

the
PLAIN TRUTH
a magazine of understanding

VOLUME XXIII, NUMBER 11

NOVEMBER, 1958



—Wide World Photo

FORWARD POSITION ON QUEMOY. Chinese Nationalist soldiers man machine gun position in area on Quemoy Island nearest to where Communist troops might attempt an invasion. These troops have been on the alert since Reds started artillery shelling of the offshore islands in August. Read in this issue why the Formosa Crisis will NOT start World War III.

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VOL. XXIII

NO. 11

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Herbert W. Armstrong analyzes today's news, with the prophecies of The WORLD TOMORROW!

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- 2AY—Albury—Sun., 10:00 P.M.
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2GF—Grafton—Sun., 9:30 P.M.
2GN—Goulburn—Sun., 10:00 P.M.
3AW—Melbourne—Sun., 10:30 P.M.
3BO—Bendigo—Thurs., 4:15 P.M.
4CA—Cairns—Sun., 10:00 P.M.
4KQ—Brisbane—Sun., 10:30 P.M.
4TO—Townsville—Fri., 10:15 P.M.
4WK—Warwick—Tues., 9:30 P.M.
6BY—Bridgetown—Sun., 10:30 P.M.
6IX—Perth—Sun., 10:00 P.M.
6MD—Merredin—Sun., 10:30 P.M.
6WB—Katanning—Sun., 10:30 P.M.
7HT—Hobart—Wed., 10:25 P.M.

TO SOUTH AMERICA

- 7:00 P.M., Sundays—HOC21, Panama City—1115 k.c.; HP5A, Panama City—1170 k.c.; HOK, Colon, Panama—640 k.c.; HP5K, Colon, Panama—6005 k.c.
RADIO AMERICA—Lima, Peru
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The WORLD TOMORROW in Spanish with Benjamin Rea.

- RADIO LA CRONICA—Lima, Peru—7:00-7:15 P.M. Sundays
RADIO COMUNEROS — Asuncion, Paraguay — 8:00-8:15 P.M., Sundays
RADIO SPORT — CXA19 — Montevideo, Uruguay — 4:00-4:15 P.M., Sundays

Did God Create a DEVIL?

by Herbert W. Armstrong

IS THERE a devil? Many people talk about the devil and Satan. Others scoff and say it's just superstition and imagination.

But *is there a devil?* According to most Christians the Bible is supposed to teach that the devil is the god of this world.

Indeed it does teach that!

The Bible pictures the whole world under the sway of an invisible devil. Where did he come from? Did God create a devil to tempt us and to try to lead us astray? And then to punish us if we follow the devil?

God Is CREATOR of ALL!

So, let's look back to the very beginning. Open your Bible to Genesis 1:1. "In the beginning God." God was before all.

The next word is "created." "God created." He created the heaven and the earth.

But the very next verse says this: "The earth was without form and void." The Hebrew words for "without form and void" are *tohu* and *bohu*. Translated into English they mean *chaotic, in confusion, waste, and empty*.

When God created the heaven and the earth, did He create this earth originally in a state of confusion? Did He create it all topsy-turvy and chaotic?

World NOT Created in Chaos

We read in I Corinthians 14:33 that *God is NOT the author of confusion*. God is the author of peace. God is the author of order and of law.

Notice Job 38:4-9. God says there that *the angels* shouted for joy when He created the earth. It must then have been a *perfect creation*, not a creation that was in chaos and confusion!

Why would He create it in disorder and then have to straighten it out? That doesn't make sense! Dr. Bullinger, the Hebrew authority, says that the Hebrew word for "created," used in Genesis 1:1, "implies that the creation was a perfect

work." That very word "created" implies a perfect and a beautiful order and system, not chaos or confusion!

Then how did it *become* chaotic?

In Genesis 19:26, the same Hebrew word is used which is translated "was" in Gen. 1:2. And there it is translated into the English word "became." In the first three chapters of the Bible, and many other places where you find the word "was," in almost every case it is denoting a condition that was *different* from a former condition. In other words, it "BECAME" or "was made" that way. It had not always been that way.

The Earth BECAME Chaotic

Plainly the word "was" has the meaning of "became." The Rotherham translation of Gen. 1:2, out of the original Hebrew language, is this: "Now the earth HAD BECOME waste and empty." It hadn't always been that way.

In Jeremiah 4:23, in Isaiah 24:10, in Isaiah 34:11, and in other places in the Bible, you find the same words, *tohu* and *bohu*, meaning chaotic and in confusion. In every case that condition is a *result of sin*.

No Chaos Originally

Notice Isaiah 45:18. "Thus saith the Eternal that created the heavens, God himself that formed the earth and made it, He hath established it, He created it *not* in vain." "In vain" is an incorrect translation. In your Bible, if you have the marginal references, you will find in the margin the proper translation "waste."

The original Hebrew word there is TOHU. This Hebrew word is the identical word used in Gen. 1:2, meaning confusion, or emptiness, or waste—a result of disorder, a result of violation of law. In Isaiah 45:18 we have the plain statement that God created the earth *not* "tohu," that is, *not* in confusion, *not* in disorder. But in Genesis 1:2, the earth was, or *the earth* BECAME—as

it ought to be translated—*chaotic and in confusion!*

Then it became that way after it was created. Now, what could have caused that confusion?—that disorder? What sin could have wrecked the earth and brought it into the condition in which it was found in Gen. 1:2?

Life Before Adam?

Now, what was the sin then that caused this physical destruction to the earth? It was *not* a sin caused by humanity, because there had been no man on the earth until the sixth day of that re-creation or that re-making. So it was not a sin of man. Adam was the *first* man. We find over in I Corinthians 15:45 that Adam is called the *first* man on this earth. In Genesis Eve is called the mother of all living human beings. There was no other race prior to Adam and Eve.

So the sin which brought chaos was not caused by man. And yet life must have populated the earth because a sin had occurred on the earth that brought it into a condition of chaos and confusion by breaking the laws of God.

What kind of life could it have been? It wasn't human life. What was it that populated this earth prior to the second verse of Genesis, the first chapter?

In Genesis 1:28 speaking to the man whom He had created, God said this: "Be fruitful and multiply and *replenish* the earth." What does that word *replenish* mean? To *plenish* is to populate. To *replenish* means to *repopulate*—to populate all over again. Those very words imply that the earth had been populated before!

Immediately after the flood in Genesis 9:1, God spoke to Noah. He blessed Noah and his sons and said unto them: "Be fruitful and multiply and *replenish* the earth." Identically the same words that He spoke to Adam!

In Noah's case we know He meant *repopulate* the earth. Then didn't He mean the same thing when He used the

The Autobiography of Herbert W. Armstrong

In this eleventh installment, Mr. Armstrong continues his early married life, business experiences in Chicago, and the beginning of God's intervention, sweeping away his business.

SHORTLY after our second daughter, Dorothy, was born, I persuaded my younger brother, Russell, then twenty, to come back to Chicago and join me in the advertising business. He had been employed in an office job with the Portland Gas & Coke Company in Portland, Oregon.

My Brother's Experience

I gave him what instruction and coaching I could, and sent him out calling on prospects to sell advertising space for our magazines. But after several days—or perhaps two or three weeks—he didn't seem to be doing so well. I knew he had not had any of this kind of experience. So I decided to take him on a call with me, to observe the manner in which I talked with prospective advertisers. I decided that we should call together on some one I had never met before.

The J. I. Case tractor account had just switched to a new agency I had never contacted. I decided to make the call on the space-buyer of this agency. It was one of my "on" days, and about 10:30 in the morning.

I wanted to set a good example for Russell, to show him how it was done. We went together to the agency office. Briskly, and with dignity I stepped up to the receptionist.

"Tell Mr. Blank that Mr. Armstrong is here to see him," I said in a positive tone. I had found that this approach often gave the impression I had an appointment and it usually got me right in on my man.

The space-buyer came out to the reception office, holding my card which I had sent in by the receptionist.

"What bank journals do you represent?" he asked.

"The nine largest—all of them that are worth using," I replied snappily and

positively, and in a tone of authority.

"Well" he exclaimed, "come in!"

In his office I immediately launched into the situation my surveys had disclosed, slapping down on his desk a pile of hundreds of questionnaires from bankers and tractor dealers, and taking out of my brief-case the typed tabulations and summaries of the surveys.

He was tremendously impressed immediately.

"Mr. Armstrong," he said after we had covered the material in the surveys, "I wonder if you could prepare for me a statement of the combined circulations, page sizes, rates, et cetera, of your publications."

"I have it right here—already prepared for you," I said, handing the statement to him.

He asked me to prepare for him some other statement. I reached into the brief-case and handed it to him. He asked if I would send over to him sample copies of each of my magazines. I reached in the brief-case, and handed them to him.

"Well," he said finally, "that just about covers everything. Now tell me, Mr. Armstrong—I see you know this problem thoroughly, and you know your own publications. Just what do you advise for this J. I. Case account—which magazines, and how much space ought they to use to accomplish their objective with the bankers?"

"They should use nothing but full pages," I said, speaking authoritatively, "and they should use all nine publications for a concentrated national circulation, because the J. I. Case distribution is national; and they should use it every issue on a year-around basis because they have an educational problem which is going to require constant educational-type copy over an extended period of time. You've got to change the attitude of bankers in regard to mechanized pow-

er farming. That's a big order. It can only be done with big space, and it's going to take time. And here I have for you the data and arguments you should incorporate into the advertising copy to convince the bankers. These are the facts that will convince them if you present them in important-size space and keep it up month after month."

I handed him the typed statement of facts, data and arguments which my surveys and personal interviews with bankers had indicated would be most effective in changing banker-attitude toward tractors.

He thanked me, and Russell and I left.

Record-Breaking Contract

Out in the hall, on the way to the elevator, I asked Russell: "Do you think we will remain on the J. I. Case list, for renewal contracts for another year?"

"Boy!" exclaimed Russell, "*will we!*" Why, I think he will do just what you recommended. Why, you had him literally eating right out of your hand."

"Well, did that experience help you Russ?"

I was completely surprised at his answer.

"No! it certainly didn't! Instead, it showed me why I haven't been landing any contracts. Look, Herb! I'm only twenty years old. They think of me as just a kid. You are twenty-eight. You've been in this for years, and you've had experience I haven't had. You have all the facts right on your tongue-tip. You speak with assurance and authority. You know your stuff, and men you talk to *know* that you know your stuff. They have confidence in you immediately. But I don't have all this knowledge yet, and I don't appear as mature, and I can't talk as confidently."

I was disappointed. To try to help my



Mr. Armstrong's brother Russell, with Beverly at age 2, in Chicago.

brother, I had really keyed myself up to "put on a good show" for him on this call. It boomeranged. It reacted in reverse. It discouraged him. And I didn't know what to do about it. What he had said was true. It would take him years to gain maturity of appearance, and the knowledge of all these merchandising and distribution problems, just as it had taken me years to acquire this knowledge and maturity.

That same afternoon the space-buyer in the agency we had called on that morning called me on the telephone.

"Hello, Mr. Armstrong. I have some good news for you. I didn't tell you this morning, but while you were here, the president and advertising manager of the J. I. Case company were here in the office of our president, making up the lists for the next year. I took all your data in to them as soon as you left, and we put you on the list."

"Splendid!" I replied, "but how much space?" I was already carrying the J. I. Case account, with half-page space in only three magazines.

"Full page," he replied.

"Splendid! but how many magazines?"

"Oh," as if he had not thought to tell me, "all nine of them."

"Splendid! but how many months?" I was having to drag it out of him.

"Fifteen months," he replied. "We

will start with the October numbers, using October, November and December of this year, and then the entire calendar year next year, making a total of 15 pages in each magazine."

"Wow!" It was the biggest advertising contract ever sold for bank journals, so far as I knew. And so far as I know, it probably is still the record today. By this time advertising rates on all my magazines had gone up considerably. My commission on this order was probably around \$3,500—a good fee for about one hour's consultation that morning!

For some little time longer I tried to keep Russell on the job, not soliciting tractor accounts, but smaller-space advertising. But he was just too young. He procured a job with one of my clients, a burglar-alarm manufacturer, selling their burglar-alarm system to banks. He travelled for some months in northern Illinois and in Wisconsin, gaining some valuable experience, getting together Board meetings in banks to present his product to them. But, although he did better on this, his youth proved too great a handicap, and finally he returned to Portland, Oregon, and to his job with the Gas company.

Depression Strikes

In January, 1920, the well-known statistician Roger Babson was the speaker at one of our Association of Commerce luncheons then being held each Wednesday in the Cameo Room of the Morrison Hotel. Through the Advertising Club, a division of Chicago Association of Commerce, I had been a member of the Association for some years.

We were then at the very height of a wave of post-war prosperity.

"Gentlemen," said Mr. Babson, "we are about to enter the worst business depression that our generation has ever experienced. I advise you all to set your houses in order. I advise against any further plans of expansion until this depression has passed over."

Seated at tables in that large room were leading bankers and business executives of Chicago. I glanced around. I saw amused smirks animate the faces of many prominent men.

Through the next few months of 1920 business activity continued its boom upswing.

In the summer of that year I attended the American Bankers Association national convention in Washington, D.C. While passing the White House one day, I was stopped at the drive-way for a large limousine emerging from the White House to pass. In the rear seat was President Woodrow Wilson. He smiled and waved his hand to the two or three of us who happened to be passing at the moment.

Mr. Wilson was the fourth President I had seen in person. At age five or six, when we lived in Marshalltown, Iowa, held in my father's arms, I saw President William McKinley. He was making a rear platform address from his private train. The event was so vividly stamped in my memory that I remember it distinctly, even though I was scarcely out of babyhood at the time.

I saw and heard President Theodore Roosevelt several times, both during his administration and afterward. I sat within about fifteen feet of him at an Association of Commerce banquet in the ball room of Hotel LaSalle in Chicago. I saw President Taft, when he made a speech in Des Moines, Iowa. But, since seeing and waving back to President Wilson that day in 1920, I have not seen a

A snapshot of Mr. Armstrong taken shortly before the flash depression of 1920.



single President in person—though of course, since television, most of us have seen every president many times; and I had seen all Presidents since Wilson in news reels.

A highlight of that 1920 convention trip to Washington D.C. was a long conversation I had, lasting more than an hour, with John McHugh, in the lobby of the Willard Hotel. Mr. McHugh was then president of the Mechanics and Metals National Bank of New York. Later, through consolidations of this bank and others into the gigantic Chase National Bank, Mr. McHugh was elevated to a position two levels higher than the president of the largest bank on earth, with the title "Chairman of the Executive Committee."

But one might ask: "*What price Glory?*" in the business world, after all. A very few years ago I stopped in at the Wall Street offices of the Chase National Bank, and asked for information as to the latter days of John McHugh.

"Who? Never heard of him!" was the only reply I could get from those of today's staff that I questioned. Had he been a glamour-boy movie-star instead of a world-famous banker, his name might have lived after him more effectively.

I was really puzzled about one thing. John McHugh was the very epitome of a quiet, cultured, dignified gentleman. He was extremely courteous, kindly, polite. Naturally he had many friends and many who *posed* as friends. How could a soft-spoken and kindly *gentleman* like John McHugh turn down a conniving, scheming, professing "friend" who *might* come to him for a large undeserved loan? Didn't friends and acquaintances take advantage of such a gentle soul? I asked one of my bank journal publishers.

He laughed. "Oh, no," he explained. "Don't worry about the wrong kind taking advantage of John McHugh's friendliness. His judgment is very keen, else he would never have risen to such high level in the banking world. Nobody puts anything over on him. He simply remains gracious and friendly, and explains that loans of this type are handled by such and such officer. He then offers to introduce the would-be borrower, expressing confidence he will be well taken care of. He always is. Such procedure

is the signal to the other officer to turn the man down. The would-be borrower friend, of course, becomes angry and furious at this other officer—but not at Mr. McHugh, who still retains the friendships.

Before the end of 1920, Roger Babson's predicted depression did strike—with sudden and intense fury. By January, 1921, we had reached and passed its lowest ebb.

"Thermometers on the Wall"

At this time Roger Babson once again was the guest speaker in the Morrison Hotel Cameo Room Association of Commerce luncheon.

"Well, gentlemen," he said, "you will remember that a year ago I warned you that within one year we would be in the throes of the worst depression our generation has ever seen. I noticed many of you smiling unbelievably then. Well, that year has rolled around, and here I am again, and here is the depression with me."

Chicago business leaders were not smiling now. Mr. Babson then proceeded to explain why he knew what was coming and business executives did not.

"It is now mid-winter," he said. "If I want to know what the temperature is, *now*, in this room, I go to the wall and look at the thermometer. If I want to know what it has been, up to now, and the existing *trend* as of the moment, I look at a recording thermometer. But if I want to know what the temperature in this room is going to be, an hour from now, I go to the source which *determines* future temperatures—I go down to the boiler-room and see what is happening down there. You gentlemen looked at bank clearings, indexes of business activity, stock-car loadings, stock-market quotations—you looked at the *thermometers on the wall*; I looked at THE WAY people as a whole were dealing with one another. I looked to the SOURCE which *determines* future conditions. I have found that that *source* may be defined in terms of 'RIGHTEOUSNESS.' When 51% or more of the whole people are reasonably '*righteous*' in their dealings with one another, we are heading into increasing prosperity. When 51% of the people become '*unrighteous*' in their business dealings with



Mr. Armstrong with his mother upon her arrival in Chicago in 1920.

their fellows, then we are headed for BAD TIMES ECONOMICALLY!"

I have never forgotten Mr. Babson's explanation. I hope my readers today, nearly 40 years later, may remember and profit by it, too.

I paid with the loss of my business to learn the lesson!

Every one of my big-space advertisers in the tractor and similar industries went into economic failure in that flash-depression of late 1920. It wiped out my business and source of income—literally!

I was not a quitter. I had learned, now, not to give up. But I had not learned that a *dead* horse is DEAD! God Almighty will resurrect dead *people*—but not dead horses or businesses necessarily. For two years I stayed on in Chicago vainly attempting to revive a dead business. I didn't know, then, that God the Eternal was intervening to take from me and destroy my IDOL—the god I was placing before HIM! That false god was the vanity of desiring to be considered "IMPORTANT" and to reap and accumulate a big share of this world's material goods. I wanted to be considered "important" by those I regarded as important people. I craved material "success."

From that time on I became like King

Midas in reverse.

Everything I touched, as a business enterprise, turned to failure, and always by causes totally outside my control! It was frustrating, humiliating, and exceedingly painful.

Next month: succeeding business efforts disintegrate; my wife and sister-in-law anger me into infuriated and determined study of the Bible and of evolution, and into search for PROOF of whether God exists and whether Biblical inspiration is a fact.

Did God Create a Devil?

(Continued from page 22)

if God spared not the angels that sinned." Here is the sin of angels mentioned.

Sin of Angels!

Now read the next verse, "And spared not the old world," between Adam and Noah, "but saved Noah the eighth person, a preacher of righteousness, bringing in the flood upon the world of the ungodly." There it mentions the sins from Adam to Noah, and it mentions the *physical destruction* to the earth as a result of the flood, a chaotic physical condition brought about on the earth by the sins of those men.

Was there a chaotic condition brought about on the earth *as a result of the sins of angels?* The sin of the angels is mentioned first, and *it occurred first!* There was a devil already there in existence by the time Adam was created. So the sin of the angels happened *before* the creation of man.

Now read II Peter 2:6. "Turning the cities of Sodom and Gomorrah into ashes, [God] condemned them with an overthrow, making them an ensample to those that afterward should live ungodly."

Universal sin was in those two Canaanite cities. Physical destruction came to the entire part of the surface of the earth which those people occupied as a result of that sin. Then didn't such a destruction come to the earth *as a result of the sins of the angels* which occurred before Adam?

Now quickly turn over to Jude. In the sixth verse, you read this: "And the

angels which kept not their first estate, but left their own habitation [they had a place where they lived, a habitation, an estate, and they left it], God hath reserved in everlasting chains under darkness unto the judgment of the great day." Notice! It is the *sinning angels* who are reserved in those chains under darkness, restrained from light, restrained from truth until the judgment of the great day.

Angels Possess the Earth!

How plain! They had an estate which they didn't keep. In Hebrews 2:5 we read this: "For unto the angels hath God not put in subjection the world to come of which we speak." In other words, The World Tomorrow, the Kingdom of God, will not be under subjection to angels. *The present one is under subjection of fallen angels.* The demons, and the devil who is their head, rule this present earth and sway its inhabitants. The Bible everywhere indicates and affirms that very fact.

How did they obtain their dominion? How did they acquire their power? How did they maintain their control? Where did the devil get the power to control and to lead and to rule this world?

The devil is the leader of fallen angels, as you will find in a number of places (John 12:31, John 14:30, John 16:11). In II Cor. 4:4 the devil is called the god of this world. He is the king or the prince of the evil world that we live in today. Let's see something about the origin of the devil.

Turn to Isaiah 14, beginning with verse 4, "Thou shalt take up this proverb against the king of Babylon, and say, 'How hath the oppressor ceased, the golden city ceased?'"

Here is a king of Babylon.

This account continues to tell how he had disrupted the earth. He was an invader, a conqueror. He was a war-monger, trying to take away from others and trying to acquire all he could. He had just the opposite philosophy from that of God. In other words, he had the philosophy of the devil.

He represented the devil. The king of Babylon was the devil's instrument and tool.

Now we find in verse 12 that this lesser human type *lifts to the great anti-*

type—the devil—whom he represented and whose tool and instrument he was.

Rebellion of Lucifer

Things are said about the great former cherub, the devil, *that could not be said about a human being.* God says, "How art thou fallen from heaven, O Lucifer." Lucifer means *shining one*, or *shining star of the dawn.* God names things or people, or beings what they are. Lucifer was originally a shining "star." Stars represent angels (Rev. 1:20). He was a great cherub whose duties were represented by the bright morning star. He was a *light bringer.* In other words, one who had great knowledge and truth and light, and who was *to give* it to those who were placed under him. He was placed in a certain rule and authority over angels.

Continuing in Isaiah 14: "How art thou cut down to the ground which didst weaken the nations? For thou hast said in thine heart, 'I will ascend into heaven.'" Then he must have been **BELOW HEAVEN.** He must have been **ON THE EARTH.**

He said, "I will ascend into heaven, I will exalt my throne above the stars [that is, the angels] of God." I want you to notice *he had a throne*, but he wasn't willing to be content with his jurisdiction. He was out to rule the universe.

Now notice what else Lucifer said: "*I will ascend above the heights of the CLOUDS. I will be like the most High.*"

"I'm going to be god myself," he said.

Lucifer Becomes the Devil

So Lucifer became the devil. God changed his name when his character changed. He tried to make himself God. But we find **HE WAS CAST DOWN TO THIS EARTH.**

Now, quickly turn over to Ezekiel 28, verse 1. "Son of man, say unto the prince of Tyrus. . . ." The prince of Tyre, or Tyrus, was a very evil man. He was an aggressor, an invader, a conqueror.

He was a tool of the devil. Now, as we come to the twelfth verse, just as in Isaiah 14, the lesser type *lifts up to the great antitype.* We find the devil himself pictured! Now we find one that is *not* human at all. For a few verses, it is talking about the devil himself, and

(Please continue on page 31)

"Foremost among those who urged them on was *Luther*. It would seem that he had become alarmed by the persistence of those who had sought to make him and his teachings responsible for the peasant war. *His hope was in the protection and patronage of the princes*, to whom the plain words he had spoken must have given deep offense. So in the midst of the uproar he sent to the press a second pamphlet, in which *he turned completely about*, and denounced the peasants as violently as he had before rebuked the princes.

"They cause uproar, outrageously rob and pillage monasteries and castles not belonging to them. For this alone, as public highwaymen and murderers, *they deserve a twofold death* of body and soul. It is *right and lawful to slay* at the first opportunity a rebellious person, known as such, already under God and the emperor's ban. For a public rebel, every man is both judge and executioner. Just as, when a fire starts, he who can extinguish it first is the best fellow. Rebellion is not a vile murder, but like a great fire that kindles and devastates a country; hence uproar carries with it a land full of murder, bloodshed, makes widows and orphans, and destroys everything, like the greatest calamity. Therefore *whosoever can* should *smite, strangle, and stab*, secretly or publicly, and should remember that there is nothing more poisonous, pernicious, and devilish than a rebellious man. Just as when one must slay a mad dog; fight him not and he will fight you, and a whole country with you.

"Let the civil power press on confidently and strike as long as it can move a muscle. For here is the advantage: the peasants have bad consciences and unlawful goods, and *whenever a peasant is killed* therefore *he has lost body and soul, and goes forever to the devil*. Civil authority, however, has a clean conscience and lawful goods, and can say to God with all security of heart: 'Behold, my God, thou hast appointed me prince or lord, of that I cannot doubt, and has entrusted me with the sword against evil doers (Rom. 13:4) . . . Therefore I will punish and smite as long as I can move a muscle; thou wilt judge and approve.' . . . *Such wonderful times are these that a prince can more*

easily win heaven by shedding blood than others with prayer" (Vedder, *A Short History of the Baptists*, p. 173-4).

Well may we ask ourselves, "If these are the words of a reformer sent from God, then *what* is the measure of *true religion*?" Are these the words of a man directed by the Holy Spirit of God? Was the risen Christ using *this* man to purify His "little flock"?

By this cruel act of turning so bitterly against the peasants, Luther had gained greater esteem with the *protecting princes*. But, even humanly speaking, the *cost* was great. From this time forth, popular sympathy for his cause among the peasants of southern Germany was alienated.

Erasmus rebuked Luther for his hypocritical conduct in this sordid affair. He wrote: "We are now gathering the fruits of your teaching. You say indeed that the Word of God should, of its nature, bear very different fruit. Well, in my opinion, that greatly depends on the manner in which it is preached. You disclaim any connection with the insurgents, while *they regard you* as their parent, and the author and expounder of their principles" (Alzog, p. 223).

After this, it is easy to understand the peasants' lack of sympathy for the man who urged the princes to "*smite, strangle, and stab*" them and their loved ones.

The Division of Germany

The bloody suppression of the peasant uprising now left the *princes* and the *cities* in complete control of Germany. Political alliances were now formed for or against the Reformation. A league of Catholics was organized by Duke George of Saxony and other Catholic princes who met at Dessau in July, 1525. An opposing Lutheran league was formed at Torgau. A renewal of the emperor's struggles—this time against an alliance of the pope and the French king—kept Charles V too occupied to interfere with the religious struggles in Germany (Walker, p. 356).

At the Diet of Spire, in 1526, a decree was made giving each German *prince* the *right to handle religious matters* in his own territory—for the time being—as he felt responsible to God. This act gave the Lutheran movement its first legal existence, and was

regarded as a triumph for the German reformers. However, from this time forth Luther was tied to the apron strings of his princely protectors. As we shall see, he was forced to employ *compromise* and *deceit* in order to continue in their good graces. Because of his own system, he was *not allowed* to preach the Word of God "without fear or favor." He and the Protestant cause were inextricably bound up with the *politics* of this world.

But the emperor was soon victorious over all his enemies, and the princes were summoned to the Diet of Spire in 1529. The Catholic party was now in the majority, and issued an edict which forbade the progress of the Reformation in the states which had not accepted it, and granted full liberties in the reformed territories to all who remained Catholics.

To this unequal ruling the Elector of Saxony and several other princes made a formal protest. From that time the term *Protestant* was applied to the Lutheran party and to their doctrines (Fisher, *The History of the Christian Church*, p. 304).

From this time the development of *territorial churches* became an established policy. Germany was to be divided between the Catholic territories in the south, and the Protestants in the north.

Now where a man lived often determined his religion. And the spread of Lutheranism depended more on *politics* than on prophets.

In the next installment, we will discuss the outcome—the "fruit"—of this religio-political movement. Then we will proceed with the exciting events in other phases of the Reformation. To keep our perspective, we must always bear in mind these questions: Was this movement motivated and guided by God's Holy Spirit? Was it a genuine return to the "faith once delivered to the saints"?

For more of the answers, don't miss next month's gripping installment in this important series!

Did God Create a Devil?

(Continued from page 26)

not about a human being.

Beginning at verse 12: "Son of man, take up a lamentation upon the *king* of Tyrus." Here is the *REAL* king that ruled

in and through the prince of Tyrus. "And say unto him, Thus saith the Lord God. Thou sealest up the sum, full of wisdom, and perfect in beauty." Here was one who sealed up the sum total of perfection, of wisdom, and beauty.

Could that be said about a man? Does God speak like that of any mortal man? Never! He is speaking of some being far greater than man. Notice, "*Thou hast been in Eden, the garden of God.*" On the earth!

Then he said, "The workmanship of thy tabrets and thy pipes was prepared in thee *in the day that thou wast CREATED.*" This was not a human being, who was *born*.

The prophet continues to say, "*Thou art the anointed CHERUB that covereth.*" If you will refer to Exodus 25, verses 16-22, you will find the type of the throne of God described. Included in the earthly type—the tabernacle in the days of Moses—was the mercy seat which was a picture of the very throne of God. On it two cherubim were placed. They were made of metals, of course, but their wings stretched out and covered the very throne of God. They symbolized the two great cherubs whose wings stretch out and cover the very throne of God.

Through Ezekiel, God says: "Thou art the anointed cherub that covereth." In other words, one of the two great cherubs ruling over millions of other angels!

He was a created being. He sealed up the sum total of perfection, of wisdom, and of beauty. Then in verse 14, we read this: "I have set thee so," God said. God had set him in office. "Thou wast upon the holy mountain of God,"—Pal-estine or Eden!

"Thou wast perfect in thy ways from the day *thou wast created.*" Here was a being that was *created perfect UNTIL INIQUITY WAS FOUND IN HIM.*

That *iniquity* was described in Isaiah 14. He said, "I'm not satisfied with what I have. I'm going to become an invader. I'm going to take God's place and be the God of the universe." That was the devil's *sin*—INSUBORDINATION.

How the Earth Became Chaotic

A third of the angels united with Satan in the rebellion. *That is what*

caused the chaos of this earth. The sin of angels reached into the heavens and brought chaos on earth. What the geologists and astronomers see is not an evolving universe, but the wreckage of a titanic battle waged by spirits throughout space—a battle fought before man's creation.

The earth was created perfect and complete. Then it BECAME chaotic as a result of rebellion. And in six days, God *re-made* the earth, *re-shaped, re-fash-ioned* it, and created human beings upon it.

He gave Adam a chance to take the place of Satan the devil. Remember, Lucifer had been placed *in rulership*.

God placed the great cherub, Lucifer, to carry out His government on the earth; but Lucifer refused to carry out God's will, God's commands, God's government. He wanted to substitute his own.

So he disqualified himself.

Adam had the chance to supplant him. In the contest to see if Adam would conquer, if he would obey God, he failed. He obeyed the devil instead, and man *became the property of the devil*, and the whole human race was sold down the river to the devil ever since.

Jesus Christ came 4000 years later and He entered the great contest—the contest of the temptation on the Mount. *He REFUSED to obey the devil.* He quoted scripture correctly. *He obeyed God.*

Finally, He turned to the devil, and *He gave Satan a command.* He said, "Get away from me," and the devil obeyed!

From that time on, the successor of Satan has been qualified to take over the rule of the earth. But Jesus went to heaven for 1900 years. He is soon coming again, and when He does, *the devil will be DISPLACED.* Christ will rule the earth; God's laws will be restored. Order and peace will come at last!

So God did NOT create a devil. He created a cherub, Lucifer—perfect in his ways, but with the power of free choice—and Lucifer transformed himself into a devil by rebellion against the government of God!

Today, YOU face the question: Will YOU obey the ways of Satan, or the LAWS of GOD?

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