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# WHO IS THE DEVIL?

By R. H. Judd.

A brief Scriptural and Historical answer, in part, to a question that has long perplexed the Christian Churches of the past and the present.

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Comment by a well-known Editor: "It is very scholarly and well-written, I find it very interesting."

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JOHN 8:44.

It is unusual for more than one correspondent to ask for information concerning the same topic at the same time, yet such is the case at this writing. Above we give the reference - book, chapter and verse concerning which enquiry is made. Below we quote it in full: -

"Ye are of your father the devil, and the lusts of your father it is your will to do. He was a murderer from the beginning, and stood (margin standeth) not in the truth, because there was no truth in him. When one speaketh a lie, he speaketh of his own; for his father also is a liar!" (Revised Version, margin).

The above quoted text from John 8:44 is one of the most revealing, direct and bitter pieces of sarcasm to be found in the whole of the New Testament. Here Jesus tells those to whom He is speaking that they are liars, and that their father also is a liar. The question asked by our correspondents is: "Who was their father?"

That their father was "the devil" and visa versa, that "the devil" was their father, there can be no room for doubt. But our readers will not be satisfied with that. They will next ask - - "Who was the devil?"

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The past and the present are so cleverly intertwined in the above text as to make it clear that "the devil" was, or is, no ordinary personification. It is said: "he was.....from the beginning!" and it is said that: "he is a liar!" and it is said that: "he stood not in truth"; and that: "he speaketh a lie;" and that: "he speaketh of his own!"

Strangely enough, to make this verse still more intricate, Newberry's Bible places the sign of the plural before the pronoun "his!" Evidently "the devil" may represent, and actually be, an individual, or he may be considered as a collective group, or cult of individuals.

Now let us see if John, who is the author of the above quoted text can give us further enlightenment on this perplexing and interesting subject. In Rev. 12:9 & chapter 20:2, he writes concerning: "that old serpent, called the devil and Satan, which deceiveth (or is deceiving) the whole world!"

That in this instance it is "the serpent" that is called "Devil" and "Satan" no one will question. Nor will anyone question that the "serpent" referred to is "the serpent" in Eden. Yet, of that serpent John declares that in his time it "deceiveth (is deceiving) the whole world!" Here again, as in John 8:44, John covers the history of the serpent from the past of Genesis to the present of Revelation with remarkable brevity. He also leaves with out shadow of doubt, clear identification of "the Devil" and "Satan!" and makes it clear beyond dispute that both titles have reference to but one, and that is the serpent in Eden. One remarkable fact stands out here in all its stubborn plainness and that is that no individual serpent could extend its lifetime from the time of Eden as narrated in the book of Genesis, to the time of John as recorded in the book of Revelation. Nor could any serpent, in the natural sense of the word, converse in human speech, nor could the phraseology used have developed in the lifetime of only two persons, placed, as were Adam and Eve, in a confined area.

It is admitted that from the wording of the English translation, the serpent which the Lord God had made is the one referred to as speaking to the woman, and spoken of as "he" in the sentence that follows. The reader forgets, however, that at the close of creation week "God saw everything that he had made, and behold it was very good." The same would, doubtless, be true of the animals formed later in the garden, and brought to Adam to see what he would name them.

The English reader has been misled owing to the fact that the next sentence commences with the conjunction "And" which in English is supposed to convey immediate sequence.

Unfortunately he has not been informed that in the Hebrew, the particle VE translated "And" quite often does not carry the idea of immediate sequence, and that a very great period of time may, and often does, elapse between events on either side of it.

Examples where this occurs will be found at the commencement of chapters 6: 11: 24: where the same particle is used. We believe this to be the case at the commencement of Genesis 3: where similar conditions prevail as in the chapters already named, and that a considerable period of time elapsed between the making of the serpent which the Lord God had made, and the incident of Adam's disobedience in the garden. Still another fact must be drawn to the reader's attention. Young's Concordance in its "Hints and helps to Bible interpretation" points out that the same word has frequently a different meaning even in the same verse. This we believe to be the case in Genesis 3:1-2.

The first use of the word "serpent" undoubtedly applies to the serpent first made; the second use of the word we believe applies to Eve's tempter who was a "serpent-worshipper!" \*\*\* In his book "Garb of the God's" Mr. F. Humble says: "The init-

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iate priests of the serpent cult called themselves "serpents!" Not only because the word came to be recognized as a natural abbreviation of the term "serpent-worshipper"; but chiefly because the serpent was held in veneration as a symbol of wisdom. Webster's Dictionary, confirms this as true even to the present.

That there was in ancient times a most remarkable serpent, or dragon, so wonderful that men came to worship it as the serpent is still worshipped today we can scarcely doubt. Almost every country where man has lived has "the devil" of serpent worship "deceived the whole world!" The ancient flag of China had on it an immense dragon, with both claws and wings, in the act of reaching out to swallow the sun. Not only did it declare the purpose of the Dragon (China) to swallow "the land of the rising sun" (Japan), whose flag emblem was the sun; but also represented the purpose of the two systems of worship - sun and serpent worship - to gain the mastery of the inhabited earth (See Deut. 32:19, and Ezekiel 8: especially verses 15-18).

Their pillars, totem poles, graven images large and small were set up in every cloistered grove, and on every high hill. (See Psalm 121:1, A.V., Variorum Bible, and Bagster's Polyglot Bible, margins; and Farrar Fenton's Version. This verse is a question, and the answer is "NO"). Chinese pottery and Chinese temples abound with engravings of the serpent, both winged and clawed, to this day; the five clawed dragon being reserved for royalty. No one needs to be reminded of the facts of serpent worship with its attendant horrible rites in India or America, or of the fact that the very word from which "serpent" is translated, is the name of a tribe of serpent worshippers in India; the Narcash Indians. The apostle John, who records the identity of "the devil" and "Satan" with the serpent of Eden, also informs that Pergamos, a well known city of John's time, had gained for itself the name of

"Satan's Seat" (Rev. 2:13). Few persons ask "WHY?" Pergamos was the centre or seat of serpent worship.

In it abounded all the rites of ancient serpent worship and images of various kinds and size; one outstanding specimen being of serpents forty feet high. From the background already given, and more could be given, we contend that Eve's tempter was a "serpent-worshipper" boasting in the name of "serpent" as the emblem of wisdom. No seed of the literal serpent was ever at "enmity" with the "seed of the woman" who were progenitors of the Hebrew people through Adam; nor was any literal serpent at enmity with the Seed of the woman which was Christ.

In Romans 1: the apostle Paul tells us that ever since the creation, men "knew God" but their minds became darkened and they "exchanged" (R. V.) the worship of GOD for the worship of the material and animal creations. Scripture declares that God made man upright but, they have sought out many devices. (Eccles. 7:29). The word translated "upright" has reference to the moral, not to the physical nature.

Let anyone turn to the following Scriptures: - Exodus 23:24; 34:13; Deut. 7:5; 12:2-3; 32:33; 2 Kings 10:26-27; 16:4; 17:10, 16, 17; Isaiah 27:1; 51:9; Jeremiah 43:13; Ezekiel 8:15, 18.

noting the renderings in Variorum Bible if possible, and he will realize how literally was prophecy fulfilled: - "I will put enmity between thy seed (the seed of the serpent-worshipper) and her seed (the seed of the woman); it shall bruise thy head, and thou shalt bruise his heel!" From Genesis to Revelation, from Eden to Pergamos the enmity continued; but when the Seed of the woman (which was Christ) came, the head of serpent worship was bruised badly, for Pergamos was the chief centre of attack by the early Christians.

Further, "all the days of thy life" is an expression never applied to any but man. Still further, it is of interest to note that Newberry's Bible,

places the sign of the plural before the word "life" in the Scripture last quoted. WHY? Probably to indicate the intervals that occurred when the people of Israel served God, and when they served Him not. But before closing this article, there is still another portion of Scripture that sheds much light on this interesting and absorbing topic. It is found in the thirteenth chapter of Matthew, where is recorded the memorable parable of the Sower, commencing at verse 24: -

A Man sowed good seed (wheat) in his field; but while men slept the enemy came and sowed tares among the wheat. Later, in verse 27, the Man that sowed the good seed, is asked: "from whence came the tares?" Evangelists generally, have been quick to attribute remarks in this passage as having reference to "the enemy" in Eden, whom they identify as "The Devil" (immaterial and omnipresent) of their grotesque imagination, in confirmation of which they quote verse 39, where Jesus says: "the enemy that sowed them is the devil!" They forget however that in verse 28, Jesus had already anticipated them by giving specific information as to "the devil!" In the margin of the Revised Version of that verse we are informed that the correct translation of the Greek is: "A man that is an enemy hath done this!" We confidently assert that in every instance it is man, individually or collectively who is the "enemy" called "the Devil and Satan" (Rev. 12:9).

Jesus called Peter "Satan" and He called the man who sowed the tares "the Devil!" If, as many suppose, "the Devil" is a personality, and the terms "Devil" and "Satan" are representative of him, then it follows that both Peter and the man who sowed the tares are "the Devil and Satan!" How that could be, we leave our readers to solve the problem.

Obviously, the terms "Devil" and "Satan" are both applicable to all the adversaries (Satans) of righteousness, whether they be individual or collective groups or cults. Not only was "the seed" of the

serpent (Gen. 3:15) at enmity with the seed of Eve from Genesis to Revelation, and from Eden to Pergamos, but on every occasion on which man departed from The Living God, they became adversaries (Satan) to Him. The following references represent "Satan" in the singular: Numbers 22:22; 1 Sam. 29:4; 1 Kings 5:4, 11, 14, 23, 25. In those that follow it is used in the plural:- 2 Sam. 19:22; Psalm 71:13; and 109:20, 29. To be called "son of the devil" (Acts 13:10, m.) does not make the "Devil" a personality, any more than to be called "sons of death" (1 Sam. 26:16 & 2 Sam. 12:5) makes death to be a personality, but in each case the "Devil" and "Death" are the representative "father"

One correspondent makes the remark that had God created a man previous to the formation of Adam, the formation of Adam would have been tantamount to confession of error, and would be evidence that God worked on "the trial and error system" adding that her God made no mistakes. The same charge of mistake, could be and has been made in reference to Adam. We assert that God made no mistake in either instance. Both were necessary. Kindly note the following facts:- The men (and women) of Genesis 1: were FREE men. There were no restrictions to their living. Logically, to FREE men, there could be no necessity for law, nor were they put under law, nor could they be until evil had occurred to make law necessary. SIN is transgression of law.

No man could rightly be imprisoned for gambling until a law is enacted to make gambling to be SIN.

Neither could he be forgiven until such law is made; and thus through law bring in the possibility of either punishment or forgiveness. A sinless man was needed to be put under law, but he could only be put under law because evil had already occurred and thus made law necessary. You cannot put an evil man under law for evil committed before law came into force, for law applies only to conduct subsequent to law - not before it. No law no punishment, neither can there be forgiveness.

Hence Adam, a sinless man was formed for the purpose of bringing law into effect. In that he was a "figure" of Christ. Adam failed. Christ did not. Had Adam not been introduced for the purpose of bringing in law, FORGIVENESS would have been IMPOSSIBLE, and DEATH never vanquished. It is surely true that: - These facts from Genesis are the basis of the gospel of Christ.

Correspondence, reasonably conducted is invited. We are instructed to add to our faith knowledge. Only ample study can remove "controversial" features.

# Note from page 4. See also "Tree & Serpent worship" by Ferguson; - "Serpent Worship" by Wake; - "Message of the Sun cult" by Sampson; Sun & Serpent worship" by Oldham. All based on history.

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