

The Story of Man's Redemption

The

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and His
Family

E. W. Kenyon

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First Words

Thinking men and women of this age have been rebelling against the orthodox interpretation of the Bible as presented in denominational creeds.

A spirit of unrest has seized the heart of Christendom; many of the old landmarks of Faith have been destroyed by modern Criticism.

The Faith of millions has been shattered; the Church has lost its grip on the imagination of the age; the ministry is wandering in the byways of unbelief; they have found an interrogation point on every signboard of theological thought, There is almost no coherence of doctrine in any of our great denominational bodies.

We are confronted with questions which demand answers.

Here is the world, a universe, a human family; why are they?

Science has not answered the question nor attempted to solve the problem.

We came to believe in the early days of our investigation that there could be no enduring system of Science, Philosophy, or Theology that was not based upon an intelligent answer to the age-long problem of the "Why of Creation."

I believe that the answer to these questions will be

found in the following pages.

I believe that the Faith of those who read will be strengthened, that knowledge will take the place of vague speculations, and strength, the place of weakness.

The Father Fact

The Father Fact and the Family Fact are the two mightiest facts of the Bible; the Plan of Redemption swings about this twofold center.

These two basic facts of revelation have been covered by the verbiage of Theological speculation.

The whole Plan of Redemption is:

First, the Father God's Dream for a Family.

Second, Redemption from a Sin Catastrophe.

Third, the Dream Coming True.

Fourth, the Family Home, the New Heavens and the New Earth.

The entire Plan of Redemption is a revelation of the heart-hunger and loneliness of the great Father God; the first step in this stupendous drama of Creation was God's dream and His blueprints of Man's beautiful Home.

No prospective husband-father ever dreamed more ardently of the home-nest than did the Father God dream over the contemplated home of His child — the human: so He took

ages on ages to build an earth-home, to store it with treasures that only His mind could conceive and His power create.

After He had perfected an earth, He placed the stars and suns and moons and wonderful constellations throughout space> and to each of these seen as well as unseen worlds He Fastened the earth by the invisible cords of gravitation.

Each star and constellation is held in its place by the word of His power, and each one has a regular course marked out over which it travels.

Each star and planet, each constellation and group has its own office work to perform for the earth, God's wonderful home for His human, His child, His family.

This book is a story of Love's processes to save man from himself and to present him a faultless, happy family in the presence of the living Father God.

The Family Fact

Christianity is not a religion; it is a family, a Father and His children.

It differs from all the religions in the world in this respect. It is not a creed, nor a set of Doctrines, nor a body of Ethics. Creeds have been made out of it. Laws have been made out of it.

Doctrines have been formulated from its teachings, and the world's best Ethics have been its products.

They are all parts of it, segments of the great Family Fact.

The genius of Christianity is that its God is the great Family God of the Universe.

Christianity is not a science any more than your family is a Science, but it is based upon scientific facts.

Christianity is not a Philosophy, but it is the Revelation of the divine-human relationships.

Christianity is not a Theology, it is the reality of man's Redemption and union with God.

Author's Preface

THE TWO KINDS OF KNOWLEDGE

Years ago in California, a miner found his claim was giving out. He had built a cabin. It had become a home to him. His heart was utterly discouraged. Prospect after prospect had failed him.

Sitting in front of the cabin one morning he decided to plant some flowers. Taking his pick and shovel he began to work. He had worked but a few moments when he uncovered one of the richest veins of ore in that entire section.

He had walked over it for years.

The same thing is true in regard to one of the most remarkable discoveries we have ever made in the Word.

The difference between the miner and ourselves is this: we have known this fact in a vague way, but never realized its significance.

We did not know that it solved the whole rationalistic attitude of the scholastic world toward the Bible.

We did not know that it solved the problem of Biblical interpretation.

We did not know that it was the solution for the

condition of the modern church.

We did not know that it solved the problem of the apostasy of a large part of our theological schools.

It is the amazing fact that there are two Kinds of Knowledge in the world today, and we have never contrasted them or compared them.

One is the Knowledge that we teach in our great universities, technical schools, and colleges.

The other is Knowledge that comes from the book called the Bible.

One is Knowledge that we have obtained through the Five Senses; the other is a Revelation from God.

It is an acknowledged fact that all the knowledge that the Scientific world, the Educational world and the Mechanical world have today has come through these Five Senses of Seeing, Hearing, Feeling, Tasting and Smelling,

Every contact that man has ever had with the universe has come to him through his Five Senses. He has gained no knowledge independently of them.

We may illustrate the limitation of sense knowledge by the following example; A blind man who has never possessed the sense of sight, could never know anything of color; a deaf man who had never heard, could never know anything of sound.

So we also with our Five Senses know nothing except as it has come to our minds through these five channels.

In other words that vast body of knowledge has come through experimentation.

Our bodies have been the source of this knowledge.

We call it Sense Knowledge.

It comes through Sense Perception. Our bodies have really been experimenting stations.

The vast knowledge of Chemistry, Metallurgy, and Mechanics has come through man's persistent experiments.

It is no wonder that these men who have only contacted the

physical through their Sense Perceptions should deny the existence of God, because they cannot find Him in the material world.

They cannot find spirit nor soul through their experiments in Chemistry or Biology.

You can see why they naturally would rule out the supernatural, why miracles would be impossible to them.

They do not realize the fact that there are just as great realities in the realm of the spirit as in the realm of the material.

They have failed to grasp the fact that man is a spirit being, and that a Revelation from God was imperative.

This Revelation Knowledge leads us into the realm of miracles. By this Revelation we have come to know God as a real Father. We have been able to contact Him, able to bring Him into the material world where we have come to know Him.

Sense Knowledge cannot know God, cannot find Him, cannot see Him, hear Him nor feel Him.

Consequently in their realm they deny His existence.

You can understand now why a man who has never been Born Again cannot expound the Scriptures and give us their spiritual content.

Only a man whose mind has been illuminated by the New Birth can know God or understand His Revelation.

This explains why the church should not have taken so seriously the criticisms of the Bible by men of great scholarship who had never been Born Again.

Some of these men have even translated the Bible. We do not question their honesty or their scholarship. They did the best that a man with mere Sense Knowledge could do. We would not feel like criticizing a blind man for his attempt to interpret one of our great masterpieces of art.

This explains why Dr. Darwin gave to us the Darwinian Hypothesis of Evolution.

Sense Knowledge is limited. Natural man does not know the source of life, the source of matter, the origin of man, or the origin of the animal kingdom.

He knows nothing of how creation came into being.

He feels that he must give some explanation, and so he guesses.

Evolution is largely made up of guesses.

We have God's declaration of how all these came into being.

Sense Knowledge repudiates it, and we can understand that,

It would be unnatural for them to do otherwise.

We can see now the limitations of Sense Knowledge. It is explained fully in 1 Cor. 2: and is climaxed in this; (14th verse) "Now the natural man receiveth not the things of the Spirit of God: for they are foolishness unto him; and he cannot know them, because they are spiritually understood."

We are told here that the natural man cannot know the things of God, because they are spiritually discerned. He can only know material things.

We can understand this, for we know that every contact that man has with the outward world is through his central nervous system and its five senses, (the sense of sight, hearing, touch, taste, and smell).

These senses belong to the physical body, and they can only contact matter.

Therefore, man knows only that which is physically

discerned. He has learned a great deal about the universe in which he lives but nothing about the Creator. As Voltaire has said, he has been able to study the stars but himself he has not come to know.

God has met man on his own level and given to him a revelation that he can contact with his five senses.

1 Cor. 2:12, 13 tells us how He has done it: "Now we have received not the spirit which is of the world but the spirit which is from God that we might know the things that are freely given to us of God. Which things we speak, not in words which man's wisdom teacheth, but which the spirit teacheth combining spiritual things with spiritual words."

This shows us that in words which man can see with his sense of sight and hear with his sense of hearing God has given a revelation of His plans and purposes to man.

The question might arise in the minds of some: Why is it that God created man in such a way that it would be impossible for him to know Him without a revelation?

God created man, as we shall see more fully in a later chapter of this book, a spirit being and gave to him a body for the home of the spirit. Through his physical body man was to contact the outward world which was to be his home. This knowledge of this world was to come to him through the medium of his five senses. The purpose of the nervous system was never to reveal God to man; man was to know God through his spirit.

When man died spiritually, that is, became alienated from God, he was left without a channel through which he could know God. It then became necessary for God to meet man on the level of the medium through which he gained his knowledge.

God has done this and this revelation is known to us as the Bible.

The natural man, the physical man, the man with only Sense Knowledge cannot understand this Revelation of God.

He must be re-created, his mind illuminated before he can judge spiritual things.

So the church need not be terrified by the new atheistic attitude toward the Bible.

Practically all the modern scientists show in their writings a hunger for God, but they cannot find Him with Sense Knowledge.

We have written this book to show the Sense Knowledge people the need of a Revelation, and the facts that are revealed in this Revelation.

"The more profoundly phenomena have been studied by scientists and scientific philosophers the more gloriously have shown out the truths to which I have alluded: that God has busied Himself through untold ages in preparing for man's advent, that man has been the grand goal of His endeavor, the ultimate Goal of His creative thought on this planet; that all this

prolonged preparation could not have been merely to render comfortable a short-lived and low-planned animal existence; that this patient approach could not have been to a consummation so inconsequential and unworthy, but that he for whom (he centuries have been so long waiting and wears the crown surely was not born to die."— W. W. KINSLEY.

Chapter The First

THE REASON FOR CREATION SHOWS the Designer's Master Hand. Blind Chance is not its author.

Whether you explore the mysteries of the mineral kingdom, the vegetable or the animal, from the lowest to the highest, the marks of a well thought-out design confront you everywhere.

Nothing has been left to Chance.

Creation has been governed with the iron hand of fixed laws.

The microscope reveals this even among the most minute forms of life.

That same law prevails from the lowest germ cell to the highest forms of Creation.

An intelligent purpose pervades it all.

There is a grand Focal objective in every step of Creation.

He who laid the foundation of the earth had the same plan and purpose, the same blueprints as He who put the last finishing touches upon it.

It may seem strange; nevertheless it is true, that Science has given no adequate reason for Creation.

She has been silent here, and yet this is where she should have launched her first ship of exploration.

There can be no scheme of Cosmogony that does not explain the "Why of Creation."

If Creation is a child of blind, unreasoning, undesigning Chance, Chance is a miracle worker and worthy of our adoration.

Philosophy that recognizes no Holy of Holies in any depart-men of human endeavor has not attempted to answer this question and has left no footprints in these halls; her voice has never been heard in this debate.

The poet alone has turned his lyre to this lofty theme.

Theology, the Mother of the Sciences and Arts and the Inspiration of all Philosophies, has never yet given a reason for Creation.

She has built a mighty superstructure without a foundation; she has argued fluently of Divine Sovereignty and Freedom of Will, but she has been mute here.

Her theologians have found more pleasure in abstract Theology than in personal dealings with God, found more joy in Metaphysics than in divine knowledge, more pleasure in the opinions of men than in the Word of God.

Neither Science, Philosophy nor Theology has ever yet been able to write a textbook that would survive a generation.

We have forgotten that Truth is Eternal, while Theories are time limited.

No one thinks of revising the multiplication table.

Truth has never needed a revision. Theories are revised from age to age.

In spite of all the assaults and ridicule that have been hurled at the first three Chapters of Genesis, they still stand as the only intelligent mind-satisfying reason for Creation. It may be interesting for us to notice first that that portion of Scripture declares that the Earth is the reason for all heavenly bodies that swing in their mighty orbits through dark, illimitable space.

GENESIS HISTORY

Genesis compels a complete reconstruction of our Theories of Creation.

Genesis 1:14-19, "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."

You will notice in this statement that the Earth was already created and held in its place by the Word of God.

Now He begins to place suns, moons, stars, and planets in their respective positions in the firmament to minister to this Earth, to divide the days and nights, to give us signs and seasons, days and years.

It would seem from this Scripture that the Earth is the reason for the Universe.

As far as we know from the best Astronomers, our Earth is the only planet in the Universe that has life upon it.

If this be true, it proves that the Earth holds a place in the plan and purpose of God that is amazing.

To refer once more to our quotation from Scripture, "to let them be for signs and for seasons, and for days and years and to give light upon the Earth."

We know that the tides of the oceans and seas are affected by the influence of the heavenly bodies.

We know that heat and cold, drought and storm are the direct results of planetary influence.

We know that storms can be predicted for certain localities on this continent by the position and influence of

certain planets.

This is being done from week to week; it has become one of the assured Sciences.

An earthquake can be predicted years ahead, because certain planets will focalize their influence for an hour upon a certain point of the Earth's surface which will cause a convulsion.

We know that frosts and heat waves are predicted months ahead by the sure knowledge of planetary positions.

From these deductions we see clearly that the planets were placed in the heavens to give us seasons, to be signs, to be the continual companions and servants, always ministering to the Earth.

Once more we want to state that this proves that the Earth is the reason for that great star spangled universe we call the heavens, To illustrate this it might be interesting to relate a story that is being told of a noted astronomer who was discussing with his son one day the influence of the heavenly bodies on the Earth.

Me made this remark, "I have noticed that at certain times the Earth is lifted out of her orbit or path by an unseen body lying beyond the reach of our most powerful telescope. If ever they build a larger telescope, I wish you would go and search the heavens to find out what it is that so affects this planet of ours."

When the great Lick Observatory was reared with its powerful telescope this son traveled across sea and continent, and one clear night turned the great telescope against the dark space in the heavens where this unseen, uncharted planet reached down its mighty hand and gripped the Earth.

After gazing awhile, suddenly there appeared a tiny speck of light; it was a star swinging in its giant orbit away out on the frontier of the Universe.

He saw the planet that had so strangely affected the earth. It was millions of miles beyond the farthest star that the human eye had ever seen.

Yet, this giant star sweeping on its great orbit came regularly every few years close enough to our planet, so that it could reach its mighty hand of gravitation down through the unmeasured space and grip our little earth and lift it out of its orbit.

As a ship on the ocean responds to the slightest touch of the helm, our Earth responds to the touch of that distant sentinel and veers swiftly out of its course; then when the planet's grip is loosed, back into its path it comes and goes rhythmically on its way.

This establishes one fact: that there is neither planet, nor sun, nor moon, nor star in all the vast universe but has its influence upon this little planet of ours.

How it thrills the heart to realize that this Earth of ours, so small that one thousand of them can be lost in the sun, is

the center and reason for the Universe.

Tonight this old Earth of ours is being held as safely in the embrace of those uncounted and uncharted planets as a child in its mother's arms.

The heavens are tonight Earth's only perfect timepiece; no watch or clock ever built by man can give us perfect time; but he who knows the path of the stars knows that every star, or sun our planet will pass a certain given point in the great unpathed space on schedule time.

The star may not have been seen for thousands of years, but she will appear at the cross-roads of the heavens not one second ahead nor one second behind her schedule.

Oh! the wonder of the Architect, the marvel of the Creator, the might of the Sustainer of this great universe of ours!

THE REASON FOR THE EARTH

If the Earth is the reason for the stellar heavens, what is the reason for the Earth?

Before the Morning Stars sang their first anthem to the heart of the lonely Father God, before the foundations of the Earth were laid, before the first rays of light ever passed through the dark expanse, the heart of the great Creator God had a yearning, deep, mighty, eternal.

It was the primordial passion for children.

The Father heart of the Creator God longed for sons and daughters.

This yearning passion took form, and God planned a universe for His Man, and in the heart of that universe He purposed a Home.

There is no time with God.

Time belongs to day and night, to sun and moon.

The Omnipotent God was not hampered by days, nor nights, nor years.

When Love laid the foundations of this mighty universe, He planned, He purposed it all to be the Home of His Man.

It was to be Man's birthplace, Man's Garden of Delight, Man's University where he would learn to know his Father God.

Love took plenty of time.

Ages and ages He worked storing up treasures of all kinds of wealth for His Man.

He filled Earth's bosom with deposits of iron, copper, silver, and gold, with uncounted varieties of metals, chemicals, and resources that would respond to the touch of His Man.

He covered the face of the Earth with mountains, valleys, ravines, plateaus, and prairies, lovely rivulets and mighty rivers, and a garment of green intermingled with many

colored flowers that thrilled with joy the heart of His Man.

The mountain sides are covered with giant forests, whose trees are filled with singing birds and droning insects, whose dainty wings beat against the genial wind and make a melody fit for His Man.

Fruits and vegetables abound in profusion, spelling out in nature's language the love of the great Father heart of God for His Man.

This interprets the great dream, the heart plan, the great Father God has for His Man.

The Architect knew on what sections of the earth's surface the human would segregate, and there He placed His great deposits of copper, of iron ore, of coal, limestone, and all the other natural resources and chemicals necessary for the arts, mechanics, and the sciences of earth's teeming population, near it you will find the greatest deposits of chemicals and metals, and minerals and oils.

He grouped them so that they would be ready for man's need. Chance did not rule here.

Had platinum and gold been as plentiful as iron, and iron as scarce as gold, there never would have been a mechanical age.

The steel rails that gird the earth, that bind nations together would have been impossible; the mighty Mogul engine could never have been built of gold or copper.

The great Architect of human need and joy knew man's need while yet unborn, and in Creation's wondrous plan these needs were met.

ANIMAL KINGDOM

In the animal creation it will be interesting to note that there are today approximately twenty-five domestic animals.

Scientists have tried to tell us that the dog and house cat were formerly wild and have simply been domesticated, but nature contradicts it.

There is a dog to meet every need of man from the Arctic to the equator and from the rising to the setting of the sun.

The strange thing about it is that no wild animals as yet have ever been able to take the place of our domestics.

They tell us that the dog belongs to the wolf family, but who has ever been able to take a wolf of any species and tame it to make a lap-dog of it, a guard and companion to his children, or a daily associate on the Farm or home? You may keep him twenty generations, and he is still a wolf.

If you Jet our faithful friend of the human go wild in the forest for twenty generations, then capture and take him to your home, within a week he is your servant and friend and stave who will lay his life down for you.

The dog was created by God Almighty to be the faithful servant and companion and lover of man.

Our common house-cat was created to be the household friend and chum of children and childhood, and pet of the aged.

When the wise Master Builder made the horse He designed him purposely to meet the needs of His Man as servant and beast of burden.

He left a place in its mouth where no teeth grow that a bit might be held without inconvenience, that the horse might be able to eat its food with the bit still in its mouth.

Had the cow been given the fierce disposition of a hyena or lion, she would have been totally unfit for domestic purposes.

Had the dog been given the disposition of the wolf or fox, or had our cat been given the disposition of the tiger, they would have been unsafe for our home.

Had the horse been given the disposition of the zebra, it never would have been man's beast of burden and inseparable friend.

No, He who created man knew that man would need domestic animals that would respond to the touch of love, animals that would pine and yearn for human companionship and that would gladly obey the human voice. So I might speak of the other domestic animals that show the wise provision of an intelligent creator, if I had space.

VEGETABLE KINGDOM

It will be of intense interest for us to look at the great variety of woods that were created for Man.

There are 183 varieties of the Eucalyptus family alone. These with the oak, the sighing pine, the laughing maple, the delicate willow, the lonely poplar were created to fill a need and want in humanity's development and expansion.

There are over one hundred thousand classified varieties in the vegetable kingdom; there are over five hundred thousand insects that Feed on these hundred thousand varieties.

Every plant, shrub, vegetable, fruit or tree of the entire vegetable kingdom was designed and planned for man's use, and as man grows intellectually and delves into the mysteries of the vegetable kingdom he is finding there the answer to thousands of needs that are continually coming in this great mechanical age.

THE REASON FOR MAN

If the Earth is the reason for the heavens, and Man is the reason for the Earth, what is the reason for Man?

There is only one answer, and it is very simple: the lonely heart of the great Father God.

Paul tells us in Ephesians that "all Fatherhood heads up in God, whether the families on earth or the families in heaven."

God's heart yearned for children, craved sons and daughters,

He had angels to minister to Him as servants, but He wanted children, so He spent with Love's wonderful patience age on age in the preparation of the Earth and Heavens for His Man.

If this be true, and true it is; then Man is a most wonderful Being.

If God so wanted Man and so loved Man that He spent millions of years in preparation for him, what a place that Man must hold in His heart, in His dream, in His Eternity!

Questions

1. How does Creation reveal a designer?
2. What scripture shows the earth to be the reason for the heavenly universe?
3. How does the earth with its treasures interpret God's dream and plan for the human?
4. How do the domestic animals reveal God's thoughtful provision for man's needs?
5. What is the reason for man?

"Man has become master of the world. Other creatures hold their lives at his pleasure; the earth yields her stores of fruits, fuels, and minerals to his machinery; he collects power from the rivers and the sun; he communicates his thoughts around the world almost instantaneously; he explores the

universe with his telescope and spectroscope; and he rides on air, land, and water at speeds exceeding that of the swiftest of birds."

(Even in his fallen and dethroned estate man bears traces of his original position as master of the universe.)

Chapter The Second, MAN'S TREASON

Is the present condition of man normal? Are we living under the Father's ideal and plan for the human?

Are sin, sickness, and death a part of God's plan? Is He their Author? Are hatred, jealousy, and murder a part of God's plan?

Are the unnatural fratricidal wars that sweep the earth a part of God's original purpose?

Did God have an original plan without sin, without pain, without grief, without hate, and without death?

NATURE OF MAN

We believe that God's heart is the reason not only for creation, but for creation's crown, Man.

"Blessed be the God and Father of our Lord Jesus Christ, who hath blessed us with every spiritual blessing in the heavenly places in Christ: even as He chose us in Him before the foundation of the world, that we should be holy and without blemish before Him, in love having foreordained us unto adoption as sons through Jesus Christ unto Himself, according to the good pleasure of His will." Ephesians 1:3-5.

Man was marked out for sonship before the foundation of the world. Love marked us out for adoption as sons through

Jesus Christ unto Himself.

In other words, before the foundation of the world He purposed a family, and Man is the answer to that purpose.

What kind of being was Man in the beginning?

In Genesis 1, it declares that Man was created in God's own image after His own likeness.

What is meant by "in His own image and likeness"?

From what we know of the original Man, God created him to be His companion and Eternal associate.

He is a spirit being, although he lives in a physical body. Eccl. 3:11 — "God set eternity in his heart."

We know that he was created to be the companion of the Creator; he was not to fill the place of a servant to a Master or a domestic animal to its owner but was to be a son and fellow companion, an associate of the Eternal Father throughout Eternity.

It might be interesting before we go into the subject more fully to note the kind of a being Man was at the beginning.

KIND OF MAN

Darwin's hypothesis of evolution that grew out of Sense Knowledge has thrown her dark cloud of unbelief and fatalism over the age and makes Truth hard to be understood, but in the face of this we want to prosecute our investigation.

In our narrow limits it will be impossible for us to enter into the discussion of evolution.

It is sufficient to say that the latest dictum of Science is that there are three distinct kinds of Life and that these three are separated by impassable chasms; namely, Vegetable Life, Animal Life, and Human Life, The Vegetable can never cross the chasm to the Animal, and the Animal can never cross over to the Human.

This forever destroys the Darwinian hypothesis, that was born in the realm of the senses.

We might call attention to the fact that in their wild state no animals even of the same species ever crossed; the different varieties never mingled.

Nowhere either in fossil or in forest fastness was there ever found a cross between the bear and the deer, the deer and the tiger, the lion and the hyena, or the crow and the robin, the hawk and the dove, or the horse and the elephant.

Genesis 1:24-25 —"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, cattle after their kind, and everything that creepeth upon the earth after its kind: and God saw that it was good."

After a most careful and searching examination of fossils in all stages in animal history this statement of Genesis remains true, every animal "after its own kind."

The skeptic cannot find one place in all animal history where there was ever a cross of species from the most minute organism to the largest of mammals; everything has stayed in its own class by itself.

You can find the fern embedded in the great beds of coal, but it is the same fern that you picked today in the cool shade of the forest.

The maple leaf that is found embedded down eleven hundred feet underground, underneath the strata of coal is the same maple leaf that we know; there is no change in it; it has the same number of points, the same shape as the maple leaf that grows on your lawn.

The same form of life that we find today in the bed of the ocean is found in the rocks; it has never changed.

No, Nature knows her laws, and the wild animal lives in perfect obedience to them.

MAN, THE CROWN OF CREATION

Scriptures declare that when man was created he had a mind intellectually of such a character that he was able to name the entire animal creation.

"And out of the ground Jehovah God formed every beast of the field, and every bird of the heavens; and brought them to 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 all birds of the heavens, and to all beasts of the field, and the name that was given described the characteristics and nature of the animal.

When we realize that there are more than 500,000 bugs, birds, worms, animals, fish and reptiles, and that man named them, we realize that he could not have been any half developed missing link of the Simian family. No! he came full-orbed from the womb of Creation, fit to be ruler over creation.

He was not only created with an intellect of such marvelous powers but also with spiritual capacities that made him the fit companion of Deity.

MAN'S DOMINION

Again, God gave him dominion over all the works of His hands, as described in Gen, 1:28 and Psalm 8:3, 4.

"When I consider thy heavens, the work of Thy fingers, the moon and the stars, which Thou hast ordained; what is man that Thou art mindful of him? And the son of man, that Thou visited him?

"Thou has made him but little lower than the angels."

(The Hebrew word translated "angels" in this verse is the same word translated "God" in Genesis 1:1, and should have been translated as follows: "Thou hast made him but little lower than God, and crowned him with glory and honor, and made him to have dominion over all the works of Thy hands,

and put all things under his feet.") Notice here that man is made but little lower than God.

As one eminent Hebraist translates: "Thou hast made him but a shade lower than God."

In other words, when man was created he was made as near like Deity as it was possible for Deity to create him.

He was made to be God's companion.

Next you notice that God gave him dominion over all the works of His hands.

He ruled not only the animal creation but he also ruled the laws of Creation.

He ruled the very stars in their courses. He was God's under-ruler.

He was the subject of no being or law save God and the Law of Love.

This in itself is a most remarkable fact, but it perfectly coincides with man's dreams of dominion, Man was never made to be a subject or slave.

We see glimpses of man's dominion down through the ages of humanity's history.

Moses had the dominion over the Laws of Nature when he spoke to the Red Sea. It opened before him, a huge gap cut by an unseen hand, with its walls towering hundreds of feet on either side; there it stood at the voice of a man, till four million

people with their stock and herds, their families and slaves, went pouring through dry-shod to liberty on the other side; and then by the same voice of that same man the waters came thundering together with a crash that shook the heathen nations for generations.

We see Joshua speaking to the Jordan, and that turbulent river responded to the voice of its master and opened a path for triumphant Israel to reach its promised land. We hear the same man speaking to the sun and moon, and they stood still hour after hour while he wrought a victory over his enemies.

We see the intrepid Elijah calling fire out of heaven.

We see Daniel's three companions thrown into the fiery furnace and come out without a burn or smell of fire on their garments.

Then we quietly drop down through the ages to the Nazarene and see Him exercising the same authority given to man at the beginning.

Jesus, Having been born free from the taint of Mortality, held the same Authority and Dominion as the first man.

We see Jesus exercising this Authority over the Sea of Galilee, over the maimed legs and arms of suffering humanity, over death, and over the fish of the sea, over the trees of the field, and over Satan.

Jesus ruled as absolute Master and Monarch of Creation.

MAN'S NATURE

When Man was created, he was planned a perfect human being with endless human life.

He was neither Immortal nor Mortal.

The word mortal means "death-doomed" or "Satan-ruled."

Immortality means freedom from the dominion of mortality, incorruptible, deathless.

When God created Adam he was a perfect human being; death had no dominion over him.

He had physical life that had the power of recuperation to the extent that he never wore out; nor was he subject to disease or death.

I suppose that the Physiological Law that man's physical nature renews itself once in seven years was the secret of man's perennial freshness physically.

Jesus had the same kind of a physical body. He was not subject to death. Death had no authority over Him until He became our sin-substitute and our sin-nature was laid upon Him; then He became Mortal and subject to Death.

Man belongs to God's class. He is an eternal personality.

Before he committed sin, he had Dominion over all angels and demons.

No being but God Almighty, Himself, was greater.

It might be well for us to notice at this point another remarkable feature in God's plan.

TIME LIMIT

God gave to man a Time-Limit Dominion; by accommodation we might call it a Lease of Dominion.

This Lease of Dominion is called in Daniel and in Mark, "the age of the Gentiles," that is; the age of the nations, or the age of the Dominion of Man.

"And behold, they cried out, saying, What have we to do with Thee, Thou Son of God? art Thou come hither to torment us before the time?" Matt. 8:29.

"And Jerusalem shall be trodden down of the Gentiles, until the times of the Gentiles he fulfilled." Luke 21:24.

The word "Gentiles" means the "Human Race," fallen man.

"For I would not, brethren, have you ignorant, of this mystery, lest ye be wise in your own conceits, that a hardening in part hath befallen Israel until the Fulness of the Gentiles be come in." Romans 11:25.

"Therefore rejoice, O heavens, and ye that dwell in them. Woe for the earth and for the sea: because the devil is

gone down unto you, having great wrath, knowing that he hath but a short time." Rev. 12:12.

In these Scriptures we see that the demons knew they had a Time-limit.

That Time-limit is called the Time of the Gentiles. This evidently means the Age of Man's original Dominion which was turned over to Satan.

We know that Satan is ruling today through fallen man, but, thank God, that Lease is nearly ended and will expire at the Coming of the Lord Jesus.

MAN'S RESPONSIBILITY

God gave to man the ability to reproduce himself, to beget children.

It happened in this wise, God, instead of creating the whole human race by a single word, created one man and one woman, and said to them, "I permit you to give birth to My children, to rear, educate, and care for them, teaching them to love Me and respond to My heart yearnings."

So, man's real business was to give birth to God's children.

This gives a responsibility to man that can only be measured by Eternity.

Man gives birth to eternal personalities, children who will live as long as God lives.

Man is then the Custodian of God's joy.

NATURE OF MAN'S SIN

This is the old problem that has confronted Theologians in every generation since Calvary.

What was the nature of man's original transgression?

It could not have been a broken law for there had been no law given as we understood the term from its connection with the Law of Moses.

Then what kind of a sin was it that could compel the Incarnation and the sufferings of Calvary?

What was the sin that may be called man's masterstroke of misery?

Having found that man was invested with such far-reaching authority, that he had an intellect of such caliber as to be the companion of Deity, and that he had in his hands the joy or the sorrow of God, we can understand now the nature of the sin he committed.

HIGH TREASON

The sin of Adam was the crime of High Treason.

God had conferred upon him the legal authority to rule the Universe.

This Universe-wide Dominion was the most sacred heritage that God could give to Man.

Adam turned this Legal Dominion into the hands of God's enemy, the Devil.

This sin is unpardonable! High Treason has been so considered in all ages of the Human.

Adam's transgression was committed in the white light of absolute knowledge.

He was not deceived by the Devil.

He understood the steps that led to this awful crime.

His wife, Eve, was deceived, but Adam became the Benedict Arnold of Eternity. "For Adam was first formed, then Eve; and Adam was not beguiled, but the woman being beguiled hath fallen into transgression." I Timothy 2:13-14.

He knew God; he knew Satan; he knew the result of the unthinkable crime he committed.

THE EFFECT OF THE TREASON

First, it was the thwarting of God's plan. Second, it was the separation of God and Man. Third, it gave Satan universal Dominion over God's creation.

Fourth, it incurred a complete bondage of the Human to the Devil.

Fifth, it brought a blighting Curse upon the Animal and the Vegetable Kingdom.

There had been no death since the face of the earth had

been renewed and prepared for man's advent, but now a blighting curse sweeps over God's fair Creation.

Every flower and fruit has a curse upon it. Worms, briars and thorns abound.

In Genesis 3:17 the story is told of the earth's being cursed as a result of man's sin.

So bitterly was it cursed that its fruit was unfit to lay upon God's altar as we see in Cain's offering.

This hideous, withering curse changed the face of all the earth. Death and blight are now visible everywhere. The effect on the animal kingdom is more sinking.

Creation was planned under the dominion of love; the whole animal creation lived in the atmosphere of love and peace.

Fear and hatred were unknown.

Suddenly the whole animal creation received a new nature.

There was breathed into them as by a breath of wind a spirit of hatred, of cunning, of fear, and revenge.

The lamb and lion had gamboled and played together upon the green; suddenly the lion is changed; he becomes ferocious; his voice that had known no sounds but love was changed until the very woods and plains resounded with his awful war-call, Fear grips the heart of the timid.

Man's awful crime is being felt by the whole animal creation.

The earth is suddenly turned into a great battlefield, and down through the ages the silent woods, streams, and deserts have become a huge cemetery.

Fear and death stalk in the shadows of every night.

MAN'S KINGDOM

Man suddenly becomes mortal. Man becomes death-doomed, Satan's servant. He is born again.

He is more than a sinner; he is sin. A new Nature enters into him.

It is not the nature of God but of this enemy, the Devil. A similar nature is breathed into the Animal Kingdom, devilish, cruel, and malignant.

Man's spirit undergoes a change; he has become a partaker of the Satanic nature, spiritual death, and he dies spiritually.

He suddenly becomes a hater of God; his whole nature is rebellion toward God.

He loses fellowship and legal standing with God.

He loses his love and receives hatred and revenge; he loses his faith and receives hesitating, halting, stumbling unbelief.

He loses his rest, peace, and joy.

He is driven from the garden

With no approach to God, Save with bleeding sacrifice

Whose blood drips on the sod.

When God created man He gave him the choke of eating the fruit of either the Tree of Life or of the Tree of the Knowledge of good and evil.

One would have united him with God; the other, with the Devil.

One would have given him Eternal Life and immortality For his body; the other, spiritual death and mortality for his body.

Adam had the privilege of becoming God's child; he forfeits it and becomes the Devil's.

ADAM'S LEGAL RIGHT TO SELL

Did Adam have a legal right to barter his dominion? Yes, though we question that he had the moral right.

This answers these age-old questions: Why has God not disposed of the Devil if He has the power to do it; why has He permitted Satan to rule the earth and cause so much misery, if He is God Almighty.

Adam evidently had a legal right to transfer this dominion and authority into the hands of the enemy. God has

been obliged through the long period of human history to recognize Satan's legal standing, and legal right and authority, and on this ground, and this only, can we understand the legal side of the Plan of Redemption.

SATAN'S DOMINION

We have come to one of the most interesting features in the Plan of Redemption, Satan's Dominion over Creation.

We have shown how Satan obtained this authority; let us now note some facts in regard to it.

The careful student of the Scripture will notice the perfect Justice of God.

He is Almighty, but He has never taken advantage of Satan.

Adam had legally transferred to him the Authority with which God had invested him.

This Authority was Time-limited.

Had God not been absolutely just He would have dispossessed Satan and punished Man then, but instead of that His Grace makes provision for Humanity's Redemption, showing His Love to Man, based upon perfect Justice.

We remember that when Jesus began His ministry, directly after He was baptized He was led away by the Spirit into the wilderness to be tempted of the Devil.

The Devil said to Him, "If Thou be the Son of God,

command this stone to become bread"; Jesus said unto him, "It is written that man shall not live by bread alone."

Then the Devil led Him up and showed Him all the Kingdoms of the inhabited earth in a moment of time.

This he might have done by simply pointing to the Roman Eagle, the badge of Rome's world power.

And the Devil said to Him, "To Thee will I give all this authority, and the glory of them; for it hath been delivered unto me, and to whomsoever I will, I give it. If Thou therefore wilt worship before me, it shall all be Thine."

Now mark, Satan came to Jesus and declared to Him that the authority and glory of the inhabited earth had been delivered unto him and that he could give it to whomsoever he willed.

If the Devil lied to Jesus and Jesus did not know that he lied, Jesus was but a man and not the incarnate Son of God as we have believed. If the Devil lied to Jesus and Jesus knew he lied; then it was not a genuine temptation.

We believe that the Bible is true and it was a bona fide temptation.

If that be true, then Jesus recognized that Satan had authority and dominion over the kingdoms of the human race, authority which he could transfer at will to whomsoever he wished.

This is a hideous fact to contemplate: That the human

race has been under the Dominion of the Devil, that his Dominion is a legal Dominion, and that God is unable to break it until such time as the Adamic lease, so-called, expires.

Jesus, moreover, not only recognizes Satan's authority at the opening of His ministry but also speaks of him in John 14:30 as the "prince of this world,"

A literal rendering would read like this: "Now is the crisis of this world; now shall the prince of this world be cast out."

Satan here is recognized as the political head of the human race and of the kingdoms of the world.

It does not seem necessary to attempt to defend this point.

In 2 Cor. 4:3-4, "And even if our gospel is veiled, it is veiled in them that perish; in whom the god of this world (or age) hath blinded the minds of the unbelieving, that the light of the gospel of the glory of Christ, who is the image of God, should not dawn upon them."

Satan is called the "God of this world."

Here he takes his position in bidding for the worship of man in competition with the Father God.

Jesus plainly declares that men are either worshiping God or the Devil.

Paul leads us to understand that the entire world is

cither worshipping God through Jesus Christ or worshipping Satan.

When we realize the extent of Satanic worship in this country, our minds are staggered.

DEMON WORSHIP

When we think of the mothers who are offering their children today on the altars of Satan, on the altar of the Dance Hall, on the altar of the house of ill Fame, and on the altar of the God of Gold, and of men and women who are making burnt offerings to the God of Nicotine daily, it makes us shudder.

It is not in India, Africa, and China alone that Satan is being worshipped, but the unhappy fact is that every land that does not worship God through Jesus Christ is a devotee of the Devil.

In John 8:44 Jesus brings another phase of this truth before our minds with awful vividness.

He is contrasting two fathers: His Father and the Jew's spiritual father.

They had lost their temper with Jesus and had said some very unkind things, when Jesus said to them, "Ye are of your father the Devil, and the lust of your father ye will do. He was a murderer from the beginning and standeth not in the truth, because there is no truth in him. When he speaketh a lie, he speaketh of his own: for he is a liar, and the father thereof."

Here we face one of the most solemn facts of the human

experience, not only a fact, but an explanation for the phenomena of sin.

Man is spiritually in union with the Devil.

He has become a partaker of the Satanic nature, for Paul tells us that "we are by nature children of wrath."

John tells us "in this are manifest the children of God and the children of the Devil."

Man at the dawn of human history became a partaker of Satanic nature. That nature was breathed into his spirit by the Devil, and man became a subject of Satan.

This is the only satisfactory explanation for the power of the Devil in the world.

Satan is declared to be a murderer and a liar: the two outstanding characteristics of the human race are lying and murder.

Deny it as much as we will, ignore it if we can, the fact remains that deception and murder are the chief characteristics of the human race, Jesus describes as a murderer a man who hates.

Hatred and revenge are deified in all great novels and dramas.

Satan is not only the Prince of this world, the God, and spiritual Father, but Paul also tells us in Hebrews 2:14 that he has the power or authority of death.

Paul tells us in Acts 26:18 that his commission was to go and deliver men out of "true authority of Satan."

John tells us that the whole world lieth in the embrace of the evil one.

These facts are unpleasant; no one would care to write them. Everyone would shrink from telling his dearest friend of them unless duty compelled it.

MAN'S CONDITION

Let us in a word sum up man's condition. First, he has become mortal, a subject of the Devil.

He is giving birth to children not for God, but for the glory and joy of the Devil.

Second, he has become an heir to misery, pain, sickness, and death.

He is a partaker of a nature that makes him an enemy of God, and since his treason he has had no approach to God except over a bleeding sacrifice, through a God-appointed priesthood, or by dreams, or visions, or angelic visitations.

His mind has become blinded by the Devil; his nature is enmity to God, not subject to the law of God.

His eyes have been blinded to the will of God. Paul sums up his case; without covenant claims on God; without God, Godless; without Hope, hopeless; and in the world with the authority of death in Satan's hands, with no legal approach

to God and no legal rights in prayer, a criminal, outlawed by his own Treason.

Questions

1. What kind of a being did God create when He created man?
2. What scripture reveals the type of mind that Adam had?
3. What dominion did God give to Adam? Give scriptures.
4. What was man's most sacred responsibility?
5. What was the nature of man's sin?
6. What was the effect of man's treason upon creation and humanity?
7. What incident in the New Testament reveals Satan's legal dominion that was given to him by Adam?

"I am a puny part of the great whole
Yes; but all animals condemned to live
All sentient things horn by the same stern law,
Suffer like me, and like me also die
The vulture fastens on his timid prey
and stabs with his bloody beak the quivering limbs;
All's well it seems for it
Bui in a while An eagle tears the vulture into shreds
The eagle is transfixed by shafts of man
The man, prone in the dust of battlefields
Mingling his blood with dying fellow men
Becomes in turn the food of ravenous birds
Thus the whole world in every member groans
All born

for torment and for mutual death." - Voltaire (The above reveals the dominion of Spiritual Death over all creation)

Chapter The Third, THE DOMINION OF DEATH

THE Bible is a mystery book until we find the key that opens it; then it ceases to be a mystery and becomes a message.

There are two words that open the Bible. The two words hang on the same key-ring. They are the words, Life and Death.

It is impossible to receive a coherent conception of God's message without a full understanding of these two mighty words.

Sin, as we understand it today, is not the reason for Redemption; it is but one of the results of a basic cause, and until we understand that basic cause, there will be no intelligent grasp either of Man's condition or of God's provision for his Redemption.

Death has been a mystery in all ages.

Science stands mute in its presence, unable even to attempt an explanation.

Philosophy turns poetical when it meets this dread enemy of the human.

Theology has only dealt in generalities when attempting to explain it.

That bloodhound-like foe began its dread work at the cradle of the human and has followed it-down through the stream of the centuries.

It is not a part of the Creation or a part of God's original plan. It has ever been the enemy of the human,

MAN IS A SPIRIT

Before we can understand the Nature of Death, it will be necessary to look at the Nature of Man for a moment.

Man is a spirit and possesses a soul and has a body.

His soul and spirit constitute his personality. Above this soul is he, himself, spirit. This is the real Man.

This spirit operates through the soul, and it in turn operates through the physical body.

The Man and his Soul live in a body.

At death the Man and his Soul leave that body and go to their home.

It has always been difficult to realize that Man is a spirit instead of a physical being.

Paul in speaking to the Thessalonians says, "And the God of peace himself sanctify you wholly; and may your spirit, and soul, and body, be preserved entire, without blame at the coming of our Lord Jesus Christ."

The real world powers today are spiritual. God is a

spirit. Man is a spirit. Satan is a spirit.

KINDS OF DEATH

There are several kinds of Death mentioned in the Scriptures, but we are interested only in three, Spiritual, Physical, and Eternal (which is called "The Second Death").

The real Death is that which lays hold of our spirits rather than our bodies.

Physical Death is but a manifestation of its parent.

"The Second Death" is the ultimate finality of Death, the Home of the Spiritually Dead.

The reader will find it very difficult to think of Death except in relation to the Physical.

Physical Death is the dissolution of the physical body. In Job 18:13 it is called "the first born of Death." In other words primal Death is not Physical but Spiritual. Spiritual Death came to the earth first.

It manifests itself in the Physical by destroying it.

The Physical Death is but a manifestation of a law that is at work within the human, called by Paul "The Law of Sin and of Death."

But before we take up the question as to the nature of Spiritual Death it might be well to look at Life.

There are four kinds of Life, Vegetable Life, Animal Life,

Human Life, and Spiritual Life or Eternal Life.

Jesus tells us in John 5:26 that all Life heads up in God.

He is the Author of all Life whether animal, vegetable, human or Eternal, and He has given to the different kingdoms life to fit their spheres.

In other words Life is the Nature of God.

Life is the substance, the being of God.

God is a Spirit; consequently His life is Spirit Life.

Satan is a spirit, but his nature is the very opposite of God's.

God's Nature is Life, and its first manifestation is Love.

SATAN'S NATURE

Satan's Nature is Death, and its first manifestation is Hatred.

Spiritual Death, then, is as much a substance, a force, a fact as Life, but the difference is it emanates from the Devil, while Life emanates from God,

Satan was originally in heaven with God, one of those spirits who stood next to the Throne itself, but he turned against God, and when he did his Nature changed.

It is that Nature which serves as the very fountain of all that is evil, wicked, and corrupt in the human.

We can see that if all that is good, holy, and beautiful heads up in Life — which emanates from God, then all that is evil and bad and corrupt heads up in spiritual Death, which emanates from Satan.

Death, then, has a Nature as really as life is a Nature.

We can understand that out of God's Nature flows love, joy, and peace, and out of Satan's Nature comes hatred, murder, lust, and every unclean and evil force in the world.

There is no solution of the human problem without an understanding of these two super-natural forces, Spiritual Life and Spiritual Death.

If Man is dead in spirit, that is, if he is a partaker of the Nature of the Devil, then we understand his need of Eternal Life.

When God placed Man in Eden, he had the inherent power of choice and responsibility.

If he had not been created thus, he would have been an automaton, a machine under the direction of his Creator.

If this had been so, Man could have brought no more joy to God than a machine could bring to its inventor.

God gave Man not only the power of volition but also knowledge and wisdom beyond anything we have today.

He had been brought into being to be the associate and companion of the great Creator God.

That in itself indicates Man's mental and spiritual capacity.

When he was given control of the Universe God warned him, told him that if he disobeyed he should surely die, or literally "in dying thou shalt die."

This statement suggests the fact that Man is subject to a twofold Death.

The moment Adam committed High Treason he died in spirit, but he did not die physically for nine hundred and thirty years.

It is very noticeable that the moment Man sinned His Nature underwent a complete change.

This change has no parallel in Nature except in that which is known as the New Birth, for when one is born of God he undergoes as instantaneous a change.

This proves to us that Man was actually Born Again when he sinned. That is, he was born of the Devil. He became a partaker of Satanic Nature just as man today becomes a partaker of Divine nature when he is born of God by accepting Jesus Christ.

THE NEW TESTAMENT VIEW OF SPIRITUAL DEATH

Romans 5:12, "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."

Through one man's sin Death entered into the world.

The picture is of Death standing outside a closed door, man's sin is throwing the door open and allowing Death to come in to the human.

This is not Physical Death, as we see in the verses following, for they say that "Death reigned from Adam until Moses," indicating at the time of Moses that there was a cessation, in part at least, of the Dominion of Death.

We know that nothing in Moses' day kept men from dying physically. It has no reference to that, but it does have reference to another kind of Death. The remainder of the chapter proves this, for in this section of Romans Paul is contrasting Spiritual Death and Spiritual Life.

That word "reign" really means "reigned as king"; so we understand that Death reigned as king over the human race from Adam's day until Moses'.

In Moses' day God gave to him the Atonement of the blood of animals.

Blood represents Life, and Atonement means a covering. So God through the High Priesthood gave to the Jewish Nation and to the Gentile world, if they wished it, a Covering of Life. Through this we understand how Death's Dominion as a world Emperor was broken.

Perhaps the most graphic statement in regard to

Spiritual Death is in the 17th verse.

A literal translation reads, "for if by the trespass of one, Death seized the Sovereignty through the one."

Here is an awful picture; away back there in the Garden of Eden Death, that hideous monster seized the Sovereignty, the Dominion, the Kingship over Creation. It drove Life out and brought in its own rule of desolation. Then again in the 21st verse the same translator translates "that as sin reigned as king in the realm of death, even so might grace reign as king through righteousness unto Eternal Life, through Jesus Christ our Lord."

Here we have the truth stated dearly: Death has seized the Sovereignty, and God's Creation is under its Dominion.

We understand that sin so prevalent today, scourging and blighting the human race, reigns as king in this awful realm of Spiritual Death where the whole human race lives today under the cruel Emperor Satan.

This is the only explanation for the present power of sin in the world.

We could not explain sin otherwise.

Sin is the outgrowth of Spiritual Death.

Spiritual Death is the soil out of which all kinds of sin grow just as Spiritual Life, the Nature of God, coming into Man becomes the soil out of which all kinds of good actions spring.

THE NATURE OF SPIRITUAL DEATH

It can be clearly seen now that Spiritual Death is the Nature of the Devil and that Spiritual Life is the Nature of God,- that out of Spiritual Death come hatred, jealousy, and murder, and that out of the Nature of God come love, forgiveness, and peace.

We can understand now the prevalence and power of sin in the world.

We may legislate all we please; until we change the Nature of Man, sin will grow and flourish; we may stop it here or there, but it will surely spring up elsewhere.

The only hope of the human is to give him a new Nature.

Spiritual Death, then, is the Nature that lies behind all sin committed.

Man commits Sin, because his Nature produces that kind of conduct.

Spiritual Death made Man mortal.

Spiritual Life alone can make him immortal.

That was a sad day for the human when Satan became Emperor of the Universe and let loose that hideous miasma of Hell, Spiritual Death.

POWER OF DEATH

What an awakening for Adam. He had been God's under-ruler and king.

Perfect beauty had gladdened his eyes at the rising of every sun, but now devastation has begun; the marks of Satanic Dominion are manifest everywhere.

Spiritual Death has changed the Nature of all the Animal Kingdom, and the discordant cries of Hatred and malice are heard from wooded dell to open glade; carcasses of insects and beasts lie rotting in the sun; and Adam, the uncrowned king of Creation, grovels under the iron heel of Satan.

Spiritual Death becomes a hideous reality to him; his first horn son murders the second. He is made to feel with keenness the effect of his treason; he had not only sinned against God but also against his unborn children.

A little grandchild is born into the family, and Adam names it Enosh, which means "mortal," "frail," "subject to Death," or "Satan ruled."

Think of naming the first grandchild of the human race after his sin!

Man is now united with the Devil.

He is an outcast, an outlaw driven from the Garden with no legal ground of approach to God.

He no longer responds to the call of God; he responds only to his new master.

Now we understand why Man is more than a transgressor, more than a law-breaker. Man is spiritually a child of the Devil,

Man partakes of his father's nature.

This explains why Man cannot be saved by conduct.

If he is ever to be saved, it must be by some one's paying the penalty of his treason and giving him a new nature. He can never stand in the presence of God as he is.

Man is lost today not because of what he does but because of what he is. Man needs a New Birth, that is, Life from God, because he is spiritually dead.

SPIRITUAL DEATH IS UNIVERSAL

"And He (Christ) shall destroy in this mountain the face of the covering that covers all people and the veil that is spread over all the nations; He shall destroy death forever and the Lord Jehovah shall wipe off tears from all faces and the reproach of His people shall He take away from off the earth for Jehovah hath spoken it." Isaiah 25:7-9.

This covering that covers all peoples; this veil is the veil of Spiritual Death.

Now mark, it says here that it is a covering over all people, a veil that is spread over all nations.

Romans 5:12 declares "death passed upon all men, for all sinned."

Matt. 4:16 says, "the nations that sit in darkness shall see a light and they that sat in the shadow of death to them did light spring up,"

Romans 3:9, 23 declare "that all are under sin," and "all have sinned and fall short of the glory of God."

From these Scriptures it is clear that the human race is universally under the dominion of Satan, that they have all become partakers of his Nature.

They have no legal right to approach God, and Satan is now their God and ruler.

Jesus in speaking of this in John 5:24-25 says, "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."

Jesus is speaking of the spiritually dead who by hearing His voice may come out of the Realm of Death into the Realm of Life, out of the family of Death into the family of Life.

In the story of the Prodigal Son Jesus makes the father say, "This is my son that was dead and is now alive, was lost and is found."

In 1 John 3:14-15 it says, "We know that we have passed out of death into life, because we love the brethren. He that loveth not abideth in death. Whosoever hateth his brother is a murderer, and ye know that no murderer hath eternal life abiding in him."

Here we have the contrast of Death and Life: that is the contrast of the manifestation of the Nature of the Devil and the Nature of God; one manifests itself in hatred, and the other, in love.

"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)." Ephesians 2:1-5,

Let us look critically at this section of Scripture: first, we were made alive when we were dead.

Second, we walked according to the prince of the powers of the air.

Third, this prince is now working in the sons of disobedience just as the Holy Spirit works in the sons of obedience.

Fourth, we all once lived in the lusts of our flesh and were by nature children of wrath.

Fifth, but God being rich in mercy, for His great love wherewith He loved us when we were dead in our trespasses made us alive together with Christ.

Take this statement with Col. 2:13, "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."

From these Scriptures the case is made: Man is spiritually dead, under the dominion of the prince of the powers of the air, and this spirit is now working in and through man's life carrying out the plans and purposes of this prince.

All this substantiates our foregoing argument: the universal man must be Born Again, and the New Birth is receiving the Life or Nature of God. John tells us that when we receive this Nature we love our brethren, and he that does not receive this Nature has hatred for his brethren.

THE CONTRAST

Here Again Death and Life are contrasted.

In Romans 8:1-14 Paul contrasts the Flesh and the Spirit, Life and Death.

In verse two, "For the law of the spirit of life in Christ Jesus made me free from the law of sin and of death."

The law of sin and of death is that law that is at work today in the realm of Spiritual Death, mentioned in the 5th Chapter, and since Paul has been born again he is free from the

dominion of this former ruler.

The term Flesh as he uses it indicates Man's Condition before he is made alive, or Born Again.

The Greek word "sarx" in this connection has reference to Man when he is spiritually dead.

The 6th verse, "For the mind of the flesh is death, but the mind of the Spirit is life and peace."

The mind of the flesh is the mind of the natural Man in the realm of Spiritual death, and this mind, he says in the 7th verse, is "enmity against God. It is not subject to the Law of God; neither indeed can it be."

The Man who lives in the realm of Spiritual Death is enmity against God.

He may be a college professor. He may hold the highest place in the educational world. However, if he has never been born from above, he is God's enemy by nature, and he cannot be a subject of God's Law. However, Paul says of the believer, "Ye are not in the flesh but in the Spirit, if so he that the Spirit dwelleth in you."

In other words if you have been Born Again, passed out of the realm of Death and Satanic Dominion into the realm of Life and the Spirit's Dominion, "ye are no longer in the flesh," and should not be Ruled by the senses.

You remember Paul's pathetic cry in the closing of the 7th chapter of Romans, "Wretched man that I am! who shall

deliver me out of the body of this death?" Then he cries, "but I thank God through Jesus Christ I have found my deliverance."

Paul was speaking of the time when he was spiritually dead, a child of the Devil, but awakened by the Spirit to his bondage and also to the privilege of deliverance.

SUMMING UP THE CASE

Let us now in conclusion see what we have found. First, Spiritual Death is the Nature of the Devil. Second, Man by his sin has become a partaker of Satanic Nature. Third, this union with Satan has separated Man from God.

Fourth, Man is now an outlaw without legal ground of appeal or approach to God.

Fifth, if Man ever stands right with God someone must pay the penalty of his transgression and give him a new Nature.

Sixth, neither Education nor Culture can ever change his Nature; the New Birth is Man's only hope.

Questions

1. What are the two words that open the Bible?
2. Name and explain the three kinds of death.
3. What is Eternal Life?
4. Explain Romans 5:12.

5. Give a discussion of the reign of spiritual death.

"The total picture of life is almost too painful for contemplation; life depends on our not knowing if too well. If we should bring clearly to a man's sight the terrible sufferings and miseries to which his life is constantly exposed, he would be seized with horror; and if we were to conduct the confirmed optimist through the hospitals, infirmaries, and surgical operating-rooms, through the prisons, torture-chambers, and slave kennels, over battlefields and places of execution; if we were laid open to him all the dark abodes of misery, where it hides itself, from the glance of cold curiosity, he, too, would understand at last the nature of this best of all worlds. For whence did Dante take the materials of his hell but from our actual world?"

(The above picture of the reign of evil surely reveals the lordship over the human race of the one whom the Scriptures call "Satan".)

Chapter The Fourth, SATAN

HERE is no explanation for the intelligence and organization that is behind the power of sin, if there be no such a being as Satan.

The prevalence, power, and malignity of sin compel us to look for a cause.

To say that sin is inherent in man is to accuse God of creating a being in whose nature sin forms a part.

We cannot accept this.

If it could be proved that there were no such a being as Satan, then the difficulty of locating the seat, the fountain of sin, would be encountered.

The Scripture is explicit; it tells us as much about Satan as about God. It tells who he was and who he is today, how he became what he is, and tells us how he gained dominion over the human race.

It tells us of his malignant nature and character, tells us also of his end.

All that is holy, righteous, and good heads up in one, and all that is evil, unjust, and destructive heads up in the other.

SATAN'S LEGAL DOMINION

One of the bitterest facts that humanity and Heaven

have to face is that Satan has a legal right to rule over the human race.

God gave to Adam dominion and authority.

This dominion was over Satan and over all the works of God's hands.

Man ruled not only Satan, but he also ruled all the angelic beings. He was next in authority to God, and when he turned that vast Kingdom over into the hands of Satan, it was a legal transference. It was so legal that God was obliged to recognize its legality, and the only way that God could meet the issue was to send His Beloved Son down out of Heaven to suffer the penalty of Adam's transgression.

If you will notice, all through the Scriptures God and the angels treat Satan with a certain deference; they recognize his legal dominion.

If Satan did not have legal dominion, why is it that God, who is Almighty, did not put him out of business and drive him off the earth into his eternal prison-house?

But God could not do it. Consequently there has come into being that marvelous legal document, The Plan of Redemption.

You remember that when Jesus met Satan in the Wilderness in the great temptation that Satan said, "To Thee will I give all this authority and the glory of them, for it has been delivered unto me, and to whomsoever I will, I give it; if

thou therefore wilt worship before me, it shall all be Thine."

Jesus does not dispute Satan's claim; He takes it for granted that Satan is telling the truth.

Satan's bold boast and offer to Jesus is one of the striking facts of history.

Satan, then, has legal rights that God must and does recognize.

Adam had a legal right though not a moral right to transfer the dominion that God had placed in his hands into the hands of the Devil, the enemy of God.

There can be no plan of redemption nor theological system that does not recognize Satanic dominion. There can be no excuse for God, if this dominion is not a legal dominion; for if God has a legal right to dispossess the Devil and put him out of dominion and does not do it, He necessarily becomes guilty of all the acts of the Devil.

However, if man with his free moral agency and the legal rights that have been conferred upon him by God turns that dominion into the hands of his enemy, God has no right to dispossess the Devil until man's lease of dominion has expired.

WHO HE IS

This is a study of the Being who is today ruling the earth, who sits as the Prince of the Nations, who has the Authority to rule the hearts and lives of men, who is the author of all our miseries and sorrows; the Being who has the power

of disease and death, and Authority to cast into Hell.

He is the King of the angels of the Abyss; he rules the dark hosts of Hell.

His chief desire and design is to destroy the human race and thereby bring sorrow to the heart of the Father God.

In Luke 10:18 Jesus says, "I saw Satan as lightning cast out of Heaven."

In Isaiah 14:12-15 he is called the "Day Star, Son of the Morning," and his Fall is attributed to his desire to rule the Heavens and cast God out.

He said, "I will ascend into Heaven; I will exalt my throne above the Stars of God; and I will sit upon the mount of congregation in the uttermost parts of the north; I will ascend above the heights of the clouds; I will make myself like the Most High."

This with Ezekiel 28:11-19 gives us a hint of who Satan was.

The 28th chapter of Ezekiel is addressed first to the Prince of Tyre, who is serving under his great Emperor, Satan.

Satan is described as having the dominion over the earth, over the Kings of the earth — this is a picture of Satan's ruling a nation through its King.

Beginning with the 12th verse we see him in his true light: "Thus saith the Lord Jehovah: Thou sealest up the sum,

full of wisdom, and perfect in beauty."

This description cannot apply to any man living at the time of Ezekiel, for it says, "Thou wast in Eden, the garden of God,"

We know that Satan was there.

"And every precious stone was thy covering," as the precious stones in the crown of a King are his covering the insignia of his office, of his authority.

And so God says that "The sardius, the topaz, the diamond, the beryl, the onyx, the jasper, the sapphire, the emerald, and carbuncle and gold" are in that wonderful covering or crown.

And then He says, "The workmanship of thy tabrets and of thy pipes was in thee; in the day that thou wast created they were prepared.

"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.

"Thou wast perfect in thy ways from the day that thou wast created, until unrighteousness was found in thee."

The being whom God is describing here (and it is God who is speaking) is a being perfect in beauty, summing up perfection and wisdom, and was the anointed cherub.

The word "anointed" suggests that he was connected with the throne, and the reference to musical instruments, that he evidently led the worship of Heaven; he led the great angel chorus in their worship of God.

He was able to walk up and down in the very presence of the Eternal God, and he was perfect in all his ways until unrighteousness was discovered in him.

"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.

"Thy heart was lifted up, because of thy beauty; thou hast corrupted thy wisdom by reason of thy brightness."

This could only apply to a heavenly being who held a place of authority, and glory and honor before God Almighty, and whom God cast out from His presence.

When Satan was cast out of Heaven, he evidently lost none of his ability or brilliancy, and none of his wisdom; it simply became corrupted.

PASSION MUSIC

It is a significant fact that music today holds a large place in all the brothels, dance-houses, theaters, and operas and that music is one of the attractive features of sin today.

Satan has not ceased to be a musician; neither has he ceased to lead great choruses and oratorios.

In Revelation 9:11 he is called the King, the angel of the Abyss. His Hebrew name is Abaddon, and his Greek name is Apollyon. He is the great King of the demon hosts of Hell.

He is the mighty Enemy of God today; he is an enemy of angels and of men.

He heads up all the evil of all the ages.

According to the scriptures he has the power of disease, the power of death, the power to bring plagues upon humanity, the power to cause storms and unnatural fires.

His whole nature is malignant and cruel.

He evidently loves the esthetic and beautiful; his fall did not take that from him.

Whenever he has an opportunity he uses these to destroy and wreck the spirits; of men.

THE PRINCE OP POLITICIANS

Luke 4:3-7, "And the Devil said unto Him, if Thou art the Son of God, command this stone that it become bread, "And Jesus answered unto him, It is written, Man shall not live by bread alone.

"And he led Him up, and showed Him all the kingdoms of the world in a moment of time.

"And the Devil said unto Him, To Thee will I give all this authority, and the glory of them: for it has been delivered unto me; and to whomsoever I will I give it.

"If Thou therefore wilt worship before me, it shall be thine."

Here Jesus recognizes that Satan has the political dominion over the kingdoms of the earth and that the whole human race are his subjects.

In a previous chapter we called attention to the means by which Satan obtained this dominion.

Here Jesus recognizes his right to rule.

As the Prince he is the political head of the nations.

I don't believe that any one can doubt this. When we look at the history of the human race, the corruption of our cities, of our politics, of the rulers of the great nations of the earth; when we consider the awful wars and massacres that take place in semi-civilized countries with a tacit recognition of the great nations of the earth, we are convinced of Satan's reign.

Jesus calls Satan the spiritual father of the human race: "Ye are of your father the devil:" and He was speaking to the Jews, the most religious and the best people of the world at that time.

Paul tells us that Satan is the god of this world.

As the father he has given man his nature; as the god he demands man's worship, reverence, and obedience; and that he has it we can't deny.

Satan is more popular today than Jesus; Hell is more popular than Heaven.

More people go the Broad Way than the Narrow. More people worship the Devil than worship God.

THE AUTHORITY OF DEATH

Jesus tells us in Luke 12:4-5, "Fear him, who after he hath killed hath authority to cast into Hell: yea, I say unto you, Fear him."

Jesus declares that Satan has the authority of death and the authority to cast into Hell.

Hebrews 2:14, "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 hath the power of death, that is the devil."

Here Paul tells us the same thing, that Satan has the authority of death.

This seems a hideous fact, that the authority of death, to slay men, is in the hands of our Enemy.

In Revelation 12:7-9, "And there was war in Heaven: Michael and his angels going forth to war with the dragon: and the dragon warred and his angels: and they prevailed not, neither was their place found any more in Heaven.

"And the great dragon was cast down, the old serpent, he that is called the Devil and Satan, the deceiver of the whole

WOTW; he was cast down to the earth."

The earth is Satan's realm; here he rules over demons and nations.

The ninth verse of Jude tells us that arch-angels respect the Devil and show him a peculiar reverence.

Zech. 3:1-2, "And he showed me Joshua the High Priest standing before the angel of Jehovah, and Satan standing at his right hand to be his adversary."

"And the angel of 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?"

Here the angel of Jehovah dares not directly rebuke Satan, but shows him a peculiar respect and honor.

Satan is greater than any angelic being in Heaven; only God and Jesus Christ are greater.

DEMON DOMINION

Daniel 10:13, "But the Prince of the kingdom of Persia withstood me one and twenty days; but Michael one of the chief princes, came to help me."

Daniel had been praying for one and twenty days and wondered why his prayers were not answered.

Suddenly an angel appears and makes the statement that he had been held up one and twenty days by the Prince of the kingdom of Persia. It was not a human Prince, because no

human could have intercepted an angelic being, but a demon who was ruling over the kingdom of Persia had stopped him on his way to Babylon to bring God's message to Daniel.

The angel also makes another declaration.

He says that he is going back now to fight with this same Prince of Persia, indicating that every kingdom is ruled by a demon. Paul declares that our combat is not against flesh and blood but against principalities and powers and world rulers of this darkness; that there are different degrees of demoniacal dominion; and that the world is divided up into kingdoms and states, and communities, and that over each one a demon holds sway.

This, I have become convinced, is true, for in my evangelistic work I find a different kind of demon in almost every community.

This is uncanny and an unpleasant subject, but nevertheless it is imperative that the Church know about it.

In 1 John 3:10 and John 8:44 he is called the spiritual Father of the human race: "Ye are of your father the devil," and, "In this are manifest the children of God and the children of the devil."

1 John 5:19, "The whole human race lieth in the embrace of Satan."

He has a peculiar dominance over the nations of the earth.

It would seem that Revelation 12:11 is being fulfilled, that

Satan has already come down to this earth full of wrath, knowing that his days are short.

His CHARACTER

We can best understand Satan's nature in the same way that we understand God's, that is by his Names.

The whole series of revelations of God in the Old Testament are revelations through the Names that He gives. Therefore, we will study the names of our great Adversary, Satan, in order to discover his character.

"When any one heareth the word of the kingdom and understandeth it not, then cometh the Evil One, and snatcheth away that which hath been sown in the heart." Matt. 13:19.

Here he is called the Evil One of the earth.

Verses 38-39 of the same chapter. "And the field is the world: and the good seed, these are the sons of the kingdom; and the tares are the sons of the Evil One; and the Enemy that sowed them is the Devil: and the harvest is the end of the world; and the reapers are the angels."

Here he is called the Devil and the Father of the tares.

He not only steals away the good seed that is sown in the hearts of men, but he also sows tares and wickedness in the world.

His name "Devil" means "Accuser," "Defamer," "Calumniator," "Slanderer."

These are titles that describe his character.

The very word "Devil" has enwrap within it all the significance of these four synonyms.

HE IS THE ACCUSER

He accuses the brethren day and night before God, He is the Defamer; he is defaming the Church, and the character of God; and the integrity of Jesus continually.

He is the Calumniator; he is ever bringing railing accusations, vile, unclean accusations against the human.

He is the Slanderer; he retails all that is vile and unclean.

He stirs up dissensions; bitter awful scandals are the delight of this archfiend.

It would be well for us to stop here and notice this fact: neither God nor Satan can minister to or destroy the human but through the human.

HE USES MAN

Satan must use human lips or pen to do his dirty work for him.

He has no power to defile, to destroy, or to lead astray, except as he has a human instrument.

God has no power to bless, to inspire, to lift, to save men except through a human instrument.

It seems a crowning pity that man should lend himself to the Devil as a medium through which he can work to destroy the human race, but he does it.

In 2 Cor. 11:3 he is called the Corrupter, "But I fear, lest by any means, as the serpent beguiled Eve in his craftiness, your minds should be corrupted from the simplicity and purity that is toward Christ."

Here Satan is the corrupter, the defiler, the robber of virtue and the purity of the heart.

Satan has always delighted in being the instructor of youth.

He uses some vile man or woman to defile a boy or girl and then sends that boy or girl out as a missionary into our public schools and colleges to defile the minds of the innocent.

How often our sweet baby boys and girls are corrupted and robbed of their purity of heart before they reach the high school grades; nothing is left holy or pure to them.

The holy secrets of life are all dragged into the filth and mire of vile conversation and suggestions, and our sweet babies come back to us scarred forever by Satan's defilement.

1 Thess. 3:5, "For this cause I also, when I could no longer forbear, sent that I might know your faith, lest by any means the Tempter had tempted you and our labor should be in

vain."

Here he assumes a new guise, the Tempter.

He is the sly serpent, tempting Eve from her purity; and Paul fears that the virgin Church of Thessalonica shall be tempted from her love and fidelity to her Lord.

He is called the Seducer.

No name is so vile in our English as that, and Satan is known as the Seducer of the virtue and purity of the Church of Jesus Christ.

He is vile, sly, and cruel, the old serpent.

In Rev. 20:2 is a constellation of names that are hideous to contemplate, "the dragon, the old serpent, which is the Devil and Satan."

PASSION DANCE

Perhaps the name of all names here is "the old serpent."

The word "serpent" really means the fascinator, and how truly Satan has fascinated men and women of all ages since the Fall.

He has given to us the ball-room with its fascinating body-gripping passion music, imported to us from the South Sea Islands, from Cuba, and the Negroes of the South, music that throbs and pulsates with a passion that stirs all that is worst in fallen man.

It is no wonder that 90 per cent of the girls today in the houses of ill-fame in this country went there through the public dance hall.

There is nothing that so un-mans a man and a woman and throws them open to the God of Lust as this subtle passion music of today.

Satan has reached his highest point of fascination in this subtle, dangerous type of music.

He could only reach a few through the so-called classical music, but passion music is based on one of nature's perverted fundamental laws.

However, the dance hall is not the only place where he fascinates.

There is the card table over which \$80,000,000 pass daily, where men blow their brains out, where they throw manhood and character to the winds, where they barter love and home.

And not only does lie fascinate with cards and the dance-hall but also with the theater and moving pictures, and today they are holding out a fascination that is emptying our Churches, wrecking the students in our schools, and destroying the boyhood and the girlhood of the nation.

Oh, Satan is a fascinator!

As the bird is fascinated by the serpent, so is the girl and the boy, the man and the woman fascinated by the "old

serpent" today, and they walk with closed eyes and benumbed sensibilities into his very jaws.

In Col. 1:13 he is called the "Power of Darkness" out of which we are "translated into the kingdom of the Son of His love,"

Darkness stands for ignorance; ignorance has ever been Satan's choicest weapon to keep in bondage the great hordes of humanity.

He has held the hosts of the earth's great family in bitter, soul-blighting ignorance.

Not only has he bound with ignorance, but he also has given them a fear of light so that they fight the force that would set them Free.

The light hurts their eyes.

The battle between Light and Darkness has gone on down through the ages.

The darkness tried to overcome the light during the days of the Incarnation.

Oh, the bitter sins of darkness, the unnumbered sins of darkness! Darkness is really the realm of Satan.

But I want you to look once more at the hideous constellation of horror in Rev. 12.

Here he is called the Dragon, the Devil, the father of hatred, the father of murder, the Adversary, the Old Serpent

whose deadly coils have crushed the life out of nation after nation and proud city after proud city, until tonight their only monument is the wreckage of their past glory that we see in the piles of their mighty ruins.

SATAN'S REPUTATION

John 8:44, "Ye are of your father the Devil, and the lusts of your father it is your will to do. He was a murderer from the beginning and standeth not in the truth, because there is no truth in him; he is a liar and the father of lies."

Here Jesus gives Satan a reputation that is not enviable.

He is called a murderer from the beginning, and stands not in the truth for there is no truth in him; he is called a liar and the father of lies.

Perhaps the badge of the unregenerate human today is the lie.

The human race are liars!

Lying is as natural as eating or drinking or breathing.

To overcome lying is one of the most difficult things that any man or woman ever attempted.

We lie in dress, in our appearance; we lie in our speech; we lie with our eyes, with our hands, with our pens; we lie with words, and without words; we lie in business, and in the pulpit, Satan is truly a murderer of characters, and then he covers his awful tracks with a series of fabrications most malicious, but

that does not seem to be his worst name; he has another honorary degree.

He is called in Revelation the Deceiver of the whole earth.

This is to me the bitterest fact that we have to face in connection with the Devil, that he has deceived the whole inhabited earth, that no man lives or has lived, who has not been fooled and deceived by Satan.

He has made sin appear beautiful; he has made error seem as truth, lust as love, crime as virtue, and deception as good policies.

He deceives the babe, the youth, and young manhood.

He deceives us in the prime of life; he deceives us on the brink of the grave when faltering footsteps seek for a guide.

He has deceived us as a world, as nations, as cities, as schools, as homes, and as individuals.

Satan is humanity's Nemesis.

From the cradle to the grave he has sought to utterly destroy the human.

His master stroke is compelling man to work out his wicked design against God and God's eternal purpose for man.

Man is helpless without God's aid to escape his power.

SATAN'S TIME-LIMIT

There are those who have believed that the Time of the Gentiles began with Nebuchadnezzar's dominion, that is, the Gentile's world dominion.

We know that the Greek word for Gentile means nations, and when Jesus in Luke 21:24 speaks of the Times of the Gentiles being fulfilled or the Times of the Nations, He has reference to a wider interpretation of humanity than this limited view will admit.

Paul, speaking of the same thing in Romans 11:25, says, "that a hardening in part hath befallen Israel, until the fullness of the Gentiles be come in," the fullness of the Gentiles being the fullness of the nations.

We know that the nations of the earth are under the dominion of the Devil, and Jesus and Paul both evidently have reference to the end of the Satanic dominion.

When Jesus began His ministry and began to cast out demons, we have record of a remarkable statement made by a demon which He was casting out.

In Matthew 8:29, demons cried, "What have we to do with Thee, Thou Son of God? art Thou come hither to torment us before the time?"

Again in Rev. 12:12, "Therefore rejoice, O Heaven, and ye that dwell therein; woe to the earth and sea, because the Devil has gone down to thee with great wrath, knowing that he hath but a short time."

From these and other Scriptures we learn that Satan recognized that his dominion was time-limited.

It would seem then that when God gave Adam dominion over the earth and the work of His hands that this dominion was limited as one of our modern leases is limited.

Adam had dominion over the earth for a certain number of years, whether it be six or seven thousand, or how long, we do not know.

When Adam committed High Treason against God and turned this dominion and authority over into the hands of Satan, Satan took Adam's lease, and consequently Satan's dominion will last as long as Adam's would have lasted had he not sinned.

It is evident that Satan's dominion ends at the Second Coining of the Lord Jesus.

The dominion of man is really now the dominion of Satan, or as Paul puts it, "the Times of the Gentiles," or of the nations, which is the time of Satan's dominion over the human race.

The demons that were cast out by Jesus knew their time-limit, and they dreaded being cast into the Pit or Abyss before their time. They appealed to His justice and said, "Hast Thou come to cast us into the Abyss before our time?" And Jesus said, "No, I will not do it."

In the scripture just quoted it says that Satan will come

down to the earth with great wrath knowing that the days of his authority are numbered.

That will give a reason likely for The Great Tribulation which ends this dispensation.

Satan, as he sees the hours of his dominion over man draw to a close, will pour out his bitterest vials upon the human race to hurt God and crush humanity before he is finally cast into the "Lake of Fire."

We are living today in the days of Satan's dominion, but thank God, there is a time-limit to it.

Here are some facts about Satan that will aid us.

1. First, He was an angel of light and led the worship of Heaven.
2. Second, He was "The anointed cherub that covereth," stood near the Throne.
3. Third, He fell by trying to take the Throne from God.
4. Fourth, He was perfect in beauty and wisdom.
5. Fifth, He lost none of his wisdom.
6. Sixth, His nature was changed by his fall.
7. Seventh, Adam gave him Dominion over the Universe.
8. Eighth, He Rules Earth and Man.
9. Ninth, He has power to bring storms, pestilence, wars, disease, and death.
10. Tenth, He is seeking God's place in our hearts; he wants our worship.
11. Eleventh, He has access to God to accuse the Church.

12. Twelfth, He is to be bound and cast into Hell at Christ's coming.
13. Thirteenth, At the Judgment he goes into the "Lake of Fire," and that ends his awful reign.

Questions

1. What is the only explanation for the intelligence and organization that there is behind sin?
2. Discuss Satan's position before he was cast out of heaven.
3. What facts of history unveil the reign of Satan as god of this world?
4. Show how Satan's character is revealed through the names that are given to him in the scripture.
5. In whose hands is the power of death? Give scriptures.

"The loving, the gentle, the sympathetic, the sacrificial Savior, who loved sinning men so that He came to die for them — He, calmly, deliberately, over and over again, did teach His disciples hi such a way that they at that time and since then the great body of the church have believed that He meant us to understand that there is a future state of punishment, and that it is so great and dreadful a thing that all men should with terrible earnestness flee from it.

"He announced the fact. He did not reason upon it, nor point out its place in a system of moral truth, nor give it philosophical definition, nor consider objections to it, nor

attempt to reconcile U with any theory of divine power. He raised His hand to the sky to draw aside the curtain, and there, right before His hearers rose the dark grandeur of future Retribution. He bore witness to it is a fact, "When I doubt the teaching of Hell, therefore it will be because I doubt the Divinity of Christ." — Henry Ward Beecher,

Chapter The Fifth, HELL

If there be a Hell, a place of confinement, a prison for the incorrigibly wicked, it matters not the nature of it, it will be a place of torment.

Under the most humane conditions possible in this century in which we are living, a prison is a prison, and it is horrible even to contemplate.

What we want in this discussion is to know what the Word of God teaches in regard to the state of the wicked after death.

It may be interesting for us to notice this, that Hell is the jail where the wicked are locked up when under indictment until the court sits and their sentences are passed on them; then they go into what is called in Revelation the Lake of Fire, the Gehenna of the New Testament.

The Lake of Fire is the Federal Prison of Eternity; Hell is simply the County Jail.

No one has yet been put into the Lake of Fire.

The wicked angels and wicked men are both locked up today in Hell, awaiting the resurrection of the wicked and the Judgment, after which they go to the Federal Prison.

You know that Heaven is not the permanent abode of the Believers; it is merely a tentative place to which the disembodied spirit goes to await the return of the Lord Jesus

and the first resurrection when the Believer will receive his immortal body. He is then ready to enter into the New Heavens and the New Earth, where he will dwell in an immortal, physical body with his beloved ones through Eternity.

When the sinner dies today, he, in his spiritual form, goes to Hell to remain there until the Second Resurrection when his old body will be raised full of sin, disease, and corruption.

He will enter it again and stand in that physical body before the great White Throne of God. Jesus Christ will be Judge. Then the dread sentence will be passed according to the Court's findings, and he will be sent away with the Devil, the False Prophet, and the fallen angels into the Federal Prison of Eternity.

The reason for Hell and the Lake of Fire is apparent to every thinking man.

ETERNAL CRIMINALS

Man is an Eternal Being. He belongs to the same class as God. If he dies a criminal, then he enters Eternity as an eternal criminal.

There must be a prison; the criminals must be segregated.

If they were permitted to roam indiscriminately through Eternity, they would demoralize the New Heavens and the New Earth.

We have jails, State Prisons, and Federal Prisons for time criminals who break the laws of man.

Who can raise a protest against God if He has a prison in which are incarcerated the men who violate the laws of Heaven, and who are eternal criminals?

The Universal human believes in some kind of Hell and place of confinement for punishment after death, and this testimony is not easily ruled out of court.

There is no type of testimony so convincing to a jury and judge as the testimony of universal human consciousness.

There must be some basis of fact for this universal belief.

All primitive peoples believe that the Good go to some kind of Heaven and that the Evil go into confinement.

We may believe in a literal Lake of Fire and Brimstone or that the term is only used to illustrate the torture and misery of confinement and separation from God.

A PRISON IS A PRISON

The fact is: to be locked up in a Federal prison away from your loved ones with the loss of freedom and with a consciousness that all your mortal days are to be spent behind those walls, knowing that God's great big out-of-doors is forever closed to you, that no longer can you go where you wish or come when you please, that you have lost the power of volition and of action and that a guard with a gun walks up and

down the concrete corridor before your steel-barred doors in a uniform that becomes hateful to you is Hell enough foe any man.

If this is to last through Eternity, God help me, I want to evade it.

I don't need the fumes of sulphur, nor the creeping, biting, burning worms of Hell described in the Scripture.

To be shut in with the incorrigibly wicked through Eternity, to be associated with the blasphemers and murderers, with the whoremongers, the liar, the thief the dissolute women of all ages, never to see a putt-face again, never to hear a baby's prattle, never to hear a hymn of praise or the folklore songs of love, to hear nothing but bitter, biting, hideous blasphemy, the gnawing of the tongue, the gnashing of teeth, the biting agony of long confinement is all that is necessary to make it Hell for me.

As for me, let me escape it; let me never be in danger of it.

MEANING OF THE WORD

The word for Hell in the Hebrew is Sheol.

There are many synonyms as Rephaim, the Shades, the Pit, the Lowest Deep, but the word "Sheol" occurs seventy-six times in the Old Testament.

The Greek word of the New Testament is Hades; there are several synonyms used in the Greek meaning the same

place.

The Hebrew word means "Mansion of the Dead," "the Invisible Abode," and "Place of Punishment," "the lowest place or state," or, as another puts it, "the prisons of the Incurable," "the place of restraint."

The reason for Hell has been suggested in my introduction; let me state it again.

Man is eternal; angels are eternal.

When men and angels become criminals, they become eternal criminals.

Since man is an eternal criminal, there must be a place for eternal restraint.

Man is a spirit, and there must be a spirit home for man. Since man is a criminal, and traitor, a jail is imperative, and after Judgment the Federal prison is a necessity.

Hell was not made for man.

It was prepared for the Devil and his angels.

Heaven and earth were the places prepared for man.

God has been compelled through man's sin to build, in spite of love, a place of confinement for Eternity's criminals.

God intended originally that man should live on the earth eternally. It was made for this purpose, and man was made with an eternal body; but when he sinned and became

mortal, Hell had to be created for his confinement.

God did not intend originally to ever separate man from his body; so Heaven can never be considered man's final Home, Man's final home must be a place where he can dwell in a physical body eternally either in confinement or blissful liberty.

HELL AND THE GRAVE

There are some teachers who have industriously told us with pen and voice that Hell and the Grave were synonymous terms.

The reason for this error, for error it is, is that the King James Version erroneously translates the word "Sheol" thirty-five times as "Grave."

When they translated it, there was not the knowledge of the Hebrew language that we have gained in this last century.

We know that there are many errors in this translation that have made it imperative that a new translation be given to the world, and I look upon the American Revision as the very best, and recommend it to every zealous Bible reader to use in preference to the King James Version.

The use of a word in either the Hebrew, the Greek, or in our English, determines its meaning, and it will be interesting to notice how the word "Sheol" is used in its seventy-six places in the Old Testament.

We wish to compare it with the word "Queber" which means Grave or Sepulcher, and by this comparison it will be very easy to determine whether the two words can be used interchangeably or not.

A VITAL CONTRAST

The word "Sheol" is never used in the plural: the word "Queber" is used in the plural twenty-nine times.

The word "Sheol" is never located on the surface of the earth; "Queber" is located on the surface of the earth thirty-two times.

Bodies are never put into "Sheol" by man, but bodies are put into "Queber" thirty-seven times.

No individual has 3 "Sheol" of his own, but individuals have "Quebers" forty-four times.

Man never puts another man into "Sheol," but man puts man into his Grave or "Queber" thirty-three times.

Man never digs a "Sheol"; man digs a "Queber" six times.

Man never touches "Sheol," but it speaks of man's touching "Queber" five times.

By this we see that the word "Sheol" is never used interchangeably nor in the sense of Grave where the human body is placed by man.

It is never used synonymously with the word that we

translate grave or sepulcher, and by its use it is very clear that "Sheol" and "Queber" are not the same, and that "Sheol" cannot be translated grave.

The translators of our American Revision saw this, and instead of translating the word at all, they simply put it in the English untranslated.

The one who tells you that the Grave and Hell are synonymously used is either ignorant of the use of the words and their meanings in the Scripture, or else he is dishonest.

We would prefer to feel that he is ignorant.

THE NATURE OF HELI.

A very vivid picture of Hell is given in the 14th of Isaiah where it describes the death of Nebuchadnezzar, the great Emperor of Babylon, and his descent into Hell.

"Sheol from beneath is moved for thee to meet thee at thy coming; it stirreth up the dead for thee, even all the chief ones of the earth; it hath raised up from their thrones all the kings of the nations." Isaiah 14:9.

It would seem that Satan was preparing a great reception for the world Emperor, Nebuchadnezzar, that he had raised up the thrones of all the kings and they sat upon them with their officers and slaves gathered about them in Oriental splendor.

Then down from the upper world is brought the great Nebuchadnezzar, the world's greatest Ruler.

He is suddenly ushered into the presence of these kings and princes sitting upon their mock thrones.

They all answer with one cry, "What? Hast thou fallen as low as we? Is the majesty of thy greatness and the music of thy singers brought down to Hell? Art thou as weak as we?"

This wail of lost men, of kings and princes, of generals and great financiers, sitting on their mock thrones in pitiable agony and helplessness meets the ear.

"The worm is spread under thee," they cry, "and worms cover thee," crawling fiery serpents, coiling and uncoiling about the spirit of the great Nebuchadnezzar.

He has made kingdoms desolate; he has slain the mother with her babe; he has crushed nation after nation; he has put out eyes of kings and princes; and now in a horrid Hell he writhes in agony, and his agony is witnessed by the assembled multitudes, many of whom he sent there.

In Isaiah 66:24, it speaks of Hell as a place where the "fire is not quenched, and the worm shall not die, an abhorrence to all flesh."

Daniel tells us that the resurrection of the wicked shall be a resurrection of shame and contempt.

According to Matt. 25:41, 46, it is the home of the cursed, the eternal fire, which was prepared for the Devil and the rebellious angels. Now it has become the jail and home of the wicked human; it is called the place of eternal punishment

or constraint; a place out of which no pardoned has yet gone or ever can go; no pardon can reach them, horrible as It may seem.

In 2 Peter 2:4, it is called the pit or prisons of punishment, and in Rev, 9:1-2, it is a place of fire of sulphuric fumes, the home of demons; but in Luke 16:19-31 Jesus gives us a picture of Hell that only He could give.

This is not a parable; it is not placed among the parables.

He says, "A certain rich man;" he is quoting history, and He gives a description of Hell and of torment, of conscious intelligible torment that surpasses Dante in his Inferno, or Milton in his Paradise Lost.

It would be well here to note this fact: that during the period from the fall of man until Christ ascended and took His place at the right hand of the Father on high after His resurrection, the Underworld was in two compartments with an impassable gulf separating them.

On one side were the Old Testament saints who had trusted in the Blood Covenant, the Abrahamic Blood Covenant; so it is called by Jesus "Abraham's bosom."

Across this impassable gulf the incorrigibly wicked were incarcerated awaiting the resurrection, and Judgment.

It would seem evident that when Jesus arose from the dead, and had earned His blood into the Holy of Holies in

Heaven, and had satisfied the claims of Justice in the redemption of the transgressors under the first Covenant, that He again went back down into what is known as Paradise and preached to the souls waiting there, and carried to them the good news of redemption, and they with Him ascended up to Heaven, for as far as we know, no human beings had gone into Heaven, unless it was Elijah.

No one could go there, because the sin problem was not yet settled; they only had a promise of redemption written in the blood of bulls and goats.

Jesus came to die for the sinner under the first Covenant; so that they who were called should receive their portion of the inheritance.

So we can understand this picture in the 16th of Luke.

"Now there was a certain rich man, and he was clothed in purple and fine linen, faring sumptuously every day; and a certain beggar named Lazarus was laid at his gate, full of sores, and desiring to be fed with the crumbs that fell from the rich man's table, yea, even the dogs came and licked his sores.

"And it came to pass, that the beggar died, and that he was carried away by the angels into Abraham's bosom; and the rich man also died and was buried.

"And in Hades he lifted up his eyes, being in torments, and seeth Abraham afar off, and Lazarus in his bosom.

"And he cried and said, Father Abraham, have mercy

on me, and send Lazarus, that he may dip the tips of his finger in water, and cool my tongue; for I am in anguish ID this flame.

"But Abraham said, Son, remember that thou in thy lifetime receivedst thy good things, and Lazarus in like manner evil things, but now here he is comforted, and thou art in anguish.

"And besides all this, between us and you there is a great gulf fixed, that they who would pass from hence to you may not be able, and that none may cross over from thence to us.

"And he said, I pray thee therefore, father, that thou wouldst send him to my father's house; for I have five brethren; that he may testify unto them, lest they also come into this place of torment.

"But Abraham saith, They have Moses and the prophets; let them hear them.

"And he said, Nay, father Abraham; but if one go to them from the dead, they will repent.

"And he said unto them, If they hear not Moses and the prophets neither will they be persuaded, if one rise from the dead."

We understand this story to be a purely Jewish story. There is no Paradise today, but there is a Hell.

Paradise was emptied, and all its inhabitants taken to Heaven.

This rich man went to Hell, because he had broken the fundamental principles of the Mosaic Law: He did not love his neighbor as himself.

The whole law was summed up in this: Thou shalt love the Lord, thy God, with all thy heart, and thy neighbor as thyself.

This he had broken and was paying the penalty for it.

Now I want you to notice some significant facts in regard to man as he goes to Hell.

"And in Hades he lifted up his eyes, being in torment." Notice that he has all the faculties of the soul. Man is not a physical being, he is primarily a spirit.

His tongue was burning in that intense heat, "For I am in anguish in this flame."

Whether we want to insist that this is purely figurative language or not, is beside the question.

The fact is that Jesus declared that this man was in torment in the flames.

If the flame was simply a burning conscience, then give me literal fire,

"Son, remember;" the man remembered. Memory lives in Hell.

Two things will haunt man in Hell and fill him with sleepless agony.

First, the sins that he has committed against God and man; and second, that he had an opportunity to escape it, but he resolutely preferred Hell to Heaven.

Hell is here a place of anguish, with the great gulf fixed so that there is no passing over from one to the other.

There is no second probation promised here.

The man who is guilty enough to be sent to Hell is guilty enough to stay in Hell.

Then we come to the most pathetic thing.

He said, "Will you not send Lazarus up to earth? I have five brothers there, lest they also come into this place of torment."

Oh, the unspeakable pathos of this hopeless request!

What a preacher a soul would make, fresh from the agonies of Hell, but men would not listen to his message.

Some of the most intelligent men that we have in this country believe that if they can keep the subject of Heaven and Hell and the sufferings of Christ from their minds, or stay away from places where they hear it preached, that they will escape the responsibility of knowledge and that in itself will prove their salvation from Hell.

Oh, how fallacious is that dangerous sophistry!

But the answer came, "They have Moses and the prophets, let them hear them."

"Nay, father Abraham, but if one go from here up there, him they will listen to."

But did they?

Jesus went from Hell's dark dungeons and fiery awful sufferings up to earth and gave his testimony, but have men heeded it?

Nay, verily! Men ridicule it today.

WHO GOES TO HELL

Thank God, we do not believe that babies go there.

We trust, though we could not prove it from Scripture, that all infants until they come to the age of accountability are saved on the ground of the finished work of Christ.

Personally, I have no doubt in regard to this.

Psalm 9:17 says, AH the nations that forget God are cast into Hell, that the fearful and unbelieving are cast into Hell, Every man who refuses to recognize the Lordship of Jesus Christ or confess Him as Savior will go to Hell.

There is no distinction; "Unless a man is born from above, he cannot enter the Kingdom of God; he will enter the Kingdom of Satan.

There will be no educational test, no philanthropical test, no financial test; the man who is not sheltered by the sacrifices of Jesus Christ will go to Hell as surely as does the Devil.

Man does not go to Hell because of what he has done, but because of what he is.

Man goes to Hell on purely intellectual grounds; he can evade it if he wishes.

He goes to Hell today in the face of modern civilization with his eyes wide open, and because he prefers Hell to Heaven.

He goes there, because he has served Satan, and because he prefers Satan as his god to the God and Father of our Jesus Christ.

Sin is more attractive to him, and Hell, more desirable than Heaven is.

Questions

1. Are Hell and the Lake of Fire synonymous terms? Give reason for your answer.
2. Why must there be a place of confinement for spiritually dead man?
3. Show why Hell and the Grave as used in the Hebrew and Greek are not synonymous terms.
4. Who will go to Hell?
5. Why will no one sent to hell be able to accuse God of injustice?

It also presents God to you as reconcilable through a Mediator. In that Gospel "peace is preached to you, by Jesus

Christ. That Gospel lets you see God in Christ reconciling the world unto Himself, that sin may not be imputed to them. The Gospel proclaims glory to God in the highest, peace on earth, goodwill towards men. So did the voice of angels sum up the glad tidings of the Gospel, when that Prince of Peace was born into the world. It tells you God desires not the death of sinners, but that they may turn and live; that he would have all men be saved, and come to the knowledge of the truth." — John Howe.

(Man today has no approach to God except through this Mediator Jesus Christ. "For there is one God, one mediator also between God and men, himself man, Christ Jesus," 1 Tim. 2:5.)

Chapter The Sixth, MAN'S NEED OF A MEDIATOR

In the preceding chapter we found that man is a legal outlaw; he has lost his approach to God and is described by Paul in Eph. 2:12: "separated from Christ, alienated from the commonwealth of Israel, strangers from the Covenants of the promise having no hope, without God in the world."

Notice first, "alienated from Christ;" there is no life, no approach to God but through a mediator, and man has no mediator.

Second, he is a stranger from the Covenants of the promise.

Man has no covenant claims on God; he has forfeited every right which God has conferred upon him.

God had given him legal rights of approach and a standing before him.

These, by his treason, he forfeited, and now his position is described as having no hope and without God in the world.

Hopeless, Godless, and in the world where Satan has the power of death, man's position is certainly desperate.

But more than this, man is described in my previous chapters as having become a partaker of satanic nature.

He is not only a subject of Satan politically, but he is vitally unioned with him; so he is described as "by nature a child of wrath," spiritually dead, and a child of the Devil.

By these descriptions, man's case is absolutely hopeless.

Man has no ground for prayer.

If God hears his prayer, it is on the ground of grace alone.

Man's condition is described in Exodus-33:20, "And He said, thou canst not see my face, for man cannot see me and live."

The testimony of universal human consciousness is that from the fall of man until Jesus Christ sat down at the Right Hand of the Father no human being has ever approached God but through a divinely appointed priesthood, over a bleeding sacrifice, by dreams, by visions, or angelic visitations.

The universal man recognizes that he has no legal standing with Deity.

The temples, altars, and priesthoods of all nations eloquently confess man's consciousness of sin, and fear of death and of Judgment to follow.

The universal man fears death; the universal man believes in a Judgment and punishment for guilt after death.

Perhaps no more eloquent testimony on this phase of

the theme could be offered than the black hopelessness of the heathen lands.

India with its millions of priests struggling in absolute hopelessness, is but one of many.

None of the old religions of the world have any real hope, or solution of the sin problem, or of man's ability to approach God without fear.

The human condition can be summed up in these awful words:

No Hope!

The mind reels at the stroke;

The dying flame, the trembling frame,

The ashen lips that spoke. No hope! No hope!

Earth's language of despair;

The aching heart, the bitter part,

The soul's sad solitaire. No hope! No hope!

The heart shrinks from the gloom;

The darkling cloud.

Sin's awful shroud, Comes with the sinner's doom. No hope!

Man's Need of A Mediator No hope!

The winter blast of death;

Its icy kiss, the dark abyss.

*There's frost upon its breath. No hope! No
hope!*

No hope in Jesus.

The death knell of the soul:

No hope, no hope in Jesus,

While endless ages roll! No Hope!

Job in a very graphic way gathers up the dirge of human hopelessness in his great master poem.

As Goethe caught the inspiration from the folk lore of the Germanic people and gave it to us in Faust, so it has been the privilege of some seer or poet to be the voice of his people at different periods of human history.

Job is not the poet of a single people, but the poet of the human, the poet of the ages, and his theme can be called the question of the ages: "How can man stand right with God?"

The sages and philosophers of all the ages have asked this same question in one form or another.

You remember that the book of Job is the oldest of all the books of the Bible.

It was written evidently by Jacob, a cousin of Abraham, about the time that Jacob went into Egypt, and the portions

that I read to you will show how live a subject was "Man's Need of a Mediator" in Job's day.

Turn to Job 4, beginning with the 12th verse; here we have a picture of an Arab lying in his tent in an oasis in the desert.

The night is cool and chill; the heavens are clear, and the stars like jewels are sparkling through the midnight air.

The man is lying in his tent asleep; suddenly he is disturbed by a vision; let us read; "Now a thing was secretly brought to me, and mine ear received a whisper thereof. In thought from the visions of the night, when deep sleep falleth on men, fear came upon me, and trembling, which made all my bones to shake.

"Then a spirit passed before my face; the hair of my flesh stood up. It stood still, but I could not discern the appearance thereof; A form was before mine eyes: There was silence, and I heard a voice, saying. Shall mortal man be just before God? Shall a man be pure before his Maker?"

This is the old problem; this is the eternal problem that has confronted the thinking man of all ages: Can mortal man be justified or acquitted before God? Shall fallen man be pure in the presence of his Maker?

You will remember that the word "mortal" applies only to the physical body, never to the spirit, and that in both the Hebrew and the Greek, it means "death-doomed," "frail," in other words, a subject of the Devil.

Jesus was not mortal until He became our sin substitute. Now the problem is: Shall a mortal man, or a death-doomed man, or a Satan-ruled man, that is, one of Satan's subjects, stand uncondemned in the presence of God?

In the 9th Chapter of Job there is a graphic picture of an aged man on his death-bed facing the problem of eternity with all his faculties quickened by the near approach of Judgment.

Job is now speaking out the deepest soul agony of universal man.

Let us see the picture, A man lying in a tent surrounded by those whom he loves, and he opens his heart with perfect freedom speaking out the fears that grip his soul in the death struggle.

He cries, "My days are swifter than a runner. They flee away; they see no good. They are passed away as a swift ship, as the eagle that swoopeth on her prey."

These are all figures of speech describing the rapidity with which days and months and years pass to the aged.

Were we speaking today we would speak of the express train,

the speeding auto, the hurtling airplane as it shoots across the face of the sun, swifter than a bird, all telling in living words how rapidly days and months dissolve into each other to the aged.

He continues, "If I say I will forget my calamity; I will

put off my sad countenance and be of good cheer, I am afraid of all my sorrows. I know that Thou (God) will not hold me innocent; I shall be condemned."

Conviction has laid his relentless grip upon his mind.

Sorrow of approaching Judgment gathers in dark clouds over his spirit.

The last sun of hope is rapidly setting in the evening of darkness. Not one ray of light penetrates the gloom of his tent.

Every false hope has been shattered; he is alone with his sin, his guilt, and his despair, and he says, "What is the use of trying to brighten up and put off my sad countenance; I am afraid of my sorrows."

It is the darkness of despair; it is the hopelessness of full-orbed knowledge, "I shall be condemned."

He knows it, and then in almost petulant despair, he cries, "Why do I then labor in vain, why spend my time making garments of fig leaves? If I wash myself with snow-water, and make my hands ever so clean; yet wilt Thou plunge me in the ditch and mine own clothes shall abhor me,"

Here are convictions and a consciousness of guilt that cannot be smothered; it must give vent to itself.

Its agony is the outgushing torrent of stifled convictions of years at last getting fair play.

What a picture! "Thou wilt plunge me in the ditch and

mine own clothes (or self-righteousness) shall abhor me; for He is not a man, as I am, that I should answer Him, that we should come together in judgment."

Job knows that he cannot face God, for God is not mortal. He is not under the bondage and guilt of sin as Job is. Then he utters the saddest words that ever fell from the lips of a human.

"There is no umpire betwixt us that might lay his hands upon us both."

In other words, there is no Mediator betwixt us who has a legal standing with God and at the same time can sympathize and understand as well as represent the human.

This is Job's cry for a Mediator; and it is not the cry of Job alone, for Job has gathered up the cry of the ages and breathed it forth in one hopeless sob.

How bitterly he says, "Let Him take His rod (His law), away from me, and let not His terror make me afraid; then would I speak with Him face to face, but now I am not able."

Job has voiced Man's Need of a Mediator.

"How then can man be just before God? or how can he be clean than is born of woman? Behold, even the moon hath no brightness, and the stars are not pure in His sight: How much less man, that is a worm! And the son of man, that is a worm!" Job 25:4-6.

This sounds almost like the New Testament: "How can

he be clean who is born of woman?"

The writer here has the fall of man through Eve before his mind, and when he tells us that the stars are not pure in the sight of God, he is referring us to Adam's treason in which he turned creation over into the hands of the Devil, allowing Satan to defile it so that God cannot look with joy upon it.

In speaking of man as a worm, he shows the depths into which man has fallen. The worm has reference to Satan, the Old Serpent, and man here who is a worm is spiritually a child of the Devil, utterly hopeless and without approach to God.

It might be interesting to read Jer. 30:21 in this connection, "And their prince shall be of themselves, and their ruler shall proceed from the midst of them and I will cause him to draw near and he shall approach me; for who is he that hath had boldness of heart to approach unto me? saith Jehovah."

Or, as it reads in the margin, "Who hath surety for his soul that he might approach Me."

Jeremiah recognized that no man had a right to stand in God's presence, nor power to do it, and he tells us that there is one being who will be able to draw near and stand uncondemned in God's presence, our Mediator, Christ.

This gives us a picture of the utter despair, the perfect hopelessness of the human race, and mark you, it is a legal hopelessness.

Man is a legal criminal, and if he ever stands right with

God it must be done on legal grounds.

Now we can understand more clearly the reason for the great religions of the world.

All thinking men have sought and are seeking today a solution of the sin problem and grounds whereby man can stand uncondemned in the presence of God.

You read in Gen. 3:9-10, 22-24, "And 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 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."

Adam was unable to stand in God's presence after his sin; he was finally driven from the garden, and a flaming sword was placed at the gate so that man could not get to the tree of life,

God would not permit man to eat of the tree of Life until the sin problem had been settled.

It would have been an awful thing had God permitted

man to eat of the tree of Life while under condemnation of treason. He would have had a dual nature.

Let me give you some illustrations of man's attempting to force himself into the presence of God before Eternal Life came through Jesus Christ, and Justification on the grounds of His finished work.

Leviticus 10:1-3 is one of those pathetic acts of Divine Justice that was necessary in order to cause Israel to know its spiritual condition before God.

"And Nadab and Abihu, the sons of Aaron, took each of them his censer and put fire therein and laid incense thereon and offered strange fire before Jehovah, which He had not commanded them. And there came forth fire from before Jehovah, and devoured them, and they died before Jehovah. Then Moses said unto Aaron, This is it that Jehovah spake, saying, I will be sanctified in them that come nigh me, and before all the people I will be glorified. And Aaron held his peace."

What a calamitous closing of the dedication of the priesthood.

Aaron and his family that morning had been aspiring to the highest point of divine favor; the tabernacle had been reared; the Shekinah presence had filled it with glory; the majesty of Jehovah was resting upon Israel.

Behind them lay a series of divine interventions or miracles that had marked them as the chosen people of the God

of the whole earth. Now Aaron's firstborn, heir to the priesthood, with his brother, is suddenly smitten with death before the whole congregation.

What has occasioned it?

Moses and Aaron at the close of the morning services had gone to their tents for the mid-day meal.

These two sons had been lingering near the tent of meeting where the holy Ark of the Covenant had been placed, and the presence of Jehovah was abiding there.

The young men, in a spirit of bravado or curiosity, take up censers with live coals, pour incense upon them, and attempt to enter the Holy of Holies without being invited by Jehovah and contrary to law.

No one but the High Priest himself could go in there, and he, but once a year.

Suddenly the young men stagger, stumble, and fall back across the threshold, dead.

A cry goes up from those who are looking on.

Messengers run to the tent where Moses and Aaron are and tell them of the awful calamity.

Poor Aaron stands horrified, shocked, stunned in the presence of his dead.

Moses cried to him, "Aaron, this is what Jehovah spoke, saying. I shall be sanctified in them that come nigh me,

before all the people will I be glorified."

And Aaron held his peace.

Israel had learned by this awful Judgment that man could not approach God except in His own appointed way.

We have another example of man's attempting to approach Jehovah unauthorized in Numbers 16.

It is the bitter story of Korah and his rebellion.

Korah and a company of the leaders of Israel became jealous of Moses and Aaron and insisted that they had as much right to approach Jehovah as had God's appointed priests.

Moses put the issue to a test in the presence of the whole congregation.

He invited Korah and his followers to appear before Jehovah with their censers ready to worship, and as soon as they came Moses warned the people to get up from the tents of these wicked men who dared to approach God uninvited and in their own way.

No sooner had Moses ceased speaking than the earth opened its mouth, and the fifty men with their families dropped down alive into Sheol.

Israel ran frightened from the awful scene, filled with fear and reverence for such a Holy God.

Another illustration is given us in 1 Sam. 6:19; the Ark

of the Covenant had been captured because of Eli's great Sin.

It had been taken down into Gath by the Philistines, and after a series of Judgments had fallen upon the heathen cities because of their desecration of the Ark, they put it on a cart and sent it back to Beth-Shemesh.

The cattle drawing the cart turned off from the road into the fields.

When some of the people laboring in the field saw the Ark, the news spread rapidly over the hillsides till thousands and ten thousands of people gathered from the country around about, reverent and curious.

Then a bolder spirit than the others drew near and threw off the heavy covering from the Ark of the Covenant, and the people for the first time saw that holy receptacle of the Ten Commandments.

Suddenly a plague struck them, and fifty thousand men fell dead upon the ground.

Awful fear and consternation fell upon the people. Beating their breasts, they turned back to their homes.

Israel had learned a lesson: that no one can approach God but through a High Priest or over a bleeding sacrifice.

God's character has not changed. Fallen man's nature is the same.

Man today can no more approach God without a

Mediator than he could in the days of Israel,

Men tell us that if they live a good moral life, that is, pay their debts, do by men as they should do, that this is all God can require of them, and that if there is a Heaven they have as much right to it as those who trust in the merits of Jesus of Nazareth.

Men who say this are either ignorant of the history of the human race, of its long agonies under the burden of sin, of its many attempts to have a conscience cleansed of guilt, of its priesthods and altars, its sacrifices and prayers; or else they are self-deceived and mentally blinded by the god of this age.

The nations that have not embraced Jesus Christ have steadily sunk lower and lower since His birth nineteen hundred years ago.

Only the people who have welcomed Him as Savior and have received the Life that He brings from God have shown improvement in the Sciences, Arts, Mechanics, and Morals,

Let no one deceive you,

Education will not fit a man to stand right with God. Job shows a mental culture and knowledge that is not surpassed today by any of the great European Savants.

David shows intellectual development that none of the great educators can surpass.

Isaiah shows a chastity and fine discrimination along the highest intellectual lines that is not equaled by any writer

that the nations have produced in the last thousand years.

These writers all teach one great truth: "Man needs a Mediator."

Today, scholarship if it is scholarship, knowledge if it is real knowledge, should lead all minds to the same goal: "Man needs a Mediator."

Humanity's hopeless wail, sung in the minor of its uncomforted misery is heard in every generation; "How can man stand right with God, or how can he be pure that is born of woman?" Man needs a Mediator.

Questions

1. Discuss man's condition as revealed by Eph. 2:12.
2. How does history reveal that universal man recognizes that he has no standing before God?
3. How does Job express man's need of a mediator?
4. Give two experiences of Israel that reveal that man cannot approach God in his own way.
5. Why is man's need of a Mediator just as great today as it ever was?

"We know now that God is like this that we have seen in Jesus. He is Christ like. And if He is, He is a good God and trustable. If the Heart that is made of the universe is like this gentle Heart that broke upon the cross, He can have my heart without qualification and without reservation. I know nothing higher to say of God than that He should live like Christ. The

question to my mind,' said a Yale professor, 'is not as to the divinity of Jesus but as to whether God will act like Jesus' Strange, a Man lived among us, and when we think of God we must think of Him in terms of this Man, or he is not good. We may transfer every single Moral quality in Jesus to God without loss or degradation to our thought of God. On the contrary, by thinking of Him in terms of Jesus we heighten our view of God. All those who have tried to think of Him in other terms have lowered and impoverished our idea of Him.

— E. Stanley Jones.

Chapter The Seventh, THE INCARNATION OR THE HUMANITY AND DEITY OF JESUS

The question of the Humanity and Deity of Jesus was contested more bitterly during the early days of Christianity than almost any other question.

It has been the battle ground of speculators, metaphysicians, philosophers, and theologians.

Jesus puzzles them.

To the natural mind He is a mystery; no man has ever produced such startling results in the human.

He changed liars to truth-tellers, lazy men to workers, thieves to honest men, caused corrupt society to become clean, wholesome, and safe.

In China today thousands of the Literati, Mandarins, principals of academies and Colleges, political leaders, officers in the army, and heads of the local governments are turning to Jesus Christ, and the miracle is that it changes their lives, their hearts.

There is something in this man Jesus that changes one's nature the moment one takes Him as his Savior and crowns Him Lord.

What is it?

The writer knows what it is by experience.

Most of the readers likely know what it is.

Now what is there about this man Jesus that makes Him and every man who embraces Him so different?

You may read Shakespeare, and it does not change your nature.

You may study the works of any man, and your nature will not be changed by it, but you cannot embrace Jesus as your Savior without having a miracle performed in your spirit.

Why is this?

It lies in the fact that Jesus was different.

He was not generated after the common laws of nature.

John says, "The Word was made flesh and dwelt among us and we beheld His glory, full of grace and truth" (or reality).

The Incarnation is the most striking miracle of creation; yet from Heaven's point of view and man's need it is inevitable.

AN INCARNATION FACT

Could the Son of God have been Incarnate if His body had been conceived by natural generation?

Would it have been possible for God to have come into a child born of natural generation and dwell in the child and be Incarnate?

We cannot see how this is possible, for Paul tells us that "All have sinned and fallen short of the glory of God," and that "death (spiritual) has entered into all men for that all sinned."

If Jesus had been born of natural generation and God had come into Him, He would have been a fallen spirit, a being subject to the Devil with God dwelling in Him; that would not be an Incarnation.

This would utterly destroy the idea of a perfect Incarnation of God.

The seed must be of divine origin instead of human.

Man is subject to the Devil; his seed only produces a fallen man.

The Incarnate One could not be a subject of death nor of the Devil; so we believe that Jesus during His earthly walk was not a subject of death, neither was He a subject of Satan.

Death had no dominion over Him until the sins of the world had been laid upon Him on the Cross, and not till then did He become a mortal being.

Jesus was not immortal, but He was a perfect human as Adam was a perfect human before the fall.

If God could have changed the nature of a child after birth so that He could be Incarnate in the child, He could as well have changed the nature of the whole human race in the same way.

But to do this would have been an injustice to Satan and an injustice to Himself, because the sin problem had not yet been settled and the penalty of man's transgression had not been paid.

The Redeemer must be one over whom Satan had no legal claims or authority, and this could only come by a Redeemer's being conceived and born as was the Babe of Bethlehem.

The teaching of Incarnation is not out of harmony with human desire or tradition.

It has been believed in by all tribes and peoples in some form. The Universal Man has craved Incarnation.

This is proved by man's drinking blood and by cannibalism, by the naming of his kings after the titles of his deities, and by the universal reverence of the thing offered on the altars of the gods.

Incarnation is supernatural, but all peoples believe in the supernatural.

Education cannot eliminate man's fundamental yearning for and belief in the supernatural.

Incarnation is God's answer to the cry of the Universal Man For a visit of Deity to the earth and for a union with Deity.

Incarnation means that Deity has become united with humanity in an individual.

The Incarnation is the only solution of the human problem.

Since the fall of man the human has steadily been sinking lower and lower intellectually, morally, and spiritually, and the only hope is for Deity's union with humanity to bring man back to his lost estate.

The Incarnation should be desired by every sane man when he understands it, for it offers to humanity a hope, and without it man is hopeless.

Every false religion that denies the Incarnation of Jesus of Nazareth has attempted to provide a theory of universal Incarnation in order to stimulate to a higher moral and spiritual life.

Theosophy tries to make us believe that all men have the nature of Deity.

The same thing is held by practically all our modern liberal theological teachers and preachers! That the so-called "Spark of Divinity" dwells in all men, that the New Birth is simply the awakening, the blowing-into-a-flame, of this spark of Divinity.

If man had a spark of Deity or any part of Deity abiding in him, then man was already God Incarnate.

We know that this theory is fallacious, for humanity has experimentally proven it false.

The entire New Testament contradicts it.

If we accept any of the Bible, we must accept it all.

The Incarnation of Jesus of Nazareth is: no more difficult to believe nor to understand than the creation of the first man or the birth of a child.

If God is Almighty, He had power to beget a child in the womb of the Virgin Mary.

If Jesus was Incarnate, Man and God can become united; God can dwell in these human bodies of ours; God can impart His own life and nature to our spirits, and we may have God's life in these human bodies.

If Jesus was Incarnate, then immortality is a fact.

If we do receive Eternal Life for our spirits, then we have positive assurance that these bodies will become Immortal at the return of the Lord Jesus, If the Incarnation is a fact, Christianity is supernatural.

Every man who has been "born again" is an Incarnation, and Christianity is a miracle.

The believer is as much an Incarnation as was Jesus of Nazareth.

We cannot conceive of any man's desiring to doubt the Incarnation, as it offers the only solution of life's mystery; it gives the reason for man's being; it makes life with its burdens, sorrows, and grief which culminate in death tolerable; it throws light upon this human problem that can come from no other source.

The Incarnation has been the craving of the Universal Man, and if Jesus of Nazareth was Incarnate, the universal cry has found its answer in Christianity, The Incarnation is the basic miracle of Christianity.

It proves the Pre-existence of Christ and is the foundation and reason for all subsequent miraculous manifestations of divine power.

Man's condition demands an Incarnation, because he is spiritually dead and without an approach to God.

The Incarnation of Deity with humanity will provide a Substitute of Deity and humanity united on such a ground that the Incarnate One can stand as man's mediator, being equal with God on the one hand and united with man on the other; He can bring the two together.

Again, being Deity and humanity united, He can assume the obligations of human treason, satisfy the claims of justice, and thereby bridge the chasm between God and man.

Gen. 3:15 is God's first promise of Incarnation. It is given in His conversation with Satan just after the fall.

"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."

Let us notice four remarkable promises or statements in this sentence.

First, "I will put enmity between thee and the woman,"

that is, there will be enmity between Satan and the woman.

This is proved by woman's history; she has been the special object of Satanic hatred and malice in all ages; she has borne the brunt of the Fall; she has been the burden bearer among all peoples; she has been bought and sold as common chattel.

In India today she is not worth as much as a cow in the open market; only where Christianity has reached the hearts of a country has woman ever received any treatment that would lift her above the brute creation.

She is unwanted at birth, the plaything of man's passions, the neglected, the outcast, the sufferer, and in Christian countries she is the heir of our diseases and the victim of the divorce court.

Doctors tell us that 95 per cent of all the hospital cases are of the women; 22 per cent of the married women of this country suffer on account of their husband's having sowed "wild oats," and "sowing wild oats" means sowing our manhood for Satan's reaping.

"I will put enmity between thy seed and her seed: Satan's seed is the unregenerate human race; woman's seed is Christ.

Christ was hunted from His babyhood by Satan's seed until finally they nailed Him to the Cross, and from the Resurrection of Jesus until this day, the Church has been the subject of the bitterest persecutions and enmity of the world.

Second, I want you to notice that remarkable term, "the seed of woman,"

We know that woman has no seed; the seed is of the man; therefore what can this mean?

It is a prophecy that woman shall give birth to a child independent of natural generation, that it shall be called the "seed of woman."

This is not a Hebraism for the term does not occur anywhere else throughout the entire Hebrew Scriptures.

This is a direct statement of fact. That there shall be a "seed of woman," and that seed, Paul tells us, is "The Christ."

"And He shall bruise thy head," that is the head of Satan.

In all Oriental languages, "bruising the head" means breaking the Lordship of a ruler.

Satan has just come into his Dominion; he has the Dominion that God had given to man, and he is going to exercise this Dominion without any interruption until this wonderful Seed of woman comes, who is going to break his Lordship.

This is a remarkable prophecy, and how clearly it found fulfillment: first, in Jesus' bitter persecution which finds its culmination in His death on the Cross, and then in the persecution of the Church which is the Body of Christ, and which is carrying out the will of Christ on the earth.

The long ages of persecution of the Church by the seed of Satan is today merely a matter of history.

"The heel," is the Church in its earth walk.

In the 20th verse of the same chapter, "The man called his wife's name Eve, because she was the mother of all living."

The word Eve in the Hebrew is "Hawah," which literally means the living one, or the mother of the life-giver.

Here God tells man that his wife shall be the mother of life, or the mother of "the life-giving One," our Christ.

BORN OF A VIRGIN

Isaiah 7:13 14, "And he said, Hear ye now, O house of David: Is it a small thing for you to weary men. that ye will weary my God also? Therefore the Lord Himself will give you a sign: behold the Virgin shall conceive, and bear a son, and shall call his name Immanuel."

This child is going to be born of the House of David, and "the Lord Himself will give you a sign."

God Himself will show you a miracle, a wonder. Something out of the ordinary is going to take place, and we say, "What is it?"

And he says, "the virgin," as though he had marked her out, "shall conceive and bear a son, and his name shall be Immanuel."

It is a son that a Virgin is going to give birth to in a supernatural way, and she is going to call His name Immanuel, God with us, or Incarnation.

Take this in connection with Luke 1:31-36, "And behold thou shalt conceive in thy womb, and bring forth a son, and shalt call his name Jesus.

"He shall be great, and shall be called the son of the Most High; and the Lord God shall give unto Him the throne of His father David; and He shall reign over the house of Jacob forever; and of His Kingdom there shall be no end.

"And Mary said unto the angel, How shall this be, seeing I know not a man?

"And the angel answered and said unto her, 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."

This child you notice is conceived of the Holy Spirit. It is a supernatural birth.

The prophet Isaiah had looked down through the ages and had marked out Mary, the daughter of Heli of the family of David. She was a cousin of Joseph who was also of the family of David; and so the prophet exclaimed, "O house of David, is it a small thing that you weary me; I will show you a sign."

He is marking out this daughter of David, who is going to give birth to that wonderful being in a manger cradle in

Bethlehem 750 years later.

Yet. 31:22, God declares, "A woman shall encompass a man," more literally, "A woman shall encompass a man-child."

This Incarnate One could not be born of natural generation, because man is a fallen being and his seed is subject to Satan.

The seed must be of one who is not a subject of Satan, and so this wonderful being must be conceived of the Holy Spirit, and the womb of the Virgin is to be simply the receptacle of that Holy thing until the day it is brought forth.

Isaiah 42:6 says, "I Jehovah have called thee in righteousness, and will hold thy hand and will form thee, and give thee for a Covenant of the people, for a light of the Gentiles."

Adam was created; the rest of the human race were generated by natural processes, but this child that is going to be born, is to be "formed" by a special act of Divine power.

Paul speaks of His birth in the following words, Phil. 2:6-8, "Who existing in the form of God, counted not the being on an equality with God a thing to be grasped, but emptied Himself taking the form of a servant, being made in the likeness of men; and being found in fashion as a man, He humbled Himself, becoming obedient unto death, yea, the death of the Cross."

Notice these terms: He had existed always in the form of

God, but now He empties Himself and takes the form of a bondservant, being made in the likeness of men and being found in fashion as a man.

All these suggest a separate and distinct operation of God, different from natural generation.

Here is a being with whom God performs a miracle: first by taking Him out of the Godhead or from the Godhead in Heaven and placing Him in the womb of a Virgin to be unioned with flesh by a unique conception.

Again Paul says, "Wherefore when he cometh into the world, he saith, Sacrifice thou wouldest not, but a body didst thou prepare for me,"

God prepared a body, a special body, for this being called the Son of God.

PRE-EXISTENCE OF CHRIST

Psalms 107:20 declares, "He sendeth His word and healeth them and delivereth them from their destruction;" and John says (1:14) that "The Word, (the Eternal Logos, the expression of God,) became flesh and tabernacled with us."

Paul tells us in 1 Timothy 3:16 that God "was manifest in the flesh."

Romans 8:3 says that "God sending His own Son in the likeness of sinful flesh."

Galatians 4:4-6, "When the fulness of the time came God sent forth His Son born of a woman, born under the Law, that He might redeem them that are under the Law."

The Incarnation presupposes that this being who became Incarnate had an existence previous to His coming to the earth.

Seventeen times in the Gospel of John, it is declared that Jesus was sent forth from the Father and came into the earth, and that He again left the earth and went unto the Father.

The entire Gospel of John is based upon the fact that Jesus had a previous existence with the Father, and that while He was walking the earth He remembered His experiences in the other world, and spoke to the Father of these experiences, and also of when He would go back and take up again life with the Father: John 3:16; 8:42; 13:3; 16:28, 30; 17:3-8.

Micah 5:2 is a remarkable prophetic utterance of the pre-existence of Jesus, and His coming to earth: "Out of thee, Judah, shall one come forth unto me that is to be ruler in Israel, whose goings forth are from of old, from everlasting."

Here there is one going to be born of the family of Judah to be a ruler in Israel, and His goings forth have been from of old, from everlasting.

He has traveled up and down through the eternities, and has left His foot-prints on the ages.

From these Scriptures, both prophecy and fulfillment,

with the wonderful story of Jesus, the Incarnation seems a very simple and reasonable thing.

We know the reason for the Incarnation: Man is spiritually dead and a servant of Satan, and no man by natural generation could redeem him.

The Incarnation is absolutely necessary, because humanity must be delivered by a human, and any human born of natural generation must be under Satan's dominion.

Questions

1. Why is it that this man Jesus has influenced humanity as no other man ever has?
2. Why was it that man's needs demanded the Incarnation of Deity?
3. Could the Son of God have been incarnate if His body had been conceived of natural generation? Give the reason for your answer.
4. Show why the teaching of the Incarnation is not out of harmony with human desire or tradition.
5. What was the first prophecy of the Incarnation? Give several others.

Table of Contents

The Father and His Family

(Untitled)

First Words

The Father Fact

The Family Fact

Author's Preface

THE TWO KINDS OF KNOWLEDGE

Chapter The First

GENESIS HISTORY

THE REASON FOR THE EARTH

ANIMAL KINGDOM

VEGETABLE KINGDOM

THE REASON FOR MAN

Questions

Chapter The Second, MAN'S TREASON

NATURE OF MAN

KIND OF MAN

MAN, THE CROWN OF CREATION

MAN'S DOMINION

MAN'S NATURE

TIME LIMIT

MAN'S RESPONSIBILITY

NATURE OF MAN'S SIN

HIGH TREASON

THE EFFECT OF THE TREASON

MAN'S KINGDOM

ADAM'S LEGAL RIGHT TO SELL

SATAN'S DOMINION

DEMON WORSHIP

MAN'S CONDITION

Questions

Chapter The Third, THE DOMINION OF DEATH

MAN IS A SPIRIT

KINDS OF DEATH

SATAN'S NATURE

THE NEW TESTAMENT VIEW OF SPIRITUAL

DEATH

THE NATURE OF SPIRITUAL DEATH

POWER OF DEATH

SPIRITUAL DEATH IS UNIVERSAL

THE CONTRAST

SUMMING UP THE CASE

Questions

Chapter The Fourth, SATAN

SATAN'S LEGAL DOMINION

WHO HE IS

PASSION MUSIC

THE PRINCE OF POLITICIANS

THE AUTHORITY OF DEATH

DEMON DOMINION

His CHARACTER

HE IS THE ACCUSER

HE USES MAN

PASSION DANCE

SATAN'S REPUTATION

SATAN'S TIME-LIMIT

Questions

Chapter The Fifth, HELL

ETERNAL CRIMINALS

A PRISON IS A PRISON

MEANING OF THE WORD

HELL AND THE GRAVE

A VITAL CONTRAST

THE NATURE OF HELL

WHO GOES TO HELL

Questions

Chapter The Sixth, MAN'S NEED OF A MEDIATOR

Questions

Chapter The Seventh, THE INCARNATION OR THE

HUMANITY AND DEITY OF JESUS

AN INCARNATION FACT

BORN OF A VIRGIN

PRE-EXISTENCE OF CHRIST

Questions