in the past, and since their nature remains unchanged, it would still permit sin and death at the present or any age in the eternal future. Who knows, but a new Lucifer might arise among them today, or any age yet to be, and lead off in wild rebellion what is left of God’s angels right in His own home. The theory is untenable and jeopardizes the finished work of Christ of whom it is written, “*He will make an end of sin and death*” (**Daniel 9:24; 1 Corinthians 15:26**), and “*thoroughly purge his floor*” (**Matthew 3: 12**).

4. **Matthew 6:10**: As God’s ‘will’ has been “*done in heaven*,” everything there is sinless and deathless. When His ‘will’ is “*done in earth as it is in heaven*,” then everything here will be ‘as’ sinless and deathless ‘as’ it is in heaven. But if the accomplishment of that ‘will’ permits sin and death there, then the accomplishment of that ‘will’ on earth “*as it is done in heaven*” would still permit sin and death here. But since it is certain that when that ‘will,’ when fully accomplished here “*as it is in heaven*,” means a sinless, deathless state here, so that is certainly the condition of things in heaven.

5. **Hebrews 2:9, 16**: Here we are told that Jesus took not on Himself the nature of angels but ours, “*for the suffering of death*.” But that would be no reason if angels are mortal. But being immortals, we can see the reason. So two propositions are necessitated: angels are immortal; man is mortal. “*For the suffering of death*,” He did not take on their ‘nature’ but ours.

6. **Matthew 18:10**: If “*their angels do always*” see God’s face, they must ‘live’ always. If they live ‘always,’ then they are immortal. Since mortals cannot see God’s face and ‘live’ (**Exodus 23:20**), and since “*their angels do always behold*” God’s ‘face,’ it follows therefore they are not mortals but immortals. In view of these six reasons, we are certain no angel ever tempted the first pair. If not, then the theory combatted is delivered a death blow, and should be abandoned.

Since God, then, was not the Tempter, and no angel could have been the Tempter, what remains? The animal kingdom! Did some animal tempt Adam and Eve? Necessarily such must be the case, for any other possible tempter is ruled out.

Do the Scriptures confirm this reasoning? Did some animal, we ask again, tempt our first parents? **Genesis 3** clearly teaches that such was the case. An animal known as the ‘serpent’ is declared to have been the ‘tempter.’ **Genesis 3:1** (Smith and Goodspeed’s Version) describes it as follows: “*Now the serpent was the most clever of all the wild beasts that the Lord God had made*.”

Now, because such a ‘serpent,’ as the one described, no longer exists, does not prove that such a one did not once exist as **Genesis 3** asserts. The estimated number of all species is 750,000. Of these, 500,000 are extinct. There may have been hundreds of thousands of which there is no trace. Of the serpent family, there are twelve known species of which seven are extinct. There could have been others of which all traces have vanished. Among these is the one described in **Genesis 3**.

Here was an animal which was "*the most clever*" of them all. It stood at the very apex of animal intelligences. It had the power of speech, and in some ways was superior to man for it deceived Eve. It seems to be lacking in moral faculties, and in that respect and some other ways, inferior to man. But it talked. So did Balaam's ass. (**Numbers 22:28, 30**). If God was able to do this by an ass, He surely is able to create an animal "*the most clever*" of them all, and endow it with the power of speech. If the animal, 'man,' was so endowed, shall we question His ability to so endow "*the most clever*" animal, long since extinct, with the same power? It is suggested that an angel, a fallen one, operated through the serpent. This theory is erroneous for these reasons:

1. No angel could have done so for the six reasons given. Furthermore, at that time, absolutely "*every thing that God had made*" was 'good,' and so there were no wicked angels to tempt Adam and Eve.

2. The obvious reading of Genesis 3 is opposed to the idea. It names four characters: Adam, Eve, the Serpent, and the Lord God. All these are represented as having 'said' and done certain things. Nothing is said of a fifth character.

3. The Lord God deals with just three. He holds each individually responsible for what he had done, and said to each in turn, "*Because of what thou hast done*" (**Genesis 3:13-14, 17**), and then passes His penalty. He viewed them as responsables and not as mere tools through which some super intelligence operated, and so fit subjects of punishment. No punishment is named for any super-being operating through any of the three.

4. The Bible attributes great mental power to the 'serpent.' He is "*the most clever*" of all animals. His deception proves this. Paul declared that through his subtlety "he beguiled Eve" (**2 Corinthians 11:3**). We are exhorted to be "*wise as serpents*" (**Matthew 10:16**) - a useless exhortation unless based upon a fact. This is all eliminated by believers in an angelic tempter. They ascribe the mental powers displayed by the tempter to an angel working through it.

For these reasons, we are soundly convinced the tempter of our first parents was really a member of the animal kingdom, long since extinct, but "*the most clever*" of them all. Being a 'beast,' and "*the most cursed of all animals*" (**Genesis 3:14**, Smith & Goodspeed Version), he had the 'life' and nature of such, and so has long since passed away into death.

Since the original 'Serpent,' 'Devil,' and 'Satan' has long since ceased to exist, what has perpetuated the tempting since? We have proved the utter impossibility of God or any of His angels playing that role. What continued the work thus begun by an animal must belong in some way to the animal kingdom. Our answer is found in the desires of the flesh of men. Since these desires stepped in immediately and continued identically the same kind of work begun by the 'serpent,' they, in a sense, may be regarded as an extension of the original 'serpent.' Hence its names and gender are frequently applied to these 'desires,' thus constituting them, in a primary sense, the 'devil' of the Scriptures.

There are a number of minor extensions, such as the Roman Empire, Balaam, the man who tempted the Saviour, etc. These are rare and exceptional in nature. That the Roman Empire in all its historic phases is a political extension of the original 'serpent' is to be seen from **Revelation 12:3, 9; 17:3, 9-16**. Here the 'beast' or 'serpent,' had "*seven heads*." Angels and men have one head each, so it is neither an angel nor a man. What, then, are the "*seven heads*"? Verses 9-10 give a twofold interpretation - "*seven mountains on which the woman [city of Rome] sitteth*" (verse 18). It is a fact that the 'city' of Rome is built on seven hills, or mountains, and had "seven kings," or forms of government. "*Five are fallen*" - that is in the past; "*one is;*" - present; the last: "*not yet come*." It is a fact

that Rome, at that time, already had 'five' forms of government: consulate, dictatorial, decimvirate, and triumvirate; "*one is,*" the imperial; and one "*not yet come,*" the Gothian.

Note further: the 'beast,' or 'serpent,' had "*ten horns.*" The "*ten horns,*" verse 12 says, are "*ten kings*" or kingdoms. It is a historic fact that the Roman Empire was divided in 476 A.D. into just ten kingdoms. So it is a certainty, then, that the 'serpent' of Revelation is the Roman Empire in its three historic phases - pagan, papal, and Christian - in its capacity of deceiver. In its pagan phase, by imperial decrees, it deified its deceased emperors and great men, and compelled men to worship them: in its Christian phase, it deified Jesus and made the Holy Ghost into a separate god, and by its imperial decrees, forced such upon the church; and in its papal phase, it has deified millions of its deceased saints. Thus, in a political way, it has done the same kind of work - deception - which was done by the 'serpent' in Eden, and so it is regarded as an extension of it.

As we have just shown, whoever or whatever continues the work similar to the Edenic serpent, as did the Roman Empire, Balaam, and the man who tempted the Saviour, is an extension of the 'serpent.' As John expressed it, they are "*of that wicked one*" (**1 John 3:12**); that is, an extension. When so regarded, they are termed 'the devil,' meaning an extension of him. When not so viewed, they are termed 'a devil' or 'devils' (**John 6:70; 1 Timothy 3:11**, Greek).

That the desires of the flesh of men constitute the 'devil' of the Scriptures is evident for these reasons:

1. "*Men in every case are tempted by their own passions*" (**James 1:14**, Twentieth Century Version). If the tempter "*in every case*" is one's "*own passions,*" then wherever we read in the Bible of certain ones being tempted of the devil, read "*in every case*" tempted by his "*own passions,*" and you will have the Bible idea as to what is the devil. If the tempter "*in every case*" is one's "*own passions,*" then if there be a supernatural tempter, he sits with folded hands doing nothing, as far as humanity is concerned. The tempter "*in every case*" is one's "*own passions.*"

2. "*All that is in the world, the lust of the flesh, and the lust of the eyes, and the pride of life, is not of the Father, but is of the world*" (**1 John 2:16**). Now if 'all' tempting must be attributed to the 'lusts' and the "*pride of life;*" if there be a supernatural tempter, he sits with folded hands doing nothing; for 'all' temptation is attributed to the 'lusts' and "*the pride of life.*"

3. "*There is nothing from without a man that entering into him can defile him ...All these evil things come from within and defile the man*" (**Mark 7:15, 23**). If 'all' defiling power "comes from within" a man, then if there be a supernatural defiling person, he sits with folded hands doing nothing, as far as man is concerned; for 'all' power that 'defiles' lies inside of man himself. Since 'nothing' goes into a man to 'defile' him, it is a mistake to look outside of man for a super-defiling personality to enter him to defile him. 'Nothing' bars such an idea.

In **James 4:1**, we are informed that 'wars' and 'fightings' are typical sins, and what is true of their origin is true of all sins, which 'come' "*even of your lusts that war in your members.*" Evidently then it is a mistake to say sins come from a supernatural tempter. Since sins come from the 'devil,' and since James said they "*come even of your lust,*" it follows that the 'devil' that produces sin is the 'lusts.' Furthermore, if all sin 'comes' from "*your lusts,*" if there be a supernatural tempter, as far as humanity is concerned, he has nothing to do; for **James 4:1** shows all sin "*comes even from your lusts*" and not from the super-tempter. These 'lusts' war, James said, "*in your members.*" With what? Evidently the implanted gospel of Jesus. This gospel often runs counter to these 'lusts,' and 'war' in one's 'members' ensues.

In **Galations 5:16-17**, there are two classes of walkers - those who "*walk in the Spirit*" by

obeying the injunctions of the ‘Spirit,’ and those “*who walk in the flesh*” by “*fulfilling the lust of the flesh*.” As all righteousness is certainly the result of obedience to the injunctions of the ‘Spirit,’ so all sin is equally the result of “*fulfilling the lust of the flesh*.” Again, a supernatural tempter can be dispensed with, for he has nothing to do. Note carefully the ‘flesh’ and the ‘Spirit’ are contrary to one another.” They ‘war,’ as **James 4:1** shows, with each other; “*so ye cannot do the things that ye would*.” Note, too, what Paul termed “*the lust of the flesh*” he also called the ‘flesh.’ So in all Pauline writings, where he alluded to the ‘flesh’ as opposed to God’s law, he meant “*the lust of the flesh*.”

Galatians 5:19-21: Here Paul named many sins and termed them “*the works of the flesh*.” Since it must be admitted that these are likewise “*the works of the devil*” that Jesus will finally eliminate (**1 John 3:8**), it follows therefore that “*the lust of the flesh*” (verse 16) is the ‘devil.’ If the ‘flesh’ is the creator of the sins named, then it is a mistake to assign them to a super-tempter. If sins are “*works of the flesh*,” then we can see how Paul also called them “*the deeds of the body*” (**Romans 8:13**), and his fight to ‘keep’ his ‘body’ in ‘subjection’ (**1 Corinthians 9:25-27**).

In **Romans 7:15-20**, Paul presented a struggle between what he termed “*sin that dwelleth in me*,” that is, he explained, “*in my flesh*” and his better nature. First one and then the other is in the ascendancy. He declared “*it is no more I that do it but sin that dwelleth in me*.” If “sin in the flesh” is the cause of sin, then unmistakably it is the ‘devil’ of the Scriptures. The words “*that do it*” clearly refute the idea that some supernatural tempter is the direct cause of Paul or any saint doing what he ‘hates’ to ‘do.’

Romans 7:21-25: Paul here spoke of two laws “*in my members*” - “*the law of God*,” and “*another law*,” “*the law of sin*.” “*With the flesh*,” he serves “*the law of sin*,” but with “*the mind*,” “*the law of God*.” As all righteousness is the direct result of obedience to “*the law of God*,” all sin is the direct result of obedience to “*the law of sin*.” If there was a supernatural tempter, he would have nothing to do whatsoever as to mankind; for all sin is the direct result of obedience to “*the law of sin*” ‘in’ our ‘members,’ and not of a super-tempter. The “*law of sin*,” “*sin in the flesh*,” “*lust of the flesh*,” or the ‘lusts,’ are terms having the same significance.

Romans 6:12-23: Hebrews 2:14: In these references Paul showed the ‘devil’ to be the personification of “*sin in the flesh*” of men. Note the expression: “*Let not sin therefore reign in your mortal bodies*.” Since only kings and queens ‘reign,’ ‘sin’ is here represented as being ‘king’ in the mortal bodies of some. Other versions confirm this by saying, “*Let not sin be king in your mortal bodies*.” Here, then, we have ‘sin’ represented as ‘king’ in the “*mortal bodies*” of sinners. We may therefore speak of it as ‘King Sin’ who dwells in “*mortal bodies*.” As other ‘kings’ have subjects, so has ‘King Sin.’ His are shown in verse 16 to be those who ‘obey’ him. Kindly observe ‘sin’ and ‘obedience’ are represented by ‘his’ pure examples of personification.

King Sin who dwells in ‘flesh and blood’ or “*mortal bodies*,” pays ‘wages’ (verse 23) to his ‘servants.’ These ‘wages’ are ‘death,’ which he has the power to pay. In other words, King Sin who dwells in ‘flesh and blood’ is the very one who has “power over death” to pay it as ‘wages’ to his ‘servants.’ Since **Hebrews 2:14** declared “*him that hath power over death*” is the one “*that is the devil*,” it follows unerringly that King Sin who dwells in flesh and blood, is the devil of the Scriptures. Or, in other words, “*Sin in the flesh*” personified, Paul declared that “*that is the devil*.” This definition of the ‘devil’ by Paul makes sense anywhere in the Bible where it is used in its primary sense. Try **1 Peter 5:7** as an illustration: “*Resist the devil and he will flee from you*.” Paul’s definition: “Resist King Sin who dwells in your mortal bodies, and he will leave you alone.”

SATAN

The word 'Satan' is an anglicized word. Its Hebrew form is '*satanas*.' Its English equivalent is 'adversary.' It, like its English equivalent 'adversary,' is a common noun and has a variety of uses. It may be used in a good sense as well as an evil one. It may mean one person or a number of persons: an apostle; a state or condition of things; the world; the Roman Empire system; King Sin; or the 'devil' of the Scriptures. Here are some examples of its uses:

"The angel of the Lord stood in the way for a satan (Hebrew) against him" (**Numbers 22:22**). *"I went out to be a satan (Heb.) unto thee"* (**Numbers 22:32**). Here twice *"the angel of the Lord,"* doubtless Michael, is declared to be 'satan,' meaning thereby 'adversary,' and not a monster of evil.

"Make this fellow return ...lest in the battle he be a satan (Heb.) to us" (**1 Samuel 29:4**). Here 'satan' is referring to *"this fellow."* **2 Samuel 19:22**: *"David said, What have I to do with you, ye sons of Zeruiah, that ye should this day be satans (Heb.) unto me?"* Here 'satans' is referring to the *"sons of Zeruiah;"* and it is in the plural, which cannot be if the word is a proper noun.

Jesus *"said unto Peter, Get thee behind me, Satan ...for thou savourest not the things that be of God, but those that be of men"* (**Matthew 16:23**). Here Peter was declared to be 'Satan,' and what he said was *"of men"* and not of a super-tempter.

In **Luke 13:11, 16**, the woman's 'Satan' or adversary was her 'infirmity.' To *"be loosed"* from 'Satan,' therefore, meant to be loosed from her 'infirmity,' or 'adversary' that to her had *"bound these eighteen years."*

Matthew 12:24, 26-27: Here 'Satan' means 'Beelzebub' - the god of the Ekronites (**2 Kings 1:2-3, 6, 16**), a heathen idol.

1 Timothy 1:20: *"Of whom is Hymenaeus and Alexander; whom I have delivered unto Satan, that they may learn not to blaspheme."* The world is God's great enemy (**James 4:4**), adversary, or 'Satan.' When baptized into Christ, they are no longer of the world (**John 17:14, 16**) but in Him. To be *"delivered unto Satan,"* then, means their being excommunicated from the ranks of the faithful as a punishment; thrown again to the world, 'Satan,' where they may *"learn not to blaspheme."* But if 'Satan' means a supernatural tempter, would he teach them *"not to blaspheme"?*

Paul commanded the brethren *"to deliver such an one unto Satan for the destruction of the flesh, that the spirit may be saved"* (**1 Corinthians 5:1-5, 13**). Here again 'Satan' means the world, as has been explained in our exposition of **1 Timothy 1:20**. The church, therefore, was to expel such an adulterous brother, and deliver him to the world, where, through this punishment, the 'flesh,' that is, the *"lust of the flesh"* (**Galatians 5:16-17**), might be destroyed or 'crucified' (**Galatians 5:24**). The object was that the 'spirit' ('person' - verse 13) might *"be saved."* But if 'Satan' here meant a supernatural monster of evil, would he cause this adulterous one to *"be saved"?*

'Satan' sometimes means the Roman Empire in its phases, as can be seen in our treatise of **Revelation 12:3, 9; 17:3, 9-16** in this pamphlet. Finally, it may mean 'King Sin,' who dwells in flesh and blood - the 'devil' of the Bible. **Acts 5:3** is an illustrative text. The thought is, "King Sin who dwells in your flesh and blood you have allowed to fill your mind so as to obey his behests."

The theory of a supernatural tempter is unreasonable, unscriptural, and opposed to true science, as can be seen from the following seven reasons:

1. If there be a supernatural tempter, the tempter of all humanity, then in order to tempt successfully two billion at the same instant of time he must necessarily be omnipresent. Since it is contended he is a fallen angel, then if angels are omnipresent, he is also omnipresent. If not, then the theory of a super-tempter, the tempter of all, becomes impossible. But are angels omnipresent? They are not! Note these points: *"I will go down now, and see whether they have done altogether according to the cry of it, which is come unto me, and if not, I will know"* (**Genesis 18:21**). Here, to be at Sodom, the angelic speaker must *"go down."* These words necessarily indicate his absence at the time. If absent, then he was not omnipresent. (**Daniel 9:21-23**). Here, to be present with Daniel, the angel Gabriel had to *"fly swiftly"* to Daniel, and when he arrived he said, *"I am come."* To 'fly' and 'come' to Daniel necessarily implies his absence (**Luke 1:19, 26**).

Gabriel who 'stands' in God's 'presence' is said to be *"sent ...to thee"* and *"unto a city."* Necessarily he is absent from these places before being 'sent.' (**Luke 2: 15**). For 'angels' to be *"gone away from them into heaven"* implies their absence from heaven while with them; and after they had *"gone away,"* they were absent from 'them.' In **Genesis 32:26**, an angel said to Jacob while in Jacob's arms, who was wrestling with him, *"Let me go."* But how could he 'go' if he was omnipresent? At the time, was not his presence limited to the space in Jacob's arms? If so, then at the time, he was absent from every other place.

Luke 20:36 says the risen saints are 'equal' to the 'angels.' If angels are omnipresent, then they, being their 'equals,' are omnipresent. But since the risen saints must *"come from"* certain places to *"sit down"* with the fathers (**Matthew 8:11**), it is certain they cannot be omnipresent. If not, then it is certain their 'equals' - the 'angels' - cannot be omnipresent. Since the angels are 'with' Christ when He *"shall come"* (**Matthew 16:27**), if His coming is a change of place, then so is theirs. **Hebrews 10:37** (Rotherham) says: *"Yet a little while and he that shall come will be here."* If 'here,' then necessarily there is a change of place. If so, then since the 'angels' are 'with' Him, theirs, too, is a change of place. Then they are not omnipresent.

In conclusion, since 'all' angels are *"sent forth"* at times to the *"heirs of salvation"* (**Hebrews 1:14**), it follows that 'all' of them are localized in their presence. Then if the super-tempter be a fallen angel, he, too, is localized in his presence and cannot be the tempter of all humanity.

2. If there be a supernatural tempter, the tempter of all humanity, then in order to tempt successfully two billion persons in two billion places in the same moment of time, he must necessarily be omniscient. Since it is contended he is a fallen angel, if angels are omniscient, then so is he. If they are not, then he is not; and the theory combatted is rendered untenable. From the evidence submitted, it is plain that angels are limited in knowledge. Let us examine **Genesis 18:21** again. Here the angel said: *"I will go down now (to Sodom) and see whether they have done altogether according to the cry which is come unto me; and if not, I will know."* Here, in order to 'know,' he must *"go down;"* hence it is evident he was limited in knowledge.

Daniel 7:10 (Moffatt) confirms the foregoing by showing in order for the *"millions of angels"* to know what was in *"the books,"* they had to be *"opened."* **Mark 13:32** declares that the angels do not know of *"that day"* or *"that hour."* **1 Peter 1:13** and **Daniel 8:13; 12:5-6** speak of certain 'things' which *"the angels desire to look into."* But why, if they are omniscient? In view of these reasons, it becomes a certainty that angels are limited in knowledge. Then, if the super-tempter be a fallen angel, he, too, is limited in knowledge, and he cannot be the tempter of all humanity.

3. If there be a super-tempter, then who tempted him to sin? If his tempter was strictly his own passions, and they were sufficient to cause him to sin, then could not our passions be our tempter and sufficient to induce us to sin?

4. If there be a super-tempter, then he has lived for thousands of years. Having tempted all humanity for ages, he knows thoroughly all their weak or strong points. This being true, what chance of successful resistance would a puny mortal of ten, twenty, or eighty years have against such a foe? None whatever! He would be irresistible! Establish this point. and the unconditional salvation of all men becomes a necessity. Recently, a minister was convicted of rape against a sixteen year old girl, and said, "Hereafter my battle is with the Devil." Base subterfuge! God for his crime will send the bill to him!

5. Here is a man who has an excellent stand of growing wheat. Knowing beforehand what the results will be, he deliberately sows into it a plant that will destroy two thirds of his wheat. Surely we would regard this as a very unwise procedure. Then what shall we think of God, who is able to read the future of any if He sees fit, who would deliberately 'manufacture' a supernatural devil who would ruin eternally one third of His angelic creation, and probably nine tenths of His human creation? Surely wisdom, love, justice, and mercy would forbid the creation of such a monster!

6. The law of self-preservation stands opposed to the idea of a super-tempter. It permeates the entire animal kingdom, and to a certain extent, the vegetable. Each specie has its own method of self-defense. Step on a worm and it will recoil. Strike a dog and it will bite. Hit a man and he will hit back. The same law prompts all to so act. Here is an animal - a dog for example - who has been so carefully trained that except under certain conditions it will refuse its own particular type of food. But the animal is starving. Its own particular type of food is placed before it, but the conditions permitting its eating the food are absent. A conflict at once arises between its training - the law of its master - and what? Shall we say a super-tempter, or, its natural desire for food? Are we not safe in saying the latter? If the animal yields to it, it transgresses the law of its master.

So with the specie known as 'man.' Ignorant of the Father's 'law,' he is considered only "*as a beast with God*" (**Psalms 73:22**, margin; **49:20**). But he comes under training; he learns the Father's 'law,' known as "*the law of faith*," "*law of the Spirit*," etc., and is taught that even food must be eaten under certain conditions ethically. But the man is starving. Food is placed before him, but not under conditions permitted by the law of the Father. A conflict at once arises between the man's training - the law of his Master - and, what? Shall we say a super-tempter, or the man's desire for food? Are we not safe in saying the latter? If so, the man, as did the dog, yields to it, transgresses the law of his Master, and sin is produced. What is true of hunger is equally true of every desire man may have. In "*every case*," we see, as the Apostle declared, "*Men are tempted by their own passions*."

7. The law of heredity stands opposed to a super-tempter. This law permeates the entire animal and vegetable kingdoms. It is recognized by agriculturists everywhere. In the vegetable kingdom, through careful selection of seed, the quality of grains, fruits, and grasses have been greatly improved. We have the seedless orange, the thornless rose, etc., thus produced. By choosing an opposite course - selecting for each crop the poorest seed produced - any grain, fruit, or grass can be made to deteriorate. These are well-demonstrated laws of nature. In the animal world, heredity is no less well marked. Every type of animal through careful selection can be improved as to size, quality, desirability. The primitive horse was the size of the dog. Some now weigh more than a ton. The dog, through complying with heredity's laws, may be decreased in size and weight to that of a few ounces, as the Pekinese; or increased so as to weigh hundreds of pounds. So it is to a greater or lesser degree,

with all species.

As to mentality or disposition, heredity plays a great part. Through it, some animals of a given specie may be gentle, obedient, and intelligent; others, vicious, wild, and even idiotic. The writer's brother had a mare who was balky. He raised a number of colts from her. All these were balky. From breachy cattle come breachy offspring. Heredity thus decides to a great extent their size, quality, mind, and behavior. So with that specie of animal known as 'man.'

Heredity plays a great part in determining his physical, mental, and moral characteristics. As to the physical, giants produce giants, dwarfs, dwarfs, etc. Color of eyes, hair, and skin, or any physical trait, may through heredity be reproduced an almost infinite number of times. A village in Spain is made up of inhabitants who each possess twelve fingers and twelve toes. They feel proud of this, and maintain it by intermarriage.

As to mental traits, the results of heredity are not less marked. Idiots, the hopelessly insane, are forbidden to marry in many states; for in too many instances the children of such marriages are of a lower order mentally. On the other hand, the Ptolemy's through incestuous marriages maintained their intellectual brilliance for centuries. It has been well said that to produce an intellectual genius one must commence with the fifth generation that precedes him.

Moral traits likewise are inherited. Some are natural born liars, thieves, or murders. The tendencies to do these unlawful acts are inherited. Some inherit vicious tempers, uncontrollable desires; other inherit natures so mild and genial that it is hard for them to do a wrong.

In view of these many reasons, the law of heredity stands squarely opposed to the theory of a super-tempter inducing all men in all ages and conditions to sin. We are forced to agree with the Apostle James that the tempter "*in every case*" is one's "*own passions*;" and the seven reasons given clearly show the doctrine of a super-tempter to be unscriptural, unreasonable, and opposed to human experience.

DEMONS

The Grecian theory that mental or physical diseases were caused by 'demons' was nearly universal in Christ's time. It taught that 'demons' were the departed spirits of the dead, as may be seen from the following:

Philostratus says that, "a demon who possessed a young man confessed himself to be the ghost of a person slain in battle." (Strabo, lib., V. p. 364).

Contemporary with the Saviour, Plato says, "All those who die valiantly in war become demons; and we ought to worship and adore their sepulchres, as the sepulchres of demons." (Plato de Republica, C.V. 468, 11 edit. Serrane).

"He himself expelled the demon which was the ghost of a dead man" (Lucian Philospendes, p. 348, Vol. 2, edit. Amstelodami).

"Demons which are no other than the spirits of the wicked that enter men that are alive, and kill them; unless they can obtain some help against them" (Wars of the Jews, Josephus, Book VII, chap. 6, 75 AD).

"Those who are seized and cast about by the spirits of the dead whom all call daemoniacs or madmen" (1st Apol. of Justin, chap. 18, 135 AD).

In harmony with the foregoing, Homer, Hesiod, Plato, Cicero, Balbus, the Stoic, etc., say that the word 'daimon' expresses spirits of departed human beings. This theory therefore must be rejected by all who believe in the sleep of the dead, and by immortal soulists likewise who place all 'departed human spirits' in either hell or heaven.

These 'demons,' thus believed in, were either good or evil, as may be seen from the foregoing quotations. Some of the latter entered people, thus producing mental or physical diseases. The theory was circulated far and wide with the Greek language.

However, there is not the faintest allusion to it in the Old Testament, for when it was written the theory was non-existent. This theory, so widespread, necessarily stamped itself upon the common language of the time, and supplied a nomenclature for a certain class of disorders which, without reference to the particular theory in which it originated, would become current and conventional, and used by all classes as a matter of course, without involving an acceptance of the Pagan belief. On the face of it, the nomenclature would carry that belief; but in reality it only would be used from the force of universal custom without reference to the superstition which originated it.

The English word 'lunatic' originally meant that madness was caused by the moon's influence, but which nobody now uses to express that idea. The same principle is exemplified in the phrases 'bewitched;' 'fairy-like;' 'hobgoblin;' 'dragon;' 'the king's evil;' 'Saint Vitus dance;' 'out of one's head;' 'beside himself;' 'came to himself;' etc.; all of which are freely used denominatively without subjecting the person using them to the charge of believing the fictions originally represented by them.

Christ or His apostles, in conformity therefore to popular language, did not commit either to the popular delusion. In one case, He apparently recognized the god of the Philistines (**Matthew 12:27**).

‘Beelzebub’ signifies the god of flies. He was worshipped by the Philistines of Ekron (**2 Kings 1:6**); and Christ in using the name took no pains to dwell upon the fact that Beelzebub was a heathen fiction, but seems rather to assume for the sake of argument that Beelzebub was a reality. It was a mere accommodation to the language of His opponents. Yet this might with as much reason be taken as proof of His belief in Beelzebub as His accommodation to popular speech or the subject of demons is taken to sanction the common idea of ‘devils.’

The casting out of devils means the curing of diseases, like epilepsy (**Matthew 17:14**); blindness (**Matthew 12:22**); dumbness (**Mark 9:17**); insanity (**Luke 4:33-41; 8:26-39**), etc. In the last reference, it will be seen that after the ‘demons’ were cast out of the man he was then in his ‘right mind’ and ‘healed.’ Then, for him to be possessed of them, meant to be insane and sick. This insanity was transferred to the swine who *“ran violently down a steep place into the lake, and were choked.”* Certainly this interpretation is preferable to the idea that each pig had an imp astride it, riding it swiftly into the lake!

Matthew 17:14 says expressly the one out of whom Christ cast a ‘demon’ was ‘epileptic’ (Revised Version), or a ‘lunatic.’ Is ‘epilepsy’ or ‘lunacy’ caused by supernatural devils? No! So with blindness, dumbness, etc. In **Luke 4:35-39**, both ‘demon’ and ‘fever’ were ‘rebuked,’ and *“one came out of him,”* and the other *“left her;”* but neither of them was a personality. We need not be surprised at the knowledge exhibited by the insane of **Luke 4 and 8**. The universal expectation of the Messiah and Christ’s wonderful works aroused universal excitement that even some of these were informed.

The statements that the *“devils made”* or the *“devils cried out”* this or that, must be interpreted in the light of a self-evident fact, that it was the person possessed who spoke, and not the abstract derangement. The insane utterances were attributable to the insanifying influence, and is an allowable liberty of speech to say that the influence - called in the popular phrase of those times ‘demon’ or ‘demons’ - spoke them.

But it is suggested that these ‘demons’ were ‘fallen angels.’ The six reasons given in the treatise on the devil in this pamphlet prove the impossibility of an angel of heaven ever becoming the Devil or a demon.

In conclusion, since Paul used ‘idols’ and ‘demons’ interchangeably (**1 Corinthians 10:19-21**); and as to ‘idols’ being supernatural, he declared *“an idol is nothing”* (**1 Corinthians 8:4-5**), it follows that there is ‘nothing’ supernatural about ‘demons.’ They are natural things - diseases either mental or physical.



Head of a Babylonian 'demon' circa 600 B.C.,
now residing in the British Museum.

OBJECTIONS

There are difficulties to be surmounted in every revealed truth. These reasons account for most of the difficulties: mistakes of translators; ignorance of Biblical methods of expressions; and reading into a scripture either consciously or unconsciously ideas entirely foreign to the mind of the Biblical writer. The scriptures to be examined are not many; and here they are:

Job 1-2: A number of errors appear in the translation: 'Earth' should be 'land,' referring to the "*land of Uz*." 'The' should precede 'Satan,' and 'Satan' should have been rendered 'adversary,' 'opponent,' or even 'enemy.' Young, in his translation, has made all these corrections.

Now for the exposition: "*The sons of God*" were the believers of the time, as Christians are now the "*sons of God*" (**1 John 3:21**). They met at times to worship God. The 'Lord' that met them on these occasions was evidently an angel, who was frequently so termed. (**Genesis 18:1, 13, 21; 19:1**). The 'adversary' or 'enemy' was evidently a fellow worshipper who was Job's bitter enemy, and in a lesser sense the 'enemy' of them all; hence aptly termed the 'enemy.' He was evidently a nomad "*going to and fro in the land with his herd*." The angel, knowing of his special hatred for Job, asked him to 'consider' Job's uprightness. His reply was that God had 'blessed' Job on every hand. The angel then in these chapters (**Job 1:12; 2:3**) gives him power - power from God (**Job 19:21; 1:11; 2:5**) - to test Job's fidelity.

So it is certain these trials came from "*the hand of God*" by way of his 'adversary.' We need not be surprised at God using at times even wicked men to accomplish His purpose. He once uttered prophetic blessings upon Israel through their wicked enemy, Balaam (**Numbers 22:5-41; 23:1-30; 24:1-25**), and through Saul, who was seeking David's death (**1 Samuel 19:15-24**). Job 1 and 2 are similar to these.

The message delivered in **Isaiah 14:4-21** is declared by inspiration to be a "*proverb against the king of Babylon*." It matters not therefore how mysterious or obscure some of its utterances may seem to one; it is still a proverb against this 'king.' Whoever therefore applies these verses, or any part of them, to some other 'king' or personality, contradicts inspiration. Saint Jerome was the first to do this, but the idea is grossly unscriptural for these reasons:

1. Inspiration declares these verses to be a "*proverb against the king of Babylon*."
2. **Isaiah 14:16** declares him to be a 'man,' to have 'children,' a 'land,' 'prisoners,' to be finally "*thrust through with a sword*;" and "*as a carcass trodden under feet*" (**Isaiah 14:16-21**).
3. All these things were true of "*the king of Babylon*" (**Daniel 5:1-30**). None of them was true of a super-tempter, called the devil.

Now, as to the difficulties: He is termed 'Lucifer.' But the margin has it, "*O, day star*" - a common noun; so says the Revised Version and the American Revised Version. But "*this man*" (verse 16) "*fell from heaven*" (verse 12); so did 'Capernaum' (**Matthew 11:23**), and 'Zion' (**Lamentations 2:1**); but none of the three was in God's home.

'Heaven' in these references signifies an extremely exalted condition, and not a place. But he said certain things (**Isaiah 14:12-13**) "*in his heart*." What were they? "*I will ascend into heaven*" -

the 'heaven' just explained, not God's, for nothing impure can possibly enter it. The stars of God are used in **Daniel 9:10** as meaning political dignitaries. In this case, the stars of God means the ruling element in Israel. "*The sides of the north*" are shown by **Psalms 48:3** to be an allusion to the location of "*mount Zion, the city of the great king,*" which is 'Jerusalem' (**Matthew 5:35**). Again may it be pointed out, that the one who said these things "*in his heart*" was a man, and not an angel, and was to be 'slain' by being "*thrust through with a sword.*"

If **Matthew 4:1-11** is to be interpreted literally, then these comments may be made: Jesus in His human experience dealt with two 'devils.' Both were thoroughly human. One was the 'devil' of betrayal; the other the one of the wilderness. The first betrayed his Master and then hanged himself. His name was Judas (**John 6:70-71**). The latter was the devil of the wilderness; his name was not revealed. Nor is that important. The names of many who played important parts in the lives of Jesus and His apostles are not revealed. That he was a human, and not angelic, is true for these reasons:

1. The narrative introduces nothing but what a human being might do.

2. The reactions of the 'tempter' were thoroughly human. As the Jews asked for a 'sign' (**Matthew 16:1,4; Luke 11:16**) as evidence that He was 'the Christ,' so the 'tempter' asked for signs, too; such as "*Command these stones be made bread,*" or "*Cast thyself down*" from the "*pin-nacle of the temple,*" "*if thou be the Son of God.*" If human, he might ask these 'signs;' if angelic he would know without them. Furthermore, to see the kingdoms of the world, evidently provinces which were adjacent to Judea, from the summit of an "*exceeding high mountain,*" as a human, he would have to go 'up' to it. This was the very thing he did. As humans, the higher they went, the more 'kingdoms' would become visible, until all could be seen from its summit. As an 'angel,' this was not necessary. Lastly, as an angelic tempter he needed no 'seasons' for rest from tempting Christ. But as a human, this one did (**Luke 4:13**); hence the 'tempter' was thoroughly human.

To offset these points just alluded to, these things are referred to the 'tempter' that was called 'Satan' and 'Devil;' but so was Peter (**Matthew 16:22-23**) and Judas (**John 6:70-71**). But he is termed the 'devil;' so is the Roman Empire in all its phases (**Revelation 12:3-9; 13:1-3, 17:3-12**). They are both minor extensions of the original 'devil' -an 'animal' that 'tempted' Adam and Eve (**Genesis 3:1-14**, Smith & Goodspeed Version).

Jude 9: The Archangel Michael is Israel's guardian 'Prince' (**Daniel 10:21; 12:1**), and in the Old Testament is frequently referred to as "*the angel of the Lord*" because of his peculiar work as to Israel.

As the 'body of Christ' is made up of those "*baptized into Christ*" (**Galatians 3:27**), so the 'body of Moses' is likewise made up of those "*baptized into Moses*" (**1 Corinthians 10:2**); that is, Israel (**1 Corinthians 10:1-6**). The 'devil' who disputed with "*the angel of the Lord,*" that is, 'Michael,' over Israel, was evidently 'Balaam' (**Numbers 22:5-41; 23:1-30; 24:1-25**). But he is termed the 'devil;' so was the 'tempter' of Jesus and the Roman Empire system. They are all minor extensions of the original devil, the 'animal' that 'tempted' Adam and Eve. But **Jude 9** says the 'angel' rebuked him, and **2 Peter 3:15** states it was done through an "*ass speaking.*" To strengthen the foregoing, the Emphatic Diaglott rendering of **Jude 9** says, "*But Michael the archangel, when contending with the enemy.*" As Balaam had joined the forces of Balak, he would thus be termed the 'enemy' - a human one.

Luke 10:18; Revelation 12: The exposition of the latter reference will apply to the former reference also. As to **Revelation 12**, two interpretations are given - the literal and the symbolical. If the literal will make good sense, then that is the one to be accepted. It will be seen from what follows

it cannot be correct.

1. "*Clothed with the sun.*" Whatever is the size of her clothing, that is her size. Since "*the sun*" was her clothing, it follows that she was as large as "*the sun*" - one million three hundred thousand times as large as the earth!

2. "*Upon her head a crown of twelve stars.*" "*The stars*" are blazing suns, many of them larger than the sun; and she had twelve of these around her head!

3. "*The moon under her feet.*" Here, by way of comparison, "*the moon*" is represented as a small thing - "*under her feet!*"

4. "*Being with child.*" A child at birth is usually one tenth, one thirteenth, one fifteenth the size of its mother. Since the mother is one million three hundred thousand times as large as the earth - the size of the sun - one thirteenth of that number would make the child at birth one hundred thousand times larger than our earth!

5. "*In heaven*" a "*red dragon having seven heads and ten horns.*" Since angels and men have but one 'head' each, and no 'horns' at all, can the 'seven-headed' monster be either?

6. "*His tail drew the third*" of "*the stars to the earth.*" Since the nearest star - the Dog star - is nineteen trillion miles away, yet, "*the tail*" was long enough to 'draw' this 'star' and a 'third part' of all the others "*to the earth*"! Yet each 'star' is a blazing 'sun' thousands of times larger than the earth!

7. "*Devour her child.*" Since the child is thousands of times larger than Mother Earth, the dragon, to 'devour' the child, must be fully as large!

8. "*Her child was caught up to God and his throne.*" Since Jesus sits upon God's throne, having ascended to heaven, is it not a certainty that such a child, born of such a mother as described in the foregoing reasons, simply cannot be Jesus?

9. "*War in heaven*" "*the (literal Greek) Michael and his angels fought.*" Why "*the Michael*" if 'Michael the archangel' is meant?

10. Since reasons six and seven prove the 'dragon's' great size, can he literally be "*cast into the earth*"?

11. "*They overcame him by the blood of the Lamb.*" Since he "*had accused them before our God*" previous to his expulsion from "*the heaven,*" and their overcoming him through "*the blood of the Lamb,*" are we not therefore certain the time of the chapter was subsequent to Christ's death, and not before man's creation? These things in John's day were in the 'hereafter' that must "shortly come to pass" (**Revelation 1:1; 4:1**).

12. "*To the woman were given two wings of a great eagle.*" Did this ever happen to any literal woman?

13. The serpent "*cast out of his mouth water as a river*" (Revised Version). Did this literally happen? "*The earth opened her mouth.*" Has "*the earth*" literally a 'mouth'?

In view of these thirteen reasons, are we not certain the literal interpretation must be rejected and the symbolical accepted? If so, then here is the interpretation:

Heaven: This is the same one in which there "*was silence about half an hour*" (**Revelation 8:11**), and which "*departed as a scroll*" (**Revelation 6:14**) - the Roman 'heaven' or government.

A woman: Women in prophecies represent churches. The one here referred to is described in **Revelation 2:20-23** as 'Jezebel. In **Revelation 12**, she is in the transition stage of becoming "*the Mother of harlots*" (**Revelation 17:5**). In other words, the Roman Catholic Church. To be "*clothed with the sun*" in the Roman 'heaven' or government means to be made the state church by the Roman emperor, whose symbol was the 'sun,' even Constantine.

Incidentally, Constantine was a great admirer of Apollo, who in Roman mythology rode in the sun. To be 'clothed,' then, with his symbol, means royal favor and authority.

Twelve stars: The Revelation was written under the twelfth Caesar who ruled in the Roman government.

The moon under her feet: 'Moon' in prophecy signifies ecclesiastical systems. 'Being under her feet' means subject to her will to change or alter things at will.

Since all religious bodies that claim to follow Christ. except the Roman Catholic, contend their faith and practice is unchangeable, and since the Papacy changes things if necessary, we have again another reason for thinking the woman here is the Roman Catholic Church.

Being with child: Since the period of gestation is 280 days. and since in prophecy "*a day stands for a year*" (**Ezekiel 4:4-6; Daniel 9:24**), it follows that the gestation period runs 280 years.

Since the 'woman,' 'child,' 'earth,' and the 'dragon' with 'seven heads' are all symbolical, it follows that the conception by the 'woman' is necessarily symbolical. In other words, 'the child born' of the Roman Catholic Church is the Papacy or 'Man of sin.' It represents a movement in the Church of Jesus. Since the first sin to be committed in the Church (**Acts 5:1-11**) occurred in 33 AD, if 280 years are added to it, we have 313 AD - the year Constantine ascended the throne of the Roman Empire and became the first Christian (?) emperor.

Red dragon having seven heads and ten horns. The "*seven heads are seven mountains*" (**Revelations 17:9**), and the "*ten horns ...are ten kings*" or 'kingdoms.' Rome was built upon seven hills and is termed 'the seven hilled city.' The "*seven heads*" also represent the seven forms of governments Rome had, of which "*five are fallen,*", namely, kingly, consular, dictatorial, decimvirate, and triumvirate; "*one is,*" namely, the imperial; and one "*not yet come,*" the Gothian. Rome was termed 'a many headed beast' by Horace (lib. 1. ep. 1 vs. 76); and the dragon was one of the military ensigns of imperial Rome. As to "*the ten kings*" or kingdoms, Rome after its fall in 476 AD, was divided into just ten divisions. **Revelations 17:4, 7-10** represent a war in the Roman government or 'heaven' between Paganism - the "*Red Dragon*" - and the Roman Catholic forces led by Constantine. Constantine was "*the Michael*" that overcame the persecuting Pagan power led by Licinius. "One third" of the Roman forces supported the latter, and two thirds the former.

After the defeat of the Pagan power Constantine writes: "That dragon having been deposed from the goverance of affairs." Again: "that dragon driven from the administration of public affairs." Eusebius related that a picture was elevated by Constantine over his palace gate. In it there was a cross placed over his head; and beneath his own and his children's feet, his enemies under the semblance of a dragon, was cast down headlong into the abyss. A 'dragon,' too, as a symbol, was stamped on some of the coins of Constantine. Much more could be said on the remaining verses to confirm the foregoing; but enough facts already have been presented to clearly show that **Revelation 12** cannot possibly sustain the theory of a supernatural devil.

HISTORY OF THE THEORY

The first traces in history of a super-tempter are found among the ancient Persians. They believed in two gods; one good, the other evil. As all good issued from the first god, so all wickedness came from the latter. The Egyptians believed in a super-tempter called 'Set.' The Roman and Greek author of sin was termed 'Pan.' The word 'panic' is derived from 'Pan,' meaning 'confusion.' 'Pan' was in man's form to his hips; from there down he was a goat. In character, he was in many respects similar to the orthodox (?) devil.

As to the Hebrews, there is no trace whatsoever in Jewish literature of a supernatural devil until their sojourn into Babylon. There the doctrine was adopted by many. As to the Christians, the Scriptural doctrine that one's 'tempter' *"in every case"* is one's *"own passions,"* was the one first proclaimed. The theory of a super-tempter evidently came into the church with such unscriptural dogmas as the Trinity, immortality of the soul, endless torments for the lost, etc. Like the theories just named, it soon became the prevailing doctrine. But in recent centuries, due to the printing of many Bibles, discoveries of new Biblical manuscripts, closer study, etc., the theory is being abandoned. A hundred questionnaires recently were sent to as many Baptist ministers by the University of Chicago containing among other questions, "Do you believe in a supernatural devil?" Over one half answered in the negative.

In conclusion, may the reader read and re-read this treatise on the Devil until he will believe and teach there is *"nothing without that can enter into a man to defile him;"* that *"all these things come from within"* the man; that *"all that is in the world"* to induce one to sin must be checked to *"the lusts"* and *"the pride of life;"* that one's tempter in *"every case"* is his *"own passions,"* is the prayer of the author.

FURTHER HELP

For a better study of the ‘Satan’ of the Old Testament, Christians should know that the Chaldean word ‘*sawtawn*’ (English spelling) appears 30 times in the original Hebrew text:

19 times it is transliterated to ‘Satan.’ They are in 4 passages as follows:

1. Once in **1 Chronicles 21:1** where the ‘*sawtawn*’ is obviously God.
2. 14 times in **Job 1 and 2** where the only thing he might have done was give Job boils, for all of Job’s calamities are attributed to God Himself in **Job 19** and in **Job 42**.
3. Once in **Psalms 109:6** where it is not necessarily a supernatural creature.
4. 3 times in **Zechariah 3** where ‘*sawtawn*’ performed no supernatural act at all.

11 times it is translated ‘adversary.’ They are in 5 passages as follows:

1. **1 Samuel 29:4** where he is David.
2. **2 Samuel 19:22** where David’s officers are called ‘*sawtawns*’ (translated adversary).
3. **1 Kings 5:4**, spoken by Solomon to mean he had no human enemies.
4. **1 Kings 11** where it is used 3 times to mean men who were enemies of Solomon’s and their names are given.
5. **Psalms 109** mentioned above where ‘*sawtawn*’ is used 4 times, once transliterated to ‘Satan’ and 3 times translated ‘adversary.’ In verse 6 it obviously means David wants his enemy to have a human enemy for an advisor, the other 3 times it is used in reference to David’s human enemies.

In summary, ‘*sawtawn*’ is used in only 9 passages in the Old Testament.

- * In one it is God.
- * In one it is God’s angel.
- * In one it is David.
- * In one it is David’s officers
- * In four it obviously refers to mortal men, several of them being named.
- * In only one, in Job, it might have been some other creature, and all he did was give Job boils (**Job 2:7**). Not much of an accomplishment for the ‘Satan’ of the churches.

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