

לְכוּ־נָא וְנִדְבַח יַהוָה Isa. 1:18

“Come now, and let us reason together, saith Jehovah”

MAN

His Creation, Fall, Redemption, and Glorification

(Chapter One—Revised and Enlarged)

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Jehovah thy God will raise up unto thee a prophet from the midst of thee, of thy brethren, like unto me; unto him ye shall hearken; 16 according to all that thou desiredst of Jehovah thy God in Horeb in the day of the assembly, saying, Let me not hear again the voice of Jehovah my God, neither let me see this great fire any more, that I die not. 17 And Jehovah said unto me, They have well said that which they have spoken. 18 I will raise them up a prophet from among their brethren, like unto thee; and I will put my words in his mouth, and he shall speak unto them all that I shall command him. 19 And it shall come to pass, that whosoever will not hearken unto my words which he shall speak in my name, I will require it of him. (Deut. 18:15-19)

To the Memory of

J.D. PEPPER (*Now in glory*)

The loving father of the author's wife is this volume most affectionately dedicated

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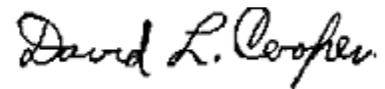
Preface to Revised and Enlarged Edition

The first edition of this book consisted of two chapters. The first was a lecture on the subject of redemption through the Lord Jesus Christ, the Hebrew Messiah and Saviour of the world. Since Hebrews, chapters 1 and 2, deals with this subject so very specifically and fully, I made a translation of them and combined it with a running comment and presented this material as Chapter Two of that volume.

Because of the vital importance of the message of Chapter One, and the universal need for this truth concerning redemption through Christ, I decided to add supplementary new material and to quote many passages from the Sacred Scriptures that were only referred to in the first edition, in order that those among the nations who do not have a copy of the Word of God might at least have in their hands those portions to which reference is made, and which constitute the biblical proof of the teaching presented.

It is the earnest desire of the Biblical Research Society that this present volume be translated into the leading languages that are spoken by the peoples of the world in order that it may deliver its message to the great educated classes, who are leading the nations. I am convinced that there are many individuals in all nations who are thus providentially placed in positions of leadership, and who desire the message of redemption, not only for their own good, but also for the good of those with whom they are associated.

This book goes forth on its world-wide mission with a prayer that God may use it and bless its message to the enriching, spiritually speaking, of the lives of untold millions. May it be used of Him in helping prepare for the world-wide revival, of which we read in the Psalms, the Prophets, and the Book of Revelation, chapter 7.



Los Angeles, California
September 1, 1950

Preface

For the last eighteen years as time afforded, I have been working on my "Messianic Series," which, when completed will contain seven volumes, the titles of which are: *The God of Israel; Messiah: His Nature and Person; Messiah: His Redemptive Career; Messiah: His First Coming Scheduled; Messiah: His Historical Appearance; Messiah: His Second Coming Imminent; and Messiah: His Final Call to Israel.*

Four of these books have been published and have gone out by the hundreds of thousands of copies. As time has afforded, I have worked on the fifth book of the Series, *Messiah: His Historical Appearance*, since 1936-'37, when I did special research in the libraries of Europe and Palestine in preparation for writing it. It is my hope that this volume will appear in three editions. The first I shall designate as Abridged Edition Number One; the second is to be called the Abridged Edition Number Two; and the third is to be the unabridged volume. The basis for these will be my own translation of certain portions of the New Testament. Abridged Edition Number One will contain my translation of the Book of Matthew and the Book of Hebrews with copious notes and annotations that will make intelligible to the reader, especially to my Hebrew friends, the message of these two most marvelous portions of the Word of God. Abridged Edition Number Two will consist of my translation of the four records of the Gospel, Acts of the Apostles, the Epistle to the Romans, the Book of Hebrews, and the Epistles of James, I and II Peter, and I John. Along with these portions of Scripture I shall present copious notes and annotations that will make these sections of the Word of God especially intelligible to the great multitudes. The unabridged edition will contain the translation that is to appear in the second smaller work, with very extensive notes and comments throughout. Also the canons of historical criticism will be discussed adequately to show that the records of the life of Jesus of Nazareth, which are known as the Four Gospels, are authentic and genuine according to the recognized canons of historical research. Moreover, the laws of evidence, universally accepted in law courts, will be presented to show that the testimony of the Evangelists is of the highest order and demands our acceptance. Much of the work on these three books has been accomplished, that is, the research and the collection of the material. But a vast amount of work is yet to be done.

The material contained in this treatise, *Man*, will appear in each edition of *Messiah: His Historical Appearance*. The message which is presented is of such vast and eternal importance that I felt constrained to bring it out as a separate volume for wide distribution, not only among the sons of Israel, but also among the Gentiles. It is the hope of both my wife and me that we may be enabled by God's grace to have this material put in the leading languages and dialects of the nations of the world and given through the mails to their leaders. In this way we hope to bring the message of salvation to the leaders of the nations as well as to the masses.

The material that constitutes Chapter I, which is entitled "Fundamental Truths Regarding Man—His Past, Present, and Future," is in substance a lecture that I delivered on a number of occasions while on my nationwide tour during 1947. It usually took two and one-half hours to deliver this message. Notwithstanding the extreme length of the lecture and the weight of the material, it was eagerly received. Requests came from many sources that it appear in book form. Since this message gives the reason for the hope that is ours (I Pet. 3:14-16), I feel constrained to use it as a separate section, especially in introducing the message of the Book of Hebrews in this forthcoming book, *Messiah: His Historical Appearance*.

I wish to acknowledge my indebtedness to my wife for many things in this volume and for her assisting to the limit of her strength and ability in producing this book. Had it not been for her, this message would never have found its way into print as it is at the present time.

Some people have told me that this is a very deep and profound message and most difficult to comprehend. If this appraisal is correct, let us give praise to God for it. Whatever I have been able to bring forth from the Word

has been given to me because I have accepted unqualifiedly and acted upon the fundamental rules for understanding the Word of God, which are set forth in Proverbs 2:1-5:

- 1 My son, if thou wilt receive my words,
And lay up my commandments with thee;
- 2 So as to incline thine ear unto wisdom,
And apply thy heart to understanding;
- 3 Yea, if thou cry after discernment,
And lift up thy voice for understanding;
- 4 If thou seek her as silver,
And search for her as for hid treasures:
- 5 Then shalt thou understand the fear of Jehovah,
And find the knowledge of God."

The truth as set forth from various portions of the Word of God in this volume is of vital importance to every human being. I therefore request my reader that, if he should find difficulty in understanding it at the first reading, he not give up, but continue the perusal of these pages, praying that God will enable him to see the light that shines forth through them. Seeing the light, may each one walk in it.

My special request of everyone who reads this message and who believes that God answers the prayer of faith is that he may pray very earnestly that I may be enabled to prepare and publish the three volumes of this fifth book of the "Messianic Series" at the earliest possible date. Also pray most earnestly that the desire of my wife and me, concerning putting this message in the principal languages of the world and sending it to the intelligentsia of all nations, may be realized.

Pray likewise very earnestly that the message of the truth of the Word of God may be given especially to His ancient people, Israel, and that through them as the elect channel it may flow out to all nations.

David L. Cooper.

Los Angeles, California,
July 31, 1948

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CHAPTER I INTRODUCTION

All men, with few exceptions, believe in the existence of a Supreme Being. Only the *fool* says in his heart that there is no God. All clear-thinking, unbiased people, even in the natural, unregenerate state, are not only believers in a Supreme Being, but are also conscious of the fact that there is a maladjustment between God on the one hand and themselves on the other. They recognize, at least in a limited way, His sovereignty and control over all things and their utter dependence upon and responsibility to Him. As proof of this assertion, note the fact that practically all men, as they approach the inevitable hour of death, turn to God and implore forgiveness for their sins and plead for acceptance in His sight. Many of the outstanding infidels and agnostics, atheists and skeptics—after having spent a lifetime of fighting against God—in the last hours of their earthly pilgrimage, cry out to Him for mercy.¹ These facts show that man feels his utter dependence upon a Higher Power which we recognize as a personal God, whose name is Jehovah, the Self-existing One, the Uncaused Cause of all things.

¹ Some men, after having spent a lifetime in the service of Satan and in the rejection of God, even though they may call upon Him for mercy, do not necessarily receive His favor. This fact is implied in Psalm 50:14-23:

- 14 Offer unto God the sacrifice of thanksgiving;
And pay thy vows unto the Most High;
15 And call upon me in the day of trouble:
I will deliver thee, and thou shalt glorify me.
16 But unto the wicked God saith,
What hast thou to do to declare my statutes,
And that thou hast taken my covenant in thy mouth,
17 Seeing that thou hatest instruction,
And castest my words behind thee?
18 When thou sawest a thief, thou consentedst with him,
And hast been partaker with adulterers.
19 Thou givest thy mouth to evil,
And thy tongue frameth deceit.
20 Thou sittest and speakest against thy brother;
Thou slanderest thine own mother's son.
21 These things hast thou done, and I kept silence;
Thou thoughtest that I was altogether such a one as thyself:
But I will reprove thee, and set *them* in order before thine eyes.
22 Now consider this, ye that forget God,
Lest I tear you in pieces, and there be none to deliver:
23 Whoso offereth the sacrifice of thanksgiving glorifieth me;
And to him that ordereth his way *aright*
Will I show the salvation of God.

From this quotation we learn that, if men turn to God and follow Him consistently, He will hear and answer them in times of stress and trouble. It is further stated that, if they do not follow Him constantly, they may in times of disaster cry to Him; but He gives no assurance that they will be heard. A continued and willful rejection of God and Christ on the part of the sinner has a disastrous reaction upon him in that such an attitude most frequently hardens the heart and renders the sinner incapable of genuine "repentance toward God and faith toward Christ" (Acts 20:21). But at the same time through fear one may cry out for mercy—when it is too late. On this very point Hosea spoke to the nation of Israel, together with the priests and the royal house. Having condemned them for their evil, sinful lives, the prophet declared that "They shall go with their flocks and with their herds to seek Jehovah; but they shall not find him: he hath withdrawn himself from them" (Hosea 5:6). (See Ps. 18:39-42.)

On the other hand, every earnest heart that turns in genuine repentance to "the Lamb of God that taketh away the sin of the world" and in true faith accepts Him shall be saved; for "him that cometh unto me, I will in no wise cast out" (John 6:37), declared the Saviour.

This feeling of dependence upon the Almighty and the consciousness of alienation from Him lead men to long for restoration to fellowship with their Maker. This restoring of the original normal relation between them is the work of atonement, which doctrine is constantly brought to the front in the teachings of Moses.

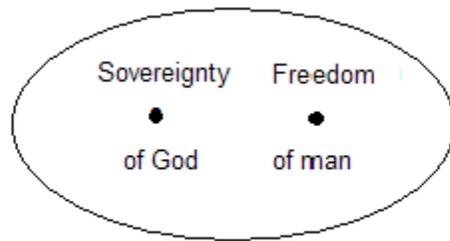
What we mean in theological terms by the word *atonement*—which literally indicates *at-one-ment*, a state or condition of being at peace with God—is that all barriers separating the soul from God have been removed, and that satisfaction has been made for all one's failures, shortcomings, and sins. In other words, the one for whom the atonement has become efficacious is the one who has been reconciled to God and is acceptable to Him. Hence when he leaves this life, he goes into the presence of God and enjoys the sweetest communion and fellowship with Him forever and ever.

There are various theories of the atonement that have been advanced by different theologians. An examination of any of them shows that those who formulated them, as a rule, took only a few statements of Scripture apart from the general teaching of the Bible and formulated a theory regarding it. In order to convey to us an idea of spiritual realities, truths, and principles, God had to speak in terms that were understandable to man. In doing this, He used many comparisons. But no one illustration, taken from human usage, is adequate to set before man this glorious doctrine, which is one of the profoundest of all themes set forth in the Scriptures. There is truth practically in all the theories regarding the atonement; otherwise none of them would have gained acceptance with any considerable number of people. All of them put together, after the error contained in each has been removed, begin to approximate the great scriptural doctrine regarding reconciliation. The late Dr. E. Y. Mullins, one of America's greatest theologians, has called our attention to this fact.

There are seven or eight theories that have been accepted by various groups in Christendom. For instance, the Greek theologians of the Early Church built up what is known as the ransom theory. According to it Christ paid to Satan the ransom for our redemption. He did pay the ransom; but not to Satan. There is also the governmental hypothesis, which has enjoyed extensive popularity. Again, we are familiar with the moral influence assumption. There is likewise the commercial theory. Of course the theory which recognizes the vicarious suffering of the Lord Jesus Christ in behalf of fallen men is the correct one. But it has never, in my judgment, been stated fully and accurately so as to comprehend the major factors entering into the real work of the Son of God for the redemption of mankind. Anyone who is interested in this subject—and all ought to be—can look in any good work on systematic theology and find a brief statement at least of the various and leading theories concerning the atonement. ²

² In presenting my views on this subject, I wish to state in no uncertain sound that what I shall set forth concerning this matter is what I have got from the study of the Word of God and what the Lord has given me in answer to believing prayer. I feel that the Lord has fulfilled to me, in a measure at least, the promise that "... if any of you lacketh wisdom, let him ask of God, who giveth to all liberally and upbraideth not; and it shall be given him." God does honor faith. He urges us to pray for spiritual illumination and understanding. To Him be all the glory for whatever truth I may be able to present in this book, or in any other treatise. I am convinced that God flashes truth into the mind of the one who is ready to receive it, who has stored up the Word of God in his heart, who prays for spiritual understanding, and who searches and digs for it as one does for gold, silver, and precious stones (Prov. 2:1-5)—but never apart from the Written Word, nor contrary to it. (For a discussion of Prov. 2:1-5 see "Conditions of Understanding the Word," page 20, of my volume, *The World's Greatest Library Graphically Illustrated*.) Having, in a measure at least, complied with these conditions, I feel that the Lord has made good this promise to me—to some degree. I therefore present this message of the atonement and ask the reader to consider it with an open mind and with a real desire to know the truth of God on this most important subject.

Some theories of the atonement cluster around the thought of God's sovereignty as its focal point; others make man's free will the center and undervalue the Divine Majesty. Either of these methods of approaching the problem hinders one from determining the proper perspective and arriving at the true scriptural teaching. God's absolute sovereignty must be recognized in any study of the atonement. At the same time the nature with which God endowed man and his position in the divine economy must likewise be recognized as we formulate our ideas regarding this theme. Instead of thinking of the great doctrine of the atonement in terms of a circle with its one center, we should conceive of it as an ellipse with its two foci. These governing points around which the great teachings of the Scriptures relative to redemption



cluster and move are the sovereignty of God and the freedom of man. When the scriptural emphasis of these two doctrines is taken into consideration, and each is related properly to the other, a person can gather and correlate the teachings regarding man's reconciliation to God and can formulate a comprehensive definition of the atonement.

CHAPTER II

THE OMNIPOTENT GOD

The heavens declare the glory of God;
And the firmament showeth his handiwork (Ps. 19:1).

O Jehovah, our Lord,
How excellent is thy name in all the earth,
Who has set thy glory upon the heavens! (Ps. 8:1).

"For the wrath of God is revealed from heaven against all ungodliness and unrighteousness of men, who hinder the truth in unrighteousness; 19 because that which is known of God is manifest in them; for God manifested it unto them. 20 For the invisible things of him since the creation of the world are clearly seen, being perceived through the things that are made, *even* his everlasting power and divinity; that they may be without excuse: 21 because that, knowing God, they glorified him not as God, neither gave thanks; but became vain in their reasonings, and their senseless heart was darkened" (Rom. 1:18-21). Anyone who is unbiased can look into the heavens and see behind the thin veil of the physical universe the existence of the omnipotent God in whom we live and move and have our continual being, and to whom we are all responsible. "Being then the offspring of God, we ought not to think that the Godhead is like unto gold, or silver, or stone, graven by art and device of man. 30 The times of ignorance therefore God overlooked; but now he commandeth men that they should all everywhere repent: 31 inasmuch as he hath appointed a day in which he will judge the world in righteousness by the man whom he hath ordained; whereof he hath given assurance unto all men, in that he hath raised him from the dead" (Acts 17:29-31).

I. HIS STATURE ANTHROPOMORPHICALLY ¹ SPEAKING

The God of the universe is omnipotent. This statement means that God has all power. He is the source from which all creatures and beings draw their life and strength. His is underived; theirs is derived. He is the Uncaused Cause of all things; they are caused, that is, they live, move, and have their being in Him: "... for in him we live, and move, and have our being; as certain even of your own poets have said, For we are also his offspring" (Acts 17:28).

¹ Anthropomorphism: "Representation or conception of God, or of a god, under a human form, or with human attributes and affections."—*Webster's New International Dictionary*.

He is omnipresent. Throughout the great universal distances of space God is present. This scriptural teaching is known as the doctrine of God's immanence. Nothing can transpire in any portion of the universe without His absolute knowledge. The omnipresence and omniscience of God are beautifully set forth in Psalm 139:1-18: ²

-
- ² **139** O Jehovah, thou hast searched me, and known *me*.
2 Thou knowest my downsitteing and mine uprising;
Thou understandest my thought afar off.
3 Thou searchest out my path and my lying down,
And art acquainted with all my ways.
4 For there is not a word in my tongue,
But, lo, O Jehovah, thou knowest it altogether.
5 Thou hast beset me behind and before,
And laid thy hand upon me.
6 *Such* knowledge is too wonderful for me;
It is high, I cannot attain unto it.
7 Whither shall I go from thy Spirit?
Or whither shall I flee from thy presence?
8 If I ascend up into heaven, thou art there:
If I make my bed in Sheol, behold, thou art there.
9 If I take the wings of the morning,
And dwell in the uttermost parts of the sea;
10 Even there shall thy hand lead me,
And thy right hand shall hold me.
11 If I say, Surely the darkness shall overwhelm me,
And the light about me shall be night;
12 Even the darkness hideth not from thee,
But the night shineth as the day:
The darkness and the light are both alike *to thee*.
13 For thou didst form my inward parts:
Thou didst cover me in my mother's womb.
14 I will give thanks unto thee;
for I am fearfully and wonderfully made:
Wonderful are thy works;
And that my soul knoweth right well.
15 My frame was not hidden from thee,
When I was made in secret,
And curiously wrought in the lowest parts of the earth.
16 Thine eyes did see mine unformed substance;
And in thy book they were all written,
Even the days that were ordained *for me*,
When as yet there was none of them.
17 How precious also are thy thoughts unto me, O God!
How great is the sum of them!
18 If I should count them, they are more in number than the sand:
When I awake, I am still with thee (Ps. 139:1-18).

God is omniscient. He knows everything. He declares "the end from the beginning, and from ancient times things that are not *yet* done ..." (Isa. 46:10). In this passage the prophet was not talking of eternity, for it had no beginning and will not have any ending. Evidently since he was discoursing about things that take place in human affairs, he was speaking of that segment of eternity which we call time, and during which the material universe is in existence. In this passage, therefore, the prophet was simply telling us that, during time, there has nothing occurred in any places of universal space which God does not know and declare. Thus there can be no surprise developments of which He is unaware. He knows everything throughout the universe that transpires during time.

His stature therefore, figuratively speaking, is measured by omnipotence, omniscience, and omnipresence.

II. HIS CHARACTER

"And Jehovah passed by before him, and proclaimed, Jehovah, Jehovah, a God merciful and gracious, slow to anger, and abundant in lovingkindness and truth; 7 keeping lovingkindness for thousands, forgiving iniquity and transgression and sin; and that will by no means clear *the guilty*, visiting the iniquity of the fathers upon the children, and upon the children's children, upon the third and upon the fourth generation" (Exod. 34:6,7). In this passage we have God's own statement relative to His character. If these verses are analyzed, it is seen that He has given a sevenfold statement relative to Himself. Should one emphasize the love of God and neglect to present the other characteristics of His nature, such a one would be misrepresenting Him. An examination of God's presentation of His people, even the best, reveals the fact that He portrays their vices as well as their virtues. As examples of this principle, look at Abraham and David, with their glaring failures and sins, that were however overshadowed largely by their virtues. God is a God of truth. He desires truth in the inward parts. Since He has presented the true character of His people, it stands to reason that He has represented Himself correctly. Those who proclaim His truth should be very careful to present this sevenfold statement of His nature and being.

III. HIS DOMINANT CHARACTERISTICS

Having seen God's sevenfold statement of His character, we, in the light of various statements found here and there in the Scriptures, come to the conclusion that there are three principal characteristics of the Almighty, which are His truth, love, and holiness.

What is truth? It has been defined by one theologian as that "attribute of the divine nature in virtue of which God's being and God's knowledge eternally conform to each other." This is what is called immanent truth, not transitive truth. God stands behind all things. He brought everything into existence. He is directing all things. He has a certain nature. He sees the end from the beginning. Then immanent truth within the divine nature is that characteristic of the Almighty whereby His own nature and essence correspond eternally with His knowledge, in that all things develop and occur exactly as He has foreseen.

The second great characteristic of the Almighty is His love. We cannot magnify this attribute too much. He being the Triune God that He is, His love is ever flowing out to others—to each person of the Godhead and to all His creatures. His love would bring all of His creatures into the closest fellowship and communion with Himself and would pour out the riches of His grace upon them. It has sometimes been

spoken of as the movement within the Divine Being that flows out to others. If God were only love, all men would be saved and blessed eternally, irrespective of their spiritual condition—and their wills.

The dominant characteristic of the Almighty's nature is His holiness. Holiness is not simply absence of, or freedom from, evil or sin, which is the negative side of the proposition. But God's holiness is positively and aggressively set and fixed upon purity. His holiness will not countenance evil in the least. If therefore holiness were the only characteristic of the Almighty, His wrath would be stirred, and He would deal drastically with the sinner. But His love is a check upon His holiness. We therefore praise God for the fact that He is what He is.

We have already seen that God is great above all gods, the gods of the heathen. "For Jehovah is a great God, And a great King above all gods" (Ps. 95:3). He is omnipotent, omnipresent, and omniscient. Moreover, we have learned that holiness is His dominant characteristic. He can neither countenance, nor tolerate sin. Though all of these statements are true, He has permitted sin to arise in His great kingdom and has seemingly tolerated it for centuries and millenniums and ages.

Before God called the universe into existence—even when He was creating the anointed cherub—He knew at that very time that this one, the highest type of being which He could create, would eventually pit his will against divine authority, and that, by his acting thus, he would corrupt his own nature. Moreover, He was aware that Satan, this anointed cherub in his fallen state, would lead other beings into rebellion against His authority. God also knew that, when He would create man (Gen. 1:26ff), the latter would likewise rebel against Him and would fall, bringing untold misery, sin, and suffering upon all his descendants. Although the Almighty foresaw—crystal clear—Satan's original rebellion and all subsequent acts of disobedience (and their consequences) on the part of both angels and men, and although His holiness cannot tolerate sin in any form, yet He called into being these creatures, whose willful acts have brought the curse upon the material universe. The reason for this situation will become clear as we proceed further in our study.

IV. HIS TRIPARTITE³ NATURE

The heavens, as we have seen, declare in clear ringing tones the existence of a Supreme Being. But how are we to think of Him—as a single personality or as a tripartite Being? From the evidence in nature we learn only of His existence. As to His personality we cannot determine anything from the material universe. We must turn to revelation for the answer to our question.

The word in our English Versions of the Scriptures translated *God* is אֱלֹהִים—Elohim—a noun in the plural number. Occasionally this word אֵל—El—in the singular referring to the Almighty occurs—evidently for some special reason. Why also the use of this plural noun? There must be a reason. Israel's Great Confession (Deut. 6:4) is thus stated: שְׁמַע יִשְׂרָאֵל יְהוָה אֱלֹהֵינוּ יְהוָה אֶחָד: "Hear, O Israel! Jehovah, our Gods, is Jehovah, a unity" (lit. trans.). This passage—spoken by Moses, the great lawgiver of Israel—is a plain declaration that the omnipotent God is not simply a creature with a single personality, as is often supposed, but is a being who constitutionally exists as a plurality of personalities. As to how many there are of them, we must learn from other passages. In early Hebrew, nouns appeared in the singular, the dual, and the plural numbers. Of course the dual was used only when two persons or things were in the speaker's

³ Tripartite—Something divided or made in three parts. Made between or involving three parties.

mind.⁴ The use of the plural indicated at least three. As time passed, however, the dual, as in Greek and other languages, gradually fell into disuse. Yet it did linger on and appears in a number of words that inherently connote duality. But the very fact that the word for *God* survives in the Hebrew Scriptures predominantly, from earliest times to the close of the canon of the Old Testament, in the plural and also often in the singular is positive evidence that the Hebrews recognized a plurality of divine personalities who constitute the one Supreme Being.⁵ Of course they were given this doctrine by divine revelation, for they could not learn it from nature.

When we consider this question in the light of various data, here and there in the Hebrew Scriptures, especially in the light of such passages as Isaiah 48:16 and 63:8-10 in their contexts, we see that three divine personalities, and only three, appear in the record. "Come ye near unto me, hear ye this; from the beginning I have not spoken in secret; from the time that it was, there am I: and now the Lord Jehovah hath sent me, and his Spirit" (Isa. 48:16). "For he said, Surely, they are my people, children that will not deal falsely: so he was their Saviour. 9 In all their affliction he was afflicted, and the angel of his presence saved them: in his love and in his pity he redeemed them; and he bare them, and carried them all the days of old. 10 But they rebelled, and grieved his holy Spirit: therefore he was turned to be their enemy, and himself fought against them" (Isa. 63:8-10). The appearance of three divine personalities in these quotations is in perfect harmony with all the data appearing throughout all the Scriptures, both Old and New Testaments. We therefore conclude that there are three divine personalities subsisting in the one divine nature. (For a thorough study of this phase of truth see my volume, *The God of Israel*.)

⁴ Some have suggested that the use of the plural noun for God is to be understood as certain English words, which are plural in form but singular in meaning as "scissors," "molasses," "news," etc. This explanation is incorrect. A survey of the use of the word אֱלֹהִים *'elohim*, gods, shows that often it was used to refer to the many gods of the heathen. Obviously in such cases it can have but one connotation, namely, the plural significance. If it has this meaning in such instances, it has this basic significance when referring to the true God—unless evidence from the context or related passages can be produced showing a departure from the fundamental meaning of the plural form. Since such is lacking, we must accept the regular meaning of plurality of this word when it refers to the one Supreme Being.

Others have seen an analogy between the varied uses of אֱלֹהִים gods, and such nouns as *sheep*, which form is both singular and plural. But the supposed parallelism breaks down by a study of the facts of each case. In my volume, *The God of Israel*, I have shown by many infallible proofs that this word is plural in form and meaning. In a few instances it has been supposed to be plural in form, but singular in meaning. For example, Exodus 7:1 is thought to prove this point: "And Jehovah said unto Moses, See, I have made thee as God to Pharaoh; and Aaron thy brother shall be thy prophet." According to this statement Moses would be to Pharaoh as אֱלֹהִים, Gods, and Aaron would be as his prophet. How could Moses, a single individual, be to Pharaoh as Gods? From numerous passages we know that there are three personalities subsisting in the one divine substance or essence, who constitute the Godhead. Jehovah declared that Moses should be to Pharaoh as the Godhead, that is, he should represent the Godhead to Pharaoh, and Aaron should be his prophet. Put differently, Moses would be the one from whom Aaron would receive his oracles which he delivered to Pharaoh. In the light of these facts we see that Exodus 7:1 does not change nor modify the meaning of אֱלֹהִים *Gods*.

Another effort to prove that our term, though plural in form, is singular in meaning is seen by a forced and false translation of Gen. 23:6. The words in question are rendered: "thou [Abraham] art a mighty [אֱלֹהִים] prince among us" (King James Version). But the correct grammatical translation is: "thou art a prince of God among us ..." (R.V.).

A forced unnatural meaning should never be placed upon any passage. Only the grammatical, historical meaning should be accepted.

⁵ The ancient Hebrew had three numbers: singular, dual, and plural. Of course, the smallest plural was the number three. Finally, the dual number gradually kept falling into disuse until the plural all but assumed its original function in indicating the number two. The word rendered *God* is in the plural number and comes from the earliest times; it therefore originally connoted plurality. From this conclusion there can be no escape. There cannot therefore be less than three personalities indicated in the word Elohim—God.

There is much proof supporting this conclusion. See chapter II of my volume, *The God of Israel*.

When we understand the scriptural truth regarding the three personalities of the Godhead, we are, to a great extent, prepared to see the reasonableness of the biblical doctrine regarding the atonement. As we shall see, it was necessary for one of the divine personalities—the second person of the Godhead—to lay aside His glory and to limit Himself by entering the human sphere by miraculous conception and virgin birth. To show the pertinency of this doctrine, let us consider a pure monotheism, the belief that there is but one personality subsisting in the one divine essence. To be more specific, a pure monotheistic faith is a belief in one God, who is one in the absolute sense of the word as opposed to the doctrine of a unity of personalities in the one divine nature. To the monotheist the scriptural teaching—of both the Old Testament and the New—that the Almighty would thus enter the human realm by becoming a helpless little baby and growing to manhood to lay down His life for man's redemption is absolutely unthinkable. It is a recognized fact that the omnipotent God must be at the helm of the universe every moment directing it and keeping it under His control. It would be impossible for Him to limit Himself by becoming incarnate and to run the universe at the same time. To the monotheist therefore the incarnation is an impossibility and even an absurdity.

When anyone accepts the biblical teaching regarding the Holy Trinity, there is perfect harmony between its various elements. Only one of the personalities, He who is called the Son, thus limited Himself temporarily by coming into the human realm to suffer for our salvation. While He was thus incarnate, the other personalities of the Godhead could and did run the universe.

(In my presenting here the scriptural teaching on this point, I am anticipating that which properly comes later in a logical unfolding of the doctrine of the atonement. The proper understanding of the subject of the Trinity at this point of the discussion is my justification for bringing it in here.)

Why, then, did God create both angels and men with the power of free choice and the possibility of rebellion against His holiness? Since they have revolted and brought sin into the universe, why has He not completely annihilated these fallen incorrigible spirits? Why did He allow Adam in his fallen state to propagate his species? Why does He still tolerate all this evil in the universe? The origin and the continuation of evil, wickedness, and suffering are questions with which the philosophers and the theologians have grappled from times immemorial. These problems are the subjects of discussion in Job, a most important revelation. Obviously the appearance of evil was no surprise to God. The problems which have arisen because of these different revolts against divine authority could have been solved by the Almighty himself, if they had been simply matters of His wisdom and power to deal with each situation. Since He has allowed these to appear, and since He has not dealt drastically with the rebels in His government, evidently there is a good and sufficient reason for His tolerating this situation. We shall approach nearer to the proper understanding of the sin question and its consequences by studying God's moral government.

V. FROM IDOLS TO SERVE THE LIVING GOD

From recent archaeological discoveries in Babylon the late Dr. Langdon of Oxford University came to the conclusion that the evidence unearthed proves positively that primitive man was a monotheist; that is, he was a believer in only one God, whom he worshiped. Men soon drifted from the moorings of their original convictions into polytheism, a belief in many gods. Hence they soon began to make images of the gods of their own creation and bowed down to them. Since this early departure from the recognition of the one God, they have created and multiplied gods according to their own liking. Of course, they have been sincere in doing this. The wrecks of temples erected for the worship of the various gods of men are to be

found throughout the entire world. At the present time, innumerable are both temples and gods that are found among the nations of earth.

It is illogical for men to build temples and to manufacture gods of stocks and stones, to which they bow down in adoration and worship.

A. *The Testimony of the Statesman-Prophet Isaiah*

9 They that fashion a graven image are all of them vanity; and the things that they delight in shall not profit; and their own witnesses see not, nor know: that they may be put to shame. 10 Who hath fashioned a god, or molten an image that is profitable for nothing? 11 Behold, all his fellows shall be put to shame; and the workmen, they are of men: let them all be gathered together, let them stand up; they shall fear, they shall be put to shame together

12 The smith *maketh* an axe, and worketh in the coals, and fashioneth it with hammers, and worketh it with his strong arm: yea, he is hungry, and his strength faileth; he drinketh no water, and is faint. 13 The carpenter stretcheth out a line; he marketh it out with a pencil; he shapeth it with planes, and he marketh it out with the compasses, and shapeth it after the figure of a man, according to the beauty of a man, to dwell in a house. 14 He heweth him down cedars, and taketh the holm-tree and the oak, and strengtheneth for himself one among the trees of the forest: he planteth a fir-tree, and the rain doth nourish it. 15 Then shall it be for a man to burn; and he taketh thereof, and warmeth himself; yea, he kindleth it, and baketh bread: yea, he maketh a god, and worshippeth it; he maketh it a graven image, and falleth down thereto. 16 He burneth part thereof in the fire; with part thereof he eateth flesh; he roasteth roast, and is satisfied; yea, he warmeth himself, and saith, Aha, I am warm, I have seen the fire. 17 And the residue thereof he maketh a god, even his graven image; he falleth down unto it and worshippeth, and prayeth unto it, and saith, Deliver me; for thou art my god.

18 They know not, neither do they consider: for he hath shut their eyes, that they cannot see; and their hearts, that they cannot understand. 19 And none calleth to mind, neither is there knowledge nor understanding to say, I have burned part of it in the fire; yea, also I have baked bread upon the coals thereof; I have roasted flesh and eaten it: and shall I make the residue thereof an abomination? shall I fall down to the stock of a tree? 20 He feedeth on ashes; a deceived heart hath turned him aside; and he cannot deliver his soul, nor say, Is there not a lie in my right hand? (Isa. 44:9-20).

The message and logic of this prophet of God are so very clear and incisive that nothing is needed in further explanation of the condemnation of idolatry. The idol made from the trunk of a tree is material and physical, but what about the idols made of molten metal? They are simply material substances without life, intellect, and power; but all idols, regardless of the material out of which they are made, are correctly spoken of as "dumb idols."

B. *Idols in So-called Christian Countries*

The nations that manufacture literal gods and worship them are not the only idolaters in the world. In so-called Christian lands there are many people worshipping the gods of their own making, just as those in other lands that are bowing down to material stocks and stones do. There are many people in all walks and callings of life who, having rejected the idea of a personal, omnipotent God, have in their own imagination created modern gods to which they offer the devotion of their souls and the loyalty of their hearts. As an example, I wish to call attention to many who are in educational and scientific circles. They, governed and controlled by rationalism, deny the existence of a personal God and henceforth give the allegiance of their souls, which is due to the true and living God in whom they have their being, to their own gods. They may regularly attend church and, as the Apostle Paul declared, hold a form of godliness but deny the power thereof—deny both God and Christ, reject the biblical teaching of inspiration and miracles, and create by their own imaginations idols before which they, figuratively speaking, bow the knee

in worship. Countless multitudes are worshipping at the human shrines of modern scholarship and of ever-changing materialistic science, bringing the votive offerings of their souls to the gods of various philosophical systems, political ideologies, economic theories—yes, and all too frequently, to the goddess of fleshly and lustful pleasures and bestial desires and practices.

These ideas and ideals which develop and take form in the minds and hearts of men, which are elevated to the places of passionate devotion, to which they all too frequently commit everything, and in which they repose implicit faith and confidence are, in the spiritual realm, as real and potent as if they had a material existence. They may therefore be recognized in their true character as idols and those who are dominated by them as idolaters.

C. To an Unknown God

To men in all lands who are worshipping man-made gods—either of a material or psychological nature—I appeal as did the Apostle Paul to the great men of Athens. As he walked through the streets of that metropolis of culture, art, and intellectual activity, he saw many temples and countless idols. He discovered an altar, however, with this inscription: "To an Unknown God." This inspired herald of the cross, when he was brought to Mars Hill before the leading thinkers of the nation, declared that this one God who was unknown to them, and to whom they had erected this altar, was the true and the living One in whom they lived, moved, and had their being. He therefore pleaded with them to turn to Him in worship and praise. He did this in his immortal message recorded in Acts 17:22b-31:

Ye men of Athens, in all things I perceive that ye are very religious. 23 For as I passed along, and observed the objects of your worship, I found also an altar with this inscription, To AN UNKNOWN GOD. What therefore ye worship in ignorance, this I set forth unto you. 24 The God that made the world and all things therein, he, being Lord of heaven and earth, dwelleth not in temples made with hands; 25 neither is he served by men's hands, as though he needed anything, seeing he himself giveth to all life, and breath, and all things; 26 and he made of one every nation of men to dwell on all the face of the earth, having determined *their* appointed seasons, and the bounds of their habitation; 27 that they should seek God, if haply they might feel after him and find him, though he is not far from each one of us: 28 for in him we live, and move, and have our being; as certain even of your own poets have said, For we are also his offspring. 29 Being then the offspring of God, we ought not to think that the Godhead is like unto gold, or silver, or stone, graven by art and device of man. 30 The times of ignorance therefore God overlooked; but now he commandeth men that they should all everywhere repent: 31 inasmuch as he hath appointed a day in which he will judge the world in righteousness by the man whom he hath ordained; whereof he hath given assurance unto all men, in that he hath raised him from the dead.

My appeal to one and all is that they turn from idols to serve the true and living God who manifested Himself in the person of Jesus of Nazareth, the Hebrew Messiah and Saviour of the world. He shed His blood for our redemption at His first coming and will return in glory for His people and take them to Himself: "Let not your heart be troubled: believe in God, believe also in me. 2 In my Father's house are many mansions; if it were not so, I would have told you; for I go to prepare a place for you. 3 And if I go and prepare a place for you, I come again, and will receive you unto myself; that where I am, *there* ye may be also" (John 14:1-3).

CHAPTER III
GOD'S MORAL GOVERNMENT

God is a moral being. By the term *moral* I am not indicating the opposite of *immoral*. Rather I am using it in the philosophical sense of indicating a being who is self-conscious, and who has the power of free choice and will. He is not coerced, nor forced by anyone or anything. He is an absolute sovereign who exercises Himself in accordance with His will and good pleasure. But we know that He always makes His choice according to the dominant characteristics of His being, namely, in harmony with His truth, love, and holiness. Being a moral sovereign, He has an ethical government.

Naturally in bringing into existence creatures dependent upon Himself, He would stamp their personality with His own individuality. This thought expressed in biblical terms is that God created them "in his own image" (Gen. 1:27). We have every reason to believe that He stamped the personality of all His moral creatures with the crowning characteristics of individuality, freedom of the will, and the power of choice. Proof of this proposition is seen in the fact that the anointed cherub did exercise his freedom of choice, and pitted his will against that of the Almighty, and consequently was deposed from his high position of being "the anointed cherub" or "the cherub that covereth." Those angelic hosts that followed his example were likewise held responsible for exercising their wills against that of the Almighty. The same thing was true with reference to man—as we shall see later.

That God has a moral kingdom is evident from the following quotation:

- 19 Jehovah hath established his throne in the heavens;
And his kingdom ruleth over all.
20 Bless Jehovah, ye his angels,
That are mighty in strength, that fulfill his word,
Harkening unto the voice of his word.
21 Bless Jehovah, all ye his hosts,
Ye ministers of his, that do his pleasure.
22 Bless Jehovah, all ye his works,
In all places of his dominion:
Bless Jehovah, O my soul (Ps. 103:19-22).

According to this statement of Scripture there is some locality in the universe which is called in the original language "the heavens, of the heavens" which we may speak of as "the immediate presence of God," and which is declared to belong to Jehovah: "The heavens are the heavens of Jehovah ..." (Ps. 115:16). It is in this place where God's throne is established. He is there enthroned, the Absolute Monarch of the universe.

All space, our conception of which is ever enlarging in the light of modern discoveries,¹ is within His kingdom. He holds absolute sway and power everywhere.

There was a time when the Triune God alone existed. As the ages of eternity rolled on and on, this omnipotent Jehovah created the material universe, as we see set forth by His own declaration in Job 38:1-6:

¹ Men of science are expecting great revelations never dreamed of before to be made by the great telescope which has just been dedicated at Mount Palomar, California.

- 1 Then Jehovah answered Job out of the whirlwind, and said,
- 2 Who is this that darkeneth counsel
By words without knowledge?
- 3 Gird up now thy loins like a man;
For I will demand of thee, and declare thou unto me.
- 4 Where wast thou when I laid the foundations of the earth?
Declare, if thou hast understanding.
- 5 Who determined the measures thereof, if thou knowest?
Or who stretched the line upon it?
- 6 Whereupon were the foundations thereof fastened?
Or who laid the corner-stone thereof...

When He thus brought into existence the material, physical universe, the angelic hosts, whom He had created before this time, shouted for joy: "When the morning stars sang together, And all the sons of God shouted for joy!" (Job 38:7). This verse proves positively that the celestial beings were created prior to the material universe.

We are scriptural in coming to the conclusion that there are ranks and orders of the heavenly hosts. Proof of this position is seen in the fact that there was but one "anointed cherub." In an examination of Ezekiel 28:1-19 we find that in the first ten verses of this chapter the prophet was speaking to the literal king of Tyre of his own day. But in verses 11-19 obviously his vision was enlarged, and he was given a view of the primitive earth and of him who is known in other portions of the Scripture as "the god of this world":

11 Moreover the word of Jehovah came unto me, saying, 12 Son of man take up a lamentation over the king of Tyre, and say unto him, Thus saith the Lord Jehovah: Thou sealest up the sum, full of wisdom, and perfect in beauty. 13 Thou wast in Eden, the garden of God; every precious stone was thy covering, the sardius, the topaz, and the diamond, the beryl, the onyx, and the jasper, the sapphire, the emerald, and the carbuncle, and gold: the workmanship of thy tabrets and of thy pipes was in thee; in the day that thou wast created they were prepared. 14 Thou wast the anointed cherub that covereth: and I set thee, *so that* thou wast upon the holy mountain of God: thou hast walked up and down in the midst of the stones of fire. 15 Thou wast perfect in thy ways from the day that thou wast created, till unrighteousness was found in thee. 16 By the abundance of thy traffic they filled the midst of thee with violence, and thou hast sinned: therefore have I cast thee as profane out of the mountain of God; and I have destroyed thee, O covering cherub, from the midst of the stones of fire. 17 Thy heart was lifted up because of thy beauty; thou hast corrupted thy wisdom by reason of thy brightness: I have cast thee to the ground; I have laid thee before kings, that they may behold thee. 18 By the multitude of thine iniquities, in the unrighteousness of thy traffic, thou hast profaned thy sanctuaries; therefore have I brought forth a fire from the midst of thee; it hath devoured thee, and I have turned thee to ashes upon the earth in the sight of all them that behold thee. 19 All they that know thee among the peoples shall be astonished at thee: thou art become a terror, and thou shalt nevermore have any being (Ezek. 28:11-19).

Though the prophet still speaks of and to the king of Tyre, verses 11 and 12, it is evident that the description far transcends the personality and the role of any mortal man. He was righteous when created and continued in this condition for ages—until unrighteousness ² was found in his heart. He is called the "anointed cherub" and "the cherub that covereth." He walked up and down in the midst of the stones of fire (vss. 14-17). As the anointed cherub, he was upon the holy mountain of God. The stones of fire here referred to can be understood by a glance at Ezekiel, chapter 1. In this passage the prophet was given a vision of the throne of Jehovah ³ upon which one like unto a son of man was seated. This throne upon which Jehovah was seated was placed upon a pavement which, in turn, was resting upon the stones of fire. It becomes evident from the reading of this passage that this cherub was occupying the highest position in the universe under the Triune God.

Moreover from verse 12 of Ezekiel, chapter 28, we learn that he was the very embodiment of wisdom and was perfect in beauty. Of him it was said that he sealed "up the sum" or pattern. The significance of this statement is that this being was the highest creature whom God could bring into existence. There was therefore none other like him.

In various passages of Scripture we read of the cherubim. This word is the plural of the noun, cherub. They are associated very closely with the throne and the presence of God and with the tree of life. Their first appearance upon the historic scene is recorded in Genesis 3:22-24:

"22 And Jehovah God said, Behold, the man is become as one of us, to know good and evil; and now, lest he put forth his hand, and take also of the tree of life, and eat, and live for ever—23 therefore Jehovah God sent him forth from the garden of Eden, to till the ground from whence he was taken. 24 So he drove out the man; and he placed at the east of the garden of Eden the Cherubim, and the flame of a sword which turned every way, to keep the way of the tree of life."

² The overthrow of the anointed cherub and the original kingdom over which he reigned in the Eden of God is recounted in verses 11-19. We probably shall not be far from the truth if we connect this event with the wrecking of the earth as is recorded in Genesis 1:2: "And the earth became a desolation and a waste" (lit. trans.). But Ezekiel 28:18,19, has probably a double reference and speaks also of another overthrow of this same anointed cherub (who since his original rebellion and overthrow is known as the Devil), which will be accomplished at the end of the Tribulation when the Antichrist and his kingdom are overthrown. This position seems to be required by the use of the future tense—"the peoples shall be astonished ..."

19 And I saw the beast, and the kings of the earth, and their armies, gathered together to make war against him that sat upon the horse, and against his army. 20 And the beast was taken, and with him the false prophet that wrought the signs in his sight, wherewith he deceived them that had received the mark of the beast and them that worshipped his image: they two were cast alive into the lake of fire that burneth with brimstone: 21 and the rest were killed with the sword of him that sat upon the horse, *even the sword* which came forth out of his mouth: and all the birds were filled with their flesh (Rev. 19:19-21).

³ Now it came to pass in the thirtieth year, in the fourth *month*, in—the fifth *day* of the month, as I was among the captives by the river Chebar, that the heavens were opened, and I saw visions of God. 2 In the fifth *day* of the month, which was the fifth year of king Jehoiachin's captivity, 3 the word of Jehovah came expressly unto Ezekiel the priest, the son of Buzi, in the land of the Chaldeans by the river Chebar; and the hand of Jehovah was there upon him. 4 And I looked, and, behold, a stormy wind came out of the north, a great cloud, with a fire infolding itself, and a brightness round about it, and out of the midst thereof as it were glowing metal, out of the midst of the fire. 5 And out of the midst thereof came the likeness of four living creatures. And this was their appearance: They had the likeness of a man; ... 25 And there was a voice above the firmament that was over their heads: when they stood, they let down their wings.

26 And above the firmament that was over their heads was the likeness of a throne, as the appearance of a sapphire stone; and upon the likeness of the throne was a likeness as the appearance of a man upon it above. 27 And I saw as it were glowing metal, as the appearance of fire within it round about, from the appearance of his loins and upward; and from the appearance of his loins and downward I saw as it were the appearance of fire, and there was brightness round about him. 28 As the appearance of the bow that is in the cloud in the day of rain, so was the appearance of the brightness round about. This was the appearance of the likeness of the glory of Jehovah. And when I saw it, I fell upon my face, and I heard a voice of one that spake (Ezek. 1:1-5, 25-28).

Here we read the account of God's dispatching certain cherubim with a flaming sword to keep the way of the tree of life. In the most holy place of the Tabernacle, and later in the Temple, forms of cherubim were made and placed upon the mercy seat. Likenesses of them were inwrought into the curtains and tapestry of the most holy place.

Since there was one anointed cherub and there were also the cherubim, we may conclude that the anointed cherub was the generalissimo of the hosts of the Lord, and that the cherubim, though of similar species with their generalissimo, were nevertheless under him. For a fuller description of the cherubim read Ezekiel, chapters 1, 10, and 11.

In Isaiah, chapter 6, we read of seraphim who constantly sing the triple holiness of God and look forward to the time when the whole earth will be filled with His glory. These celestial beings have six wings each.

6 In the year that king Uzziah died I saw the Lord sitting upon a throne, high and lifted up; and his train filled the temple. **2** Above him stood the seraphim: each one had six wings; with twain he covered his face, and with twain he covered his feet, and with twain he did fly. **3** And one cried unto another, and said, Holy, holy, holy, is Jehovah of hosts: the whole earth is full of his glory" (Isa. 6:1-3).

In Revelation, chapters 4 and 5, we see living creatures in the presence of God who are engaged in singing the same song, and who, like those which Isaiah saw, have six wings. We are logical in identifying the living creatures of the Book of Revelation with the seraphim of Isaiah's vision. We are also correct in concluding that they—the seraphim—are superior to the ranks and orders of angels.

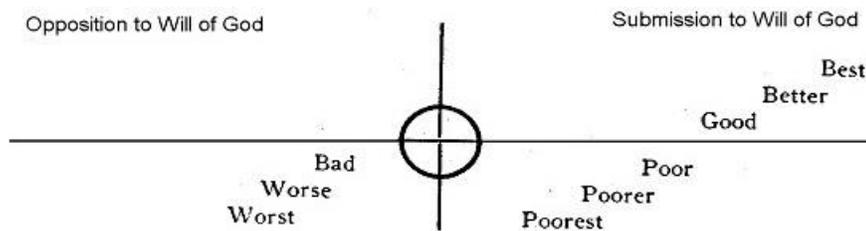
There are also those celestial beings, who are called angels. We read of the seven angels that stand before the throne of God: "And I saw the seven angels that stand before God; and there were given unto them seven trumpets" (Rev. 8:2). We also learn of Michael, the archangel who stands for the Jewish people: "And at that time shall Michael stand up, the great prince who standeth for the children of thy people" (Dan. 12:1). The Scriptures have much to say of the hosts of angels. In Daniel 7:9,10 we get a wonderful vision of the myriads of those who will attend the judgment scene when the Almighty pronounces sentence against the Antichrist in the future. In Psalm 103:19-22 also we see vast hosts of them.

From the data which we have seen, we are logical in concluding that there was a great spiritual hierarchy under God consisting of the anointed cherub, the cherubim, the seraphim, and all ranks and orders of angels. For the sake of clarity and visualizing the situation, we may think of various planes or levels, upon which the different creatures were placed by the Lord. In speaking thus, I am thinking in material terms. With this mode of expression let us think of the anointed cherub, the generalissimo of the Lord's hosts, as occupying the highest plane—next under the Godhead in authority, might, power, and dominion. On the same plane, but lower in rank and in order, are the cherubim. On a lower plane let us think of the seraphim. Then on a plane underneath that on which the seraphim are located are the various ranks and orders of angels. Finally, on a still lower level than the one on which the angels stand is man, who was created in the image of God—made a little lower than the angels. In the scale of living creatures the animals are on a still much lower level than man. But of course they cannot in anywise be compared to him who, according to Genesis 1:26, was created in the image and likeness of God. A conference in the Godhead was held and a decree was issued that the persons of the Godhead, after having created the animals, would bring into existence a new type of creature, who should be made in their image and likeness. This creature was man.

When anyone looks at the Hebrew word *bara'* (which, when translated, means *create*) in all of its appearances, and notes its significance in each case, he sees that it connotes the bringing into existence of a being of an entirely new type, which is different from all preceding species. This fact shows that man did not evolve from any of the lower forms of life, but that he was the result of the direct creative activity of the Almighty.⁴

Men are different from, though lower than, the angels, who do not propagate their species. "And Jesus said unto them, The sons of this world marry, and are given in marriage: 35 but they that are accounted worthy to attain to that world, and the resurrection from the dead, neither marry, nor are given in marriage: 36 for neither can they die any more: for they are equal unto the angels; and are sons of God, being sons of the resurrection" (Luke 20:34-36). But man was given the power to perpetuate his kind—to beget sons and daughters in his own image, thus to engender offspring having immortal spirits, who must spend eternity somewhere. What a tremendous responsibility the possession of the power to engender these immortal spirits lays upon man! No wonder God is very explicit in instructing man regarding the marriage relationship.

Having glanced at the citizens of the great kingdom of God, from the anointed cherub down to man, we see that all were given that priceless endowment of freedom of choice and the exercise of the will. Let us represent the ability to make choices by the following graph:



In the center of the horizontal line is the zero point, through which a vertical line passes. To the right are the innumerable choices that God's creatures can make. They can select that which is good, that which is better, or that which is best. Moreover, they can choose that which is poor, or poorer, and still again that

⁴ I believe the Scriptures to be the infallibly inspired Word of God. They teach the doctrine of God's creative activity in bringing in both plant and animal life. They affirm that He by special acts created the various species. At the same time I am thoroughly familiar with the evolutionary hypothesis, which, though it is admitted by its leading exponents to be an unproved theory, is taught as a scientific fact.

That it remains an unverified theory is evident from a glance at the article, "Evolution of Man," in the Encyclopedia Britannica (ed., 1943), written by Sir Arthur Keith, M.D., F.R.C.S., D.Sc., F.R.S.

In the introductory paragraph he quotes approvingly from Sir E. B. Tylor the following statement made in 1910: "In one form or another such a theory of human descent has, in our time, become part of an accepted framework of zoology, if not as a demonstrable truth, at any rate as a working hypothesis which has no effective rival." Sir Edward Tylor died in 1917, "convinced that, as a working hypothesis, the doctrine of evolution had no rival."

Sir Arthur does not, in so many words, attempt to lift the theory out of the category of hypothesis and to place it upon the firm basis of an established scientific fact. He presents certain data from different spheres and interprets the facts as supporting the theory. The evolution of man from lower forms of life is therefore held by many as an hypothesis. The Scriptures, however, are clear in their teachings regarding man's being created by a special act of the Almighty.

There are many sane and scholarly volumes which show that the theory of evolution is still an unproved hypothesis. The student should, if interested, study the facts as they are presented by the opposition.

which is poorest. In making these various choices, they can still remain on the right or positive side of the zero point. So long as they stay thus to the right side of the zero, they are still exercising their priceless faculty, the power of choice, the freedom of the will, and yet are still within the will of God.

On the other hand, they can cross over the zero point to the left, choosing to do that which is bad, or that which is worse, and finally that which is worst of all. Of course the moment they, figuratively speaking, cross the zero point to the negative side, they are pitting their wills against God's and are no longer within the limits of His will—hence they are out of fellowship with Him. But in their crossing over and making choices that are contrary to the will of God, they are still exercising the God-given faculty of choice with which they were divinely endowed. Though they cheat themselves out of fellowship with Him in whom they live, move, and have their being, and cast His blessings from them. He is forced, under the regime which He has instituted, to allow them to continue to exercise their choices contrary to His will. Should the Almighty circumvent any of His creatures the moment that such a one crosses over the zero point to the left side and goes contrary to His will, the Lord would cease to be the reasonable, rational being that He is and would become a despot, acting contrary to the foundation principle upon which His government is built, namely, the self-determinative choice of free beings. In thus repressing such free action of His creatures, God would destroy fundamentally the foundation of His entire regime. His whole kingdom would thereby be thrown into chaos. For this reason He permits all His creatures who cross the deadline over into the forbidden land of rebellion against His expressed will to continue to live and to carry on their own activities as free beings, exercising their God-given faculty of choice.

By their crossing over the boundary line which separates the territory of the divine will from that of opposition to Him, they wreck their intellectual and spiritual natures to such an extent that they are in opposition to all that is good and holy and are henceforth unable to submit themselves to the desires and purposes of the Almighty in His development of "the plan of the ages." This fact is seen by a glance at the anointed cherub, together with all whom he influenced to cross over the borderline. We see that this creature was changed into the inveterate enemy of God. He became entirely possessed by wrath toward God and all that is holy, true, and pure. Every time he does anything, he is motivated by sinister desires and acts in direct opposition to the will of God. The same thing is true of those fallen spirits who followed his leadership, and of whom we read throughout the Scriptures. Man in his fallen state is of a similar attitude, for the Apostle Paul declared that "the mind of the flesh is enmity against God; for it is not subject to the law of God, neither indeed can it be ..." (Rom. 8:7). From all this data we can see that all of God's creatures, whenever they cross the deadline into the forbidden territory, wreck their spiritual nature and become obsessed, more or less, with a diabolical hatred of God and His will.

As just stated, whenever they cross over into the forbidden territory, they are disqualified for doing the will of God. He can no longer use them in His original number-one plan for them. This is true of both men and of angels. Whenever they thus disqualify themselves for doing His will within the realm of righteousness and justice, the Lord still uses them, or rather overrules their actions and makes whatever they do contribute to the advancement of His plans and purposes. He makes even the wrath of man to praise Him:

"Surely the wrath of man shall praise thee:
The residue of wrath shalt thou gird upon thee" (Ps. 76:10).

The Scriptures are abundant in their testimony concerning the purity and the holiness of God. Being a holy creature, He could not and would not create any evil, in any form. This fact is evident from the further fact that His very nature revolts at the least taint of unholiness. We may therefore conclude that the entire universe which was created by this Holy Being was free from the least taint of that which is unholy. "Let no man say when he is tempted, I am tempted of God; for God cannot be tempted with evil and he himself tempteth no man" (James 1:13). Though God did not create evil in any form, we see the evidence of its presence throughout the world. From what source did it originate? My answer is that the anointed cherub who pitted his will against that of the Almighty is the author of this evil power, or force, which we call sin and which has contaminated and corrupted the world and all things therein. Can Satan create anything? Most emphatically, no. God alone is asserted in the Scriptures to be the one who is able to create; that is, bring into existence that which had no prior form nor substance before the specific act of creation. Every time the word translated *create* is used in the active voice, God is the subject. He therefore is the one and only one who can create.

In this connection it is highly important that we learn what we can about this one who has wrought such havoc throughout the universe. Without this knowledge a person cannot understand what is constantly going on in the world.

The Scriptures are a progressive revelation; that is, they often mention a doctrine by giving a mere suggestion or hint at some fact in its first appearance in the sacred record. Later on, when the demand arises for a further revelation on the same subject, additional light is given. Thus the disclosure concerning the doctrine in question is a gradual growth. It therefore becomes necessary for anyone to trace a given doctrine from its first mention through the Bible in order that he might get the full and complete picture of that which is taught.

The first allusion to him who is known in the Scriptures as Satan, the adversary, and the devil is found in Genesis, chapter 3. In this basic passage we learn that the serpent, who was wiser than all the beasts of the field, approached Eve in such a conniving and subtle manner that she was deceived and was thus led to disobey God. The result of the fatal step, which she took in partaking of the forbidden fruit, was the fall of the human race and the coming of the curse upon the earth.

When a person understands man's original position of supremacy and authority over the earth, the fowls of the heavens, and the beasts of the fields; and when he recognizes the terrific consequences of this one act of disobedience, he immediately becomes apprehensive of the presence, power, and activity of one greater than a literal serpent. An unsophisticated person—who has no theories to support and no preconceptions to uphold—immediately senses the fact that the one causing such a world-shaking and history-making calamity on this occasion was some sinister being with a gigantic intellect, cunning, and power far superior to those of man, who was behind the scenes, and who was directing that first great act of the tragic drama of human history. The keen Bible student senses and recognizes the presence of such a creature in this record, accepts unquestioningly this fact, and searches for more light on the subject.

Confirmation of this hypothesis is found in the fact that, after Adam's disobedience and consequent fall, the Lord God "drove out the man; and he placed at the east of the garden of Eden the Cherubim, and the flame of a sword which turned every way, to keep the way of the tree of life" (Gen. 3:24). This new situation demanded the placing of the mighty cherubim—the highest order of celestial beings created by the Almighty—together with the flame of a sword at the east of Eden to keep the way of the tree of life lest

man in his fallen condition should put forth his hand, take of the tree of life, and live forever. His thus becoming immortal in his present corrupt state would have doomed the entire race, all of his progeny, to utter condemnation for all eternity. Hence man was driven out of the Garden, and a contingent of powerful cherubim (cherubs) was assigned to the position of guarding the entrance to the tree of life. Why such a powerful safeguard with the flame of a sword? Certainly such a force was not required to prevent Adam and Eve's approaching the tree of life and partaking of its fruit! There were good and sufficient reasons for the Almighty's calling forth such a formidable array of power to do duty on this occasion. The necessary inference suggested by all the facts is that there was an opposing hostile host that might launch an attack to force an entrance to the tree of life. That there is such an archenemy of God and man, who has a vast army of servile spirits at his command, we learn from other portions of the Word of God. That this vast host was threatening the situation on this occasion is demanded by all the facts presented in Genesis, chapter 3.

It is true that the Lord God Omnipotent could have used His mighty power and eliminated all possibility of any further rebellion. But under His moral regime He would not handle the case thus. On the contrary, He acted in accordance with the great fundamental principles upon which His government is established.

We generally speak of this great enemy of all good by the name appearing in the Hebrew text by which he is called—Satan. This name is a general term that indicates simply an adversary. The one who opposed another was—whether he was good or bad—in the original Hebrew usage called a *satan*, an adversary. This word finally took on a more specific meaning and became the usual name of one who opposes. In the process of time, however, it became more specific and developed into a proper name. It appears in this category in II Samuel 24:1ff and I Chronicles 21:1ff. These two passages are parallel accounts of the same event. In the Samuel passage Jehovah is said to be the one whose anger was kindled against Israel, and who moved David against the people, causing him to number them—to take a census of the nation for determining how many were eligible for military service. In the Chronicles account Satan himself is represented as standing up against Israel and moving David to take this census. Each of these passages supplement the information appearing in the other. By taking both together we see that God, the Sovereign of the universe, was stirred to anger against Israel because of their sin and moved David to do that which brought punishment upon the disobedient people. But the Lord Almighty used Satan—who is always ready at hand to do such things and to pervert all good, if possible—in moving David to do this thing which was in disobedience to God. God was, of course, behind the scenes, using Satan who likewise stood behind as an invisible actor in this drama. David accepted Satan's suggestion and numbered Israel. What anyone does through his agent or servant, he himself does. Since the people of Israel stirred up the wrath of God against themselves, the Almighty had to punish them. Both David and Israel were out of fellowship with God at that time; both therefore had to be punished. One sin, unrepented of, calls for another. To number Israel for military purposes on this occasion was an act of distrust in God. David had, at that time, through his sins unrepented of, wavered in his spiritual life. He ceased trusting God as he usually did and looked to the arm of flesh for deliverance. Since he was in this condition, the Lord allowed Satan to move him along the same groove into which he had fallen—to meet the problems of his day in his unbelief and his trusting the arm of flesh. God took him where he was, allowed him to go on in his self-determined manner, and punished both him and Israel for their disobedience. In thus dealing with them, the Lord used Satan.

An excellent example of God's using men, who are out of fellowship with Him or who do not know Him, is found in Deuteronomy 13:1-5.⁵ The false prophet in this passage against whom God gives this warning is certainly an Israelite, for he arises out of their midst. Being a false prophet, he assuredly is out of fellowship with God. He may be able, by a spirit of divination, to give, as his credentials, a sign or wonder, which actually comes to pass.

The fact that his prediction comes to pass is no guarantee that he is sent by God. The people are warned to examine carefully the message of every prophet. If he is trying to get them to forsake Jehovah their God and to go after other gods, they are to recognize the fact that he is false, and that the spirit working through him is of the evil one. They are therefore to turn from him and to put him to death.

In giving this warning, the Lord revealed the fact to Israel that He would use such imposters to prove His people—to demonstrate whether or not they really and truly love Jehovah their God. He would not move men to become false prophets and to dabble into the occult. When, however, they of their own volition do descend to that plane, the Lord uses them in forwarding His plans and purposes for blessing others. "Surely the wrath of man shall praise thee ..." (Ps. 76:10). All who remain faithful and true to God are always used of Him in a higher and a holier way. For all who love Him and are called according to His purpose, He works all things together for good (Rom. 8:28).

From the book of Job we learn much about Satan. The data found throughout that book unquestionably reflect Patriarchal Times. We therefore are forced to believe that Job, the hero of the narrative, and his friends lived in the times reflected by and echoed in the book—most probably in the days of Abraham. But the philological and syntactical data of the book, together with other evidence, point to the period of Solomon as the probable time of the writing of the book. The Spirit of God therefore came upon the human author, brought before him the scenes and the conversations recorded in the book, and enabled him to give us a faithful and true account of what might be termed the greatest epic of a human soul of the ages.

In this Book of Job we see the next reference to Satan, who is there definitely designated as *the* adversary—the adversary of both God and man. In the beginning of the prologue, chapters 1 and 2, we learn that Job was a perfect man and one who worshiped God sincerely. He was a man of great wealth. We next catch a glimpse of the throne of God in the heavens of the heavens. To the Almighty seated in majesty on His throne, the sons of God came and gave accounts of their ministries in the various portions of the universe. Among them came Satan, who, seemingly, had just arrived from the earth. The Lord asked him concerning Job and how he was faring. The devil, in his characteristic manner, began to hurl insinuations at him and to question his integrity and honor. "And he [Job] still holdeth fast his integrity, although thou movest me against him, to destroy him without cause" (Job2:3).

⁵ 13 If there arise in the midst of thee a prophet, or a dreamer of dreams, and he give thee a sign or a wonder, 2 and the sign or the wonder come to pass, whereof he spake unto thee, saying, Let us go after other gods, which thou hast not known, and let us serve them; 3 thou shalt not hearken unto the words of that prophet, or unto that dreamer of dreams: for Jehovah your God proveth you, to know whether ye love Jehovah your God with all your heart and with all your soul. 4 Ye shall walk after Jehovah your God, and fear him, and keep his commandments, and obey his voice, and ye shall serve him, and cleave unto him. 5 And that prophet, or that dreamer of dreams, shall be put to death, because he hath spoken rebellion against Jehovah your God, who brought you out of the land of Egypt, and redeemed thee out of the house of bondage, to draw thee aside out of the way which Jehovah thy God commanded thee to walk in. So shalt thou put away the evil from the midst of thee" (Deut. 13:1-5).

The Lord gave Satan permission to strike at Job, but each time He laid certain limitations upon him. In doing so, He placed barriers before the devil beyond which he could not go. From Luke 22:31,32 we learn that he requested permission to sift the Apostles as wheat—to bring upon them certain trials; but the Lord Jesus made supplication that their faith might not fail. The Lord always limits Satan's activities, not allowing him to tempt the saints above what they can stand or endure. In the case of Job, Satan therefore left the presence of God and came to the earth. Immediately he stirred up different groups and tribes, who started out in marauding bands, and who robbed Job of all his property. Finally, Satan used the elements in bringing about the destruction of his children.

Thus in this prologue of the Book of Job, chapters 1 and 2, we are taken behind the curtain which separates the visible world from the invisible and observe Satan as an actor who is permitted by the Lord God Omnipotent to interfere with human life and activity—under certain conditions and within defined limits.

In Job, chapters 40 and 41, we read of behemoth and leviathan. Of the former the Lord declared: "He is the chief of the ways of God: He *only* that made him giveth him his sword" (40:19). Concerning leviathan, He also said: "Upon earth there is not his like, That is made without fear. 34 He beholdeth everything that is high: He is king over all the sons of pride" (Job 41:33,34). In view of these two statements it is clear that, though the Lord did use these terms that were generally applied to actual sea monsters, He was not here—as the facts of the context reveal—speaking of literal animals. They therefore are used symbolically. Under such symbolism the Lord spoke of this creature who was the first being whom the Lord God Almighty brought into existence. This one is so very mighty, powerful, and wise that there is no one upon the earth with whom he can be compared. When these facts are weighed in the light of other Scriptures dealing with the same subject, it becomes evident that Satan, of whom we read in Job, chapters 1 and 2, is the one who is thus pictorially represented in the epilogue of the Book of Job.

In Zechariah 3:1-5⁶ we read of Joshua the high priest—of the days of the restoration from Babylonian captivity—who was standing before the angel of the Lord, and who was opposed by the adversary Satan, the devil. An examination of the facts of this passage shows that Joshua in this vision is presented in his official capacity as the high priest of the Jewish nation. We therefore must not interpret this vision as a personal matter, but as one presenting a national situation. The high priest therefore represents the nation of Israel. Satan is especially hostile to God's Chosen People and is accusing them before the Lord.

Joshua, as we see from the passage, is clothed in filthy garments. Satan is hurling every insinuation and accusation against him, but nothing that he does or says can turn the Lord against His ancient people. Finally the Lord instructs those who are standing by (the angelic hosts) to remove the filthy garments of Joshua and to robe him with the clean, holy garments of rich apparel. This symbolic act signifies the removal of the iniquity of the nation of Israel at the time here foreseen.

⁶ 3 And he showed me Joshua the high priest standing before the angel Jehovah, and Satan standing at his right hand to be his adversary. 2 And Jehovah said unto Satan, Jehovah rebuke thee, O Satan; yea, Jehovah that hath chosen Jerusalem rebuke thee: is not this a brand plucked out of the fire? 3 Now Joshua was clothed with filthy garments, and was standing before the angel. 4 And he answered and spake unto those that stood before him, saying, Take the filthy garments from off him. And unto him he said, Behold, I have caused thine iniquity to pass from thee and I will clothe thee with rich apparel. 5 And I said, Let them set a clean mitre upon his head. So they set a clean mitre upon his head, and clothed him with garments; and the angel of Jehovah was standing by (Zech. 3:1-5).

There can be no doubt that this opponent of Israel of whom Zechariah speaks is none other than the adversary, the devil, who is presented to us in the Book of Job.

In the New Testament revelation we get much information concerning this one, which supplements our knowledge gained from the Old Testament. We learn from Matthew 4:1ff and Luke 4:1ff that at the beginning of our Lord's ministry Satan appeared to Him and subjected Him to the severest tests possible. But Christ repelled every attack and was preeminently victorious.

From our Lord's teaching we learn that Satan is a powerful, sinister being, who has a kingdom of servile malignant spirits under him. These he has organized into a well-ordered government. That the opposition with which the child of God is confronted is terrific may be seen from the following:

10 Finally, be strong in the Lord, and in the strength of his might. 11 Put on the whole armor of God, that ye may be able to stand against the wiles of the devil. 12 For our wrestling is not against flesh and blood, but against the principalities, against the powers, against the world-rulers of this darkness, against the spiritual hosts of wickedness in the heavenly places. 13 Wherefore take up the whole armor of God, that ye may be able to withstand in the evil day, and, having done all, to stand. 14 Stand therefore, having girded your loins with truth, and having put on the breastplate of righteousness, 15 and having shod your feet with the preparation of the gospel of peace; 16 withal taking up the shield of faith, wherewith ye shall be able to quench all the fiery darts of the evil one. 17 And take the helmet of salvation, and the sword of the Spirit, which is the word of God: 18 with all prayer and supplication praying at all seasons in the Spirit, and watching thereunto in all perseverance and supplication for all the saints, 19 and on my behalf, that utterance may be given unto me in opening my mouth, to make known with boldness the mystery of the gospel, 20 for which I am an ambassador in chains; that in it I may speak boldly, as I ought to speak (Eph. 6:10-20).

Suffice it to say, by way of a summation, that Satan is a personal, mighty, powerful, and wise being, who is opposed to God, man, and all for which they stand. Though he is very powerful and cunning, he is not omnipotent; nor, omniscient; nor, omnipresent. He is subservient to the Almighty and must get permission from Him before he can ever touch any of the saints of God.

"And though this world, with devils filled,
Should threaten to undo us;
We will not fear, for God hath willed
His truth to triumph through us.
Let goods and kindred go,
This mortal life also;
The body they may kill:
God's truth abideth still,
His kingdom is for ever."

Satan would have men to doubt and to deny his own existence and personality. He forever plays the role of deception and lying.

"His craft and power are great,
And armed with cruel hate,
On earth is not his equal."

If he can deceive men to believe that there is no such being as he, he has scored a great victory that gives him untold advantage over those who are thus deluded.

May we, one and all, seek to know the teaching which God has given us concerning this conniving spirit. May we, as the inspired Apostle Peter urged us, "Be sober, be watchful," and resist the devil, strong in our faith, in order that he may flee from us (I Pet. 5:8,9). "Be subject therefore unto God; but resist the devil, and he will flee from you" (James 4:7).

"Did we in our own strength confide,
Our striving would be losing;
Were not the right man on our side,
The man of God's own choosing.
Dost ask who that may be?
Christ Jesus, it is he;
Lord Sabaoth is his name,
From age to age the same,
And he must win the battle."

(Martin Luther)

After this seeming digression—which was made necessary by the important bearing that the subject matter therein discussed has upon the theme of human redemption—I shall now resume the discussion relative to the origin of sin.

Since unquestionably sin is in the world, since Satan did not create this force, or power, and since God most obviously did not create it, whence came it? To answer this question, we must take a glance at the universe, which consists of the material cosmos with its complement, or counterpart, the invisible realm of ethereal substance. The non-material substance that is unseen by the human eye is as real as the material physical world. Science has proved that there are basic fundamental principles and laws that control all matter of a material nature. It also has established beyond peradventure the proposition that there are likewise laws that control the unseen sphere. We have every reason to believe that both the seen and the unseen spheres of creation are different in some respects and similar in many others.

Approaching the less-known from the well-known in this investigation, let us note the fact that all material substances are governed by principles or laws imposed upon them by the Creator himself. Men have learned many of these laws of the various substances and have combined them in such a manner as to bring about results which these basic elements could not otherwise accomplish. For instance, man, by his research, has learned unknown principles concerning matter and has produced "a heavier than air machine" which can fly and which appears in the form of the modern aeroplane. In chemistry the scientist has learned the fundamental properties of the various elements, each element having its own distinctive characteristic and property. Some of these are helpful to man, whereas others are injurious to him. There are those elements that would be deadly to man if taken alone, but when combined with other primary elements, they are most beneficial for man's well-being. The exact opposite of this likewise is often true with reference to other elements.

I am strongly inclined to believe that Satan intruded himself where he should not and took these forces, good and useful in their proper place as ordained by God, and combined them in such a way as to make a different power altogether. Such an unauthorized combination or manipulation of these forces resulted in the destructive power which in the Scriptures is called sin. This power of sin is as much a force as any of the forces or laws which God made originally and with which Satan did not tamper. This corrupting, destructive force has spread and permeated the entire universe. There is therefore nothing

throughout all His domain, as Bildad said, that is pure in His eyes: "Behold, even the moon hath no brightness, and the stars are not pure in his sight: 6 How much less man, that is a worm! And the son of man, that is a worm!" (Job 25:5,6).

This deadly force of sin existed in the universe prior to the creation of Adam. The Lord, knowing that this power existed and that it would be detrimental to man's well-being, warned him not to partake of the tree of knowledge of good and evil lest he come in touch with this deadly power which would result in death to him. I might illustrate this by a warning placed in prominent places where there are live wires—high voltage. The electrical companies putting up the signs know that, if the individual should touch such live wires, he would be instantly killed. God in a manner similar to this warned Adam about this deadly power which existed, and which would result in his death. Thus this destructive power of sin has remained in the universe and has been operative from the moment that Satan combined these forces in this deadly union. Someone may ask why did not the Almighty immediately step into the picture and right the wrong which Satan accomplished and rearrange things according to the original plan. My answer to this question comes in the form of this counter question: When man disobeyed God and thus allowed this deadly power of sin to come into the human realm and to corrupt man's nature and bring all the evils that it has, why did not God banish or suppress this evil and make the proper readjustment then? The facts lead one to believe that under God's moral government such a procedure would have been contrary to the fundamental foundation principles of a divine regime. Had it been logically possible for God to right the wrong at that time, He certainly would have done it. "Shall not the judge of the whole earth do right?" (Gen. 18:25). From the prophetic word we know that He eventually will, at the conclusion of the Millennium, eliminate the power of sin from the world. The fact that He does not remove it until that time is proof that it was not logical for Him to do so—under the divine government.⁷

Satan, as we have seen, by his pitting his will against God, corrupted his own nature. When he, the anointed cherub, thus fell, he no longer could be trusted to perform the duties which he had prior to his rebellion. He lost his excelling beauty, as we see in Ezekiel, chapter 28. He ceased to be the generalissimo of the heavenly hosts. He could still be used on the negative side and could execute the wrath of God against sin which he had introduced into the world. From the time of his fall to the present, he has been the minister of death—designated not arbitrarily, nor for some special cases, but universally—to execute the wrath of God in administering the death sentence. That he is still the minister of death is affirmed in the following quotation: "Since then the children [humanity] are sharers in flesh and blood, he [Christ] also himself in like manner partook of the same; that through death he might bring to nought him that had ⁸ the power of death, that is, the devil; 15 and might deliver all them who through fear of death were all their lifetime subject to bondage" (Heb. 2:14,15). The execution of the death penalty is as much the judicial

⁷ Does not the Scripture state that God creates evil? Yes, this fact is stated in Isaiah 45:7: "I form the light, and create darkness; and I make peace, and create evil; I am Jehovah, that doeth all these things." A glance at the word translated evil in this passage shows that it is used to refer to calamities and judgments, as well as to moral delinquencies and failures. Here opposites are contrasted. Light is the opposite of darkness; peace is put over against evil. By this arrangement, it is clear that evil is thought of here as the opposite of peace, namely, war. The prophets constantly spoke of God's bringing wars upon nations as punishment for their sins. Thus evil is used here in this manner. A careful survey of the Scriptures shows that there is not an utterance on the sacred pages that even implies that God is the author of evil, or sin.

⁸ The Greek is in the present tense—has.

exercise of the wrath of God as it is the exercise of the God-hating power of Satan by means of sin, which he has transmitted to men, and which they cherish. "The soul that sinneth it shall die" is the divine decree against sin. Satan therefore executes this sentence.

The anointed cherub, occupying the position which he held when iniquity and unrighteousness first entered his heart, brought sin into the world. The presence of sin breaks all fellowship and communion with God, the source of all life and light. Since it was by Satan's iniquitous act that sin entered the world, and since sin separates the creature from God, Satan therefore held the power of death over all men until Christ died on the cross. Potentially He brought to nought Satan's power over the death of the believer.

16 וַיֹּצִי יְהוָה אֱלֹהִים עַל־הָאָדָם לֵאמֹר מִכָּל עֵץ־הַגָּן אָכַל תֹּאכַל:
17 וּמֵעֵץ הַדְּעִת טוֹב וְרָע לֹא תֹאכַל מִמֶּנּוּ כִּי בַיּוֹם אֲכָלְךָ מִמֶּנּוּ מוֹת תָּמוּת:

"16 And Jehovah God commanded the man, saying, Of every tree of the garden thou mayest freely eat: 17 but of the tree of the knowledge of good and evil, thou shalt not eat of it; for in the day that thou eatest thereof thou shalt surely die" (Gen. 2:16,17).

Death, as just stated, primarily means separation. When it applies to man, it indicates separation from God, the source of both physical and spiritual life. Man began to die the day on which he, as we shall presently see, partook of the forbidden fruit. Physical death set in, preying upon his body. On that very day he was driven out from the tree of life and from fellowship and communion with God. Death in these forms will culminate in eternal separation from God, unless the individual is restored to fellowship with Him by the removal of sin—that which causes death. As to the angelic hosts that sinned, there seems to be no provision made for restoration to the divine favor and fellowship. According to Hebrews 2:16 God does not give help to angels, but to man. It is quite possible that the reason for the angels' being beyond redemption is that they had the full light of truth, crossed over the line into the land of disobedience with the exact knowledge of the consequences, and transgressed with a high hand.

We have seen that God has brought into existence His various creatures and placed them, figuratively speaking, on different planes, on which they are supposed to live, move, and have their being as free agents under Him. So long as they remain upon the level on which they were created, they can continue without being removed from their position—until they reach the point that they can no longer function as free agents. As proof of this proposition let us note the antediluvians. According to Genesis, chapters 6-9,⁹ the human family, though knowing God originally, refused to glorify Him as God, neither

⁹ 6 And it came to pass, when men began to multiply on the face of the ground, and daughters were born unto them, that the sons of God saw the daughters of men that they were fair; and they took them wives of all that they chose. And Jehovah said, My spirit shall not strive with man for ever, for that he also is flesh: yet shall his days be a hundred and twenty years. The Nephilim were in the earth in those days, and also after that, when the sons of God came unto the daughters of men, and they bare children to them: the same were the mighty men that were of old, the men of renown.

And Jehovah saw that the wickedness of man was great in the earth, and that every imagination of the thoughts of his heart was only evil continually. And it repented Jehovah that he had made man on the earth, and it grieved him at his heart. And Jehovah said, I will destroy man whom I have created from the face of the ground; both man, and beast, and creeping things, and birds of the heavens; for it repenteth me that I have made them. But Noah found favor in the eyes of Jehovah... (11) And the earth was corrupt before God, and the earth was filled with violence. And God saw the earth, and, behold, it was corrupt; for all flesh had corrupted their way upon the earth.

And God said unto Noah, The end of all flesh is come before me; for the earth is filled with violence through them; and, behold, I will destroy them with the earth. Make thee an ark of gopher wood; rooms shalt thou make in the ark, and shalt pitch it within and without with pitch... (17) And I, behold, I do bring the flood of waters upon the earth, to destroy all flesh, wherein is the breath of life, from under heaven; everything that is in the earth shall die. But I will establish my covenant with thee; and thou

shalt come into the ark, thou, and thy sons, and thy wife, and thy sons' wives with thee. And of every living thing of all flesh, two of every sort shalt thou bring into the ark, to keep them alive with thee; they shall be male and female. (Gen.6:1-8; 11-14; 17-19)

7 And Jehovah said unto Noah, Come thou and all thy house into the ark; for thee have I seen righteous before me in this generation. Of every clean beast thou shalt take to thee seven and seven, the male and his female; and of the beasts that are not clean two, the male and his female: of the birds also of the heavens, seven and seven, male and female, to keep seed alive upon the face of all the earth. For yet seven days, and I will cause it to rain upon the earth forty days and forty nights; and every living thing that I have made will I destroy from off the face of the ground. And Noah did according unto all that Jehovah commanded him.

And Noah was six hundred years old when the flood of waters was upon the earth. And Noah went in, and his sons, and his wife, and his sons' wives with him, into the ark, because of the waters of the flood... (17) And the flood was forty days upon the earth; and the waters increased, and bare up the ark, and it was lifted up above the earth. And the waters prevailed, and increased greatly upon the earth; and the ark went upon the face of the waters. And the waters prevailed exceedingly upon the earth; and all the high mountains that were under the whole heaven were covered. Fifteen cubits upward did the waters prevail; and the mountains were covered. And all flesh died that moved upon the earth, both birds, and cattle, and beasts, and every creeping thing that creepeth upon the earth, and every man: all in whose nostrils was the breath of the spirit of life, of all that was on the dry land, died. (Gen. 7:1-7; 17-22)

8 (4) And the ark rested in the seventh month, on the seventeenth day of the month, upon the mountains of Ararat. And the waters decreased continually until the tenth month: in the tenth month, on the first day of the month, were the tops of the mountains seen... (15) And God spake unto Noah, saying, Go forth from the ark, thou, and thy wife, and thy sons, and thy sons' wives with thee. Bring forth with thee every living thing that is with thee of all flesh, both birds, and cattle, and every creeping thing that creepeth upon the earth; that they may breed abundantly in the earth, and be fruitful, and multiply upon the earth. (Gen. 8:4,5; 15-17)

9 (8) And God spake unto Noah, and to his sons with him, saying, And I, behold, I establish my covenant with you, and with your seed after you; and with every living creature that is with you, the birds, the cattle, and every beast of the earth with you. Of all that go out of the ark, even every beast of the earth. And I will establish my covenant with you; neither shall all flesh be cut off any more by the waters of the flood; neither shall there any more be a flood to destroy the earth. And God said, This is the token of the covenant which I make between me and you and every living creature that is with you, for perpetual generations: I do set my bow in the cloud, and it shall be for a token of a covenant between me and the earth. And it shall come to pass, when I bring a cloud over the earth, that the bow shall be seen in the cloud, and I will remember my covenant, which is between me and you and every living creature of all flesh; and the waters shall no more become a flood to destroy all flesh. And the bow shall be in the cloud; and I will look upon it, that I may remember the everlasting covenant between God and every living creature of all flesh that is upon the earth. And God said unto Noah, This is the token of the covenant which I have established between me and all flesh that is upon the earth.

And the sons of Noah, that went forth from the ark, were Shem, and Ham, and Japheth: and Ham is the father of Canaan. These three were the sons of Noah: and of these was the whole earth overspread. (Genesis 9:8-19)

were they thankful; but, refusing to retain Him in their knowledge, they turned their backs upon Him and went with self-determination to seek their own pleasure and destiny. By the time of Noah, the tenth from Adam in the theocratic line, the antediluvians had gone so far into sin that they had benumbed their faculties and sensibilities until the very imaginations of their hearts were only evil continually. "... because that, knowing God, they glorified him not as God, neither gave thanks; but became vain in their reasonings, and their senseless heart was darkened" (Rom. 1:21). Everything, no matter how clean and pure it might have been, was suggestive of evil to them. Their minds and hearts were warped; their ideas distorted. It was impossible for them in such a frame or state of mind to function as free moral agents. God therefore had to step in and exterminate the entire race—with the exception of Noah and his immediate family—from the face of the globe.

As it was in the days of Noah, so shall it be in the closing of this age. Vast hosts of the human family will refuse to retain God in their knowledge, will give expression to their own desires, and seek their own pleasures. In taking this attitude and pursuing such a course, they will wreck their spiritual and mental make-up to the extent that they will be unable to function as free agents. When that state is reached, there is but one thing that God can do, and that is to remove from the stage of human activity all who are in that condition. That many will reach that stage is evident from various passages of Scripture. Prophetic utterances on this theme point to the middle of the Tribulation as the date when vast hosts of mankind will have reached that state. When God's creatures, including man, reach the stage where they cannot any longer function as moral free agents, the Lord, in order to maintain His government, must step in, remove all such from places of freedom of action and incarcerate them where they can no longer be a menace to those who seek God.

To leave the level on which God placed any of His creatures is to bring summary punishment and judgment upon such transgressors. As proof of this proposition, let us consider the sons of God of whom we read in Genesis 6:1-8, and who saw the daughters of men and assumed the forms of men in order to marry them. Who were these sons of God? An examination of the term, sons of God, in the Old Testament leads us to the conclusion that these were angels. A careful study of Job, chapter 1 and 38:7¹⁰, which are quoted in the accompanying footnote, proves the correctness of this identification.¹¹ Those who came to

¹⁰ There was a man in the land of Uz, whose name was Job; and that man was perfect and upright, and one that feared God, and turned away from evil. And there were born unto him seven sons and three daughters. His substance also was seven thousand sheep, and three thousand camels, and five hundred yoke of oxen, and five hundred she-asses, and a very great household; so that this man was the greatest of all the children of the east. And his sons went and held a feast in the house of each one upon his day; and they sent and called for their three sisters to eat and to drink with them. And it was so, when the days of their feasting were gone about, that Job sent and sanctified them, and rose up early in the morning, and offered burnt-offerings according to the number of them all: for Job said, It may be that my sons have sinned, and renounced God in their hearts. Thus did Job continually. Now it came to pass on the day when the sons of God came to present themselves before Jehovah, that Satan also came among them. And Jehovah said unto Satan, Whence comest thou? Then Satan answered Jehovah, and said, From going to and fro in the earth, and from walking up and down in it. And Jehovah said unto Satan, Hast thou considered my servant Job? for there is none like him in the earth, a perfect and an upright man, one that feareth God, and turneth away from evil. Then Satan answered Jehovah, and said, Doth Job fear God for nought? Hast not thou made a hedge about him, and about his house, and about all that he hath, on every side? thou hast blessed the work of his hands, and his substance is increased in the land. But put forth thy hand now, and touch all that he hath, and he will renounce thee to thy face. And Jehovah said unto Satan, Behold, all that he hath is in thy power; only upon himself put not forth thy hand. So Satan went forth from the presence of Jehovah. And it fell on a day when his sons and his daughters were eating and drinking wine in their eldest brother's house, that there came a messenger unto Job, and said, The oxen were plowing, and the asses feeding beside them; and the Sabeans fell *upon them*, and took them away: yea, they have slain the servants with the edge of the sword; and I only am escaped alone to tell thee. While he was yet speaking, there came also another, and said, The fire of God is fallen from heaven, and hath burned up the sheep and the servants, and consumed them; and I only am

escaped alone to tell thee. While he was yet speaking, there came also another, and said, The Chaldeans made three bands, and fell upon the camels, and have taken them away, yea, and slain the servants with the edge of the sword; and I only am escaped alone to tell thee. While he was yet speaking, there came also another, and said, Thy sons and thy daughters were eating and drinking wine in their eldest brother's house; and, behold, there came a great wind from the wilderness, and smote the four corners of the house, and it fell upon the young men, and they are dead; and I only am escaped alone to tell thee. Then Job arose, and rent his robe, and shaved his head, and fell down upon the ground, and worshipped; and he said, Naked came I out of my mother's womb, and naked shall I return thither: Jehovah gave, and Jehovah hath taken away; blessed be the name of Jehovah. In all this Job sinned not, nor charged God foolishly. (Job 1:1-22).

When the morning stars sang together,
And all the sons of God shouted for joy? (Job 38:7)

¹¹ In the Old Testament the expression, "sons of God," occurs in only three passages: Gen. 6:1-8; Job, chap. 1; and Job 38:7. The term, "sons of the living God," appears in Hosea 1:10.

It is clear from the context of Hosea 1:10 that the term, the sons of the living God, is found in a prediction, which awaits its fulfillment, and that it refers to men. But in Job, chapter 1, and also in Job 38:7, it is equally clear that "the sons of God" can be interpreted only as designating angelic beings. The question arises regarding its meaning in Gen. 6:1-8. Some scholars understand that these sons of God, who married the daughters of men, were the descendants of Seth, and that the daughters of men were the progeny of Cain. If such is the correct interpretation of the terms, the language is strange; for no other passage can be cited which yields this meaning. The facts of the context must aid in determining its meaning.

As given in the text above, the supernatural elements of the Genesis context point very definitely to the idea that these sons of God were the angels that kept not their estate but left their proper habitation in their lust for strange flesh—flesh strange to their own nature.

Earth and married the daughters of men are called the Nephilim, the fallen ones. The root form from which this word comes means *to fall*. There sprang from these unholy unions a race of giants. It was this invasion of the human realm by these fallen angels that precipitated the Flood. God would not brook such wanton, willful, deliberate rebellion against His will. He therefore had to exterminate the antediluvians and to incarcerate those fallen ones, where they could no longer plunge the world into a state of chaos. These are referred to in the following passages: "Because Christ also suffered for sins once, the righteous for the unrighteous, that he might bring us to God; being put to death in the flesh, but made alive in the spirit; 19 in which also he went and preached unto the spirits in prison, 20 that aforetime were disobedient, when the longsuffering of God waited in the days of Noah, while the ark was a preparing, wherein few, that is, eight souls, were saved through water" (I Pet. 3:18-20). "For if God spared not angels when they sinned, but cast them down to hell, and committed them to pits of darkness, to be reserved unto judgment; 5 and spared not the ancient world, but preserved Noah with seven others, a preacher of righteousness, when he brought a flood upon the world of the ungodly ..." (II Pet. 2:4,5).

Jude speaks of these very ones in his Epistle: "And angels that kept not their own principality, but left their proper habitation, he hath kept in everlasting bonds under darkness unto the judgment of the great day. 7 Even as Sodom and Gomorrah, and the cities about them, having in like manner with these given themselves over to fornication and gone after strange flesh, are set forth as an example, suffering the punishment of eternal fire" (Jude 6,7). Note the fact that certain angels "kept not their own principality, but left their proper habitation" (vs. 6). These, like the inhabitants of Sodom and Gomorrah, gave themselves over to fornication and went after strange flesh—flesh that was different from their own nature. In going after this strange flesh, these angels descended to the human plane and committed fornication. As punishment they were removed from the earth and were incarcerated in the pit of the abyss, awaiting the day when God's judgments shall fall upon them. From this case we see that leaving the plane upon which one is placed by the Creator and descending to a lower level is such a violation of the fundamental basic principles of the divine moral government that the Almighty is forced into immediate and drastic action for the removal and also for the incarceration of the transgressors. Such exercise of judgment is necessary to maintain the existence and dignity of God's dominion.

The anointed cherub who is now known as Satan, the devil, has never left the high plane upon which he was created to descend to a lower one, although he rebelled against the Almighty. But there are predictions that he will do that which is probably equivalent to such a thing. In the prophetic word we know that the one who is called the Antichrist, the false messiah, will appear and will gain the imperial purple of world-dominion. He will reign with almost an absolute hand during what is known as the Tribulation the last seven years with which the present dispensation closes. In the middle of this period, the devil will dominate the Antichrist—probably as he did in the case of Judas (John 13:1f.)—energizing him henceforth. The Apostle Paul refers to this unusual spiritual phenomenon in II Thessalonians 2:8,9: "And then shall be revealed the lawless one, whom the Lord Jesus shall slay with the breath of his mouth, and bring to nought by the manifestation of his coming; 9 *even he*, whose coming is according to the working of Satan with all power and signs and lying wonders ..." The Apostle John in the Book of

Revelation, chapters 13 and 17,¹² likewise refers to the same thing. Satan gives life to the body of the false messiah who is slain, raises it from the dead, and becomes his absolute master. All the servile fallen spirits will follow his leadership. Thus these who rebel against God's authority in doing these things which I have just enumerated put themselves beyond the limits of His moral government. The Almighty will then be forced to deal drastically with them and the world situation when this occurs.

¹² **13** And I saw a beast coming up out of the sea, having ten horns, and seven heads, and on his horns ten diadems, and upon his heads names of blasphemy. And the beast which I saw was like unto a leopard, and his feet were as *the feet* of a bear, and his mouth as the mouth of a lion: and the dragon gave him his power, and his throne, and great authority. And I saw one of his heads as though it had been smitten unto death; and his death-stroke was healed: and the whole earth wondered after the beast; and they worshipped the dragon, because he gave his authority unto the beast; and they worshipped the beast, saying, Who is like unto the beast? And who is able to war with him? and there was given to him a mouth speaking great things and blasphemies; and there was given to him authority to continue forty and two months. And he opened his mouth for blasphemies against God, to blaspheme his name, and his tabernacle, *even* them that dwell in the heaven. And it was given unto him to make war with the saints, and to overcome them: and there was given to him authority over every tribe and people and tongue and nation. And all that dwell on the earth shall worship him, *every one* whose name hath not been written from the foundation of the world in the book of life of the Lamb that hath been slain. If any man hath an ear, let him hear. If any man *is* for captivity, into captivity he goeth: if any man shall kill with the sword, with the sword must he be killed. Here is the patience and the faith of the saints. And I saw another beast coming up out of the earth; and he had two horns like unto a lamb, and he spake as a dragon. And he exerciseth all the authority of the first beast in his sight. And he maketh the earth and them dwell therein to worship the first beast, whose death-stroke was healed. And he doeth great signs, that he should even make fire to come down out of heaven upon the earth in the sight of men. And he deceiveth them that dwell on the earth by reason of the signs which it was given him to do in the sight of the beast; saying to them that dwell on the earth, that they should make an image to the beast who hath the stroke of the sword and lived. And it was given *unto him* to give breath to it, *even* to the image to the beast, that the image of the beast should both speak, and cause that as many as should not worship the image of the beast should be killed. And he causeth all, the small and the great, and the rich and the poor, and the free and the bond, that there be given them a mark on their right hand, or upon their forehead; and that no man should be able to buy or to sell, save he that hath the mark, *even* the name of the beast or the number of his name. Here is wisdom. He that hath understanding, let him count the number of the beast; for it is the number of a man: and his number is Six hundred and sixty and six. (Revelation 13:1-18)

17 And there came one of the seven angels that had the seven bowls, and spake with me, saying, Come hither, I will show thee the judgment of the great harlot that sitteth upon many waters; with whom the kings of the earth committed fornication, and they that dwell in the earth were made drunken with the wine of her fornication. And he carried me away in the Spirit into a wilderness: and I saw a woman sitting upon a scarlet-colored beast, full of names of blasphemy, having seven heads and ten horns. And the woman was arrayed in purple and scarlet, and decked with gold and precious stone and pearls, having in her hand a golden cup full of abominations, even the unclean things of her fornication, and upon her forehead a name written, MYSTERY, BABYLON THE GREAT, THE MOTHER OF THE HARLOTS AND OF THE ABOMINATIONS OF THE EARTH. And I saw the woman drunken with the blood of the saints, and with the blood of the martyrs of Jesus. And when I saw her, I wondered with a great wonder. And the angel said unto me, Wherefore didst thou wonder? I will tell thee the mystery of the woman, and of the beast that carrieth her, which hath the seven heads and the ten horns. The beast that thou sawest was, and is not; and is about to come up out of the abyss, and to go into perdition. And they that dwell on the earth shall wonder, *they* whose name hath not been written in the book of life from the foundation of the world, when they behold the beast, how that he was, and is not, and shall come. Here is the mind that hath wisdom. The seven heads are seven mountains, on which the woman sitteth: and they are seven kings; the five are fallen, the one is, the other is not yet come; and when he cometh, he must continue a little while. And the beast that was, and is not, is himself also an eighth, and is of the seven; and he goeth into perdition. And the ten horns that thou sawest are ten kings, who have received no kingdom as yet; but they receive authority as kings, with the beast, for one hour. These have one mind, and they give their power and authority unto the beast. These shall war against the Lamb, and the Lamb shall overcome them, for he is Lord of lords, and King of kings; and they *also shall overcome* that are with him, called and chosen and faithful. And he saith unto me, The waters which thou sawest, where the harlot sitteth, are peoples, and multitudes, and nations, and tongues. And the ten horns which thou sawest, and the beast, these shall hate the harlot, and shall make her desolate and naked, and shall eat her flesh, and shall burn her utterly with fire. For God did put in their hearts to do his mind, and to come to one mind, and to give their kingdom unto the beast, until the words of God should be accomplished. And the woman whom thou sawest is the great city, which reigneth over the kings of the earth. (Revelation 17:1-18)

We may now summarize the facts which we have gathered in this section of our discussion concerning God's moral government. The omnipotent God created different types of beings, enduing each with the power of free choice. He created a sphere or a plane upon which each type should live, move, and have its being. If His creatures remain upon the level where they are by divine appointment placed, God cannot, in maintaining His moral government, interfere and deal drastically by removing them, although they may have stepped over on the negative side of His will and sinned against Him. When these rebels, however, thus keep not their own principality, but leave their proper habitation, He no longer is bound by the principles of His government to permit them to function and to continue with their nefarious activities. Moreover, whenever men, knowing God, refuse to retain Him in their knowledge and plunge into rebellion and disobedience until the very imaginations of their heart are only evil continually, they cease to be qualified to act as free moral agents. Whenever any of God's creatures reach such a point, He must, in maintaining His moral government, step in and remove the rebels, incarcerating them where they can no longer be disturbing agents in His government.

Certain fallen angels and the people of Noah's time finally reached the point where God could not tolerate their activities. He therefore brought the Flood and removed them from the stage of activity. Satan, his evil spirits, and men who rebel against God will likewise reach the limit of God's moral government and will step over and go beyond these boundaries by the time the middle of the Tribulation¹³ is reached. God, therefore, in order to maintain His moral government, must intervene and put a stop to such a disordered chaotic civilization. That the Lord will, at the end of the Tribulation, destroy all the wicked of the earth who survive the ordeals coming upon it to that time, is foretold in the following passage:

3 This is now, beloved, the second epistle that I write unto you; and— in both of them I stir up your sincere mind by putting you in remembrance; 2 that ye should remember the words which were spoken before by the holy prophets, and the commandment of the Lord and Saviour through your apostles: 3 knowing this first, that in the last days mockers shall come with mockery, walking after their own lusts, 4 and saying, Where is the promise of his coming? for, from the day that the fathers fell asleep, all things continue as they were from the beginning of the creation. 5 For this they wilfully forget, that there were heavens from of old, and an earth compacted out of water and amidst water, by the word of God; 6 by which means the world that then was, being overflowed with water, perished: 7 but the heavens that now are, and the earth, by the same word have been stored up for fire, being reserved against the day of judgment and destruction of ungodly men (II Pet. 3:1-7).

¹³ The Tribulation is a period of seven years with which the present Age of Grace closes, and during which God sends His purging judgments upon the world:

14 The great day of Jehovah is near, it is near and hasteth greatly, *even* the voice of the day of Jehovah; the mighty man crieth there bitterly. 15 That day is a day of wrath, a day of trouble and distress, a day of wasteness and desolation, a day of darkness and gloominess, a day of clouds and thick darkness, 16 a day of the trumpet and alarm, against the fortified cities, and against the high battlements. 17 And I will bring distress upon men, that they shall walk like blind men, because they have sinned against Jehovah; and their blood shall be poured out as dust, and their flesh as dung. 18 Neither their silver nor their gold shall be able to deliver them in the day of Jehovah's wrath; but the whole land shall be devoured by the fire of his jealousy; for he will make an end, yea, a terrible end, of all them that dwell in the land (Zeph. 1:14-18).

8 But all these things are the beginning of travail. 9 Then shall they deliver you up unto tribulation, and shall kill you: and ye shall be hated of all the nations for my name's sake.

... 21 for then shall be great tribulation, such as hath not been from the beginning of the world until now, no, nor ever shall be.

... 29 But immediately after the tribulation of those days the sun shall be darkened, and the moon shall not give her light, and the stars shall fall from heaven, and the powers of the heavens shall be shaken: 30 and then shall appear the sign of the Son of man in heaven: and then shall all the tribes of the earth mourn, and they shall see the Son of man coming on the clouds of heaven with power and great glory. 31 And he shall send forth his angels with a great sound of a trumpet, and they shall gather together his elect from the four winds, from one end of heaven to the other (Matt. 24:8,9,21,29-31).

Then Satan and his hosts, together with the wicked ones of the earth, will be gathered in the pit of the abyss, which will be sealed over them for a thousand years:

20 And I saw an angel coming down out of heaven, having the key of the abyss and a great chain in his hand. And he laid hold on the dragon, the old serpent, which is the Devil and Satan, and bound him for a thousand years, and cast him into the abyss, and shut it, and sealed it over him, that he should deceive the nations no more, until the thousand years should be finished: after this he must be loosed for a little time. And I saw thrones, and they sat upon them, and judgment was given unto them: and I saw the souls of them that had been beheaded for the testimony of Jesus, and for the word of God, and such as worshipped not the beast, neither his image, and received not the mark upon their forehead and upon their hand; and they lived, and reigned with Christ a thousand years. The rest of the dead lived not until the thousand years should be finished. This is the first resurrection. Blessed and holy is he that hath part in the first resurrection: over these the second death hath no power; but they shall be priests of God and of Christ, and shall reign with him a thousand years. (Revelation 20:1-6)

During the reign of our Lord the world will be free from the machinations of Satan and his cohorts of evil spirits.

For good and sufficient reasons known to the Almighty, He will unloose Satan at the end of the thousand years for a little season. This short period will pass quickly. Then death and Hades will be abolished. Satan, with all the evil spirits and lost men, will be incarcerated in the lake of fire where they will be forever and ever.

7 And when the thousand years are finished, Satan shall be loosed out of his prison, and shall come forth to deceive the nations which are in the four corners of the earth, Gog and Magog, to gather them together to the war: the number of whom is as the sand of the sea. And they went up over the breadth of the earth, and compassed the camp of the saints about, and the beloved city: and fire came down out of heaven, and devoured them. And the devil that deceived them was cast into the lake of fire and brimstone, where are also the beast and the false prophet; and they shall be tormented day and night for ever and ever. (Revelation 20:7-10)

This final act will bring to a close that portion of eternity which we call time. Then the new and eternal heavens and earth, together with the eternal Jerusalem, will come into existence. "And I saw a new heaven and a new earth: for the first heaven and the first earth are passed away; and the sea is no more" (Rev. 21:1). Sin, Satan, and all evil will thus be banished from God's universe, never to reappear anywhere throughout the ceaseless ages of all eternity. Of course all the wicked men and rebellious angels will remain incarcerated in the place of their punishment forever and ever. But they will never be able to exert any influence in God's government of the universe after that.

As stated above, there is no hope and no redemption for the fallen angels. Since man was tricked and led into disobedience and transgression against God by the devil, the arch enemy of both God and man, there is hope for man. It is by means of redemption, as we shall learn, that man may be rescued from the terrible plight in which he has become involved. But in working out a scheme of redemption for man, the Lord must respect the fundamental principles of His moral regime. He must also have respect to man's nature as a free agent.

Having seen God's moral government and the fundamental principles underlying it, we are now in a position to step forward and to consider man in this moral regime of the Almighty.

CHAPTER IV

MAN, HIS NATURE AND CONSTITUTION

In the beginning God alone existed. As the ages of eternity rolled by, He put forth a creative act, the result of which was the bringing into existence of the physical, material universe: "... that formed the earth and made it, that established it and created it not a waste, that formed it to be inhabited ..." (Isa. 45:18).¹ The earth became wrecked and was made desolate:² "And the earth became a desolation and a waste" (Gen. 1:2, lit. trans.). There were six days of reconstruction, during which God repaired to a certain extent the damage that had been wrought in order that the earth might again be inhabited.

¹ **1** In the beginning God created the heavens and the earth. And the earth was waste and void; and darkness was upon the face of the deep: and the Spirit of God moved upon the face of the waters. And God said, Let there be light: and there was light. And God saw the light, that it was good: and God divided the light from the darkness. And God called the light Day, and the darkness he called Night. And there was evening and there was morning, one day.

And God said, Let there be a firmament in the midst of the waters, and let it divide the waters from the waters. And God made the firmament, and divided the waters which were under the firmament from the waters which were above the firmament: and it was so. And God called the firmament Heaven. And there was evening and there was morning, a second day.

And God said, Let the waters under the heavens be gathered together unto one place, and let the dry land appear: and it was so. And God called the dry land Earth; and the gathering together of the waters called he Seas: and God saw that it was good. And God said, Let the earth put forth grass, herbs yielding seed, *and* fruit-trees bearing fruit after their kind, wherein is the seed thereof, upon the earth: and it was so. And the earth brought forth grass, herbs yielding seed after their kind, and trees bearing fruit, wherein is the seed thereof, after their kind: and God saw that it was good. And there was evening and there was morning, a third day.

And God said, Let there be lights in the firmament of heaven to divide the day from the night; and let them be for signs, and for seasons, and for days and years: and let them be for lights in the firmament of heaven to give light upon the earth: and it was so. And God made the two great lights; the greater light to rule the day, and the lesser light to rule the night: *he made* the stars also. And God set them in the firmament of heaven to give light upon the earth, and to rule over the day and over the night, and to divide the light from the darkness: and God saw that it was good. And there was evening and there was morning, a fourth day.

And God said, Let the waters swarm with swarms of living creatures, and let birds fly above the earth in the open firmament of heaven. And God created the great sea-monsters, and every living creature that moveth, wherewith the waters swarmed, after their kind, and every winged bird after its kind: and God saw that it was good. And God blessed them, saying, Be fruitful, and multiply, and fill the waters in the seas, and let birds multiply on the earth. And there was evening and there was morning, a fifth day.

And God said, Let the earth bring forth living creatures after their kind, cattle, and creeping things, and beasts of the earth after their kind: and it was so. And God made the beasts of the earth after their kind, and the cattle after their kind, and everything that creepeth upon the ground after its kind: and God saw that it was good. And God said, Let us make man in our image, after our likeness: and let them have dominion over the fish of the sea, and over the birds of the heavens, and over the cattle, and over all the earth, and over every creeping thing that creepeth upon the earth. And God created man in his own image, in the image of God created he him; male and female created he them. And God blessed them: and God said unto them, Be fruitful, and multiply, and replenish the earth, and subdue it; and have dominion over the fish of the sea, and over the birds of the heavens, and over every living thing that moveth upon the earth. And God said, Behold, I have given you every herb yielding seed, which is upon the face of all the earth, and every tree, in which is the fruit of a tree yielding seed; to you it shall be for food: and to every beast of the earth, and to every bird of the heavens, and to everything that creepeth upon the earth, wherein there is life, *I have given* every green herb for food: and it was so. And God saw everything that he had made, and, behold, it was very good. And there was evening and there was morning, the sixth day.

2 And the heavens and the earth were finished, and all the host of them. And on the seventh day God finished his work which he had made; and he rested on the seventh day from all his work which he had made. And God blessed the seventh day, and hallowed it; because that in it he rested from all his work which God had created and made.

These are the generations of the heavens and of the earth when they were created, in the day that Jehovah God made earth and heaven. And no plant of the field was yet in the earth, and no herb of the field had yet sprung up; for Jehovah God had not caused it to rain upon the earth: and there was not a man to till the ground; but there went up a mist from the earth, and watered the whole face of the ground. And Jehovah God formed man of the dust of the ground, and breathed into his nostrils the breath of life; and man became a living soul. And Jehovah God planted a garden eastward, in Eden; and there he put the man whom he had formed. And out of the ground made Jehovah God to grow every tree that is pleasant to the sight, and good for food; the tree of life also in the midst of the garden, and the tree of the knowledge of good and evil. And a river went out of Eden to water the garden;

and from thence it was parted, and became four heads. The name of the first is Pishon: that is it which compasseth the whole land of Havilah, where there is gold; and the gold of that land is good: there is bdellium and the onyx stone. And the name of the second river is Gihon: the same is it that compasseth the whole land of Cush. And the name of the third river is Hiddekel: that is it which goeth in front of Assyria. And the fourth river is the Euphrates. And Jehovah God took the man, and put him into the garden of Eden to dress it and to keep it. And Jehovah God commanded the man, saying, Of every tree of the garden thou mayest freely eat: but of the tree of the knowledge of good and evil, thou shalt not eat of it: for in the day that thou eatest thereof thou shalt surely die.

And Jehovah God said, It is not good that the man should be alone; I will make him a help meet for him. And out of the ground Jehovah God formed every beast of the field, and every bird of the heavens; and brought them unto the man to see what he would call them: and whatsoever the man called every living creature, that was the name thereof. And the man gave names to all cattle, and to the birds of the heavens, and to every beast of the field; but for man there was not found a help meet for him. And Jehovah God caused a deep sleep to fall upon the man, and he slept; and he took one of his ribs, and closed up the flesh instead thereof: and the rib, which Jehovah God had taken from the man, made he a woman, and brought her unto the man. And the man said, This is now bone of my bones, and flesh of my flesh: she shall be called Woman, because she was taken out of Man. Therefore shall a man leave his father and his mother, and shall cleave unto his wife: and they shall be one flesh. And they were both naked, the man and his wife, and were not ashamed. (Genesis chapters 1 and 2).

² This wrecking of the earth was probably caused by Satan's rebellion against God. (Reread Ezek. 28:11-17.)

On the fifth day the Lord put forth a second creative act, the result of which was the bringing into existence of marine life and the fowls of the air. Following this activity, on the sixth day He continued to bring into existence living creatures, the land animals.

On this same day, after a conference was held in the Godhead, the Lord created man in His own image and in His likeness. Thus He stepped forward and brought an entirely different type of being into existence in His creating man. There is, according to the usage of the Hebrew term *bara'* translated *create*, an impassable gap existing between the highest form of animal life and man.

I. MAN IN HIS ORIGINAL CONDITION

"And God created man in his own image, in the image of God created he him; male and female created he them" (Gen. 1:27). When God created man, we may be certain that he was perfect; for all of the works of Jehovah are perfect (Deut. 32:4). This fact becomes apparent to a person when he realizes that God is perfect and cannot countenance sin. (See Hab. 1:12,13.) The Lord put man in the Garden of Eden when He created him and constantly visited him, holding sweet fellowship and communion with him. When, however, he sinned and partook of the forbidden fruit the Lord no longer could come and continue His association with him—as He had been doing. This fact shows that he was perfect and holy at the beginning—prior to his transgression of the one and only prohibition which the Lord placed upon him.

A. *Created Perfect with the Power of Choice*

As just shown, man was perfect and was fit to associate with his Holy Creator. Like all the other creatures whom the Lord brought into existence, man was given the power of free choice. This truth is seen by the fact that God permitted man to partake of the fruit of all the trees of Eden, where he was placed, with the exception of the tree of the knowledge of good and evil. Concerning it, he was warned that the day on which he partook of it, "dying, thou shalt surely die" (Gen. 2:16,17, lit. trans.). There were no material barriers preventing his approaching this forbidden tree. He could partake of all the other trees and continue in his fellowship with God. But the very day on which he should partake of that, the communion with his Maker would be broken. Such was the warning. These facts show that man was a moral creature with the ability to make free choices.

In the Hebrew one of the words for man is taken from a word the feminine of which means soil. This meaning may point to a connection with the earth—in contrast to heaven. But in the Greek the word for man is derived from the expression which literally rendered is *the upward looking one*. This name is quite significant. It shows that the Greeks did not class men with animals, but above them. According to the Sanskrit, the word for man indicates *thinking*. This fact is also most significant. Man is the highest type of creature whom God brought into existence to inhabit the reconstructed earth.

B. *First the Natural, then the Spiritual*

"So also it is written, The first man Adam became a living soul. The last Adam *became* a life-giving spirit. 46 Howbeit that is not first which is spiritual, but that which is natural; then that which is spiritual" (I Cor. 15:45,46). According to this passage the first Adam was a living soul; the second Adam was a life-giving spirit. We know what the natural man is, that is, man as he is by nature. Of course we are to understand that Paul was talking about man as he was originally created in his perfect condition—as he was

before sin entered the world and corrupted his nature. Even in this condition he was in the natural state, limited by both time and space, physical objects being hindrances to his progress from one point to another, if they were in his way.

In the spiritual state for which man was created, the material objects would have been no impediment or hindrance to him. He could have been at a certain place one moment and a great distance away in the twinkling of an eye. Angels are spirits in contrast with the natural creatures. They are non-corporeal, since they do not have physical, material bodies. Distances are practically nothing to them. For instance, the angel Gabriel that stands before God was dispatched to Daniel's side when he began to pray. He uttered the four-minute prayer that is found in Daniel 9:3-19. By the time he had finished this short petition, Gabriel was at his side, speaking to him.

20 And while I was speaking, and praying, and confessing my sin and the sin of my people Israel, and presenting my supplication before Jehovah my God for the holy mountain of my God; 21 yea, while I was speaking in prayer the man Gabriel, whom I had seen in the vision at the beginning, being caused to fly swiftly, touched me about the time of the evening oblation. 22 And he instructed me, and talked with me, and said, O Daniel, I am now come forth to give thee wisdom and understanding. 23 At the beginning of thy supplications the commandment went forth, and I am come to tell thee; for thou art greatly beloved (Dan. 9:20-23a)

Christ was in the spiritual state after His resurrection. A wonderful insight we get concerning this phase of our subject when we turn to the twentieth chapter of the Gospel of John. Upon being told by the women who visited the tomb on the resurrection morning that Jesus had been raised, Peter and John began running toward it. John outran Peter. Upon arriving, he looked in, but did not enter. When Peter came up, he without hesitation entered. Then John went in. They saw the grave cloths in which our Lord had been buried lying undisturbed. The napkin which had been around His head was likewise lying in its own place:

4 And they ran both together: and the other disciple outran Peter, and came first to the tomb; 5 and stooping and looking in, he seeth the linen cloths lying; yet entered he not in. 6 Simon Peter therefore also cometh, following him, and entered into the tomb; and he beholdeth the linen cloths lying 7 and the napkin, that was upon his head, not lying with the linen cloths, but rolled up in a place by itself. 8 Then entered in therefore the other disciple also, who came first to the tomb, and he saw, and believed (John 20:4-8).

The sight of the grave cloths as they were was convincing proof to Peter and John that Christ had been raised from the dead. How could this be any proof of such a stupendous miracle? When we remember that a hundred pounds of spices prepared for this very purpose were used in the burial of Jesus, when we remember the additional fact that there were juices that came from these spices, and when we also remember the further fact that these juices would cause the grave cloths to stiffen and retain the same shape as they were when they were wound around His body, we can see how the grave cloths were a proof of His resurrection. The force of this argument may be seen from the following fact: When a physician, for instance, sets a broken arm, frequently he puts it in a plaster of paris cast. When it is made, the material is soft. But as it dries, it hardens and retains the exact shape of the arm. Thus it was with the cloths wound around the body of Jesus. They retained the exact shape and size of His body. But when Peter and John saw the cloths and noted the fact that the body of Jesus was not there enshrouded, they knew that something had occurred. There was no evidence that human hands had touched those cloths. Nevertheless, the body of Jesus was no longer there. There was but one explanation, which was that His body had entered the spiritual state, and that it had passed out of its place without, in the least, affecting or moving the grave cloths. It was impossible for anyone to remove the body out of the cloths and to put them back as they were when

they were around His body. This is a self-evident proposition. Had there been any such manipulation of the cloths, the Apostles would not have been convinced that Jesus had arisen from the dead. The facts that the cloths were intact and untouched, and that the body of Jesus no longer was within, proved to them His resurrection. By this miracle of glorification, the actual, literal, physical body of the Lord Jesus became spiritual.

We get another glimpse of some of the phenomena connected with a spiritual body by noting the fact that, on the night of the resurrection day, the Lord Jesus appeared in the midst of the room in which ten of the disciples were gathered. When He entered, the doors were locked and barred. But He came and stood in their midst. "When therefore it was evening, on that day, the first *day* of the week, and when the doors were shut where the disciples were, for fear of the Jews, Jesus came and stood in the midst, and saith unto them. Peace *be* unto you" (John 20:19).

The stone walls of the building were no hindrance, or impediment, to His spiritual body. Just before this event, He had appeared to Cleopas and another disciple on the way to Emmaus. At their request to come in and spend the night, when they reached their home, He went in and reclined with them at supper. After He blessed the bread, suddenly He disappeared. Thus, at various times, He appeared to His disciples in His spiritual body.

The transfiguration, scene will throw still more light upon this subject. On this occasion Peter, James, and John were with Jesus:

28 And it came to pass about eight days after these sayings, that he took with him Peter and John and James and went up into the mountain to pray. 29 And as he was praying, the fashion of his countenance was altered, and his raiment *became* white *and* dazzling. 30 And behold, there talked with him two men, who were Moses and Elijah; 31 who appeared in glory, and spake of his decease which he was about to accomplish at Jerusalem. 32 Now Peter and they that were with him were heavy with sleep: but when they were fully awake, they saw his glory, and the two men that stood with him. 33 And it came to pass, as they were parting from him, Peter said unto Jesus, Master, it is good for us to be here: and let us make three tabernacles; one for thee, and one for Moses, and one for Elijah: not knowing what he said. 34 And while he said these things, there came a cloud, and overshadowed them: and they feared as they entered into the cloud. 35 And a voice came out of the cloud, saying, This is my Son, my chosen: hear ye him. 36 And when the voice came, Jesus was found alone. And they held their peace, and told no man in those days any of the things which they had seen (Luke 9:28-36).

The Apostle Peter, an eyewitness, interprets the transfiguration scene:

17 For he received from God the Father honor and glory, when there was borne such a voice to him by the Majestic Glory, This is my beloved Son, in whom I am well pleased: 18 and this voice we ourselves heard borne out of heaven, when we were with him in the holy mount. 19 And we have the word of prophecy made more sure; whereunto ye do well that ye take heed, as unto a lamp shining in a dark place, until the day dawn, and the day-star arise in your hearts: 20 knowing this first, that no prophecy of scripture is of private interpretation. 21 For no prophecy ever came by the will of man: but men spake from God, being moved by the Holy Spirit (II Pet. 1:17-21).

Immediately before this event the Lord had foretold His tragic death which He would suffer in Jerusalem at the hands of the leaders of Israel. Peter had protested, declaring that this tragedy should never occur. When, however, Jesus was with the three in the Mount of Transfiguration and was praying, and when they had awakened from a very deep sleep, they saw Moses and Elijah, who were talking with Jesus about His decease. Of course it is impossible for us to know just what was said; but since the topic of conversation was Christ's exodus out of this life, it is altogether possible that Moses told of his exodus, when God buried

him. It is also possible that Elijah spoke of his translation and of his not tasting death, but leaving this life by being caught up into heaven. As these three were talking, Jesus' face began to shine forth with a halo of glory. In fact, His entire body began to radiate with splendor, which shone through His garments. What was this? With a moment's reflection, anyone concludes that the process of the transformation of our Lord's body from the natural into the spiritual had begun. If this had continued, the complete metamorphosis of His natural body would have become a reality. This transformation was normal for a sinless body like His. It would have evolved into the spiritual.

I might illustrate this further by calling attention to the caterpillar. What is the caterpillar? It is at first the long, wormlike larva of the butterfly. In the popular mind the caterpillar is simply a worm and moves similarly to that of others of the species. It finally evolves into the butterfly. When it reaches this stage of its metamorphosis, it throws off the wormlike coat and steps forth, having an entirely different form. With its wings, it can leave the ground and soar in the air. As a worm it is rather repulsive to us; but, when it reaches the butterfly stage, it is a thing of beauty. It is normal for the caterpillar to pass through this transitional stage into the butterfly. Thus it was with the Lord Jesus, whose body was apart from all sin, and who knew no sin in any form whatsoever. Had He allowed this process of metamorphosis to continue when it began on this occasion, His life's work would have been a complete failure. He would have passed into the glorified state and would have left the human race to its fate. The penalty of Adam's transgression was death, separation from God. As we have seen, the death against which God warned Adam was both physical and spiritual, that is, separation from God, even final and eternal separation from God—unless something was done to counteract the power and evil affects of sin and death, which thing Jesus, the Son of God, came into the human realm to accomplish, as we shall see in Chapters VII and VIII.

Positive confirmation of the position just taken regarding man as he was originally made in order to evolve out of the natural into the spiritual without dying is seen in another passage, John 12:20-36. On the last day of the public ministry of Jesus of Nazareth certain Greeks approached Philip, one of the Apostles, and asked that they might see Jesus. Philip approached Andrew, and they two came to the Lord Jesus and revealed to Him the desire of the Greeks. In reply He said to them, "The hour is come, that the Son of man should be glorified. 24 Verily, verily, I say unto you, Except a grain of wheat fall into the earth and die, it abideth by itself alone; but if it die, it beareth much fruit" (John 12:23,24). Jesus knew the plots of His enemies to kill Him, as is set forth in John 11:55-57:

55 Now the passover of the Jews was at hand: and many went up to Jerusalem out of the country before the passover, to purify themselves. 56 They sought therefore for Jesus, and spake one with another, as they stood in the temple, What think ye? That he will not come to the feast? 57 Now the chief priests and the Pharisees had given commandment, that, if any man knew where he was, he should show it, that they might take him.

The knowledge that His beloved people as a nation would not accept Him crushed His heart. The inquiry and the seeking of these Greeks doubtless brought to His mind the prophecy of Isaiah 65:1 which reads as follows: "I am inquired of by them that asked not for me; I am found of them that sought me not: I said, Behold me, behold me, unto a nation that was not called by my name." The hostility of His people and the desire of the Greeks to learn the truth brought vividly before His mind and heart the situation which was immediately confronting Him, the hour of His suffering and transformation. He knew the terrific price which He would have to pay for this glorification of which He speaks in John 12:23. He illustrates it by calling attention to the fact that a grain of wheat remains as it is while it is in the barn or granary. On the other hand, if it is cast into the soil and dies, it brings forth much fruit. The body of the grain sustains the

germ and gives its vitality to the young plant. By its dying it makes possible the yielding of a great increase. In verse 25 the Lord spoke plainly and indicated His meaning. In doing this, He declared, "He that loveth his life loseth it; and he that hateth his life in this world shall keep it unto life eternal." In the language of this general proposition the Lord Jesus held His physical life as not dear unto Himself, but was willing to give it up, like the grain of wheat cast into the ground, in order that He might produce much fruit to the glory and the honor of God. Thus by this illustration and the statement of the principle involved in it, Jesus showed that it was necessary for Him to die in order that He might bring forth fruit in the form of redeemed souls, not only in Israel, but throughout the entire world.

Like Adam, Christ had a perfect physical body. Adam, however, transgressed and sin entered his entire nature and corrupted the same. But the Lord Jesus refused to yield to sin. His flesh, therefore, remained pure and unstained. At the transfiguration scene had He chosen to let nature take its course, His physical body would have unfolded and developed into the spiritual, the immortal. Thus the Lord Jesus, the second Adam, would have remained alone, like the unplanted grain of wheat. He would not have borne any fruit—He would not have brought anyone to God. By dying, however—giving up His physical life as a ransom for the human race—He would yield much fruit unto God. This passage, therefore, confirms the position that man as he was created originally was destined to develop out of the natural body into the spiritual.

May I use a rather crude illustration—for lack of a better one—in setting forth this important principle? At airfields there are runways on which planes take off and land. When the engines have gained a certain speed and power, they gently arise from the earth and ascend into the air where they have free movement. Thus we may think of the runway of the airport as the level upon which man, when he was originally created a natural being, passed along. Finally, when he should reach a certain stage of his development, he, like the airplane, would leave the low level of the natural and ascend into the ethereal realms of the spiritual. Such was the divine plan for him originally. But alas! sin marred his prospects.

C. Man the Ruler Over the Earth

"And God created man in his own image, in the image of God created he him; male and female created he them. 28 And God blessed them: and God said unto them, Be fruitful, and multiply, and replenish the earth, and subdue it; and have dominion over the fish of the sea, and over the birds of the heavens, and over every living thing that moveth upon the earth" (Gen. 1:27,28). From this passage we see that man was given authority over the fowls of the air, over the beasts of the field, and over the fish in the sea. Certainly man in the natural state could not exercise such far-reaching powers as are here designated. The fact that he was given such unlimited powers over the lower forms of life presupposes that he would exercise these functions to the fullest extent when he reached the glorified or spiritual state.

II. THE TRANSGRESSION OF ADAM

When God created man, He placed him in the Garden of Eden. To him He gave the privilege of eating of the fruit of all the trees in the Garden except one, namely, the tree of the knowledge of good and of evil. He had access to the tree of life, as well as to all the other trees.

When man was created, his will was free and untrammelled. Being holy and pure, he was not influenced by any bias toward evil. Neither was he subject to coercion from any other being. Hence the decisions which he made were voluntary—of his own will.

A. *Man's Exercising His Power of Choice*

As has been stated, God endowed all His intelligent creatures with the power of choice. Man could exercise this faculty, choosing the good, the better, or the best; or he could choose that which was poor, poorer, or the poorest—and still, exercising his power of choice, remain on the positive side of God's commands and will. On the other hand, he could cross over to the negative side and go beyond the limits of His province. In doing so, he would be pitting his will against that of the Almighty. But in crossing over to the negative side, he would be still exercising his God-given faculty of freedom of choice and will. When he did this, he crossed over into forbidden territory. God laid the situation before man in the following words: "Of every tree of the garden thou mayest freely eat: 17 but of the tree of the knowledge of good and evil, thou shalt not eat of it: for in the day that thou eatest thereof thou shalt surely die" (Gen. 2:16,17).

Man had access to the tree of the knowledge of good and evil. But the Lord warned him that the very day on which he should partake of the fruit of this tree "dying, thou shalt surely die" (lit. trans.). As a sequel to this situation we find that man by the exercise of his will and power of choice got outside of the will of God. He could have remained within the limits prescribed for him and could have, as we have already seen, passed out of the natural state into the spiritual without dying. But his exercising his God-given faculty of freedom of choice caused him to transgress and resulted in his fall.

B. *Man's Sinning on the Human Plane*

As a human being in the natural state, man exercised his choice against God and lost all. In order that we might comprehend this situation in the proper light, let us turn to Genesis, chapter 3, and see the exact facts in the case.

3 Now the serpent was more subtle than any beast of the field which Jehovah God had made. And he said unto the woman, Yea, hath God said, Ye shall not eat of any tree of the garden? And the woman said unto the serpent, Of the fruit of the trees of the garden we may eat: but of the fruit of the tree which is in the midst of the garden, God hath said, Ye shall not eat of it, neither shall ye touch it, lest ye die. And the serpent said unto the woman, Ye shall not surely die: for God doth know that in the day ye eat thereof, then your eyes shall be opened, and ye shall be as God, knowing good and evil. And when the woman saw that the tree was good for food, and that it was a delight to the eyes, and that the tree was to be desired to make one wise, she took of the fruit thereof, and did eat; and she gave also unto her husband with her, and he did eat. And the eyes of them both were opened, and they knew that they were naked; and they sewed fig-leaves together, and made themselves aprons. And they heard the voice of Jehovah God walking in the garden in the cool of the day: and the man and his wife hid themselves from the presence of Jehovah God amongst the trees of the garden.

Jehovah God called unto the man, and said unto him, Where art thou? And he said, I heard thy voice in the garden, and I was afraid, because I was naked; and I hid myself. And he said, Who told thee that thou wast naked? Hast thou eaten of the tree, whereof I commanded thee that thou shouldest not eat? And the man said, The woman whom thou gavest to be with me, she gave me of the tree, and I did eat. And Jehovah God said unto the woman, What is this thou hast done? And the woman said, The serpent beguiled me, and I did eat. And Jehovah God said unto the serpent, Because thou hast done this, cursed art thou above all cattle, and above every beast of the field; upon thy belly shalt thou go, and dust shalt thou eat all the days of thy life: and I will put enmity between thee and the woman, and between thy seed and her seed: he shall bruise thy head, and thou shalt bruise his heel. Unto the woman he said, I will greatly multiply thy pain and thy conception; in pain thou shalt bring forth children; and thy desire shall be to thy

husband, and he shall rule over thee. And unto Adam he said, Because thou hast hearkened unto the voice of thy wife, and hast eaten of the tree, of which I commanded thee, saying, Thou shalt not eat of it: cursed is the ground for thy sake; in toil shalt thou eat of it all the days of thy life; thorns also and thistles shall it bring forth to thee; and thou shalt eat the herb of the field; in the sweat of thy face shalt thou eat bread, till thou return unto the ground; for out of it was thou taken: for dust thou art, and unto dust shalt thou return. And the man called his wife's name Eve; because she was the mother of all living. And Jehovah God made for Adam and for his wife coats of skins, and clothed them.

And Jehovah God said, Behold, the man is become as one of us, to know good and evil; and now, lest he put forth his hand, and take also of the tree of life, and eat, and live forever—therefore Jehovah God sent him forth from the garden of Eden, to till the ground from whence he was taken. So he drove out the man; and he placed at the east of the garden of Eden the Cherubim, and the flame of a sword which turned every way, to keep the way of the tree of life. (Genesis 3:1-24)

We are told that the serpent was more subtle than all the beasts of the field which God had created. He approached Eve and began a conversation with her. His coming and talking with her Eve accepted as a matter of course. This fact shows that the serpent, at least, had the power of speech and could converse with man. He in a most cunning and deceptive manner, led Eve to believe that God was not the friend to her that He claimed to be, and that He was withholding from her that which was good. She did not attempt to reason out the things which Satan, through the serpent, was saying to her. Eve, listening to his lies and not using reason, was deceived. She therefore exercised the power of choice and partook of the forbidden fruit—she crossed over from the realm of God's will into that which was contrary to it. She took the fatal, disastrous step by being deceived.

Eve brought of the forbidden fruit to Adam, her husband. He took the situation in. He reasoned about the matter; and, in the full light of all the facts, he deliberately pitted his will against that of the Almighty. When he did this, he partook of the fruit. "... and Adam was not beguiled, but the woman being beguiled hath fallen into transgression" (I Tim. 2:14). By this act of disobedience, as we shall see, sin came into the world, and through it death entered the human realm. Thus wreckage and ruin came upon the entire human family.

Judgment by the Almighty was pronounced upon the serpent, upon the woman, and upon the man. Thus our foreparents were driven out from the presence of God.

A glance at the situation and the circumstances under which both Adam and Eve sinned shows that they were on an entirely different footing—one was totally deceived; the other sinned deliberately and willfully. In the law which was delivered by Moses, God made a distinction between sins committed unwittingly and those committed with a high hand, presumptuous sins: "And if one person sin unwittingly, then he shall offer a she-goat a year old for a sin-offering. 28 And the priest shall make atonement for the soul that erreth, when he sinneth unwittingly, before Jehovah, to make atonement for him; and he shall be forgiven. 29 Ye shall have one law for him that doeth aught unwittingly, for him that is home-born among the children of Israel, and for the stranger that sojourneth among them. 30 But the soul that doeth aught with a high hand, whether he be home-born or a sojourner, the same blasphemeth Jehovah; and that soul shall be cut off from among his people. 31 Because he hath despised the word of Jehovah, and hath broken his commandment, that soul shall utterly be cut off; his iniquity shall be upon him" (Num. 15:27-31).

Although there was a vast difference between Adam's transgression and Eve's sin, as well as in the motives prompting them, they suffered the same fate in that the death sentence was pronounced against them both, they were both driven from the presence of God, and both were separated from communion and

fellowship with Him. Since God deals with each according to his work, as the Scriptures abundantly testify, how can we understand God's dealing with both Adam and Eve in the manner in which He handled the case? The answer to this problem probably lies in the historical facts that are embedded in the Sacred Text concerning the creation of woman.

We are told in Genesis, chapter 1, that God created man. Since there was not found a companion for him, as there was for each of the beasts, the Lord God said that it was not good for man to be alone; therefore He would make a "helper as over against him" (literal translation), a helper suitable to his needs. Thus He caused a deep sleep to come over Adam. When he was thus anesthetized (the thought expressed in modern phraseology), the Lord performed a surgical operation upon him. In doing this, He removed from Adam's side a rib, and out of that which He removed, He built the woman. When the Lord brought her to him, Adam exclaimed, "This the stroke!" (lit. trans.). In ordinary parlance of today we would express his thought something like this: "This is the right and proper thing which you have done, Lord." Instantly he fell in love with her. Then he said, "This is now bone of my bones, and flesh of my flesh: she shall be called Woman, because she was taken out of Man. 24 Therefore shall a man leave his father and his mother, and shall cleave unto his wife: and they shall be one flesh" (Gen. 2:23,24). Adam's statement, "This is now bone of my bones, and flesh of my flesh," is quite revealing. Out of that which God removed from the man's side, He built the woman. Adam recognized this fact and declared that her flesh had been made out of his own flesh, as well as her-bones out of his bones. This statement shows that God removed not only a bone from the side of Adam, but also took flesh from his body. Thus that which was removed was capable of being built or made into a woman.

When all the facts of the situation are taken into consideration, one is strongly *inclined to believe*³ that Adam at first as he was created possessed both the male and the female organs. In the Lord's performing this surgical operation upon Adam's body, He removed the female organs together with the bone and around them built the woman. Adam's recognition of these facts caused him to make the statement quoted above. Realizing that the woman was taken from the man—she was part of his very being and nature—Adam recognized the indissoluble nature of the marriage tie. They were originally and physically one before the surgical operation and the Lord's building the removed parts into a separate individual known as woman. Thus, in a very real way, man and woman were originally one and still are, for neither can reproduce without the other. For this reason the Lord Jesus Christ in discussing the matter of divorce said that originally God made Adam and Eve male and female and said that for this reason they are one (a unity) and should never separate. But quickly He explained that it was on account of the hardness of heart that Moses granted the privilege of a man's divorcing his wife under certain conditions. Yet God's A number 1 plan for the life of every couple is that they remain one and that the marriage bond remain intact until death separates them.

Though Eve was deceived, she pitted her will against that of the Almighty in her listening to the insinuations and lies of the devil. In her giving the forbidden fruit to Adam, she likewise exercised her will against God's. Of course, as we have seen, her being deceived injected mitigating circumstances into the entire case. On the other hand, Adam sinned with a high hand. His knowledge of the fact that he and his wife were one, and that the bond uniting them was indissoluble doubtless ameliorated his case. Adam seems to have considered the situation as an instance of a higher principle's having the precedence over a lower

³ On this point no one can be dogmatic, even though the evidence seems definitely to point in that direction.

one. He therefore put his will against the Almighty's. Though there were circumstances that seem to temper the judgment against them, the death sentence was pronounced and was put into effect—yet the door was left open for their redemption and ours. Since Eve was tricked by Satan, God was willing to take on the form of man and to extend mercy and grace to them and their posterity—the human family—as we shall see later.

In view of the fact that God considered Adam and Eve as one, as indeed they were in the true sense of the term, we can see how the same fate was meted out to both of them; for both had broken the same command. Nevertheless, in the specific pronouncement of the punishment we see that there were some differences. For instance, the special curse that fell upon the woman was that she should conceive and bring forth her young in pain and in labor. The special curse falling upon the man was that he should have to toil and make his bread by the sweat of his face. But these peculiar judgments are insignificant in comparison with the major elements entering into the curse which are death: physical death, spiritual death, and eternal death—unless something is done to counteract the curse.

Psychologists tell us that woman, by nature, does not reason a matter out logically, but largely depends upon her intuitive powers. On the other hand, the normal man, as a rule, depends little upon intuition, but reasons out his problems. These facts present in a broad way the differences between the two. The woman's intuitive powers supplement her husband's reasoning faculties and vice versa. Eve, listening to the lies of Satan and paying little or no attention to reason, was deceived. Adam, on the other hand, called his reasoning powers into play and understood the entire situation. Though he saw that Eve had done wrong in following Satan's lies and had wrecked her life, he—because she was a part of him (having been built of substances taken from him) and because he could not reproduce without her—transgressed the command with his eyes open and fell. Eve's being a part of Adam and her being deceived mitigated the case and left open the door for the redemption of the human race.

III. The Fallen State

When man was created, he was placed in Eden. This beautiful, luxuriant garden was his home. Here everything that was calculated to make him happy, contented, and joyful was at his disposal. He was in constant touch and fellowship with the Almighty which association made life most blest, holy, and replete with joys. But this Edenic heritage was lost at one fell stroke.

By his transgression man wrecked his spiritual nature. His heart became corrupt, as Jeremiah tells us: "The heart is deceitful above all things, and it is exceedingly corrupt: who can know it?" (Jer. 17:9). David in speaking of the condition of the heart of man, which is the same today, declared: "Behold, I was brought forth in iniquity; And in sin did my mother conceive me" (Ps. 51:5). Paul gave an X-ray picture of the human soul in its fallen condition (Tit. 3:3): "For we also once were foolish, disobedient, deceived, serving divers lusts and pleasures, living in malice and envy, hateful, hating one another." He again throws a very clear light on the present condition of the human heart in the Epistle to the Romans. For instance, he speaks (5:12,13) about the origin of sin and death. Prior to the transgression of man, sin was in existence. When, however, man transgressed God's one and only prohibition laid upon him, that which is called sin entered into the world. When it came, death likewise came and passed unto all men in that all sinned—in the person of Adam.

But what does Paul mean by the word *sin* as he employs it in this passage? The answer to this question is found in Romans 7:7-25.⁴ From this passage anyone can see that Paul thinks of sin as a force or power operating in the spiritual realm, which entered into the world when Adam transgressed God's positive prohibition against the eating of the forbidden fruit. Sin entered the world thus through the transgression of Adam. Where there is no law, there is no transgression. When the law came, however, sin in all its hideousness, figuratively speaking, raised up its head in defiance of man. Apart from the law one did not know sin. Thus Paul says that, before the law came, "I was alive ... but when the commandment came, sin revived, and I died ..." (Rom. 7:9). In Romans, chapter 7, was Paul speaking of himself and his actual experience since he used the personal pronouns *I*, *me*, *my*, and *mine* throughout the chapter? This could not have been his experience as a Christian, for he claimed to be living a victorious life: "I have been crucified with Christ; and it is no longer I that live, but Christ liveth in me: and that life which I now live in the flesh I live in faith, *the faith* which is in the Son of God, who loved me, and gave himself up for me" (Gal. 2:20). He, being a prophet, employed the methods used by the prophets. Ideally, then, he placed himself back prior to the giving of the law of Moses. Then, he said, he was free and alive. When the law came, it stirred up the evil passions of the flesh and caused men to rebel against God, as they never had done prior to that time.

In further discussing what sin is and does, he declared: "For that which I do I know not: for not what I would, that do I practice; but what I hate, that I do. 16 But if what I would not, that I do, I consent unto the law that it is good. 17 So now it is no more I that do it, but sin which dwelleth in me" (Rom. 7:15,16,17). From this passage we see that the Apostle thought of sin as a force, a power, residing in men's bodies, driving them on to do things which they know they should not—even things which they do not want to do—and at the same time hindering their doing the things that they want to do, and the things which they know that they should do. If, declared the Apostle, one has this experience—where is there a mortal who has never had it?—it is sin, a spiritual evil force within the soul of man that dominates him and causes him to lead a miserable wretched life. We might compare sin in the flesh to gravity in the physical realm. This invisible, unseen power acts upon all physical material bodies pulling them toward the center of the earth. In a manner similar to this there is that which we call sin in the flesh, and which drives men to do things

⁴ What shall we say then? Is the law sin? God forbid. Howbeit, I had not known sin, except through the law: for I had not known coveting, except the law had said, Thou shalt not covet: but sin, finding occasion, wrought in me through the commandment all manner of coveting: for apart from the law sin *is* dead. And I was alive apart from the law once: but when the commandment came, sin revived, and I died; and the commandment, which *was* unto life, this I found *to be* unto death: for sin, finding occasion, through the commandment beguiled me, and through it slew me. So that the law is holy, and the commandment holy, and righteous, and good. Did then that which is good become death unto me? God forbid. But sin, that it might be shown to be sin, by working death to me through that which is good;—that through the commandment sin might become exceeding sinful. For we know that the law is spiritual: but I am carnal, sold under sin. For that which I do I know not: for not what I would, that do I practise; but what I hate, that I do. But if what I would not, that I do, I consent unto the law that it is good. So now it is no more I that do it, but sin which dwelleth in me. For I know that in me, that is, in my flesh, dwelleth no good thing: for to will is present with me, but to do that which is good *is* not. For the good which I would I do not: but the evil which I would not, that I practise. But if what I would not, that I do, it is no more I that do it, but sin which dwelleth in me. I find then the law, that, to me who would do good, evil is present. For I delight in the law of God after the inward man: but I see a different law in my members, warring against the law of my mind, and bringing me into captivity under the law of sin which is in my members. Wretched man that I am! who shall deliver me out of the body of this death? I thank God through Jesus Christ our Lord. So then I of myself with the mind, indeed, serve the law of God; but with the flesh the law of sin (Romans 7:7-25).

that they do not want to do in their sober moments and hinders their doing things that they know are good, and that they would like to do. Thus we may think of this force as spiritual gravity's power, pulling men down to a life of uncleanness and rebellion against God. Man in his own strength cannot cope with this mighty power within his own spirit or soul. It can be brought in subjection only by the power of God in the heart of the believer.

8 There is therefore now no condemnation to them that are in Christ Jesus. For the law of the Spirit of life in Christ Jesus made me free from the law of sin and of death. For what the law could not do, in that it was weak through the flesh, God, sending his own Son in the likeness of sinful flesh and for sin, condemned sin in the flesh: that the ordinance of the law might be fulfilled in us, who walk not after the flesh, but after the Spirit. For they that are after the flesh mind the things of the flesh; but they that are after the Spirit the things of the Spirit. For the mind of the flesh is death; but the mind of the Spirit is life and peace: because the mind of the flesh is enmity against God; for it is not subject to the law of God, neither indeed can it be: and they that are in the flesh cannot please God. But ye are not in the flesh but in the Spirit, if so be that the Spirit of God dwelleth in you. But if any man hath not the Spirit of Christ, he is none of his. And if Christ is in you, the body is dead because of sin; but the spirit is life because of righteousness. But if the Spirit of him that raised up Jesus from the dead dwelleth in you, he that raised up Christ Jesus from the dead shall give life also to your mortal bodies through his Spirit that dwelleth in you.

So then, brethren, we are debtors, not to the flesh, to live after the flesh: for if ye live after the flesh, ye must die; but if by the Spirit ye put to death the deeds of the body, ye shall live. For as many as are led by the Spirit of God, these are sons of God. For ye received not the spirit of bondage again unto fear; but ye received the spirit of adoption, whereby we cry, Abba, Father. The Spirit himself beareth witness with our spirit, that we are children of God: and if children, then heirs; heirs of God, and joint-heirs with Christ; if so be that we suffer with *him*, that we may be also glorified with *him*. (Romans 8:1-17)

As we have seen, God warned man that, on the day on which he partook of the forbidden fruit, "dying, thou shalt surely die" (literal translation). Death here signifies physical death. Man potentially died that day in that the forces of death began to prey upon his body. The catabolic processes, of which the physicians tell us, began to tear down his body. Of course the anabolic forces were at first more powerful and in the ascendancy. But at the end of nine hundred and thirty years the catabolic processes in the body of Adam had overcome and exhausted the anabolic, and Adam died.

On the day of Adam's transgression he died spiritually. Up to that time the Lord God would appear in the evening and would hold sweet communion with him. But the day on which he transgressed God's prohibition, he was driven out from Eden, and the cherubim with a flaming sword were stationed to keep the way of the tree of life lest man, in his fallen state, should partake of the fruit of the tree of life and live forever in this sinful condition.

Thus physical and spiritual death will culminate in eternal death—separation from God forever and ever—unless something is done to rectify the wrong, to adjust the differences, and to bring man back into fellowship with his Maker.

In this condition Adam—God's creature, whom He loved—found himself after his act of transgression. Man in his fallen state begat sons and daughters in his own sinful image. "And Adam lived a hundred and thirty years, and begat a son in his own likeness, after his image; and called his name Seth: and the days of Adam after he begat Seth⁵ were eight hundred years: and he begat sons and daughters" (Gen. 5:3,4).

Since the fall of man, is his will still free and untrammled, so that he can make correct decisions and of himself can exercise his own powers of choice? The philosophers, the psychologists, and the theologians have grappled with this question from times immemorial and have never reached unanimity. There is much to be said in favor of both sides. Every well-informed person recognizes that both heredity and environment are most powerful agents in influencing the life and conduct of the individual. At the Same time all recognize the further fact that the will is most powerful in determining the course which one will take.

Leaving out of consideration the academic angle of the question, let us view it simply in the light of revelation. Even a casual perusal of the Scriptures shows that God holds man responsible for the choices that he makes. They give abundant evidence that God holds man personally responsible for his actions. And who can question His justice? "Shall not the Judge of all the earth do right?" (Gen. 18:25).

The basic assumption of the Bible is that man is free to accept or to reject the grace of God as is seen in the following passages: "For God so loved the world, that he gave his only begotten Son, that whosoever believeth on him should not perish, but have eternal life" (John 3:16). "This is good and acceptable in the sight of God our Saviour; 4 who would have all men to be saved, and come to the knowledge of the truth" (I Tim. 2:3,4). "The Lord is not slack concerning his promise, as some count slackness; but is longsuffering to youward, not wishing that any should perish, but that all should come to repentance" (II Pet. 3:9). "And the Spirit and the bride say, Come. And he that heareth, let him say, Come. And he that is athirst, let him come: he that will, let him take the water of life freely" (Rev. 22:17).

God would not mock His creatures and blame them for a failure to do something when they could not constitutionally do it. In the light of these facts, we must conclude that the will of man is free to choose or to reject His blessing and grace.

Another factor must be taken into consideration. In discussing the fall of man and his present condition, Paul declared that, where sin abounds, grace does much more abound: "And the law came in besides, that the trespass might abound; but where sin abounded, grace did abound more exceedingly: 21 that, as sin reigned in death, even so might grace reign through righteousness unto eternal life through Jesus Christ our Lord" (Rom. 5:20,21). According to this statement God supplies additional grace to aid and assist in overcoming whatever evil tendencies may grip the heart and dominate the life—but one must by faith appropriate it. We conclude therefore that compensation in the form of additional grace is made for whatever evil propensities with which one may be handicapped. These statements being true, we can see that there is no excuse for anyone's failing to accept the truth which God will bring to every honest heart that will receive it. Oh, the wonders of His grace!

⁵ The first-born sons of Adam and Eve were Cain and Abel: "And the man knew Eve his wife; and she conceived, and bare Cain, and said I have gotten a man with *the help of Jehovah*, 2 And again she bare his brother Abel" (Gen. 4:1,2).

Grace first contrived a way
To save rebellious man;
And all the steps that grace display,
Which drew the wondrous plan.

Grace taught my roving feet
To tread the heavenly road;
And new supplies each hour I meet,
While pressing on to God.

Grace all the work shall crown
Through everlasting days;
It lays in heaven the topmost stone,
And well deserves our praise.
—*Philip Doddridge* (1702-51).

CHAPTER V

MAN'S POST-FALL STATUS IN THE MORAL KINGDOM

As we have already seen, man, by the exercise of the God-given faculty of freedom of choice, transgressed God's positive command, and sin entered the world. With it came death. Man was thus separated from God. The fellowship was broken. Should I speak in governmental terms, I would say that diplomatic relations were broken off. But this language is very inadequate to express what was done the day that man transgressed. I therefore shall make a further statement regarding it.

God is the source of all life. He is the Absolute One. All things and beings derive their existence, power, light, and life from Him. When the fellowship between Him and man was broken by his deliberate sin, he was cut off from the light and life of the Eternal One. His present condition will result in his being cut off from God's life and light eternally—unless something is done whereby he may be restored to fellowship with God, and the divine life again flows into his very being. The situation in which man found himself after his rebellion is set forth in the following discussion.

I. The Dominion of Satan, the Minister of Death

We have already seen that the anointed cherub was the generalissimo of the hosts of the Almighty and was placed on the highest level of all the creatures of God. Since he remained in his own principality and did not leave his proper habitation (although he went over to the negative side of the will of God), he retained a certain amount of his original authority and was allowed under God's government to function in the realm of evil and wrath, in the capacity for which he was then fitted. By his fall his nature was wrecked, and he became wholly possessed of the wrath of God, hating with a venom everything that is holy and divine. Since he was instrumental in bringing sin into the world, which brought about death, he still retained the right and prerogative over death. Since, however, God is the Sovereign Ruler, and Satan is under Him and can do only that which He permits, in his executing the death penalty, he is only doing that which the decrees of the Almighty demand.

That we may see Satan's position now in the government of God, let us again turn to Hebrews 2:14,15: "Since then the children are sharers in flesh and blood, he [Christ] also himself in like manner partook of the same; that through death he might bring to nought him that had the power of death, that is, the devil; 15 and might deliver all them who through fear of death were all their lifetime subject to bondage." From this quotation we see that the devil has the power of death—he is, under God, the minister of death. It is therefore his prerogative and duty to execute the death penalty on all upon whom the decree falls. He is therefore not the death angel by special appointment, nor for particular cases; but is the minister of death by reason of the high position which he occupies under God in His great moral government.

II. THE WORLD'S LYING IN DARKNESS

"We know that we are of God, and the whole world lieth in the evil one" (I John 5:19). From the Fall to the present time darkness, spiritual darkness, has enveloped the globe. Men and women who do not know God are groping their way in this darkness, not knowing where they are going and not realizing the predicament in which they really are.

III. THE HUMAN PROCESSION CROSSING THE ARENA OF LIFE

From the transgression of Adam to the death of Christ upon the tree, there crossed the stage of human life and activity a constant procession of myriads of human beings who passed from this life through the portal of death. As this stream of humanity flowed along, the intelligent beings throughout God's kingdom, in all probability, continually kept looking on and stood in amazement at what happened to these multitudes after they passed out through this exit. Confirmation of this supposition is found in I Peter 1:10-12: "Concerning which salvation the prophets sought and searched diligently, who prophesied of the grace that should come unto you: 11 searching what time or what manner of time the Spirit of Christ which was in them did point unto, when it testified beforehand the sufferings of Christ, and the glories that should follow them. 12 To whom it was revealed, that not unto themselves, but unto you, did they minister these things, which now have been announced unto you through them that preached the gospel unto you by the Holy Spirit sent forth from heaven: which things angels desire to look into." From Luke 16:19-31 we learn that there is a place which in the Greek language is called Hades, but which in the Hebrew is known as Sheol. When we study this subject as it is presented in the Scriptures, we see that this place is in the center of the earth. This fact is apparent to everyone who studies Psalm 16:8-11, which foretells that Messiah upon His death goes down to Sheol:

- 8 I have set Jehovah always before me:
Because he is at my right hand, I shall not be moved.
- 9 Therefore my heart is glad, and my glory rejoiceth:
My flesh also shall dwell in safety.
- 10 For thou wilt not leave my soul to Sheol;
Neither wilt thou suffer thy holy one to see corruption.
- 11 Thou wilt show me the path of life:
In thy presence is fulness of joy;
In thy right hand there are pleasures for evermore.

It is also apparent to one who compares this passage with Matthew 12:39,40, in which verses the Lord Jesus declared that, as Jonah was three days and three nights in the belly of the fish, "so shall the Son of man be three days and three nights in the heart of the earth." Since He went to Sheol upon death, and since, as He stated, He would be in the center, or heart, of the earth, it is apparent that Sheol, or Hades, is in the center of the earth.

From Luke 16:19-31 we see that there were two apartments of Hades, separated by an impassable gulf. To one of these, Paradise, Abraham and the saved went; to the other, Tartarus, the rich man went, and all the lost still go.

The angelic hosts, as they steadily looked on the passing out of humanity at the portal of death, saw that there was a separation immediately after the people passed through this exit. We may envisage the situation as follows: Some were turned to the right and went to that place to which Abraham and all the saved were assigned; the rest were turned to the left and descended to that place to which the rich man and other lost souls were directed.

Why this separation? Why this discrimination? Why the ease and blessedness of those who were turned to the right, whereas there were misery and torment to those who were turned to the left? For example, Abraham—though his life had been exemplary in many particulars—on certain occasions had stepped down on a much lower level of ethics and morals. For instance, when he went down into Egypt, he

coached his wife to tell a half-truth with the object of deception in mind. In order that Pharaoh might not kill him and take her, who was a beautiful woman, to be his wife, Abraham instructed her to declare that she was his sister. It is true that she was his half-sister, but it is also a fact that she was his wife. He wished her to withhold a certain element of the truth and to state that which was a half-truth in such a connection as to make a wrong impression. In the light of all the facts this man persuaded his wife to tell a deliberate lie. As another example, let us look at David, Israel's ideal king—a man after God's own heart. On one occasion he too stepped down from the high plane upon which he, as a ruler, lived to a very much lower level. He took Bathsheba, the wife of one of his faithful soldiers, who was fighting his battles against the Ammonites, as his own wife. When it became apparent that Bathsheba had become an expectant mother by the king, David attempted to cover up his crime by having Uriah brought from the battlefield to Jerusalem in order that he might be with his wife at that time. Thus David tried to cover up his adultery. Uriah's high sense of honor and integrity, coupled with his patriotism, would not allow him to go to his own home and enjoy fellowship and association with his wife. He therefore refrained. This plot of deceitful strategy having failed in its purpose, the king gave instructions to Joab, his generalissimo at the front, to put Uriah in the most dangerous place of the battle and to order a retreat for his men without Uriah's knowing it. He would therefore be left in the hottest of the fray and would be exposed to the greatest danger. Joab carried out the instructions to the letter. The result was that Uriah was killed. Thus David plotted the murder of one of his innocent, heroic soldiers. He then took Bathsheba to be his own wife and attempted to waive the matter by the light remark that the battle was no respecter of persons, and that it takes one as well as another.

One sin unrepented of calls for another. If the two are not forsaken in genuine repentance, they call for a third, and for a fourth, and so on. Thus sin weaves a web around the one who does not repent of and forsake his wrongs. But we praise God that later the king did repent. Finally David passed off the stage of life through the portal of death and was led to the right hand to go to be with those who were in a blest, happy, restful condition in Sheol. In the heathen world there was, for example, Socrates, a great man, one of Greece's greatest teachers and philosophers. So far as we know, he lived an exemplary life. There is not the least hint that he ever stooped to the low level of lying, adultery, murder, and hypocrisy. On the contrary, he, by his intellectual faculties, tried to solve the great problems that have been the subject of philosophy through the centuries. By his intellect and his own human efforts he was seeking to find the invisible God. He too crossed the stage of life, passed out by the portal of death; but doubtless, not knowing the true God, he was turned to the left and went to the place of the lost. Other Greek and Roman philosophers and moralists, whose lives were on the very highest plane on which pagans ever lived, also sought—in their own way by reasoning and not by faith as they should have—for the true and the living God, refusing to get down on the low level of sensuality, sin, and immorality. Upon their passing out of life, they no doubt likewise were turned to the left and went to the dismal chasm of the lost. Why this difference? Why the discrimination?

Those who were turned to the right, and who went to be with Abraham after this life, were men and women of faith. For instance, Abraham believed God. When the Almighty promised that He would make his seed as numerous as the stars of the heavens, Abraham simply believed that promise and was counted as a righteous man. Thus stands the record in Genesis 15:6: "And he believed in Jehovah; and he reckoned it to him for righteousness." All those whose names appear in the roster of faith, as found in Hebrews, chapter 11, were men and women of faith. Of course there were myriads of others who also believed God. When life with them ended, they passed away and were admitted into the place of blessedness. But what

did their faith do? Was it a determining factor as to where they would go after death? From the stand-point of merit and of conduct, faith could not compensate for that which was lacking in their lives. Why should exemption from the general fate that awaits the bulk of humanity be granted to these, and why should they be accorded the blessedness of being associated in bliss with others?

IV. BLOOD SACRIFICES

When Adam and Eve sinned against God in Eden, they realized the great change that had come upon them. Their entire nature was corrupted by the Fall. As soon as they partook of the forbidden fruit, their eyes were opened and they knew evil from good and were aware of the fact that they were naked. Then they attempted to hide themselves from God and to hide their nakedness with aprons made of fig leaves. The Lord appeared and stripped them of their improvised clothing—a symbol of man's efforts to hide his sin and failures. The Lord slew beasts, thus shedding animal blood, and made clothes for Adam and Eve from the skins. Evidently there was design and purpose in the Lord's doing this. His motive becomes apparent in the light of the sacrifices which He commanded. At the time that God took the skins of animals to clothe Adam and Eve, He most probably instituted the blood sacrifices as a covering for their sin, for we see their son Abel offering an animal sacrifice, which was commanded by God: "And in process of time it came to pass, that Cain brought of the fruit of the ground an offering unto Jehovah. 4 And Abel, he also brought of the firstlings of his flock and of the fat thereof. And Jehovah had respect unto Abel and to his offering: 5 but unto Cain and to his offering he had not respect. And Cain was very wroth, and his countenance fell. 6 And Jehovah said unto Cain, Why art thou wroth? And why is thy countenance fallen? 7 If thou doest well, shall it not be lifted up? and if thou doest not well, sin coucheth at the door; and unto thee shall be its desire; but do thou rule over it. 8 And Cain told Abel his brother. And it came to pass, when they were in the field, that Cain rose up against Abel his brother, and slew him" (Gen. 4:3-8).

The Lord rejected Cain's offering but accepted that of Abel. Why the difference? The answer: "By faith Abel offered unto God a more excellent sacrifice than Cain, through which he had witness borne to him that he was righteous. God bearing witness in respect of his gifts: and through it he being dead yet speaketh" (Heb. 11:4). Obviously the Lord commanded the sacrifices and stipulated what should be brought. This conclusion is demanded by the fact that faith comes by hearing and hearing by the Word of God (Rom. 10:17). Abel's offering was acceptable because he offered it by faith; Cain's was rejected because he rejected God's will and substituted his own judgment in its place—a vegetable offering instead of a blood sacrifice. The curse therefore fell upon him: "And now cursed art thou from the ground, which hath opened its mouth to receive thy brother's blood from thy hand; when thou tillest the ground, it shall not henceforth yield unto thee its strength; a fugitive and a wanderer shalt thou be in the earth" (Gen. 4:11,12). Being embittered by the disfavor of God and jealous of his brother, Cain slew Abel. When these two passed off the stage of activity, Abel was turned to the right whereas Cain was turned to the left.

Though the record, being brief and touching only the salient points of those primitive times, gives us no information concerning the offering of the sacrifices from the days of Abel to the times of Noah, we have every reason to believe that God commanded that they should be offered by all those who called "upon the name of Jehovah" (Gen. 4:26).

The fact that Noah offered sacrifices* immediately upon his emerging from the ark after the subsiding of the Flood and the further fact that the Lord accepted them point to the conclusion that the offering of blood sacrifices to the Lord in worship was the normal procedure of the children of God in those days. These truths are apparent to anyone who realizes that Noah was a servant of God and a preacher of righteousness.

In the Genesis account, from the days of Noah to the Exodus of Israel from Egyptian bondage, there are occasional references to offerings and sacrifices made to the Lord. In the law of Moses, given directly by God to Israel at Sinai, are instructions for the offering of an elaborate system of blood sacrifices. Throughout the Patriarchal Period there were various ones who made offerings and sacrifices to the Lord. Many of these—not all, of course—likewise, when they passed out of life, went to the place of rest. Moreover, when Israel left the land of Egypt, every family slew a lamb as a passover offering and sprinkled the blood upon the doorposts and lintels of their house—unless it was too small. In that case two of such small families went together and observed the passover. That night, when the death angel passed over the land of Egypt, the first-born in every house of the Egyptians was slain, whereas not a single person of the first-born of the children of Israel, who were screened behind the blood, was slain. Why the difference?

At Sinai God commanded Israel to offer animal sacrifices to atone for sin: "For the life of the flesh is in the blood: and I have given it to you upon the altar to make atonement for your souls: for it is the blood that maketh atonement by reason of the life" (Lev. 17:11). So we see that God commanded the blood sacrifices as an atonement for sin; and those who offered the blood sacrifices were doing it by faith, looking forward to the time that God would provide a sacrifice that could adequately atone for sin.

From Sinai and onward, literally tens and hundreds of thousands of bullocks, goats, and sheep, together with turtle-doves and pigeons, had been offered as sacrifices to Jehovah, the God of the universe. Myriads of people who thus engaged in these continual offerings and sacrifices, when they passed out of life, were accorded a place among the blest, whereas many of those who had engaged in these offerings and sacrifices were turned to the left and were sent into misery with the lost, which fact shows that the mere offering of animals as sacrifices was not sufficient to accord one a place with the blessed.

From these facts we see that, from the fall of Adam through the centuries until the first coming of the Messiah, blood sacrifices were commanded by the Lord to atone for sin. Viewing these sacrifices in the light of the New Testament revelation, we see that they were typical of the sacrifice of the "Lamb of God, that taketh away the sin of the world."

In many of the nations there were people who made sacrifices of animals to their various idols and bowed down to stocks and stones.¹ Nevertheless, when they passed out of this life, they were turned to the left and went down among the condemned. Why was this? What is the cause of the discrimination?

*18 And Noah went forth, and his sons, and his wife, and his sons' wives with him: 19 every beast, every creeping thing, and every bird, whatsoever moveth upon the earth, after their families, went forth out of the ark. 20 And Noah builded an altar unto Jehovah, and took of every clean beast, and of every clean bird, and offered burnt-offerings on the altar. 21 And Jehovah smelled the sweet savor; and Jehovah said in his heart, I will not again curse the ground any more for man's sake, for that the imagination of man's heart is evil from his youth; neither will I again smite any more everything living, as I have done. 22 While the earth remaineth, seed-time and harvest, and cold and heat, and summer and winter, and day and night shall not cease (Gen. 8:18-22).

¹ Idolatry is a perversion of the original worship ordered by God

In what possible way could animal sacrifices affect spiritual and eternal realities? Man was placed on one level by his Maker. Animals with mere brute instincts were placed on a much lower level than man with his intellectual and spiritual endowments. It becomes immediately evident that in no way can the animal sacrifices bring about the cancellation of man's sins and make a proper adjustment between him and God, against whom he has sinned. In no way can the blood of bulls and goats deal adequately with the sin problem. Such passages as Jeremiah 7:21-26 show that, although the sacrifices were commanded by the Lord at Sinai, obedience to the will of God was placed in a higher category than the mere observance of the ritualistic requirements. Such sacrifices could not adequately deal with the sin problem. Again we see in Hosea 6:6 that God desires goodness rather than sacrifice: "For I desire goodness, and not sacrifice; and the knowledge of God more than burnt-offerings." If either one of these things—goodness, or offerings and sacrifices—had to be omitted, God every time would say omit the offerings and sacrifices, but would by all means insist on His people's showing goodness and mercy. This bit of instruction proves that obedience and the showing of mercy are on a higher plane than that of observing some ritualistic service. This fact also proves, that sacrifices and offerings were not sufficient to deal with the question of sin.

A luminous ray of light upon this most important, yet difficult, question of blood atonement may be gathered from the facts connected with God's command to Abraham to offer up Isaac, his only son, as a sacrifice (Gen. 22:1-19):

22 And it came to pass after these things, that God did prove Abraham, and said unto him, Abraham; and he said, Here am I. **2** And he said, Take now thy son, thine only son, whom thou lovest, even Isaac, and get thee into the land of Moriah; and offer him there for a burnt-offering upon one of the mountains which I will tell thee of. **3** And Abraham rose early in the morning, and saddled his ass, and took two of his young men with him, and Isaac his son; and he clave the wood for the burnt-offering, and rose up, and went unto the place of which God had told him. **4** On the third day Abraham lifted up his eyes, and saw the place afar off. **5** And Abraham said unto his young men, Abide ye here with the ass, and I and the lad will go yonder; and we will worship, and come again to you. **6** And Abraham took the wood of the burnt-offering, and laid it upon Isaac his son; and he took in his hand the fire and the knife; and they went both of them together. **7** And Isaac spake unto Abraham his father, and said, My father: and he said, Here am I, my son. And he said, Behold, the fire and the wood: but where is the lamb for a burnt-offering? **8** And Abraham said, God will provide himself the lamb for a burnt-offering, my son: so they went both of them together.

9 And they came to the place which God had told him of; and Abraham built the altar there, and laid the wood in order, and bound Isaac his son, and laid him on the altar, upon the wood. **10** And Abraham stretched forth his hand, and took the knife to slay his son. **11** And the angel of Jehovah called unto him out of heaven, and said, Abraham, Abraham: and he said, Here am I. **12** And he said, Lay not thy hand upon the lad, neither do thou anything unto him; for now I know that thou fearest God, seeing thou hast not withheld thy son, thine only son, from me. **13** And Abraham lifted up his eyes, and looked, and, behold, behind him a ram caught in the thicket by his horns: and Abraham went and took the ram, and offered him up for a burnt-offering in the stead of his son. **14** And Abraham called the name of that place Jehovah-jireh: as it is said to this day, In the mount of Jehovah it shall be provided. **15** And the angel of Jehovah called unto Abraham a second time out of heaven, **16** and said, By myself have I sworn, saith Jehovah, because thou hast done this thing, and hast not withheld thy son, thine only son, **17** that in blessing I will bless thee, and in multiplying I will multiply thy seed as the stars of the heavens, and as the sand which is upon the seashore; and thy seed shall possess the gate of his enemies; **18** and in thy seed shall all the nations of the earth be blessed; because thou hast obeyed my voice. **19** So Abraham returned unto his young men, and they rose up and went together to Beersheba; and Abraham dwelt at Beersheba.

Without a doubt the Lord tested Abraham's faith. At the same time He was making a most wonderful revelation to him. The unthinkable command to offer as a sacrifice his son, in whom his seed was to be called—an order that eventually would make null and void the system of animal sacrifices inaugurated in Eden by God—is of such a nature that it instantly strikes one with its revealing character. The rescinding of the command by God, who does not change, likewise heightens the profound impression made by the command. The fact that the ram, which Abraham offered in lieu of Isaac, had been caught in the thicket at that very place and at that crucial moment can be interpreted only as an act of divine providence. These facts—viewed in the light of the Scripture which states that Abraham accounted "that God is able to raise up, even from the dead; from whence he did also in a figure receive him [Isaac] back" (Heb. 11:19)—were clearly designed to make a new and startling revelation to Abraham.

As we contemplate this subject, we must constantly bear in mind the warning which the Lord made to Adam: "The day that thou eatest thereof, dying thou shalt surely die" (lit. trans.). Expressed in the words of another verse of Scripture, the thought is, "The soul that sinneth, it shall die." Every man must die for his sins—unless some provision is made in his behalf whereby there is a cancellation of the same. But we have already seen that it is irrational to suppose that the blood of animal sacrifices can make atonement for the sins of men, who were created on a much higher plane than were the dumb beasts, there being no moral or spiritual quality in such sacrifices. God indicated this fact by commanding Abraham to offer up Isaac as a sacrifice. In thus demanding a human sacrifice, He, by actions, which speak louder than words, showed that animal sacrifices, or the blood of animals, can never atone for man's sin, although they had been authorized by divine decree, which facts prove the provisional and temporary nature of the same.

In ordering Abraham therefore to sacrifice Isaac, God confirmed the position that it took the shedding of man's blood²—and not that of animals—to atone for man's sins; because it was upon man that the death sentence rested. In God's staying Abraham's hand and thus preventing the patriarch's carrying out the command, He indicated the fact that the blood of a man born by natural generation—notwithstanding the fact that there was a miraculous element in Isaac's birth—could not effect atonement; and in His promising under those conditions that He would provide a lamb for the sacrifice, which would be efficacious in atoning for sin, He gave a guarantee that He would at the proper time provide the man whose blood could and would make atonement for the sins of the entire world. As we shall see, the promise of the coming of this one who could make the perfect sacrifice, and whose blood can cancel sin, is expressed in a very definite manner.

In Genesis 22:8 Abraham says to Isaac, "God will provide himself the lamb." This language is the figure of paronomasia, or a play on words. Isaac had asked about a literal lamb for the sacrifice. In the language which Isaac was using, Abraham declared that God would provide the lamb, meaning of course the human sacrifice that would be acceptable to God, and that would accomplish atonement. Since Isaac was miraculously born, and since God commanded him offered as a sacrifice, Abraham no doubt thought, until God stayed his hand, that the blood of Isaac would adequately atone for his own sin. The ram which was providentially caught in the thicket (Gen. 22:13), and which Abraham sacrificed, was of course of a temporary and provisional nature and could in no wise atone for sin.

² Obviously the people who offered human sacrifices to atone for the sins of their souls instinctively recognized the inadequacy of animal blood to effect atonement for sins.

The fact that Abraham, who was a prophet (Ps. 105:9-15), did not protest against his being required to offer his son is mute evidence that he probably realized more fully than we have ever conceived the necessity for the sacrifice of a human being, whose blood could cancel sin and guilt. This probability is also heightened by the fact that he recognized, the miraculous element that entered into the birth of his own son. Isaac's acquiescence in the whole matter points in the same direction, that he too realized that animal blood could not make adequate atonement for the sin of man, but that it would take the shedding of man's blood. At the same time it is highly improbable that Abraham understood fully all the miraculous elements involved in the case of the one, the God-man, whose blood and sacrifice could atone for the sins of humanity. But even his partial comprehension of it enabled him to obey the divine command.

As we have already seen, God's ordering the sacrificing of Isaac, a miraculously-born son—not virgin-born—and His countermanding this order at the very moment when it was about to be put into execution pointed forward to one in the future who would, by virtue of His true nature, be able to make perfect and complete atonement. By analogy we can clearly see this truth. All the sacrifices, from Eden and onward, pointed forward to an all-sufficient sacrifice. The inadequacy and the typical character of animal sacrifices were shown by the fact that the same sacrifices were offered yearly. Had they been sufficient, there would not have been a need for repeating them every year. But since they were ordered to be made to atone for sin, it is clear that they made expiation only in a typical ceremonial sense, and that they pointed forward to an offering that would make complete atonement, or satisfaction, for sin.

God's ordering the sacrificing of Isaac and then countermanding the command in like manner naturally looked forward to the sacrifice of one whose birth involved the miraculous element in a higher and greater way than that of Isaac. This truth is seen by the fact that the sacrifice of Isaac was rejected because of its being insufficient to accomplish the purpose of sacrifices—the permanent removal of sin. His blood was inadequate in that he inherited from Abraham the sin-nature and death, which made it impossible for his blood to be efficacious as an atonement for sin. But in its being ordered by the Lord and in its being inadequate, there was implied the promise that God would at the right time send the one who could make the proper atonement—since He accomplishes and perfects all His works. This hope is seen in the promise, "God will provide himself the lamb for a burnt-offering" (Gen. 22:8).

There is therefore, figuratively speaking, a blending of the picture of Abraham's attempt to offer Isaac with the offering of the "lamb" which God promised to provide. Such a blending of pictures of persons or events, often far removed in point of time and space, is characteristic of the Scriptures. Isaac's being offered therefore was typical and prophetic of the offering of Him alone whose sacrifice and blood can remove all sin.

Thus far in this particular investigation I have been looking at only the facts and truths that are imbedded in the Books of Moses. When we turn to the statement of the Lord Jesus, "Abraham rejoiced that he should see my day; and he saw it, and was glad," (John 8:56, marginal reading), we find perfect confirmation of the interpretation of the facts connected with the offering of Isaac.

From the statement of our Lord we properly infer that God promised Abraham to show him the day of Christ. The day of Christ embraces His life when He was on earth nineteen hundred years ago, with at least the general outline of His activities and principal events, and the thousand years of His glorious reign when He returns. It may also include the entire Christian Dispensation, which separates His first coming from His second advent.

According to the Lord Jesus Abraham rejoiced in anticipation of seeing His day. When the promise made to him was fulfilled, he was glad. It is logical to believe that, in seeing the day of Christ, Abraham was shown the most important event—the one upon which the redemption of mankind rests. It is, therefore, highly probable that the glorious tragedy of Calvary was shown to Abraham, when he demonstrated his faith by obeying God in attempting to offer Isaac, his only son, as a sacrifice to God. In his doing this, he typically set forth God's offering up His only begotten Son as the one and only sacrifice that can atone for sin and save the soul.

When the revelation was made through David, which is contained in Psalm 40:6-10,³ and which was made earlier than the prophecies of Jeremiah 7:21-26 and Hosea 6:6, mentioned before, regarding the nonprofitableness of animal sacrifices, doubtless David and others at first wondered why these animal sacrifices should ever have been commanded. Moreover, in this passage they saw that those sacrifices had simply been authorized for the time being, and that, instead of their meeting the demands of God's holiness with reference to sin and wrongdoing, they could not appease the divine wrath. At the same time, in this quotation, however, they could see that one in whose heart God's righteousness is hidden volunteers to come to earth and to do the will of God with reference to sin, to fulfill the purpose for which sacrifices and offerings had been commanded. These facts show the provisional and temporary character of those offerings. Finally, when the revelation, found in Isaiah 52:13—53:12 quoted (next page), was made relative to "the servant of Jehovah" who offers His soul a sacrifice for sin and for transgression, thinking men realized that this suffering in some way would deal adequately with the problem of sin.

That we may see the beauty, force, and power of this most graphic and soul-satisfying revelation, I shall give my own translation interspersed with explanatory notes.

3

- 6 Sacrifice and offering thou hast no delight in;
Mine ears hast thou opened:
Burnt-offering and sin-offering hast thou required.
- 7 Then said I, Lo, I am come;
In the roll of the book it is written of me:
- 8 I delight to do thy will, O my God;
Yea, thy law is within my heart.
- 9 I have proclaimed glad tidings of righteousness in the great assembly;
Lo, I will not refrain my lips,
O Jehovah, thou knowest.
- 10 I have not hid thy righteousness within my heart;
I have declared thy faithfulness and thy salvation;
I have not concealed thy lovingkindness and thy truth from the great assembly (Ps. 40:6-10).

AUTHORS TRANSLATION OF ISAIAH 52:13—53:12
WITH INTERSPERSED EXPLANATORY NOTES

(The words in roman type are the translation of the original Hebrew, whereas those in italics are the interspersed explanatory notes of the author,—gathered from the teachings of related passages of scripture—which are thus placed in order to clarify the text for the reader.)

Behold, my Servant, *King Messiah* מְשִׁיחַ shall deal wisely *during His life; notwithstanding His purity and innocence He shall be put to death, but shall rise from the dead, and be lifted up when He accepts the invitation of God to sit at His right hand according to Ps. 110:1,2 and shall be very high.* Like as many were confounded at Thee *because of the horrifying appearance of thy mutilated body* (His visage was so marred more than the sons of men), so shall He startle many nations *by His appearing in glory as King of kings and Lord of lords; kings who have renounced Him and thrown off His authority in the World Conference (Ps. 2)* shall shut their mouths at Him and together with princes render divine worship (Isa. 49:7);* for that which had not been told them, *by those who had the Word of God and who should have proclaimed it to the world,* shall they see; and that which they had not heard shall they understand clearly.

Who *among us Hebrews* hath believed our message *which was told to us by faithful competent witnesses?* And to whom has the arm of the Lord, *who is the Messiah,* been revealed? For He, *the Messiah,* grew up before Him, *i.e. God,* as a tender plant, and as a root out of dry ground, *which figures of speech indicate the low spiritual condition of the people among whom Messiah grew up;* He had no form nor comeliness, *i.e., He did not have the appearance and bearing of an earthly king;* and when we saw Him, He had no beauty that we desired Him *as our Messiah.* He was despised *with the greatest possible contempt* and lacked men *of influence and power among those who followed Him;* a man of sorrows *because of the lost spiritual condition of the world, and especially the dearth of spiritual life among the Hebrews,* and acquainted with sickness, *both spiritual and physical;* and like one from whom men hide their faces *in disgust* He was despised, and we considered Him as nothing, *yea as a dreamer and a poor fanatical peasant whose opinions amounted to nothing.*

But finally after the lapse of many weary centuries of suffering and persecution in the worst of which we now are, and which is called "the time of Jacob's trouble" (Jer. 30:7),⁴ we, having turned to God in our distress and having been brought to the point where we truly say, "Blessed be he that cometh in the name of the Lord," can see the great mistake which our forefathers made in rejecting the Messiah when He came and which our nation has made from that time to the present by refusing to listen to His claim to being our Messiah. Now we see the situation clearly, which is this: Surely our sicknesses both spiritual and

*

2

- 1 Why do the nations rage,
And the peoples meditate a vain thing?
- 2 The kings of the earth set themselves,
And the rulers take counsel together,
Against Jehovah, and against his anointed, *saying,*
- 3 Let us break their bonds asunder,
cast away their cords from us.

⁴ From a study of the prophetic word, it becomes evident that Israel will have at the end of the Tribulation Period—the seven years with which the present age closes—made the oral confession which is found in Isaiah 53:1-9.

physical He bore, and our griefs He *as our scapegoat* carried; but *at that time* we thought that He was plagued, smitten by God and afflicted *because of His own sins and transgressions*. The fact is that He was pierced, *as the prophets by the Spirit foretold* (Ps. 22:16; Zech. 12:10), because of our transgressions and was wounded because of our iniquities, and the chastisement of our peace; *i.e., the suffering which had to be borne in order that we might enjoy peace*, was upon Him, and by the stripes, *which He endured for us*, healing is brought to us. We now confess that all of us, *i.e., our entire Hebrew race*, like sheep strayed away from God and His Word; everyone of us turned to his own way; and yet the Lord caused to meet on Him the iniquity of all of us *like rays of light focused on a single spot*. When He thus suffered for us, those who were in authority violently treated Him and He was afflicted, but He did not open his mouth *in protest against such treatment*; as a lamb to the slaughter is led and as a sheep before her shearers is dumb, He did not open His mouth. Out of prison and away from trial He was taken. As to His generation, *i.e., His contemporaries, that complained against such a miscarriage of Justice*, who of them clearly realized that He was cut off out of the land of the living because of the transgression of my people to whom the stroke of judgment was due, (or on account of the transgression of my people, the stroke of judgment fell on Him)? They in their plans made His grave with the wicked *intending by so doing to heap ignominy and shame upon His name throughout all future generations*; but by the overruling providence of God, who says, "Thus far shalt thou go and no farther", and who "hath His way in the whirlwind and in the storm" (Nahum 1:3), the wicked plan of His enemies was frustrated; hence with a rich man was He in His death because He had done no violence, neither was deceit in His mouth.

The prophet, having foretold the full and voluntary confession which the nation shall make when her blindness is removed, explains the great facts of the death of the Servant by saying that, in keeping with His eternal plan, the Lord was pleased to bruise Him; He has put Him to grief; when His soul shall make a trespass offering for sin, *not His own but that of the world*, He shall see seed, *i.e., a spiritual seed, a host of redeemed men and women*; He shall prolong His days *after His death and resurrection*; and the pleasure of the Lord shall prosper in His hand—a reference to His making atonement for lost man, and to His regathering Israel into her own land and into fellowship with God. He shall see of the travail of His soul, *i.e., results from His atoning suffering*, and be satisfied; by the knowledge of Himself, *both His knowledge of how to atone for man's sins and the knowledge of those who learn of Him and accept His sacrifice*, shall my righteous Servant, *who is the Lord our righteousness* (Jer. 23:6), bring righteousness to the many, *i.e., His righteousness shall be accredited to those who accept His sacrifice*; and He shall bear, *as the scapegoat*, their iniquities. I will therefore divide Him a portion with the great, and He shall divide the spoil with the strong, *when He returns with glory and power to rule the world in righteousness*; because He voluntarily poured out His soul unto death and was numbered with the transgressors, *though He was pure and holy*; yet He bore the sin of the many and, *in love*, made intercession for the transgressors *while He thus suffered*⁵

The prophecy contained in Isaiah 52:13-53:12 found its fulfillment, so far as the Servant's making atonement for man is concerned, in Jesus of Nazareth, who sacrificed Himself in behalf of the redemption of the world. These facts will be brought out in Chapters VI and VII.

⁵ Quoted from my volume, *The Eternal God Revealing Himself to Suffering Israel and to Lost Humanity*. I have taken the liberty to change some of the punctuation for the sake of clarity, and also a word or two.

Chapter VI

THE PROBLEM OF HUMAN REDEMPTION

As we have seen, the fellowship between God and humanity was broken by the disobedience of the one man Adam. But by the light of the revelation that came through Moses and the prophets, from Adam to Christ, it was not absolutely clear—although disclosed in a general way—how God would act and what He could do to prevent the entire human family from going off into everlasting death—separation from God and the glory of His might forever and ever in the place of incarceration for the wicked. Since the human family in the person of Adam sinned, as we learn in Romans 5:12,13 ("Therefore, as through one man sin entered into the world, and death through sin; and so death passed unto all men, for that all sinned:—13 for until the law sin was in the world; but sin is not imputed when there is no law"), what could God do to retrieve the situation? How could He act in regard to the situation that had developed?

We must at this juncture of our investigation remember what we learned of God's moral government in Chapter III. We have seen that, whatever the Lord did, He, being the omnipotent Sovereign that He is, would have to respect the principles of His moral government, all of which are of course in accordance with the basic attributes of His eternal existence—His righteousness, holiness, love, and truth.

Had He chosen to do so, He had the power to deal summarily and drastically with man and could have banished him into the regions of darkness to remain there forever. In His doing so, He would have prevented the perpetuation and the continuance of sin in the human family. Had He chosen to pursue this course, His actions would have been an admission of utter defeat. Such an idea is unthinkable. For God, who is omnipotent, omnipresent, and omniscient, would not originate a plan, a system, or a project that could be a failure. Humanly speaking, what then was left for Him to do under the circumstances?

I. THE LOSS MUST BE RETRIEVED ON THE HUMAN LEVEL AND IN THE REALM OF THE WILL

Under God's moral government the losses sustained by man must and can be retrieved only on the human level and within the realm of the will. Since Adam and Eve on the human level frittered away their high position, the losses sustained must, under the divine moral government, be retrieved on the same plane. Justice to all and fair play under such an ethical regime as the one which God instituted demand that some being regain the lost position and restore the race. Since God banished man from His presence there must be a mediator, a being who can intercede to God for man: "For there is one God, one mediator also between God and men, *himself* man, Christ Jesus, who gave himself a ransom for all ..." (I Tim. 2:5,6). Moreover, since it was in the realm of the will that Adam and Eve were defeated the regaining of their standing with God had to be in the same sphere.

II. COULD GOD HAVE CREATED ANOTHER MAN TO REDEEM MAN?

Had the Lord created another Adam, He would have made a duplicate, a precise copy of the first man, who, as a human being was perfect. God would not create an imperfect creature Hence the man whom He would have created would have been exactly like the first Adam. Being like him, he would have yielded to temptation as Adam had done. Thus Satan would have tricked him as he did Adam. Conditions then

would have been exactly as they were after Adam sinned. It is therefore inconceivable that God could retrieve the loss by the creation of another man.

III. COULD ONE OF ADAM'S DESCENDANTS REDEEM THE RACE?

After the Fall Adam begat sons and daughters in his likeness in the likeness of his fallen nature. Man's nature was contaminated by the poison of resistance against the divine will. Man has transmitted his fallen nature to all his descendants. The heart of man is deceitful above all things and desperately wicked (Jer. 17:9). In harmony with this statement is one by the Apostle Paul, an exhortation to Titus that he urge Christians "... to speak evil of no man, not to be contentious, to be gentle, showing all meekness toward all men. 3 For we also once were foolish, disobedient, deceived, serving divers lusts and pleasures, living in malice and envy, hateful, hating one another. 4 But when the kindness of God our Saviour, and his love toward man, appeared, 5 not by works *done* in righteousness, which we did ourselves, but according to his mercy he saved us, through the washing of regeneration and renewing of the Holy Spirit ..." (Titus 3:2-5). The entire human family, Jew and Gentile alike, has inherited the fallen nature from its foreparents. Another vivid picture of the condition of the human heart is set forth in the following passage: "And you did he make alive, when ye were dead through your trespasses and sins, 2 wherein ye once walked according to the course of this world, according to the prince of the powers of the air, of the spirit that now worketh in the sons of disobedience; 3 among whom we also all once lived in the lusts of our flesh, doing the desires of the flesh and of the mind, and were by nature children of wrath, even as the rest" (Eph. 2:1-3). Every man stands condemned at the bar of his own conscience. Having the fallen nature, he is utterly unable to keep the law of God in holiness and truth.

But is there such a thing as progress and advancement in human nature to the extent that there may be born someone who will be of such a character that he can withstand the temptations of Satan, can champion the cause of man, and become victorious against the forces of evil? We have heard much about man's steady progress upward and the development of a super race. If such a thing as this were possible, certainly there would have appeared some indications heralding the advent of such a superman—before this time. Admittedly every creature produces after its own kind. This is an unvarying law. Water cannot seek a level higher than that at which it stands, by and in virtue of its own power. Man cannot lift himself by his own bootstraps. No man, therefore, is able to redeem his brother, himself, or anyone else.

- 6 They that trust in their wealth,
And boast themselves in the multitude of their riches;
- 7 None *of them* can by any means redeem his brother,
Nor give to God a ransom for him
- 8 (For the redemption of their life is costly,
And it faileth for ever),
- 9 That he should still live away,
That he should not see corruption (Ps. 49:6-9).

IV. Could a Celestial Creature Redeem the Race?

If one of the angels had offered to champion man's cause and to match swords with Satan, could not he have defeated this great enemy of God and humanity and accomplished man's deliverance? As has been seen under Chapter II, the battle had to be fought on the human plane and in the realm of the will. Had it been possible under God's ethical regime for such a celestial being to champion man's cause, this one

could not have won the fight; for Satan, his adversary, who is the wisest and most powerful of all creatures (Ezek. 28:11-19), would have tricked him. As further evidence of this truth, note the fact that Michael, the archangel—the highest and doubtless the wisest and most powerful of all the hosts of angels remaining faithful to God—would not match swords with Satan, but turned him over to the Lord: "But Michael the archangel, when contending with the devil he disputed about the body of Moses, durst not bring against him a railing judgment, but said, The Lord rebuke thee" (Jude 9). Of course Michael had respect for the authority and dignity of Satan's position. At the same time we learn that this archangel turned the devil's case over to the strong Son of God to deal with him as He saw fit. From all the facts we conclude that no angelic being could have matched wits and swords with Satan in an attempt to bring him who had the power of death to nought (Heb. 2:14). Thus no angel could have accomplished man's redemption.

If a seraph, a celestial being, had volunteered to come into the human realm and champion man's cause, he too would have been powerless to cope with Satan. Moreover, he could not have taken the keys of death and Hades away from Satan and released the righteous dead from Sheol.

Should a cherub, one of the highest order of the heavenly hosts, who was created on the same plane with the anointed cherub, but lower in order and rank, have volunteered to come into the human realm by virgin birth to champion man's cause—to die in his stead, to pay his death sentence—could he have done so? He could have come and might have obeyed perfectly the will of God. He also could have given the blood from his human body to redeem man, could have died in man's stead—passed out of this life through the portals of death, the same avenue through which man leaves it—and could have passed into Sheol. But there he would have remained, because he would not have had the power to take the keys of death and Hades from Satan, who is the minister of death. He therefore would have had to remain in Sheol and could not have delivered man from the death grip Satan had on man.

V. COULD GOD CREATE ANOTHER BEING POWERFUL ENOUGH TO REDEEM MAN?

In Ezekiel 28:12b we have these words: "Thou sealest up the sum, full of wisdom, and perfect in beauty." What do these words mean? Concerning the anointed cherub, God declared that he sealed up the sum, or, as the marginal reading of the Revised Version states, "sealed up the pattern." God, figuratively speaking, had a pattern, according to which He created this anointed cherub. This pattern included the sum of all perfections which could be possessed by a created being. To strengthen the idea that, according to the pattern, this one possessed the totality of personality and perfections, the Lord used the figurative expression "sealed up." In the ancient world when documents were completed, they were closed with a seal, the signet therefore indicating completeness, the fullness of that which was written. Thus the plans and specifications, figuratively speaking, which constituted the sum, or pattern, according to which this creature was brought into existence, comprehended all wisdom, power, beauty, and excellencies possible to a created being.

Had the Lord decided to create a being to champion man's cause and to accomplish his deliverance, He could not have brought into existence a creature higher than this anointed cherub who, possessing equal powers, would have checkmated him at every turn. The contest therefore between them would have been a stalemate.

Thus another created being could have died for man's redemption, but he would have had to descend into Sheol and snatch the keys of death and Hades from Satan in order to deliver those who were held as captives there and to bring life and immortality to light by the resurrection from the dead. This thing he

would not have had the power to do. He too would have had to remain in Sheol, as Satan would have had the mastery over him by possessing the keys of death and Sheol.

In the light of these facts we can see that no created being whatsoever could accomplish man's redemption.

VI. THE GOD-MAN

Since another Adam created perfect by the hand of God would have failed, since no man born by natural generation could redeem his brother, since no celestial being could bring deliverance, since God could not create a being that could bring deliverance, and since man must be redeemed upon the human plane and in the realm of the will, there was, under God's great moral government, left open to Him only one avenue of redeeming the race: This was for some being to come to earth, to enter the human realm, who could absolutely meet the demands of the broken law, who could do the will of God perfectly with reference to the problem of sin, and who could withstand the connivings and onslaughts of the devil.¹ Such a one would of necessity have to enter the human realm, not by natural generation, but in such a manner that He would not be tainted by the least trace of sin and be affected by it, so that He could fulfill the demands of the law of God perfectly. Since man begets his progeny in the likeness of his own fallen nature, the Redeemer of man cannot have a human father. But since He is to fight redemption's battle on the human level, He must be born of a woman. These facts indicate most positively that the only way for God to redeem the human family was by His bringing into the world a Saviour by miraculous conception—as opposed to natural generation—and by virgin birth. Is such a thing as this possible? In answering this question, I wish in the first place to call attention to the fact that there is such a thing as parthenogenesis² among some of the lower forms of life. Could not the same God who created all life, and who is the author of parthenogenesis, also bring a being into the world by miraculous conception and virgin birth? Certainly God, who could create man originally and breathe into his nostrils the breath of lives³ in order that he might become a living soul, could bring a man into the world in such a miraculous manner. But should He thus have brought such a man—a sinless man capable of keeping the law perfectly—into being for the express purpose of redeeming the race, Satan—being the wisest and most powerful creature under God and being wholly possessed of wrath toward God and man—would have tricked such a one and would have wrecked his plan of redeeming the race. Because of this fact, it was necessary that one of the divine personalities—who alone could circumvent Satan in his diabolic maneuvers, and who could, under God's moral government, see that no foul measures were adopted by the devil to sabotage the divine plan to redeem the race—enter the world by miraculous conception and virgin birth, champion man's cause, and accomplish his redemption and final glorification.

This is exactly what God announced to the serpent that He would cause to be done. In talking to the serpent the Lord said, "And I will put enmity between thee and the woman, and between thy seed and her seed: he shall bruise thy head and thou shalt bruise his heel" (Gen. 3:15). In this passage we find an

¹ From these statements it is clear that no creature could cope with the situation that arose from Satan's rebellion, and that led to man's sin with the loss of his high position, for which he was created. Only one of the persons of the Godhead could solve the problem and retrieve the loss. But in order to do this, Deity would have to enter the human realm and champion the cause of man on the human plane. This He did, as we shall see in continuing our investigation.

² Natural parthenogenesis typically involves the development of eggs from virgin females without fertilization by spermatozoa.

³ "Jehovah God formed man ... and breathed into his nostrils the breath of lives" (Gen. 2:7, lit. trans.).

expression which does not appear anywhere else in the Hebrew Scriptures: "the seed of the woman." Genealogies are always reckoned after the male and never after the female, but here is a departure from this ordinary usage. This fact marks this expression as unique and distinctive. In speaking of Him who is to conquer Satan, the Lord called Him the "seed of the woman." This one is to conquer the great enemy of man, the anointed cherub, who is, as we have seen, the most powerful and the highest of all God's creatures. What He is to do to Satan is compared to a crushing knockout blow administered upon the head of a victim. As we have seen above, the facts demand that a Redeemer of man should come, one who is on the human plane, but who does not inherit the weaknesses of the race that are passed on from generation to generation by human fathers. Since this one is such, the mighty conqueror and deliverer of the race, and since He is spoken of as "the seed of the woman," we may know that He has no human father. At the same time we know that He is perfectly human because He is "the seed of the woman."

In perfect alignment with this primeval promise and hope is the prediction made by Isaiah the prophet in the following forecast:

"Therefore the Lord himself will give you a sign:⁴ behold, a virgin⁵ shall conceive, and bear a son, and shall call his name Immanuel" (Isa.7:14). Here we are told that God would perform a miracle which would consist of a virgin's conceiving and bearing a son.

In keeping with the idea of the miraculous conception and virgin birth of this child is the name which is given to Him—Immanuel, which means *God with us*, or *God is with us*. Thus we have in this marvelous prediction a prophecy that God would enter the human realm through miraculous conception and virgin birth and would live on the human plane.

In perfect keeping with this prediction is the one found in Isaiah 9:6,7: "For unto us a child is born, unto us a son is given; and the government shall be upon his shoulder: and his name shall be called Wonderful, Counsellor, Mighty God, Everlasting Father, Prince of Peace. 7 Of the increase of his

⁴ The word translated "sign" in this passage has two connotations; (1) It sometimes refers to natural phenomena. For instance, the sabbath is said to be a sign between Israel and God. (2) In many other instances it is seen from the context in which this word appears that it connotes a miracle. For example, see Exod. 4:1-9, relating to God's calling Moses to lead the nation of Israel out of Egyptian bondage:

"And Moses answered and said, But, behold, they will not believe me, nor hearken unto my voice; for they will say, Jehovah hath not appeared unto thee. 2 And Jehovah said unto him, What is that in thy hand? And he said, A rod. 3 And he said, Cast it on the ground. And he cast it on the ground, and it became a serpent; and Moses fled from before it. 4 And Jehovah said unto Moses, Put forth thy hand, and take it by the tail (and he put forth his hand, and laid hold of it, and it became a rod in his hand); 5 that they may believe that Jehovah, the God of their fathers, the God of Abraham, the God of Isaac, and the God of Jacob, hath appeared unto thee. 6 And Jehovah said furthermore unto him, Put now thy hand into thy bosom. And he put his hand into his bosom: and when he took it out, behold, his hand was leprous, as *white as snow*. 7 And he said, Put thy hand into thy bosom again. (And he put his hand into his bosom again; and when he took it out of his bosom, behold, it was turned again as his *other* flesh.) 8 And it shall come to pass, if they will not believe thee, neither hearken to the voice of the first sign, that they will believe the voice of the latter sign. 9 And it shall come to pass, if they will not believe even these two signs, neither hearken unto thy voice, that thou shalt take of the water of the river, and pour it upon the dry land: and the water which thou takest out of the river shall become blood upon the dry land." The facts of the context of Isa. 7:14 show conclusively that here it signifies a miracle.

⁵ The word rendered "virgin" is *עלמה* 'almah and appears seven times in the Hebrew text. In the other six places where it occurs, it unquestionably refers to a young woman of marriageable age who is a virgin. A young married woman's giving birth to a child is not a miracle. But since the context of Isa. 7:14 indicates that the birth of this child is a miracle, we therefore conclude that "virgin" here means exactly what the word connotes in other places. For a full discussion of this point see my volume, *Messiah: His Nature and Person*.

government and of peace there shall be no end, upon the throne of David, and upon his kingdom, to establish, it, and to uphold it with justice and with righteousness from henceforth even for ever." Note the fact in verse 6 that this child is born to the nation of Israel. This statement connotes a special relationship to the whole nation that no other child bears. It likewise immediately arouses our curiosity to see why He thus sustains such a unique relation to the whole Hebrew race. In verse 7 we learn that the government of Judah will rest upon the shoulders of this one, and that, when it does, He will be recognized as "Wonderful, Counsellor, Mighty God, Everlasting Father, Prince of Peace." In this passage is a prophecy that there will appear upon the historic scene the Miracle One who is able to counsel everyone, who is God the Hero, championing man's cause, who is the Everlasting Father, and the Prince of Peace—the one who alone can establish peace in a war-weary world.

To some scientists the miraculous conception and virgin birth of Messiah are unthinkable. The principal reason for this attitude is found in their conceiving of the earth and all things therein as a closed system, in which law reigns supremely. According to this theory everything in this world is in some way related to other things by the law of cause and effect. To those holding this mechanistic, materialistic idea regarding all things, a miracle is impossible—not even Deity, the Creator, can break into their closed system.

While the true believer recognizes the fact that the material universe is governed and controlled by laws to which the Creator has subjected it, he believes that the Almighty can and does step into the natural order, so to speak, and for good and sufficient reasons performs what nature unaided could never accomplish. Such acts we designate as miracles. The omniscient, omnipotent creator, the author and enforcer of all nature's laws, including that of cause and effect, can perform whatever He in His wisdom knows is best for all and for the carrying forward of His eternal purposes. To the one who recognizes that the Creator is greater than His creation, and that He does all things well, miracles are both reasonable and possible. History confirms this position. We therefore can logically accept the scriptural teaching regarding the virgin birth of the Messiah, the Son of God.

The absolute necessity for the miraculous conception and the virgin birth of the Redeemer of man and the Messiah of Israel is made to stand out in bold relief by the fact that Deity had to become a man, as we have already seen—a sinless, perfect man—in order to champion man's cause and to defeat Satan.

There is only one way of becoming a member of the human race—by being born of a woman. God ordained no other way. Every human being—the species, *anthropos erectus*—has been born of a woman. A person's being born of a woman makes him a human being. This fact is a deduction from the following general proposition: A creature's being born of a female makes it a member of the species to which the mother belongs.⁶ This biological principle is clearly set forth in the biblical phrase, "after their kind," which occurs in various statements that both plants and animals reproduce "after their kind," after their species (Gen 1:12, 21, 24).

But, as we have seen, man begets his progeny in the likeness of his own fallen nature. The

⁶ The mule, which is a cross between the horse and the ass, is no exception to this principle. It cannot propagate its kind, because it is sterile. Hence this hybrid, though born of the female of the species, horse, cannot logically be recognized as being of that species. The facts connected with its birth and all others similar to it therefore have no bearing upon this general biological principle.

Redeemer therefore cannot have a human father who is a member of our race. The only door left open even to Deity himself of coming into the world as a man who could champion man's cause and redeem the race was for Him to create a germ, pure, perfect, and holy, in the womb of the woman whom He would choose. This seed would unfold and develop according to nature, being nourished by the mother. At the proper time He himself would unite with this being—"the holy thing which is begotten" (Luke 1:35)—thus becoming the one who would redeem man.

Such a procedure is most reasonable and logical to everyone who will look at all the facts involved. The God who created the universe, of which this earth with all its teeming life is but a very small part, certainly could create a germ of the species, *anthropos erectus*, in the womb of the one selected that it might unfold, and develop into the God-man who was able to redeem the race. It is universally acknowledged that man has the power in his own body to generate the germ which in conjunction with that of the woman produces his offspring. Cannot the great Creator produce a germ that can unfold into a human? Cannot He place that germ where it can be nourished and developed into the God-man? Every unbiased person will answer these questions in the affirmative.

The possibility and the plausibility of His doing this very thing become apparent to everyone who believes the Genesis account of the birth of Isaac, and who will dispassionately consider all the facts which I am presenting. Abraham, according to Moses, was ninety-nine years of age and Sarah, his wife, was eighty-nine. Hence they were both past the age of parenthood. Nevertheless, God performed a biological miracle upon their bodies which made possible the birth of Isaac. (See Genesis 21:1-7, and Romans 4:16-22.)⁷ This miracle is called an act of creation: "But now thus saith Jehovah that created thee, O Jacob, and he that formed thee, O Israel: Fear not, for I have redeemed thee; I have called thee by thy name, thou art mine" (Isa. 43:1). If we believe the facts regarding the birth of Isaac, we are logically bound to accept the proposition regarding the possibility of the virgin birth of Messiah, the Son of God.

From the purely scientific view we can see the possibility of Deity's entering into the human realm by miraculous conception and virgin birth. We can, therefore, accept at face value those predictions which foretell His entry into the human realm to redeem lost humanity. (For a sane scholarly treatment of this subject see *The Virgin Birth of Christ*, by J. Gresham Machen. Also consult my volume, *Messiah: His Nature and Person*, for additional facts.)

We have already examined the prophecies of Genesis 3:15,16 and Isaiah 7:14, in which God

⁷And Jehovah visited Sarah as he had said, and Jehovah did unto Sarah as he had spoken. And Sarah conceived, and bare Abraham a son in his old age, at the set time of which God had spoken to him. And Abraham called the name of his son that was born unto him, whom Sarah bare to him, Isaac. And Abraham circumcised his son Isaac when he was eight days old, as God had commanded him. And Abraham was a hundred years old, when his son Isaac was born unto him. And Sarah said, God hath made me to laugh. Every one that heareth will laugh with me. And she said, Who would have said unto Abraham, that Sarah should give children suck? For I have borne him a son in his old age (Genesis 21:1-7).

For this cause *it is* of faith, that *it may be* according to grace; to the end that the promise may be sure to all the seed; not to that only which is of the law, but to that also which is of the faith of Abraham, who is the father of us all (as it is written, A father of many nations have I made thee) before him whom he believed, *even* God, who giveth life to the dead, and calleth the things that are not, as though they were. Who in hope believed against hope, to the end that he might become a father of many nations, according to that which had been spoken, So shall thy seed be. And without being weakened in faith he considered his own body now as good as dead (he being about a hundred years old), and the deadness of Sarah's womb; yet, looking unto the promise of God, he wavered not through unbelief, but waxed strong through faith, giving glory to God, and being fully assured that what he had promised, he was able also to perform. Wherefore also it was reckoned unto him for righteousness (Romans 4:16-22).

promised that one of the persons of the Godhead, as the Redeemer of humanity, would enter the human realm by miraculous conception and virgin birth. These passages show that, while He is a man, He is more than a man—He is the God-man, and she (the mother) "shall call his name Immanuel," which means *God is with us*.

The problem that confronts one is not so much that God did become incarnate, but rather *how* He did it, without inheriting the sinful nature. The man in the street who interests himself in the matter and the student of the sciences, such as genetics, biology, and chemistry—these and others—want to know how. How could sinless Deity completely identify Himself with sinful mankind and yet become sinless man? God's Word declares that, following the fall of man, sin passed upon all men; and of course Mary, the mother of Jesus, herself, was not immune from sin and its results. She acknowledged herself as being a sinner by saying, "Blessed be God, my Saviour!" Only sinners need a Saviour. How could a sinless person come from such a source on the human side, even by virgin birth? How could Deity appear in sinless humanity when the avenue of the entrance into the human realm was itself tarnished by sin—not only by the Adamic sin, but by conscious sins? The answer to this question lies in the realms of biology, psychology, genetics, and chemistry, as well as in the realm of theology.

The virgin birth itself is a miracle; it is a unique manifestation. It has never occurred before nor since. But the second miracle is equally remarkable, one that also has never happened before; namely, a sinless man issuing from a mother—a member of our fallen race. Although the problem is deeply embedded in genetics, I may state it simply thus: There had to be a true and essential blood descent from Mary in order for the Lord Jesus to possess two vitally important factors: one prophetic, the other redemptive. He had to be a true blood descendant in order to be the prophetic son of David, the victorious King Messiah; and He had to be a true blood descendant in order to be a real human being to redeem fallen human beings. One might ask, "If ought of the blood or being of Mary was inherent in the person of the Lord Jesus, would not sin be transmuted? On the other hand, would He *really* be *true* humanity—*true* son of David—if the blood and being of Mary were not inherent in Him?"

It is admitted and recognized that there are certain laws and principles in the purely physical realm. Many of these laws we have by scientific research discovered. We now know that the material universe is, generally speaking, under the dominance and control of the law of cause and effect. But let me hasten to add that this general statement does by no means exclude the possibility of interposition on the part of the Creator into the realm of His universe, whenever He sees fit thus to inject Himself—for purposes of a moral and spiritual nature.

In addition to the physical cosmos there is manifestly a realm, invisible to the human eye, which is the counterpart or complement of the material order. This sphere is likewise governed by laws and principles workable in such an ethereal realm. Many of these are now discovered by those who have labored in this field. As science—true science, not wild-eyed speculation and guessing—labors in these fields, it continually brings forth new light on many things. The more we learn, the more we are convinced that the laws governing both the visible and invisible realms are essentially of like nature. This statement being true, we can reason quite accurately and logically from the well-known to that which is less-known.

In the realm of matter, for instance, elements are capable of classification. Their properties are known. They can be seen, tasted, handled, and smelt. Since that which is seen obeys certain known actions and reactions, which we call forces, it is also certain that these forces themselves, though unseen, possess

characteristics and reactions: for instance, magnetism, gravitation, and the like. Though unseen, these are definite forces, obeying specific laws. I am fully persuaded that love also, and prayer, are examples of definite forces. I am very confident that there are forces unseen. The study of psychology, especially extrasensory perception and psychokinesis, may possibly give added confirmation of this. Now I am convinced that back *before* the creation of man, in God's original glorious creation, all forces were good and none evil. Whence then came evil?

I am of the opinion that God warned Satan, who is called the anointed cherub in Ezekiel 28:11f, not to interfere with the laws and forces of the original creation; but he, through pride, introduced into the universe, by an unauthorized intrusion into and interference with those good forces, sin—and the force, or power of evil, was the tragic result. But how could this be? It seems quite logical that he combined two or more forces, or powers, which, in their pure state, contributed to the well-being of all of God's creatures. But by his manipulating and combining these forces, he produced a new power in the universe, which has proved to be a disruptive, destructive, and tragic element, and which in God's Word is called *sin*. The Apostle Paul declared that sin, a mighty power, existed before the Fall. Adam transgressed God's law. Then this power, sin, entered the world. As a result of its entrance into the human realm, death came unto all men. The graveyards bear silent testimony to the disastrous effects of this power called sin.

In a discussion with two physicians whom I interviewed on one of my conference tours, I illustrated my points by calling attention to several examples from the field of chemistry—how various primary elements are combined in different proportions, and how they result in different substances.

I said one could combine two good forces and could produce a new force with characteristics entirely opposite to or different from the two out of which it was produced. One could give interesting illustrations from chemistry. The chemical formula for water is we know, H₂O, that is, two atoms of hydrogen and one of oxygen in the molecule. Both hydrogen and oxygen are gaseous, but combined they become an entirely new thing with different characteristics, which is water—a liquid. If the atoms of oxygen are increased to four and sulphur is added to the formula, the result is H₂SO₄—sulphuric acid. Let us take just one more fact from chemistry: Take that strange metal—which sizzles, sending forth sparks when plunged into water—known as sodium. Add to that the gas chlorine (which was used as a deadly weapon in the first world war); and when combined in chemical action, they become sodium chloride, common table salt.

In chemistry there is a force or agency which is known as a catalyst, though it is little understood. There are instances known to chemists when one can take two elements, or a combination of elements, and measure them or weigh them by every medium of measurement known to the chemist and try to effect a chemical action without any success whatsoever. But if one brings this other element to bear upon these two, which were immovable, it is discovered that the presence of this third element brings about the action chemically that was desired of the first two. Now, this is really the point: When one examines this third element, or catalyst as chemists call it, it is found that, in so far as they have been able to discover, this third element, surprisingly, has remained unaffected in the slightest degree. This new force or action, though little known or understood, produces this amazing chemical action between the first two elements which were found otherwise to be immovable; and at the same time it, the catalyst, may be recovered practically unchanged at the end of the reaction.

As I suggested before, there are the psychic and spiritual realms with their laws and forces. To these spheres belong, for instance, love, that, in the thirteenth chapter of First Corinthians, is clearly set forth as a force, a power and is in conformity with the nature of the realm to which it belongs:

13 If I speak with the tongues of men and of angels, but have not love, I am become sounding brass, or a clanging cymbal. **2** And if I have *the gift* of prophecy, and know all mysteries and all knowledge; and if I have all faith, so as to remove mountains, but have not love, I am nothing. **3** And if I bestow all my goods to feed *the poor*, and if I give my body to be burned, but have not love, it profiteth me nothing. **4** Love suffereth long, *and* is kind; love envieth not; love vaunteth not itself, is not puffed up, **5** doth not behave itself unseemly, seeketh not its own, is not provoked, taketh not account of evil; **6** rejoiceth not in unrighteousness, but rejoiceth with the truth; **7** beareth all things, believeth all things, hopeth all things, endureth all things. **8** Love never faileth: but whether *there be* prophecies, they shall be done away; whether *there be* tongues, they shall cease; whether *there be* knowledge, it shall be done away. **9** For we know in part, and we prophesy in part; **10** but when that which is perfect is come, that which is in part shall be done away. **11** When I was a child, I spake as a child, I felt as a child, I thought as a child: now that I am become a man, I have put away childish things. **12** For now we see in a mirror, darkly; but then face to face: now I know in part; but then shall I know fully even as also I was fully known. **13** But now abideth faith, hope, love, these three; and the greatest of these is love.

The spirit of a person acts and reacts to these spiritual laws just as elements in the physical realm act and react to the laws and forces of the material world. This statement is very important to the proper understanding of this subject and must be kept in mind.

As we keep all of this scientific data in mind, let me restate the problem on which I feel sure I have seen new light. All Christians believe in the biological law (expressed in biblical language) that all types of life, both plant and animal, produce "after their kind." After the Fall, Adam begat sons and daughters "in his own likeness, after his image," that is, in the likeness of his fallen nature. Both the father and the mother contribute their nature to the offspring. This fact, all unbiased thinkers will concede. Chemically and biologically speaking, the father therefore contributes a certain element to his progeny; the mother, her part. Obviously, that which the father contributes is different from the maternal contribution. This fact is unquestionable. The union of these two elements produces offspring in the image of the fallen parents.

Here is the crux of the whole matter: If the part contributed by either of the parents is in one state, or condition, whereas that supplied by the other is in a different state, the result of the union of these elements will be different from what issues forth if the elements contributed by both parents are in the same condition—as we learned from the illustration in the chemical realm.

Keeping this fundamental principle in mind, now let us look at the scriptural statement regarding our Lord's birth. The angel Gabriel announced to Mary that she would become the mother of the Messiah. To him the Virgin replied by asking, "How shall this be, seeing I know not a man?" His answer was, "The Holy Spirit shall come upon thee, and the power of the Most High shall overshadow thee: wherefore also the holy thing which is begotten shall be called the, Son of God" (Luke 1:35). This passage affirms that the Virgin Mary would be overshadowed by the Holy Spirit and thus become the mother of Jesus the Messiah. That which was contributed by the mother would naturally issue forth from her, being influenced by her natural, sinful nature. Had her first child, the Lord Jesus, been begotten by a human father, He would have been begotten in the likeness of His father's fallen nature. But He was not, for the Holy Spirit by an act of creation begat Him, thus introducing an entirely different element. Hence, "the holy thing begotten" was not affected by sin; for the sinful nature of a child, begotten and conceived by parents in the fallen state, is

the result of the action and interaction of the sinful nature of both the mother and the father. Since the Lord Jesus, according to the prophetic announcement of Isaiah 7:14, and according to the historical accounts in the New Testament, was begotten by the Holy Spirit and was conceived by the Virgin Mary, there were no action and reaction of two sinful natures on the part of two earthly parents, to produce in Him a sinful nature. Thus the "holy thing" begotten in this manner was to be called the Son of God and was *unpersonal*, as the old Greek theologians expressed the thought, until the union of the divine nature with this "holy thing" begotten would be effected. Then the "holy thing" begotten would come to consciousness, would be born, and would become recognized as the Son of God—the Son of God in a special and unique sense in which such thoughts could not be applied to any mortal born by human generation. This logical and incontrovertible conclusion regarding the sinlessness of our Lord becomes crystal clear in the light of the scriptural statements and the facts of science, at which we have already looked. But let us take a final glance at the relentless, irrefutable logic afforded by one of the examples drawn from the field of chemistry. We must have two atoms of hydrogen, one of sulphur, and four of oxygen in order to have sulphuric acid—that deadly fatal poison. If any one of the constituent parts is lacking, the combination is not sulphuric acid. In a manner analogous to this illustration from chemistry, the absence of the taint of sin on the part of the Holy Spirit, who did the begetting of Messiah Jesus, made it absolutely impossible for Him to have the sinful nature. It was as the angel said: That which was begotten was holy; hence free from the least taint of sin.^{8,9}

Messiah Jesus therefore stands upon the historic horizon as the spotless, sinless, perfect Man—the God-man—the Lamb of God who taketh away the sin of the world. He is the one Mediator between God and man. He is the way, the truth, and the life. No man comes to the Father except by Him (John 14:6).

John the Baptist, son of Zacharias the priest, broke the silence of approximately four hundred years by announcing that the time was fulfilled and that the kingdom of God had drawn near. In his clarion call to the nation to repent, he declared that one was coming after him who would winnow the chaff from the wheat and thoroughly cleanse his threshing floor (Matt. 3:1-12). This language indicated that this mighty one would follow immediately. In the light of all the facts this prediction is evidently a reference to King Messiah. The people had a logical right to expect His appearance at that time. Paul in Galatians 4:4,5 echoes the same in the following words: "... but when the fullness of the time came, God sent forth his Son, born of a woman, born under the law, 5 that he might redeem them that were under the law, that we might receive the adoption of sons."

A careful study of the life of Jesus of Nazareth reveals the fact that there was a single personality in Him. Also, as I have pointed out from time to time, there was overwhelming evidence of the union of the divine and human natures—nevertheless there was but one personality. Thus Jesus could say, "Before Abraham was born, I am" (John 8:58)—meaning that He existed before Abraham was born.

In John's record of the Gospel we have the statement, "In the beginning was the Word, and the

⁸ While the analogies presented in this discussion point most clearly to a possible solution of the problems involved in the question regarding the origin and essential nature of sin as a force and power in the universe and in the additional question regarding the sinlessness of the Lord Jesus, I feel certain that there is further light for us which the Lord will enable us to see at the proper time. Let us all pray and labor for further light on these matters.

⁹ The facts drawn from science, especially chemistry, and the arguments based upon them, I first used in a private conversation with two physicians. Then I introduced this material into a message on the sinlessness of Christ, which was broadcast over KGER, Los Angeles. It was published in the Biblical Research Monthly. Finally, I recast it into its didactic form as it here appears.

Word was with God, and the Word was God. ... And the Word became flesh, and dwelt among us (and we beheld his glory, glory as of the only begotten from the Father), full of grace and truth" (John 1:1,14). Here we are told that the Word, which was eternal and divine and in perfect fellowship with God the Father, became flesh and dwelt among us. The process of becoming here referred to indicates the Word's assuming human form—by miraculous conception and virgin birth.

1 In the beginning was the Word, and the Word was with God, and the Word was God. 2 The same was in the beginning with God. 3 All things were made through him; and without him was not anything made that hath been made. 4 In him was life; and the life was the light of men. 5 And the light shineth in the darkness; and the darkness apprehended it not. 6 There came a man, sent from God, whose name was John. 7 The same *came* for witness, that he might bear witness of the light, that all might believe through him. 8 He was not the light, but came that he might bear witness of the light. 9 There was the true light, *even the light* which lighteth every man, coming into the world. 10 He was in the world, and the world was made through him, and the world knew him not. 11 He came unto his own, and they that were his own received him not. 12 But as many as received him, to them gave he the right to become children of God, even to them that believe on his name: 13 who were born, not of blood, nor of the will of the flesh, nor of the will of man, but of God. 14 And the Word became flesh, and dwelt among us (and we beheld his glory, glory as of the only begotten from the Father), full of grace and truth. 15 John beareth witness of him, and crieth, saying, This was he of whom I said, He that cometh after me is become before me: for he was before me. 16 For of his fulness we all received, and grace for grace. 17 For the law was given through Moses; grace and truth came through Jesus Christ. 18 No man hath seen God at any time; the only begotten Son, who is in the bosom of the Father, he hath declared *him* (John 1:1-18).

The Word of God, the second person of the Trinity, the Son of God, entered the world by miraculous conception and virgin birth. Though He—for the purpose of entering the world as a human being to work out man's redemption—voluntarily limited Himself during the incarnation, He was co-equal with the other two personalities of the Holy Trinity, each of them being given, in the Scriptures, the name Jehovah—the Self-existing Uncaused Cause of all things. "Hear, O Israel! Jehovah, our Gods [Jehovah the Father, Jehovah the Son, and Jehovah the Holy Spirit], is Jehovah, a Unity" (lit. trans. Deut. 6:4). Though each of these is co-equal and co-eternal with the others, there is a relationship existing between two of them which is expressed by the human terms of Father and Son. This thought is found in the following quotation:

Who hath ascended up into heaven, and descended?
Who hath gathered the wind in his fists?
Who hath bound the waters in his garment?
Who hath established all the ends of the earth?
What is his name, and what is his son's name, if thou knowest? (Prov. 30:4).

In Isaiah 9:6 we read,

For unto us a child is born,
unto us a Son is given;
and the government shall be upon his shoulder:
and his name shall be called Wonderful, Counsellor, Mighty God, Everlasting Father, Prince of Peace.

The Book of Isaiah—with the exception of the historical section, chapters 36:1 to 38:9 and 38:21 to 39:8—is put in poetical form, the fundamental principle of which is known as Hebrew parallelism, thought rhyme.

The *Child* in the first line is the *Son* of the second. In the third line this one is *Ruler of Israel*; and in the fourth He is the *Prince of Peace*. This Child that is given is designated as the Son of Him who gives Him to the nation. According to lines 3 and 4 this future Ruler of the Jews is to be God, the Prince of Peace. When the ideas of the four lines are blended, the complete thought is that God promises to give His Son in the form of a child to mount the throne of David and to establish peace in Israel. He begins His universal reign as King of the Jews. According to verse 7 other nations are added to His empire until His reign becomes universal. "7 Of the increase of his government and of peace there shall be no end, upon the throne of David, and upon his kingdom, to establish it, and to uphold it with Justice and with righteousness from henceforth even for ever. The zeal of Jehovah of hosts will perform this" (Isa. 9:7).

In perfect alignment with this teaching is that which is set forth in John 3:16: "For God so loved the world, that he gave his only begotten Son, that whosoever believeth on him should not perish, but have eternal life." This is He who is called the only begotten Son and who is sent by the Father into the world. The same thought occurs in John 1:14: "And the Word became flesh, and dwelt among us (and we beheld his glory, glory as of the only begotten from the Father), full of grace and truth." Words to this same effect are found in I John 4:9, "God has sent his only begotten Son into the world that we might live through him." This one personality of the Trinity is called "the Word" and also "the only begotten Son," which terms are used to refer to Him in His pre-incarnate state, and which, as already seen, connote eternal relationships existing between Him and the one who is called the Father. Since the Son is declared unequivocally to have been co-eternal, "in the beginning was the Word ..." (John 1:1), and co-equal with the Father, "who [Christ Jesus], existing in the form of God, counted not the being on an equality with God a thing to be grasped" (Phil. 2:6), we see that the terms Father and Son connote a relationship similar to that of father and son in the human realm but radically different from it in other ways. These human terms of father and son are employed to convey to our limited understanding a faint idea of this divine relationship. Whenever therefore the Lord Jesus is called the Son of God, we are to understand that reference is made to this eternal relationship. Nevertheless since our Lord Jesus used the terms, Father and Son, continually in speaking of the relationship that existed between the Father on the one hand and Himself as the God-man, Christ Jesus, on the other, we are to understand that this usage is also an echo of His becoming incarnate.

The Word in the person of Jesus of Nazareth was the only one who was begotten by Deity into the human realm. From this special viewpoint He is called the only begotten of the Father.

In Matthew 1:18-25 we have the record of the virgin birth of Christ which reads as follows:

18 Now the birth of Jesus Christ was on this wise: When his mother Mary had been betrothed to Joseph, before they came together she was found with child of the Holy Spirit. 19 And Joseph her husband, being a righteous man, and not willing to make her a public example, was minded to put her away privily. 20 But when he thought on these things, behold, an angel of the Lord appeared unto him in a dream, saying, Joseph, thou son of David, fear not to take unto thee Mary thy wife: for that which is conceived in her is of the Holy Spirit. 21 And she shall bring forth a son; and thou shalt call his name JESUS; for it is he that shall save his people from their sins. 22 Now all this is come to pass, that it might be fulfilled which was spoken by the Lord through the prophet, saying,

23 Behold, the virgin shall be with child, and shall bring forth a son, And they shall call his name Immanuel; which is, being interpreted, God with us. 24 And Joseph arose from his sleep, and did as the angel of the Lord commanded him, and took unto him his wife; 25 and knew her not till she had brought forth a son: and he called his name JESUS (Matt. 1:18-25).

Here Jesus is called Immanuel. He is also named Jesus, "for it is he that shall save his people from their sins."

In these Scriptures we see the fulfillment of what was announced by the Lord to the serpent originally (Gen. 3:15), was foretold by Isaiah the prophet (Isa. 7:14 and 9:6,7), and was recorded as a historical fact by Luke, who has proved to be a most reputable and accurate historian,* and by Matthew, the apostle, an eye-witness of the Lord Jesus. Those features which characterize them as historians can be accounted for only upon the basis of their having been divinely inspired.

We have seen that, under God's moral government, man lost everything on the human level and in the realm of the will; that the only way the loss could be retrieved is by one who champions man's cause on the human plane and in the realm of the will; and that no ordinary man, born of natural generation, could accomplish man's restoration. On the contrary, according to the divine revelation, we see that man's redemption would be worked out by Deity, who enters the human realm by miraculous conception and virgin birth. We are now in a position to take another step forward in our investigation.

* See *Luke the Historian* by A. T. Robertson.

CHAPTER VII

JESUS THE CHAMPION OF FALLEN HUMANITY

Man's position, viewed from the fall of Adam to the death of Christ, seemed hopeless. Had things continued on until the end of time, as they had been prior to the death of Christ, there would have been no hope for man, he being under the sentence of eternal death—either in time or in eternity. When Israel was in Egyptian bondage, suffering under the heel of the oppressing Pharaoh and crying out to God for deliverance, the Lord looked upon her in her affliction, had pity upon her, and came and delivered her. In a similar manner, the Son of God looked upon the helpless, hopeless condition of humanity and volunteered to champion the cause of man and to rescue him from the death-grip of Satan. In Job, chapter 41, Satan is spoken of under the symbolism of Leviathan, the mighty monster of antiquity, that is called "the king over all the sons of pride" (verse 34). In Ephesians 2:2 he is called "the prince of the powers of the air, of the spirit that now worketh in the sons of disobedience." This mighty one held the world in his grip.

As we have already seen, Satan still retained, after his rebellion, right and authority over all creatures who followed his path into the fields of disobedience and rebellion against the will of God. Through sin, which he introduced into the universe, he held the power of death over the human family with all that that word implies. Under God's moral government, the Lord Jesus, the second person of the Godhead, could not arbitrarily take this power of death out of his hands. God must be righteous in His dealings, under His established regime, with all concerned. When He created man, He gave him dominion over the earth (Gen. 1:28). We have abundantly seen that man lost his standing with God and his dominion over the earth. It was through the exercise of the God-given power of choice that he lost everything, including his dominion over the earth—through the strategy and deceit of the devil. The Lord Jesus Christ, the second person of the Godhead, as we have seen above, became a perfect man in order that He might exercise the power of choice and might snatch from the devil the dominion, right, and authority that he held over the human race. This entailed for the Son of God a lonesome, dreary journey through His earthly life, which we must now investigate.

We have seen how the Son of God entered the human realm by miraculous conception and virgin birth in the person of Jesus of Nazareth. He, like a normal child, grew and developed physically, mentally, and spiritually as is seen in the following quotation: "And the child grew, and waxed strong, filled with wisdom: and the grace of God was upon him" (Luke 2:40). Herod attempted to destroy Him, the Christ child. But God the Father watched over Him and sent Him out of the zone of danger until the death of Herod. After our Lord's return to Nazareth from Egypt, we do not get another glimpse of Him until He was twelve years of age. At this time He accompanied His mother and Joseph, His foster father, to Jerusalem to observe the feast of the passover. In the Temple He showed unusual comprehension of truth and spiritual realities. He thus confounded the doctors of the law with the wisdom with which He spoke. After this episode He returned to Nazareth with Mary and Joseph and continued the normal development of His powers as we see in Luke 2:52: "And Jesus advanced in wisdom and stature, and in favor with God and men." At about the age of thirty He left Nazareth, went to John, and was baptized of him in the river Jordan. Unlike all who accepted baptism at John's hands, confessing their sins, Jesus had no sins to confess. The preacher instinctively and by spiritual insight recognized the purity and the holiness of the person who had come to receive baptism at his hands. He therefore recoiled and requested baptism of Jesus. "But Jesus answering said unto him, Suffer it now: for thus it becometh us to fulfil all righteousness ..." (Matt. 3:15).

Then John baptized Him. As He was coming up out of the water, the heavens were rent asunder and a voice from heaven said: "This is my beloved Son, in whom I am well pleased" (Matt. 3:17). Then the Spirit of God in the form of a dove alighted upon the Lord (Matt. 3:13-17).

After God's public acknowledgment of Jesus as His Son, Satan appeared upon the scene and tempted Him for a period of forty days. "And straightway the Spirit driveth him forth into the wilderness. 13 And he was in the wilderness forty days tempted of Satan; and he was with the wild beasts; and the angels ministered unto him" (Mark 1:12,13). At the completion of this period of testings, the devil came to Him with three major temptations. The account of these is found in Matthew 4:1-11:

4 Then was Jesus led up of the Spirit into the wilderness to be tempted of the devil. And when he had fasted forty days and forty nights, he afterward hungered. And the tempter came and said unto him, If thou art the Son of God, command that these stones become bread. But he answered and said, It is written, Man shall not live by bread alone, but by every word that proceedeth out of the mouth of God. Then the devil taketh him into the holy city; and he set him on the pinnacle of the temple, and saith unto him, If thou art the Son of God, cast thyself down: for it is written,

He shall give his angels charge concerning thee:

and,

On their hands they shall bear thee up,

Lest haply thou dash thy foot against a stone.

Jesus said unto him, Again it is written, Thou shalt not make trial of the Lord thy God. Again, the devil taketh him unto an exceeding high mountain, and showeth him all the kingdoms of the world, and the glory of them; and he said unto him, All these things will I give thee, if thou wilt fall down and worship me. Then saith Jesus unto him, Get thee hence, Satan: for it is written, Thou shalt worship the Lord thy God, and him only shalt thou serve. Then the devil leaveth him; and behold, angels came and ministered unto him.

An account is also found in Luke 4:1-13. The devil brought all the power of his cunning art to bear upon Him in order to get Him to sin—but to no avail. The Lord Jesus refused the short cuts to world-dominion and spurned every temptation that was placed before Him. Then the devil left Him for a season.

Six months prior to His execution, Christ foretold His tragic death. Satan, being present, made the suggestion through Peter that the Lord Jesus should not submit to such a fate. Turning to Peter and seeing Satan present as the one suggesting the thought, Jesus said, "Get thee behind me, Satan: thou art a stumblingblock unto me: for thou mindest not the things of God, but the things of men" (Matt. 16:23). At different times, even at the very end of the Lord's earthly life, Satan did his utmost to prevent our Lord from going to the cross voluntarily to champion the cause of man—to pour out His blood for man's redemption and to fight the battle of human freedom. But all Satan's efforts were in vain. Christ, according to Isaiah 50:7, had set His face like a flint, and nothing could deflect Him from perfectly doing the will of God.

The purpose of Christ's coming into the world is most forcefully set forth in the following passage, which, on account of its fullness, spreads before us the scheme of redemption from beginning to end, and which I quote in concluding this chapter:

11 But Christ having come a high priest of the good things to come, through the greater and more perfect tabernacle, not made with hands, that is to say, not of this creation, nor yet through the blood of goats and calves, but through his own blood, entered in once for all into the holy place, having obtained eternal redemption. For if the blood of goats and bulls, and the ashes of a heifer sprinkling them that have been defiled, sanctify unto the cleanness of the flesh: how much more shall the blood of Christ, who through the eternal Spirit offered himself without blemish unto

God, cleanse your conscience from dead works to serve the living God? And for this cause he is the mediator of a new covenant, that a death having taken place for the redemption of the transgressions that were under the first covenant, they that have been called may receive the promise of the eternal inheritance. For where a testament is, there must of necessity be the death of him that made it. For a testament is of force where there hath been death: for it doth never avail while he that made it liveth. Wherefore even the first *covenant* hath not been dedicated without blood. For when every commandment had been spoken by Moses unto all the people according to the law, he took the blood of the calves and the goats, with water and scarlet wool and hyssop, and sprinkled both the book itself and all the people, saying, This is the blood of the covenant which God commanded to you-ward. Moreover the tabernacle and all the vessels of the ministry he sprinkled in like manner with the blood. And according to the law, I may almost say, all things are cleansed with blood, and apart from shedding of blood there is no remission.

It was necessary therefore that the copies of the things in the heavens should be cleansed with these; but the heavenly things themselves with better sacrifices than these. For Christ entered not into a holy place made with hands, like in pattern to the true; but into heaven itself, now to appear before the face of God for us: nor yet that he should offer himself often, as the high priest entereth into the holy place year by year with blood not his own; else must he often have suffered since the foundation of the world: but now once at the end of the ages hath he been manifested to put away sin by the sacrifice of himself. And inasmuch as it is appointed unto men once to die, and after this *cometh* judgment; so Christ also, having been once offered to bear the sins of many, shall appear a second time, apart from sin, to them that wait for him, unto salvation.

10 For the law having a shadow of the good *things* to come, not the very image of the things, can never with the same sacrifices year by year, which they offer continually, make perfect them that draw nigh. Else would they not have ceased to be offered? because the worshippers, having been once cleansed, would have had no more consciousness of sins. But in those *sacrifices* there is a remembrance made of sins year by year. For it is impossible that the blood of bulls and goats should take away sins. Wherefore when he cometh into the world, he saith, Sacrifice and offering thou wouldest not, But a body didst thou prepare for me; In whole burnt offerings and *sacrifices* for sin thou hadst no pleasure: Then said I, Lo, I am come (In the roll of the book it is written of me) To do thy will, O God. Saying above, Sacrifices and offerings and whole burnt offerings and *sacrifices* for sin thou wouldest not, neither hadst pleasure therein (the which are offered according to the law), then hath he said, Lo, I am come to do thy will. He taketh away the first, that he may establish the second. By which will we have been sanctified through the offering of the body of Jesus Christ once for all. And every priest indeed standeth day by day ministering and offering oftentimes the same sacrifices, the which can never take away sins: but he, when he had offered one sacrifice for sins for ever, sat down on the right hand of God; henceforth expecting till his enemies be made the footstool of his feet. For by one offering he hath perfected for ever them that are sanctified. And the Holy Spirit also beareth witness to us; for after he hath said, This is the covenant that I will make with them After those days, saith the Lord: I will put my laws on their heart, And upon their mind also will I write them; *then saith he*, And their sins and their iniquities will I remember no more. Now where remission of these is, there is no more offering for sin. (Hebrews 9:11-10:18)

CHAPTER VIII

THE RESULTS OF CHRIST'S WORK

In Psalm 40:6-10 we see the purpose of the Son's coming into the world and taking on Himself the form of man in order to do the will of God completely and to accomplish that concerning which sacrifices and offerings only in a limited and imperfect manner had done. It was in three realms that our Lord wrought and accomplished eternal results, namely, on the cross, in Hades, and in His resurrection. Let us therefore examine the work accomplished in these three places.

I. ON THE CROSS

On the last day of our Lord's public ministry, as we have already seen, certain Greeks who had come to the Temple at Jerusalem wanted to see Jesus. This incident brought before His vision anew and in an overwhelming manner the purpose for which He had come into the world. Up to this time our Lord had confined His ministry largely—though not completely—within the boundaries of Israel. On one notable occasion He especially lifted His eyes and looked beyond the borders of the Chosen People and declared, "And other sheep I have, which are not of this fold: them also I must bring, and they shall hear my voice; and they shall become one flock, one shepherd" (John 10:16). In this passage these other sheep, Gentiles who are hungry and thirsty for truth, were seen upon the distant horizon. But not so on the occasion which we have under consideration. The Lord Jesus was here in the shadow of the cross, for it was only three days ahead, of Him. He therefore cried: "The hour is come, that the Son of man should be glorified. 24 Verily, verily, I say unto you, Except a grain of wheat fall into the earth and die, it abideth by itself alone; but if it die, it beareth much fruit. 25 He that loveth his life loseth it; and he that hateth his life in this world shall keep it unto life eternal. 26 If any man serve me, let him follow me; and where I am, there shall also my servant be: if any man serve me, him will the Father honor. 27 Now is my soul troubled; and what shall I say? Father, save me from this hour. But for this cause came I unto this hour. 28 Father, glorify thy name. There came therefore a voice out of heaven, *saying*, I have both glorified it, and will glorify it again" (John 12:23-28).

His heart was thrilled by seeing in the coming of these Greeks a token of the fulfillment of the vision of the prophet which is found in Isaiah 65:1-7.¹ There also loomed before His mind and heart the cross—the price that He would have to pay in bringing the myriads of seeking Gentiles back to God. At the same time He could see from Isaiah's prediction that His own beloved people had turned away from Him as a group and had determined to go their own way. This sad fact dealt a crushing blow to His heart. He naturally, from the human standpoint, would shrink from the horrible experience of being alienated from God and from suffering the excruciating pain of the crucifixion. His spirit was therefore troubled. This

¹ I am inquired of by them that asked not *for me*; I am found of them that sought me not: I said, Behold me, behold me, unto a nation that was not called by my name. 2 I have spread out my hands all the day unto a rebellious people, that walk in a way that is not good, after their own thoughts; 3 a people that provoke me to my face continually, sacrificing in gardens, and burning incense upon bricks; 4 that sit among the graves, and lodge in the secret places; that eat swine's flesh, and broth of abominable things is in their vessels: 5 that say, Stand by thyself, come not near to me, for I am holier than thou. These are a smoke in my nose, a fire that burneth all the day. 6 Behold, it is written before me: I will not keep silence, but will recompense, yea, I will recompense into their bosom, 7 your own iniquities, and the iniquities of your fathers together, saith Jehovah, that have burned incense upon the mountains, and blasphemed me upon the hills: therefore will I first measure their work into their bosom (Isa. 65:1-7).

occasion was indeed a major epoch, if not *the* major crisis, thus far in His earthly life. But from the beginning His attitude of soul had been: "I have come not to do mine own will, but the will of him that sent me." He had set His face like a flint to do the will of God irrespective of all consequences. On this occasion the necessity of the cross, with all that was entailed in it, came anew to His soul. He therefore declared, "Except a grain of wheat fall into the earth and die, it abideth by itself alone; but if it die, it beareth much fruit." Continuing the contemplation of the cross, He applied to Himself the principle which He laid down for others and which He expressed in the words, "He that loveth his life loseth it; and he that hateth his life in this world shall keep it unto life eternal. If any man serve me, let him follow me; and where I am, there shall also my servant be: if any man serve me, him will the Father honor." Thus His soul was stirred to the very depths. In His further meditation on His enduring the cruel sufferings of the cross, He addressed the following questions to Himself: "And what shall I say? Father, save me from this hour." He did not direct this question to anyone but to His own innermost soul. Then, without a moment's hesitation, He spurned the thought of praying God to deliver Him from that hour and declared: "But for this cause came I unto this hour." Then, looking by faith up into the face of God the Father, He prayed: "Father, glorify thy name."

Instantly there came a voice out of heaven which declared: "I have both glorified it, and will glorify it again." Keeping the situation clearly in mind which called forth this meditation and prayer, we see that the thing referred to by the statement, "I have glorified it," was the testimony which God had given to Him in connection with His ministry to His Chosen People, the Jews. "And will glorify it again" without a doubt referred to the fact that God would still glorify the name of the Lord Jesus among the Gentiles throughout the world, the token of which was the Greeks desiring to see Him on this occasion.

The force of any testimony, or evidence, depends upon the attitude and the desire of those who hear and see it. "Convince a man against his will, and he is of the same opinion still." The multitude of those who were standing by heard this voice from heaven. To some of the people it was just simply thunder. To others it was the voice of an angel speaking. To the one group the voice was no more than a noise; to the other, it was audible language. The former group did not have ears to hear; the latter, though they did have ears to hear and did perceive the audible voice, did not have spiritual insight and desire for truth so that they could recognize it as the voice of God the Father to the Son. We may suppose that there were those who really had ears to hear, and who understood the import of this voice—even though they are not mentioned in the blanket statement which referred to the multitudes and their inability to understand this message from God. Then Jesus declared "This voice hath not come for my sake, but for your sakes." God in loving-kindness had spoken audibly in order that the Jews might at this final hour see the truth and accept the Saviour. That the message was intended to be understood by the multitudes, had they been in an attitude to receive it, might be judged by the first testimony which God bore to the Son when He was baptized. On that former occasion God spoke from heaven saying: "This is my beloved Son, in whom I am well pleased." Quite obviously He was pointing out Jesus as His own Son who had miraculously come into the world, and in whom He was well pleased. The people who heard that voice, and who had ears to hear, could understand its import. In the same way let us, from this passage, take a warning: Unless our hearts are open to the truth, and we have the courage of our convictions, the testimony of God to Jesus Christ His Son will be no more to us than thunder, even though it be the voice of God Almighty in whom we live, move, and have our being.

Following this statement regarding the purpose of the voice, Jesus made the momentous announcement to the multitude: "Now is the judgment of this world: now shall the prince of this world be

cast out. 32 And I, if I be lifted up from the earth, will draw all men unto myself. 33 But this he said, signifying by what manner of death he should die" (John 12:31-33). These three verses constitute a proclamation of the greatest revolution that the world has ever seen. In 31a we have the declaration regarding the judgment of the world; but in 31b is the prediction that the prince of this world (Satan) is to be cast out; following this in verse 32 is the prediction that the world is to have a new sovereign.

What is the significance of the word, judgment, in the sentence, "Now is the judgment of this world"? It certainly cannot mean the pronouncement of condemnation to the entire world, as some commentators have supposed. This statement must be viewed in the light of such passages as John 3:16-21: "For God so loved the world, that he gave his only begotten Son, that whosoever believeth on him should not perish, but have eternal life. 17 For God sent not the Son into the world to judge the world; but that the world should be saved through him. 18 He that believeth on him is not judged: he that believeth not hath been judged already, because he hath not believed on the name of the only begotten Son of God. 19 And this is the judgment, that the light is come into the world, and men loved the darkness rather than the light; for their works were evil. 20 For every one that doeth evil hateth the light, and cometh not to the light, lest his works should be reproved. 21 But he that doeth the truth cometh to the light, that his works may be made manifest, that they have been wrought in God." The basis for judging the world was laid in the events of the execution of Jesus the Messiah. That portion of the world, looking to Him and believing that He is what He claimed to be—the Saviour of humanity and the Messiah and King of Israel—accept Him, obtain eternal life, and never come into judgment: "Verily, verily, I say unto you, He that heareth my word, and believeth him that sent me, hath eternal life, and cometh not into Judgment, but hath passed out of death into life" (John 5:24). On the other hand, the great masses of humanity pass before the cross with indifference and unconcern and refuse to accept His atoning work in their behalf. In their doing this, judgment is passed upon them unto condemnation. Thus the beginning of the judgment of the world was on the Friday on which Jesus was crucified.

Little did the world suspect that the basis of its being judged was being laid on that day. Fifty days later, at Pentecost, the significance of the judgment of that Friday became publicly known as it was proclaimed in Jerusalem by men endued with power from on high by the Holy Spirit. Forty years later, when Jerusalem was destroyed, the stroke of judgment fell upon the Chosen People who as a nation had rejected their long-expected Messiah. The final scene of the judgment will occur at the conclusion of the millennial reign of our Lord when all the lost will be brought before the judgment of the great white throne and will hear the awful pronouncement of their eternal doom (Rev. 20:11-15). "He that rejecteth me, and receiveth not my sayings, hath one that judgeth him: the word that I spake, the same shall judge him in the last day" (John 12:48).

The next stupendous fact which Jesus announced was: "Now shall the prince of this world be cast out." Satan is the prince of this world who has retained a terrific hold upon the world ever since Adam's fall. This he has held, as we have already seen, through the power of sin. The Lord Jesus recognized the approach of Satan on this occasion and at different times until the very end. Thus He declared, as we see in John 14:30: "I will no more speak much with you, for the prince of the world cometh: and he hath nothing in me ..." There was nothing in the Son of God to which the devil could point, and of which he could take hold. Since in no way Satan had any claim upon Him, and since He was Deity in human form, He could cast the devil down from his high position of authority and power.

Satan was and is the prince of this world, the god of this world (II Cor. 4:4). It is true that many of the ancient rabbis considered the world as being under the dominion of sin, but in their speaking thus they made Israel an exception to the rule. In this they were mistaken. The Scriptures do not make any arbitrary distinctions.

Though the devil was potentially conquered at the cross and was shorn of his absolute power over the world, in the wisdom of God and by the sufferance of the Almighty he still exercises great authority. When God can righteously—in keeping with the principles of His moral regime—do so, He will bruise Satan under our feet: "And the God of peace shall bruise Satan under your feet shortly" (Rom. 16:20). Jesus thus remained alone the conqueror of the world. From that moment onward, the world has had a different monarch—none other than King Messiah—Satan having, in this manner, lost his power and authority over the world. If this is true, why then is there still rebellion upon the earth? Why does Satan still exercise authority as evidently he does? The reason doubtless lies in the fact that men in general have not surrendered their wills to do the will of God. On the contrary, they yield themselves to the prince of the powers of the air, the spirit that now worketh in the sons of disobedience, who is none other than Satan (Eph. 2:1-4). But during the present time, since the cross, the Lord Jesus Christ, the new King of the world, has been seated enthroned in glory. During this time He has sent forth His messengers of truth to the nations, pleading with them to accept the truth and salvation. He is waiting the time when Satan will overstep the bounds of this authority by leaving the high plane upon which he was created and become the energizer of the Antichrist, the man of sin. When he thus takes that step, the Son of God will deal with him drastically and will establish His reign of righteousness throughout the earth.

The Lord Jesus in speaking of His being lifted up from the earth was, as we learn in John 12:33, indicating that He was to die by crucifixion. It was by this tragic death that the crisis of the world was brought about and the god of this world was dethroned. Jesus, the new ruler, was enthroned.

The Apostle Paul, in discussing the death of the Lord Jesus and that which was accomplished by it, spoke of the facts in the following words: "Since then the children are sharers in flesh and blood, he also himself in like manner partook of the same; that through death he might bring to nought him that had the power of death, that is, the devil; 15 and might deliver all them who through fear of death were all their lifetime subject to bondage" (Heb. 2:14,15). Since Christ championed man's cause, He entered the human realm and, as a man on the level of humanity and in the realm of the will, fought with Satan and overthrew his power by submitting to death. The penalty of man's disobedience was death. Death was his master. Man's master had to be conquered. The only way that it could be done was by Christ's championing man's cause and by conquering death itself. By the Lord's doing this, He brought to nought him that had the power of death, that is, the devil. When on the cross Jesus cried out in His expiring breath, "It is finished," He meant that the battle had been fought and the victory won, and that Satan, who held the power of death, had been conquered,

"28 After this Jesus, knowing that all things are now finished, that the scripture might be accomplished, saith, I thirst. 29 There was set there a vessel full of vinegar: so they put a sponge full of the vinegar upon hyssop, and brought it to his mouth. 30 When Jesus therefore had received the vinegar, he said, It is finished: and he bowed his head, and gave up his spirit" (John 19:28-30).

Again, Paul declared: "And you, being dead through your trespasses and the uncircumcision of your flesh, you, *I say*, did he make alive together with him, having forgiven us all our trespasses; 14 having blotted out the bond written in ordinances that was against us, which was contrary to us: and he hath taken

it out of the way, nailing it to the cross; 15 having despoiled the principalities and the powers, he made a show of them openly, triumphing over them in it" (Col. 2:13-15). The sting of death is sin. The power of sin is the law. (See I Cor. 15:56,57.) So long as law exists to which man is amenable, just so long does death have power over man. In order to deliver man from the power of death, Christ had to meet the demands of the broken law and cancel "the bond written in ordinances that was against us, which was contrary to us" and to take it out of the way. In doing this, He nailed it to the cross and canceled the obligation which He himself personally had met.

As He was on the cross, having taken upon Himself the sins of the world, God the Father and God the Holy Spirit turned their backs upon Him. This was in accordance with their holiness, for they cannot countenance sin in any shape or form. Yet the Son of God by faith looked through the dark veil that separated Him from the Father and held on by faith. As He did this, all the powers of the unseen world were marshaled against Him. But He fought them, conquered Satan, rendered him inoperative, and disarmed all of these powers. This is seen in the following statement: "Having despoiled the principalities and the powers, he made a show of them openly, triumphing over them in it." The participle translated "having despoiled" is in the middle voice and has two meanings: (1) unclothing oneself; (2) stripping off the armor (of enemies). When we take all the facts into consideration, we are convinced that the second of these two meanings is that which accords with the facts of this context: The hostile, evil rulers and powers of darkness were marshaled against the Son of God as He suffered upon the cross. But by faith He won the victory, floored Satan, vanquished his army, and disarmed them as a conqueror on the field of battle does to the vanquished foe.

The Apostle John spoke of what Christ did by His death on the cross and declared that it was to this end that the Son of God was manifested, that He might destroy the works of the devil: "... he that doeth sin is of the devil, for the devil sinneth from the beginning. To this end was the Son of God manifested, that he might destroy the works of the devil" (I John 3:8). Christ destroyed or brought to nought the works of the devil by conquering Satan and the numerous spirits and powers that are subservient to his will. This He did on the cross.

The broken fellowship between God and the believer is restored by Christ's having abolished death in our behalf. On the cross He did this. Hence we glory in the blood of His cross. "... for thou wast slain, and didst purchase unto God with thy blood *men* of every tribe, and tongue, and people, and nation. 10 And madest them *to be* unto our God a kingdom and priests; and they reign upon the earth" (Rev. 5:9b,10). On Calvary Jesus executed the divine plan whereby He can restore to fellowship with God everyone who accepts His atoning sacrifice. His great love and yearning desire for sinful man are evident even in His dying agony on the cross when He said, "Father, forgive them; for they know not what they do" (Luke 23:34).

Let me summarize what was accomplished on the cross by giving a quotation from my volume, *What Men Must Believe*. "Christ Jesus, the God-man, having set His face like a flint to redeem man, marched directly into the jaws of death and by so doing laid down His life, shedding His blood, for our redemption. He accomplished the utter defeat of Satan and thus liberated man.

"The sentence of eternal death, which, like the sword of Damocles, had hung over the entire race from the time of Adam's transgression, would have sent every mortal being into a never-ending perdition. But the eternal Son, in the person of Jesus of Nazareth, came and voluntarily allowed the stroke of judgment,

which was due to fall upon each of us, to fall in all its fury upon Him, 'becoming obedient *even* unto death, yea, the death of the cross' (Phil. 2:8). In doing this, He was 'the Lamb of God, that taketh away the sin of the world'—inborn sin (John 1:29). Taking also in His body all our sins, He went to the cross to bear them in our stead. In that tragic hour He cried out, '*My God, my God, why hast thou forsaken me?*' When in this manner He took our place, God the Father, who could not brook sin, forsook Him as He did Adam in the garden—even though Jesus was the Son of God, one of the Eternal Trinity. It was then that Deity paid the eternal death penalty for man. It was then that God the Father forsook Him and He entered the chambers of death and Sheol alone. It was then that He, our Lord and Redeemer, battled unaided with Satan and conquered him, snatching from him the keys of death and hades.

"O thou eternal Victim, slain
A sacrifice for guilty man,
By the eternal Spirit made
An offering in the sinner's stead;
Our everlasting Priest art thou,
Pleading thy death for sinners now.
Thy offering still continues new;
Thy vesture keeps its crimson hue;
Thou art the ever-slaughtered Lamb,
Thy priesthood still remains the same;
Thy years, O Lord, can never fail;
Thy goodness is unchangeable.
O that faith may never move,
But stand unshaken as thy love!
Sure evidence of things unseen,
Passing the years that intervene,
Now let it view upon the tree
The Lord, who bleeds and dies for me.

Charles Wesley.

II. IN HADES

When the Lord Jesus was put to death on the cross, His body was laid in the tomb, but His spirit went down to Hades. There He made an announcement to "the spirits in prison, that aforetime were disobedient, when the longsuffering of God waited in the days of Noah, while the ark was a preparing, wherein few, that is, eight souls, were saved through water ..." (I Pet. 3:19,20). From this passage we learn that Christ went and made an announcement to the spirits that were in prison, those that were disobedient in the days of Noah. This passage has been interpreted as meaning that He preached the gospel to certain spirits and offered a second chance—a chance after death—to accept salvation. There is no warrant in this passage for such a thought. We do not know the character of the announcement that was made. Moreover, men as disembodied souls in the underworld are nowhere called spirits. Hence it is pure assumption to assert that there is a second chance for people after death to accept the truth. This position is contrary to Hebrews 9:27 which declares: "And inasmuch as it is appointed unto men once to die, and after this *cometh* judgment ..."

In Paul's second letter to Timothy he declared that Christ Jesus "abolished death, and brought life and immortality to light through the gospel ..." (II Tim. 1:10). When the Lord Jesus was released by death from the self-imposed limitations of His mortal body, He again was free to exercise His unlimited powers as He in His wisdom saw fit. When He therefore in the spirit passed through the portal of death into the underworld, He abolished death, being the conqueror of him who had the power of death, that is, the devil. In order to understand the significance of this passage, we must recall the fact that death, primarily, means separation; and in this instance it connotes separation from God. Separation from God, the source of all light and life, brought about, as we have already seen, physical death as well as the breaking of man's fellowship with God which culminates in spiritual death. All that was involved in Christ's abolishing death is beyond our comprehension. In some way and to some extent Satan's power over death was broken by Christ's dying for us. Christians still pass out of this life through the exit of physical death. To what extent Satan figures in our departing life this way, we cannot say. But we know that he ceases to have anything to do with one who has accepted Christ's blood atonement as soon as that one leaves the body; for the saved person goes, not to Hades as was the case of the servants of God prior to Christ's triumph, but into heaven itself: "Being therefore always of good courage, and knowing that, whilst we are at home in the body, we are absent from the Lord 7 (for we walk by faith, not by sight); 8 we are of good courage, I say, and are willing rather to be absent from the body, and to be at home with the Lord" (II Cor. 5:6-8).

At the end of the Millennium the last vestige of Satan's power will be destroyed, for Christ "must reign, till he hath put all his enemies under his feet. The last enemy that shall be abolished is death" (I Cor. 15:25,26).

Having accomplished His work on the cross, He went down into Hades, or Sheol as it is called in the Old Testament, which consists of two apartments, that are separated by a great gulf. In one of these—Paradise—the righteous were incarcerated. When our Lord hung on the cross, He made a most significant revelation to the penitent thief: "And he said, Jesus, remember me when thou comest in thy kingdom. 43 And he said unto him, Verily I say unto thee, To-day shalt thou be with me in Paradise" (Luke 23:42,43).

When He cried, "It is finished," He entered Hades and seized the keys of death and Hades from Satan; for in Revelation 1:18 He declares that He now has them: "I was dead, and behold, I am alive forevermore, and I have the keys of death and of Hades." Figuratively speaking, He put a robe of righteousness around everyone of the departed who had trusted God. Then He opened the gates of Sheol—Hades—where Satan had held them captive and led them forth.

III. IN THE RESURRECTION

Just before Christ expired on the cross, there was a great earthquake which opened many of the graves of the saints in Jerusalem. When the Lord Jesus Christ came back from Sheol and His spirit re-entered and immortalized His physical body that had been lying in the tomb, He came forth the glorified Redeemer. After His resurrection, the bodies of those who had been buried in the graves that had been opened came forth and appeared with Him to many in the city.

"51 And behold, the veil of the temple was rent in two from the top to the bottom; and the earth did quake; and the rocks were rent; 52 and the tombs were opened; and many bodies of the saints that had fallen asleep were raised; 53 and coming forth out of the tombs after his resurrection they entered into the holy city and appeared unto many" (Matt. 27:51-53).

Let it be remembered that not all the righteous dead were raised at this time—only the bodies which were in the graves that had been opened at the time of the earthquake. But all the spirits of the saved came forth out of Hades when the Lord was raised, for He delivered all them who through all their lifetime were subject to bondage (Heb. 2:15).

When Christ ascended on high, He led away those who are in military terms, represented as having been in captivity in Sheol. They marched in His triumphal procession into glory.

Wherefore he saith,

When he ascended on high, he led captivity captive,
And gave gifts unto men" (Ps. 68:18; Eph. 4:8).

When He re-entered the portals of glory, He sat down on the right hand of the Majesty on high— "... who being the effulgence of his glory, and the very image of his substance, and upholding all things by the word of his power, when he had made purification of sins, sat down on the right hand of the Majesty on high (Heb. 1:3).

Since there is a purpose in everything which God does, we may ask ourselves who were the ones that were raised when our Lord came forth from the tomb. Of course, no one can be dogmatic on this point, but each of us may express an opinion. We must however, be certain to express it as simply an opinion. It seems quite reasonable that those who were raised from the dead were brought forth in order that they might convince the apostolic company of the reality of the resurrection. They could understand how Christ came forth from the tomb because He was the Son of God incarnate; but for certain ones who were relatives and friends of the little company of believers, and who had died to come forth and to appear to the apostolic band would be additional proof of immortality and life eternal for the believer. Let us use our imagination and picture this situation: It is altogether possible that a brother or a sister of, let us say, some Jerusalem believers died prior to this time. There was great grief when this one passed out of life. They and the rest of their families laid the body to rest. This departed loved one came back with his resurrection body, talked about the childhood experiences, and then finally about his decease, burial, and related matters. All who knew this one in life would recognize him after he came forth from the tomb in his resurrection body. Thus these various ones who were raised came back for the express purpose of proving conclusively to their relatives and acquaintances that the believer is raised from the dead and that there is a blessed immortality beyond this life.

Since Christ conquered Satan and his assistants, abolished death and brought life and immortality to light through the gospel, all believers in Him today, upon dying, go immediately into the presence of God, as we learn in II Corinthians 5:6-8 which declares that "whilst we are at home in the body, we are absent from the Lord ... and are willing rather to be absent from the body, and to be at home with the Lord." Also in Philippians 1:23 we read, "But I am in a straight betwixt the two, having a desire to depart and be with Christ; for it is very far better."

If our Lord's body had remained in the tomb, there would have been no resurrection for anyone. He was delivered up "because of our transgression, and was raised because of our justification" (Rom. 4:25, lit. trans.). In that classical passage on the resurrection, I Corinthians, chapter 15, Paul shows that the basis of Christianity is the resurrection of the Lord Jesus. His coming forth from the tomb is a guarantee and a pledge of *our* resurrection and fellowship with Him and with the saved throughout all eternity.

"Marvel not at this: for the hour cometh, in which all that are in the tombs shall hear his voice, 29 and shall come forth; they that have done good, unto the resurrection of life; and they that have done evil, unto the resurrection of judgment" (John 5:28,29). "For to this end Christ died and lived *again*, that he might be Lord of both the dead and the living" (Rom. 14:9).

15 Now I make known unto you brethren, the gospel which I preached unto you, which also ye received, wherein also ye stand, by which also ye are saved, if ye hold fast the word which I preached unto you, except ye believed in vain. For I delivered unto you first of all that which also I received: that Christ died for our sins according to the scriptures; and that he was buried; and that he hath been raised on the third day according to the scriptures; and that he appeared to Cephas; then to the twelve; then he appeared to above five hundred brethren at once, of whom the greater part remain until now, but some are fallen asleep; then he appeared to James; then to all the apostles; and last of all, as to the *child* untimely born, he appeared to me also. For I am the least of the apostles, that am not meet to be called an apostle, because I persecuted the church of God. But by the grace of God I am what I am: and his grace which was bestowed upon me was not found vain; but I labored more abundantly than they all: yet not I, but the grace of God which was with me. Whether then *it be* I or they, so we preach, and so ye believed.

Now if Christ is preached that he hath been raised from the dead, how say some among you that there is no resurrection of the dead? But if there is no resurrection of the dead, neither hath Christ been raised: and if Christ hath not been raised, then is our preaching vain, your faith also is vain. Yea, we are found false witnesses of God; because we witnessed of God that he raised up Christ: whom he raised not up, if so be that the dead are not raised. For if the dead are not raised, neither hath Christ been raised: and if Christ hath not been raised, your faith is vain; ye are yet in your sins. Then they also that are fallen asleep in Christ have perished. If we have only hoped in Christ in this life, we are of all men most pitiable.

But now hath Christ been raised from the dead, the firstfruits of them that are asleep. For since by man *came* death, by man *came* also the resurrection of the dead. For as in Adam all die, so also in Christ shall all be made alive. But each in his own order: Christ the firstfruits; then they that are Christ's, at his coming. Then *cometh* the end, when he shall deliver up the kingdom to God, even the Father; when he shall have abolished all rule and all authority and power. For he must reign, till he hath put all his enemies under his feet. The last enemy that shall be abolished is death. For, He put all things in subjection under his feet. But when he saith, All things are put in subjection, it is evident that he is excepted who did subject all things unto him. And when all things have been subjected unto him, then shall the Son also himself be subjected to him that did subject all things unto him, that God may be all in all.

Else what shall they do that are baptized for the dead? If the dead are not raised at all, why then are they baptized for them? Why do we also stand in jeopardy every hour? I protest by that glorifying in you, brethren, which I have in Christ Jesus our Lord, I die daily. If after the manner of men I fought with beasts at Ephesus, what doth it profit me? If the dead are not raised, let us eat and drink, for to-morrow we die. Be not deceived: Evil companionships corrupt good morals. Awake to soberness righteously, and sin not; for some have no knowledge of God: I speak *this* to move you to shame.

But some one will say, How are the dead raised? and with what manner of body do they come? Thou foolish one, that which thou thyself sowest is not quickened except it die: and that which thou sowest, thou sowest not the body that shall be, but a bare grain, it may chance of wheat, or of some other kind; but God giveth it a body even as it pleased him, and to each seed a body of its own. All flesh is not the same flesh: but there is one *flesh* of men, and another flesh of beasts, and another flesh of birds, and another of fishes. There are also celestial bodies, and bodies terrestrial: but the glory of the celestial is one, and the *glory* of the terrestrial is another. There is one glory of the sun, and another glory of the moon, and another glory of the stars; for one star differeth from another star in glory. So also is the resurrection of the dead. It is sown in corruption; it is raised in incorruption: it is sown in dishonor; it is raised in glory: it is sown in weakness; it is raised in power: it is sown a natural body; it is raised a spiritual body. If there is a natural body, there is also a spiritual *body*. So also it is written, The first man Adam became a living soul. The last Adam *became* a life-giving spirit. Howbeit that is not first which is spiritual, but that which is natural; then that which

is spiritual. The first man is of the earth, earthy: the second man is of heaven. As is the earthy, such are they also that are earthy: and as is the heavenly, such are they also that are heavenly. And as we have borne the image of the earthy, we shall also bear the image of the heavenly.

Now this I say, brethren, that flesh and blood cannot inherit the kingdom of God; neither doth corruption inherit incorruption. Behold, I tell you a mystery: We all shall not sleep, but we shall all be changed, in a moment, in the twinkling of an eye, at the last trump: for the trumpet shall sound, and the dead shall be raised incorruptible, and we shall be changed. For this corruptible must put on incorruption, and this mortal must put on immortality. But when this corruptible shall have put on incorruption, and this mortal shall have put on immortality, then shall come to pass the saying that is written, Death is swallowed up in victory. O death, where is thy victory? O death, where is thy sting? The sting of death is sin; and the power of sin is the law: but thanks be to God, who giveth us the victory through our Lord Jesus Christ. Wherefore, my beloved brethren, be ye stedfast, unmoveable, always abounding in the work of the Lord, forasmuch as ye know that your labor is not vain in the Lord. (1 Corinthians chapter 15).

In a few words let me summarize the results of our Lord's death, burial, and resurrection. In order to do so, I wish to re-quote John 12:24 which reads as follows: "Verily, verily, I say unto you, Except a grain of wheat fall into the earth and die, it abideth by itself alone; but if it die, it beareth much fruit." The grain of wheat, if left in the garner, remains by itself; but if it is planted, the seed dies and develops. It yields its life to the germ and feeds it. There comes forth a new stem which divides into clusters of stalks, at the top of each of which is the head of grain. In each of these there are a number of individual seeds. Thus the one seed may produce a hundredfold or more, according to the variety of the wheat. The original grain must die and yield up its life in order that it may not remain alone, but that it may produce many more. Our Lord used this as an illustration to show the importance of His dying and the glorious results that would follow. Since He died, gave up His life for us, He has brought life and immortality to light through the gospel, as we have seen. He now is in a position to bring forth fruit manifold—without limit.

On this point, again, let us look at I Corinthians 15:45: "So also it is written, The first man Adam became a living soul. The last Adam *became* a life-giving spirit." Having reached, as the writer of Hebrews tells us in chapter 2, the state of perfection (glorification) through suffering, He is now in that condition which is mentioned in the Corinthian passage, a life-giving spirit. He is able now to impart that spiritual life, eternal life, to all who will come to Him and trust Him. His resources, spiritually and otherwise, are unlimited. His power is infinite, and His grace and mercy are boundless. He is in a position "to save to the uttermost them that draw near unto God through him, seeing he ever liveth to make intercession for them" (Heb.7:25).

He is the one Mediator between the one true and living God and man. This truth is gloriously expressed in the following quotation: "For there is one God, one mediator also between God and men, *himself* man, Christ Jesus, 6 who gave himself a ransom for all; the testimony *to be borne* in its own times ..." (I Tim. 2:5,6).

Having completed His work of atonement on earth, the Lord Jesus descended to Hades to release the saved, who had been held as captives there, and brought them forth. In keeping with the ritualism of service carried out by the high priest on Yom Kippur, the Day of Atonement, Christ with His blood ascended² to glory, passed through the holy place into the most holy place of the celestial temple and there

² 50 And he led them out until *they were* over against Bethany: and he lifted up his hands, and blessed them. 51 And it came to pass when he blessed them, he parted from them, and was carried up into heaven 52 And they worshipped him and returned to Jerusalem with great joy: 53 and were continually in the temple, blessing God (Luke 24:50-53).

completed the work of atonement. He is still the minister of the true tabernacle which the Lord pitched, not man (Heb. 8:2). He is remaining in the heavenly sanctuary until the time when Israel, having been given the facts concerning her sin of rejecting Him, repents, confesses, repudiates that national crime, and pleads for Him to return. When she in true contrition does this, He will immediately rend the heavens, come down, and bring the long-sought relief and deliverance from her age-old bondage.

CHAPTER IX

THE OFFICE AND THE MINISTRY OF THE HOLY SPIRIT

7 Nevertheless I tell you the truth: It is expedient for you that I go away; for if I go not away, the Comforter will not come unto you; but if I go, I will send him unto you. 8 And he, when he is come, will convict the world in respect of sin, and of righteousness, and of judgment: 9 of sin, because they believe not on me; 10 of righteousness, because I go to the Father, and ye behold me no more; 11 of judgment, because the prince of this world hath been judged. 12 I have yet many things to say unto you, but ye cannot bear them now. 13 Howbeit when he, the Spirit of truth, is come, he shall guide you into all the truth: for he shall not speak from himself; but what things soever he shall hear, these shall he speak: and he shall declare unto you the things that are to come. 14 He shall glorify me: for he shall take of mine, and shall declare it unto you. 15 All things whatsoever the Father hath are mine: therefore said I, that he taketh of mine, and shall declare it unto you (John 16:7-15).

Our Lord, in the Scripture quoted above, announced to the disciples that it was necessary for Him to return to heaven in order to carry on His mediatorial work there; but He promised them that He would not leave them alone—leave them orphans. They had enjoyed His care, counsel, and protection during His stay with them as He engaged in His personal ministry. But in this last quiet talk before His sufferings He assured them that He would send the Comforter, the Holy Spirit, who would come and remain with them as an abiding guest, dwelling in their hearts and working in and through them.

The special ministry of the Spirit today is set forth in the following statement: "And he [the Holy Spirit], when he is come, will convict the world in respect of sin, and of righteousness, and of judgment: of sin, because they believe not on me; of righteousness, because I go to the Father, and ye behold me no more; of judgment because the prince of this world hath been judged." This coming of the Spirit, as we see in Acts, chapter 2, was literally fulfilled ten days after the ascension, on the day of Pentecost.

2 And when the day of Pentecost was now come, they were all together in one place. 2 And suddenly there came from heaven a sound as of the rushing of a mighty wind, and it filled all the house where they were sitting. 3 And there appeared unto them tongues parting asunder, like as of fire; and it sat upon each one of them. 4 And they were all filled with the Holy Spirit, and began to speak with other tongues, as the Spirit gave them utterance.

5 Now there were dwelling at Jerusalem Jews, devout men, from every nation under heaven. 6 And when this sound was heard, the multitude came together, and were confounded, because that every man heard them speaking in his own language. 7 And they were all amazed and marvelled, saying, Behold, are not all these that speak Galilaeans? 8 And how hear we, every man in our own language wherein we were born? 9 Parthians and Medes and Elamites, and the dwellers in Mesopotamia, in Judaea and Cappadocia, in Pontus and Asia, 10 in Phrygia and Pamphylia, in Egypt and the parts of Libya about Cyrene, and sojourners from Rome, both Jews and proselytes, 11 Cretans and Arabians, we hear them speaking in our tongues the mighty works of God. 12 And they were all amazed, and were perplexed, saying one to another, What meaneth this? 13 But others mocking said, They are filled with new wine.

14 But Peter, standing up with the eleven, lifted up his voice, and spake forth unto them, *saying*, Ye men of Judaea, and all ye that dwell at Jerusalem, be this known unto you, and give ear unto my words. 15 these are not

drunken, as ye suppose; seeing it is but the third hour of the day; 16 *but* this is that which hath been spoken through the prophet Joel:*

17 And it shall be in the last days, saith God,
I will pour forth of My Spirit upon all flesh:
And your sons and your daughters shall prophesy,
And your young men shall see visions,
And your old men shall dream dreams:

18 Yea and on My servants and on My handmaidens in those days
Will I pour forth of My Spirit; and they shall prophesy.

19 And I will show wonders in the heaven above,
And signs on the earth beneath;
Blood, and fire, and vapor of smoke:

20 The sun shall be turned into darkness,
And the moon into blood,
Before the day of the Lord come,
That great and notable *day*:

21 And it shall be, that whosoever shall call on the name of the Lord shall be saved.

22 Ye men of Israel, hear these words: Jesus of Nazareth, a man approved of God unto you by mighty works and wonders and signs which God did by him in the midst of you, even as ye yourselves know; 23 him, being delivered up by the determinate counsel and foreknowledge of God, ye by the hand of lawless men did crucify and slay: 24 whom God raised up, having loosed the pangs of death: because it was not possible that he should be holden of it. 25 For David saith concerning him,

I beheld the Lord always before my face;
For he is on my right hand, that I should not be moved:
26 Therefore my heart was glad, and my tongue rejoiced;
Moreover my flesh also shall dwell in hope:

27 Because thou wilt not leave my soul unto Hades,
Neither wilt thou give thy Holy One to see corruption.

28 Thou madest known unto me the ways of life;
Thou shalt make me full of gladness with thy countenance.

29 Brethren, I may say unto you freely of the patriarch David, that he both died and was buried, and his tomb is with us unto this day. 30 Being therefore a prophet, and knowing that God had sworn with an oath to him, that of the fruit of his loins he would set *one* upon his throne; 31 he foreseeing *this* spake of the resurrection of the Christ, that neither was he left unto Hades, nor did his flesh see corruption. 32 This Jesus did God raise up, whereof we all are witnesses. 33 Being therefore by the right hand of God exalted, and having received of the Father the promise of the Holy Spirit, he hath poured forth this, which ye see and hear. For David ascended not into the heavens: but he saith himself,

The Lord said unto my Lord, Sit thou on my right hand, 35 Till I make thine enemies the footstool of thy feet.

* The prophecy of Joel which Peter quoted was spoken to the Jewish people. To ignore this fact and to apply it indiscriminately to people in general is to misinterpret and to misapply it. That which occurred on Pentecost (Acts, chapter 2) was a partial, limited, and incomplete fulfillment of the prediction, which still awaits its complete materialization immediately before and during the Tribulation. Peter in referring to those things which were occurring at that time declared: This is that which has been spoken through the prophet Joel ..." In other words, he pointed out that the things transpiring before their eyes were foretold in Joel's prophecy. But he did not say that all things mentioned in the prophecy were then coming to pass. I may enforce the point by saying that all people who live in Los Angeles live in California, but that all people who live in California do not live in Los Angeles.

This prophecy interpreted in the light of all the facts foretells the beginning of the revival in Israel before the Tribulation, which, at the close of the Tribulation, will sweep the nation of Israel surviving to that time into the kingdom of God.

36 Let all the house of Israel therefore know assuredly, that God hath made him both Lord and Christ, this Jesus whom ye crucified.

37 Now when they heard *this*, they were pricked in their heart, and said unto Peter and the rest of the apostles, Brethren, what shall we do? 38 And Peter *said* unto them, Repent ye, and be baptized every one of you in the name of Jesus Christ unto the remission of your sins; and ye shall receive the gift of the Holy Spirit. 39 For to you is the promise, and to your children, and to all that are afar off, *even* as many as the Lord our God shall call unto him. 40 And with many other words he testified, and exhorted them, saying, Save yourselves from this crooked generation. 41 They then that received his word were baptized: and there were added *unto them* in that day about three thousand souls. 42 And they continued stedfastly in the apostles' teaching and fellowship, in the breaking of bread and the prayers.

43 And fear came upon every soul: and many wonders and signs were done through the apostles. 44 And all that believed were together, and had all things common; 45 and they sold their possessions and goods, and parted them to all, according as any man had need. 46 And day by day, continuing stedfastly with one accord in the temple, and breaking bread at home, they took their food with gladness and singleness of heart, 47 praising God, and having favor with all the people. And the Lord added to them day by day those that were saved (Acts, Chapter 2).

In the power of the Spirit the apostles spoke the message of life and convicted the audience of sin. Never before had the consciousness of sin in all its hideousness been burned into their very hearts and souls as it was on this occasion by the Spirit-filled-and-guided apostles. They understood the reality of sin as they had never known it before. They were brought face to face with the facts with reference to Jesus of Nazareth and His being the Holy One of God who came to be the sin-bearer. All open-minded people in the audience saw the truth regarding His being the Holy and Righteous One. To disbelieve and to reject Him was to sin—to commit the sin of all sins, that is, to reject light and the only way of eternal salvation. Thus the people were convicted in respect to sin when the Spirit came.

The Holy Spirit in speaking through the apostles also convicted the multitude of righteousness. The Lord Jesus Christ had laid aside the glory—not His essential nature, which thing was an impossibility—that He had with the Father before the foundation of the world, and had entered the world, as we have already seen, by miraculous conception and virgin birth. He had identified Himself with the human family in order to solve the sin question and to liberate men from the clutches of Satan. Thus having accomplished His holy and righteous mission in the world, He was received up into the glory, which act was a demonstration of the righteousness of God in carrying out the plan of redemption and of the divine approval and acceptance of the atonement made by Jesus for man's sins. God's invitation therefore for Him to leave earth, to ascend to heaven, and to sit at His right hand was the proof and seal of the righteousness of God in sending the Lord Jesus to redeem all who would accept His full and free salvation.

The Holy Spirit also, according to our passage, would and did convict the world with reference to judgment. He brought to the apostles' minds the facts concerning the battle that our Lord had with Satan when He conquered him. The devil and his hosts came and did their utmost to prevent Christ's going to the cross. But as Jesus had set His face like a flint to do the will of God with reference to the sin question by dying in our stead, Satan marshaled all his host and launched the most formidable attack possible against Him at the time of the Crucifixion. As we have seen, the battle for human liberation was fought on the human plane and in the realm of the will. Jesus in an absolute and decisive manner repelled every onslaught of the enemy. In every attempt Satan was hurled back in utter defeat. Hence judgment was decisive, and his defeat was overwhelming. The Holy Spirit, when He came on Pentecost and since then, has proclaimed that the prince of this world has been judged and defeated—has been brought to nought.

As the apostles guided by the Spirit proclaimed the word of life, their messages went like daggers to the hearts of their hearers. Luke describes the situation in the following sentence: "Now when they heard this, they were pricked¹ in their heart, and said unto Peter and the rest of the apostles, Brethren, what shall we do?" The Holy Spirit did convict the audience in respect to sin, righteousness, and judgment. Those who thus were brought under conviction cried out, asking what they should do. Peter by the Spirit commanded them to repent and to be baptized in the name of the Lord Jesus. They who gladly received his word submitted to baptism in His name. There were brought together into a Christian community that day about three thousand souls, who constituted the nucleus of the Apostolic Church.

The Holy Spirit has remained from that day until this in the hearts of the true believers, those who have been regenerated, the born-again people. God calls sincere, earnest men into the ministry today. They are to study to show themselves approved unto God, workmen who need not to be ashamed, handling aright the word of truth. They are urged to be filled with the Spirit in order that they may proclaim the message of salvation in the power of God as the ministers of the Word did in the Apostolic Church. Whenever a God-called-and-equipped minister preaches in the power of the Spirit, men are won to the Lord Jesus and accept Him as their Saviour. Of such people it can truly be said that the gospel comes unto them, not "in word only, but also in power, and in the Holy Spirit, and in much assurance" (I Thess. 1:5). The Holy Spirit therefore is still carrying on His work of convicting men through the faithful ministers of the Word.

He is eager to bring conviction to the hearts of all those who are honest and who want truth. If a person does not want the truth of God, the Holy Spirit will not force Himself nor the claims of Christ upon him. On the other hand, to all honest, conscientious truth seekers the Holy Spirit working through the ministry of the Word will bring conviction. They will respond to the gospel message, put their trust in the Saviour, and allow the Spirit to perform His office of regenerating and cleansing the heart and of making them new creatures in Christ Jesus. How we need the truth preached today in the power of the Holy Spirit—possibly as never before.

¹ The word in the original means *to pierce violently; to stun*. These people were stunned by the realization that they had crucified the Messiah.

CHAPTER X

UNDER GOD'S MORAL REGIME ONLY THOSE WHO BELIEVE CAN BE SAVED

Throughout this discussion we have constantly kept in mind the fact that God has a moral government and that His creatures have been endowed with the power of choice. The Lord never forces anyone's will. All moral suasion and influences are brought to bear to induce men to exercise their power of choice and to accept the truth and the Saviour in order that they might be saved. But under such a regime as God's moral government the Lord will not force anyone's will. Should He do that, He would be violating the very principles upon which His kingdom is founded. Such a procedure would make His government collapse instantly. Man's trouble is that he *wills* not to come to Christ. "Ye search the scriptures, because ye think that in them ye have eternal life; and these are they which bear witness of me; 40 and ye will not come to me, that ye may have life" (John 5:39,40).

We are told that God so loved the world that He gave His only begotten Son that whosoever believeth on Him should not perish but might have everlasting life. God did not send His Son into the world to condemn the world, but that the world through Him might be saved.

According to Hebrews 2:9 Christ tasted death for every man. From II Peter 3:9 we learn that God is long-suffering "not wishing [not planning, lit. trans.] that any should perish, but that all should come to repentance." Again, from I Timothy 2:4, we learn that God would have all men to be saved, and come to the knowledge of the truth. The final invitation to one and all to come is found in Revelation 22:17: "And the Spirit and the bride say, Come. And he that heareth, let him say, Come. And he that is athirst, let him come: he that will, let him take the water of life freely."

From the verses which have just been quoted, it is abundantly evident that God will not force anyone's will, but that the invitation has gone out to one and all to come and partake of the water of life freely. This invitation is given upon the basis of the fact that the Lord Jesus Christ tasted death for every man, that He abolished death, conquered him who had the power of death, disarmed all the evil wicked spirits and forces, and is conqueror of death. He is now the life-giving Spirit and offers life and salvation to all.

Since God, as we have seen above, desires the salvation of every soul, we may be certain that He does everything in His power—short of forcing the will of the individual—to bring all to a saving knowledge of Himself. Concerning men who want the truth and will accept it when it is given to them, Isaiah declared: "The way of the just is uprightness: thou that art upright dost direct the path of the just" (Isa. 26:7). The "just" of this passage are those who are living up to the light they have and are desirous of receiving more light. God therefore directs their paths into the way of truth and righteousness. An excellent example of this principle is the case of Cornelius of whom we read in Acts, chapter 10. This man was a heathen who was walking in all the light that he had and was praying for more. God answered his prayer by instructing him to send for the Apostle Peter, who spoke to him words whereby he and his house could be saved (Acts 11:14). One can believe only by hearing the message regarding the Saviour. "For there is no distinction between Jew and Greek: for the same *Lord* is Lord of all, and is rich unto all that call upon him: 13 for Whosoever shall call upon the name of the Lord shall be saved. 14 How then shall they call on him in whom they have not believed? and how shall they believe in him whom they have not heard? and

how shall they hear without a preacher? 15 and how shall they preach, except they be sent? even as it is written, How beautiful are the feet of them that bring glad tidings of good things! 16 But they did not all hearken to the glad tidings. For Isaiah saith, Lord, who hath believed our report? 17 So belief *cometh* of hearing, and hearing by the word of Christ" (Rom. 10:12-17).

The Lord Jesus assured all who long for righteousness that they shall be filled: "Blessed are they that hunger and thirst after righteousness: for they shall be filled" (Matt. 5:6).

God will either send the gospel to every soul in the world who is living up to all the light that he has, and who will receive it, regardless of circumstances, or He will bring such a one to the place where he can hear of and receive the Saviour and His full and free salvation, as in the case of Cornelius.¹

¹ **10** Now *there* was a certain man in Caesarea, Cornelius by name, a centurion of the band called the Italian *band*, a devout man, and one that feared God with all his house, who gave much alms to the people, and prayed to God always. He saw in a vision openly, as it were about the ninth hour of the day, an angel of God coming in unto him, and saying to him, Cornelius. And he, fastening his eyes upon him, and being affrighted, said, What is it, Lord? And he said unto him, Thy prayers and thine alms are gone up for a memorial before God. And now send men to Joppa, and fetch one Simon, who is surnamed Peter: he lodgeth with one Simon a tanner, whose house is by the sea side. And when the angel that spake unto him was departed, he called two of his household-servants, and a devout soldier of them that waited on him continually; and having rehearsed all things unto them, he sent them to Joppa.

Now on the morrow, as they were on their journey, and drew nigh unto the city, Peter went up upon the housetop to pray, about the sixth hour: and he became hungry, and desired to eat: but while they made ready, he fell into a trance; and he beholdeth the heaven opened, and a certain vessel descending, as it were a great sheet, let down by four corners upon the earth: wherein were all manner of fourfooted beasts and creeping things of the earth and birds of the heaven. And there came a voice to him, Rise, Peter; kill and eat. But Peter said, Not so, Lord; for I have never eaten anything that is common and unclean. And a voice *came* unto him again the second time, What God hath cleansed, make not thou common. And this was done thrice: and straightway the vessel was received up into heaven.

Now while Peter was much perplexed in himself what the vision which he had seen might mean, behold, the men that were sent by Cornelius, having made inquiry for Simon's house, stood before the gate, and called and asked whether Simon, who was surnamed Peter, were lodging there. And while Peter thought on the vision, the Spirit said unto him, Behold, three men seek thee. But arise, and get thee down, and go with them, nothing doubting: for I have sent them. And Peter went down to the men, and said, Behold, I am he whom ye seek: what is the cause wherefore ye are come? And they said, Cornelius a centurion, a righteous man and one that feareth God, and well reported of by all the nation of the Jews, was warned *of God* by a holy angel to send for thee into his house, and to hear words from thee. So he called them in and lodged them.

And on the morrow he arose and went forth with them, and certain of the brethren from Joppa accompanied him. And on the morrow they entered into Caesarea. And Cornelius was waiting for them, having called together his kinsmen and his near friends. And when it came to pass that Peter entered, Cornelius met him, and fell down at his feet, and worshipped him. But Peter raised him up, saying, Stand up; I myself also am a man. And as he talked with him, he went in, and findeth many come together: and he said unto them, Ye yourselves know how it is an unlawful thing for a man that is a Jew to join himself or come unto one of another nation; and *yet* unto me hath God showed that I should not call any man common or unclean: wherefore also I came without gainsaying, when I was sent for. I ask therefore with what intent ye sent for me. And Cornelius said, Four days ago, until this hour, I was keeping the ninth hour of prayer in my house; and behold, a man stood before me in bright apparel, and saith, Cornelius, thy prayer is heard, and thine alms are had in remembrance in the sight of God. Send therefore to Joppa, and call unto thee Simon, who is surnamed Peter; he lodgeth in the house of Simon a tanner, by the sea side. Forthwith therefore I sent to thee; and thou hast well done that thou art come. Now therefore we are all here present in the sight of God, to hear all things that have been commanded thee of the Lord. And Peter opened his mouth and said,

Of a truth I perceive that God is no respecter of persons: but in every nation he that feareth him, and worketh righteousness, is acceptable to him. The word which he sent unto the children of Israel, preaching good tidings of peace by Jesus Christ (He is Lord of all.) — that saying ye yourselves know, which was published throughout all Judaea, beginning from Galilee, after the baptism which John preached; *even* Jesus of Nazareth, how God anointed him with the Holy Spirit and with power: who went about doing good, and healing all that were oppressed of the devil; for God was with him. And we are witnesses of all things which he did both in the country of the Jews, and in Jerusalem; whom also they slew, hanging him on a tree. Him God raised up the third day, and gave him to be made manifest, not to all the people, but unto witnesses that were chosen before of God, *even* to us, who ate and drank with him after he rose from the dead. And he charged us to preach unto the people, and to testify that this is he who is ordained of God *to be* the Judge of the living and the dead. To him bear all the prophets witness, that through his name every one that believeth on him shall receive remission of sins.

While Peter yet spake these words, the Holy Spirit fell on all them that heard the word. And they of the circumcision that believed were amazed, as many as came with Peter, because that on the Gentiles also was poured out the gift of the Holy Spirit. For they heard them speak with tongues, and magnify God. Then answered Peter, Can any man forbid the water, that these should not be baptized, who have received the Holy Spirit as well as we? And he commanded them to be baptized in the name of Jesus Christ. Then prayed they him to tarry certain days (Acts chapter 10).

While all the principles which are expressed in the quotations above are true, literally true, yet we must recognize the doctrine that is set forth in Romans 8:28-30: "And we know that to them that love God all things work together for good, *even* to them that are called according to *his* purpose. 29 For whom he foreknew, he also foreordained *to be* conformed to the image of his Son, that he might be the first-born among many brethren: 30 and whom he foreordained, them he also called: and whom he called, them he also justified; and whom he justified, them he also glorified." Before the foundation of the world God, being omniscient, did both see and know to the end of time every person who would accept the truth and be saved. Everyone of these who are foreknown are also predestined to be conformed to the image of His Son, "that he might be the first-born among many brethren"; and all whom He has foreordained, He calls; all those whom He calls, He justifies; and all whom He justifies, He glorifies. The same number that is foreknown is also glorified—not one more, not one less.

Everyone who has come to the Saviour and has been genuinely born again, been regenerated by the power of the Spirit of God, is in the list of those that are foreknown and also in the list of those that will be glorified forever and ever.

Theologians have never been able to solve the problems of the sovereignty of God and the freedom of man. Both doctrines are taught in the Word of God. We accept with unqualified faith these two propositions and believe them with all our hearts.

I. How to Be Saved

God is the Supreme Being, the Creator and the Preserver of the universe, and the one in whom all people live, move, and have their being. Of one man, Adam, God made "every nation of men to dwell on all the face of the earth, having determined *their* appointed seasons, and the bounds of their habitation; that they should seek God, if haply they might feel after him and find him, though he is not far from each one of us: for in him we live, and move, and have our being; as certain even of your own poets have said. For we are also his offspring. Being then the offspring of God, we ought not to think that the Godhead is like unto gold, or silver, or stone, graven by art and device of man. The times of ignorance therefore God overlooked; but now he commandeth men that they should all everywhere repent: inasmuch as he has appointed a day in which he will judge the world in righteousness by the man whom he hath ordained; whereof he hath given assurance unto all men, in that he hath raised him from the dead" (Acts 17:26-31).

From this quotation we see that God is our Creator. From this angle it is clear that we are His children, though we are in the fallen state:

2 And you *did he make alive*, when ye were dead through your trespasses and sins, wherein ye once walked according to the course of this world, according to the prince of the powers of the air, of the spirit that now worketh in the sons of disobedience; among whom we also all once lived in the lusts of our flesh, doing the desires of the flesh and of the mind, and were by nature children of wrath, even as the rest: — but God, being rich in mercy, for his great love wherewith he loved us, even when we were dead through our trespasses, made us alive together with Christ (by grace have ye been saved), and raised us up with him, and made us to sit with him in the heavenly *places*, in Christ Jesus: that in the ages to come he might show the exceeding riches of his grace in kindness toward us in Christ Jesus: for by grace have ye been saved through faith; and that not of yourselves, *it is* the gift of God; not of works, that no man should glory. For we are his workmanship, created in Christ Jesus for good works, which God afore prepared that we should walk in them (Ephesians 2:1-10).

Since we are His offspring and are in a lost and undone condition, He yearns to save and to bless everyone regardless of race or color, riches or poverty, social or cultural status. He is longsuffering toward

the world, "not wishing that any should perish, but that all should come to repentance" (II Pet. 3:9b). To all who are burdened with sin, who are weary, and who are heavy-laden, the Lord Jesus extends the following invitation: "Come unto me, all ye that labor and are heavy laden, and I will give you rest! Take my yoke upon you, and learn of me; for I am meek and lowly in heart: and ye shall find rest unto your souls. For my yoke is easy, and my burden is light" (Matt. 11:28-30). Salvation is a free gift of God, "For the wages of sin is death; but the free gift of God is eternal life in Christ Jesus our Lord" (Rom. 6:23). God therefore sent His Son into the human realm in the person of the Lord Jesus Christ. He sent Him into the world to save all who will believe—simply trust Him—and accept Him as their personal Saviour, "For God so loved the world, that he gave his only begotten Son, that whosoever believeth on him should not perish but have eternal life" (John 3:16).

But what saith it? The word is nigh thee, in thy mouth, and in thy heart: that is, the word of faith, which we preach: 9 because if thou shalt confess with thy mouth Jesus *as* Lord, and shalt believe in thy heart that God raised him from the dead, thou shalt be saved: 10 for with the heart man believeth unto righteousness; and with the mouth confession is made unto salvation. 11 For the scripture saith, Whosoever believeth on him shall not be put to shame. 12 For there is no distinction between Jew and Greek: for the same *Lord* is Lord of all, and is rich unto all that call upon him: 13 for, Whosoever shall call upon the name of the Lord shall be saved (Rom. 10:8-13).

When our Lord died on the cross, He paid the price for the redemption of every soul in the world. He therefore commissioned His disciples to go forth and proclaim redemption through His shed blood to all nations: "And Jesus came to them and spake unto them, saying, All authority hath been given unto me in heaven and on earth. Go ye therefore, and make disciples of all the nations, baptizing them into the name of the Father and of the Son and of the Holy Spirit: teaching them to observe all things whatsoever I commanded you: and lo, I am with you always, even unto the end of the world" (Matt. 28:18-20). According to this passage, they were commanded to teach and to make disciples of all nations, baptizing all who accept Christ as their Lord and personal Saviour. Then they were to instruct them to observe and practice in their daily lives all the things which He commanded. A person must accept the Lord Jesus Christ as Deity from the depths of His heart, trusting Him to perform what in John 3:1-8 is called the new birth:

3 Now there was a man of the Pharisees, named Nicodemus, a ruler of the Jews: the same came unto him by night, and said to him, Rabbi, we know that thou art a teacher come from God; for no one can do these signs that thou doest, except God be with him. Jesus answered and said unto him, Verily, verily, I say unto thee, Except one be born anew, he cannot see the kingdom of God. Nicodemus saith unto him, How can a man be born when he is old? can he enter a second time into his mother's womb, and be born? Jesus answered, Verily, verily, I say unto thee, Except one be born of water and the Spirit, he cannot enter into the kingdom of God! That which is born of the flesh is flesh; and that which is born of the Spirit is spirit. Marvel not that I said unto thee, Ye must be born anew. The wind bloweth where it will, and thou hearest the voice thereof, but knowest not whence it cometh, and whither it goeth: so is every one that is born of the Spirit.

When he thus receives Jesus as his Lord and personal Saviour, in faith doubting nothing, the Holy Spirit cleanses, purifies, and regenerates the heart. The Holy Spirit dwells therein and empowers the yielded soul to observe the commands of Christ.

In preaching the gospel to the lost, the Apostle Paul declared that he "shrank not from declaring unto you anything that was profitable, and teaching you publicly, and from house to house, 21 testifying both to Jews and to Greeks repentance toward God, and faith toward our Lord Jesus Christ" (Acts 20:20,21). He presented his message concerning redemption through Christ in the same way to Jews as he did to

Gentiles. When he was with the Jews, he became as a Jew and when he was with Gentiles, he became as a Gentile (I Cor. 9:20-22). He adapted his personal approach to and recognized the intellectual and spiritual condition of the one to whom he was bringing the message. In doing this, however, he never violated any principle of morals, ethics, or the Word of God; neither did he change in anywise his message regarding Christ. To all—both privately and publicly—he stressed the point that all men must everywhere repent toward God, and have faith in the Lord Jesus Christ. He assumed that his hearers believed in the existence of a Supreme Being whom we call God, and to whom each one is personally responsible for his life and conduct. Sin and wrong-doing always blind the mind and prevent anyone's seeing things in their true light. Moreover, all sin, regardless of its nature, is, in its final analysis, against God. Men must therefore repent toward God, against whom they have sinned. David recognized this fact and said:

"Against thee, thee only, have I sinned,
And done that which is evil in thy sight;
That thou mayest be justified when thou speakest,
And be clear when thou judgest" (Ps. 51:4).

Having thus repented toward God, they are then to put their faith in Jesus Christ, God's Son and the Saviour of the world who purchased redemption for all on the cruel cross of Calvary by pouring out His life's blood in our behalf. On the one hand, salvation is a matter of the pure sovereign grace of God; on the other hand it is of pure faith on the part of the sinner. There is absolutely nothing which one may do to commend himself to God. Abraham simply believed God. He did not even so much as turn his hand upside down. His faith was reckoned unto him for righteousness (Gen 15:6). In the Apostle Paul's commenting upon this thought, he declared:

4 What then shall we say that Abraham, our forefather, hath found according to the flesh? For if Abraham was justified by works, he hath whereof to glory; but not toward God. For what saith the scripture? And Abraham believed God, and it was reckoned unto him for righteousness. Now to him that worketh, the reward is not reckoned as of grace, but as of debt. But to him that worketh not, but believeth on him that justifieth the ungodly, his faith is reckoned for righteousness. Even as David also pronounceth blessing upon the man, unto whom God reckoneth righteousness apart from works, *saying*, Blessed are they whose iniquities are forgiven, And whose sins are covered. Blessed is the man to whom, the Lord will not reckon sin (Romans 4:1-8).

Salvation is either a matter of grace, pure sovereign grace; or it is of works, of reward. It cannot be of grace plus works. The terms, grace and works, are mutually exclusive. Salvation is of grace wholly and entirely, or it is of works, that is, of merit. According to the Apostle's inspired declaration, it is a matter of God's grace, of which one partakes by simply believing. This position the Apostle affirms in Titus 3:4-8:

But when the kindness of God our Saviour, and his love toward man, appeared, not by works done in righteousness, which we did ourselves, but according to his mercy he saved us, through the washing of regeneration and renewing of the Holy Spirit, which he poured out upon us richly, through Jesus Christ our Saviour; that, being justified by his grace, we might be made heirs according to the hope of eternal life. Faithful is the saying, and concerning these things I desire that thou affirm confidently, to the end that they who have believed God may be careful to maintain good works. These things are good and profitable unto men (Titus 3:4-8).

According to this statement God saves us by His kindness, that is, His grace. The merits of work done, even in righteousness are excluded. He therefore, according to His mercy, saves us through cleansing from sin by regeneration and the renewing of the Holy Spirit.

In Acts, chapter 2, we have a record of the first gospel sermon preached after the resurrection and ascension of the Lord Jesus Christ. This message of life was preached by the inspired Apostle, Peter, on the day of Pentecost in the city of Jerusalem. A full account of the circumstances that led to the delivery of this message and of the results flowing therefrom is found in the second chapter of the Book of Acts.

The message spoken in the power of the Holy Spirit went home to the hearts of the audience. We are therefore told that "when they heard this, they were pricked in their hearts and said unto Peter and the rest of the apostles, Brethren, what shall we do?" Peter replied, "Repent ye, and be baptized every one of you in the name of Jesus Christ unto the remission of your sins; and ye shall receive the gift of the Holy Spirit. For to you is the promise, and to your children, and to all that are afar off, even as many as the Lord our God shall call, unto him" (Acts 2:38,39). In our seeking to understand the significance of the Apostle's language, let us remember that the Jews were schooled in terms of Old Testament phraseology. He therefore clothed his message in words that they could easily understand. Let us also remember that the risen, glorified Lord commanded His Apostles to baptize all those accepting Him as Saviour. Peter therefore instructed those who received Jesus as Lord and Christ (Messiah) to submit to baptism "in the name of Jesus Christ." Some Greek texts have "upon the name of Jesus Christ." This phrase is an echo from the Old Testament. Men began in the days of Enosh "to call upon the name of Jehovah" (Gen. 4:26). To call upon the name of Jehovah was to look to Him in worship, adoration, and praise. Peter commanded those who wished to be acceptable to God to repent of their sins and to be baptized; but, in doing this, he emphasized the thought that they should look to Jesus Christ, recognizing Him as God, and rendering worship and praise to Him as such. To all thus receiving Him as "Lord and Messiah" (Acts 2:36) and rendering divine adoration and worship, he promised they would receive remission of sins and the Holy Spirit. Thus, when properly understood, this verse teaches that men are saved by their recognition of Jesus Christ as God and worshipping Him as such. In other words, men could repent of their sins and be baptized—just as Peter here commanded—and at the same time not recognize Jesus as Lord and Christ and not call upon Him in worship as their God and Saviour. Apart from the recognition of Christ as the divine Saviour, formalities and ceremonies avail nothing. Even genuinely repenting and submitting to baptism, simply because Christ commanded it, without recognizing His deity, would not save any person. There are men who deny the deity of the Lord Jesus Christ, yet recognize His authority as a great teacher. These could repent toward God and by the authority of Christ submit to baptism, but they would never be saved approaching God in this way. "Jesus saith unto him, I am the way, and the truth, and the life: no one cometh unto the Father, but by me" (John 14:6). With such a thought as this in mind, Peter told his audience that they would have to recognize the deity and messiahship of Jesus in sincere worship in order that their sins might be forgiven them. This interpretation of the passage is in harmony with all the teaching of the entire Word of God.

But let me hasten to add this warning: Since baptism is not a *saving* ordinance, some people have come to think very lightly of it. Unfortunately, many ignore altogether the Lord's instructions regarding it. This should never be. There is only one attitude to take, which is expressed in such words as these: "Speak, Lord, for thy servant heareth." Let us be willing to follow the Lord in everything which He has commanded, recognizing Him and His authority in all things. Submitting to baptism in the name of Christ is but an open confession in the form of an overt act, declaring one's faith in the death, burial, and resurrection of our Lord. (See Matt. 28:19,20.)

In the eighth chapter of Acts we have an account of the conversion of the Ethiopian eunuch, who probably was a proselyte to the Jewish religion, and who had gone to Jerusalem to worship the true God. Here is the account:

But an angel of the Lord spake unto Philip, saying, Arise, and go toward the south unto the way that goeth down from Jerusalem unto Gaza: the same is desert. And he arose and went: and behold, a man of Ethiopia, a eunuch of great authority under Candace, queen of the Ethiopians, who was over all her treasure, who had come to Jerusalem to worship; and he was returning and sitting in his chariot, and was reading the prophet Isaiah. And the Spirit said unto Philip, Go near, and join thyself to this chariot. And Philip ran to him, and heard him reading Isaiah the prophet, and said, Understandest thou what thou readest? And he said, How can I, except some one shall guide me? And he besought Philip to come up and sit with him. Now the passage of the Scripture which he was reading was this,

He was led as a sheep to the slaughter;
And as a lamb before his shearer is dumb,
So he openeth not his mouth:
In his humiliation his judgment was taken away:
His generation who shall declare?
For his life is taken from the earth.

And the eunuch answered Philip, and said, I pray thee, of whom speaketh the prophet this? of himself, or of some other? And Philip opened his mouth, and beginning from this Scripture, preached unto him Jesus. And as they went on the way, they came unto a certain water; and the eunuch saith, Behold, here is water; what doth hinder me to be baptized? And Philip said, If thou believest with all thy heart, thou mayest. And he answered and said, I believe that Jesus Christ is the Son of God. And he commanded the chariot to stand still: and they both went down into the water, both Philip and the eunuch, and he baptized him. And when they came up out of the water, the Spirit of the Lord caught away Philip; and the eunuch saw him no more, for he went on his way rejoicing. But Philip was found at Azotus: and passing through he preached the gospel to all the cities, till he came to Caesarea (Acts 8:26-40).

This man was living up to all the light he had and evidently was searching for more. The Lord knew ahead of time that this truth seeker would read the scroll of Isaiah. He also knew the very time and place where he would be when he would come to chapter 53. He therefore told Philip, the evangelist, who was in a revival in Samaria, to quit, go, and preach to this man. The Lord timed all events and circumstances connected with the case so that Philip might meet the eunuch at the psychological moment—when he would be reading the prophecy concerning the Servant of Jehovah, who allows the stroke of judgment to fall upon Himself, in order that those who accept Him and His atonement might go free. The eunuch believed the Word of God and was convinced that Philip had correctly interpreted Isaiah's prophecy as being fulfilled in Christ, "the Lamb of God that taketh away the sin of the world" (John 1:29). As to whether or not Philip taught him that those who accept Christ should be baptized, the record does not say. It is more than likely that, since the Christians at Jerusalem were, according to Acts, chapter 2, assembling daily in the Temple area, the eunuch had heard the Apostles preach and had learned from them concerning baptism during his stay there. Being an earnest, sincere man, doubtless he inquired into their beliefs; and hence when Philip had shown him that Isaiah 53 was a prophecy of Jesus, and when they came to a certain water, he requested to be baptized in the name of Jesus Christ: that is, recognizing Christ as the Lord and Messiah of his life, as well as his personal Saviour. Having accepted Christ and become a new creature in Him, the eunuch went on his way rejoicing.

In Acts 16:19-34 we read of the conversion of a Roman, the Philippian jailer:

But when her masters saw that the hope of their gain was gone, they laid hold on Paul and Silas, and dragged them into the marketplace before the rulers, and when they had brought them unto the magistrates, they said, These men, being Jews, do exceedingly trouble our city, and set forth customs which it is not lawful for us to receive, or to observe, being Romans. And the multitude rose up together against them: and the magistrates rent their garments off them, and commanded to beat them with rods. And when they had laid many stripes upon them, they cast them into prison, charging the jailor to keep them safely: who, having received such a charge, cast them into the inner prison, and made their feet fast in the stocks. But about midnight Paul and Silas were praying and singing hymns unto God, and the prisoners were listening to them; and suddenly there was a great earthquake, so that the foundations of the prison-house were shaken: and immediately all the doors were opened, and every one's bands were loosed. And the jailor, being roused out of sleep and seeing the prison doors open, drew his sword and was about to kill himself, supposing that the prisoners had escaped. But Paul cried with a loud voice, saying, Do thyself no harm: for we are all here. And he called for lights and sprang in, and, trembling for fear, fell down before Paul and Silas, and brought them out and said, Sirs, what must I do to be saved? And they said, Believe on the Lord Jesus, and thou shalt be saved, thou and thy house. And they spake the word of the Lord unto him, with all that were in his house. And he took them the same hour of the night, and washed their stripes; and was baptized, he and all his, immediately. And he brought them up into his house, and set food before them, and rejoiced greatly, with all his house, having believed in God (Acts 16:19-34).

This straightforward narrative is very clear and calls for little comment—for the one who has no theory to support, but who is seeking the truth with reference to how to be saved.

When the earthquake occurred—which without doubt was a direct act of the Almighty in answer to the Apostles' prayers and for the forwarding of His cause at this place and time—the jailer concluded that the prisoners had escaped. Knowing his accountability to his superiors in the government, he called for a sword in order to kill himself. Paul shouted, "Do thyself no harm: for we are all here" (Acts 16:28b), for all the-prisoners were still in the jail. He rushed in, fell down before Paul and Silas; then brought them out, and said, "Sirs, what must I do to be saved?" They replied, "Believe on the Lord Jesus, and thou shalt be saved, thou and thy house."² The man asked the Apostles a direct question—what would he have to do to be saved. The inspired apostles replied, telling him how to be saved: "Believe on the Lord Jesus Christ, and thou shalt be saved." Their instructions on this point are in keeping with all the Scriptures. Men are saved simply by trusting the Lord Jesus Christ. Sometimes we are told that the formula for salvation is faith plus obedience. Had this theory been correct, Paul would have told the Philippian jailer, "Believe on the Lord Jesus Christ and obey Him, and thou shalt be saved." But, someone informs us that obedience is but faith in action! That is true, but not in the case of accepting salvation; for, as we have already seen in Romans 4:1-8, salvation is a matter of pure faith, not of works. If it is of faith, then it is not of works; and vice versa. But does not faith manifest itself in obedience? Most certainly. But the faith which saves, rather, that takes hold of the Saviour who saves, is a simple trust in Him to save. The Redeemer paid the complete price for man's redemption, and nothing that man can do or say can make the atonement more efficacious.

² This verse has by some been interpreted to mean that a man's household will be saved by his own faith. This interpretation is contrary to the teaching of the Scriptures in general. Men are saved by faith—their own faith and not that of another: "... for by grace have ye been saved through faith" (Eph. 2:8).

That saving faith is thus to be understood is very apparent from a study of Hebrews, chapter 11. In this marvelous revelation Paul gives us examples of faith. In verse 3 he declares, "By faith we understand that the worlds have been framed by the word of God ..." Is faith here at the very beginning of the discussion thought of as putting itself forth in action, in obedience to something God has commanded? Such an idea is excluded. The faith that saves is the same type of faith as that which understands that the Lord framed the worlds by the Word of God, Christ, the Living Word. We simply accept by faith that proposition. We then adjust all our thinking in accordance with that faith. In verse 11 the writer declares, "By faith even Sarah herself received power to conceive seed ..." Sarah was barren. The Lord promised that she should become a mother in her old age. Though she could not understand how this could be, she believed the promise. When she took that attitude, God gave her power to conceive. Hence we are told that she "received power to conceive ..." In verse 22 we read, "By faith Joseph, when his end was nigh, made mention of the departure of the children of Israel; and gave commandment concerning his bones." Joseph simply believed that, according to the promise of God, the Hebrews would leave the land of Egypt on schedule time. Believing the plain, unvarnished word of God, he therefore gave commandment concerning the removal of his bones to the land of his fathers. Faith here is simply trusting God, believing what He said. His faith expressed itself in giving this command. In the latter part of this chapter—especially from verse 33 on—we see the heroes of faith who were not in a position to perform any great exploits, but who simply endured affliction by faith. Look particularly at verse 35: "Women received their dead by a resurrection ..." They simply believed God's promise. When they took that attitude, God fulfilled His promises to them. In the light of all this data and much other that could be produced, we come to the conclusion that faith, saving faith, is one that simply trusts Christ for salvation. A person therefore takes hold of the promises by faith. When he thus accepts the Saviour, the Holy Spirit regenerates the heart and implants new life in the soul.

"Faith, mighty faith, the promise sees,
And looks to God alone;
Laughs at impossibilities,
And cries, "It shall be done!"

THE HIDDEN LINE (The Destiny of Men)

There is a time, we know not when,
A point, we know not where,
That marks the destiny of men
To glory or despair.

There is a line by us unseen,
Which crosses every path;
The hidden boundary between
God's patience and God's wrath.

To pass that limit is to die,
To die as if by stealth;
It does not quench the beaming eye,
Or pale the glow of health.

The Conscience may be still at ease,
The spirit light and gay;
That which is pleasing still may please,
And care be thrust away.

But on that forehead God has set
Indelibly a mark
Unseen by man, for man as yet
Is blind and in the dark.

And yet the doomed man's path below
May bloom as Eden bloomed;
He did not, does not, will not, know
Or feel that he is doomed.

He knows, he feels that all is well,
And every fear is calmed;
He lives, he dies, he wakes in hell,
Not only doomed, but damned.

Oh! where is that mysterious bourne
By which our path is crossed;
Beyond which, God himself hath sworn,
That he who goes is lost?

How far may we go on in sin?
How long will God forbear?
Where does hope end, and where begin
The confines of despair?

One answer from the skies is sent;
"Ye that from God depart,
While it is called to-day, repent,
And harden not your heart."

(Dr. J. Addison Alexander.)

II. HOW TO LIVE AS A CHRISTIAN

When anyone is saved and has the joy of the Lord in his heart, he should do as Andrew did, who, upon learning that Jesus was the Messiah, went and brought his brother Peter to the Lord. Men are saved for service. We are no longer our own; we are bought with a price—"with precious blood, as of a Lamb without blemish and without spot, *even the blood of Christ*" (I Pet. 1:19). We therefore are to glorify God in our daily lives.

Those who have accepted the Lord Jesus as Saviour should not only win others to a saving knowledge of Jesus Christ but should do as those did who accepted Christ on the day of Pentecost: "And they continued steadfastly in the apostles teaching and fellowship, in the breaking of bread and the prayers" (Acts 2:42). These disciples listened to the teaching of the Apostles and continually obeyed, not only the letter, but the spirit of their teaching. They continued in fellowship, one with the other; that is, they continued in mutual association with each other and in helpfulness to all. In doing this, they, as is seen in the latter part of this chapter, gave of their means for the good of the community of Christians and for the propagation of the truth of the gospel. They likewise continued in "the breaking of bread." The breaking of bread here is doubtless a reference to their observing the Lord's supper which Jesus instituted the night on which He was betrayed. One account of this is found in Matthew 26:26-29:

26 And as they were eating, Jesus took bread, and blessed, and brake it and he gave to the disciples, and said, Take, eat; this is my body. 27 And he took a cup, and gave thanks, and gave to them, saying, Drink ye all of it, 28 for this is my blood of the covenant, which is poured out for many unto remission of sins. 29 But I say unto you, I shall not drink henceforth of this fruit of the vine, until that day when I drink it new with you in my father's kingdom.

From Acts 20:7 it appears that the disciples at Troas had the custom of meeting on the first day of the week for the purpose of remembering the Lord's death till He come: "And upon the first day of the week, when we were gathered together to break bread, Paul discoursed with them, intending to depart on the morrow." On this occasion not only did they come together to break the bread, but they did it: "... And when he was gone up, and had broken the bread, and eaten, and had talked with them a long while, even till break of day, so he departed" (Acts 20: 11). The early church continued, as we see in Acts 2:42, in prayer, that is, they continued steadfastly in prayer, realizing that God hears and answers the petitions of His people.

To every one who has accepted the Lord Jesus Christ and has become a new creature in Him, I would say that he should by all means procure a copy of the New Testament of our Lord and Saviour Jesus Christ and read it daily, asking God to open his eyes that he might understand the wonderful things that are found in the Word. Whenever he discovers a truth new to him, he should immediately act upon it, and thus keep walking in the light as He is in the light. Christians are urged to "grow in the grace and knowledge of our Lord and Saviour Jesus Christ. To him be the glory both now and forever. Amen" (II Pet. 3:18). This exhortation does not imply that the unsaved can so act and conduct themselves as to enter the state of grace. No, when we accept Christ, the Lord delivers us—translates us from the kingdom of darkness and places us in the kingdom of the Son of His love (Col. 1:13): "... who delivered us out of the power of darkness, and translated us into the kingdom of the Son of his love." Being thus transplanted into the sphere of grace, we are urged to grow under such favorable circumstances and to increase in the knowledge of the truth. We can thus make this spiritual growth only by constant prayer and fellowship with God in worship and in the reading of the Word "not forsaking our own assembling together, as the custom of some is ..." (Heb. 10:25).

Let the one who has found Christ take his stand upon the promise found in Romans 8:28: "And we know that to them that love God all things work together for good, *even* to them that are called according to *his* purpose." I wish to bear testimony to the fact that God is faithful and will work out in the life of everyone who loves Him, and who is called according to His purpose, everything for his good. Sometimes things will seem to be contrary to the promise of God, but the Lord knows His own and is making everything that comes into their lives contribute to their well-being.

III. HOW TO BE LED BY THE SPIRIT

The apostolic teaching is that all who accept Jesus Christ as Saviour and are born again should yield themselves to the Spirit of God by a surrender of all personal preferences and desires. They are to be open to conviction and to be willing to receive any and everything that God has said in His Word. Thus by surrendering their wills to do the will of God and by reading the Scriptures for the purpose of knowing what He desires of His servants, they make it possible for the indwelling Spirit of God to have an opportunity of influencing and guiding their thoughts and desires to do what is plainly written in the Word. Hosts of both men and women through the centuries who have accepted Christ have been enabled by the yielded life to be led by the Spirit. The Apostle Paul was bold in asserting that he was living the victorious life and in glorying in the fact that Christ was living His life in him: "I have been crucified with Christ; and it is no longer I that live, but Christ liveth in me: and that *life* which I now live in the flesh I live in faith, *the faith* which is in the Son of God, who loved me, and gave himself up for me" (Gal. 2:20).

Thoughts concerning the yielded life, that appeal to me very much, from the pens of others, I herewith present.

"As you leave the whole burden of your sin, and rest upon the atoning work of Christ, so leave the whole burden of your life and service and *rest upon the present inworking of the Holy Spirit*.

"Give yourself up, morning by morning, to be led by the Holy Spirit, and go forward praising and at rest, leaving Him to manage you and your day. Cultivate the habit, all through the day, of joyfully depending upon, and obeying Him, expecting Him to guide, to enlighten, to reprove, to teach, to use, and to do in and *with you what He will*. Count upon His working as a fact, altogether apart from sight or feeling. Only let us believe in and obey the Holy Spirit as the RULER of our lives, and *cease from the burden of trying to manage ourselves*, then shall the fruit of the Spirit—love, joy, peace, longsuffering, kindness, goodness, faithfulness, meekness, self-control, appear in us, as HE will, to the glory of God" (Anon.).

"To be filled with the Spirit ... All that is necessary is to allow the Holy Spirit to take control. 'The law of the Spirit of life in Christ Jesus hath made me free from the law of sin and death' (Rom. 8:2). It is simply a question of yielding to the Spirit's control—an utter and complete abandonment of one's life to God, reckless of the consequences and regardless of the future ... The New Testament emphatically declares that 'sin shall not have dominion over you' (Rom. 6:14) ... Thank God, the victorious life is possible, but it is possible only by giving up struggling, and by yielding to the Holy Spirit ... 'Let go—and let God!' 'He breaks the power of cancelled sin and sets the prisoner free.'

"If the fullness of the Spirit is to be a continuous reality, there must be a constant and continued yieldedness to God. Said Dr. Chas. Inwood, 'There is no such thing as a once-for-all filling. It is a continuous appropriation.'

"The perpetual filling of the Spirit is dependent upon constantly repeated consecration and surrender. There are no short cuts to spirituality. *Every day of life should witness a renewal of the act of consecration*, but the radiant Christian life resultant therefore is a testimony to the power of the indwelling Spirit ..." (F. A. Tatford).

Additional thoughts on the yielded life are found in the following passages of Scripture:

6 What shall we say then? Shall we continue in sin, that grace may abound? God forbid. We who died to sin, how shall we any longer live therein? Or are ye ignorant that all we who were baptized into Christ Jesus were baptized into his death? We were buried therefore with him through baptism unto death: that like as Christ was raised from the dead through the glory of the Father, so we also might walk in newness of life. For if we have become united with *him* in the likeness of his death, we shall be also *in the likeness* of his resurrection; knowing this, that our old man was crucified with *him*, that the body of sin might be done away, that so we should no longer be in bondage to sin; for he that hath died is justified from sin. But if we died with Christ, we believe that we shall also live with him; knowing that Christ being raised from the dead dieth no more; death no more hath dominion over him. For the death that he died, he died unto sin once: but the life that he liveth, he liveth unto God. Even so reckon ye also yourselves to be dead unto sin, but alive unto God in Christ Jesus (Romans 6:1-11).

3 If then ye were raised together with Christ, seek the things that are above, where Christ is, seated on the right hand of God. Set your mind on the things that are above, not on the things that are upon the earth. For ye died, and your life is hid with Christ in God. When Christ, *who is* our life, shall be manifested, then shall ye also with him be manifested in glory.

Put to death therefore your members which are upon the earth: fornication, uncleanness, passion, evil desire, and covetousness, which is idolatry; for which things' sake cometh the wrath of God upon the sons of disobedience: wherein ye also once walked, when ye lived in these things; but now do ye also put them all away: anger, wrath, malice, railing, shameful speaking out of your mouth: lie not one to another; seeing that ye have put off the old man with his doings, and have put on the new man, that is being renewed unto knowledge after the image of him that created him: where there cannot be Greek and Jew, circumcision and uncircumcision, barbarian, Scythian, bondman, freeman; but Christ is all, and in all.

Put on therefore, as God's elect, holy and beloved, a heart of compassion, kindness, lowliness, meekness, longsuffering; forbearing one another, and forgiving each other, if any man have a complaint against any; even as the Lord forgave you, so also do ye: and above all these things *put on* love, which is the bond of perfectness. And let the peace of Christ rule in your hearts, to the which also ye were called in one body; and be ye thankful. Let the word of Christ dwell in you richly; in all wisdom teaching and admonishing one another with psalms *and* hymns *and* spiritual songs, singing with grace in your hearts unto God. And whatsoever ye do, in word or in deed, *do* all in the name of the Lord Jesus, giving thanks to God the Father through him (Colossians 3:1-17).

13 Is any among you suffering? Let him pray. Is any cheerful? Let him sing praise. Is any among you sick? Let him call for the elders of the church; and let them pray over him, anointing him with oil in the name of the Lord: and the prayer of faith shall save him that is sick, and the Lord shall raise him up; and if he have committed sins, it shall be forgiven him. Confess therefore your sins one to another, and pray one for another, that ye may be healed. The supplication of a righteous man availeth much in its working. Elijah was a man of like passions with us, and he prayed fervently that it might not rain; and it rained not on the earth for three years and six months. And he prayed again; and the heaven gave rain, and the earth brought forth her fruit.

My brethren, if any among you err from the truth, and one convert him; let him know, that he who converteth a sinner from the error of his way shall save a soul from death, and shall cover a multitude of sins (James 5:13-20).

15 Love not the world, neither the things that are in the world. If any man love the world, the love of the Father is not in him. For all that is in the world, the lust of the flesh and the lust of the eyes and the vain glory of life, is not of the Father, but is of the world. And the world passeth away, and the lust thereof: but he that doeth the will of God abideth for ever (1 John 2:15-17).

See that none render unto any one evil for evil; but always follow after that which is good, one toward another, and toward all. Rejoice always; pray without ceasing; in everything give thanks: for this is the will of God in Christ Jesus to you-ward (1 Thessalonians 5:15-18).

CHAPTER XI

THE GLORIFICATION OF MAN

To those who have accepted the Lord Jesus—have washed their robes and made them white in the blood of the Lamb—and who are regenerated, God has made wonderful and marvelous promises concerning the life which now is and that which is to come: "but as it is written, Things which eye saw not, and ear heard not, And *which* entered not into the heart of man, Whatsoever things God prepared for them that love him" (I Cor. 2:9). The reason why so very many of us who are Christians are not enjoying the fullness of His blessings is that we are not fully surrendered to accept God's will in our daily lives and are not trusting Him fully as we should. The Word of God is full of most blessed promises to us, which He makes good to all who will by faith and in love follow Him. Thus our earthly pilgrimage with Him is indeed "The Royal Road of Life."

We know not when our summons will come to leave this earth and to enter into the glories of our Lord. It may be at any season—either by death or by being caught up to meet the Lord in the air:

But we would not have you ignorant, brethren, concerning them that fall asleep; that ye sorrow not, even as the rest, who have no hope. For if we believe that Jesus died and rose again, even so them also that are fallen asleep in Jesus will God bring with him. For this we say unto you by the word of the Lord, that we that are alive, that are left unto the coming of the Lord, shall in no wise precede them that are fallen asleep. For the Lord himself shall descend from heaven, with a shout, with the voice of the archangel, and with the trump of God: and the dead in Christ shall rise first; then we that are alive, that are left, shall together with them be caught up in the clouds, to meet the Lord in the air: and so shall we ever be with the Lord. Wherefore comfort one another with these words (1 Thessalonians 4:13-18).

Behold, I tell you a mystery: We all shall not sleep, but we shall all be changed, in a moment, in the twinkling of an eye, at the last trump: for the trumpet shall sound, and the dead shall be raised incorruptible, and we shall be changed. For this corruptible must put on incorruption, and this mortal must put on immortality (1 Corinthians 15:51-53).

"Speed on, perfect year, to the morning;
God's fulness shall dawn on the just,
And thou, open Grave, shalt restore us
The glorified from from the dust."

That we shall thus enter into His glorious kingdom upon our Lord's return is absolutely certain; for we have His sure word of promise:

For I reckon that the sufferings of this present time are not worthy to be compared with the glory which shall be revealed to us-ward. For the earnest expectation of the creation waiteth for the revealing of the sons of God. For the creation was subjected to vanity, not of its own will, but by reason of him who subjected it, in hope that the creation itself also shall be delivered from the bondage of corruption into the liberty of the glory of the children of God. For we know that the whole creation groaneth and travaileth in pain together until now. And not only so, but ourselves also, who have the first-fruits of the Spirit, even we ourselves groan within ourselves, waiting for our adoption, *to wit*, the redemption of our body. For in hope were we saved: but hope that is seen is not hope: for who hopeth for that which he seeth? But if we hope for that which we see not, *then* do we with patience wait for it.

And in like manner the Spirit also helpeth our infirmity: for we know not how to pray as we ought; but the Spirit himself maketh intercession for us with groanings which cannot be uttered; and he that searcheth the hearts knoweth

what is the mind of the Spirit, because he maketh intercession for the saints according to the *will* of God. And we know that to them that love God all things work together for good, *even* to them that are called according to *his* purpose. For whom he foreknew, he also foreordained *to be* conformed to the image of his Son, that he might be the firstborn among many brethren: and whom he foreordained, them he also called: and whom he called, them he also justified: and whom he justified, them he also glorified.

What then shall we say to these things? If God *is* for us, who *is* against us? He that spared not his own Son, but delivered him up for us all, how shall he not also with him freely give us all things? Who shall lay anything to the charge of God's elect? It is God that justifieth; who is he that condemneth? It is Christ Jesus that died, yea rather, that was raised from the dead, who is at the right hand of God, who also maketh intercession for us. Who shall separate us from the love of Christ? shall tribulation, or anguish, or persecution, or famine, or nakedness, or peril, or sword? Even as it is written, For thy sake we are killed all the day long; We were accounted as sheep for the slaughter. Nay, in all these things we are more than conquerors through him that loved us. For I am persuaded, that neither death, nor life, nor angels, nor principalities, nor things present, nor things to come, nor powers, nor height, nor depth, nor any other creature, shall be able to separate us from the love of God, which is in Christ Jesus our Lord (Romans 8:18-39).

We shall enjoy the blessings of the great Kingdom Age here upon earth which are described in verses 18 to 25 of the foregoing passage, and which will continue for a thousand years. It is far beyond the comprehension of any of us at the present time to conceive of the glories of the coming age that await us.

At the end of the Kingdom Age the material universe will pass away, according to our Lord's prediction: "Heaven and earth shall pass away, but my words shall not pass away" (Matt. 24:35). That this passing away of the physical universe will occur at the end of the Kingdom Age is evident from John's statement in Revelation 20:11: "And I saw a great white throne, and him that sat upon it, from whose face the earth and the heaven fled away; and there was found no place for them." Immediately upon the passing away of the present cosmic order, the Almighty will bring into existence the new, the eternal universe, which will never be defiled by sin or uncleanness, and which will endure forever. In the eternal Jerusalem, the city four-square, which will be the capital of the new universe, all the redeemed will live forever and ever.

21 And I saw a new heaven and a new earth: for the first heaven and the first earth are passed away; and the sea is no more. And I saw the holy city, new Jerusalem, coming down out of heaven from God, made ready as a bride adorned for her husband. And I heard a great voice out of the throne saying, Behold, the tabernacle of God is with men, and he shall dwell with them, and they shall be his peoples, and God himself shall be with them, *and be* their God: and he shall wipe away every tear from their eyes; and death shall be no more; neither shall there be mourning, nor crying, nor pain, any more: the first things are passed away. And he that sitteth on the throne said, Behold, I make all things new. And he saith, Write: for these words are faithful and true. And he said unto me, They are come to pass. I am the Alpha and the Omega, the beginning and the end. I will give unto him that is athirst of the fountain of the water of life freely. He that overcometh shall inherit these things; and I will be his God, and he shall be my son. But for the fearful, and unbelieving, and abominable, and murderers, and fornicators, and sorcerers, and idolaters, and all liars, their part *shall be* in the lake that burneth with fire and brimstone; which is the second death.

And there came one of the seven angels who had the seven bowls, who were laden with the seven last plagues; and he spake with me, saying, Come hither, I will show thee the bride, the wife of the Lamb. And he carried me away in the Spirit to a mountain great and high, and showed me the holy city Jerusalem, coming down out of heaven from God, having the glory of God: her light was like unto a stone most precious, as it were a jasper stone, clear as crystal: having a wall great and high; having twelve gates, and at the gates twelve angels; and names written thereon, which are *the names* of the twelve tribes of the children of Israel: on the east were three gates; and on the north three gates; and on the south three gates; and on the west three gates. And the wall of the city had twelve foundations, and on them twelve names of the twelve apostles of the Lamb. And he that spake with me had for a measure a golden reed to

measure the city, and the gates thereof, and the wall thereof. And the city lieth foursquare, and the length thereof is as great as the breadth: and he measured the city with the reed, twelve thousand furlongs: the length and the breadth and the height thereof are equal. And he measured the wall thereof, a hundred and forty and four cubits, *according to* the measure of a man, that is, of an angel. And the building of the wall thereof was jasper: and the city was pure gold, like unto pure glass. The foundations of the wall of the city were adorned with all manner of precious stones. The first foundation was jasper; the second, sapphire; the third, chalcedony; the fourth, emerald; the fifth, sardonyx; the sixth, sardius; the seventh, chrysolite; the eighth, beryl; the ninth, topaz; the tenth, chrysoprase; the eleventh, jacinth; the twelfth, amethyst. And the twelve gates were twelve pearls; each one of the several gates was of one pearl: and the street of the city was pure gold, as it were transparent glass. And I saw no temple therein: for the Lord God the Almighty, and the Lamb, are the temple thereof. And the city hath no need of the sun, neither of the moon, to shine upon it: for the glory of God did lighten it, and the lamp thereof is the Lamb. And the nations shall walk amidst the light thereof: and the kings of the earth bring their glory into it. And the gates thereof shall in no wise be shut by day (for there shall be no night there): and they shall bring the glory and the honor of the nations into it: and there shall in no wise enter into it anything unclean, or he that maketh an abomination and a lie: but only they that are written in the Lamb's book of life. (Revelation 21:1-27)

For thee, O dear, dear Country!
Mine eyes their vigils keep;
For very love, beholding
Thy happy name, they weep.

The mention of thy glory
Is unction to the breast,
And medicine in sickness,
And love and life and rest.

The Lamb is all thy splendor,
The Crucified thy praise:
His laud and benediction
Thy ransomed people raise.

I know not, O I know not,
What holy joys are there!
What radiancy of glory,
What light beyond compare!

O fields that know no sorrow!
O state that fears no strife!
O princely towers! O land of flowers!
O realm and home of life!

Exult O dust and ashes!
The Lord shall be thy part:
His only, His for ever,
Thou shalt be and thou art!

Jesus, in mercy bring us
Soon to that land of rest;
Who art, with God the Father,
And Spirit, ever blest!¹

¹ Extracts from "The Heavenly Jerusalem," by Bernard, a monk of Cluny, based on the last two chapters of Revelation, composed about 1145.

Summary

In the foregoing pages we have seen that the Eternal God, existing in the form of three divine personalities, each of whom is co-eternal and co-equal with the others, is the one in whom we live, move, and have our being, and to whom each of us is personally responsible and must eventually give an account of his life and deeds. He is sovereign over a great moral kingdom, the citizens of which have been placed on various levels where they should live, and by the exercise of their powers of choice should serve and worship Him.

Moreover we have learned that man by his free choice and a deliberate act pitted his will against that of the Almighty. In his doing this, his nature became changed, corrupted, and he was cut off from the life of God, and is now dead in trespasses and sin. His condition, as he is, is hopeless.

We have also seen that one of the divine personalities, Jehovah the Son, voluntarily laid aside the glory which He had with the Father, assumed the form of a servant—entering the human realm by miraculous conception and virgin birth—and championed man's cause in order to deliver man from the death sentence and to defeat Satan, the great adversary of God and man, and to render him inoperative. The Son of God gave up His human life on the cross, and by His blood made atonement for sin.

Under His moral government God cannot and will not force man's will; yet He uses all moral suasion to induce men to avail themselves of the atonement for sin and to accept His free salvation—for both time and eternity. Under this moral regime only those who in faith accept the blood atonement—the finished work of the Son of God on the cross—can enjoy the eternal benefits flowing from Christ's sacrificial work which He came to earth to accomplish.

God in His great love and passion for the souls of men sent Christ to carry out the plan of redemption, "For God so loved the world, that he gave his only begotten Son, that whosoever believeth on him should not perish, but have eternal life" (John 3:16).

To every one who is living up to the light that he has and is desirous of more of the truth of God that he might conform his life to the divine pattern, the message of truth, God will assuredly send the truth: "For the eyes of the Lord run to and fro throughout the whole earth, to show himself strong in behalf of those whose heart is perfect toward him" (II Chron. 16:9a).

Those who are not thirsting after the living God, and who will not accept Him when He is presented to them will, when they pass out of this life, spend all eternity without God and without hope, where "there shall be the weeping and the gnashing of teeth" (Matt. 8:12b).

In view of all these facts—veritable unquestioned facts and truths—I plead with you who are lost. Stop! Look! Listen! Now is the time for you to accept the Redeemer of man and the salvation which He offers you full and free. There is no time for delay. You know not what the morrow may bring forth.

In the language of the Apostle Paul I would plead with the lost to be reconciled to God: "But all things are of God, who reconciled us to himself through Christ, and gave unto us the ministry of reconciliation; 19 to wit, that God was in Christ reconciling the world unto himself, not reckoning unto them their trespasses and having committed unto us the word of reconciliation 20 We are ambassadors therefore on behalf of Christ, as though God were entreating by us: we beseech *you* on behalf of Christ, be ye reconciled to God. 21 Him who knew no sin he made *to be* sin on our behalf, that we might become the righteousness of God in him" (II Cor. 5:18-21). God planned the scheme of redemption. Christ executed it. And the Holy Spirit, in a special manner, through His ministers who proclaim His Word, is beseeching lost

sinners to accept the Lord Jesus Christ and become reconciled to God. There is but one way of being reconciled and that is to accept the Lord Jesus Christ as one's atonement, and to receive Him by faith, coming in the spirit of the hymn:

Just as I am, without one plea,
But that Thy blood was shed for me,
And that Thou bidd'st me come to Thee,
O Lamb of God, I come! I come!

Just as I am, and waiting not
To rid my soul of one dark blot,
To Thee whose blood can cleanse each spot,
O Lamb of God, I come! I come!

Just as I am—Thou wilt receive,
Wilt welcome, pardon, cleanse, relieve;
Because Thy promise I believe,
O Lamb of God, I come! I come!

Just as I am—Thy love unknown
Hath broken every barrier down;
Now, to be Thine, yea, Thine alone,
O Lamb of God, I come! I come!

—*Charlotte Elliott* (1789-1871).

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