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THE DIVINE CONFLICT OF THE AGES

**By Joshua Stauffer,
Bible Teacher, Author
And Evangelist**

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REGARDING THE AUTHOR'S PRE-MILLENNIAL VIEWS IN THIS BOOK

I do not agree with Stauffer's Pre-Millennial views expressed in this book, and I invite the reader to examine my own views as expressed in hdm0124, "His Appearing and His Kingdom." -- DVM]

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INTRODUCTION

The Author of "The Divine Conflict of the Ages" has done a very interesting and well-worthwhile thing. He has re-blazoned an old-new trail in the field of Biblical study. It is old, because evangelical scholars and writers have long since adopted the premise with which he starts, and has arrived at the conclusion to which he comes; but his treatment is new, because he carries out with enlarging details of the implications of the interesting subject with which he deals.

Genesis 8:15 has long been called the "protevangelium," or the "proto-Gospel," and is considered by evangelical scholars to be the first Messianic intimation in the Bible, in which is tied up implicitly the whole of the truth of human redemption. It is an Old Testament version, in cryptic fashion, of John 3:16, of the New Testament.

Here is the first ray of hope for a lost fallen human race. The "seed" of the woman shall bruise the serpent's head. But in the meantime the "seed" of the woman shall sustain a bruise, that of the heel. A bruised heel is painful but not fatal. The contest between the two "seeds" is to result in the serpent's head being bruised. A bruised head is both painful and fatal. So the outcome of the struggle between these two animosities will result in triumph for the seed of the woman. Here is hope, promise, salvation.

Here is also the intimation of the virgin birth. Genealogies among Orientals are, except in unusual instances, traced by the paternal line. Here is a striking exception to the practice, in the reference to the "seed of the woman," meaning the posterity of the woman, for which there appears no other reasonable explanation than that of a prophecy of Him who was to be born without a human father.

Rev. Joshua Stauffer has taken this earliest word of Messianic prophecy, which he calls "The Miniature Bible," and has carried its implications through both the Old and New Testaments. Preliminary to the treatment of this earliest Messianic utterance, the Author has a chapter on the Creation of Man and one on the Fall of Man. He then proceeds with such chapters as The Incarnation of Christ, The Virgin Birth, The Kenosis and Plerosis of Christ, The Bruising of Christ, The Resurrection of Christ, The Exaltation of Christ, The Bruising of Satan, Redemption by Blood, etc.

Throughout these several chapters, the Author traces the opposition of Satan to Christ, and brings the story to a victorious close in the chapter entitled Life and Death.

The treatment is scriptural throughout, and the book will be read with interest and profit.

Jasper Abraham Huffman

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PREFACE

Genesis 3:15 is one of the greatest verses in the Bible. It might be termed, "The Miniature Bible." At the very time the Lord God uttered the words, "And I will put enmity between thee and the woman, and between thy seed and her seed; it shall bruise thy head, and thou shalt bruise his heel," He intended for them to be heard by four parties: namely, Adam, Eve, the serpent that became the medium of Satan, and Satan. These words were a revelation and inspired, for the Lord God uttered them. Then the Lord intended that they should become incorporated in the Holy Scriptures for the entire human race, that is, all the descendants of Adam.

This great verse is a prophecy and a promise. Really it is the germ of prophecy from which all prophecies spring. It predicts redemption and restoration. It teaches about Christ and Satan, the virgin birth of Christ, the progeny of Christ and of Satan, of saints and sinners, the vicarious death, the miraculous resurrection, and the triumph of Christ. It teaches the final triumph of the Savior and the saints, and the eternal defeat of Satan and sinners. In point of time, it involves the first and second comings of Christ, and all time from the fall of Adam to the end of probation. It involves all people, for all are the descendants of Adam and by choice become the progeny of Christ or of Satan. Satan is the author of sin and the direct cause of the fall of Adam and Eve. Christ is the Author of grace and salvation. He started the battle of grace and He will consummate it in glorious victory.

One line of Scriptural truth which has greatly interested the Author from the very beginning of his call to the ministry has been that of the philosophy of the atonement which Christ has made. Genesis 3:15 is the great text of the Bible which has been the basis for this study. In the years which this study has been pursued the rich redemptive truths of the Bible have deepened and become enlarged. To him, Christ in His Person, Incarnation, character,

humiliation, life, death, resurrection, ascension, exaltation and coming again, has become the marvelous and wonderful One of the Bible and the human race.

The Author is greatly indebted to Dr. Jasper Abraham Huffman, who has carefully read the manuscript and offered some helpful suggestions, especially in relation to the title of the book and Chapter Nine, "The Kenosis and Plerosis of Christ." Dr. Huffman, having written his book "The Unique Person of Christ," which is a classic in the field of Christology, had offered it to the public several months before he examined this manuscript. In his book, he in a scholarly manner has elucidated the "kenosis" and the "plerosis" of Christ.

In elucidating the great truths which cluster around the Redeemer and redemption, special care was employed to present these doctrines in a simple manner so that they may be readily grasped by the common class. Too often the great theological doctrines are presented in a rigid academic style which is adapted for post-graduate work, or on a seminary level. It is hoped that all may be benefited by reading, and especially the great class of common people who need to be instructed.

It is the prayer of the Author that all who read "The Divine Conflict of the Ages" may see in Christ the great Savior, the God-Hero and Champion, Who has been triumphant so far in the conflict, and Who will gloriously triumph in the final conflict, then usher in everlasting righteousness.

Joshua Stauffer
Owosso, Michigan

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01 -- THE CREATION OF MAN

The great concern of the holy Trinity, from before the foundation of the world, has been humanity, and this will be the great concern of the Trinity throughout all eternity. The great concern of humanity should be Deity, holiness and heaven. In God's own time He said, "Let Us make man in Our image, after Our likeness."

Man in God's Plan

Man was in the mind, heart, and purpose of God before the foundation of the world. The Trinity did not have a beginning but existed from all eternity, even without beginning. The Trinity was not idle throughout the eternal past. Each Person lavished all of His omnipotent and infinite love on the other two Persons. Each existed and acted in divine unity and harmony with the other two Persons. The divine order of the Trinity made possible unity and a oneness. Unity made possible fellowship. This divine fellowship created a joy which was blessed and precious. It was God's design to create holy, intelligent beings in the image of the Trinity, and to bring many sons of God into glory who were to be at His right hand, there to be loved, and through Christ to share the blessings of grace and glory, with the riches of the wisdom and power of Deity, and who could in a measure reciprocate the love of God.

The question has been asked, "Since God is omniscient and knows the end from the beginning and knew that Adam would sin, fall and die, and the entire course of sin of the entire human race, why did He create man?" Man should never question or ask God, "Why?" A great catechism asks the question, "Why did God create man?" then gives the following splendid answer: "That man should glorify God and enjoy Him forever."

Creation was an act of love. The love of God prompted Him to create man. Love must give expression to itself. It cannot be indifferent, but it must find some object upon which to lavish its virtues. Love is the voluntary choice which always seeks the highest good of the object loved. The creation of Adam was an act of love on God's part.

The Power of Choice

The will is one of the most essential elements in personality. Will and choice are necessary elements of the image of God. Without these powers the development of character is an impossibility. Life is made up of choices. Decisions must be made continually by man between right and wrong, truth and error, obedience or disobedience, walking in the light or in darkness; and for our eternal destiny, choosing heaven or hell. A man is not honest, if for the lack of an opportunity he does not steal. An honest man is honest because he chooses to be honest; and though he could steal, he does not steal by the choice of his will. A truthful man is truthful because he chooses to be truthful and will not utter an untruth. Without the power of choice man would be a mere machine. Because of man's great intelligence, his will power is strong; he may glorify God by being willing to cheerfully obey Him. On the other hand, man can be very stubborn. God does not coerce the will of any man. God did not create Adam obedient, nor disobedient. He was created holy, and it was up to him to choose to obey. With this power of choice, it was easier for Adam to obey than to disobey, and easier to do right than it was to do wrong. It was as possible for him not to sin as it was for him to sin. God is well pleased and glorified when man with all his heart wills to do right.

Adam on Probation

Adam and Eve, in Eden, were on probation. Probation carried with it the thought of promotion. Before promotion, there must be a period of testing. The Lord had something better in His plans for the goal of man than the garden of Eden. That was the starting point. The Lord destined that man should qualify for a position as ruler and prince. Whatever God's thought was for man, that thought will be carried out. He will not deviate from, nor change that plan. His plans are perfect and will come to pass. They are as perfect in the end as in the beginning, or in the beginning as in the consummation. He fills all time, and man's failure does not change Him, nor His purpose.

The Necessity for God's Law

It is necessary for every kingdom to have its laws; and every law must have its reward if obeyed, or a penalty attached and inflicted when broken. A law without a penalty attached to it is worthless when broken. God's law to Adam and Eve was, "Of every tree of the garden thou mayest freely eat: but of the tree of the knowledge of good and evil, thou shalt not eat of it." The

penalty for breaking it was, "In the day thou eatest thereof thou shalt surely die." This was their only restriction, and Satan well knew along what line to tempt man to bring defeat. Satan always attacks man on the line of God's demands and along the line of the latest revealed truth for man. God's will for man was that he should be a living creature, obey and overcome, become strong in character, and be promoted to a higher state than Eden.

The Penalty for Broken Law

As a penalty for breaking God's law, the Lord God said, "thou shalt surely die," or the marginal rendering is, "in dying thou shalt die." This means, the very day he would eat thereof, he would commence to die and continue to die. The first stage of this death was a spiritual death. This also would affect the body, which in due time would die. If the spiritually dead are not regenerated or made alive spiritually, they will eventually die physically in that state, which will consummate the first death. This will subsequently terminate in the second death, which will be endless or eternal. Spiritual death was occasioned by the sin of disobedience which Adam committed in Eden. Physical death resulted from spiritual death. The second death will be the result of a combination or consummation of spiritual and physical death. This will be the last stage of death which will be endless in duration. Death is not the extinction of being, but a separation. There is a state of consciousness after death, even as there is in life.

Since God is eternal and is Life; He is in the "everlasting life business." With man, it was a matter of life, if he obeyed and believed, and death, if he disobeyed and doubted. Man must choose between the tree of life, and the tree of knowledge of good and evil (the tree of death).

Adam died spiritually the very day he ate of the forbidden fruit. He lived nine hundred thirty years and then died physically. A man must be born again and made alive in Christ before he dies physically, or he will be eternally lost. A person who is dead spiritually and in that state dies physically is dead indeed. It was good of the Lord God Who created Adam, that He came to the scene of sin, shame, and defeat, to give Genesis 3:15, on the very same day that Adam disobeyed, sinned, fell, and died spiritually. Genesis 3:15 was a revelation, a prophecy, and a promise of redemption and restoration. This gave hope to Adam and to all of his coming descendants.

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02 -- THE FALL OF MAN

The fall of the human race is not a myth, but a well established fact. All of the sin, wickedness, sorrow, suffering, sickness, unrest, lawlessness and death in the world are evidences of the fall. We all know that the above mentioned things are facts. Another evidence of the fall is, the groaning and crying of creation for deliverance from the curse which was placed upon man, the animals, vegetation and the physical earth.

Steps in the Fall

Satan does not plunge one into sin all at once, but seeks to lead away from the truth and the right path gradually. Most backsliding is gradual and not sudden, or abrupt. Step by step, the enemy leads astray. So it was in the fall. Adam and Eve were not both tempted at the same instant. It appears that Eve was tempted when she was alone, and that step by step the tempter led her from the path of faith and obedience into doubt and disobedience. The first step in going astray was in listening to what the serpent had to say against that which God had prohibited. Secondly, she reasoned with the serpent. The third step was doubting God's Word, wisdom and love. The fourth step downward was looking at that which God had forbidden. Fifthly, she lusted or desired what God had prohibited. The sixth step was partaking of the forbidden fruit. And last, Eve gave to her husband and did eat with her. It was then that their eyes were opened and they knew they were guilty, condemned and naked.

The Fall Defined

Adam fell in the estimation of God. His relation was changed before God and his rights were taken from him. He lost his holy nature and the moral image and likeness of God. The entire nature of man, even his spiritual, moral, mental, and physical being was deranged and affected by sin. There came a sad ending of many good things, and a sad beginning of many sorrowful things.

Character of Adam's Offense

It was God's design that man and the human race should acknowledge the supreme authority of God, and obey, love, trust and worship Him. This was for man's own good and God's glory. For this reason God gave Adam a law to observe, and thereby recognize the authority of God and His divine government. God required obedience and gave him the ability to obey or to resist evil. It was just as possible for man to obey God as it was to disobey Him. There was no necessity to impel man to disobey, distrust and eat of the forbidden fruit. God endowed him with every faculty and ability essential to enable him to obey. He also provided ample provisions for his sustenance, such as fruits and nuts of various types, so there was no shortage of essential foods. Adam and Eve had every delight, satisfaction and necessity they could wish.

Since he was highly endowed with intuitive knowledge, with all the holy virtues that were included in the elements which constituted the image and likeness of God, with good environment about him in Eden, and the knowledge of the penalty being death if he partook of the forbidden fruit, there was every reason why he should love, recognize, trust and obey his Creator. On the other hand there was absolutely no reason why he should partake of the forbidden fruit and disobey God and obey "that old serpent," even Satan, who was the higher agent in the temptation.

There have been many possessed with defective views and shallow conceptions of God, of His holiness, justice and truth; the virtue of obedience to God, the sin of disobedience to Him, and the wickedness of obedience to Satan that cavil over the attention given to the disobedience of Adam and Eve. They consider it as a slight aberration, not worthy of any recognition by God, nor should it have any notice of man. Very flippantly it is expressed as being such a trivial matter as "tasting an apple." However, the eating of the forbidden fruit was merely the external

act of transgression, or the manner in which sin expressed itself. Sin lies deeper than the act, even in the will or choice. There can be no choice without a chooser. Sin is something in the chooser that makes him do wrong. As we consider the character of Adam's offense and the fearful consequences which ensued, only God and not man can fathom the exceeding wickedness of his transgression.

In considering the greatness of his sin it will be necessary to ponder the height of his state and position with which he was crowned by his Creator; that he was created in the image and likeness of God; that he was the fountain head of the human race and would bring forth after his kind; that his multiplied millions of descendants would share his state of bliss and plenty, or the fate of sorrow, pain and death. In his heart there had been placed holiness, love, truth, and an allegiance to God, but these were relinquished and forfeited when he deliberately disobeyed God. In the stead of all these virtues which were forfeited, Satan, to whom Adam rendered allegiance, instigated every evil principle which included every root of evil, such as rebellion to God, unbelief, hatred, murder, lust, pride, treason and an evil nature that became inherent, even so firmly fixed as to involve his constitution and character which would be transmitted hereditarily to all succeeding generations. His offense consisted in deliberately disobeying God and just as deliberately obeying the Devil. Adam cast off the authority of God and chose death in preference to life. He surrendered his allegiance to God to submit to the yoke of sin, and surrendered his holiness for carnality. God's wisdom and word were doubted and the Devil's word was accepted. Adam relinquished his claim as world ruler, allowing his crown to be rolled in the dust and sin to become enthroned to reign unto death as an absolute monarch on a throne before whom all are powerless and helpless. His claims to all his glorious privileges in Eden were disregarded to deliberately come under the curse.

The Curse

The Lord placed a curse upon man and everything under him. This was necessary because of sin. God's holiness and justice demanded the placing of man under the divine ban. The only attitude God can take toward sin is to curse and condemn it. Whatever God curses becomes without form, void, and is in darkness.

Curse Upon the Serpent

The serpent, which became the medium between man and Satan, was cursed above all cattle and above all beasts of the field; that is, a greater curse fell upon the serpent than upon any of the other beasts. We have all reasons to believe that before the fall, the serpent was not only the wisest of all lower creatures, but was also the most beautiful and graceful. In the garden, the serpent could talk intelligently with man. The manner of its movement was undoubtedly in a majestic and upright posture. The curse upon the serpent laid it low in the dust, and no longer could it speak or move in an upright posture. The only noise serpents can make since the fall is that of a hiss. In full length they lie in the dust, to crawl or drag themselves along. No longer are they desired, but are degraded, despised and deceptive creatures.

Curse on the Woman

The part of the curse on the woman by reason of the fall was as follows: "I will greatly multiply thy sorrow and thy conception; in sorrow thou shalt bring forth children; and thy desire shall be to thy husband, and he shall rule over thee." Multiplied sorrow and multiplied conception have been the portion of the woman. The sorrows of child bearing; the months of retirement; the period of confinement, and the going into the jaws of death to deliver life have been the portion of womanhood. Subjugation to her husband also was the divine ordination.

Curse on the Man

The first affect upon Adam (also Eve) was a consciousness of shame, because "the eyes of them both were opened, and they knew that they were naked." Because they ate of the fruit of the tree of knowledge of good and evil, they became conscious of evil. Before, they were conscious only of good, and being holy as well as innocent, they were unconscious of a conscience.

The ground was cursed for man's sake. This teaches that it was for man's good in his fallen state that it should be so. In sorrow he was commanded to eat of it, and in the sweat of his face he would eat bread. Eating and living (the bread and butter question) have always been great concerns in man's life. There is more or less anxiety connected with the sowing and reaping by man, because of adversity of weather and uncertainty of an increase. Eventually man was to die and return to dust. The heavier hardships of life were placed on man-the responsibility of making a livelihood.

Curse on Animal Creation

The animals were greatly affected by man's sin. No longer did Adam possess the power of dominion over them, nor do they render to him reverence, adoration, and submission as formerly. They, too, acquired a fallen or degenerate nature, and many became carnivorous in nature, therefore, they became ferocious. From then on they reverted to a wild and unruly nature. To be tamed, they must be domesticated and brought under a dominion of fear and subjection. Curse on Vegetable and Mineral Kingdoms The vegetable and mineral kingdoms also were affected through man's sin. To a more or less degree, vegetables and fruits are subject to disease and degeneration; to blight, blastings and failures. The ground brought forth thorns, thistles and weeds. In order to raise a crop, the ground must be tilled before planting and after planting. The ground also became impoverished of its minerals.

The curse was placed upon man, woman, animals, vegetation, and the dust. All were closely related to the dust because they were made of dust; therefore, they would return to dust. The return of man to dust was best for man. Redemption and a new creation through the coming of a Redeemer, and His becoming a Substitute for fallen man and taking on Himself the curse of the fall is the remedy for removing the curse in due time.

The Expulsion

After Adam and Eve were dressed by the Lord God with coats of the skins of slain animals, He "sent him forth from the garden of Eden, to till the ground from whence he was

taken. So He drove out the man." This was the best, the kindest thing the Lord could do for man. The reason for this action was, "Lest he put forth his hand, and take also of the tree of life, and eat, and live forever." It would not do for man to eat of the tree of life in his sinful state, for that would seal his destiny. For man to eat of the tree of life in his sinful state would cause him to always remain in the state in which he partook of that fruit. For man to forever be dead spiritually and forever live physically would not be for man's good nor God's glory. That would have interfered with his redemption and made impossible the new creation, the removal of sin and the curse.

It was better and safer for fallen man to be out of the garden than in the garden. This is true regardless of man's sorrows, disappointments and death. Man is safer where he cannot partake of the tree of life, but where he can partake of Christ, be made a new creature through the new birth and become an overcomer through Christ. Then in the resurrection all believers will be like Christ and be citizens and dwellers of the New Jerusalem, where all may freely and forever partake of the tree of life in the Paradise of God. Truly, man is safer in a world that has been cursed and blasted by sin, where sorrow and death abound, but where he can stand on the righteousness of Jesus Christ as his Savior and Substitute, than in a garden of Eden with good environments and standing on his own righteousness.

Cherubim and a flaming sword were placed at the entrance of the garden of Eden to guard the way of the tree of life. It would mean death for any one to make an attempt to partake of the tree of life. The sword would do its work. Justice must be satisfied and the penalty of sin, which was death, must be paid. The sword has done its work in the flesh of the Person of Christ on the Cross. On these terms, God is reconciled to man and welcomes man to return to Him. By accepting Jesus Christ as our Savior and Substitute, He will redeem us from sin -- the penal consequences of sin, and eventually from all natural consequences of the fall. Great promotion will come to us through Christ; and the Paradise of God, even the New Jerusalem will be a much higher, holier, safer and happier place than the garden of Eden.

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03 -- SATAN'S SUBTLE ATTACK ON WOMAN

Throughout the history of mankind, Satan has manifested a peculiar hatred for womankind. The fact that the woman has been greatly involved in the affairs of the human race cannot be ignored nor overlooked. In a peculiar manner, she has held a prominent place in the creation, in the Garden of Eden, in the temptation, in the fall of the race, in the curse, in the history of the human race, in the Incarnation of Christ, and in the conflict waged between righteousness and sin. The Lord God said, "I will put enmity between thee (Satan) and the woman." In commenting on Genesis 9:15, Luther states that the Lord God left open the question of just what woman the Savior was to be born. In this manner God mocked the Tempter, leaving him in uncertainty which one would eventually overthrow him. For this reason, the Devil had to live in continual dread of every woman's son that was to be born. This incited Satan's special hatred for every woman.

The Need for the Woman

The Lord God knew Adam's loneliness and his need for a helpmeet (that is, a helper that was good, right or meet), and a helpmate (a companion for fellowship). The woman was taken from Adam's side and given back to man to be a helper at his side. Satan always attacks man along the line of God's latest revelation, and the present workings of God. God's thought for woman was to be a help, a comfort, and an inspiration to the man from whose side she was taken. Soon after she was presented to the side of man from whence she came, to stand by him, help, encourage and inspire the man, Satan manifested a peculiar hatred for the woman and began to make his attacks upon her.

Satan Employs the Woman

Satan works to bring about a perversion and to lead people contrary to God's ways and plans. Since God said, "I will make him an help meet for him," Satan wrought to make that helpmeet to become a hindrance to man instead of a help. Satan sought to employ the woman to lead the man out of his God-ordained place, and then to employ man to drag the woman down from her divinely appointed place. In the garden, the woman's place as appointed by God was to be at Adam's side, to help and inspire him in that which was good and right. God had called Adam to multiply and replenish the earth; to rule, and to have dominion over all the earth and the animals; to dress the garden and keep it, and to abstain from eating of the tree of knowledge of good and evil. Satan successfully employed the woman to bring to pass the downfall of man. As we carefully study the Bible, we read of women being employed by Satan to bring defeat to men through their evil influences. Samson, David, Solomon, Ahab, and others were influenced in an evil manner by women.

God Employs the Woman

Since Satan employed the woman to bring about the fall of man, it is of great interest to man and a remarkable feat of wisdom and holy strategy on God's part that infinitely outwits the wisdom of Satan in that the Lord God also employed the woman as the instrument through which to bring the Redeemer into the world. Even as Satan employed the woman to bring to pass the fall of the human race through the man Adam, so God employed the woman to bring about the redemption of fallen man through the Man Christ Jesus. When Satan accomplished the fall, that moved the Lord God to start a holy conflict, which set in motion the legal steps by which He could go to work in making a new creation, and at the same time bring about Satan's fall and eternal destruction. Satan, in reality, brought about his own defeat and destruction when he occasioned the fall of man. Christ will bring to pass a new creation, which will be so much better and higher than the old creation, even as Christ is better than Adam, and the New Jerusalem with the new heaven and earth which will be better than Eden and the world before the fall, even as heaven is higher than the earth. There is a safer state in redemption and Christ than being in Eden, as in Christ we are safer than in Adam. When redemption is consummated there shall be no tempter, nor possibility of falling.

God used the virgin Mary in bringing to pass His plan; and, again and again, He has employed women directly and indirectly in frustrating Satan's plans. Often when men failed, it was then that holy women deplored the condition of their time, but felt helpless in doing

anything concerning it; thus, they influenced their husbands to a life of aggression, or if they could not do that, they have given to the world noble sons that have brought about reformation, revivals, and great victories. Some examples of this truth are the mothers of Samson, of Samuel, of John the Baptist, of John Wesley, and many others. Many mothers could dedicate their sons to God and through holy lives and prayers stand back of their sons which would influence and inspire them to live useful and successful lives.

Woman Tempted Instead of Man

The question often is asked: Why did Satan tempt the woman and not the man? Satan is wise and subtle. Since God created her to be a helpmeet for man, he would divert God's purpose by attacking her and make her a hindrance, a snare and a curse to man in order to frustrate God's purpose. Satan was confident that if he could seduce her, it would be a small matter for her to seduce the man: for if he captures the woman, she would capture the man.

The woman was endowed with intuitive knowledge and qualities that were keen, tender, and sensitive to right, which were to be used as a help to the man in his holy state. Satan may have reasoned that Adam would walk more readily into error and ruin than Eve, and if he could lead the woman to yield, she easily could lead the man to yield; also, that if he tempted Adam to go astray, the woman might lead him back. So he ignored the man because he knew his love for her was great and that he might follow her. In this Satan was not mistaken.

The tempter watched for an opportunity when she evidently was alone. If Satan had tempted both together, the one would evidently have helped the other not to yield, and he would have failed in the temptation. Satan kept himself in the background and used a medium, the serpent, the wisest, and most attractive and beautiful of all creatures that was under man, which before the fall could talk. Beauty, charm and shrewdness are qualities that have attracted women throughout the entire history.

After the woman fell, she, as Satan felt sure she would, led her husband to partake of the forbidden fruit. Without any of the serpent's efforts, she led him into transgression. Adam went into sin willfully and with his eyes open. What caused him to do it? It was his love for the woman. He preferred sharing the fate of the woman in her sin and death rather than going alone with God in righteousness and life.

Eve was deceived in the temptation, but Adam was not. Because of her finer and more tender qualities, the woman is more easily attracted and deceived. A man is not so easily deceived, but is more easily led astray. It would have been good if Eve had consulted Adam before she partook of the forbidden fruit. If they had considered the matter together, the one respecting the rights and welfare of the other, together they would have done the right thing, helping each other to overcome.

Satan's twofold motive of attack on Eve made the temptation peculiarly enticing to her. His procedure was to first lead her astray, and then to lead the man astray. This made the temptation on man also peculiarly subtle, he being tempted in a twofold manner, through Satan and the woman.

Woman, an Index of World Trends

Ever since the fall, the state of womanhood in the world has been an accurate index of the condition of mankind. Man did not leave the woman in the fall, nor has he done so through history. If her ideals are low, his are no higher. When she degrades herself, she degrades man also. Though he is stronger, yet it has been said, "The man has little or no strength on the side next to her, for before she was created from one of his ribs, when it was his, imprisoned his heart beats, after a creature by herself, she still dominates the same heart beats." "The womanhood of the race holds in her hands the destiny of the race! She cannot affect the destiny of the race, except by changing her own destiny. When she rises in morals, man rises with her. When she advances in ideals, the male of the species follows. Like the governor of an engine-when tightened, the speed of the wheels is accelerated, when loosened, it is retarded, so with womankind. When she tightens the morals and idealistic thumbscrews of her own sex, the wheels of the progress of mankind are accelerated; but when she loosens them, those wheels automatically are retarded."

After the fall, Satan continued his attacks on womankind to degrade and debase her standing. Among the Cainites, some women are mentioned, and the significance of their names indicate they held a prominent place in society and helped to shape history, the trend of which was downward. Satan's object was to lead the entire human race into corruption and chaos. It was through the "daughters of men" in the line of Gain, who intermarried with the "sons of God," of the line of Seth, that a corruption was brought on the race that the heavens could not endure; and so universal became the corruption that only one household was pure which could be preserved to replenish the earth. As it was in the days of the flood, so will it be in the days of the Son of Man. The female of humankind will come to the front in the last days and will become an agent of vice and wicked influence; and by taking her place in business and politics, and exercising authority over man and becoming masculine, she will mislead rather than help man.

Subtle Attacks on Womankind

The temptations of the woman might be defined as being twofold; that is, the object of Satan is to tempt the woman in such a way as to not only capture her, but also to capture the man through the woman, even as it was in the garden of Eden. Her temptations, to some degree, are more subtle, unnatural and unbecoming to her than the temptations of the masculine sex.

It is a generally accepted rule that throughout nature, the male of the species lead, rule, and are the aggressors in the activities of life. It was so ordained by the Creator and is carried out throughout creation. The female of the species takes the role of being passive, as falling in line and being a follower.

In the human race, the temptation has come to womankind to rule -- to become leaders; but in becoming leaders they often become misleaders. In Eden the woman was the object of Satan's onslaught. Before the flood, women had a prominent place in society and attracted the "sons of God" of the holy line and brought an intermingling that was degrading. The decline of

the northern kingdom of Israel came with the coming of Jezebel; and her daughter, Athaliah, came into the line of kings of Judah and caused disaster.

In the days of Isaiah, conditions were as follows: "As for My people, children are their oppressors, and women rule over them. O My people, they which lead thee cause thee to err, and destroy the way of thy paths." Again Isaiah writes of conditions concerning the end time, "And in that day seven women shall take hold of one man, saying, We will eat our own bread, and wear our own apparel: only let us be called by thy name, to take away our reproach."

When we consider many of the different cults and errors, we learn that their founders have been apostate women. All through the Old Testament the apostate state of Israel is presented again and again under the figure of an unfaithful woman. The apostate condition of the church and Christendom is prefigured as an unfaithful woman, and the bride of the Antichrist is presented as an harlot and the great whore in the book of Revelation.

Again, from nature, the observer will learn that among insects, butterflies, fowls and animals, whether domestic or wild, the males of the species always wear the nicer covering, the more attractive appearance, the richer plumage and colors, and manifests more dignity than do the females. Their nature is to attract, show and parade. The female always has a duller color and less attractive dress and characteristics because she is the weaker of the two. This is for her safety.

In the human race this distinction is different. Instead of being duller in appearance and less attractive, the woman has been endowed with a beauty that is not inferior to the comeliness of the masculine sex. It appears to excel that of man. Her features, form and charm are attractive, and these are not to be disparaged. However, when they are not employed to lift the masculine class to a higher level, or inspire man to virtue, nobility and godliness, her influence becomes a snare and a curse instead of a blessing to man.

The Scriptures advocate modesty and humility, and advise every Christian to dress modestly and not with a view to lead others astray or to deceive. The Christian, whether male or female, should dress as becometh godliness and in a manner to adorn the doctrines and graces of Christian experience. Why is it that in the human race, womankind is given over to beauty, style, pride, painting, dressing to deceive her natural looks and to appear far younger than she is in reality? Is it not because her temptations are far greater along this line than those of man? Going to the Bible for our authority, we learn that the aforesaid thoughts are established facts. When God instituted the priesthood, the material, style, and colors for the priestly garments were chosen by the Lord. Their garments were to be worn for "beauty and holiness." No style was given for the women. The admonition on dress and modesty in the Old and New Testaments is directed more to the feminine sex than to the masculine. Isaiah writes, "Moreover the Lord saith, Because the daughters of Zion are haughty, and walk with stretched forth necks and wanton eyes, walking and mincing as they go, and making a tinkling with their feet: Therefore the Lord will smite with a scab the crown of the head of the daughters of Zion, and the Lord will discover their secret parts. In that day the Lord will take away the bravery of their tinkling ornaments about their feet, and their cauls, and their round tires like the moon, the chains, and the bracelets, and the mufflers, the bonnets, and the ornaments of the legs, and the headbands, and the tablets,

and the earrings, the rings, and nose jewels, the changeable suits of apparel, and the mantles, and the wimples, and the crisping pins, the glasses, and the fine linen, and the hoods, and the veils. And it shall come to pass, that instead of sweet smell there shall be stink; and instead of a stomacher a girding of sackcloth; and burning instead of beauty. Thy men shall fall by the sword, and thy mighty in the war. And her gates shall lament and mourn; and she being desolate shall sit upon the ground" (Isa. 3:16-26).

Paul's admonition is, "In like manner also, that women adorn themselves in modest apparel, with shamefacedness and sobriety; not with broided hair, or gold, or pearls, or costly array; but (which becometh women professing godliness) with good works" (I Tim. 2:9, 10).

The apostle Peter gives similar advice: "Likewise, ye wives, be in subjection to your own husbands; that, if any obey not the word, they also may without the word be won by the conversation of the wives; while they behold your chaste conversation coupled with fear. Whose adorning let it not be that outward adorning of plaiting the hair, and of wearing of gold, or of putting on of apparel; but let it be the hidden man of the heart, in that which is not corruptible, even the ornament of a meek and quiet spirit, which is in the sight of God of great price" (I Peter 3:1-4).

In recent years the woman has become the object that attracts the most attention in advertising. Progress has been made along many lines in recent years, but no line has advanced more than that of advertising. Magazines and newspapers were composed mostly of reading matter forty years ago. Today some magazines devote fifty to seventy five percent of the space to advertisements. Advertisements are written to attract. None seem to attract attention as much as some pictures of a woman, generally dressed very nudely. Whether automobiles, medicines, beer, tobacco, implements, or other objects are advertised, which do not even concern women at all, the figure of a woman is employed. The world has come to know that if they want to advertise anything to attract the attention of men, it is to add the picture of some nude woman as the point of attraction, the more nude the figure the more it attracts. This is an abomination to God. A generation ago such advertising was not tolerated. The sense for art in this generation is very low.

The Woman in the Curse

The fate which the woman shared as a result of the fall, was a special enmity between the serpent and herself (Gen. 3:15). The words of the Lord directly to her were: "I will greatly multiply thy sorrow and thy conception; in sorrow thou shalt bring forth children; and thy desire shall be to thy husband, and he shall rule over thee" (Gen. 3:16). As Satan succeeded in accomplishing his object in leading man astray in the fall through woman, so his object all along has been to continue to attack womankind to further corrupt the human race. This is not speaking anything derogatory of the feminine sex, for it is Satan that possesses a hatred against womanhood. Satan is well aware of the powerful influence of the woman, either for good or for evil, which she can wield over man. If Satan can accomplish his purpose in corrupting womanhood, he also will accomplish his purpose in corrupting mankind.

Multiplied sorrow and multiplied conception with added sorrow in childbearing have come upon the woman as her share in the curse. This comes from pain, hardships, anxiety and labor in childbearing. The crown of womanhood is motherhood. Since the crown of man has been rolled in the dust by the fall, both the man and the woman are beset with many cares in the affairs of life. Motherhood is an honor and fulfillment of a divine command, yet every woman naturally feels embarrassed, and like righteous Elisabeth, who was blessed with motherhood hid herself for five months. There is always that feeling of seclusion and retirement during those months, and in the time of delivery, it means the going into the very jaws of death to give birth to her offspring. Even then many years of labor, care, and attention are expended in bringing up a child to maturity.

Divine Ordination

The Lord God placed the woman under man after the fall, stating to her the divine ordination of relation to her husband as follows: "And thy desire shall be to thy husband, and he shall rule over thee" (Gen. 5:16). This appointment to subjection was for redemptive purposes that the Lord might save the woman and the man. The woman was deceived in the transgression, but the man was not, for he went willfully into sin with his eyes open, knowing what he was doing. Generation is paternal and not maternal; therefore, man (fallen) could not be used in bringing the Redeemer into the world, because every one generated by man is under the fall and born in sin, hence needs a Redeemer. Since generation is paternal, and Adam was created before the woman and not for the woman, but the woman for the man, Adam sinning willfully, sin was registered in his name and not in the name of the woman. This makes possible the coming of the Redeemer into the human family, not by the means of generation, but by a new creation, a new creature being born of a virgin, even the holy, sinless Saviour Who was the Son of God, Who became the Son of Man. He was born without any taints of the fall. This is the way God has chosen to work out redemption's plan and it has been successful and right.

It also was a kindness on God's part to place the woman in subjection, thus making life easier for her. Since the constitution and make-up of the woman is the weaker of the two, the Lord God placed the responsibility of ruling, headship, leadership, and the heavier work on the man.

A Woman's Weak Place

The attack of the enemy of man's soul is to divert, mislead and seek to get every one out of the will of God, out of the divinely ordained place, whether man, woman or child. The weak point of men is failing to love and to rule by love. The weakness of womankind is the failure to live in submission and the weakness of children is a failure to obey. The admonition in the Bible is, "Husbands, love your wives" (Eph. 5:25). Again, "Husbands, love your wives, and be not bitter against them" (Col. 3:19). Generally speaking, here is the weakness of men, a failure to be loving, kind and considerate.

Unto the woman the Bible enjoins the admonition of submission in the following words: "Wives, submit yourselves unto your own husbands, as unto the Lord" (Eph. 5:22), and, "Wives, submit yourselves unto your own husbands, as it is fit in the Lord" (Col. 3:18). in Titus 2:3-5, the

aged women are commanded to teach the younger women to be discreet, chaste, keepers at home, good, obedient to their own husbands. Peter writes, "Ye wives, be in subjection to your own husbands" (I Peter 3:1). We also read that women are commanded to love their husbands (Titus 2:4). Generally, the weak point of a woman is not the failure to love, for that is naturally in her. Her weakness is failure to submit. Normally, she gladly does her part without any salary and lives in the background for only the love she obtains.

A woman of national repute, writing on domestic problems, admonishes all married women to cheerfully take their place in the home, live in submission and never display any feminine fussiness nor masculine boldness, for that is not becoming to women. Writing further on the subject of submission in the home, she gives timely admonition in that it is wrong for a woman to use her "hydraulic pressure" and in this manner rule over her husband, for, she says, any man will courageously face his business, salesmen, customers, etc., all day, but When his daily toils are over, if he is dominated by tears at home, he fails and falls, for he cannot endure the pressure.

A champion of truth and doctrine was the Rev. W. B. Riley. With his permission we quote the following words taken from his splendid book on Ephesians, "The Three-fold Epistle:"

"Wives submit yourselves unto your own husbands, as unto the Lord. For the husband is the head of the wife, even as Christ is the head of the church, and He is the savior of the body (Eph. 5:22, 23).

"Doubtless some will smile that so old-fashioned a notion should even be brought forward at this time in the twentieth century, and others will declare that this Bible teaching is a touch of the barbarism of the day in which the Apostle lived and wrote. But I beg you to withhold both judgments until you have given consideration to what is involved in this plain teaching of Scripture. Some of us believe that the marvel of Revelation is its accord with reason, and the proof of inspiration is in scientific accuracy; and, strange as it may sound to say it, I am fully persuaded that here reason and revelation speak together and the counsel of an apostle is approved by the course of history. It is doubtful whether there has ever been a single instance of the reversal of this teaching of revelation that has resulted well. In fifty years of observation we cannot recall one case where the woman ruled the home and the man was the vassal of her will and word, and both were content, and the family a model. In fact, we could go further and say that we have never known a woman, no matter how weak her husband was, who took the leadership of the house and maintained it as her right, who was herself half satisfied, or at all spiritual. I am inclined to think that the great Alexander MacLaren had it right when he declared 'No woman ever has a satisfactory wedded life who does not look up to and reverence her husband... For its full satisfaction a woman's heart needs to serve where it loves.' We know women who are neglected, maltreated and tyrannized over by indifferent, vindictive and brutal men, who are more positively content with life itself and keep a more feminine and affectionate spirit than do their sisters who live in affluence, command every situation, give orders to competent husbands, as they give them to slaves, and in modern parlance 'run the ranch.'

"It is said that there are exceptions to all rules, but the Apostle is careful not to pronounce an exception here. It is a real question whether history has created one. I have in mind at this

moment two people who have lived as husband and wife half a century. The woman is physically and mentally the stronger member of that union, but in fifty years she has never once made the husband feel that fact. She counsels with him as carefully as though he were a Gladstone in intellect, and reverences him as truly as though he were a prince, and the sweetness of the relationship is at once an inspiration and an example. Such women find little difficulty in 'sanctifying even unbelieving husbands' and after all, that is the greatest work that any wife can accomplish. When eternity breaks, presiding over public assemblies in stunning gowns, making eloquent speeches, playing the part even of a Washington picket in the interests of suffrage, will look mighty small, if the whole of it has resulted in the husband's spiritual demoralization, and in spiritual death to the neglected souls of the children. God has spoken. 'The husband is the head of the wife, even as Christ is the head of the church,' and whenever the church forgets the worship of Christ and assumes to be itself ruler in all spiritual things, ecclesiastical anarchy is the result; and, the disaster to spiritual things is no greater than a reversal of this divine relation is disastrous to the domestic realm. 'Therefore, as the church is subject unto Christ, so let the wives submit themselves unto their own husbands in everything.'

"But Paul did not stop here; he would be a poor preacher if he did. No household would be complete, and no family would be ideal without the proper head. ship; hence the necessity of counsel of husbands!

"Affection is the first law of a husband's life. 'Husbands, love your wives, even as Christ also loved the church, and gave Himself for it; that He might sanctify and cleanse it with the washing of water by the word, that He might present it to Himself a glorious church not having spot or wrinkle, or any such thing; but that it should be holy and without blemish. So ought men to love their wives as their own bodies. He that loveth his wife loveth himself. For no man ever yet hated his own flesh; but nourisheth and cherisheth it, even as the Lord the church; for we are members of His body, of His flesh, and of His bones. For this cause shall a man leave his father and mother, and shall be joined unto his wife, and they two shall be one flesh' (Eph. 5:25-31).

"We would think it almost strange that Paul does not counsel a wife to love her husband. Here is another proof of the inspiration of our text. Women seldom need to be counseled to love:

'Man's love is of man's life, a thing apart,
'Tis woman's whole existence!'

"Her temptation, as a rule, is not so much to fail at the point of affection; the fact that she is a woman fairly secures her these! Her whole nature reinforces her affectionate conduct! Her temptation is to quit her realm and lord it over all.

"On the other hand, the husband is made to rule. In this very creation God gave to him the governing spirit, and there is danger that our natural talents should expand to the point where the less natural, but equally desirable ones, shall be crowded out. Affection is not so natural to man as it is to woman; but if he is to live in the marriage relation it is even more needful. His very masculinity may tempt him to too many mandates, and his conscious physical power may tempt him to be a conscienceless potentate, if not a tyrant! I have known men, and I now know some, who at the office, in the place of business, are smiling and sweet the whole day long,

suave and civil to every patron approaching them, but when they once turn in at home they are critical, caustic and even contemptible. Such men cannot lift their wives in spiritual things, as Christ exalted the church, and will not, in the last day, present them as trophies of their grace, as He will present His bride, the church, whom He hath redeemed by His own blood.

"The longer I live the more I am persuaded that the average husband is making a mistake at the very point where he has supposed himself to be the most successful. He can delve sixteen hours a day, and coin a mint of money and construct a beautiful house, and have it swept about by a great and attractive lawn, and multiply his automobiles and increase the number of his servants, and every bit of it will be accepted by the woman who is his mate as her natural right; and then when he has no time left in which to be tender and gentle and gracious and complimentary as in the old days of his poverty and wooing, she is always certain to conclude that his affection has gone. If I had the counsel of young men, entering upon married life, I should advise that if they want domestic happiness, stay on the basis of comparative poverty; but multiply tender expressions, continue in gracious conduct, and, above all things, forget not the potency of manners and flowers. Paul may have been a bachelor, and some say 'he knew nothing on the subject of domesticity;' but God was not ignorant, and when by the Holy Ghost, He moved Paul to say these things he was stating the absolute essentials of wedded success!"

The Virtuous Woman

We would not pass over the divine account of an inspired description of a virtuous woman. This lovely picture is found in Proverbs 31:10-31. It is God's ideal of a wife. In the Hebrew, these twenty-two verses form an acrostic, each verse beginning with a successive letter of the Hebrew alphabet. This Scripture is good for women to read and re-read, and is also good for man.

"Who can find a virtuous woman? for her price is far above rubies. The heart of her husband doth safely trust in her, so that he shall have no need of spoil. She will do him good and not evil all the days of her life. She seeketh wool, and flax, and worketh willingly with her hands. She is like the merchants' ships; she bringeth her food from afar. She riseth also while it is yet night, and giveth meat to her household, and a portion to her maidens. She considereth a field, and buyeth it: with the fruit of her hands she planteth a vineyard. She girdeth her loins with strength, and strengtheneth her arms. She perceiveth that her merchandise is good: her candle goeth not out by night. She layeth her hands to the spindle, and her hands hold the distaff. She stretcheth out her hand to the poor; yea, she reacheth forth her hands to the needy. She is not afraid of the snow for her household: for all her household are clothed with scarlet. She maketh herself coverings of tapestry; her clothing is silk and purple. Her husband is known in the gates, when he sitteth among the elders of the land. She maketh fine linen, and selleth it; and delivereth girdles unto the merchant. Strength and honor are her clothing: and she shall rejoice in time to come. She openeth her mouth with wisdom; and in her tongue is the law of kindness. She looketh well to the ways of her household, and eateth not the bread of idleness. Her children arise up, and call her blessed; her husband also, and he praiseth her. Many daughters have done virtuously, but thou excellest them all. Favor is deceitful, and beauty is vain: but the woman that feareth the Lord, she shall be praised. Give her of the fruit of her hands; and let her own works praise her in the gates."

In these verses there is a double alternation:

1. Her Husband-10-12, and 23.
2. Her Occupation-13-19, and 24-25.
3. Her Character -- 20, and 27-28.
4. Her Household-21, and 27-28.
5. Her Person-22, and 29.
- Conclusion -- 30-31.

The Ideal Woman is a helpmate, not a hinder-weight. She is a blessing and not a curse. She is sweet in the home, saves the cream for her home and serves it to her own, not others; her words are kind and cheering. She lives for her husband. His call is her call, his concern becomes her concern.

Marriage places the woman in subjection to her husband. Let every woman and man marry in the Lord, in the line of their calling, for after marriage another law takes place, the law of love and submission. A sad fact is that many women have married outside of their call and their lives were made bitter and their usefulness curtailed. Where marriage is in the Lord love, submission and obedience reign, faults are overlooked, little needs to be said how to get along, for everything will work out all right because love rules.

Woman became the medium through which Satan accomplished the fall of man, and she also was used as the medium through which God chose to bring salvation to fallen men. Christ came into the world through a virgin mother. Men had nothing to do with His arrival. Women hold an important place in the plan of God. They figure very prominently in the Gospels, in the ministry of Christ, the early church, and have greatly contributed to the progress of the gospel. In this generation the work of the church is to a great extent carried on by women. In church attendance they far out-number men. As a rule, Christ has found a place in the hearts of all good women. In Christ's earthly ministry, women did not oppose, hinder, nor reject Him. They had nothing to do with His crucifixion. Women administered to Him of their substance, were the last to leave the cross, and the first at His tomb. No woman spit on Christ, nor drove a nail into His hands. It was a woman who washed His feet with her tears. It was a woman who opened a box of costly ointment and anointed Him which caused the house to be filled with the odor of the ointment. Today, as then, it is women who "minister to Him of their substance" which makes possible for ministers and missionaries to evangelize.

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04 -- MAN'S COVERING FROM CREATION TO GLORIFICATION

The Bible has much to say concerning clothing, even from the fall of Adam to the glorification of the overcomers. Clothing should be beautiful when it expresses character, modesty, comfort, nationality, sex, and position. The problem of dressing has been great all through the history of the human race. The servile following after the fashions of the world has led many into bondage and enslaved even good people. Clothing should be for more and better

reasons than that of merely being in style. As we study into this matter we learn that we should dress or wear clothing for the following reasons:

Because God has taught us to dress.
For the sake of modesty.
For protection and safety.
For comfort.
To confess that we are fallen beings.
To acknowledge that we have been redeemed.
To be God-like.
To express our inward character in outward purity.

This subject before us is not a popular one and little is said in sermon or exhortation along this line. With many this is considered as non-essential and unworthy of mention in the pulpit since we should preach only on essential truths. However, it is essential enough to hold an important place in the Scriptures; therefore, it should be given some attention in our day because there is much nakedness and brevity in dressing that is demoralizing to this generation and displeasing to God.

Adam's Glory in Eden

The three elements of righteousness, holiness and glory are very closely related to each other. This triad cannot be separated, for neither one can exist without the other two elements. They do not exist separately. There cannot be any glory without holiness, nor any holiness without righteousness. Righteousness is the outward conduct of inward holiness. Holiness is an inward virtue which comes from the Holy One. Holiness is glory concealed, and glory is holiness revealed. The great concern of the triune God in the creation of humanity was that he should be created in the image and likeness of God.

It is written of Adam and Eve that before their fall, "They were both naked, the man and his wife, and were not ashamed" (Gen. 2:25). Some scholars believe that Adam and Eve were covered with a light which concealed and also revealed their person. Unlike the animals, which grow their own covering, which comes from their natural bodies, even their blood, this covering of Adam and Eve did not come from their flesh and blood, nor their bodies, but rather was a visible manifestation of the image and likeness of God, coming from the divine nature within them. As long as they retained the image and likeness of God, so long they were crowned with glory. This glory expressed in a visible manner their inward nature and character. Concerning this nakedness of Adam and Eve, Delitzsch wrote, "They were naked, but yet they were not so. Their bodies were the clothing of their internal glory; and their internal glory was the clothing of their nakedness." The Pulpit Commentary has this to say: "Never had bridal pair so beautiful and radiant apparel. The unclothed bodies of our first parents we can imagine were enswathed in ethereal and transfiguring light; in their case the outshining of their holy souls, which as yet, were the undimmed and unmarred image of their maker, capable of receiving and reflecting His glory." From the universal testimony of the Scriptures it seems that the first pair, while they were holy and unfallen, were covered with a robe of righteousness which was luminous; serving as a covering.

This covering was an expression of inward holiness, an element of the image of God, so that they did not detect their nakedness, nor were they ashamed as they were after the fall. Both the Hebrew and Greek forms of the word "naked" mean "without clothing." This means that Adam and Eve did not wear any clothing, because it was not necessary for them to wear any clothing before the fall. Clothes are not innate or native to the body, but are made of foreign substances, such as vegetable or animal matter. The glory which covered them did not originate from the body, but from their imparted or innate holiness.

From the following Scriptures we may acquire some conception of Adam's covering as he may have come from the hands of his Creator: "For with Thee is the fountain of life: in Thy light shall we see light" (Ps. 36:9). Light does not create life, but is essential in sustaining life. This is true concerning spiritual life, physical life, and the lower forms of life, even of the animals and of vegetation. Since Adam possessed life and was made a living soul, that is, a life-giving soul, may it not seem reasonable that this life manifested itself in light. In Psalm 84:11, we read, "For the Lord God is a sun." A sun is a luminary, a light-holder, giving forth light, shining in a visible manner. Since God is all this and He created man in His image, is it not reasonable and logical to assume that man in God's image reflected that image in some shining form? The Psalmist wrote, "Thou art clothed with honor and majesty. Who coverest Thyself with light as with a garment" (Ps. 104:1, 2). This Scripture is very instructive. If God covers Himself with light as with a garment, does it not seem clear that the man whom He created in His image also was clothed in an effulgence of light? God is light, and one of the names of Christ is Light (I John 1:5; John 1:8). From this we infer that Adam was covered with light. This light came from the inside, the imparted holiness which was seen outwardly as glory. Man was not created inferior to the animals which grow their clothes, but far superior. Adam and Eve were beautiful and evidently had shining garments which were robes of righteousness.

In the eighth Psalm, we read of the original man that God had made: "For Thou hast made him a little lower than the angels, and hast crowned him with glory and honor." The word "crowned" means "compassed." God compassed him with glory and honor. The meaning of "honor" is "beauty" and "majesty." Glory and honor also are ascribed to God. Man was compassed with glory. This word branches into different shades of meaning. One has the idea of size, rarity, beauty, majesty, splendor, and adornment which attracts attention, making the object significant and prominent. The "glory of God" and "the glory of the Lord" are frequently mentioned throughout the Bible. Glory is chiefly the possession and character of God and is given by Him to His people who are related to Him. The origin of the anglicized words "glo," "glory," and "glorious" comes from the manifestation of the presence of God. He is called "the God of glory" (Acts 7:2). Then we read of "the glory of God," which comes from Him (Acts 7:55). The name of Deity is "hallowed" (Matt. 6:9), or "halo-ed." There were no windows in the holy of holies. The Shekinah was the "glo," or "glory" which filled and illuminated that place and made it glorious with its glory. Isaiah employs the word "glory" to describe the Lord's self-manifestation in judgment (Isa. 2:10), and in holiness (Isa. 6:1-4). The earliest historical reference in the Old Testament of the glory of God is in Exodus 33:18-23. This glory was clearly a physical manifestation which Moses saw with his eyes. In Isaiah 6, the righteousness, holiness, and glory of the Lord were manifested. The seraphim declared that His glory filled the whole earth. His glory as seen by the prophet is to be regarded as something visible. This glory partly

revealed and partly concealed the presence of the Lord. The most common use of the word "glory" is to describe the brilliance which is the characteristic of all persons who share in the heavenly glory. Christ, Moses, and Elijah had this glory on the Mount of Transfiguration. Angels manifest the same glory. The source of the glory of God is the God of glory. This has an ethical significance, for it is the term which is employed to describe the essential and the perfection of Deity; and it is shared by others because they are made partakers of the Divine nature.

Adam's Nakedness After the Fall

When Adam and Eve disobeyed, transgressed and sinned, they fell. In the fall they lost their inward holiness and their outward righteousness. With their imparted holiness and righteousness gone, they lost the moral image and likeness of God, and with that came the loss of their robes of righteousness, their outward covering. Sin robbed, stripped, and made them naked, even void of this glory. David wrote, "Thou hast made his glory to cease, and cast his throne down to the ground. The days of his youth hast Thou shortened: Thou hast covered him with shame" (Ps. 89:44, 45). We read, "And the eyes of them both were opened, and they knew they were naked" (Gen. 3:7). Before the fall, they were not ashamed, but after the fall they were ashamed. Before the fall they were not afraid, after the fall they were afraid. Before the fall, they did not hide, but they did hide after the fall. The Pulpit Commentary makes the following comments on the text, "And the eyes of them both were opened." "The fatal deed committed, the promised results ensued, but not the anticipated blessing. The eyes of their minds were opened to perceive that they were no longer innocent, and the eyes of their bodies to behold that they were not precisely as they had been, and they knew they were naked, both spiritually and corporeally, having lost that enswathed light of purity which previously engirt their bodies."

Adam and Eve sewed fig leaves together to make themselves aprons in order to cover their nakedness. The inference of their sewing fig leaves together to cover their nakedness is that something had departed from them, and they did something to cover, hide or conceal themselves. Thus it has been ever since their fall. The human race has been seeking to cover its wickedness with a little self-righteousness, but this does not remove the guilt of sin, nor the fear of God, neither does it give peace to a guilty conscience.

The Lord God Was the First Tailor

The Lord God came on the scene of defeat, shame, and nakedness. Adam and Eve hid, for they did not desire to see God. He called them forth and "took them to task." He knew what they had done. Adam was called by the Lord God and as he answered the Lord God, he justified himself and blamed the woman for his fall. The woman blamed the serpent. The serpent was not asked why he beguiled the woman, but he heard his doom. The serpent was cursed above all cattle of the field, to no longer go in a majestic, upright posture; but it was laid low and in its full length to crawl in the dust, that is, to push and pull itself along. In the pronouncement of the doom on the serpent, the Lord uttered Genesis 3:15, which reads, "And I will put enmity between thee and the woman, and between thy seed and her seed; it shall bruise thy head, and thou shalt bruise his heel." This verse was intended for more than the serpent. The woman overheard it, and Satan, the unseen foe and instigator of sin and the fall, heard it. It meant hope for man and doom for Satan.

"Unto Adam also and to his wife did the Lord God make coats of skins, and clothed them" (Gen. 3:21). The Lord was the first tailor. Their nakedness was covered. From then on man was taught to cover his nakedness with clothes. Man could not grow his clothes, therefore, must wear secondhand clothes, that is, clothes made out of animal or vegetable substance. If any creatures under the sun should live and walk in humility and meekness, it is men. Men have no scriptural ground for being proud. They cannot grow their own clothes. The apostle Peter wrote that we seek to be "clothed with humility."

A Rich and Deep Prophecy

Some deep spiritual truths are taught that are typical and prophetic in the clothing of Adam and Eve. Adam and Eve were naked, guilty, and dead spiritually, and deserved to die. Animals were slain, which were innocent and deserved to live. The innocent died for the guilty. Adam and Eve lived. The animals were skinned and made naked to cover the nakedness of Adam and Eve. The coats, clothes, or covering of the animals were made into coats and clothes for Adam and Eve. In a justified relation with the Lord, Adam and Eve were marched out of the garden of Eden. After their covering, in appearance they looked like those animals which had been skinned and made naked, and very naturally so, for they had their coats on.

This teaches substitutionary atonement and redemption by blood. The innocent must die for the guilty. This is a prophecy pointing forward to the Lamb of God, the Innocent One, Who became the Substitute for the human race and died for us. When Christ died on the cross, He died as our Substitute. He must die in shameful nakedness. He was stripped before He was nailed to the cross. While He suffered in nakedness, the soldiers parted His garments; and for His vesture, or seamless robe, cast lots. On the cross, Christ poured out His heart and life to death to provide a robe of righteousness for us. When we come to the place where we see ourselves as dead, lost, naked, and doomed for hell; and then we come to the cross and see our Substitute hanging, bleeding, dying in nakedness, with the curse on Him, and we believe it, something happens—we go away with His vesture upon us -- even a robe of righteousness which covers our sins, nakedness, and shame. We then become sons of God.

The Clothes of a Christian

Salvation will not be consummated until glorification. Glorification will change our bodies to be like the glorious body of our Lord Jesus Christ. Though our spirits are renewed and our hearts made clean, our minds and bodies await the full redemption when the Lord comes. When we are saved, the inward man is dressed. John writes, "It doth not yet appear what we shall be" (I John 3:2). Therefore, in this present life we need to wear secondhand clothes, that is, clothes made from animal or vegetable substances. A good regenerated experience will wonderfully help a person to dress modestly. A genuine baptism with the Holy Spirit and subsequent holiness of heart should prompt every one to dress so modestly and scripturally that each one may be recognized as a saint of God. Too much attention is given to worldly and immodest styles and the outside, when more attention should be given to modesty and the inward life. Every Christian should dress in a manner becoming godliness, righteousness, holiness, modesty, and purity which corresponds with the inward newly born nature of God. Certainly God is concerned about the outward appearance of His people, even so all Christians should be

concerned about their appearance. A policeman dresses becoming to his position and he may be recognized as a policeman wherever seen. So do soldiers, sailors, nurses, and many lines of workers and officers. The New Testament does not state sizes, styles, colors, nor materials which should be worn, nor that a certain uniform be worn by a Christian, but it does command modesty and plainness of dress, and condemns costly array and the wearing of gold for adornment.

It is a remarkable fact that all creatures except the human family grow their own covering or clothes. Is not this an evident fact that man is a fallen creature and not in the state in which God created him? The animals and fowls are known by their covering. The outward covering is a testimony of their species, sex, and nature. Their inward nature manifests itself in outward adornment. Of course they have no choice to make in the matter, but Christian people do; and the Lord is greatly pleased when, by choice, the path of modesty and godliness is pursued.

Every person dresses largely according to the desire of his or her inward nature. To a large degree we can tell what a person is by the way he dresses. A Christian should dress, act, and speak so becoming to his profession that he could be readily distinguished from a sinner. It is true that "God looketh on the heart," but it is also true that, "man looketh on the outward appearance," he cannot see the heart; therefore, every Christian should dress becoming to his profession, and outwardly conduct himself so that it will in a measure correspond with his heart life. The dress question is an important problem, especially in our present time-the end time, when nudism is appearing by a gradual process until great immodesty is manifest on every hand in the world, in public, and even in the church.

In a careful study of the Scriptures, it is surprising how much is said concerning clothes and modesty. Deity is described as being clothed in the Old Testament. Christ was dressed with swaddling clothes at His birth. In resurrection, He was dressed though no one knows where He obtained His clothes. The glorified Christ is described in Revelation one. There He is covered to His feet. Daniel speaks of Deity, "Whose garment was white as snow." In the Transfiguration of Christ, "His raiment was white and glistening." Of the glorified Christ we read, He was "clothed with a garment down to the foot." When Christ comes again He will be "clothed with a vesture." The angels at the grave, in the resurrection of Christ, were clothed with "raiment white as snow." Cornelius told Peter of an angel in bright clothing which appeared to him. The two witnesses at the ascension appeared in "white apparel."

There are some shameful illustrations of nakedness in the Bible, such as, Adam and Eve, drunken Noah, and frequently some demon-possessed were naked, and those who were demon-possessed when attacking others stripped them of their clothing. The present fad of nudism is to be classed with demon possession. Nakedness in society is immodesty, indecency and sin. Deity, the Son of God, holy angels, modest and decent people now, and the saints in the future are all spoken of as being clothed.

The Glorified Christ Will Be the Last Tailor

"It doth not yet appear what we shall be." For the time being the saints wear secondhand clothes, but this will not always be so, for "when He shall appear, we shall be like Him; for we shall see Him as He is." Yes, we shall be like Him. When we go up, we, like Elijah, will drop our

outward mantle. Then the holiness and the Holy Spirit on the inside will glorify the body. The holiness from within will shine through the flesh and transfigure the body, and it will appear as glory on the outside. That will be our clothing -- our covering. Then the outward light and glory will come from the inside, even the indwelling Holy Spirit and the imparted holiness. Then we will look like our Lord, even as the first pair looked like the animals that became their substitute and furnished a covering; for it will be the covering Christ provided, even a robe of righteousness. The overcomers will be dressed in white raiment and the righteous will shine forth as the sun. Each person will then be dressed in beauty. When the righteous will shine forth as the sun, that will be a revelation of all good works, words, self-denials, and sacrifices of this life. Then we shall know as we are known. As the covering of all flowers, trees, fowls, and animals is a revelation of their inward nature, so will it be with the saints in their glorification. What a great problem will be solved when we will be glorified! Then the dress question will be forever settled.

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05 -- THE DIVINE STRATAGEM

God cannot be defeated in His plan and works. In the Garden of Eden, it may have appeared to Satan that he was victor and had triumphed over God by defeating man, which would give him the claim to man and his possessions. Satan took a diabolical step in tempting, deceiving, and overthrowing man. His procedure was deceptive, illegal, unholy, and sinful; and his purpose was malicious. This led to the divine stratagem. A stratagem is a practice in warfare for trapping, capturing, and overcoming the enemy. In this divine stratagem, the Lord has planned wisely, legally and divinely all along, and will proceed triumphantly. The action which Satan took gave God a legal right to take procedures which will bring about, not only his defeat, but also his destruction. The divine stratagem also will lead to the redemption and the promotion of men who accept Christ, the development of a new creation, and the exaltation of the Person of Christ.

A great truth was uttered by James at the first church council when he said, "Known unto God are all His works from the beginning of the world" (Acts 15:18). The Lord knew the end from the beginning. In the redemption of man, the divine stratagem is revealed. It is interesting and inspiring to consider what God knew and what Satan did not know. Most certainly the course of events did not go as Satan had planned, nor thought they would go after he accomplished the fall. He may have thought that man would be hopelessly lost, that the earth again would become a total mass of wreckage and chaos, and that God could not do anything concerning it, but be eternally defeated in His purpose for the human race.

The Omniscience of God Omniscience means all-knowing, all-wise. God knows all we know, all we do not know, and all there is to be known. He could not know more, for there is nothing more to be known. He is infinite in His knowledge. Omniscience is an attribute that only Deity possesses. God knew from the beginning the entire course of Satan, of Adam and Eve, of the entire human race, of each individual, and of each age. He does not have any afterthoughts, nor does He ever need to chide Himself for not knowing, or for being thoughtless. God is never surprised, neither caught unaware, nor unprepared for any emergency. Satan did not spring any

surprise on God when he wrought the fall and brought sin into the human race. God knew all this and more. He had all things planned for man's redemption, and will develop all things according to His divine plan. The foreknowledge of God does not interfere with the individual will, nor determine the course of men. Neither does God coerce the will of any man. Every person possesses the power of choice. The course and eternal destiny of each man lie in the realm of his own will and is his own responsibility.

The Limited Wisdom of Satan

Satan is wise, but not all-wise. He is not omniscient. However, he is wiser than man and all men together. It is folly for man to underestimate Satan's prowess and power. Satan accomplished the fall of man; injected sin into the nature of man; possesses the power of death and can deceive entire nations. He steals the gospel seed from the hearts of people; he sows tares among the wheat, and he holds the whole world in his grip and lulls all sinners to sleep like a child being lulled to sleep in its mother's lap. He is mighty, but not almighty. Satan is very potent, but God alone is omnipotent. God knew how to outwit Satan, defeat his plans by delivering men from sin, and implant His love in their hearts so deeply that men would choose a martyr's death and the victor's crown in preference to compromising the righteous cause.

What the Lord God Positively Knew

We shall consider seven great facts which the Lord God positively knew in relation to redemption and the new creation, even before the foundation of the world, the creation of man, and the fall of Adam and Eve.

1. That He Would Renew the Probation to Man. It was possible for God to renew the probation to fallen man on the basis of the atonement His own Son would make. Every move of the Lord was legal, just and holy. The Lord always knows what He will do. An example of this fact is given in John 6:1-13, when Christ asked Philip "whence shall we buy bread, that these may eat." Then we read, "And this He said to prove him; for He Himself knew what He would do." So it was in the creation of man. God was prepared for the emergency which came with the fall of man. He knew what He would do.

2. That He Would Offer Grace to Sinful Men. Grace is God's undeserved mercy and lovingkindness offered to unworthy and undeserving men. It is all on God's part and none on man's side. The grace of God reveals the love and goodness of God. It has been said that grace is everything for nothing to those who do not deserve anything. God delights to make His grace abound beyond the bounds of sin.

3. That He Would Become a Man to be the Redeemer of Men. This was possible because He created man in His own image. He could take this image to Himself without marring the Godhead and become a Man and be God at the same time. He could be born only as a holy Man, and His Deity in His humanity would give His humanity, His life, His labors, His blood, His death, and resurrection an intrinsic value, even infinite value, which would make Him capable of qualifying to be the Redeemer of the forfeited inheritance.

4. That He Would Start a Holy Conflict in Opposition to Sin and Satan, and that this Conflict Would Result in a Glorious Triumph for the Glory of God. God was not indifferent concerning the fall of man. His own glory was at stake. He would not allow Satan to triumph in relation to the creation and work of His own hands, but show to Satan that his diabolical work would not go unchallenged. The Lord God started the holy conflict by putting enmity between Satan and the woman, between Satan and Christ, and between Satan with all sinners against the saints.

5. That in This Holy Conflict Satan Would Bruise Christ's Heel (Humanity) and Christ Would Crush Satan's Head. The Lord God knew the outcome of this conflict and that it would result in the bruising of His heel (humanity), and the crushing of Satan's head. Christ knew that He would revive and recover from His bruising. Then He would resume, continue, and consummate the conflict. He also knew that when Satan receives his bruising he will not survive, but suffer eternal defeat and destruction.

6. That a New Race of Many Sons of God Would Come Forth as Overcomers. From the soul travail in His suffering and death, Christ saw His seed, even a new race of sons of God springing forth,, all bearing His image and likeness. These would love righteousness and hate iniquity, and choose to suffer wrongfully rather than to do wrong, even to the extent of laying down their lives as martyrs. These will be the overcomers who will inherit all things.

7. That He (Christ) and the Saints Would Triumph over Satan and Bring His Eternal Defeat and Usher in Everlasting Righteousness. The conflict which He started would be carried on by Him, then in His appointed time He would consummate this conflict and end it with eternal triumph. This triumph would also result in the eternal defeat of Satan. Then eternal righteousness would be ushered in to be enjoyed throughout eternity.

What Satan Evidently Did Not Know -- Though Satan, before his fall, was created full of beauty and wisdom, he did not possess any foreknowledge such as God possessed, neither did he know anything concerning God's divine stratagem, nor his own destruction and the redemption of man and the earth. We shall consider seven important facts which Satan most certainly did not know before he tempted the first human pair, and the facts in relation to the redemption of man and the earth, and his own defeat and destruction.

1. That God Would Renew the Probation of Man. There is no revelation given in the Scriptures that when the angels fell their probation was renewed to them. Evidently every angel stood on his own basis and righteousness. Since no redemption has been provided for Satan, he may have reasoned that man, too, would be hopelessly lost, and no redemption could be offered to him.

2. That Grace Would be Offered to Sinful Men. It seems clear that prior to the fall Satan did not know the great truth concerning the grace of God and that it would be offered freely to sinful men.

3. That God Would Make Proper Reparation Whereby He Could Legally Forgive the Sins of Fallen Men. Satan did not realize that the Lord God would become a Man in order to take man's place, fight man's battles, and die in man's place to pay the penalty of man's sin.

4. That the Creator (God) Would Become a Man to Resume the Conflict. It must have been a stunning revelation to Satan when he heard the Lord God say, "I will put enmity between thee and the woman, between thy seed and her seed." For the conflict to be renewed and the "seed of the woman" to wage a war against Satan and his seed, was not Satan's planning, but rather a divine stratagem.

5. That a Holy Conflict Would Ensnare, Resulting in the Bruising of Christ's Heel, and the Crushing of His (Satan's) Head. The Lord God informed Satan also of the result and final outcome of this holy conflict. Satan did not bargain for, nor consider such an outcome. Originally, he sinned voluntarily and spontaneously. As a result of his own sin and rebellion, and leading one-third of the angels in rebellion against their Creator without any cause, all fell from their high and holy state and became vile, vicious, and degraded beings. For Satan to attack the holy human pair without any good reason whatsoever, and bring about their fall, would not go unchallenged by the Creator of man. The Creator-God purposely became the Redeemer-Man to pick up where Adam failed and fell. As a Man, Christ challenged Satan, and he must face Christ and the conflict which He as the Son of Man would impose on him. God the Father anointed Christ as a Man with the Holy Spirit to qualify Him as a Man to become man's Substitute, to overcome man's enemy, and to die to atone for man's sins. The Holy Spirit purposely led Christ into the wilderness to fast, and as a hungry Man in an uninhabited place to challenge Satan and defeat him, then to come forth as the victorious Champion, Who would in due time crush his head. This revelation was news, but not good news for Satan. Even a partial fulfillment of the prophecy of Genesis 3:15, that is, Christ's victory over Satan in the wilderness temptation was a stunning blow to him, which left him an eternally defeated foe. He never has and never will recover from that blow. When the fullness of time will come that Genesis 3:15 will be completely fulfilled, Satan's head will be crushed and never for ever will he recover from that final, paralyzing, "knock-out" blow.

6. That God Would Go to Work Again and Develop a New Creation, a New Earth, and a New Heaven, Wherein Eternal Righteousness Should Dwell and Sin Never Again Would Break Out. Satan knew that in the completion of God's work concerning the earth and Adam, God rested, that is, ceased from a finished work and gave the entire world and its government to Adam. Satan did not know that after the fall, the Lord God would go to work immediately and develop a new creation; this time He would work in the reverse order, and that He first would make man a new creature, then test him, and after he proves to be an overcomer, give him a new body. Evidently Satan did not know that He would make the earth and the heaven new for man to inhabit, and then man, the earth, and heaven would become immune to sin.

7. That He (Satan) Would be Incarcerated into the Lake of Fire to be Tormented For Ever. Certainly Satan did not know before he accomplished the fall of man that he would be incarcerated into the lake of fire, there to be tormented for ever and ever. Neither did he know that after his banishment, God would make the earth new and the heaven new, and that he would

never be allowed to set his feet on the new earth, to go up and down in it, or to and fro, to attack, accuse, or deceive men.

God's wisdom is infinite, His power omnipotent, and His ways past finding out. The atonement which Christ has made will endure the tests of legality, justice, righteousness and mercy. It has so fully, infinitely and eternally satisfied God that never for ever throughout eternity can any angel, Satan, demon, or man dispute its justice or validity.

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06 -- THE TWO SEEDS

It was a divinely ordained law that everything which possessed some form of life should bring forth after its kind. Since God ordained that it should be so, it was but natural that everything brought forth after its kind. Like brings forth like. It cannot be otherwise. Man was commanded to multiply and replenish the earth. God intended for Adam to propagate a race of holy beings like himself. Since it is possible for man to possess a holy nature like that of God, and that the possession of this was dependent on obedience to God's laws and a faith in God, it was possible for man to lose it through disobedience. When Adam lost the holy nature by disobedience, it made room for a nature that was unholy, sinful, and Satanic to possess him. In fact, this nature came from Satan, being instilled, implanted, and acquired through obedience to him. Romans 6:16 very clearly reveals this fact: "Know ye not, that to whom ye yield yourselves servants to obey, his servants ye are to whom ye obey." Man obeyed Satan and became servant to him. Through disobedience to God he lost the moral nature of God. He was deprived or dispossessed of his holiness, consequently he became depraved. There came a depravation because there had been a deprivation.

"Thou" and "Thy Seed" -- Satan and Sinners Seed is reproductive. If it is not reproductive and capable of bringing forth after its kind, it is not seed. The law which God ordained before the fall that everything should bring forth after its kind was not altered after the fall. Since there came a degeneration in the fall, all things would bring forth in a degenerate state after the fall.

There are eight personal pronouns in Genesis 3:15. These are: "I,... thee,... thy" seed; "her" seed, "it," "thy," "thou," and "his." In order to correctly understand this great verse, it is essential to know who the antecedents are of these pronouns. Reading this verse with the antecedents of the pronouns given would be as-follows: "And I (Lord God) will put enmity between thee (the old serpent, even Satan) and the woman, and between thy seed (fallen and sinful men, even all who have the seed of the serpent, that is, sin in them) and her seed (Christ, the Son of God, Who was born of the virgin Mary): it (Christ born of a woman minus any sinful nature in Him) shall bruise thy (Satan's) head, and thou (Satan) shalt bruise his (Christ's) keel." The Lord God and Satan are the two great heads of the two classes of people, even saints and sinners. Four of these pronouns, that is, "I," "her" seed, "it," and "his," refer to the Son of God, the incarnate Christ, and to some extent include His spiritual progeny through the entire history of the human race, even those who have been born again of Christ, the Head of the redeemed race.

There are four personal pronouns: "thee," "thy" seed, "thy," and "thou," which refer to the serpent, even Satan, and to some extent his progeny all through the history of man to the end time. The progeny of Satan includes those descendants of Adam and Eve and their following generations who sin willfully and do not believe God, but willingly retain the spirit of Satan by obeying his rule (Rom. 6:16; I John 3:8, 10). From the following Scripture, "And the God of peace shall shortly bruise Satan under your feet" (Rom. 16:10), we learn that Satan is the one who will have his head crushed. All who are sinners are of Satan, or his progeny. If they do not get saved and become the seed of the "Seed of the woman," that is, born again, they will eventually share the same fate with Satan in hell.

Satan has a following. Jesus said to the Jews who rejected Him, "Ye are of your father the Devil, and the lusts of your father ye will do. He was a murderer from the beginning, and abode 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 of it" (John 8:44). Satan is the father of liars, unbelievers, murderers, and sinners. It is possible to become children of God, or the seed of God through faith in Christ and the new birth. So it is possible to become sinners, children of the Devil, through unbelief in God and a belief in Satan's lies and deceit. Such are all men by nature. In the parable of the wheat and tares we read, "His enemy came and sowed tares among the wheat, and went his way" (Matt. 13:25). "The enemy that sowed them is the Devil" (Matt. 13:39). Again we read, "The good seed are the children of the kingdom; but the tares are the children of the wicked one" (Matt. 13:38). Wheat is reproductive and tares are reproductive. Satan sows tares, which are unbelief, error, and false doctrines. These bring forth after their kind—more sinners.

John the Baptist recognized the Pharisees and Sadducees who came to be baptized as sinners, as children of the Devil, as having the seed of the serpent in them. They did not want to repent or change their erroneous traditional beliefs. He called them a generation of vipers. Such they were, for they had the seed of Satan, the old serpent in them, and they also had poisoned the religious system by their traditional teachings that proved spiritually fatal to all who believed them. They began to dodge John by claiming to be the seed of Abraham. John said that their hearts were like stone, and that only God could raise up children to Abraham out of those stones. Isaac was born of promise and faith. Christ called some of the scribes, Pharisees and hypocrites, serpents and a generation of vipers. He recognized them as sinners, as children of the Devil, and as of the seed of Satan (Matt. 23:33).

Paul called Elymas the sorcerer, "thou child of the Devil." John writes, "He that committeth sin is of the Devil" (I John 3:8). "In this the children of God are manifest, and the children of the Devil: whosoever doeth, not righteousness is not of God" (I John 3:10). They who sin and do not righteousness are denominated as the children of the Devil. There is no neutral ground: everybody is either a child of God, or a child of the Devil.

"Her Seed" -- Virgin Birth of Christ

By carefully considering Genesis 3:15, the student will see that the Speaker is the Lord God, and also the antecedent of "I," Who puts enmity between Satan and the woman. In time to come, He would be the Seed of the woman at the Incarnation. This has reference to His

humanity. Satan's rage would not merely fall upon the woman, but eventually fall upon Him Who is "her seed," even Christ Who instigated the enmity, which would in His behalf result in the bruising of His heel; that is, His lower or human nature. The enmity also extends to the spiritual progeny of Christ. These will receive a bruising by Satan in trials. "Her seed," even the seed of the woman, (not the seed of man), is Jesus Christ. It does not say "his seed," that is, of paternal generation, nor "their seed," which would indicate a generation of and by human parentage; but "her seed," which is feminine and maternal. Christ was not generated, He was begotten. Christ could not be the seed of man and of God, for then He would neither be perfect God, nor perfect Man nor have a perfect divine nature with all the attributes of Deity, nor a perfect human nature with all the attributes of humanity. When Adam and Eve fell they lost the image and likeness of God; therefore, they begat sons and daughters in their own image and likeness. They generated the race in their fallen nature, that is, they brought forth after their kind. Christ the Redeemer of men could not have been generated by human parents, for then He, too, would have had a fallen nature.

In Isaiah 7:14, a part of the prophecy of Genesis 3:15 is reiterated in the following words and in a clear and definite manner: "Behold, a virgin shall conceive, and bear a Son, and shall call His name Immanuel." This verse establishes Genesis 3:15, the Virgin Birth; Christ's Deity, and His humanity. His Deity and humanity again are predicted in Isaiah 9:6 "For unto us a Child is born, unto us a Son is given, and the government shall be upon His shoulders: and His name shall be called Wonderful, Counsellor, The Mighty God, The Everlasting Father, The Prince of Peace." In relation to His Deity, He is the Son that was given; as to His humanity, He was born. As the Eternal Son of God, He could not become the seed of man for He was co-eternal with the Father. The Incarnation was not the production of human nature, nor the creation of a new, or just another personality. He always was, and never had a beginning. The fulfillment of these prophecies is found in Matthew 1:18-25 and Luke 1:26-32. The angel Gabriel explained it to Mary that this would be by the Holy Ghost coming upon her, and that subsequently the power of the Highest would overshadow her. The Holy Spirit, by a creative act, in the virgin Mary constructed a tabernacle in which the second Person of the Trinity might dwell. The "Highest" was God Whose overshadowing was the power of Deity performing the miracle of uniting the Deity of Christ with a human body and nature, which also was miraculously prepared for Him by the Holy Spirit. Jesus was born by the Spirit. Paul says every one that is born of the Spirit is a new creature (II Cor. 5:17). He is the New Man, a holy creation, begotten in the image and likeness of God. He was the "Seed" of the woman.

The Seed of the "SEED"

Christ became the "SEED" for the specific reason that in accordance with His own law which He ordained as the Creator, everything that had life should bring forth, yielding seed after its kind. To this end He died. "Except a corn of wheat fall into the ground and die, it abideth alone: but if it die, it bringeth forth much fruit" (John 12:24). He is this "Corn of wheat." He died, and as a result of His death and resurrection, there will be a mighty harvest of many sons of God who will be like Him.

As Satan has a host of carnal progeny, so the Son of God will have a spiritual progeny. The Lord always has had a godly remnant in the earth, and most certainly there have been people

saved out of every generation. In the final consummation of probation, we have all reasons to believe that heaven will far outnumber hell. Heaven evidently at the present time outnumbers hell. This will appear very plausible when we consider that a great per cent of the earth's population has died in infancy. These all were saved by the free gift of God's grace and are now with the Lord. There will be an innumerable host of Old Testament saints in the household of God; Israelites, as the sand on the sea shore; New Testament saints from every nation, tribe and tongue; and an innumerable number which will come out of the coming tribulation. In the Millennial age, heaven will reap a mighty harvest of the teeming millions of Israelites and also Gentiles. At the end of probation, Satan will receive only some gleanings of earth's population.

The followers of Christ are those who have been begotten again, not of corruptible seed, but incorruptible, the Word of God which liveth and abideth forever. Satan goes about sowing tares. The tares are doctrines of error, false teachings and isms, which lead away from God, the truth, and light, and which lead to darkness, unbelief, and damnation. This makes sinners and 'children of the Devil. Christ came into the world as the SEED and the SOWER. He sows the good seed which is the gospel, the Word of God, the truth, which when accepted and believed will make children fitted for the kingdom of God.

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07 -- THE INCARNATION OF CHRIST

The Incarnation of Christ means the enfleshment of the Son of God. The second Person of the Trinity is the same in essence, nature, and attributes as God the Father. God is a Spirit, yet a Person. Christ, as God, is a Spirit and also a Person. From the eternal past, which was without beginning, even to the Incarnation, the Son of God did not possess a body or human nature. The word "Incarnation" comes from the Latin and means Deity assuming a human body and nature. The Incarnation of Christ was the uniting of His Deity with humanity. It was the uniting of His Deity (God as Spirit) with a human body (man), and this union of Deity and humanity became Christ Jesus, even the God-Man. As God (Christ), He always was, and as Man (Jesus) He became. The Scriptures dearly and positively teach that the second Person of the Trinity existed before the Incarnation. The following Scriptures should be consulted: John 1:1-5; 8:58; 17:5, 24; Col. 1:13-17; Heb. 1:2, 8 and 2:10. This is a foundation truth in the teaching of the doctrine of the Incarnation. When this truth is grasped there will not be any trouble in believing the Virgin Birth with all the claims Christ made.

A Mountain Peak of Beauty

The Incarnation of Christ is a mountain peak of interest and beauty in the Bible. No person can fathom the depth of the condescension of the second Person of the Trinity Who was God, the uncreated, eternal, omnipotent, omniscient, omnipresent One, becoming a Man. On His part, it meant to leave heaven and come to earth; to leave the bosom of the Father, and come into the bosom of the virgin Mary; to give up glory for a cross and shame; for the Creator to become a Creature; to give up love for hatred, riches for poverty, life for death; for the Upholder of all things to be upheld by a woman, and as the Giver and Sustainer of life, to give His life. Neither can the believer fathom the promotion and exaltation that came to Christ by virtue of His

Incarnation, death, and resurrection. All eternity will be required to reveal to us these blessed effects; and never, forever will we see the final results, for there can be no finality or terminus of His redemptive works.

There is only one way of redemption and all must come the same way, that is, God's way. For Christ, it was the way of the cradle, the cross, the grave, the resurrection, the exaltation, the throne, and glorification. Our part is to believe and receive Him. The Incarnation of Christ was an absolute necessity. The Incarnation presupposes the death of Christ. Christ as God only, or as a Spirit, even the pre-incarnate Word could not legally redeem man. Man sinned and incurred the debt of sin and man must pay its penalty.

Redeemer Must Be God and Man

The Redeemer of men must embody the nature of God and the nature of man, and be equal to reconcile both the offended and the offenders. Man offended God and only the God-Man can legally appease God and make reparation to Him for the injustice men have done to God. As such, on the divine side, He must be capable of making everything right with God, and on the human side, of making men holy. In other words, He must be God and Man to qualify Him to be the Mediator between God and Man and the Redeemer of men. He must be on the equality with both God and man. Such an One was Jesus Christ, the Son of God, the eternal God, Who in the fullness of time allowed His Deity to be united with humanity, being born of a virgin.

The Redeemer of man must be a member of the human family and related to the human race in order to be a legal Redeemer and have the right to redeem. However, a mere man does not possess the capacity to redeem the entire human race, nor to redeem himself. The Redeemer must also be God as well as Man. God cannot die, and man does not have the capacity to redeem. Christ as God could take on Himself a human body and nature (a body of flesh, blood, and bones) and not mar the Godhead. The human family must furnish His humanity, yet the Holy Spirit must undertake in this, for after all, man is helpless in providing even one holy and sinless character. God must furnish the Deity. The mystery of redemption is solved in the Incarnation -- in the God-Man. As Man, Christ could die, and as God, He had the capacity to atone for all men. The marvel and wonder of creation is that God the Creator, Who was the second Person of the Trinity, created man in His image after His likeness. The marvel and wonder of redemption is that the Creator could become a Creature, become a Man and take to Himself a holy and sinless body and nature, and in this holy body die for sinful men. This blessed fact should inspire hope in every sinful man and bring joy to every saved person: redemption could be and has been accomplished.

No Redemption for Sinful Angels

Christ came to redeem fallen men, and He also came to destroy him that had the power of death, that is, the Devil (Heb. 2:14). No revelation is given in the Bible that redemption could have been provided for the fallen angels, or that they ever could be saved. But we read that hell has been prepared for the Devil and his angels (Matt. 25:41); and that God spared not the angels that sinned, but cast them down to hell, and delivered them into chains of darkness, to be reserved unto judgment (II Peter 2:4). Such Scriptures as the following teach that they know this

fact: "And, behold, they cried out, saying, What have we to do with Thee, Jesus, Thou Son of God? Art Thou come hither to torment us before the time?" (Matt. 8:29). "The devils also believe, and tremble" (James 2:19). But they are not saved. Their faith is orthodox, but not evangelical. "For this purpose the Son of God was manifested, that He might destroy the works of the Devil" (I John 3:8). If redemption could, or ever would be provided for fallen angels, it seems that God would have done so before the creation or the redemption of man. Christ came not to redeem them but to destroy them. "And it shall come to pass in that day, that the Lord shall punish the host of the high ones that are on high... and they shall be gathered together as prisoners are gathered in the pit" (Isa. 24:21, 22). Defeat and confinement are awaiting all fallen angels who will be cast out of the heavenly places and cast into the bottomless pit. Angels were not created in the image and likeness of God. Angels are a separate creation, that is, each angel was created individually. They are not related to each other as is the human family; nor were they created to procreate. It is inferred in Hebrews 2:16, that Christ could not take upon Himself the nature of angels. It seems that it would take a holy angel to redeem a fallen angel. Since angels are not eternal, but had a beginning, only one holy angel could atone for one fallen angel as long as he suffered. Such a redemption would not be just, for it would merely condone the guilty and condemn the innocent. Nothing would be gained by it and much would be lost. Angels could not impart their holy nature to unholy ones such as the Redeemer can to fallen men.

Christ Died for All Men

Christ could take to Himself His own image and likeness in which He created Adam. Strictly speaking, God created only one man, namely, Adam. He was a plural man ("male and female created He them"). Eve was in Adam. Seminally speaking, all were in Adam, for he is the head of the human race. The whole human race descended from Adam. There was one creation-Adam. We were generated, not created. Because the one man Adam sinned, all men are involved in sin. "By one man's (Adam's) offence death reigned by one" (Rom. 5:17). Since by one man -- by one offence -- by one disobedience -- by one act -- all have been involved in sin; even so, "By the righteousness of One" (Christ the Head of the redeemed race of the sons of God) and "by the obedience of One, shall many be made righteous" and receive justification of life. Sin and the fall are universal. The atonement in its provision and extent is as universal as the fall. Many teach a limited atonement; that is, Christ died for a limited number, only those whom He has foreordained to be saved. This cannot however, be scriptural, logical nor reasonable. As Adam was a head man, so Christ is a Head Man. If the human race were again as populous, all would be born in sift and under the fall, because sin is universal. The stream of humanity, be it small or great, is corrupted because the fountain head became corrupt. Christ, in becoming a Man-the representative Man-the last Adam and provisional Substitute for all men must atone for Adam's sin and all its results.

If the human race were more populous, the efficacy of Christ's work would still avail and atone. The blood of Christ is sufficient for the entire fallen race provisionally, but it is efficient only to those who repent and believe. This does not mean that all men will be unconditionally saved. It does mean that the sacrificial death of Christ satisfied the claims of the divine laws so that salvation is a possibility for all men. Redemption is universal or for all men in a provisional sense and conditional in its application to the individual. Where sin abounded, grace did much more abound. Christ tasted death for all men. God loved the entire world, nor merely a part of it.

One death atones for all, even as one disobedience involved all in sin. All who come into the world come under the curse and fall, not having done anything evil, but as a consequence of the sin of another -- even Adam. Equally true is it, that all who come into the world, come under the provision of the benefits of Christ's atonement, not having done anything good, but as a benefit of the goodness, triumph and death of Christ.

Christ Is Eternal

Another blessed fact is: Christ as God is eternal. As God He possesses eternity. He did not have a beginning. He is as old as He can be. In reality He could not be older than He is, for He was before time and before the beginning. If His years could be computed (which is an impossibility) the fact would ever remain that His years would be many times in excess of the years of all men of all time, though all the years of each were added together.

Since man was created a living soul, he is an ever-existing creature. Man will consciously exist somewhere for ever. The penalty for sin was, "in dying thou shalt die." Since all have sinned and come short of the glory of God his just doom outside of Christ will be to eternally suffer in hell. Since Christ possesses eternity, and died in the sinner's place, He fully paid for his penalty and procured eternal salvation and eternal life. When we accept Him Who is eternal, Who suffered for us, the attribute of His eternity which gave His sufferings and death eternal value, delivers from eternal punishment and purchased eternal life for the believer.

To illustrate this truth: if the multiplier were two and the multiplicand two thousand, the product would be four thousand. If we would reverse these and make the multiplier two thousand the multiplicand two, the answer would be the same, or four thousand. Even so, time times eternity, equals eternity; or, Eternity times time, equals eternity. Man is a creature of time and Christ is a Person of eternity. When He, the eternal One, suffered on the cross, it counted eternity with God, and avails for man an eternal redemption, saving him from eternal condemnation. When we accept Him, we receive eternal life.

Christ suffered untold agony on the cross, and His sufferings cannot be fathomed, for He was holy and sinless; and death had no claim upon Him. A mere man can endure only so much, for he is limited and death has a claim upon him. There is a limit to his suffering and when this limit is reached, death ensues. Man's suffering to death can be fathomed. In the death of Christ, we must reckon with the God-man possessing Deity and humanity. Since death did not have any claim upon Him and He must die voluntarily, and dismiss His own spirit, no matter how much He suffered, He could die only when He had dismissed, or voluntarily given up His spirit. The Scriptures do not imply that Christ suffered, or had to suffer the full amount of suffering that all men of all time for all eternity would have suffered in hell, and this be combined and crowded into the six hours then laid on Him while He hung on the cross. Christ possessed eternity and Deity. His Deity and holiness gave His suffering an intrinsic, inherent, even an infinite and eternal value. His eternity added an infinite duration quality to the suffering, and He, the eternal One suffering until all things were accomplished, could in triumph shout with a loud voice, "It is finished." This forever satisfied divine justice, and the eternal God was eternally satisfied when He saw His own eternal Son make a sacrifice for sin.

The Incarnation was a necessity. It involved a new creation. It brought God to man. It established a new communion. It made redemption a possibility. It made possible the death of Christ, so that He might redeem the forfeited inheritance. Let us never cease to praise Him for He has done so much for us.

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08 -- THE VIRGIN BIRTH OF CHRIST

A heart belief in the Virgin Birth of Christ is basic to the Christian faith, to Christian experience and to eternal life. The Virgin Birth is a much disputed doctrine. It was in the days of Christ, has been all along, and is now being discredited, denied and disbelieved more than ever. However, this doctrine is reasonable, and whoever has a will to believe God, His power, and His Word, will have no trouble here, but will find comfort and rest to his soul. The Virgin Birth of Christ was a necessity in the redemption of man, a possibility with an omnipotent God, and a reality in sacred history.

Bibliological Proofs of the Virgin Birth of Christ

God's Word is for ever settled in heaven and is the final authority in answering all issues which are essential to man's redemption. The Scriptures are infallible regarding the facts concerning the Virgin Birth of Jesus, even as they are reliable in all of the historical and prophetic records.

The Bible states that "In the mouth of two or three witnesses shall every word be established" (II Cor. 13:1). The Bible is true to itself. Whenever we read of any important doctrine anywhere in the Bible, we will also find it mentioned elsewhere, for every doctrine is established by two or three writers in the Bible. Three Bible references from the Old Testament and three from the New which clearly state the Virgin Birth of Christ are found in Genesis 3:15; Isaiah 7:14; Jeremiah 31:22, and Matthew 1:18-25; Luke 1:26-35 and Galatians 4:4. As these portions are read carefully, the reader will be greatly enlightened. Many of the Old Testament patriarchs and prophets believed in the Virgin Birth. The Virgin Birth was not only known to Matthew and Luke, but also to John and Paul. Certainly all the New Testament writers believed in the Virgin Birth of Christ. In writing the history of Christ, they designate Him as the Son of God, and that God was His Father. Jesus Christ very definitely recognized that He was the Son of God and that God was His Father. God the Father addressed Christ as His Son by saying, "Thou art My beloved Son; in Thee I am well pleased" (Lu. 3:22). On different occasions, Christ addressed God as "Father," and "Holy Father," and in speaking of Him said, "My Father." The Holy Spirit claimed that God was His Father. He was the active Agent in bringing to pass the Incarnation.

The angel Gabriel, who announced the birth of Christ to Mary, believed in the Virgin Birth of Christ. He informed Mary that the Child to be born of her, without her knowing a husband, would be called the Son of the Highest, even God. The angel who gave Joseph the revelation of the Incarnation, informing him that the Child which would be born of his espoused

Mary, then a virgin, would be Emmanuel, even, "God with us." Certainly this angel believed in the Virgin Birth of Christ. Joseph the husband of Mary never claimed to be the father of Jesus. This glorious doctrine has stood the test of time. To deny the fact of its veracity is an insult to God the Father, Christ the Son, the Holy Spirit, the holy Scriptures, the angel Gabriel, the virgin Mary, and Joseph the husband of Mary and foster father of Jesus.

The great prophecy given by Isaiah over seven hundred years before its fulfillment was: "Therefore the Lord Himself shall give you a sign; Behold, a virgin shall conceive and bear a Son, and shall call His name Immanuel" (Isa. 7:14). God, the omnipotent One gave this sign. This "sign" (in Hr. is "Oth") means a wonder or a miracle. God would perform this miracle. If the birth of Christ was ordinary or natural as those of other men, then it was not a wonder, neither a miracle. No other child in history could in reality be called Immanuel, even "God with us." Christ was not God if He had a human father.

The word "virgin" in the Hebrew is "alma," meaning, a young woman, an unmarried woman and is only employed concerning a woman who has never known a man. The term "alma" is employed only seven times in the Old Testament in the following passages: Gen 24:43; Ex. 2:8; Ps. 68:25; Song of Solomon 1:3; 6:8; Prov. 30:19 and Isa. 7:14.

Again, the prophet wrote, "Before she travailed, she brought forth; before her pain came, she was delivered of a man child" (Isa. 66:7). Sorrow and travailing in childbirth are the direct results of sin and the fall. Christ was not born in sin. His birth was brought about very easily and silently, without any travailing, sorrow, struggle or pain. The mother was never in labor in bearing or delivering Him; for before her pain, she was delivered. This was surprising and uncommon, and without precedent.

Jeremiah, the weeping prophet, gave a prophecy which is exceedingly interesting: "For the Lord hath created a new thing in the earth. A woman shall compass a man" (Jer. 31:22). This Scripture is interpreted by many to mean the Incarnation of Christ. Luke 1:35 confirms this prophecy of Jeremiah. The "holy thing" to be born of Mary was the "new thing created in the earth." A woman (the virgin Mary) compassed or enclosed in her womb "a Man" or "geber" (Hr.) signifies, mighty One. The "Child born" and the "Son given" (Isa. 9:6) is the mighty God, or Elgibbor. The new thing "created" is the Incarnation or the bringing of Christ into the world. The "new thing" created was the second Person of the Trinity garbed in human flesh, an event which was never enacted before nor since.

The prophet David was a firm believer in the Virgin Birth of Christ. In vision he saw many phases of the life of Christ. It was revealed to him that the physical body of Christ was "prepared" by God. In the book of Hebrews, the fulfillment of prophecy is stated as follows: "Wherefore when He cometh into the world, He saith, Sacrifice and offering Thou wouldest not, but a body hast Thou prepared Me" (Heb. 10:5 and Ps. 40:6). This "body," the humanity of Christ, is the "Son" of Isaiah 7:14; the "man Child" delivered without pain in Isaiah 66:7; the "man" encompassed by a woman, and the "new thing created" in Jeremiah 31:22; the "holy thing" born in Luke 1:35, and the Child born of Mary, Who was Emmanuel, even "God with us" (Matt. 1:23-25). This "body" was not "prepared" by Mary, but by a creative act of God. This was a new creation, and God manifested in the flesh.

It is thrilling and awe-inspiring to hear of the Father and the Son in the past eternity planning the atonement for sinful men. The offerings of the Old Covenant were only temporary and inefficient. The prophecy of Christ's Incarnation was revealed in Psalm 40:6-8, and the fulfillment is recorded in Hebrews 10:5-10. Christ said, "A body hast Thou prepared Me," and "Lo, I come to do Thy will, O God." These words were a prophecy of the Incarnation which the ex-carnate Word said to the Father, that He must obtain a human body, but that this body which He would assume could not be begotten in generation through the natural process of procreation. This body in which He was to become the sacrifice and die must be "prepared" by God. This "prepared body" was the Incarnation and humanity in which there was a blending of the divine and human. This prepared body relates to Christ's birth, life and death. It was a body in which Christ's Deity dwelled -- a body adapted for His great mission in which not only His Deity could dwell, but in which He could be anointed with the Holy Spirit, overcome Satan, live, labor and offer Himself as a sacrifice to God. This body was prepared by God after the angel Gabriel appeared to the virgin Mary and the Holy Ghost came on her with the power of the Highest (God the Father) overshadowing her. In this connection Paul wrote to Timothy, "and without controversy great is the mystery of godliness: God was manifest in the flesh" (I Tim. 3:16). If Christ's birth were but natural and ordinary, it would not have been any more mysterious than any or all other births. This divinely, mysteriously prepared body must be sinless and holy in which the obedient Servant could do the will of God on earth as a Man and die as the great sin offering.

Many Scriptures can only be explained on the basis of the Deity and humanity of Christ. "For unto us a Child is born, unto us a Son is given" (Isa. 9:6). The Child born is Christ as Man. The Son given is Christ as God. He was given before He was born. He left heaven before He arrived on earth. Again, we read: "God sent forth His Son, made of a woman" (Gal. 4:4). He was sent (Deity) before He was made (humanity). Christ is the root and offspring of David. As God, He is the root of David. The unseen spiritual life of David came from the "Root of David" or Christ as God, the unseen One, Who was before David. As the "offspring of David" (humanity), He was after David, coming from David's lineage. He was David's Lord and David's Son, which can only be explained on the ground that He was God and Man.

All who deny the Virgin Birth of Christ deny the Holy Spirit. All who deny the Holy Spirit will be denied the new birth, for He Who wrought the birth of Christ is the same Person Who performs the new birth in those who believe in Christ. The Holy Spirit is One of the Godhead, even as Christ is One Person of the Godhead. The three Persons of the Trinity are the same in essence, the same in attributes, and the same in nature, but differ in office. There is a close relationship between the Holy Spirit and the Son of God, even as there is a close relationship between the Son and the Father. There is also a close relation between the Holy Spirit and Christ as a Man. It was the Holy Spirit Who brought Christ from the bosom of God and heaven, into this world and the womb of the Virgin Mary. By a creative act of the Holy Spirit, a human body was constructed in which His Deity dwelt. At the baptism, Christ was anointed with the Holy Spirit. It was then that the Spirit filled Him, coming on Him in all His personality, all His gifts, virtues, qualities, and power without measure. This qualified Him as a Man for His redemptive ministry. In this body, Christ as a Man lived and defeated Satan; then

He labored, suffered and died; but was resurrected and taken back to the Father in that same body.

The coming of the Holy Spirit on Mary the mother of Jesus, and on Elisabeth the mother of John, the forerunner of Christ, was a wonderful testimony to the Virgin Birth of Christ. These two mothers were cousins. The angel Gabriel visited Zacharias and announced the birth of John six months before he appeared to Mary. After Gabriel announced to Mary that she should be the mother of Christ, Mary went from her home at Nazareth to a city in the country of Juda where Elisabeth was in hiding. When these two women, who were prospective mothers met, Mary saluted Elisabeth; then John in a prenatal state shouted. At this time Elisabeth was filled with the Holy Spirit and evidently this also was the time John was filled with the Holy Spirit in a prenatal state. John yet being unborn shared with his mother Elisabeth the blessing of being filled with the Holy Spirit. Elisabeth blessed Mary as the mother of her Lord. Mary also shouted, rejoiced, and blessed the Lord, and her soul magnified the Lord. This was all in the Spirit and of the Spirit. All who believed the work of the Holy Spirit and the report of the Lord, as did Elisabeth, Mary, John the Baptist, Zacharias, Simeon, Anna, the shepherds, and the wise men, will be blessed. We never yet have heard or known of anyone being blessed denying the wonderful, miraculous, Virgin Birth of Christ. The Bibliological proofs of the Scriptures substantiate the Virgin Birth of Christ.

Theological Proofs of the Virgin Birth of Christ

The Redeemer must be God and Man in order to possess the ability and the right to redeem the forfeited inheritance of Adam. In Old Testament times, only a near kinsman could qualify to redeem a slave or a forfeited inheritance. It was essential for Christ the Redeemer to be a Man, and a member of the human race in order to qualify to redeem men. It was essential for Him to be a citizen of earth and the "Seed of the woman," to give Him the legal right to redeem men. In regard to His Deity, it was indispensable that He be eternal, holy and omnipotent, even possessing every attribute of Deity, being very God, and a citizen of heaven.

God could have taken some dust and created another holy man in His image as was Adam, but this man would not have been qualified as to rights, abilities, and capacities to redeem fallen Adam, for he would not have possessed Deity nor eternity, neither would he have been related to this race which was lost and in need of being redeemed. This would not have been legal nor just. Such a redemption would have been a loss and not a gain. It could not have been eternal, adequate, nor universal, for reasons that a created man does not possess eternity, nor the capacity to redeem men. A mere man could have died but not survived, neither have imparted a holy nature to sinful man. It would only have been a negative salvation, and as long as one innocent man suffered, only so long could one guilty man be relieved. No newness of life could be imparted to the guilty.

The Redeemer could not be the seed of man, for that would bring him under the fall and curse. It is a remarkable fact that man was created before the woman, and that the woman was taken out of man. It also is remarkable that sin was registered in Adam's name and not Eve's, and that the woman was placed in subjection to man. This was so ordained for the benefit of man, the woman and for redemptive purposes. When it comes to redemption, man is set aside; he is not

capable nor of any value, for he is spiritually dead. However, it was legal for God to ordain that the Redeemer be the seed of the woman and be born of the virgin Mary who provided the nutritive elements for the building of the human body of flesh for the Son of God to qualify as the Redeemer.

Whoever considers Jesus as being a son of Joseph must also consider the following: He was the seed of man and not the seed of the woman. As the seed of man He cannot do anything for us, for in Adam all die. Hence, He is not the Redeemer, for He was born with a sinful nature, under the curse and the fall. Neither does He possess Deity, but only humanity.

If He were the son of Joseph, He cannot be worshipped, for that would be idolatry. Jesus Christ accepted worship of men.

If He were the Son of Joseph, then He had imparted life and not inherent life, neither can He impart life to others. Then He had a beginning as other men and was not eternal. Neither could He lay down His life and take it again.

If He were the Son of Joseph, He was not what He claimed to be and the Bible is not true. Then He was an impostor and is still a dead Jew and in His grave, for God never raised Him from the dead.

If He were the son of Joseph, He cannot bruise the serpent's head, nor was He born by the creative power of the Holy Spirit of Mary, neither is He born of the Holy Spirit in us in the new birth; therefore, we are yet in our sins. Then all are doomed and there is no hope; and there is nothing to religion, if He were the son of Joseph. But He was the Son of the living God and all that the Scriptures declared Him to be. In believing Him, His life and righteousness become our own.

The Virgin Birth considered theologically was an absolute necessity. It was essential for the Son of God to become the Son of Man. The Virgin Birth secured Christ's freedom of depravity. It made Him a member of the human family. It gave Him also the right to take man's place and represent Him with Adam's race. Also, it made legal all His accomplishments. The miracle of the Virgin Birth was stupendous and in harmony with all the miracles He performed. Sound theological reasoning will substantiate the Virgin Birth of Christ.

Genealogical Proofs of the Virgin Birth of Christ

A remarkable fact to be considered is that generation is paternal and not maternal. God Himself ordained this to be so. In a genealogy, the name of the male is employed and not that of the female. We read: Abraham begat Isaac; Isaac begat Jacob; Jacob begat Judah, etc. It does not say that Sarah begat Isaac, Rebekah begat Jacob; Leah begat Judah, and so on, for generation is not maternal, but paternal. All people are the seed of man; all are descendants of Adam, and because of this fact, all are born in sin, under the fall, and the curse; therefore, all need a Redeemer.

When Adam disobeyed and doubted God, he fell in his relation and standing with God. He obeyed and believed Satan. In this willful act, he lost his holy nature, sold out to Satan and sin; and in the place of that which he lost, he acquired an unholy nature, a carnal nature, a Satanic nature that is not subject to the laws of God. This nature has been passed from one generation to the next, bringing all under the fall. When this fact is clearly understood, it will be clear to see that the birth of Christ could not be paternal; for if He were the seed of man, His generation would have been paternal, which would have brought Him under the fall, the curse and sin. As such He could not be a Redeemer, but would need a Redeemer as do all other men. If His birth had been paternal, He would have been sinful, carnal, and unholy, and in a lost condition such as all other men. The Redeemer must be sinless, pure, holy and free from the curse and the fall. This makes the Virgin Birth a necessity. It also makes the birth of Christ maternal (the seed of the woman) and not paternal.

Jesus Christ was not generated, He was begotten. The record as found in Matthew 1:18-25 is an inspired and eternally settled fact. We read, "Now the birth of Jesus Christ was on this wise: When as His mother Mary was espoused to Joseph, before they came together, she was found with Child of the Holy Ghost" (v. 18). Let no man speak against this for fear of sinning against the Holy Ghost. If the reader will carefully observe the genealogy of Joseph in Matthew, which starts from Abraham and comes on to Joseph, the husband of Mary, he will read that each generation "begat" the succeeding generation. When we come to Joseph, we read that he was the husband of Mary, "of whom (Mary) was born (not "begat" of Joseph, neither begotten of Mary, but begotten of God and the Holy Ghost) Jesus Christ. The Bible never asserts that Joseph was the father of Jesus. In fact it positively contradicts that he was His father. After Joseph had received his divinely inspired dream from the angel who explained to him the reason that Mary was with Child, the Holy Spirit through Matthew writes, "Then Joseph being raised from sleep did as the angel of the Lord had bidden him, and took unto him his wife: and knew her not till she had brought forth her firstborn Son" (Matt. 1:24, 25). The story of the Virgin Birth is told with great modesty and reservation. Joseph "knew" her not "till" she had brought forth her firstborn son. The term "knew" refers to the conjugal relation between husband and wife. Joseph in accordance to civil law married Mary, but had no conjugal relation with her "till" after Jesus was born. Mary remained a virgin "till" after Jesus was born. "Till" implies her virginity continued to the time after Christ's birth. Her "firstborn" son (not her only son), implies that later other children were born to her which were Joseph's children.

Reason cannot explain the mystery of Christ's birth. Joseph was espoused to Mary; that is, these two were engaged to be married. An engagement in Bible times was sacred and binding. Before they were civilly married, she was found with Child because she was the virgin mother. This was of God and in accordance to prophecy. Joseph discovered the fact that Mary was with child. Imagine the sorrow and disappointment of his own discovery! If he tried to reason it, reason told him she was untrue and fallen. He then considered it from the standpoint of the law and righteousness. Now Joseph was a just man and sought to do that which was right; yet he loved his espoused Mary. According to his reasonings as recorded in the law, there were two courses before him: one which was the public way as recorded in Deuteronomy 22:23, 24: "If a damsel that is a virgin be betrothed unto an husband, and a man find her in the city, and lie with her; then he shall bring them both out unto the gate of that city, and ye shall stone them with stones that they die." Joseph did not wish to pursue this course and make her a public example.

He considered to take the private way, even Deuteronomy 24:1, that is, write her a bill of divorcement and give it in her hand and send her out. But while he thought on these things, revelation explained it to him as being of the Holy Ghost. She was the woman with the promised Seed. Joseph was encouraged and admonished by an angel in a dream to "Fear not." He is addressed as a son of David and admonished to take Mary his wife, for they were engaged, and according to the law of God, she was his wife. The angel said to Joseph, "That which is conceived in her is of the Holy Ghost." Joseph was instructed how to name Him and informed what He (Christ) would do. Joseph was convinced that the angel explained to him the mystery of Mary being with Child, and that the prophecy of Genesis 3:15 and Isaiah 7:14, was being fulfilled in Mary and her Child. After weighing the evidence, he was satisfied and blessed, for he recognized this was of the Holy Ghost. If Mary had been unfaithful to him and the Child would have been illegitimately born, Joseph would never have taken her to be his wife. He did as he was commanded and civilly married Mary. In due time Mary brought forth her firstborn Son. This Son was the Son of Man, the Savior. How sacred, how serious, how reverent and precious is the account of His birth!

Joseph did not beget Jesus, neither did Mary beget Jesus. We read, "of whom was born," that is, Christ was born of Mary. In Matthew, chapter two, we always read "His mother" not His father. Jesus never spoke of Joseph being His father, and Joseph never spoke of Jesus being his son. God, inspiration, and the Holy Spirit never spoke of Joseph being His father. Inspiration records what the Jews said, and that Mary on one occasion said to Christ, "Thy father" meaning Joseph. Christ's reply to Mary was, "Wist ye not that I must be about My Father's business?" This was a gentle rebuke and a correction to Mar-] concerning His identity and mission.

When we consider the promises in the Old Testament made to members who were in the Messianic line, such as was made to Shem in Gen. 9:26; to Abraham in Gen. 22:18; to Isaac in Gen. 26:3-4; to Jacob in Gen. 28:14; to Judah in Gen. 49:10; and to David in II Sam. 7:12-16; then study the genealogy as given in Matthew chapter one and Luke three, we are constrained to believe they were fulfilled in Christ. If we are honest enough to acknowledge the truth, we must admit Christ was the promised One. No one else in all the history of the human race outside of Christ, the firstborn Son of the virgin Mary can claim their fulfillment. The genealogy in Matthew, which starts with Abraham, passing on to king David, then on to Joseph substantiates the kingship of Christ. This genealogy terminates in Joseph the husband of Mary and lodges in Christ, Mary's son and the foster son of Joseph. The genealogy in Luke starts with Christ the Son of God and goes backward to Adam who was a son of God. Both Adam and Christ were sons of God, but in a different sense. Both were head men, one of the old and fallen race, and the other One of the new and redeemed race. The genealogical evidences are that Christ was the virgin born Son of Mary as promised in the Old Testament and fulfilled in the New Testament.

Biological Proofs of the Virgin Birth of Christ

Many say it is unnatural and impossible for a virgin to conceive and bear a son. Yes, it is unnatural with man, but not impossible with God. It is remarkable that the text "For with God nothing shall be impossible" was uttered by the angel Gabriel in relation to the Virgin Birth of Christ. When the angel made the announcement of the conception of Christ to Mary, she asked, "How shall this be, seeing I know not a man?" This was a perfectly legitimate and reasonable

question for Mary to ask, and not one of unbelief. The angel answered this question very intelligently, which satisfied Mary, and which also satisfies every Bible lover and believer: "The Holy Ghost shall come upon thee and the power of the Highest shall overshadow thee; therefore that holy thing which shall be born of thee shall be called the Son of God." The Trinity is mentioned in the verse: the Holy Ghost; the Highest, Who is God the Father; and the Son of God or Christ, the Holy One Who was to be born. The Trinity cannot be ignored in the Incarnation of Christ. The Father gave His Son-sent Him into this world. The Son obeyed. He came. The Spirit took Him out of the bosom of the Father and by a miraculous act constructed a human body of flesh for Him by Mary giving of her life's substance and becoming the mother of Jesus. With God this was possible. Jesus Christ was begotten in the flesh by the immediate operation of the Spirit of God. The Scriptures never call the Holy Spirit the Father of Jesus because He was not generated of the substance of the Spirit, but begotten by His creative power. Neither did the Spirit impart to Christ a nature like His own, for in His Deity Christ was His equal and the same. The Holy Spirit could fructify the womb of Mary, so that the human body of Christ could be formed by Christ "taking part" of the flesh (element of humanity). In Hebrews 2:14, we read: "Forasmuch then as the children are partakers of flesh and blood, He also Himself likewise took part of the same." To "partake" means to share fully, which all children do in generation; therefore, they are born just like their parents were born. In the Incarnation, Christ "took part" which means "took part of the same." When He was begotten in the flesh, He took only part, that is, sinless humanity; no sinful element entered His blood, flesh and nature. When children are generated, they partake of all the elements of fallen humanity.

Another question that is often asked in relation to the birth of Christ is: How can a man be born without a father? Is it any harder for God to make a man without a father than it is for God to make a woman without a mother? Suppose we ask the question: How could Jesus Christ, the eternal God Who never had a beginning, and was the Creator of man have a human father four thousand years after He created man? The very fact that Christ is eternal, uncreated, co-equal with God the Father in all attributes, excluded all possibilities of His being born by natural generation of a human father. The natural generation, according to the fundamental laws of life, means the beginning of a new personality. Christ was from eternity. Many times in the Gospels Christ spoke of His pre-existence. How could He be the Redeemer and have a human father? How could He be free from sin, the curse, and the fall and have a human father? How could Christ be God and have a human father to beget Him, when God made man? In reality, Christ the last Adam was the One Who created the first Adam. If He were begotten by man would He not have been a common man and on a level with all other men? While many do not see how Christ could be born without a human father, we do not see how He could have been born of a human father. The fact that Christ was born of a virgin did not make Him God, but He was God eternally and that is why He could not have a human father, but had to be born in His flesh of a virgin.

The incident of Christ at Nazareth in His home synagogue, when He read out of the book of Isaiah the prophecy which related to Himself is worthy of our consideration. He read to them in the first person, declaring to them that that prophecy was fulfilled in their hearing that day. At first the reading blessed the people. The writer says, "all bare Him witness, and wondered at the gracious words which proceeded out of His mouth." When they believed His claims they were blessed. However, when they began to question His Person and identity, they no longer were

blessed, neither did His words seem gracious to them. The conflict started when they said, "Is not this Joseph's son?" No, not at all. He was the Son of God. Joseph was not His father. But the people became enraged at Him, and thrust Him out of their city. He did not perform any miracles there. So it ever is; when people deny His marvelous conception and His Deity, He cannot do anything for such unbelievers. Wherever people believed in His Person and identity, Christ performed miracles and did some mighty works. Of course, no son of Joseph could perform miracles; claim the fulfillment of prophecy concerning the Lord as relating to him, nor do anything more than any person born under the curse and the fall, for all are sinful and need a Redeemer. The turning point at Nazareth came when the people would not accept Him as the promised Messiah Who had come according to the Scriptures, but sought to make Him a mere son of Joseph.

No Jew should ever doubt the Virgin Birth of Christ. The Hebrew people emerged through the special undertaking of God, even through the working of a miracle. The birth of Isaac was the result of God's undertaking. God promised Abraham a son who should come out of his own loins and of Sarah his wife. Abraham was past ninety-nine years of age and had been stricken with old age. Sarah had been barren and had passed the change of life, being eighty-nine years old. At that time, the promise was reiterated by the Lord, and that within a year this aged couple should have a son. They were challenged by the Lord with the question: "Is anything too hard for the Lord?" God rejuvenated both Abraham and Sarah. He undertook for them, going beyond nature. God can operate as easily in the realm of the miraculous as in the realm of nature. In the realm of nature generation is paternal and seed comes from the male, not the female. God excluded the male element in the Virgin Birth of Christ.

The objection which many people hold is that God would or could upset the biological processes. Many would say that no human being ever came into the world or was born without a human father or mother. What can we say concerning the creation of Adam and Eve in regard to biology, anatomy and chemistry? These sciences did not create nor generate Adam nor Eve, but the omnipotent God created and formed them.

There have been four methods employed by God in the creating and making of man. First, God created a man (Adam) without a father and mother. He took the dust of the ground and formed it, then breathed life into it, making man a living soul, even a life-giving soul. Adam was created. This was a stupendous miracle. Secondly, God made a man (woman, Eve) without a mother. Here was one man, but no woman. God put Adam to sleep, opened his side and taking out a rib, formed it into the most beautiful woman that ever walked on earth. This was another amazing miracle. Thirdly, the Lord God performed that which is most wonderful and marvelous in that He made Adam (male) and Eve (female) with generative organs for the reproduction of the species. When there was only one, God took another out of the one, making two to become one again in a mysterious relation. He then miraculously ordained some biological laws and commanded them to bring forth after their kind. To begin with, there never had been any such product in the eternal past; but through biological processes and laws being formulated, God ordained there should be a reproduction through generation. The multiplication of billions of human beings is a miracle of stupendous magnitude. We all came into the world by the natural but divinely ordained process of generation, even through the gate called birth. We all have had a physical birth. And lastly, God brought a man, the Man Christ Jesus into the world without a

human father, even by a creative act of the Holy Spirit. Christ as a Man had a human mother, but not a human father. He was begotten by God.

Since God created the dust, all worlds and all distinct elements, then wisely combined these; and since He also ordained the biological processes, then maintains these, He is not limited to one law, but with His omnipotent creative power and infinite wisdom can ordain more laws and maintain these when it serves His purpose. God purposed to redeem man. This involved some new processes. Herein God is not limited, for in His infinite power and wisdom He knows what to do and how to perform His purposes. Whatever processes and laws are essential in accomplishing redemption and developing the new creation lie within His power, even as all the laws of the old creation were ordained by Him.

The Virgin Birth of Christ demands a biological miracle. There are two great biological miracles recorded in the Bible, and the second biological miracle is as logical, reasonable and possible with God as was the first biological miracle. These two miracles are mentioned in I Corinthians 15:45: "The first man Adam was made a living soul; the last Adam was made a quickening (life-giving) spirit." The first biological miracle was the creation of the first man, Adam. He had neither human father nor mother. Adam first appeared on the earth when without father, mother, male cell or female cell -- God made him, even a special creation. The creation of Eve, even though she was a special creation, was not in the same class, for she was made according to the Genesis account from living matter already in existence.

From this first human pair through generation sprang the entire race. What man can fully understand the great mystery of mitosis? Solomon, the wisest of men wrote: "As thou knowest not what is the way of the spirit, nor how the bones grow in the womb of her that is with child: even so thou knowest not the works of God who maketh all" (Eccl. 11:5). It is claimed that within the cells of every living species there are unexplored worlds, and one of the most mysterious of these is the amazing fact of the chromatin as a means of inheritance. When the somatic cell is analyzed and microscopically divided, it is discovered that it contains a certain fixed number of small thread-like particles called "chromosomes." This number is fixed and never varies, except in the reproductive cells. In the ova of the female and the spermatozoa of the male, the somatic count of chromosomes is halved, so that these two cells unite in the harmony of the mitotic pattern each bringing half of the characteristic species count. This number is kept inviolate in the new creation formed. This is even as God has ordained in the very beginning of the creation of man. Ten times in the first chapter of the Bible (Genesis, chapter one), God ordained that everything that had any form of life should bring forth "after his kind," "after their kind, etc. So deeply has this law been ingrained within each individual cell of its species that no cell can unite with another cell of a different species. This law was ordained by a wise and loving Creator. If this were not so, but as the theory of evolution has falsely claimed that man evolved from the lower species, there would be all types of oddities, monstrosities and freaks in nature. The species have been fixed by God and the count never varies. Here we have a profound mystery in the human family: a female reproductive cell joined by a microscopic male cell and nourished by the mother develops into 26,000,000,000,000 other cells, which forms the new young of its own kind. What a profound mystery and miracle! The creation of Adam, the head of the human race, must be considered as an astounding miracle.

In the second biological miracle, God made another Man, the Man Christ Jesus. Even as the first Adam was a special creation and a biological miracle, so the last Adam also was a special creation and a biological miracle. Adam did not have any father in the flesh, neither did Jesus Christ. Also, as there was no precedent for Adam, he being unique in his creation, so there was no precedent for the Man Christ Jesus, Who also is a unique Person. The first Adam came from the creative power and wisdom of Deity, and so did the last Adam. It is most interesting and also remarkable that Genesis 3:15, is the first promise of the coming Redeemer in which it is stated, "the seed of the woman shall bruise the serpent's head," and also the first intimation of the second great biological miracle and that it was uttered in such close proximity with that of the performance of the first great biological miracle.

Naturally all generation is paternal-all seed is masculine, therefore, naturally there can not be any "seed of the woman" for there is no life only in the male cell. This fact was brought out among the ancient Greek philosophers that the female ovum was merely the "soil" in which the male seed sprouted and rooted as it started to grow. The apostle Paul states: "For the man is not of the woman; but the woman of the man" (I Cor. 11:8). In reproduction, both the man and the woman are necessary, but the fact remains that we all are the seed of man and not the seed of the woman. In relation to redemption, God Himself made the statement that the seed of the woman would bruise the serpent's head.

Since Adam, the head of the human race, was a biological miracle, it was legal and possible for Deity to perform another biological miracle in bringing the Redeemer and last Adam into the human race. Of necessity the Redeemer had to be a member of the human race, but He could not be "the seed of man" for that would have brought Him on a level with all fallen men, also, have tainted Him with sin, making Him sinful in nature, consequently have disqualified Him in becoming the Redeemer.

All who believe the Bible record and believe in Christ are not deceived, nor will they be disappointed, nor confounded. Believing Him assures us of salvation, peace, victory and eternal life. When we consider biology as God ordained its laws and maintains these, we should not quibble about the Virgin Birth of Christ for He can easily ordain more biological laws if it serves His purpose as He did in the case of the birth of Christ.

Chronological Proofs of the Virgin Birth of Christ

The coming of Jesus Christ into the world as the God-Man was wrought by the creative act of God. God always works in the fullness of time. He never acts prematurely, neither is He ever late. Daniel, who has been designated as the Chronological Prophet, had foretold the time of the coming of the Messiah's first advent. (Read Daniel 9:21-27). Both advents of Christ are in view here. In the fullness of time, even according to the divinely foretold time table, He came in the Incarnation and humiliation; and in the fullness of time He will come in His glory.

God will not allow any interference with His redemptive purposes. There is a chronology in His redemptive scheme which causes events to occur at the right time. The apostle Paul wrote, "When the fullness of time was come, God sent forth His Son, made of a woman, made under the law" (Gal. 4:4). In every act and move in His life, there was a fullness in Christ's life. He was

born in the fullness of time; died in the fullness of time; arose in the fullness of time; ascended in the fullness of time; sent the Holy Spirit in the fullness of time, and He will return at His second advent in the fullness of time. It cannot be accounted for in any manner except that Christ was the promised Messiah, the Seed of the woman when we consider the chronology of the Bible, especially the ninth chapter of Daniel. It would be incongruous to consider Him as being sent by God and as having been born in the fullness of time if He were born illegitimately. His birth must have been pure, miraculous and according to the Scriptures in order to fulfill the inspired Scriptures.

Christ was born not only in the fullness of time, but also in the right place. Matthew wrote that the prophet Micah predicted He would be born in Bethlehem of Judah. When Christ was born in Bethlehem, that prophecy was fulfilled. If Christ were not born in a manner according to the Scriptures: of a woman and by the operation of the Holy Spirit; but of illegitimate birth, or the son of Joseph, then Matthew was greatly in error.

The great figure in the Scriptures of the Old Testament is Jehovah, the ex-carnate Word, even the second Person of the Godhead. The Old Testament is full of prophecies concerning Christ and His Incarnation and the second coming in His glory. The great prophecies are concerning His coming as the Seed of the woman and the Son of a virgin. The great figure in the New Testament is Jesus Christ, the Incarnate Son of God. Everything clusters around His birth, manhood, ministry, death, resurrection, ascension and the doctrines relating to His accomplishments and their blessed results.

In the history of man, the one important element we must reckon with is time. Christ, in His Deity was from everlasting and will be to everlasting. He connects the eternal past and the eternal future. Yet, He is the great I AM. Christ in His Incarnation -- Virgin Birth, is the center of time. Time is purely relative with the eternal God, but time with man is measured-has a starting point and a terminus. We read that a day with God is as a thousand years, but a day with man is twenty-four hours. Man is a creature of time. Time as recorded in history is not measured in relation to Christ's Deity or His eternity, but His humanity. Time must have a basis for being reckoned, either backward or forward. Time is reckoned in relation to Him, especially His virtuous Virgin Birth. Prior to His Virgin Birth it was reckoned as B.C., which simply means "before Christ." All events up to His enfleshment were considered by years as dating prior to His birth, that is, dating back from that event. Joseph was not the father of Jesus. If Christ was not born of the Holy Ghost, then His birth was illegitimate. How could we reconcile the fact that all men throughout the world through this entire age would reckon time from the birth of one who was a bastard and born out of wedlock?

Then time since His birth is reckoned as A.D., the Latin being "Anno Domini," which in English means, "in the year of our Lord," that is, Jesus Christ. Since this means the year of His miraculous Virgin Birth, why should He be so honored if He were a bastard or born in an illicit manner? This can only be accounted for that He was all the Scriptures claim Him to be, and His birth was pure, honorable and of a virgin. He will be invested with power and authority, and in due time will say, "there should be time no longer." In the fullness of time to come, He will inaugurate a new order of events. When He returns and sets up His righteous rule, time again will be reckoned in relation to Him as the pure and holy One of God.

In the further consideration of the chronological evidence of the Virgin Birth of Christ, the saintly patriarch prophet of the patriarchal era, even Jacob, in his dying hour uttered a great Messianic prophecy concerning the first coming of Christ when he said, "The sceptre shall not depart from Judah, nor a lawgiver from between his feet, until Shiloh come; and unto him shall the gathering of the people be" (Gen. 49:10). The "sceptre" symbolizes rule, dominion, the prescriber of laws, the capacity to rule. Judah was the lawgiver, remaining in the land and retaining both tribal distinctness and separate authority until Shiloh, the Messiah came (Ps. 60:7). The rule or tribal-rod was not to be taken away from Judah until a climax was reached, even the coming of a certain person who was none other than Christ.

The sceptre departed from Judah when Shiloh (Christ) came. This indicates an overthrow, a passing away. When Jesus was born, the rights of the kingly rule, or heir to the throne of David passed on to Christ. It is stated by Luke that Joseph and Mary were compelled by the Roman government to go to Bethlehem to be enrolled in a census which was then first made (Luke 2:2). For a brief time the sceptre departed from Judah at the death of Christ, but Shiloh (Christ) was not like all the earthly kings of the past, for He arose three days later from the grave and the authority to rule is invested in Him. In the Old Testament it is stated that, "The Lord is our Judge, the Lord is our Lawgiver, the Lord is our King; He will save us" (Isa. 33:22). In Acts 2:36 we read that the sceptre was handed to Christ by the Father who made Him Lord. In the days of Christ, the Jews claimed that they had no king but Caesar, which is an inference against them that the Lord Jesus had come and that He came at the appointed time. The confession of the Jews as stated in John 18:31, is an admission that they no longer were their own governors. In' addition to all this, Christ, the One whose right is to the throne, informed the Jews that their house was left to them desolate. He fulfilled the Levitical law and from that time on the temple worship began to deteriorate, becoming a dead form which soon ceased altogether. "The gathering of the people" to Shiloh is verified when we consider the spreading of the gospel over the face of the earth, the writing of the New Testament books, the preaching of sermons and the singing of religious songs which honor Christ's name and point people to Him. From the standpoint of chronology, it can only be conceded that Christ was the Virgin-born Son of Mary who came according to the Scriptures in the fullness of time.

Strategical Proofs of the Virgin Birth of Christ

It is no small wonder that the Virgin Birth of Christ should be a controversial doctrine. It confirms the great truth of Genesis 3:15, to be a fact. When the Lord God addressed the serpent in Genesis 3:15, He intended for Adam and Eve to overhear, and in hearing and believing it, the fulfillment of this promise would be their hope and salvation. The Lord God also intended for Satan to overhear it, and the fulfillment of this great prophecy would be his defeat and doom. Since it is "her Seed" which is Christ (born of a virgin) that will bruise his head, it is no wonder at all that Satan very terrifically would attack this truth in denying it and causing those who are of "his seed" (sinners) to disbelieve it and to teach error to others. Surely Satan will attack Him Who will crush his head.

His attacks against the Messianic line from Adam on to the birth of Christ were terrific, but he failed to prevent His coming into the world. After Christ's birth, Satan shifted his attacks

from the Messianic line to the Messiah. He could not kill Him in His infancy, but when the fullness of time came, Christ offered Himself to be taken and that became "the hour of the prince of darkness," when wicked men instigated by Satan crucified Him. Christ survived the bruising Satan gave Him, and He is alive for ever. Since Satan no longer can attack Christ personally, he has not conceded defeat, nor ceased in making his attacks on the truth of the Scriptures. However, he has changed his tactics and very vociferously attacks the truth of the glorious fulfillment of the "seed of the woman" who was born according to the Scriptures. Satan's attacks against the truth of Christ's Virgin Birth will continue till Christ comes and inflicts the bruising on Satan. Since Satan is a liar, he would not allow the truth of Genesis 3:15 to go unchallenged, but severely denies its veracity. Satan's denial of it through wicked men is a more powerful evidence of its truthfulness than if he were to substantiate its verity.

Satan will also attack all who believe this truth. Since believers are of the seed of Christ, in a measure they will also be bruised because of the spiritual conflict between the two seeds. Then it is Satan's object to deny the Virgin Birth of Christ in order to instigate unbelief in people and cause them to believe the untruth. A person may know little or nothing concerning the Virgin Birth of Christ, and yet be saved. However, when this truth comes to his knowledge, he will believe and not deny this doctrine. A person who denies the Virgin Birth of Christ and does not believe that He was born of the Holy Spirit, believes a lie. Such a person cannot be saved. No son of Joseph, nor any other son of any man can forgive sins and save sinners. To deny Christ's miraculous conception is to bring Him down on a level with all other men, and as such He cannot save any one. To flatly deny and doubt His birth is a form of blasphemy against the Holy Spirit, for truly Christ was born of the Holy Spirit. He was born of the Holy Spirit for redemptive purposes. When any person discredits the work of the Holy Spirit and brings it on a lower plane, even that of the product of a carnal man, such a person is left without a Savior, and Christ and the Holy Spirit will not regenerate him; for if They should, They would legalize and commend lying, which we know They will never do. If people deny the fundamental doctrines of salvation, God will never compromise His holiness and truth and save such. Rather, God will allow them to be lost and for ever suffer in hell. God will keep His Word at all costs, and it will be worth while at all costs to believe it in order to be saved.

If Satan can get people to deny the truth of Christ's Virgin Birth, he will win their souls for darkness and damnation. Of course, Satan works through human instrumentality to get other people to deny the virtuous Virgin Birth of Christ. When sinners believe this error, it will lead to their condemnation. In this great conflict between Christ and Satan, Satan has employed many preachers, professors and modernistic people in teaching error, especially the denial of the Virgin Birth of Christ to keep them in unbelief, darkness and sin. The great conflict today between truth and error, between Christ and Satan, will terminate in favor of the Scriptures, of orthodoxy and the veracity of Christ's Virgin Birth.

Psychological Proofs of the Virgin Birth of Christ

Men who deny the theological and biological miracle are confronted with the psychological miracle of the Virgin Birth of Christ. When we consider the Virgin Birth of Christ psychologically, we come face to face with facts which cannot be denied. This vital and fundamental doctrine as considered from the standpoint of the modernist and skeptic, who make

Christ of illegitimate birth and born out of wedlock, places us in a tangle and an incongruous mess that is unreasonable, ridiculous and incompatible. The Bible clearly reveals that Joseph was not the father of Jesus and that Mary was with child before they came together.

If Christ were not the Seed of the woman -- of virgin birth, and begotten by God, but born a bastard and in an unclean and illegal manner as many argue that He was, then how can we account for the great enmity of Satan against Christ? Why should Satan be possessed with so great an enmity against Christ and bend every energy to destroy Him in His infancy? Satan knew that Christ was not the son of Joseph nor the son of any man, but the Son of God. God in heaven knew that Jesus was not the son of Joseph, neither the son of any man, but that He was the Son of God conceived by the Holy Spirit.

How can it be explained that Joseph being a just and devout man accepted a woman with child to be his wife and consented to become the foster father of Jesus, if Mary was a harlot and Jesus was born out of wedlock? No man with any moral standing would accept a woman to be his wife, knowing she was already with child in an illegitimate manner and then foster a bastard. It can only be accounted for in this way: Joseph took Mary to be his wife and planned to live a virgin life himself till after Jesus was born because he believed the revelation given him by the angel was true, and that which was conceived in her was of the Holy Ghost. He was thoroughly convinced that his espoused Mary was the woman with the Promised Seed. There was no question in his mind, nor did he believe Mary had been unfaithful to him. Being fully convinced of the virtue and truth of that which had been revealed to him, he graciously obeyed the Lord in the matter and civilly married Mary, shielding her integrity and virtue, and fulfilling God's will in this important matter. Joseph knew that Jesus was not a bastard, but the blessed One.

After the annunciation of the angel to Mary in relation to her exalted condition and position, she immediately went into the hill country and entered into the house of Zacharias, a devout priest, to salute Elisabeth. Elisabeth was blessed and filled with the Holy Ghost and her unborn child, John the Baptist, in a prenatal state leaped for joy when Mary entered the house and Elisabeth said to Mary, "Blessed art thou among women, and blessed is the fruit of thy womb." The modesty and retiring disposition of womanhood is such that one woman never would rejoice, shout for joy and bless another woman for being with child in an illegitimate manner and about to become the mother of a bastard. Here it can only be accounted for that Mary was a virgin and the mother of the promised Seed Who became a Man to redeem men. Elisabeth knew that Mary was the mother of her Lord and that Mary was virtuous and Christ was conceived by the Holy Ghost.

When we consider Mary's exultancy and joy as she rejoiced and said, "My soul doth magnify the Lord, and my spirit hath rejoiced in the Lord... from henceforth shall all generations call me blessed," she rejoiced in a virtuous act. How could Mary, if she as the critics of truth and holiness claim was with child out of wedlock, and her child was of illegitimate and lustful origin rejoice and claim to be called blessed by all following generations? A woman is possessed with shame and horror when she becomes an illegitimate mother. She does not rejoice and boast of it and consider herself as blessed, nor can she claim that all succeeding generations will call her blessed for a lewd act. Mary knew herself, her heart and her virtue in this matter; therefore, rejoiced in the fact that she -- the only woman among all women -- was the virgin spoken of in

prophecy who would conceive and bear a Son Who was to be called "Immanuel," even "God with us."

Again, we are made to wonder how and why the holy angels should rejoice and shout for joy over the birth of Christ, and the news of it to be so great that one of them was constrained to tell it to the shepherds in the night, if Christ was a bastard, born out of wedlock of an unchaste woman. No holy angel would rejoice in the lewd act of a child being conceived illegitimately. The joy of the angel can only be accounted for in that Christ, Who in the past was the Creator of the angels, Whom they worshipped, now, according to the prophecies of the Scriptures had been born, a Man, as the Redeemer. The angels knew Jesus was not a child born illegitimately, but virtuously and supernaturally born of the Holy Spirit.

If, as wicked men claim, Christ was born a bastard and of unclean origin, how can we account that wise men should make a long journey, seek and find a child born of an illegitimate father and mother, then worship this child and present to him rich gifts? They could not be called wise men, nor should it be recorded in profane history, much less in sacred writ that they sought and worshipped Him. Here again, it can only be explained that He was of virtuous virgin birth, and His birth was a miracle, even the promised Seed Who is to bruise that old Serpent's head.

Simeon was a devout man waiting for the consolation of Israel. The Holy Ghost was upon him, and we may rest assured that he would not countenance evil nor rejoice in wickedness. Why should he be drawn to the temple by the Spirit, take the Child in his arms, become blessed, and bless God and Mary if that Child were born out of wedlock and of a wicked and illegitimate father and mother? Simeon was not mistaken nor deceived in his discernment of Christ. He knew the voice of the Holy Ghost with His inerrant leadings and the Old Testament prophecies. He believed and was consoled, for in reality, the Child Whom he embraced was his Redeemer even the promised Seed of the virgin mother.

The act of Herod being instigated by Satan would be a most ridiculous incident to give an order to kill all boy babies of two years of age and under merely to be certain he would capture a bastard born of an illegitimate mother with a scoundrel for his father. The reason that he was troubled is he feared for his own life, and that the King born would fulfill the prophecies, destroy the wicked from the earth and set up the glorious Messianic kingdom. The Scriptures explain it very satisfactorily that He was the One Who was born in the fullness of time, the Son of God, Whom the Father sent forth to be made of a woman, made under the law, even as God had decreed it should be.

The repetitious accounts of Matthew, the author of the first Gospel, in calling attention to the fact that the birth of Christ, His harbor in Egypt to escape the onslaught of wicked Herod, His coming out of Egypt, His ministry in Galilee and His healing of the sick and lame as fulfilling many Old Testament prophecies, certainly would appear as incongruous and incompatible with the standards of morals and ethics if they taught that this great Miracle-Worker and Fulfiller of sacred prophecies was a bastard of an unchaste mother and an illegitimate father. The sacred accounts giving Christ the honor of being the One Who fulfilled many Old Testament prophecies

are conclusive evidence that He truly was the One the Scriptures prophesied should be the Seed of the woman, the promised Messiah.

Since Christ was born in Bethlehem as prophesied by Micah, did this prophet predict the birth of an illegitimate child, or was it the Seed of the woman conceived by the Holy Spirit? Why should Bethlehem be called great and an honorable place, and songs as "O Little Town of Bethlehem," be written and sung many times by multitudes every Christmas season if the one born there were born illegitimately of an unchaste mother and a scoundrel father? Psychologically it can only be explained that the one born there was the One Who was God and had become Man; that the little Babe of Bethlehem was the great God of eternity, even the Creator of heaven and earth, and now, as the promised Redeemer, had become a member of the human race by virtue of being born of a virgin, conceived through a miracle wrought by the Holy Spirit.

It would appear as an extremely strange coincident for Satan to so vehemently attack an illegitimate child born of an unchaste mother, then attempt to cast doubt in his mind that he was the Son of God and offer him all the kingdoms of the world if he would only fall down and worship him. Why should Satan tempt Him in every possible manner he could? Satan was well aware that Christ was not as critics claim, a bastard born of an unchaste woman, but that He was the Holy One of God, even the Son of God and all that the Scriptures claimed He was, even the promised One born of a virgin.

The Psalms prophesy that God the Father would give the holy angels charge concerning His Son during the period of His Incarnation and humiliation, or the days of His flesh on earth. It is interesting to note the ministry of angels which cluster around the Son of God and Son of Man, even the Seed of the woman. An angel announced to Mary the birth of Christ and how it would come to pass without her knowing a man. In his sleep, an angel revealed to Joseph why his engaged Mary was with Child and that he should not be afraid to civilly marry her. It was an angel who warned Joseph to flee into Egypt with the Child and His mother to escape the onslaught of Herod, and it was an angel who informed him of the death of Herod and that he should return into the land. After the temptation in the wilderness and Christ's great victory over Satan, angels ministered to His physical needs. An angel strengthened Him in Gethsemane and twelve legion of them stood near, even at His command when He was captured by the mob in Gethsemane. An angel announced His resurrection and two were in His empty tomb. Why should holy and intelligent angels take such an interest in One if His birth were impure and illegal, his mother unchaste and his father a scoundrel. Again, we can only say in the consideration of the relation and action of the angels toward an illegitimate son of an unchaste mother would be unreasonable, inconsistent and blasphemous. Psychologically and theologically their operations in relation to Christ can only be explained and be reasonable on the basis that He was the Holy One and experienced a holy birth -- a supernatural birth and He lived a holy life-a supernatural life and died a supernatural death. That which is holy and supernatural clustered around His birth, life, labors and death.

The account of the greatest of all prophets, even a prophet whom two prophets, namely, Isaiah and Malachi prophesied would come, is worthy of our consideration. What does John the Baptist think of Christ theologically, biologically and psychologically? Why should John exalt

Him so highly as to prepare the way for Him, claim himself so inferior to Him as not to be worthy to stoop before Him and untie His shoe string if He were born of a wicked woman and was a bastard? How could John exalt Him so highly as to raise the hope and expectancy of all people for the long promised Messiah, and baptize Jesus, then bare record that Christ was the Lamb of God, if he baptized an illegitimate son of a lewd woman? Why should the heavens be open to Him and the Holy Spirit descend on Him with the voice of the Father saying, This is My beloved Son in Whom I am well pleased if He were not the Christ Who was conceived of a virgin by the Holy Spirit? Did the Spirit descend on an illicit man, or the Father in heaven witness to His pleasure in an unlawful being, or John bear witness to a bastard? The Father's approval was on Christ and the Holy Spirit's seal of approval rested on Christ that He was the Holy One of God.

Who ever heard of an illegitimate child being led by the Spirit of God into the wilderness to be tempted of Satan, defeating Satan and then being ministered unto by the angels! This is inconceivable, ridiculous and absurd, but when we consider Him as the Seed of the woman, the promised One, the One conceived by the Holy Spirit, all is reconcilable, harmonious, logical and wonderful.

When we behold Christ addressing the multitudes and delivering the Sermon on the Mount with the beautiful laws and code given for holy living, successful labors and peaceable rulings, which have mightily influenced the world for good, are we listening to the words of a sinful man -- a bastard who was illegally born, or do we listen to the sinless One conceived by the Holy Ghost, born of a woman in accordance to the Old Testament prophecies! Were they words of an illegal child, born of a wicked woman? In listening to Him, we will hear One Who spoke as never man spoke; who was born as never any other man was born, and who lived as never any man lived. There is only one way to explain this mystery and that is He was, the virgin-born Messiah of the Scriptures. How can it be accounted for that in the ministry of Christ the multitudes followed Him; the blind sought Him and found sight from His touch; the lame were made to walk and leap by His words; the sick were miraculously and instantly healed; the dead heard His words and responded to His call, being restored to life and healed of the sickness which occasioned their death in response to His miracle power if He were an illegitimate son of Mary, born in a scandalous manner? It is folly to deny the Virgin Birth. The Virgin Birth will stand every test. In every instance the evidence is conclusive and leads to the confirmation of the Virgin Birth.

As we follow the Lamb of God, the Seed of the woman, through to the end, even through Gethsemane, His capture, trial, condemnation and Calvary, we can but plainly behold Him as the One of Whom the prophets wrote, even the One Who fulfilled the Scriptures. But, if we consider Him as a child born in iniquity, of an illegitimate father and mother, being a bastard, what an irreconcilable and incongruous muddle or hodgepodge results and which reason cannot solve. Why, as such an one, should an angel strengthen Him in time of sorrow; or a mob fall back twice as dead men when He simply answered, "I am He"? Why should the sun refuse to shine on Him on the cross for three hours, or the earth quake at His death? The answer theologically and psychologically is: He was the Creator and Redeemer; Deity and humanity, the promised Seed of Genesis 3:15, the Son of the virgin of Isaiah 7:14, even the One Who will bruise the old

Serpent's head and is the Head of the redeemed race of sons of God. It would be blasphemy to consider Him as a child born of a woman overtaken by a moral misdemeanor.

From a psychological standpoint, the holiday season of each year would be a commercialized sham if the Virgin Birth of Christ were not an attested fact of history. The celebration of worship in sermon and song of the adoration of One Who was born of an unchaste woman and an illegitimate father would be sacrilegious and a travesty on righteousness.

We can only come to the conclusion from a Bibliological, biological, genealogical, chronological, strategical and psychological belief that Jesus Christ was not the son of any man, but the "Seed of the woman," even the preexistent, ex-carnate Word of Jehovah of the Old Testament, being born in His humanity of the virgin Mary, as conceived by the Holy Spirit. The union of His Deity and humanity constituted Him as the Mediator between God and man and the competent Redeemer of the fallen race of men.

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09 -- THE KENOSIS AND PLEROSIS OF CHRIST

The words "kenosis" and "plerosis" are Greek terms and pertain to Christ's Incarnation and His qualifications as the God-Man for the redemptive ministry. This relates to the period in which the Second Person of the Trinity subordinated Himself to the Third Person of the Trinity. His subordination extended from the time He left the bosom of the Father to assume a human body, to the time when He was taken up and glorified, after which Christ shed or released the Holy Spirit from His Person for Him to return to earth to become incorporated in the body of Christ. The term "kenosis" means "self-emptying," and "plerosis" means "fullness." Christ emptied Himself-humbled Himself for redemptive purposes-becoming the God-Man to save sinful men. On the other hand, He obtained the fullness of the Spirit in His humanity. This fullness of the Spirit was given to Him without measure, which fully equipped Him in His humanity to be adequate in every respect as the efficient Savior of sinners. The kenosis was in relation to the Deity of Christ, and the plerosis in relation to His humanity.

The "Kenosis" of Christ

The facts have been established that the Redeemer cannot be God alone nor man alone, but that there needs to be a conjoining of Deity and humanity, that is, God must also become a Man. The Deity and humanity of Christ became closely related, even one Being, so that He could redeem men and bring them to God. Redemption was planned in the eternal past when the Son said to the Father, "Sacrifice and offering Thou didst not desire... burnt offering and sin offering hast Thou not required. Then said I, Lo, I come: in the volume of the book it is written of Me, I delight to do Thy will, O My God: yea, Thy law is within My heart" (Ps. 40:6-8).

It is a most evident fact that the Second Person of the Trinity could not come into the world to redeem sinners in all of His infinite glory, nor was it possible for man to behold essential Deity. For man to see the face of God would occasion his death. The Lord told Moses, "Thou canst not see My face: for there shall no man see Me and live" (Ex. 33:20). Some who

beheld the angel of the Lord feared they would die (Judges 13:22). When Saul of Tarsus, on the way to Damascus saw the light of the glory of Christ, he fell to the ground, and his eyes as it were became blistered, for later scales fell from his eyes. The aged apostle John on the Isle of Patmos beheld the glorified Christ and fell as a dead man. He had to be lifted up, strengthened and sustained because of that great vision. How could sinful men have beheld the glory of Christ as He tabernacled among them on earth without His Deity being veiled? This would have been utterly impossible. Neither could Christ bring all of His honor, wealth, fame and adoration accorded Him in heaven with Him into the world.

On the divine side, of necessity there had to be a self-emptying, a laying aside of some elements, a self-humbling, a self-assumption of man's poverty, sorrow, shame and even the curse of sin, then a laying down of His life to bring redemption to a sinful race. On the human side there also was the necessity for an anointing, an indument, even a filling for the purpose of qualifying His humanity to be equal for the great task of legally fulfilling the ministry He was called to perform.

Scriptures Involving the Kenosis of Christ

Scriptures such as the following reveal the self-emptying of Christ: John 1:14 and 17:5; II Cor. 8:9; Heb. 2:17; I Peter 3:18 and Phil. 2:5-8; these give the greatest details concerning His self-emptying and humiliation. When the height of His position, glory and fame are considered, which were on an equality with God the Father, and these are contrasted with the humiliation He voluntarily chose that sinners might ascend to the position of sons of God and share His glory, we will discover the heights and depths too great to fathom. The nature and extent of the kenosis of Christ have been controversial questions with men.

Originally, Christ was on an equality with God the Father in two ways: one was the form of Being and the other the fashion of Being. The question which confronts us is: Did He give up both, or only one, and which one?

It cannot be the form of Being that He gave up. This would mar His Deity. It is to be observed that Deity is without increase and without diminution, and is immutable, therefore, cannot change. Christ did not, neither could He give up the Godhead, that is, lay His Deity aside. In His Deity and character He is the same yesterday, today and forever. The divine form, meaning the essential form of Being involves God's essential character, His attributes, which are necessary to make Him what He is, even God. These cannot alter, but are and must everlastingly be inherently the same. The "kenosis" did not impair His divine authority. In the Incarnation Christ's Deity was not reduced by His achieving His manhood. After He became a Man, He as ever retained His Deity, omnipotence, omniscience, as well as every divine attribute.

Christ gave up the fashion of life-the manner of God's life-gave up His pristine glory, which as a stream flowed from His glorious Being. The element of glory was essential to God from the standpoint of His greatness and high position, but was not necessary to the very existence of God Himself.

In His assumption of humanity, He did not become two Persons, but a theanthropic Person. His two natures were inseparably bound together, so as to constitute but one person. While His Person is theanthropic, His nature is not theanthropic. The union of the two natures in Christ is called hypostatical, being perfect in His Deity and perfect in His humanity. We properly speak of His person as the God-Man, but not His nature as divine-human. His nature is divine and it is human. Therefore, it is evident Christ possessed a divine consciousness and a human consciousness.

Many times in His earthly life Christ manifested a double capacity in His nature. He possessed two abiding structural laws of Being, capacitating Him to live under two structural laws, that is, the Divine and the human. His becoming poor was not in His Deity, nor His character, but in His personal experience and manner of living. The degree of this impoverishment was in view of His redemptional purpose. He did not resort to His Deity to maintain Himself. In His Deity He was independent of time, food, men and elements. He never wearied, became hungry, thirsty, did not need to pray, but in accomplishing redemption He emptied Himself of the divine or infinite fashion of life.

In His infancy as a Babe, He was truly God. He lived the life of an infant. His dependence on His mother Mary, His natural development of growing, crawling, walking and the desire for nourishment were human and real. He became hungry, weary and thirsty, for these necessities were deliberately chosen by Him to take the place of man. Christ voluntarily placed Himself underneath the essential moral limitations that man is under in order to redeem man. There were occasions when Christ acted as a human Being apart from His Deity; then there were occasions when His Deity apart from His humanity was predominant. In relation to Himself, as a Man, doing the work of a Man, Christ did not employ any divine attribute, but as a Man He experienced human life to its limit. He prayed for power, wisdom and favor, but as God He answered prayer. He obtained the Holy Spirit through prayer, also, power for His labors and for moral victory as other men do, even through prayer. He became hungry as Man, but as God He fed the multitude. As Man He became weary, but as God He gave rest to troubled souls. He slept as Man, but Deity never sleeps nor slumbers.

The enfleshment of the Son of God involved the consciousness of a different relationship which He sustained to both God and man and is designated as Messianic self-consciousness. This has been somewhat of a doctrinal controversy. Some claim that He possessed Messianic self-consciousness while He lay in the manger as an infant and that it always was present with Him, while others profess doubt that He ever was conscious of this experience. Certainly Jesus knew early in life what His mission was and that He came from God, that He was the Son of God, that He was born to die and the cross was His goal. When He was twelve years of age, He knew God was His Father and not Joseph, and when He was in the temple, He was in His Father's house. At the age of thirty He heard His Father's voice from heaven saying, "This is my beloved Son, in whom I am well pleased." Throughout His ministry, Jesus again and again expressed Messianic self-consciousness. He knew that the Scriptures testified of Him (John 5:59); that He came from God (John 5:57), that He was the Messiah, for He said to the woman at the well, "I that speak unto thee am He" (John 4:26).

The Plerosis of Christ

There has been much emphasis given to the "kenosis" of Christ by many Bible scholars, but little has been said or written on the "plerosis" of Christ. Both of these doctrines are interesting and important. When the proper emphasis is given to both, then each will add interest and beauty to the other. Neither one should be neglected.

In his original and holy state, Adam's holiness was sustained by the indwelling Holy Spirit which qualified him for his calling and work as the head of the human race. In addition to this, he was given a bride to be his help meet, and Eden, an earthly paradise, for his home with the entire earth for his possession to be dispensed to his posterity. The commands were given him: one to multiply and replenish the earth, and the other to dress and keep the garden. One restriction was made as a test for his allegiance and obedience to His Creator, even the prohibition of eating the fruit of the tree of knowledge of good and evil. The penalty for disobedience was death -- a demotion. Since probation is the period of time when man is on trial, promotion in due time will come to the overcomer and a demotion to the shortcomer. We may safely conclude that God had something better and higher in His plan for Adam than Eden if he proved himself to be an overcomer.

It was necessary for God to give the Holy Spirit in His fullness to the last Adam in His humanity, even without measure, because His capacity was equal for it, and to qualify Him as a Man for the retrieving of man's forfeited inheritance. Christ as a Man was eligible for possession of all the weapons Adam possessed. The Spirit and the Word of God as the Sword of the Spirit were His. However, He by choice, must obey to overcome, but under adverse circumstances. After His great victory He would become the great Ruler, and in due time obtain a glorious bride and a glorious home with the inheritance of all things, which inheritance He could share with all the sons of God. When we consider these facts in the light of all issues involved, we can see the reasonableness and necessity for Christ as Man to possess the "plerosis" of the Spirit.

Christ came into the world as a Man. Since God employed His creative power in creating Adam, the head of the human race, He possessed the same power and right to bring Christ, the Head of the redeemed race into the world by His creative power. Christ as God became a Man to give Him the legal rights to become man's substitute; take man's place; defeat man's enemy; atone for his sins; do the works man failed to accomplish; die in his stead; regenerate, sanctify and ultimately glorify him. Christ's Deity gave Him the capacity for this great ministry and His humanity gave Him the legal rights. Since He gave up the fashion of divine life, even emptied Himself of His glory, and as a Man undertook the ministry of redemption with all that it involved, the "plerosis" of the Holy Spirit was given Him to qualify Him in His humanity to triumph in His great ministry.

Before Christ entered into His earthly ministry it was essential for Him as a Man to be baptized by John to fulfill all righteousness, and by him be initiated into the ministry, then to be anointed with the Holy Spirit by God. All the prophecies relating to the Incarnation of Christ and His first coming were fulfilled, and all the promises relating to Him were realized by Him. The Holy Spirit was assured for His Person. The prophecies of Isa. 11:1-4 and 61:1 were fulfilled in Him on the banks of Jordan. At this time, Christ was anointed with the Holy Spirit and with power. Jesus Christ obtained power for His divine works not by His inherent Deity, but by the

anointing of the Holy Spirit (Acts 10:38). "For He Whom God hath sent speaketh the words of God: for God giveth not the Spirit by measure unto Him" (John 3:34). A beautiful type of this great outpouring of the Spirit on the Man Christ Jesus was given in the history of Israel while she was before Mt. Sinai, when Aaron, the high priest, was anointed for the priesthood. The holy anointing oil, without the amount being stated, was poured on Aaron, the high priest to qualify him for his ministry. This "plerosis" of Christ, our Great High Priest, was the descent of the Holy Spirit in all of His personality; all of His attributes; all of His power; all of His graces, and all of His gifts to reside in the Person of Christ. This "plerosis" fully compensated Him for His "kenosis" and adequately qualified Him as a Man to perform His ministry.

In the development of the great redemptive plan, the holy Trinity has proceeded with a divine caution in every move, whether by the Father, or the Son of God in His Deity or humanity, or the Holy Spirit. No truth has been sacrificed, nor has God's holiness been compromised. God's moral government has been maintained all through the course of time. Every step taken by the triune God has been legal, just and truthful. All the claims and accusations that Satan may bring against God will be futile. This will assure triumphant victory for God and the cause of righteousness, and positive defeat for Satan and his kingdom.

Christ As Man Was Led by the Holy Spirit

Never was there a man as fully yielded to the Holy Spirit as the Man Christ Jesus in the period of His self-emptying, and never did the Holy Spirit possess a man who was as sensitive to His voice, as responsive to leadings and as obedient to His promptings as was the Man Christ Jesus.

The Holy Spirit led Christ in every phase of His ministry, even from the moment He descended on Him at His anointing, to the moment when He was released after Christ was glorified. The Spirit possessed a perfect instrument through whom He could perform His work and Christ as a Man possessed the "plerosis" of the Spirit which fully equipped Him for every phase of His ministry. Christ's entire earthly ministry was presided over by the Holy Spirit.

Christ As Man Overcame Satan by the Power of the Spirit

It is interesting to note that immediately, after the descension of the Spirit on Christ, and the voice of the Father attesting Christ's Sonship, that we read, "Then was Jesus led up of the Spirit into the wilderness to be tempted of the Devil" (Matt. 4:1). Mark, the writer of the second Gospel wrote, "And immediately the Spirit driveth Him into the wilderness" (Mark 1:12). In reality Jesus turned the lines of His earthly life over into the hand of the Holy Spirit, Who drove Him into the wilderness; out again; through the regions of Galilee; through Samaria; across the Sea; into the regions of Tyre and Sidon; back to Jerusalem to the Mount of Olives; into Gethsemane; to Calvary; out of the tomb; into Galilee, and Mt. Olivet again, whence He carried Him up in His humanity to the Father's right hand.

The temptation of Jesus in the wilderness by Satan is not to be considered as a little skirmish and by reason of His purity and strength, that it was but a little matter to resist Satan. The popular idea that a weak person has the greater temptation is not correct. The greater the

person, the greater will be the clarity of self-consciousness; therefore, the greater will be the temptation. Since it is stated that God will not allow us to be tempted above that which we are able to bear, we may safely conjecture that the greatest battle of all time occurred in the wilderness when Jesus and Satan met in conflict, and as it were in a hand to hand struggle to settle the issue eternally whether Satan would triumph over man, or whether God would be triumphant; whether man would be defeated and remain under Satan's domain, or whether Jesus Christ could redeem and recover man from his sinful state. It appears that Satan was released on Jesus in all of his seducing power and without restraint, but was allowed to go to his limit. The Word states that for forty days he tempted Jesus (Matt. 3:1-3; Mark 1:13 and Luke 4:3). From Luke 4:13 and Heb. 4:15, it appears that Satan fired every temptation at Jesus he possibly could concoct to tempt Him, saving his three most powerful bombs for the last, to hurl at Him when He had become exceedingly hungry, and as Man was at His weakest.

The first of the threefold temptation was exceedingly subtle in that Satan sought to shift the conflict out of the realm of His humanity into the realm of His Deity. For Jesus to have exerted His Deity in making bread to satisfy His hunger would have broken the rules of this conflict. A man is not crowned except he strive lawfully. (See II Tim. 2:5). There were certain rules which had to be observed in this conflict, and One was that Jesus as Man and not God must overcome Satan, since Satan in the beginning of the human race in the probation defeated the first man. It was man who was defeated and if Satan becomes defeated it must of necessity be through a Man. The Holy Spirit assisted Jesus, presided over Him, held Him steady, and enabled Him to make use of the right Scriptures, which enabled Him as a Man to defeat Satan and to overcome. This also was true in the two other assaults. In the second assault, Satan sought to employ the Scriptures, but applying them in an improper sense and leaving a part out. Jesus in depending on the Scriptures and the Spirit, again defeated Satan. In the last assault, Satan offered to give Him the world with all kingdoms, and to spare Him from going to the cross if He would fall down and worship him. Jesus declined his offer, for had He accepted it, He would have become an idolater, and Satan would still have been, in the kingdoms. Neither could fallen men have been redeemed in that manner. Satan, as it were, wasted his entire round of shots without capturing any game. He was the first one to make the attack and the first one to leave. There was nothing else for him to do but to leave for a season, or until he could concoct some new means of attack. Now Jesus, the great God-Man, Champion and Hero, conquered the greatest foe; consequently, every lesser foe must fall and submit to His Person and power.

In defeating Satan, Jesus employed the weapons of man which were the Holy Spirit, the Scriptures, obedience, faith and endurance. Before He left the wilderness the angels ministered to His physical needs. Jesus was led there by the Spirit, and He remained there in obedience to the Spirit till He led Him out again. After His great conflict and His great triumph, we read with interest and delight: "And Jesus returned in the power of the Spirit into Galilee" (Luke 4:14). Christ did not resort to His Deity, but as a Man by the power of the Spirit eternally defeated Satan.

The importance of the temptation of Jesus and His triumph over Satan cannot be overestimated. Before Christ began His ministry, He must begin where the first Adam failed and prove Himself as having overcome Satan. The temptation must follow Christ's anointing and precede His ministry as well as Calvary. Since Adam was involved in disobedience and death,

Jesus in obedience must overcome Satan before He by death made atonement for the penalty of the law which was death.

Christ As Man Lived and Labored in the Spirit

The time element is essential in every Christian worker's ministry. Christ was a perfect Example of a Man being led perfectly by the Spirit. Never did He miss an opportunity in doing good. As a Man He lived and labored in the divine schedule of His Father's will. One example was in His going through Samaria. He was there on the right day, hour and minute, to give the Samaritan woman the water of life and to all Christians a model lesson on soul winning. Again and again we read "that His time had not yet come," and "when His time had come." Christ was "born in the fullness of time" (Gal. 4:4). When His time came He set His face steadfastly to go to Jerusalem. He died in the fullness of time. Had He lived an hour longer, His bones would have been broken, as were the bones of the two thieves to expedite their death. This could not have been, for it was prophesied that His bones would not be broken, neither can the Scriptures be broken. Satan attempted this, but he was too late, for Christ was dead already. Christ arose in the fullness of time, and He will return in the fullness of time. The Holy Spirit presided over the time element and regulated every phase of Christ's earthly ministry.

Christ As Man Wrought Miracles in the Power of the Spirit

Every miracle which Christ wrought attested His Deity and that He was the Son of God. However, in the light of His "kenosis," it will be of interest to know that the miracles which He wrought were not by the employment or exertion of His own Deity (which He positively possessed), but that He as Man wrought miracles by the power of the Holy Spirit, Who resided in Him, yea, Who was given Him for that very purpose. Christ admitted that the Spirit of the Lord was upon Him and that He was anointed to preach and to heal the brokenhearted (Isa. 61:1 and Luke 4:18). The prophet Isaiah prophesied that the "rod out of the stem of Jesse," which was the humanity of Christ, would be the recipient of the Spirit of the Lord, Who would be wisdom, understanding, knowledge and might to Him (Isa. 11:1-3). This "plerosis" sufficiently qualified Him to perform His mighty miracles. During His ministry, Christ admitted that He cast out devils by the Spirit of God (Matt. 12:28). In His humanity and earthly ministry, the prophecy was fulfilled in which the Lord said, "Behold My Servant, Whom I uphold; Mine elect, in Whom My soul delighteth; I have put My Spirit upon Him: He shall bring forth judgment to the Gentiles" (Isa. 42:1 and Matt. 12:17, 18).

Christ As Man Spoke in the Power of the Spirit

The "plerosis" of the Spirit did not merely empower Christ to perform miracles, but gave Him wisdom to speak words of truth and life. Christ uttered beautiful words, wonderful words, even words of life. The Spirit was in Christ and in His words. "The letter killeth, but the Spirit giveth life" (II Cor. 3:6). Christ said, "the words that I speak unto you, they are spirit, and they are life" (John 6:63); and "the words that I speak unto you I speak not of Myself: but the Father that dwelleth in Me, He doeth the works" (John 14:10); and again, "the word which ye hear is not Mine, but the Father's which sent Me" (John 14:24). The Father gave the words, wisdom and power to Christ through the Spirit Who dwelled in Christ. The Holy Spirit abode on Him in His

fullness and the words which He spoke were the words of God: "For He Whom God hath sent speaketh the words of God: for God giveth not the Spirit by measure unto Him" (John 3:34). Christ gave commandments to His apostles through the Holy Ghost: "Until the day in which He was taken up, after that He through the Holy Ghost had given commandments unto the apostles whom He had chosen" (Acts 1:2). Several facts are evident from the study of the work of the Holy Spirit in Christ. The "plerosis" of the Spirit gave a completeness to His humanity as He lived, labored, thought, taught, conquered sin and won victories for the cause of righteousness.

Christ As Man Offered Himself in Sacrifice to God by the Eternal Spirit

In Calvary, the great objective of Christ's first coming was achieved when He offered Himself in sacrifice to God. The "plerosis" of the Spirit, which Christ realized, was essential in His death even as it was in His life. The writer to the Hebrews states this fact very beautifully in these words: "How much more shall the blood of Christ, Who through the eternal Spirit offered Himself without spot to God, purge your conscience from dead works to serve the living God" (Heb. 9:14). The Spirit's indwelling is essential to a life of sacrifice and self-denial. The Spirit led Christ through Gethsemane and through His trials, on to Calvary. He enabled the God-Man to peacefully, calmly and heroically face Calvary as the silent Sufferer. He, the Lamb of God, was led as a lamb to the slaughter and as a sheep before the shearer is dumb, so He opened not His mouth. This great offering was made without spot, and by the power, approval and seal of the eternal Spirit on Him, which eternally satisfied justice and procured eternal redemption for men. The eternal Spirit with the eternity of His own Deity gave His sacrifice an eternal value.

Christ Was Raised from the Dead by the Holy Spirit

The Holy Spirit Who produced the birth of Christ when He was begotten, by constructing a human body for Christ; Who anointed and filled Him at His baptism-leading, empowering and assisting Him through Calvary and His death, did not allow His body to see corruption. In the fullness of time He raised Him from the dead. In Romans 8:11, it is stated that the Spirit Who dwelt in Christ raised Him from the dead. His body in the resurrection became spiritualized and immortalized. He came forth without disturbing His grave clothes, and certainly stepped out of the tomb without rolling the stone away. The power of the Holy Spirit Who raised Christ from the dead will be the same power that will raise the dead in Christ. In Acts 2:24; 3:15; 13:30; I Cor. 6:14; 15:15 and Romans 10:9, 10, it is specifically stated that God raised up Christ from the dead. Then Christ stated that He had power to lay down His life and to take it up again (John 10:18). He also said, "Destroy this temple, and in three days I will raise it up" (John 2:19). This refers to the temple of His body and His death, and that He would perform His own resurrection. In Romans 8:11, it is clearly stated that the Holy Spirit raised up Christ from the dead, which is also implied in II Cor. 4:15, 14. The Performer of the spiritual resurrection is the Holy Spirit who raised Christ from the dead and elevated Him to the majesty of the glorified. What the Holy Spirit has done to Christ in His corporeal body as the Head of the church, He will also do to every Christian and the corporate body of Christ, which is the Church. This truth is also implied in Ephesians 1:13, 14, where it is mentioned that the Christian is sealed by the Holy Spirit, which is but the earnest of his inheritance and that another installment of blessing, even the redemption of the body will be performed by the Holy Spirit. The Trinitarian conception of God must be

borne in mind for in the creation, redemption, salvation and glorification each Person of the Godhead operates and works in unity with the other Persons.

Christ As the God-Man was Carried up in the Ascension by the Holy Spirit

The Holy Spirit resided in the Person of Christ during the period of His post-resurrected life. For a period of forty days, Christ showed Himself alive by many infallible proofs. The words He uttered and the commandments He gave for His disciples to tarry in Jerusalem till they became endued with power from on high, and to go forth to evangelize, were given through the Spirit. In the fullness of time, Christ in ascension "was taken up" (Acts 1:9), "carried up into heaven" (Mark 16:19). He was submissive and yielded to the Spirit, Who took Him up-carried Him up. Christ did not ascend in His own power, but in the power of the Spirit. The Spirit brought Him into the world and Christ remained here till the Spirit carried Him back to the Father in the body He constructed in the Incarnation, and raised up in the resurrection. Truly "great is the mystery of godliness: God manifest in the flesh."

Virtues of the "Plerosis" of Christ

The Holy Spirit was given to Christ for a twofold purpose: the first reason was for His own benefit, that He in His humanity would be qualified for His ministry, and secondly, for our experiential benefit. The various relationships and operation of the Holy Spirit in Christ, from His birth on to His glorification, make possible the manifold relations of the Spirit to all believers. The Holy Spirit was the bond of union between the Father and the Son. He effected the glorious and wonderful union between the uncreated and created natures of the one Person of Christ. Even so, He effects the union of sinners with Christ through the new birth. Christ is not only the Mediator between God the Father and man, but He became the medium or means for the operations and communications of the Holy Spirit with man. When the truth of these facts dawns upon us, that is, enlightens us, we will obtain a richer and deeper appreciation for the Father, Christ, the Holy Spirit, and Christian experience.

Christ, the Son of God, became the Son of Man, that we, the sons of men, could become sons of God. The Holy Spirit produced the virgin birth of Christ, and it is He Who produces the new birth in sinners, converting them into Christians.

God the Father anointed Christ with the Holy Spirit to qualify Him in His humanity for His earthly ministry. This led to the possibility of all Christians becoming anointed with the Spirit for an aggressive ministry. The Spirit Who led and empowered Christ in His ministry on earth will also empower and lead Christians in their ministry on earth.

The Spirit assisted Christ in the great sacrifice which He made when He offered Himself to God (Heb. 9:14). The Spirit-filled life is essential in assisting Christians to live a sacrificial life that the gospel may be given to all who are in darkness. Then it was the Holy Spirit Who quickened the body of Christ, raising Him from the dead (Rom. 8:11). The assurance is given to all in whom the Spirit dwells, that as He raised up Christ from the dead, He, too, will raise the dead bodies of the saints.

In due time the resurrected Christ was carried up into heaven. He did not ascend in His own strength, but the Holy Spirit carried Him up. The indwelling Spirit in the believers will be the motive power that will change and carry them up in the rapture.

It was essential for the Holy Spirit to dwell in Christ until He was glorified (John 7:38, 39). The indwelling of the Holy Spirit in the humanity of Christ was necessary for the process of glorification. The Spirit could not come and reside in Christians till He first was released from Christ. It also will be necessary for the Spirit to dwell in believers for their glorification. The Holy Spirit is designated as "the Spirit of grace" (Heb. 10:29); "the Spirit of holiness" (Rom. 1:4), and "the Spirit of glory" (I Pet. 4:14). He administers grace in the experience of regeneration; holiness in the experience of sanctification, and glory in the experience of glorification. The Spirit's indwelling in the humanity of Christ qualified Him to impart His own virtues and qualities to all who believe in Him.

The "plerosis" of Christ made possible the unveiling of the Holy Spirit that men could not only obtain a greater revelation of Christ as the second Person of the Trinity, but that they also could obtain a revelation of the Holy Spirit as the third Person of the holy Trinity. Up to the annunciation of Christ's birth by the Spirit the Holy Spirit had not been revealed as a distinct personal agent. Never before had He been called by His own name. Formerly He was designated as "My Spirit," "My Holy Spirit" or "the Spirit of the Lord." The "plerosis" of the Spirit in the Man Christ Jesus was a great necessity, a bright reality and a glorious doctrine which adds great interest to the doctrine of His "kenosis."

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10 -- CHRIST'S HUMANITY ENRICHED BY HIS DEITY

Christ Jesus is both God and Man. As God, He possesses all the attributes of Deity, and as Man, all the attributes of sinless humanity. The perfect combination of His Deity and humanity in one Person gives us food for thought and ground for rejoicing, with something to marvel and wonder at throughout time and eternity. The combination of the two natures in one Person made redemption possible. That God could also become a Man and yet be God, and that as a Man He could be God at the same time is sublime. From the Incarnation on, the Son of God cannot be referred to as God alone, neither as Man alone. God and Man became conjoined in one Person. He was not merely another man born, for there was a conjoining of the divine and human natures in a new creation, a theanthropic Person. The union of Deity and perfect humanity, which became an indissoluble and eternal union, was effected by the Holy Ghost in the Incarnation.

Christ's Deity Enriched His Humanity

The Deity of Christ in His humanity gave Him, the God-Man, an intrinsic value, yes, even an infinite value. The soul of a man is of inestimable value. Man cannot fully appreciate the worth of a human soul. If a soul in the sight of man is too valuable to be estimated, let it be observed that it still is more valuable in the sight of God. However, we cannot make any comparison between the value of one redeemed man with that of the perfect, holy, and sinless

God-man. As regards His Deity, He was infinitely, absolutely, and eternally holy. In relation to His humanity, Christ possessed an inherent righteousness. This righteousness was firmly fixed and involved His constitution and character. It belonged to Him by virtue of His holy and sinless birth and His perfect and holy life; therefore, it was an essential part of His Being. Redeemed man does not possess an inherent righteousness, but an imparted or a separate righteousness, even the righteousness of Christ. This righteousness is not original, nor inherent with man.

Deity is Unlimited

Christ's Deity, in union with His humanity, intensified, multiplied and enhanced His righteousness as a Man. Deity is without beginning or ending, is boundless, limitless, immeasurable, undetermined, inexhaustible, incomprehensible, and immutable, without increase and diminution. The righteousness of His Deity which is unlimited became united with the righteousness of His sinless and holy humanity, giving it the value of Deity. The imputation of Christ's righteousness to man makes him acceptable in the sight of God. The righteousness of Christ is imputed to man in his justification, and imparted to him in his regeneration. Though many have been made righteous through Christ, He always possesses the same quantity and quality of righteousness. His righteousness is without diminution because He is infinite. Thus it will readily become clear to us that the value of Christ's righteousness staggers estimation and confounds computation. This qualifies Him to be the competent and efficient Savior Who can save all men. If the human race were a hundred times as populous, His righteousness would be adequate to make all righteous without diminishing His righteousness.

The Attributes of Deity

Deity possesses such attributes as eternity,, holiness, righteousness, omnipotence, omniscience, omnipresence, love, justice, mercy, and immutability. Every divine attribute is infinite and without limitations. Christ, as God, retained all the attributes of Deity when He assumed humanity. In Colossians 2:9, we learn that every divine attribute dwelled in the Person of Christ. He became a Man specifically to become the Saviour and Substitute of fallen men. He lived, loved, labored, suffered, died, and arose to please His Father and to redeem men. All that He became and did was for redemptive purposes for men. Since Deity is limitless, immutable, without increase or diminution, when Christ assumed humanity, His divine attributes were not neutralized; for these are eternally fixed and cannot vary. His humanity did not destroy the peculiar properties and qualities, for that was impossible. Since "the less is blessed of the better" (Heb. 7:7), even so, Christ's humanity was enriched and its value increased, but His Deity was not weakened or robbed by His Incarnation. His humanity could not weaken His Deity, but His Deity enriched and increased the value of His humanity.

The Value of Christ's Humanity

In Christ Jesus there are two natures: that of perfect Deity and perfect humanity; nevertheless, each retained its respective qualities and functions. Some acts and qualities can be attributed only to His Deity, and some others only to His humanity. The Deity in His humanity possessed all the attributes of God, for He was God. Since He is only one Person, these divine

attributes gave His Person as a Man the value which made Him worth more to God His Father than Adam before he fell.

Then we also need to consider the indwelling of the Holy Spirit in His humanity, Who was given to Him without measure (John 3:34). The Holy Spirit came to reside in Him without any restriction, or limitation. Since Christ was God and Man, but only one Person; even the Holy One -- and His Deity increased the value of His humanity, the Holy Spirit had a perfect Vessel or Instrument through Whom He could operate. Christ, the Son of Man -- the Representative Man, and the Redeemer possessed more value, so that He as the God-Man was worth more to God than all men of all time. If there were a large balance on which the value of men could be weighed, or in which all men of all time could be placed on one side, and the Man Christ Jesus on the other side, His value would outweigh the value of all men. How can He possess so much value as the Redeemer? The answer is, He was God and an inherently holy Man. All the attributes of Deity gave His Person the value of Deity. If He does not possess infinite value, how can He be the sufficient, efficient, effective and competent Redeemer?

Since He, as God, possessed the divine attribute of eternity, that attribute gave His Person and life the value of an eternal man. The eternity of Christ was infinite. His life lived on earth was of eternal value to the Father and more pleasing to Him than would have been the full lives of all men of the entire human race had all been holy. In fact, if we should add all the men since Adam, the complete number of years of all these would not equal eternity.

The divine attribute of holiness gave Him the value of an infinitely holy Man.

The divine attribute of righteousness gave Him the value of an infinitely righteous Man.

The divine attribute of omnipotence gave His Person the value of an omnipotent Person.

The divine attribute of omniscience made Him the omniscient God-Man.

The divine attribute of omnipresence made Him the omnipresent One.

The divine attribute of love made Him the infinitely loving God-Man.

The divine attribute of justice made Him the infinitely just One.

The divine attribute of mercy made Him the infinitely merciful God-Man.

The divine attribute of immutability gave Him the value of an immutable Man.

These attributes together in His humanity gave Him the value of an eternal, holy, righteous, omnipotent, omniscient, omnipresent, infinitely loving, infinitely just, infinitely merciful, and immutable God-Man in the sight of God His Father. Such is the heavenly Father's estimation of His only begotten and beloved Son, In the Incarnation, the Deity and humanity of Christ became united and these two natures will remain united for ever. Christ will never lay aside His humanity, neither will His Deity withdraw from His humanity, but He will always be

the God-Man. From the time He became Man, He is to be considered as the God-Man and not merely as God, neither as a mere Man, but as God and Man, even the Lord Jesus Christ (supreme, human, divine).

The Value of Christ's Life

The value of Christ's life from His birth to His death, though only thirty-three years, must be considered in the light of His Deity in union with His sinless humanity. Here also, the Deity in His perfect and sinless humanity gave His life infinite value. Verily, His life was far more pleasing, more perfect, and more valuable to God the Father than all the lives of all men of all time, had they been holy and unfallen, such as Adam in his innocent state.

The divine attributes of eternity, holiness, righteousness, omnipotence, love, justice, mercy, and immutability dwelling in union with His humanity, gave His life the value of an eternal, holy, righteous, omnipotent, omniscient, omnipresent, infinitely loving, infinitely just, infinitely merciful, and an immutable life. Such was His life as viewed by God the Father. It is no wonder at all that the Father said to Him, "Thou art My beloved Son in Whom I am well pleased."

The Value of Christ's Works

When we consider the divine attributes of Christ's Deity dwelling in His humanity in relation to His works, which gave them the limitless value of Deity, we are amazed and made to rejoice in the wonderful works of this wonderful Savior. The attribute of eternity gave His works an infinite value as though He had labored eternally before God.

His attribute of holiness enriched His labors and gave them the value of eternally holy works. The adding of the attributes of righteousness, justice, mercy, omnipotence, omniscience and omnipresence, in the sight of God gave them the value of eternal, holy, righteous, loving, just, merciful, omnipotent, omniscient, and omnipresent works.

His labors were more perfect and pleasing to the Father than all the works of all men had all been holy and unfallen. These works were so satisfactory and valuable that He made up to God far more than He lost in holy works through the fall of Adam and all of his descendants. If there were a balance in which holy works in their character and quality could be weighed, and all men of all time had been holy, and if all their lives and their works were placed on one side, then Christ's works on the other side, the quality and value of the works of Christ would overbalance the works of all men.

The Value of Christ's Words

We read that Christ spake as never man spake (John 7:46) ; that all the people bare record to His gracious words (Lu. 4:22); that He spoke as One having authority and not as the scribes (Matt. 7:29); and that His words were words of spirit and of life (John 6:63). He spoke and it was done. He spoke beautiful words, wonderful words, powerful words, and life-giving words. When He spoke, there was a response. He spoke to demons and they obeyed. He spoke to the wind, the

waves, and the sea, and they instantly obeyed. He spoke to the dead and they obeyed. He spoke to the lepers, the blind, the lame, the diseased, and all were instantly and miraculously delivered. All the attributes of His Deity which dwelt in union with His sinless humanity gave His words the value of eternal, holy, omnipotent, omniscient, omnipresent, loving, just, merciful, and immutable words. What He said was more valuable, powerful, and profitable to God the Father, and to men, than that which all men of all time could have said. From the time Christ began His ministry, He could speak and all who heard and believed His words, though they were dead in sins were instantly made alive, that is, passed from death unto life. The time will come when He will speak and all the redeemed of all ages who are in their graves shall hear His voice and come forth at the resurrection of the blessed and holy. In His appointed time, when He will speak the word, all the wicked of all ages will come forth to be judged at the final judgment. His words were of infinite value.

The Value of Christ's Sufferings

Since all men outside of Christ are hopelessly lost and therefore doomed to suffer eternally in hell, it might be wondered how Christ's suffering from nine o'clock in the morning (the time when He was nailed to the cross) to three o'clock in the afternoon (the time when He died), or six hours, could in the sight of God make full reparations for all men of all time and redeem all who believe in Him from eternal suffering. Here again, we must take into consideration His attributes and the value of His Deity in relationship to His holy and sinless humanity in which He suffered and died. The efficacy of the atonement He made did not result from the intensity of His sufferings, but by virtue of the dignity of His character. His sufferings were finite in the extent of time and intensity, but His sacrifice was of infinite value by reason of His Deity and His humanity. Also, His sufferings were not infinite in duration, otherwise they never could have terminated, since infinite means without limit. His sufferings were limited for they came to an end. Since one of His attributes was eternity, when He suffered six hours, the attribute of eternity gave those sufferings the value of eternity, even infinite value, or as though He suffered eternally. If He had not possessed that sublime attribute, His suffering could have availed, or been efficient to relieve others only as long as He suffered. The divine attributes of His Deity in union with His sinless humanity gave His suffering the value of every attribute He possessed. Since God the Father also possessed the same divine attributes as His Son, every attribute of the Father was infinitely and eternally satisfied when Christ offered Himself in sacrifice without spot to God. His sufferings are not to be minimized, for the agony He endured was great, even beyond the power of words to describe, or that which an ordinary man could endure. When we consider that He tasted death for every man, and that "it pleased the Lord to bruise Him," the fierceness of divine wrath and justice can not be fathomed.

The Value of Christ's Blood

The blood of Christ possessed an infinite value. Peter the apostle wrote some great facts concerning the value of the blood of Christ: "Forasmuch as ye know that ye were not redeemed with corruptible things as silver and gold, from your vain conversation received by tradition from your fathers; but with the precious blood of Christ, as of a lamb without blemish and without spot" (I Pet. 1:18, 19). The life of men and creatures is in the blood. The blood of all men is corruptible. However, there was an exception in the Person of Christ, for His life was

incorruptible and death had no claim on Him. Nothing corruptible could redeem sinful men. Silver and gold are valuable and indestructible in the sight of men, but in relation to redemption they are corruptible. Christ was the Lamb that was without blemish and spot. There is a difference between a blemish and a spot. A blemish is something which is inherently wrong with a creature or fabric. A spot is a blot acquired by contact with that which defiles. In His Incarnation, Christ was born without blemish. He retained His inherent holiness of His Deity in the Incarnation. In the thirty-three years of His life in this world among sinful men, He sustained no spots or defilements from the outside. Inwardly, He was absolutely holy, and outwardly, He was absolutely righteous.

All the blood, of all the lambs, of all time-, could not wash away one sin. However, the blood of Christ, God's Lamb -- the Lamb of God, has enough value and efficacy in it to wash away all sins of all men of all time.

The Value of Christ's Death

Christ died for all men. Here again, some may wonder: How could the death of Christ atone for the death of all men? As heretofore, we must consider all the divine attributes of Christ's Deity dwelling in His sinless humanity. Christ's Deity gave His death the infinite value and capacity of eternity, holiness, divine justice, omnipotence, and so on. There was a finality, a completion, a perfection with a full satisfaction to the Father in His suffering and death. When He cried, "It is finished," every attribute of the Father was satisfied, even the attributes of eternity, holiness, justice, mercy, love, righteousness, omnipotence, omnipresence, omniscience and immutability. All that He lost in the fall and more was made up in the atonement Christ made. Christ tasted death for every man (Heb. 2:9). He died a death of deaths. He died death in its damnatory sense. His sufferings could not be fathomed by men. Only the Father could know why, could fully appreciate and fathom the vicarious sufferings of Christ on the cross. Christ knew when all things were accomplished; therefore, He could say, "It is finished." It was then that the Father in heaven could have said, "I am satisfied." The prophet wrote, "He (Father) shall see of the travail of His (Christ's) soul, and shall be satisfied" (Isa. 53:11).

The Value of Christ's Resurrection

Even as Christ was delivered for our offenses, so He "was raised again for our justification." The resurrection of Christ possessed the value of every attribute of Deity. It was of infinite value. In His resurrection, even as before His death, He was God with every divine attribute indwelling His resurrected body. His resurrection was of more value and a greater pleasure to His Father than could be the resurrection of all men. In fact, without His resurrection there could not be any resurrection of men to life at all. His resurrection makes possible the resurrection of the saints. By virtue of His resurrection, He can provide security for all saints and make certain their resurrection in due time. He is the One Who imparts eternal life to all believers in regeneration, and eternal immortality to their bodies in the resurrection. Since He possesses immortality and infinity, He can impart immortality to all saints without any of His immortality being diminished.

The Value of Christ's Intercession

Christ has been exalted to sit at the Father's right hand. He has become our Great High Priest. As such, He represents all believers before the Father, and the Father before all believers. The prayers of Christ as a Man on earth prevailed. Since He has shed His blood and has been received back by the Father and exalted, His intercessions are all efficient. The Father will not deny His Son. His intercessions possess the value and weight of His shed blood and of every divine and human attribute in Him. Then He has the backing of His own merits and the rights which He has purchased through His death which makes His intercessions effective before the Father. This makes His intercessions more powerful and effective in the sight of the Father than would the prayers of all men of all time if all were offered at the same time. In fact, God will not hear nor answer any prayers offered outside the name or merits of Christ. God will accept people and their prayers only as they accept Christ His Son. Outside of Christ, God cannot do anything for sinners, but reject and condemn them. However, He will accept, save, hear, and even receive to Himself any, no matter how low or vile, who receive and believe His Son.

Denying the Deity of Christ is blasphemy in the sight of God and does the greatest injustice to Christ and the Father. The denial of the miraculous birth and the sinless humanity of Christ is doing the greatest injustice to God and is an insult to the Holy Spirit and His operations. The denial of His vicarious death and the miraculous resurrection cuts off our only hope of salvation. We do well to believe in His Deity and perfect humanity, that He died and arose again; for in believing this we are saved, and in doubting it we are condemned. A heart belief in Christ's Deity and humanity will also give us an appreciation for His Person and works, and will bring an enrichment to our Christian experience.

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11 -- THE ENMITY BETWEEN THE TWO SEEDS (B.C.)

In pronouncing the curse upon the serpent, the Lord God said, "I will put enmity between thee and the woman, and between thy seed and her seed." God evidently was addressing Satan through the serpent. There are other instances in the Scriptures in which one person is addressed through another. In Isaiah 14, a description of the king of Babylon is given. The description could not possibly fit the king of Babylon, but fits Satan who was addressed through that wicked king. In Matthew, Christ said to Peter, "Get thee behind Me, Satan." Christ did not call Peter, Satan; but Satan prompted Peter to speak to Christ and admonish Him in a manner which was not of God. Christ rebuked Peter, and also Satan through Peter. So the Lord addressed Satan through the words of Genesis 8:15. The Lord God, Who said, "I will put enmity," is the One Who started the battle of truth and righteousness in the garden of Eden; and this conflict is still going on, and the enmity will continue until the One Who started it will end it in glorious victory and peace.

The enmity of Satan in this conflict is hatred, malice, bitterness, antagonism, ill-will, spite, opposition, etc. Satan is a thief, a liar, and a murderer. He afflicts, persecutes, deceives, discourages, fills with doubt, hinders and kills.

Christ, "The Seed" of the woman, fights the battle of grace. He wages no warfare primarily against man; but on man's behalf, He is warring against man's enemy. Yet how strange that man denies and rejects Christ, and is so slow in accepting Him! Many have not yet awakened to the fact of the conflict that is going on in the unseen between Jesus Christ and Satan. Satan's methods are fierce and boisterous. Christ is gentle, meek and lowly. Satan wages a warfare of opposition and in the opposite manner, Christ wages His warfare. Satan seeks to counterfeit that which is genuine.

Conflict Between Light and Darkness

Christ is the Light of the world and Satan is the prince of darkness. In their conflict, Christ illuminates the world with gospel light and truth, and Satan floods it with darkness and unbelief. We can only know the way back to God through Christ, the Light of the world. This is why Satan works to keep the world in darkness; prevents the gospel from being preached; missionaries from going to foreign fields, and preachers from preaching the truth, so that a lost world for which Christ died might be in darkness and ignorance of the gospel light. All teaching and preaching, and all books that lead away from the truth or Christ are Satanic and destructive.

Conflict Between Truth and Error

Christ is the Truth, the Way and the Life. The accepted truth is that which sets people free, and Satan knows this fact. This is why there are so many heresies, isms, and false doctrines predominant in these times. Many are being misled and consequently go into error. Satan is back of Modernism, Christian Science teaching, and all other cults. Satan perverts the truth so that many will believe a lie that they may be damned. If Satan can discredit the Scriptures and wreck a person's faith, he knows that this will render that worker ineffective and powerless. Satan knows that God is pleased with faith, hence his fiery darts of doubt. When God says "thou shalt not," Satan says, "thou shalt," and when God says, "thou shalt," Satan says, "thou shalt not." The Lord leads by the straight and narrow way. Satan leads by the broad way, the way that has no cross, no shame and no reproach.

Conflict Between Two Seeds

This conflict extends from the beginning of the fall, through time, and on to the end of the period of probation. After the promise of a Redeemer was given, a son was born to Adam and Eve. Eve named him Cain, which means, "I have gotten a man from the Lord," thinking he was the one to bruise the serpent's head, but he did not prove to be the one. In the process of time, Cain and Abel brought their offerings to the Lord. Abel came as a sinner, offering a substitute in his place which pointed forward to Christ. The Lord had respect to Abel and his offering. The Lord did not have respect to Cain's offering. Since the Lord accepted Abel, and he was made righteous, doubtless Satan feared he was the Seed, or the one through whose lineage the Seed was to come. Cain had the seed of the serpent in him, and was instigated by the envy of Satan to head off the promised Seed; therefore, he killed his brother Abel. Hatred and murder come from Satan. God appointed another one to take Abel's place. Seth was born to Adam and Eve, and to Seth a son was born named Enos. "Then began men to call upon the name of the Lord." Seth and

Enos are in the ancestral line of Christ. Thus we see that Satan was defeated and the Lord God was victor in the very start of the conflict.

The Flood

When the promise of the Redeemer was given and it was clear that He would come through the human race, then Satan did his best to corrupt the whole human race. We read, "It came to pass, when men began to multiply on the face of the earth, and daughters were born unto them, that the sons of God saw the daughters of men that they were fair; and they took them wives of all which they chose" (Gen. 6:1, 2). The sons of God, very evidently were the Sethites, and the daughters of men who were fair, were the Cainites. Worldliness and popularity are indicated from the names of the women in the line of Cain. It was Satan's object and effort to render impossible the coming of the promised Seed by corrupting the whole race in a moral degeneration by the intermarriage of the Cainites with the Sethites. The products of these unscriptural unions were giants, mighty men, and men of renown. But what did God care for giants and men of renown when He saw that the wickedness of man was great in the earth! God, Who is always victor, in order to carry out His Word had to send the flood and wipe them all from the face of the earth and start anew with Noah, who was perfect in his generation, for he walked with God. God was just in doing this, and His righteousness demanded that all but Noah, his sons and their wives should perish. God cannot change, neither can His Word change. He must keep His Word at any cost, though that means the cutting off of all but one household; for if He had not sent the flood, all would have been corrupted, then all would have been lost with the oncoming generations. This would have been Satan's wish, and truly would have been cruel. The Lord did the kindest thing after all. In doing this, Satan was defeated and the Messianic line was kept pure.

The Tower of Babel

The great sin before the flood was that of indifference and unbelief. God warned the people through Noah that He would send a flood and destroy them, but they did not believe his word. After the flood, God made His covenant with Noah by putting the rainbow in the clouds as a token that He would not again destroy the whole earth with a flood. Again, the people did not believe it. They built a tower, the top of which was to reach to the heavens, trying to outwit God if another universal flood should come. The Lord defeated them, confused their tongues and caused them to scatter over the face of the earth. When it was revealed that Shem was in the Messianic line, Satan sought to corrupt the true worship and this line through idolatry. Abraham and his fathers were steeped in idolatry (Joshua 24:14; Isaiah 51:1).

Abraham Called Out

The Lord of glory appeared to Abraham and called him out from his country, to lead him into another country in order to make of him a holy family and a holy nation through whom the Redeemer could come. Abraham had many trials which tested his faith and obedience. When the Lord revealed to Abraham that through his seed all the families of the earth should be blessed, Satan's enmity was focused against Abraham. When Abraham was in the promised land, a famine came. This was a test to his faith. It seems that Satan tried to starve him out. Abraham

went into Egypt and got into trouble. Sarah, his wife was very beautiful and Pharaoh took her into his courts. This was a Satanic plot, but the Lord intervened and restrained Pharaoh from sinning by plaguing Pharaoh and his house because of Sarah, Abraham's wife. He restored her to Abraham and sent him away. After Abraham believed in God and had lived in the land of Canaan for almost twenty-five years, the Lord revealed to him the appointed time for Isaac's birth. Abraham and Sarah were dwelling at Gerar. At this time Abraham was ninety-nine years old and Sarah eighty-nine. Abimelech, the king of the Philistines saw Sarah and took her. Since the time was revealed when the promised heir should be born, Satan energized Abimelech to take Sarah. The object of Satan was to neutralize the promise in regard to the Redeemer. It would not do for Sarah's seed to be the offspring of Abimelech. It does seem strange that a man should desire another man's wife that was eighty-nine years of age. But this is not to be wondered at because the Lord visited Sarah and renewed her youth, and made motherhood a possibility in her life after she had been barren and stricken with age. God came to Abimelech in a dream by night, and said to him, "Behold, thou art but a dead man, for the woman which thou hast taken; for she is a man's wife." God restrained him from sinning and he returned her unto Abraham. Satan's plans were again defeated. In the appointed time-in God's time, Isaac was born.

Isaac and the Philistines

The trials of God's people are very much alike. A famine came in the days of Abraham and he went into Egypt, and there was involved in trouble. A famine came in the days of Isaac. He started to go into Egypt, but the Lord restrained him and he remained in the land. Isaac's wife was taken by Abimelech, king of the Philistines. As in the case of Abraham, the Lord undertook for Isaac and Rebekah and she was restored untouched. Satan kept attacking the Messianic line. Rebekah also was barren and in answer to prayer, she was blessed with motherhood, and the heir was supplied.

Struggle of Jacob and Esau

The history of Jacob and Esau is interesting. The prophecy concerning them before they were born came to pass. Before their birth, in birth, in life and after they developed into nations, there was a struggle between them. This no doubt was an attack at the Messianic line and was directed indirectly against the Redeemer to prevent His coming into the world. Nevertheless, Satan was defeated all along, and God kept His Word and graciously preserved Jacob before birth, after birth, from the attack of Esau, in Padan-aram from Laban, again when meeting Esau and four hundred armed men, and at Shechem when an alliance sought to attack him, and also in the days of famine. God preserved Jacob, blessed him, made a prince of God out of him and one of the greatest saints of all ages. In Egypt he lived to a peaceful old age.

Israel in Egypt

While in Egypt, the sons of Jacob developed into a nation. It was God's plan that they should be separate and not intermingle with the other nations. God allowed a great famine to come to get them into Egypt, sending Joseph before them to prepare the way. Here they remained a separate people. While they were multiplying into a nation, they retained their

identity. Their increase was remarkable. Pharaoh instigated by Satan made a plot to stop their increase and bring an end to all Israelites. This scheme was to kill all boy babies, or drown them in the rivers. Within a generation they would have been extinct. It was God's thought that more males should be born. This was the natural means of multiplying and fulfilling God's promises, and to eventually bring the Redeemer into the world through the virgin Mary. Little did Satan or Pharaoh realize that, blessed are all they who bless the seed of Abraham and cursed are all they who curse them. It is remarkable, interesting and blessed to know that at the time when it was unlawful according to Pharaoh's unjust law for baby boys to live, that his own daughter paid a Hebrew mother good wages to bring up her own son, and later that he should be brought up in the courts of Pharaoh for the throne and the kingdom of Egypt. However, Moses chose the reproaches of Christ, which to him were greater riches than the glory of Egypt. He became the deliverer of the Hebrews and led them out of Egypt. Pharaoh reaped what he sowed and was caught in the trap that he had set for the Israelites. When Israel was delivered, the Egyptians were drowned in the Red Sea. Satan was defeated, Israel was redeemed, made rich, and led out a great nation.

Satan's Attack on the Land

Satan not only made attacks to destroy Israel, but also to corrupt their land. More attempts have been made to wrest the land away from them than upon any other country. The curse rested on Canaan, the son of Ham. In the days of Eber, the Lord divided the earth and appointed to the different nations their territory. The land of Palestine was reserved for the seed of Abraham. In Deut. 32:8, attention is called to this fact: "When the most high divided to the nations their inheritance, when He separated the sons of Adam, He set the bounds of the people according to the number of the children of Israel." It was a subtle attack of Satan in thus moving on the Canaanites to migrate into the land set apart by God for Israel. They multiplied, became exceedingly corrupt and apostatized, which gave God a legal right to cause them to be exterminated. Their cup of iniquity was not full until Israel came out of Egypt. The Canaanites which consisted of seven nations bitterly opposed the coming of the Israelites. God caused Israel to triumph over the Canaanites by giving great victories to His own people. God cannot be defeated in His redemptive purposes, but will defeat Satan every time.

Period of the Judges

Over a period of four hundred and fifty years, Israel's history was checkered. They experienced many ups and downs, victories and defeats. There was spiritual declension. It was a time when every man did that which was right in his own eyes. The goodness and faithfulness of God are revealed, also the triumph of the Lord God over Satan. God gave Judges, revivals, and periods of restoration to Israel. One very precious incident which occurred during the period of the Judges which reveals the triumph of the Lord in the great conflict is the beautiful story of Ruth. It appeared as though the salvation of the world was hanging in the balance and was dependent upon the choice that Ruth would make. She made the wise choice and cast her lot with the people of God. She married into the Messianic line. A son was born to Boaz, named Obed. He was the father of Jesse, who became the father of David. Grace shines forth in the book of Ruth. The Messianic line was perpetuated in a remarkable manner to David, who was a great prince. The life, call and ministry of David brought on many attacks from the enemy.

Saul's Attempts on the Life of David

The promise of the Redeemer was reiterated and enlarged to David. He was a man of many trials, and had many enemies, fought many great battles, and won many great victories. David had many narrow escapes in his lifetime. He was greatly favored and highly gifted, and in the direct line of the promised Seed; therefore, he was greatly attacked by the enemy. God graciously preserved him and delivered him each time. Some of the battles he had to fight were the killing of the lion, a bear, Goliath the giant, the Philistines, the house of Saul, and the nations around Israel. All that God promised to David will be fulfilled regardless of the many attacks of Satan.

Saul became an instrument in the hands of Satan to make attempts at the life of David. This was an attack on the Messianic line to prevent Genesis 3:15 from being fulfilled, even to thwart the advent of the Redeemer. The first attempt of Saul on the life of David was when an evil spirit took possession of him and a spirit of jealousy came on him so that he threw a javelin at God's anointed, intending to smite him, but David avoided his presence. The next attempt of Saul on the life of David was when he failed to give David the victor, Merab, his daughter to wife. He greatly insulted him by giving the bride a day or two before marriage to another man. By this he hoped to sting David into some disloyal language or conduct that would justify his being put to death. This attempt failed, for David behaved himself very wisely. Saul's envy continued and he hoped to bring about the death of David through the hands of the Philistines by demanding a dowry for his second daughter, even one hundred of their foreskins. David accepted the challenge and killed two hundred Philistines and was preserved in this hazardous task.

In the nineteenth chapter of First Samuel, eight more attempts were made on David's life. Saul gave to Jonathan his son and to all the king's servants command to kill David (v. 1). Saul made a personal attempt to kill him with his javelin, but missed and smote the javelin in the wall (v. 10). Messengers were sent by Saul to David's house to watch and slay him in the morning (v. 11). Michal let David down through a window and he fled. David fled to Samuel in Naioth. Saul sent three groups of servants to go there to take David and finally he went there personally, but in each of these instances God intervened and preserved David (vs. 19-24). Saul made two more attempts on the life of David in his pursuits of him. Each time David slipped up on Saul and could very easily have slain him, but preserved his life, and awaited God's time when He would depose Saul and promote him to the throne.

Attack Against the Royal Line

Two genealogies of Christ are given, one in Matthew and the other in Luke. The one in Matthew is the royal and kingly line. The genealogy in Luke is the literal and blood line of Christ. Both genealogies are necessary. These two lines sprang from David and converged in Joseph and Mary. Joseph, the husband of Mary was in the royal and kingly line. This line traces back to David through Solomon. Mary, the mother of Jesus, was a descendant of David through Nathan. Christ being the firstborn son of Mary, and Joseph being her husband, all the rights of the royal line were conferred upon Him. While it is true that Christ does not have any of the blood of Solomon in His veins, all the promises made to David concerning the Messianic

kingdom will be fulfilled in Christ. Christ in His birth did not come from the royal line, only through David and the Nathan line. However, the royal line must be preserved and cannot become extinct until the Seed of the woman, of Abraham, and of David has come into the world so that these rights may be legally conferred on Him. The kingly line was the target of attack by the enemy all through its history. Solomon became corrupted and the kingdom was divided. The kings of Judah intermingled with the kings of Israel, which was an attack of Satan to corrupt the royal line and bring defeat to all Israel. Athaliah, who was of the seed of Ahab, married into the royal line, and by her murderous effort exterminated all the seed royal except Joash, a lad who was preserved. She usurped the kingdom for several years, but under holy leadership, she was executed and the boy Joash was inaugurated king. Then Hezekiah, king of Judah, was sick unto death. He was told by the prophet to set his house in order for he would die. He prayed and wept and the Lord healed him, prolonging his life fifteen years. In these years an heir was born who became the link which did not leave the kingly line extinct. Several of the kings of Judah did evil in the sight of the Lord. They brought a curse upon themselves and often defeat and untimely death. From Solomon on, many of the kings of Judah failed. This did not hinder the Lord from fulfilling His promises, for when the Redeemer came, God brought Him in through the line of Nathan, David's son, through Heli and eventually through Mary. This line also was graciously preserved. No curse rested on this line. Joseph, the husband of Mary, of the royal line was a just and holy man. He was not the father of Christ, but Christ, nevertheless, inherited all the rights of the royal line. Both lines were graciously perpetuated and preserved in spite of all the onslaughts of Satan. In the fullness of time, Christ was born.

Haman's Revenge Upon the Jews

After the captivity and the return of the Jews from Babylon, they met with much opposition in Palestine, and also those who remained in Babylon in the person of Haman, an awful enemy of the Jews, who laid a dark plot to exterminate them throughout all the provinces. The book of Esther reveals the divine providences of God and how He overrules all for good in victory and triumph. It seemed that the whole Jewish nation was hanging in a balance, but God intervened. When Haman's plot was revealed; Mordecai, a devout Jew acted for his people, rent his garments, put on sackcloth and cried with a loud and bitter cry. Esther, Mordecai's niece, whom he had reared, had become queen. He instructed her what to do. She took her life in her hands and interceded for her people. She brought about the overthrow of Haman and his plot. He and his ten sons were hanged on a gallows which he had made for Mordecai. Great deliverance came to the Jews with victory and gladness. Satan was defeated, and the Lord was victorious in the conflict.

The period of time between the close of the Old Testament writings and the New Testament history was one of sorrow, trials and hardships for Israel. No matter how much they were attacked by the enemy, God always preserved a remnant. The canon of the Old Testament closed, and all the promises and prophecies therein will be fulfilled. The New Testament gives an account of the birth of Christ, the Redeemer. All the prophecies relating to the first coming of Christ were fulfilled in God's time and God's way. Christ came to fulfill that which was written concerning Him. All the attacks of Satan during four thousand years could not prevent His coming.

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12 -- THE ENMITY BETWEEN THE TWO SEEDS (A.D.)

With the opening of the New Testament we note the conflict continues; and with the added revelation of Christ in His redemptive work and the new manifestations of God's power, the enmity and rage of the Devil increased. Satan always makes his attacks on the latest revelation and manifestation of God.

The Promised Seed Arrived

The Promised Seed arrived exactly as God had promised and prophesied. Satan then changed his attack from the line of the Seed to the Seed Himself. All Jerusalem was troubled when they heard He was born. Herod had the seed of the serpent in him and was the progeny of Satan. Through him Satan sought the life of the Child, but God again intervened. In a dream, it was revealed to Joseph, the husband of Mary, the mother of Jesus, that Herod was seeking the life of the Child; and he was warned to take the Child and His mother and flee into Egypt. A decree, went forth from Herod that all the male children of two years and under in Bethlehem and that vicinity should be slain. Herod sought all in that region in order to get One. He killed all but the One he sought. While Rachel was weeping for her children, because they were not, Christ lived safely in Egypt. This was exactly as prophesied by Jeremiah. These little boys all became as it were martyrs for Christ's sake. Though they did not choose voluntary death, nor did they refuse to renounce their religious principles; nevertheless, because Jesus was born their lives were sacrificed. There is also a beautiful prophecy connected with the slaying of these innocent ones, which will be fulfilled when Christ comes the second time: "Thus saith the Lord; Refrain thy voice from weeping, and thine eyes from tears: for thy work shall be rewarded, saith the Lord; and they shall come again from the land of the enemy. And there is hope in thine end, saith the Lord, that thy children shall come again to their own border" (Jer. 31:16, 17). These babies will be resurrected and come in that number who will help to crush the old serpent's head. (See Ps. 8:2). Satan failed in his object and was defeated, but Christ was triumphant and survived,

The Temptation of Christ

The greatest victory ever scored against Satan was when he tempted Christ in the wilderness. He made the attack and suffered the defeat. When Christ, in His humanity, was thirty years of age, the time had come for Him to enter His life's work. He first must be baptized with water by John to fulfill all righteousness, to identify Himself with the human race, and to give John the occasion for a revelation as to His identity that he might bear record that He was the Lamb of God; then John could initiate Him into the ministry (John 1:33, 34). It was necessary for God to anoint Him with the Holy Spirit to prepare Him as a Man to accomplish His life's work. Before Christ began His ministry, it was essential for Him as a Man to be tempted by Satan in order to prove that He was sinless, and to regain the battle that Adam lost in Eden, and to defeat Satan. We read, "Then was Jesus led up of the Spirit into the wilderness to be tempted of the devil" (Matt. 4:10). "And he was there in the wilderness forty days, tempted of Satan; and was with the wild beasts" (Mark 1:18). This temptation stands in marked contrast with that of the first Adam who was tempted in a garden in Eden. Adam feasted in Eden, but Christ fasted in the

wilderness. Adam had lovely environments, but Christ was in a wilderness which may have been uninhabitable and infested with thorns and weeds. In the garden of Eden, the animals were tame, innocent and under the domination of Adam. In the wilderness, Christ was with the beasts which were wild, ferocious and carnivorous. They were under Satan's domination who no doubt employed them thereby seeking to destroy Christ. When Adam was tempted, he failed and fell. This involved the whole human race in defeat, sin, and the curse. It was needful for the last Adam to begin in His ministry where the first Adam failed. The battle that the first Adam lost had to be recaptured before He could begin His work. Then in works, Christ in quality had to make up to the Father what was lost by the first Adam and all men.

The temptation of Christ continued throughout the forty days. It has been suggested by some scholars that probably Adam and Eve remained only forty days in an innocent state in Eden before they fell. The number forty is very significant in the Bible. It is the great test number. It is very significant that Christ was tempted and fasted forty days. The forty days preceded the great climax, or threefold temptation which came after these days expired. This temptation was, as it were, a hand-to-hand struggle with Satan. While Adam feasted he was defeated. Christ was purposely led into the wilderness to be tempted by Satan, to fast, to do without food until the temptation was over, until His triumph was complete and Satan's defeat irrevocably settled. Christ, as it were, gave Satan every advantage in the temptation by going into a wilderness, by fasting and by being with the wild beasts, Himself taking the position and attitude of least advantage. This made His victory all the more glorious and Satan's defeat more dastardly. We read, "But (Christ) was in all points tempted like as we are, yet without sin" (Heb. 4:15). This Scripture implies much. "Without sin" means without original sin, or carnality. That is, Christ was not tempted as a carnal man is tempted, but "like as without sin." It means more than that He was tempted and did not sin, while that was very true, but that He was tempted as a man without the sinful nature, or carnality is tempted. Christ was tempted objectively and not subjectively. In Luke 4:13, we read, "And when the devil had ended all the temptation, he departed from Him for a season." During the forty days, Satan tempted Christ in every possible way he could tempt a sinless and holy man. He hurled every temptation whereby he could tempt Him; that is, he fired his whole round of shots at Christ.

When the forty days were expired, Christ became exceedingly hungry. Then came the climax or the threefold temptation as recorded by Matthew and Luke. When a man becomes exceedingly hungry his power to resist temptation becomes weakened. At this point in the temptation, Satan employed his most powerful weapons. Satan saved his best ammunition until the last. In tempting Christ, Satan employed those principles that caused his own fail, and through which he wrought the fall of Adam.

In this conflict it was essential that the temptation be confined to the realm of His humanity and not the Deity of the Son of God. Christ must defeat Satan as a Man, which alone could avail for all men. Christ never resorted to His Deity for Himself. He did not employ His Deity in defeating Satan in the temptation (Heb. 2:17). The temptation was exceedingly subtle in that Satan tried to shift the conflict into the realm of the Deity of the Son of God, and by so doing involve Christ in obedience to himself and disobedience to the Word of God; to get Him to doubt and not act in faith; to act independently and not in dependence on God. This would have broken the rules of the conflict. Christ must strive lawfully and in keeping with the rules of the

game. We read, "And if a man strive for masteries, yet is he not crowned, except he strive lawfully" (II Tim. 2:5). Christ strove lawfully in the temptation and was master over Satan; therefore, He will be crowned lawfully.

It is true that on the banks of Jordan, Christ heard the voice of the Father saying, "Thou art My beloved Son; in Thee I am well pleased." There is no question but that Satan also heard this voice; and now after forty days (during this time Christ heard no communication from the Father), Satan took advantage of the opportunity to attempt to bring doubt into the mind of Christ, and to shift the conflict into the realm of His Deity instead of His humanity. Satan said, "If Thou be the Son of God, command that these stones be made bread." This temptation involved eating, obeying, and believing. Adam fell by disobeying, doubting and eating. The temptation was subtle in that it was not an inducement to commit an immoral or a base act. It was a test of His faith and obedience. Satan's object was to get Christ to exert His Deity, which up to this time He had not done, nor had the fullness of time come for Him to do so. The Spirit led Him there as a Man. Christ as a Man employed man's weapons which are the Scriptures, the Person of the Holy Spirit, obedience, faith and patience. Christ did not act hastily, but in the light of the Scriptures He considered this subtle temptation which came to Him. Christ may have reasoned, "It is true, I am the Son of God; it is true, I heard the voice of My Father declaring it to be so; but it is also true that I am a Man and the Spirit was poured without measure upon My humanity; but the Spirit led Me here, and as a Man, I am dependent upon God and His Word." As He was testing the temptation by the Scriptures, this Scripture came to Him, and He answered Satan, "It is written, man shall not live by bread alone, but by every word that proceedeth out of the mouth of God." The Word of God proved to be the sword of the Spirit by which He overcame Satan.

The real issue of Christ being led by the Holy Spirit into the wilderness was not essentially to prove whether Christ was the Son of God, nor for Him to demonstrate His Deity. Neither was it for Christ to employ His Deity in fighting Satan, nor was it to be a struggle to test the strength of Christ's Deity in conflict with Satan's power. If Christ would have employed His Deity, He could then and there have captured Satan, bound him securely, and also locked him up in the bottomless pit that even to this day he could not have made his escape. However, this was not the real issue at this time, nor the real purpose of Christ being led into the wilderness. For Christ to have captured Satan then and cast him into the pit, would not have regained the battle Adam lost in Eden, nor won Him the right to begin His ministry in a triumphant note. Satan in hell could have gloated in glee, saying, "Aha, I have defeated man and wrecked God's human creation, and God cannot legally or justly do anything to recover the defeat I brought to man. I am overmastered but not defeated." By His action Christ virtually said, "Satan, it is true that I am the Son of God, and I do possess unlimited ("dunamis" Greek) power; however, I also want you to know that I am a Man and I as a man am going to fight you, without employing my Deity, but will employ man's weapons and defeat you as a man, and in doing so, I will secure the legal power ("exousia" Greek) even the right to redeem fallen men, pay the penalty for the sins of men, then destroy you. In God's appointed time I will legally employ my dunamis and exousia and cast you into the bottomless pit and lock you up."

After this, while Christ was still in the wilderness, Satan brought to Him the thought of going to Jerusalem, the holy city; and as it was prophesied that Christ should suddenly come to

His temple, he suggested to Christ to begin His ministry by going on top of the temple on a feast day and jump down before all the people. Satan then said, "If Thou be the Son of God, cast Thyself down: for it is written, He shall give His angels charge concerning Thee: and in their hands they shall bear Thee up, lest at any time Thou dash Thy foot against a stone." This, too, was a most subtle temptation. Satan quoted Scripture, proposing how Christ should appear to Israel in a spectacular manner to attract attention. It was prophesied in the Old Testament that "the Lord, Whom ye seek, shall suddenly come to His temple." This prediction applies to the second coming of Christ, when He will appear in glory, stepping down from heaven, accompanied by the holy angels. Christ was not to appear to Israel in this manner in the beginning of His ministry in His first coming. Satan does not correctly quote Scripture; he misquotes, adds to it, or takes from it. Upon careful observation, we note that in the Scripture which Satan quoted from Psalm 91:11, 12, he left out "to keep thee in all thy ways." This was not God's way for Christ to appear to Israel and to the temple worshipers. This would have been a popular way. Christ did not act independently of the Father, or the Scriptures. As He thought over this temptation, He discerned this was not the thing to do, for it conflicted with other Scriptures, though it may have seemed good and plausible. Christ answered Satan with, "It is written again," and "thou shalt not tempt the Lord thy God." Satan again was defeated by Christ as a Man. By employing the Sword of the Spirit and putting the right interpretation on the Scriptures, Christ was victor.

One more attempt was made by Satan, who this time "taketh Him up into an exceeding high mountain, and sheweth Him all the kingdoms of the world, and the glory of them; and saith unto Him, All these things will I give Thee, if Thou wilt fall down and worship me." This also was a subtle temptation. Christ was born a King and the kingdoms were promised to be His. No literal mountain would be high enough to see all kingdoms of the earth. So Satan from a height, beautifully pictured all kingdoms to Christ. If Christ had accepted them from Satan, He would have placed Himself under Satan and the curse, and He would have become an idolater, for God is the only object of worship. This would have been an attempt to take the short cut to glory, minus suffering and the cross. Satan knew well that this would bring defeat to Christ and the cause of righteousness. Christ did not dispute Satan's claim to the kingdoms; nor did He obey him, fall down and worship him, nor accept the kingdoms from him. Christ, at any cost would worship God, obey Him, die in obedience to Him, and await God's time to receive the kingdoms from the Father.

The course Christ pursued was better and cut Satan off by shutting him out of the future kingdoms when Christ will rule supremely; not under Satan, but in the divine will of His Father. As Christ thought of the kingdoms and worship, the Scripture, "Thou shalt worship the Lord thy God and Him only shalt thou serve," came to Him, and again He employed the Sword of the Spirit, by quoting this Scripture to Satan. Then He said, "Get thee hence, Satan." Satan had to leave, for what else could he do when he met One Who overcame, outwitted, and defeated him! Satan, as it were, wasted his whole round of shots and did not capture any game. How greatly Satan must have been baffled that he did not win, that his temptation did not work, but like a boomerang will rebound and in God's time crush his own head! In Luke we read, "When the devil had ended all the temptation, he departed from Him for a season." There was nothing more that the Devil could use to try Him. He failed, and ever since then Satan has been a defeated foe. This brought a glorious victory to Christ and an inglorious defeat to Satan. All this was

accomplished for us and we are benefited by this victory. It is interesting to know that Christ employed three portions of Scripture: all taken out of the book of Deuteronomy, which is the book of obedience. No wonder Satan has a special enmity for the book of Deuteronomy, and critics and God's enemies have attacked this book, denying its authorship, authenticity, and inspiration. The fact that Christ employed these Scriptures from Deuteronomy is conclusive proof of the inspiration of that book, and that it is the Word of God. Obedience to the Word of God and dependence upon the God of the Word will enable anyone to triumph over the Devil.

Satan had to depart for a season; being completely defeated, he could do nothing else but concoct some new scheme to attack Him. At the same time, angels came and ministered to Christ.

Christ was led by the Holy Spirit into the wilderness. He remained in the wilderness until the Holy Spirit led Him out. In the wilderness, He obeyed His Father, the Holy Spirit and the Scriptures. He trusted God and endured to the end of the temptation. The temptation of Christ in the wilderness proves the following facts:

That Christ was sinless.

That He was the Son of God and the Son of Man.

That He was the Seed of the woman.

That He as a Man was obedient to God and the Scriptures.

That He was triumphant over Satan, and as a Man overcame Satan by merely employing man's weapons.

That Satan was defeated and had to acknowledge it because he was the one who made the attack and the one who left first.

Now Christ was prepared to begin His ministry. He entered into the wilderness in the fullness of the Spirit, and He returned from the wilderness in the power of the Spirit. Since Christ was victorious all along the line, and all the time, the saints in Christ can rest in assurance and victory at all times to the end.

The Ministry of Christ

All through the life of Christ, the Bible reader can see the enmity and subtle attacks of Satan against Christ. At Nazareth, He was led to the brow of a hill by those who hated Him that they might cast Him down headlong, but He mysteriously passed through the midst of them, escaped and went His way.

When Christ and His disciples were crossing the Sea of Galilee, He was asleep. A storm came up suddenly, which the prince of the power of the air evidently employed trying to drown

Christ and His followers; but he failed, and when Christ was awakened by His disciples, He rebuked the wind and waves, and the disciples for being alarmed.

Again and again, the Jews planned to stone Him, to secretly get rid of Him, often laying a plot to entangle Him in His speech; but each time He escaped. Christ went on from day to day, living, moving, and working in the schedule of His Father's divine will. When the fullness of time came for Him to be offered in sacrifice, He set His face steadfastly toward Jerusalem that He might be taken, even offering Himself to those who sought His life.

The Hour of the Prince of Darkness

In the betrayal of Christ by Judas, the trials before the Sanhedrin, Pilate and Herod, the mockings of the people, the false accusations by the priests, the scourging by Pilate, and the crucifixion of the Lamb of God, the true characters of both Christ and Satan are clearly manifested. The event which seemed to be the greatest defeat for Christ and the cause of righteousness, and the greatest victory for Satan and the cause of sin, really was the greatest victory and triumph of Christ and the cause of righteousness, and the greatest defeat for Satan and his kingdom. Christ died that He might redeem us from death and to destroy death. He was bruised that He might bruise Satan's head. The great central pivot of time and eternity, of salvation and damnation is Calvary; and the great theme of eternity will be redemption's story. Christ was victorious in death. He died in victory and triumph for the cause of righteousness. Before He dismissed His spirit, He cried with a loud voice, "It is finished." This shout was heard by some people on earth, and no doubt heard in heaven, and probably by Satan and his hosts. Death ends and seals the destiny of the expiring one. The death of Christ procured eternal redemption. He was the eternal One of God Who offered Himself by the eternal Spirit; therefore, He accomplished redemption once and forever.

Satan's Attacks on the Church

Death being the last enemy, Satan could no longer touch Christ after He died. Christ arose miraculously and ascended triumphantly. The Spirit descended and the church was born on the day of Pentecost, and is still information. Satan has been attacking the church throughout this age -- at times as a roaring lion, then as an angel of light. The early period of the church was a time of persecution for the saints. During the first few centuries of the history of the Christian era, it is claimed that over one hundred million saints chose a martyr's death and an overcomer's crown, rather than to compromise and live a little longer on earth, then go to hell. Satan tried to exterminate the saints and to check Christianity, but these periods of persecution populated heaven and made more Christians. When Satan saw that the blood of martyrs was the seed of the church, he changed his tactics to those of an angel of light. Uniting church and State was a compromise that brought on the Dark Ages. The church age may come to a close as it started, even with periods of martyrdom for many saints. There has been a constant conflict between orthodoxy and unbelief in its different forms. Though this age will close in a lukewarm state and in apostasy; nevertheless, God has as choice saints now as in any previous generation, and many are being tried who are being developed into characters that are not inferior to those of the saints of the past.

The church age will end in great victory and triumph for the true church, or the body of Christ, and the gates of hell shall not prevail against it. With a shout, the Lord will descend from heaven and the church-those asleep in Christ, and those alive in Christ, will be caught up, even above the heavenlies where Satan's seat of power is located. The heavens will organize, defeat, and dethrone Satan and his hosts, and these will be cast out on the earth; then he will no more accuse any saint before God. The church will triumph over Satan!

Satan's Attacks on Israel

The Lord is not through dealing with Israel, nor is Satan, A glorious future awaits them, but they must pass through a dark period, which the prophet Jeremiah terms, "The day of Jacob's trouble" and what Christ calls, "The Tribulation." After the church is caught up and Satan is cast down, Satan will turn all his rage and force on Israel, seeking to exterminate them from the face of the earth. In this, Satan will also be defeated, for God's covenant with Abraham, Isaac, and Jacob cannot fail Though Satan may howl and hell may rage, all that God has predicted concerning Israel will come to pass. The Lord Himself will descend from heaven and fight for His earthly people Israel. They will see Him coming in His beauty, mourn because of their sin, then repent and accept Him as their King. As King of all the earth, Christ will shoulder the government, set up His kingdom and enforce His laws. One thing is certain, Christ and Satan cannot rule this earth at the same time. It is up to the Stronger One to triumph, and since Christ has triumphed all along, He will triumph gloriously in the end. It is then that He will bind Satan and cast him into the bottomless pit where he belongs. The Lord God Who said, "I will put enmity between thee and the woman, and between My seed and her seed; it shall bruise thy head, and thou shalt bruise his heel," will end the conflict with great victory in His favor, and in favor of the saints and the cause of righteousness. He will then usher in universal peace.

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13 -- THE BRUISING OF CHRIST

In uttering the great promise of Genesis 3:15, the Lord God revealed that the enmity between the seed of the serpent (Satan) and the seed of the woman (Christ) would result in two bruising. Satan would bruise the heel of the Seed of the woman, even Christ and Christ would crush the head of that Old Serpent. The Lord God of the Old Testament is Christ, the Son of God of the New Testament. It was the ex-carnate Word Who uttered this prophecy, referring to Himself, and that it would be fulfilled in Him as the incarnate Word. Some of the truths implied in that prophecy were as if the Lord God had said to Satan: Thou shalt bruise My heel, that is, My lower nature, even My humanity; and the sin which you occasioned in man will be the occasion of My death, but it will also give Me a legal right to redeem man and to crush your head. The reason for this bruising was not because of any defeat or defect on Christ's part, but rather by consent, submission and volition, so that He could take the blows which man deserved and pay the penalty for sin, which was death. Instead of it being a defeat for Christ, it proved to be the greatest triumph for the fallen race, for the cause of righteousness, and the utter defeat of Satan.

Christ's Birth Was Legal Yet Different

The coming of Christ the Savior into the world was different from that of any other person ever born. He was sent by the Father. His coming was foreknown, foretold, and voluntary. It was foretold before anyone had been born. Also, Christ foreknew His coming, for He was coexistent with the Father in the eternal past.

The purpose of His coming was different from that of any other person ever born. Men are born into the world to live. Christ was born specifically to die.

His birth was different from all other births. All men are the seed of man, born of man, of the will of man, and of flesh. Christ was the Seed of the woman and born of the will of God, that is, God willed that Christ should be born of a woman to obtain a human body, and Christ voluntarily chose that He should be born and possess a human body.

His life was different. He was not born in sin; therefore, He did not possess any sinful nature. His humanity was sinless and spotless; therefore, sickness, old age and death had no claim on Him.

Christ was different in His works. He did a work which no other man, nor all men together could do. He did His work perfectly, without leaving anything undone.

Christ was different in His death. He did not die because He could not live longer, but He died voluntarily. His death was vicarious, for He suffered in the place of and for the sake of others—a capacity which no one else could fill, for all are born in sin and under the death penalty. He died to destroy death. Though He was different in His birth, life, purpose, labors and death, yet these all were legal and will stand the tests of legality, justice and righteousness, which Satan or wicked men cannot contest, deny, or disannul.

The Fullness of Time

God does everything not only in the right way, but also in the right time. In the mighty universe of God's vast creation of millions of orbs revolving through space, not one is a second late. There is a fullness in God and in all His attributes: a fullness of power, joy, wisdom, abundance, etc. Paul says in Gal. 4:4, "When the fullness of time was come, God sent forth His Son, made of a woman." In His eternal purpose, the Father appointed the time when Christ was to come into the world. God never does anything prematurely. He foresees the end from the beginning and waits until all is ripe for the execution of His purpose. It was after four thousand years of waiting (after man manifested his inability to save himself) that the Savior came into the world to die. Satan sought to attack the Seed of the woman to destroy Him again and again, but every time He escaped. It was not until the fullness of time had come that Christ set His face steadfastly toward Jerusalem that He might be taken.

The Man of Sorrows

In the fifty-third chapter of Isaiah, the prophet gives a vivid picture of Christ in His suffering and humiliation. He who reverently reads this chapter will be touched and tenderized in

heart. The coming of Christ was not proclaimed by great doing, neither was He born in a palace, but was laid in a manger, for there was no room for Him in the inn. That inn is like many human hearts which have room for everything but Christ.

Christ said He was the true Vine, yet He grew as a tender plant out of dry ground in which it did seem impossible for Him to grow. It was a time When ecclesiasticism was a dead thing. He had no honor, neither could the people see any beauty in Him. It takes anointed eyes and a pure heart to see the beauty of Christ. The prophet said, "He is despised and rejected of men; a Man of sorrows, and acquainted with grief... surely He hath borne our griefs and carried our sorrows." Sometimes people think they have a hard lot, such as others do not have, and yet if they should have other people's lot, they would soon prefer their own. All people have about all they can bear, but Christ carried all our sorrows; therefore, He became the Man of sorrows. Yet under this burden He had great joy and peace that could not be molested. Christ knew when He was to die. Even then He said, "These things have I spoken unto you, that My joy might remain in you, and that your joy might be full" (John 14:11); and "Peace I leave with you, My peace I give unto you" (John 13:27).

The Heel of Genesis 3:15

It was necessary for Christ to take upon Himself humanity, for Deity could not die. His Deity cannot be touched nor bruised by Satan. Before Satan could attack or bruise Christ, He must become a Man and member of the human family. The Redeemer must be a Man in order to have a legal right to redeem man, take man's place, be tempted as a Man for man, to fight, defeat, and overcome man's enemy, to do man's work, and make expiation for his sins.

Christ possessed two natures. His Deity was His higher nature, and His humanity the lower nature. The heel is the lowest part of our body. When we walk, the heel goes the lowest. The "heel" of the Seed of the woman was the humanity of Christ, that is, His lower nature. The bruising of the heel of Christ by the Old Serpent was the humiliation, suffering and death of Christ. The enmity of Satan in relation to Christ culminated in the crucifixion.

According to Prophecy

One of the remarkable details of the life of Christ is that He came according to the Scriptures. Not one prophecy was left unfulfilled which related to His first coming. The Jews instigated by Satan tried to get rid of Christ secretly. This was not possible. They said, "Let us not kill Him on the feast day lest there be an uproar among the people." But this was the very day He was to die. All prophecies concerning His sufferings, shame, humiliation and death were exactly fulfilled. Such prophecies as being despised, rejected, being a Man of sorrows, led as a lamb to the slaughter. His hands and feet being pierced, the offering of gall to Him to drink, His garments parted, being numbered with transgressors, no bone being broken, and the making of His grave with the rich were all fulfilled. Satan could not reverse nor change any of these prophecies. The bones of the Son of Man could not be broken, neither can the Scriptures be broken.

Christ's Fall of Recovery

After the last supper, Christ and His disciples went to the Mount of Olives. He singled out Peter, James and John, and told them to pray. He went a little farther and fell on His face. Never before nor since did He fall. This was the hour of the prince of darkness when Satan was going to do his worst and "bruise the heel," of the Seed of the woman. It seems evident that this was the first time that He as our sinless, spotless and holy High Priest was touched by sin. It was not personal sin, but all the sins of all men. The shock was terrible in its effect on Him and He said, "My soul is exceeding sorrowful, even unto death." Then we read, "He went a little farther, and fell on His face." This was the great Upholder's fall to get under the curse of sin to bring about our recovery. He upholds all things-this world and all stars. Large as all these may be, His power holds and keeps every one in place. When the hour of the prince of darkness had come and he (Satan) would do his worst, also, when the load of sin seems to have been transferred upon Christ and He passed through Gethsemane to prepare Him for Calvary, we read, "He went a little farther and fell." This fall was in order to accomplish fallen man's recovery. When the first Adam fell, he procured the curse and sin and death upon himself and all his posterity. The last Adam fell to get under the curse to bear it away. He fell, not because of personal sin, but as our Substitute to get under the load of sin to recover us from the fall.

Most artists have never given any real and true pictures of Christ in Gethsemane. It seems they are more interested in beauty and colors than truth and reality. Practically all pictures of Christ in Gethsemane are unscriptural and not true to facts. Christ is pictured as kneeling by a large stone, self-composed and appearing so calm as He is seldom pictured on any other occasion. A picture more true of Him would be that of Christ prostrate on His face on the ground, as when one has fallen under a crushing load, with a look on His face that expresses extreme sorrow, as if one were dying of grief, also drops of sweat as it were blood oozing out of His pores.

The Heel Bruised

We read, "Thou (Satan) shalt bruise His (Christ, the Seed of the woman) heel" (Gen. 3:15); "His visage was so marred, more than any man, and His form than the sons of men" (Isa. 52:14); "He was bruised" (Isa. 53:5); "But I am a worm, and no man" (Ps. 22:6); "I am poured out like water, and all my bones are out of joint; my heart is like wax; it is melted in the midst of my bowels. My strength is dried up like a potsherd; and my tongue cleaveth to my jaws; and thou hast brought me into the dust of death. They pierced my hands and my feet. I may tell (count) all my bones" (Ps. 22:14-17), and "My throat is dried: mine eyes fail... shame hath covered my face... reproach hath broken my heart" (Ps. 69:3, 7, 20). Christ literally was bruised by Satan by reason of the burden of all the sins of all men of all time with all carnality being laid upon Him, and because of that which wicked men did to Him.

Christ was slapped in His face and a crown of piercing thorns was placed upon His head. The spittle of many men was on His face until His innocent face was covered with shame. His beard was plucked and His face disfigured. His back was given to the smiters (Isa. 50:6). Pilate, the Roman governor, scourged Him. Sometimes people died from the effects of scourgings. Thirty-nine stripes were laid on His naked back and His back was bruised and lacerated. Wicked men buffeted (beat with their fists) and slapped Him with force.

Internal and External Sufferings of Christ

In order for the Bible student to more fully appreciate the sufferings of Christ he needs to differentiate between the internal sufferings and the external sufferings of Christ. The external sufferings are what Satan and wicked men did to Him. The four Gospels portray the external sufferings of the innocent Savior. Men instigated by Satan betrayed Him, took Him captive, led Him to trial where He received an unfair and illegal trial. He was falsely accused, slapped, mocked, spit upon, blindfolded, scourged, crowned with thorns, and unjustly condemned to death. His hands and feet were pierced by being nailed to the cross. A sinful man can suffer only so much, for there will come a time when the physical can sustain no more, then death will ensue. Christ's external sufferings cannot be fathomed, for He possessed Deity and humanity. Then His humanity was sinless and death had no claim on Him. No matter how much He suffered, His suffering could not claim His death. He must die voluntarily, even of His own accord. Satan could not kill Him, nor could wicked men do so, for not until lie dismissed His own spirit did He die. The bruising of Christ occasioned by Satan caused Him much suffering, but this cannot be compared with the sufferings from the divine side which atoned for sin.

The internal sufferings of Christ are what the sword of Divine wrath and justice did to Him. In this judgment, God dealt infinitely, justly and eternally with sin; and in so dealing with sin in the Person of His beloved Son, He revealed His wrath against sin and His love for the sinner. The internal sufferings of Christ are revealed in Psalms 22 and 69, and in Isaiah 53.

We shall follow some of the teaching of Psalm 22. This is the Psalm of the crucifixion. This Psalm deals with the sufferings of Christ and the glory which follows. The Speaker of this Psalm is not David, but Christ. In verses 1-22, Christ is the Speaker; in verses 23 and 24, the Holy Spirit is the Speaker; in verse 25, Christ is the Speaker, and in verses 26-31, the Spirit. Christ speaks in the first person and the Spirit in the third person. The person spoken to in both instances is God the Father. The sufferings of Christ are dealt with in verses 1-21a. The glory which follows in verses 21b-36.

Sufferings from the Hand of God (Ps. 22:1-5)

In these verses we get a faint glimpse of the sufferings of Christ, the innocent and sinless Lamb of God while He was on the cross and while He literally and actually was forsaken by God. Such a case was never known before, nor since has it ever been repeated, that is, a righteous man of God being forsaken by God in the hour of death.

Verse one. The sufferings from the divine side are given first, then those from the human side. We read what God did to Him before we read that which man did to Him. He cried, "My God, My God, why hast Thou forsaken Me?" This was the wail of Calvary. It was at this time that the Father laid upon His Son all the sins of all men of all time, with their penalties, then turned His back upon His beloved Son and forsook Him. "The Lord hath laid on Him the iniquity of us all" (Isa. 53:6), This was the only time that Christ personally addressed His Father as God. God is the natural name for Deity. The natural man speaks of Deity as God. The sinner has no claim upon God as "Father." On the cross, Christ was in the sinner's place. There He asked God,

"Why?" If Deity (Christ as the God-Man) was forsaken by Deity (the Father) and Christ cried to God (Father), "Why?" then why should man attempt to explain or endeavor to think he can fully understand this mystery? Never through the eternal past did He hear a harsh or unkind word, and never did He behold a frown or look of displeasure on His Father's face. Now that all sins were laid on Him and He was being forsaken by God, there was an element of bitterness in this to Him that no human being can explain. The physical sufferings, intense as they must have been, were to Him of little comparison to the vicarious sufferings and the unspeakable agony of being forsaken by God. There was no help for Him. "The words of My roaring," were expressive of profound mental anguish poured forth in vehement strains.

Verse Two. For prayer to be unheard is not a new trial to the Christian. Christ keenly felt this while He was hanging on the cross; yet He held fast His belief in God and cried, "My God." As long as He was made a sin-offering, He was not heard, because He was forsaken by God. The "daytime" in which He cried, was from nine o'clock in the morning, (the hour at which He was crucified, which also was the hour of the daily morning sacrifice) until twelve o'clock at noon, when God hung the crepe of sorrow and death in the sky and the sun turned black and there was darkness over the whole land. The "night season" was the period of darkness from twelve until three o'clock, the hour of the evening sacrifice, at which time He died.

Verse three is a most beautiful confession of trust and submission. Though He was overwhelmed with darkness and sorrow and not heard, yet He vindicated God as being holy and worthy of praise. He justified God in the midst of all His agony though He was not heard. The Hebrew fathers trusted in God and not in vain; they trusted and God delivered them; they cried and were delivered; they trusted and were not disappointed.

Verses four and five. There could be no help for Him in this hour, for He must drink the bitter cup, and He drank it willingly to please the Father. He cried and was not heard; He trusted and was not delivered; He was made a reproach that we might be heard, that we might be delivered, that we might not be confounded, but know of a certainty that God has saved us from sin, wrath, judgment, darkness and hell, and has saved us for holiness and heaven.

Sufferings from the Hands of Israel (vs. 6-8) Following the sufferings from the hands of God, the Messiah in prophecy recites the sufferings He received from His own people, Israel. He came to His own and His own received Him not. He came to save the lost sheep of the house of Israel. The rejection by His own made His sufferings more bitter because it came from those who were near to Him. His own were those who had received the law and prophets, the promises and the Levitical system with all of its foreshadowings. The sufferings were so intense and the load of sin so heavy that it crushed Him until His visage was marred. "It pleased the Lord to bruise Him" instead of us. Verses 6-8 are a confession of Christ to God of the ill treatment He received from Israel, the priests, scribes and elders.

The offenses of the cross brought Him low and made Him not worthy of regard. He cried, "I am a worm and no man." The priests treated Him as such. He was loathsome to them and hated by them; every one trampled upon Him and trod Him under foot by their conduct as men do worms. He was made a worm particularly while hanging upon the cross, writhing in pain: for

He was bruised and His visage marred. Because He was made a curse, He was without form, void, and in darkness.

Verses seven and eight are exactly what the people cast at Him while He was hanging on the cross. To the people, death itself was not enough to inflict upon Him; therefore, they added mockery and scorn. It is true Christ trusted in the Father; it is true the Father delighted in the Son and the Son delighted in the Father. There is truth in the saying of the priests, the scribes and elders, "He saved others; Himself He cannot save." That is, if He would save us, He cannot save Himself; and if He saves Himself He cannot save us. However, they said it reproachfully, and to mean: if He cannot save Himself, neither can He save any one else; and if He now cannot save Himself, neither did He ever save any one. "They shake the head" at Him in mockings, ridiculings and derisions. Men "wagged their heads" at Him Whom angels adore and before Whom seraphim veil their faces.

Christ's Humanity Dependent on God's Deity (vs. 9-11)

The reproach Christ suffered which came from the lips of the Jews, cast the reflection on Christ, that He was not the Son of God. It also cast the reflection on God, that He was not the Father of Christ. This element of suffering, as it were, cut Him to the quick. Christ again vindicates God in this slander and justified the Father by confessing His faithfulness to Him all through His earthly life, from the Incarnation and birth even to that hour. Christ confesses that God has been faithful and true to Him, and as it were relieves God of any injustice by assuming the reproach and taking it all upon Himself. These verses teach the miraculous conception, the Incarnation, and the dependence of Christ as a Man upon God. From His birth all through His life, He depended upon His Father, and His Father never failed Him once. But now there was adversity, for the disciples had fled and deserted Him and God turned away from Him. Sufferings and humiliation had come and no one could help Him for He must go through alone. Sufferings from Satan and Demons (vs. 12, 13) The sufferings from Satanic hatred, demon rage and cruelty are described in verses 12 and 13. In this dark hour there was not only the cruelty and hatred of men, but all the wrath of hell was against Him. Jesus said, "This is your hour, and the power of darkness" (Luke 22:53). Satan and his demons were doing their worst. A part of Genesis 3:15 was being fulfilled, "Thou (the serpent-Satan) shalt bruise His heel." The "many bulls," the "strong bulls of Bashan," the "ravaging and roaring lion," were the demons and Satan. In this dark, trying hour, these compassed Him and as it is written in prophecy, "They gaped upon Me with their mouths." The saints of God often go through the valley of the shadow of death, spending nights and days in conflict, battling with fears and doubt under the oppression of some demon. But on this occasion, all hell seemed to be turned loose on Him. These seemed like many wild bulls, goring Him, and as roaring lions, devouring Him. These added spiritual darkness to the literal darkness. They fired many darts at Him trying to defile Him with their doubts, wiles and confusion; to cause Him to think some thought, or say some word, or have a feeling of impatience or distrust. Hard did they press Him to complain of His sufferings, to doubt the Father, to resent His sufferings. But, thank God, not for one moment did He yield. Not one word of complaint escaped His lips.

Physical Sufferings (vs. 14, 15)

Turning from His enemies, our Lord describes His own personal condition which is exceedingly touching, and yet it can only be grasped in a faint way. Verses fourteen and fifteen are to be understood literally. His flesh, bones, heart, bowels, strength, tongue, and jaws are all to be understood as His literal and human members and the sufferings as physical. This cannot be spiritualized or be made a figure, for the risen Lord said, "Behold My hands and feet that it is I Myself: handle Me, and see; for a spirit hath not flesh and bones, as ye see Me have" (Luke 24:39). "I am poured out like water." Language fails to express His physical suffering. As "water poured out" falls from the vessel to the earth -- all particles separate farther and farther from each other and have no power to return to their place, expresses utter weakness, so did the Lord feel Himself to be weakened while hanging on the cross. He poured out His strength so that it was reduced to a state of exhaustion. "All My bones are out of joint." The large rude nails driven through His hands and feet in fastening Him to the cross, the jar occasioned by fixing the cross in its socket, the fire of wrath, and the penalty for sin in His body caused every muscle to melt and every bone to be out of joint. The fire of Almighty wrath that would have consumed our souls forever in hell was no light thing for Him to bear as our Substitute. We know that the greatest and most intolerable pain the body can bear is that arising from a bone out of joint. All of His bones (over two hundred) in His sacred body were out of joint. While He was suspended on the cross, all joints began to give so that all the bones were parted the one from the other so visibly that in truth they "may tell (count) all My bones" (v.17). The loss of blood from the nail wounds, the melting of muscles, and the melting of His heart caused extreme thirst so that His tongue clave to His jaws. On the cross He cried, "I thirst." Wicked men gave Him vinegar and gall to drink. The pouring out of His life caused extreme thirst. It was that we might drink of the water of life and never thirst. The melting of His muscles, heart and bowels, and all bones which were out of joint, were the result of the "bruising of the Lord." This resulted in His visage being marred and His body becoming without form as a worm. He was brought "into the dust of death." He died death in its damnatory sense. He tasted death for every man. He died a death of deaths. He died with our sins upon Him. He died in the dark, in sorrow, with our guilt on Him, forsaken by God and with the Father's face turned away from Him. The sting of death was stinging Him to death and when He died, death was robbed of its stinger.

Sufferings from the Hands of the Gentiles (vs. 16-18)

Many and varied were the sufferings inflicted upon Christ. The combined characteristics of two species of ferocious animals (the "many bulls" and the "roaring lion" representing demons and Satan) were not sufficient to represent all the occasions of His sufferings. Another figure is before us, that of the dogs. "Dogs have compassed Me: the assembly of the wicked have inclosed Me". These dogs were the Gentile soldiers. The Romans were in authority; therefore, the Jews could not legally condemn nor execute anyone. The Jews must enlist the Roman authority. Christ was not only mocked by the Jews, but also by the Gentiles. The soldiers mocked Him, placed a mock crown composed of thorns upon His head, stripped Him, put a mock robe on Him and a mock reed in His hands, and ridiculed Him. It was the soldiers who carried out the execution, nailed Christ to the cross and pierced His hands and feet. Crucifixion was the Roman method of execution. This prophecy was given through David by the Spirit almost a thousand years before the Roman Empire existed. These "dogs and the assembly of wicked," who inclosed Christ, though less ferocious than the "lion," were howling and barking like fierce animals. As hunters surround their game and gradually encompass it in an ever-narrowing circle with a pack of

hounds, such is the picture before us. In the center stands not a trembling deer, but a suffering, bleeding, dying, innocent Man.

The custom of the time was that the garments of the executed fell to the lot of the executioners: therefore, "they part My garments among them, and cast lots upon My vesture." The suffering of Christ caused from the shame and reproach of nakedness cannot be fully comprehended by man. As the Savior and Substitute for a fallen race, He shed His blood to cleanse us and gave up His garments to clothe us. By his fall, the first Adam lost the robe of innocence and righteousness, and ever since then the human race has had to wear second hand clothes, that is, the material being either animal or vegetable substance. So the last Adam, taking man's place, could die in no other manner than in shameful nakedness to provide a robe of righteousness for the sons of men. The prophecies concerning the sufferings of Christ were so literally and minutely carried out that they fit history, even as the skin fits the body, or the glove the hand. The clothes became the property of the soldiers according to the usage of the Romans. The outer garment probably was divided into four parts by ripping the seams. The under garment, or His vesture was; therefore, worthless if parted. This led the soldiers to "cast lots" for His vesture.

The Occasion and the Cause of Christ's Death

From all that has been said in these chapters concerning the conflict between Christ and Satan, and the bruising Christ sustained, it is well to consider the difference between the real occasion of Christ's death and the cause of His death. It is not to be considered that Satan overcame Him in the conflict and He was overmastered, nor that wicked men forced Him into submission because He was helpless, neither that the direct results of the intense suffering of crucifixion or that of the loss of blood was the cause of His death. The sufferings of Christ on the cross did not exceed the period of six hours and the loss of blood was not exceedingly great. His side was not pierced to release the blood and water till after His death. His energy at death was not exhausted, for His last utterances of "My God, My God, why hast Thou forsaken Me?" (Matt. 27:46) and "It is finished" (Matt. 27:50 and John 19:30) were uttered in a loud voice, even a shout. Cases have been known in which people crucified, suffered two and three days, and in some instances a week before they expired. It is stated that even Pilate marveled greatly when he heard Christ was dead at such an early period (Mark 15:44). Then the real reason for His death must be considered as having occurred from other causes.

In the consideration of the following Scriptures we will learn the real cause for His death: "I am the good shepherd: the good shepherd giveth his life for the sheep" (John 10:11). "I lay down my life for the sheep" (John 10:15). "No man taketh it from Me, but I lay it down of myself. I have power to lay it down, and I have power to take it again" (John 15:18). "He offered up Himself" (Heb. 7:27). When He said "No man" it meant an angry mob, the chief priest, the elders, the scribes; even Herod, Pilate and the soldiers who crucified Him. All of these did not take His life from Him. This suggests that His death was contingent on Himself and not His murderers. These Scriptures suggest more than the thought that He pursued a course which would lead to His crucifixion, or that He voluntarily allowed Himself to fall into the hands of betrayers and murderers. His death was directly dependent upon Himself rather than upon His murderers.

The occasion of His death came as a result of the conflict between Christ and Satan. It was Satan who instigated wicked men to hate, despise, reject, betray, condemn and crucify Christ. All that was written concerning Him must be fulfilled. There are several "musts" in the Scriptures concerning Him. God fulfills His Word at all costs even if His Son must die. His death was not an ordinary death. It cannot be considered as one-fold. It was a death of deaths, a plural death for He "tasted death for every man." It is true the Scriptures declare that He "laid down His own life" and also that "wicked hands have crucified and slain" the Son of Man. The crucifixion was necessary to fulfill the Scriptures and the occasion of His death. The difference between the occasion of His death and the cause of His death is clearly revealed from the following paragraph taken from the writings of William P. Pinkham:

"To illustrate this point, suppose a person standing upon the edge of a precipice, with a firm rock beneath his feet. Someone, with murderous intent, suddenly loosens that rock from its place, and the man falls headlong and is dashed to pieces. Strictly speaking, the cause of his death is concussion, and the cause of the concussion is gravitation. The loosening of the rock was the occasion of his death, not the cause; but it was the occasion without which the cause would not have been operative in producing death. The malicious act which occasioned death, was murder in the intention. But it was more; it was murder in the act. No one could doubt this, nor that the dead man was murdered or slain."

Christ died voluntarily. He laid down His life. No man took His life from Him. Neither did He die because He could not live longer. He died to please the Father, fulfill the Scriptures, redeem sinful men and to destroy Satan and his works.

Importance of Christ's Death

The supreme purpose of the Incarnation was the death of Christ. The death of Christ is mentioned over 175 times in the New Testament. Many Old Testament prophecies found their fulfillment in the death of Christ. It was a subject of deep interest to Old Testament prophets, and also to the angels. It was the subject of Moses and Elijah on the Mount of Transfiguration, and it will be the central theme of Heaven's songs.

Death is the last enemy to be destroyed. When a person has died, all earthly claims are released, for he can do nothing more, nor can man do anything more to him, nor make any more demands. Satan went to his limit when he bruised the heel. He can go no farther in tempting, attacking, or opposing Christ directly. He can never touch Him again, but is forever through with Christ. However, Christ is not through with Satan. Christ arose from the dead, and by reason of His resurrection He can legally come back to resume the conflict. The heel that was bruised survived, was resurrected, and became glorified. Christ in due time will come back and directly attack Satan. The heel that Satan bruised and which revived will step on his head and crush him. Satan will never revive, nor recover from his crushing. His defeat will be complete, final, and eternal. When he bruised Christ (the heel), he simply made possible and legal the bruising of his own head by the heel which he bruised.

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14 -- THE RESURRECTION OF CHRIST

The resurrection of Christ was an absolute necessity from several standpoints. The crucifixion loses much of its meaning without the resurrection. By virtue of the resurrection of Christ the crucifixion takes on a richer and fuller meaning. The resurrection made possible the resumption of the conflict between Christ and Satan, and the bringing of it to a victorious and glorious climax in the fullness of time.

Christ's Resurrection Leads to Bruising of Satan's Head

"In the order of events, the bruising of the "heel" of the Seed of the woman, of necessity must precede the bruising of the "head" of "that old serpent." It was the bruising of the heel (Christ) by Satan which makes possible and legal the bruising of the head (Satan) by Christ. In fact, it will be the "heel" which has been bruised which will bruise the "head." However, the heel must sustain the bruising and recover so that Satan may be given his bruising by Christ with the heel which he bruised. It will be Satan's head which will be crushed. When we consider these facts, it will be seen that the resurrection of Christ was an absolute necessity. It makes possible the fulfillment of Genesis 3:15. In this bruising, Satan will be helpless and powerless, for Christ will enforce His redemptive rights and power. Satan will never recover from the bruising which Christ will inflict on him.

Christ's Resurrection Leads to Just Vindication of Christ

If Christ had not risen from the dead that would have been a great triumph for Satan and wicked men. These thought they had done away with Him, but Satan soon discovered that Christ did arise and he immediately induced the Jews and wicked men to deny the glorious fact. Many critics and unbelievers have denied His miraculous resurrection throughout the entire age. These will discover some day that He has risen from the dead and will witness His glorious coming again when every eye shall see Him, then He will take over the kingdom and bring to pass the downfall of Satan's kingdom and end the enmity and conflict.

Christ claimed that He was the Son of God and that the Father had sent Him into the world. He also claimed that on the third day He would rise again. These claims are true. The high priest charged Him with blasphemy. The chief priest, the ecclesiastical rulers, the people, and the political ruler all claimed that He was an impostor; therefore, worthy of death. Christ had six trials by men. These were illegal and unfair. In none of these did He receive justice. These six trials were as follows:

1. Before Annas (John 18:13, 24).
2. Before Caiaphas (Matt. 26:57).
3. Before chief priests, rulers and elders (Matt. 27:1).
4. Before Pilate (Matt. 27:2).

5. Before Herod (Luke 23:7-11).

6. Before Pilate the second time (Luke 23:11-24).

However, these were not the last words that were to be said concerning His life and death. Wicked men have the power of free will and choice before death, but after death their choice will not be their prerogative any longer. Then God will have His "say" and the final word. Christ could give a good account of Himself; and the final words concerning Him are not what wicked men say, but what the eternal God has to say. This made it necessary that He should have another trial, this time from the Judge of all the earth.

If Christ had been an impostor as the people claimed He was, He would yet be dead and in His tomb. Peter declared, "God hath raised up" Christ from the dead, and "This Jesus hath God raised up, whereof we all are witnesses" (Acts 2:24, 32).

Seventh and Just Trial of Christ

Concerning the seventh and final trial of Christ, this is the divine record: "Concerning His Son Jesus Christ our Lord, which was made of the seed of David according to the flesh; and declared to be the Son of God with power, according to the spirit of holiness, by the resurrection from the dead" (Rom. 1:3, 4). God declared that Christ was His Son by raising Him from the dead. God, as it were, said, "Hold on, all ye priests, scribes, and rulers, you were all mistaken by claiming that He was a blasphemer. Christ is My beloved Son in Whom I am well pleased and I declare it to you by raising Him from the dead." No unbelieving eye saw Him after He was buried. God raised Him up and showed Him openly, but only to believing witnesses (Acts 10:40, 41). When He returns from heaven to enforce His redemptive rights on earth, then every eye shall see Him (Rev 1:7).

Christ's Resurrection Leads to Fulfillment of Scriptures

The prophecies of the resurrection of Christ must be as literally and completely fulfilled as were those concerning His death. The death and the resurrection of Christ are two fundamental truths of the gospel (I Cor. 15:3, 4). "Christ died for our sins according to the Scriptures" and "He arose again the third day according to the Scriptures." The resurrection makes effective the crucifixion.

There are many types in the Old Testament which prefigure the resurrection of Christ, such as the receiving of Isaac alive off from the altar (Gen. 22:12; Heb. 11:19); the releasing of a sacrificial bird (Lev. 14:6, 7); and the feast of the firstfruits (Lev. 23:10; I Cor. 15:20). Then one of the most explicit prophecies is Psalm 16:9-11: "My flesh also shall rest in hope. For Thou wilt not leave My soul in hell; neither wilt Thou suffer Thine Holy One to see corruption. Thou wilt show Me the path of life."

The resurrection of Christ is the greatest demonstration of the might of God that has ever been manifested. Whenever God wanted to call attention to the greatness of His might in the Old

Testament, He always referred His people to the Exodus, the deliverance of Israel from Egypt. Whenever God wishes to call attention to the greatness of His might in the New Testament, He refers to the resurrection of Christ (Eph. 1:19, 20). The resurrection is the substance of the promise made unto the Hebrew Fathers. (Compare Acts 23:6 and 26:6-8). The resurrection of Christ is the guarantee of the fulfillment of all the promises of God. It declares Him to be the Son of God with power, making all the promises of the Bible the sure words of God. Since God has fulfilled the greatest and the hardest promise, He is abundantly able to fulfill every promise which He has made.

Christ's Resurrection a Guarantee of Our Justification and Resurrection

The resurrection of Christ is a solid foundation laid for our faith in God (I Pet. 1:21). By it believers are begotten again unto a living hope (I Pet. 1:3, 4), and believers are justified (Acts 17:31; Rom. 4:25). Through the resurrection, believers shall be saved (Rom. 5:9, 10). He is the "corn of wheat" which fell into the ground (John 12:24). When seed is planted and it does not come forth and grow, it will rot and cannot bring forth in kind, or increase, but will be a loss. The "corn of wheat" fell into the ground, that is, Christ died and was buried. Life was carried through death and He arose again, making possible a new race of sons of God, even sons like Himself. The strongest evidence we have that the saints will be resurrected is that Christ arose (II Cor. 4:14). The saints will be resurrected in the likeness of Christ in the fullness of time.

Evidences of Christ's Resurrection

The doctrine of the resurrection of Christ holds a most important place in the New Testament. It is mentioned directly over one hundred times. There are four detailed accounts of the resurrection. Each Gospel writer was divinely inspired and knew wherof he was writing. Each account supplements the other three accounts. These are given in simple, straightforward, and artless language, just as they happened.

The testimony of the angel in the empty tomb to the women also cannot be discredited. His testimony to them was, "Be not affrighted: Ye seek Jesus of Nazareth, which was crucified: He is risen; He is not here: behold the place where they laid Him. But go your way, tell His disciples and Peter that He goeth before you into Galilee: there shall ye see Him" (Mark 16:6, 7). This testimony was true in every statement. The women were actually seeking Jesus. He was of Nazareth: He was crucified; He had told the disciples He would rise again, and He had made an appointment to meet them in Galilee, which appointment He kept. The testimony "He is risen" was as true as the other statements.

The ministry of the disciples bears evidence of Christ's resurrection. They gave it a very prominent place in the apostolic teaching. The Spirit set His seal upon this teaching and many people were saved by believing that doctrine. They were not false witnesses when they testified that God raised Christ from the dead. If it had been a false teaching, the Spirit would not have borne witness to the truth by converting those who believed it.

The report of the guard must not be overlooked. The tomb of Christ was sealed and four soldiers guarded it, evidently until a little while after He arose. Christ was out; therefore, the

stone needed to be rolled away to let believers in so they might see and believe for themselves, and to spread the news that He was alive. God's method for doing this was to dispatch a holy shining angel down to the scene, to frighten the guards so greatly that they would fall as dead men and when they would recover, he glad to flee. He also caused the earth to shake by a great earthquake. The angel rolled the stone away. Some of the watch came into the city to tell the priests "all the things that were done." Certainly they told the truth concerning that which had transpired, but the priests assembled the elders and gave the soldiers a large sum of bribe money, and told them to tell an untruth by saying, His disciples came by night, and stole Him away while we slept." According to this untruthful testimony they should have been court-martialed. The watch definitely knew the disciples did not come and steal Him.

The empty and open tomb also were evidences that Christ arose. The stone was rolled away not to let Him out, for had the watch known it, they were guarding an empty tomb for a short period of time. The stone was rolled away to let the glorious testimony go forth that He was alive and out, and to let the women enter in to see that He was out and alive.

The grave clothes which were undisturbed were a witness that He had mysteriously slipped out and that the greatest miracle of all time had taken place.

The quaking of the earth also was a testimony that Christ arose. The Bible says, "Speak to the earth and it shall teach thee" (Job 12:8). If we knew the language of the earth and could hear it speak, the earth itself which quaked and trembled when He died, which enclosed Him in His burial, and then quaked for joy when He arose for the very reason that it was released of its shock sustained by the quake at His death when He as the Creator and Redeemer died-could truthfully testify that Christ had died and now was risen from the grave.

The witness of the Holy Spirit Who gave to Christ a body and birth, Who indwelt Him from the baptism to the ascension, Who quickened Him from the dead, and carried Him up in the ascension, and then was released from His Person on the day of Pentecost to come into the world, knew Christ as no man knew Him. He inspired practically all of the New Testament writers to record His resurrection. His testimony is infallible.

The Spirit also witnessed to the truth of the resurrection, as the apostles declared it to the people by converting those who believed the truth.

Satan well realizes the truth and the significance of the resurrection of Christ. The bruising which he gave Christ, out of which He survived, will have such a blessed and good reaction that it will strike back at him to give him the bruising and crushing blow from which he will never recover, but which will prove to be his utter and final defeat. Satan fills the hearts of people with unbelief regarding the resurrection of Christ. If he can succeed in getting people to doubt or deny Christ's resurrection, he will keep them in darkness and sin.

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The order in the Trinity recognizes that God the Father is first, the highest, even supreme and over all the entire universe and over all creatures. He is never sent, but is the Sender and the ultimate goal of all things. With Him there can be no promotion, no advancement, no higher position, for He is over all. It was not God the Father Who was sent, Who became incarnate, Who was crucified. For Him to have become humiliated and subordinate to other beings would have marred the Godhead and broken the continuity of the supremacy of His office. Christ the second Person of the Godhead, Who is subordinate to the Father and is the sent One could humble Himself and become incarnate in the flesh without marring the order and ordination of the Triune God. Promotion comes from God the Supreme Ruler of the universe (Ps. 75:6, 7). Before promotion comes testing, and "before honor is humility" (Prov. 15:33).

Had there been no creation of angels and men, no Incarnation of Christ, no redemption made by Him, no humiliation of Him, there neither would have been any promotion or exaltation for Him, but His position would for ever have remained what it was through the eternal past.

Since Christ humbled Himself, became a Man, was tested and became obedient unto death, it was becoming of God and befitting to Christ for God the Supreme Ruler of the universe to exalt His own beloved Son. This is in harmony with His position and nature. A father lives for his children and their promotion will be his delight. There are steps or stages in Christ's exaltation. This exaltation did not all come to Him in one instant. His full promotion was not realized in one event. The stages of His exaltation are spread over an extended period of time.

The stages of Christ's exaltation are viewed differently by theologians. Some hold that the resurrection of His body was the first stage in His exaltation, while some teach that His death and descent into Hades is the first stage. Those who consider His resurrection as the first stage of His exaltation necessarily view His death and descent into Hades as the last stage of His humiliation.

Christ's Descent Into Hades

In the light of many Scriptures and the words of Christ Himself it appears that the moment Christ shouted with a loud voice "It is finished" His humiliation terminated and that very instant there was a reversion, and instantly His exaltation began.

The shout "It is finished" was not that of a defeated soul which was forced to admit a frustrated hope by reason of loss in a contest. It was a shout of victory -- of triumph, of having triumphed, even obtained an objective in a conflict. Christ did not die of exhaustion or weakness, for He could still shout with a loud voice. This loud voice was heard by God, by man, by holy angels and by Satan and demons. This shout was heard in heaven, on earth and most certainly in Hades.

All that was implied in that shout of victory is beyond our comprehension. We may well consider that the purpose of His coming into the world and becoming a man was now being attained, for in a moment He committed His spirit into the hands of His Father, for at that very time He voluntarily dismissed His spirit from His body.

"It is finished," what a blessed testimony to give just before life expires.! Redemption as a fact and an act on Christ's part was accomplished. His life's work was finished; the wrath of divine justice was appeased; every attribute of Deity was satisfied; atonement for sin was made; the claims of the moral law were satisfied; the ceremonial law was fulfilled, also, all that was prophesied concerning His life and works in relation to redemption was fulfilled (Acts 13:29). When Christ uttered this shout, He knew that all things were accomplished (John 19:28).

His death was His triumph over death, consequently death had no more power over Him (See Rom. 6:8-10). This was when He pulled the stinger out of death. He died as a Conqueror and when He entered into the realms of the dead, it certainly was as the God-Hero and the Almighty Conqueror. Since He was victorious over everything above Him and everything around Him in life, He now was victorious over everything under Him. He asserted His authority and Lordship in the vast region where the congregation of the dead, even the great assembly of all deceased had gathered -- to the redeemed in upper Hades, and to the lost sinners in lower Hades. Evidently Christ's spirit passed through both compartments of Hades and the gulf which was fixed and is impassable for man. Christ had promised the repentant believing thief that He would meet him that same day in Paradise. What shoutings and notes of praise must have arisen out of the heart of Christ and the hearts of the redeemed spirits with Christ in their midst! What cheer came to the saints, martyrs and overcomers throughout Paradise! These redeemed spirits had lived and died in the faith and hope of the Redeemer, and now they saw Him and heard His shouts of praise and triumph. What consternation ran through the farthest regions of damnation and hell when they saw the One Whose offers of salvation they had rejected!

The prophecy with its fulfillment concerning Christ's death and resurrection is to be noted in relation to His first stage of exaltation. In prophecy, from the writings of David, we read that Christ in Spirit, speaking to His Father said: "For Thou wilt not leave My soul in hell (Hades); neither wilt Thou suffer Thine Holy One to see corruption" (Ps. 16:10). In relation to the fulfillment of this prophecy, Peter on the day of Pentecost said, "His soul was not left in hell (Hades), neither His flesh did see corruption" (Acts 2:31). In His death, Christ's body was preserved and inviolate, consequently it saw no corruption. The question may be asked, Why was His flesh preserved-inviolat? In Christ's death, death received its death blow, the work of death was arrested and the very instant the spirit was separated from His body, that instant the flesh of Christ was being preserved. When He was quickened by the Holy Spirit, Christ's spirit returned to His body, even His inviolate flesh which was just as He left it when His spirit took its flight. Physical death in man is a separation of the spirit from the body which is a termination of his physical form of existence and brings a privation of its functions to a disintegration and decomposition of its substance so that the elements return to their original state, even dust. Death received such a terrific blow when Christ died that it had no power left to prey on His body, or bring any deterioration or decay. It was so stripped of its power that it was helpless to lay hold on, or touch that "body. This was a silent but powerful testimony of His victory and exaltation.

Christ's Resurrection From the Dead

The second stage of His exaltation is that of His bodily resurrection. This was the act of the Holy Spirit Who was the efficient Agent in bringing back the spirit of Christ to His inviolate body in which He more than reinstated it, that is, placing it in its former state, but quickened it

into life again, transforming His body to become immortalized and spiritualized. This means His body became deathless and not subjected to the laws of the material and natural realms. Such a body is perpetually rejuvenated. In coming forth from the tomb He did not need to unwind His grave clothes nor roll the stone away to step out. These were left intact at the instant of His resurrection. Even the napkin which was about His head was left wrapped, that is, not unfolded, only placed separately from the linen clothes. "The earth quaked and the stone was rolled away as a testimony that He was risen from the dead. The manner of His resurrection was literal and bodily. In His transformed, spiritualized body of flesh and bones He could appear and disappear instantly at will, and that visibly or invisibly. The material substances were not a barrier to His body, for He could transport it through walls and locked doors. The resurrection was a great triumph over Satan, wicked men, death, Hades and the grave. In this triumph God was honored, the veracity of the Scriptures proven and Christ was highly exalted which substantiated all claims as having been true.

Christ's Ascension in Body Into Heaven

The third stage of Christ's exaltation is that of His ascension. This means that Christ in the body in which He was born, baptized by John, anointed with the Holy Spirit, overcame Satan, lived, labored, became weary and thirsty, suffered, was crucified, died and buried, then resurrected, was carried up into heaven. The assumption of His humanity in the Incarnation was in perpetuity, even eternally. Should Christ have laid aside His humanity He would cease to be the Son of Man.

Christ was not seen by any unbelieving eyes after He was buried. God raised Him up the third day and showed Him openly, not to all the people, but unto witnesses chosen before of God (Acts 10:40, 41). Paul states that He was seen many days of them which came up with Him from Galilee to Jerusalem, who were His witnesses to the people (Acts 15:29-29). Luke states that Christ showed Himself alive after His passion by many infallible (incapable of error) proofs, and that He was seen for forty days (Acts 1:3). There are three important periods of forty days each in the life of Christ. The first period was in the beginning of His early life, or from His birth to the time His parents offered Him in dedication to the Lord. The second period was after His anointing, in which He fasted, was tempted and overcame Satan. The last period of forty days was after His resurrection to His ascension.

Christ did not ascend in His own merits or power. It is stated "He was received up into heaven" (Mark 16:19); "He was carried up into heaven" (Luke 24:51); "He was taken up" (Acts 1:9). The question is, Who took or carried Him up? The answer is, the Holy Spirit Who brought Him down at His Incarnation carried Him up in the ascension in the body which He constructed in His Incarnation, filled at His anointing, and quickened in the resurrection. It was essential for the Holy Spirit to reside in Him until the fullness of time came when He should be released as mentioned by Christ in John 7:38 and 39. His ascension made possible His entrance into a wider and greater sphere of His redemptive work.

Christ's Glorification

The fourth stage of His exaltation followed His ascension. There appears to have been no glory manifested after Christ's resurrection till after His ascension. The glorification of Christ is associated with His ascension and not His resurrection. Several Bible references are given which speak of His glory after His ascension. From Christ's own words as given in John 7:37-39, we learn that the Holy Ghost would not be given till Christ was glorified. If Christ had been glorified at the resurrection, or before His ascension, then it appears that the Holy Ghost could have been given to the disciples before He was taken up. This was not so for the fullness of time had not yet come. The gift of the Holy Spirit came from the ascended Christ. There is an intimate connection between the ascended and glorified Christ and the descent of the Holy Spirit.

The process of glorification occurred after Christ's ascension and before the descension of the Holy Spirit. During the ten days in which the three persons of the Godhead were together in the heavens there was a restoration, a reinstating of Christ's primeval glory and in His humanity He was glorified (John 17:5). The Holy Spirit was being released from His person and Christ no longer remained in subordination to the Spirit, but Christ the Second Person of the Godhead, being restored to His position, the Holy Spirit became subordinate again to Christ and as third in the Godhead was sent by the Father and the Son into the world to become incorporated in the church, even the body of Christ.

The apostle Peter said that Christ was exalted by the right hand of God and having received the promise of the Holy Ghost, He (the Son) shed forth this, that is, the outpouring of the Holy Spirit (Acts 2:32, 33). Before being martyred, Stephen looked up and saw the glory of God and Christ in glory standing at the right hand of God (Acts 7:55). Saul of Tarsus on the road to Damascus was arrested by the glorified Christ, blinded and subdued by the One Whom He persecuted (Acts 22:6; 26:13). The last time the apostle John saw Christ, was on the Isle of Patmos and is recorded in Revelation 1:9-18. This was about sixty years after the ascension, which he had witnessed. This time there was an ineffable glory in Christ which John was not able to behold, for he fell at the feet of the glorified Christ as a dead man. The apostle Paul in Philippians 3:20, writes of Christ's glorious body which will be the pattern for the bodies of all the saints.

This glorified humanity of Christ is essential to the perfection and completion of His manhood. This qualified Him to become the Giver of our salvation. It made possible the quickening of the bodies of the saints, and the fashioning of them after His own body. It also is essential to His high-priestly ministry. In this He can share our sorrows, being touched by the feelings of our infirmities and secure help for us in time of need (Heb. 4:14-16).

Christ's Session in Heaven

The humiliation of Christ was great; therefore; it is befitting to Him that He should be greatly exalted. When He came into the world there was no room for Him in the inn. He came to His own and His own received Him not. He was crowded out and often had no place to lay His head. Finally He was treated as an impostor and considered as not fit to live. Having completed redemption, God raised Him from the dead and received Him to Himself. This exaltation was by the right hand of God to be seated at the Father's right hand (Acts 2:33, 34; Ps. 110:1; Eph. 1:20; Heb. 1:13). This session by the Father indicates His approval of Christ's work and that as being

forever finished. The tabernacle and temple both were chairless houses. The priests always stood when they ministered before the Lord. Their work never was finished, but was repeated over and over. There was no finality to their work. There was a finality to the work of Christ, for when He had offered one sacrifice for sins forever, sat on the right hand of God (Heb. 10:12). The position at the Father's right hand implies being next to Him, even being promoted to the higher office, or next to God. This promotion is befitting Him for He is worthy to be exalted to be Lord over all.

Jesus Christ as the God-Man has been seated at the Father's right hand and exalted far above "all principality" (rule), "and power" (authority, right) ; "and might" (power) "and dominion" (lordship, government) "and every name that is named, not only in this world (age) but also in that which is to come" (Eph. 1:20, 21). God the Father exalted Christ Who as God also had become Man and as the God-Man He promoted Him to be next to Himself, even appointing Him Heir of all things, and giving to Him all power and authority in heaven and earth, that is, the right and might; also all principality and dominion, that is, the Lordship over all things and the governmental rule over all kingdoms and worlds throughout all ages. His session at the Father's right hand confirms all His claims of divine Sonship. It attests His acceptance by the Father and also that of His works.

Christ's Marriage to the Bride of Christ

There are some stages of exaltation awaiting Christ in the future. His exaltations are not all past, for some are awaiting Him as time comes to pass. A future exaltation of Christ will be that of His marriage, or the taking of His bride unto Himself, even a uniting in which she is to become a part of Himself, to be at His side, and to go by His name, also to forever share His glory. When Christ will be presented with His bride and the marriage of the Lamb will have occurred, then the New Jerusalem, the bridal city will be presented to Christ and the Lamb's wife as their abode.

Christ's Second Coming for Inauguration

This also will be a stage of exaltation for Christ. The ascension is implied in the allusion to His second coming. His second coming will be as literal and essential as was His first coming. He came as the Sower in the first coming and will come as the Reaper the second time. He came weeping the first time and He will come with rejoicing and shouting the second time (Ps. 126:6; I Thes. 4:16). In His first coming, which was in humiliation, the world was astonished at His humility, meekness and plainness, for His visage was marred and men were shocked at His claims to the extent that they rejected Him and claimed that He was an impostor (Isa. 52:14). However, when He comes in His glory, it will be so great that the entire world will be so shocked that even "kings shall shut their mouths at Him: for that which had not been told them shall they see; and that which they had not heard shall they consider" (Isa. 52:15). This world in its entirety will be so over-awed at His great glory as to be hushed into silence and overmastered into submission at His greatness, beauty, glory and power.

It will be a great honor for Christ to return to this earth where He was rejected, crucified, died and buried. It is also to be remembered that Christ died for this world as a planet and that He will inherit it, wrest it from Satan and rule it universally, triumphantly and gloriously. When

Christ from Glory will come in glory with glory and the saints will appear with Him in glory (Col. 3:4), then the wicked on earth will be "punished with everlasting destruction from the presence of the Lord and from the glory of His power" (II Thes. 1:9); then Christ will also be "glorified in His saints, and to be admired in all them that believe" (II Thes. 1:10).

This exaltation of Christ being inaugurated (introduced into an office) and the day of His coronation (a ceremony of investing a sovereign with the royal crown) will be a glorious promotion for Christ. This coronation of Christ is a necessity from the standpoint of unfulfilled Scriptures, and also from the standpoint of proving that God was not defeated in the objective of His creation. If God cannot produce a Man who can rule the world universally, peacefully, triumphantly and prosperously, Satan could forever gloat in the fact that he wrecked God's Edenic creation and God could not recover from it nor bring it back to that state wherein there will be a holy, spiritual and heavenly creation. God will yet prove to angels, Satan, demons, saints and wicked men that He can produce a man -- a man who is a member of the human race -- the Man Christ Jesus, Who not only could defeat Satan, bind and cast him out, but also rule this world in righteousness and peace. Christ's exaltation does not merely include His resurrection, ascension and session in heaven, but includes His advent as Judge and Ruler. Since Adam failed as ruler, Christ must reign till all sin has been out-ruled and the last enemy is destroyed which is death. He formed the new creation which will be dominated by life eternal over which death can have no power. Such an exaltation of Jesus Christ will not only glorify God the Father (John 17:1), but glorify Christ above all creatures, glorify the saints and glorify the cause of redemption.

All the glorious benefits which accrue from that which Christ experienced, accomplished and realized from His Incarnation to His glorification and exaltations will be shared by the saints throughout the ages to come. The exaltation of Christ will also mean the exaltation of all whom He has redeemed.

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16 -- THE BRUISING OF SATAN

In the great text of Genesis 3:15, two bruising were mentioned. We read, "It shall bruise thy head, and thou shalt bruise his heel." These two bruising are the direct result of the enmity between Christ and Satan, and the enmity between the progeny of each. The bruising of the head of the serpent (Satan) by the heel of the Seed of the woman, Who is Christ, is mentioned first. The bruising of the heel of Christ is mentioned last. However, events are not always recorded in their chronological order, nor are prophecies always recorded in the order they are fulfilled. The bruising that is mentioned last occurred first in the order of events. The heel of the Seed of the woman was bruised when Christ died upon the cross. The crushing of the Old Serpent's head is yet in the future.

It is blessed to know that after the heel was bruised (Christ crucified), He arose from the dead and is alive for ever; therefore, in due time all the saints will be resurrected and changed to be like Him. Satan, the one who bruised His heel (humanity), was the agent who instigated, even employed wicked men to place a crown of thorns upon His sacred head; that caused Him to be

rejected, despised, slapped, spit upon, and mocked; that caused His holy hands, which touched the needy and healed them, to be pierced. Satan also caused those holy feet which trod this sin-cursed earth in seeking the lost to be pierced; and by reason of all sins being laid upon Him, His holy heart that loved His Father and sinful men so much, to be broken; and when He was dead and helpless and could not do or say anything more, to be pierced in His side. Then Satan was forever through in making attacks on Christ. He went to his limit in occasioning Christ's death, for death is the last enemy to be faced. From henceforth Satan could never tempt nor touch Him anymore. After the resurrection of Christ, He was immune to Satan's attacks. Neither could Satan restrain nor prevent Christ from being raised out of the tomb, nor prevent the ascension, neither can he forestall His second coming.

The Heel Crushes the Head

The crucified, risen, living, ascended, and glorified Christ will come again. Even as in His first coming, Satan bruised His heel, so in His second coming, Christ will crush Satan's head. Shortly before Satan inflicted the bruising on Christ, He said, "This is your hour and the power of darkness." When Christ inflicts the bruising on Satan, He may say, "This is My hour and the power of truth, righteousness, justice and triumph." The sacred head which was crowned with thorns will then have many crowns upon it, placed there by the Father, and He will be King of kings and Lord of lords. He then will possess all the kingdoms of the earth. These will be given to Him by His heavenly Father. At His appearing He will enforce His redemptive rights and all kingdoms will be wrested from Satan, then Christ will take over the government to reign universally and supremely.

Those holy hands which were pierced by Satan will then take him in hand, bind him, cast him into the bottomless pit, and lock him up; then He will hang the keys of the abyss on His girdle and leave him bound during the entire period of His millennial reign on earth.

Then those holy feet, which Satan caused to be pierced, will step on his head, right where the poison is lodged and crush him. Satan will be completely defeated, dethroned, cast out of the heavens into the bottomless pit, but will not be annihilated.

Then at Christ's side, which was pierced when He was dead, there will be a most glorious church, even the Lamb's wife. This time it will be Satan who will be utterly helpless, for the gates (powers) of Hell shall not prevail against Christ and His true church.

A Blessed Fact

It is taught by some that when Christ received His bruising, Satan also received his. If the Old Serpent's head was bruised at the crucifixion, we know he still goes to and fro like a roaring lion seeking whom he may devour. This does not seem reasonable nor true to events, for Satan is loose and very active. His bruising most certainly is still in the future. It is true that by reason of the cross of Christ, Satan's power has been broken, and that sin should not have dominion over the saints. Because Christ overcame Satan, all those in Christ can also overcome.

The New Testament calls the Devil, "that old serpent." Christ came into the world to destroy the Devil and his works. We read in Hebrews 2:14, "Forasmuch then as the children are partakers of flesh and blood, He also Himself likewise took part of the same; that through death He might destroy him that had the power of death, that is, the Devil." And, "For this purpose the Son of God was manifested that He might destroy the works of the Devil" (I John 3:8). The works of the Devil are sin and death. The venom of the serpent has left its poisonous effect, for the sting of sin is death. The venom of a serpent is lodged in the head, and this poison is secreted when the serpent strikes with its fangs. Christ became a Man to take man's place, fight man's battles, overcome man's enemy, and die for man in order to save him. Christ died to destroy death. The sting of sin stung Christ to death. His death and resurrection will be the means by which He will destroy death. He pulled the stinger out of death; therefore, all saints depart this life in peace.

How Christ Will Crush Satan

The means and method of crushing the serpent's head is of interest. Little may Satan have realized when he bruised the heel of the Seed of the woman, that that would be the means of his own defeat. The heel that has been bruised will be the heel that will step on the serpent's head and crush it. Satan could not be legally bruised until Christ had first been bruised, for Calvary with its blessed results will be the means of bruising his head.

In Romans 16:20 we read, "And the God of peace shall bruise Satan under your feet shortly." It is of interest to note that He Who addressed Satan through the serpent, and said, "I will put enmity between thee and the woman, and between thy seed and her seed, is the God of peace. He started the battle of grace, and in due time He will end the great conflict in victory and peace, and also at that time bruise Satan's head.

The coming of Christ is the hope of the church, the only hope for Israel, and the only hope of the world. There are many people who do not believe that Christ will return to catch the redeemed ones out of the world and to judge the world in righteousness. They say, "God would not be just in judging the world when there are so many people yet unsaved." We need to look at conditions from God's viewpoint. Should conditions always continue as they are, one generation coming and another going; unbelief and darkness increasing, humanity increasing, apostasy increasing, Satan dominating while many go to destruction; God would not be just in permitting things to forever continue as they are at this present time.

The second coming of Christ is mentioned more times in the Scriptures than any other subject. The time of His coming is not revealed. God, in His infinite wisdom has kept that day a secret to Himself. The rapture will take place in a moment, in the twinkling of an eye. So suddenly will Christ appear for His body, the saints, that it will all be completed and the church will be shifted into heaven before Satan, the world, and lukewarm professors know anything concerning this event. No. person or power can hinder this event from transpiring, for it will be over before Satan and sinners know anything concerning this great victory and triumph of Christ and the Holy Spirit. The powers of hell shall not prevail against Christ's true church even now, nor at the rapture of the saints.

The Divine Order of Events

Evidently the rapture will be the next great event in God's prophetic program. This event will set in motion many other events. The church, the body of Christ, must be shifted into heaven to be above Satan and be united with Christ, the Head, for it will be this united Body that will inflict the bruising on Satan. Even as Satan instigated and employed wicked men to carry out the act of crucifying Christ, or to inflict His bruising, so will Christ employ holy men, His Body the church, who are the overcomers to bring to pass the downfall, defeat, dethronement, and destruction of Satan and his followers. Before the bruising of Satan, the completion, rapture, and glorification of the church with her unification with Christ are a necessity. Then the heavens will organize for the triumph of Christ and the church over Satan. Since Satan employed fallen angels with sinful men in his unholy conflict through the history of the human race, Christ will employ holy angels with the saints in the holy conflict to defeat Satan and his hosts who will then be cast out of the heavens, and never, forever, will he appear there, nor accuse any saint. He then can never touch them again. Satan will be routed, shaken loose, and raked out of the heavens. Never will he find a place in heaven any more (Rev. 12:8). The saints will overcome Satan and his cohorts by the blood of the Lamb and the word of their testimony. This is in harmony with different portions of Scripture as: "The God of Peace shall bruise Satan under your feet" (Rom. 16:20); "Thy Seed (Christ and His spiritual progeny) shall possess the gate of His enemies" (Gen. 22:17).

After the marriage and the supper of the Lamb Christ with the saints will return to the earth on white horses to make war with the Antichrist and the beast worshippers. The beast and the false prophet will be judged and cast alive into the lake of fire. They will be the first to try out this place which they will so much deserve. The beast worshippers will be cut off. Satan and the demons will be bound and cast into the bottomless pit for a thousand years. Christ as King, will break in pieces the oppressor, which is Satan (Ps. 72:4). Then oppression will cease over the entire earth. Satan then must give up the kingdoms, and Christ and the saints will be in authority and rule. Everything will be put under His feet. He will be supreme and over all. For a thousand years this earth will be free from a tempter and oppressor, and will enjoy a blessed reign of prosperity and peace.

After the thousand years are over, the Scripture says, "Satan must be loosed for a little season." We may be glad that it will be just for a little season. During the millennium, multiplied millions will be born and most of them will also be born again. All of these must be tested, for probation for them will not be over until they have been tried. Those who will live in a hypocritical state under the drastic rule of King Jesus, must be sifted. Holiness will be the great theme in the millennium. Those who obey, submit, come under the rule of Christ, and obtain holiness of heart certainly will not yield to Satan, nor his temptations when he is loosed and tries them. Those who are hypocritical and have lived only in a suppressed state with carnality in their hearts will be sifted and evidently will be as prone to follow Satan as sinners are now. Satan then will receive a following and will go at his diabolical task of making war with the saints. When Satan gets his armies mobilized, fire from heaven will fall upon them. Satan's power and dominion will be crushed, then he will be cast into the lake of fire and brimstone, and like a worm to writhe and groan, to be tormented for ever and ever, and never will he be able to raise his head. To destroy the Devil does not mean to annihilate him, but rather to dethrone him, take

away his power and dominion; to defeat him, cast him out of the heavens, and then bind him and cast him into the lake of fire and brimstone where he will never deceive, accuse the saints, nor usurp authority, but where he "shall be tormented day and night for ever and ever" (Key. 20:10).

An Old Testament Illustration of Satan's Utter Defeat

There is an Old Testament incident that beautifully illustrates the overthrow, defeat, and bruising of Satan, and his followers. This is recorded in Joshua 10:12-27. Israel, under the leadership of Joshua, conquered the land of Canaan and destroyed their enemies. On one notable day, Israel won a great victory at Gibeon, when the sun stood still. Israel pursued the Amorites and the Lord delivered them into the hands of Israel. The day was not long enough to finish the battle, so Joshua said, "Sun, stand thou still upon Gibeon; and thou moon, in the valley of Ajalon." There were five kings who escaped and hid in a cave. Joshua said, "Roll great stones upon the mouth of the cave, and set men by it to keep them." The enemy was pursued and destroyed, then after the return from the great slaughter, Joshua said, "Open the mouth of the cave, and bring out those five kings unto me out of the cave. And they did so, and brought forth those five kings unto him out of the cave, the king of Jerusalem, the king of Hebron, the king of Jarmuth, the king of Lachish and the king of Eglon." Then Joshua called for the men of Israel who had fought in the battle to come near and put their feet upon the necks of those five kings. They did as Joshua commanded them. Then he said unto them, "Fear not, nor be dismayed, be strong and of good courage: for thus shall the Lord do to all your enemies against whom ye fight. And afterward Joshua smote them, and slew them, and hanged them on five trees: and they were hanging upon the trees until the evening." At the time of the going down of the sun they were taken down and buried in the cave in which they had hidden. Great stones were laid in the cave's mouth. Joshua, who led Israel into their promised possessions, is a beautiful type of Christ. This incident is a type, or prophecy of that which Christ and the overcomers will do to Satan, the great enemy of Christ, and of the saints.

After the fall, the serpent in the Garden of Eden was cursed above all beasts of the field. It was cast down to the ground to no longer move about in a majestic upright gait, neither to talk any more, but was laid low and like a worm to crawl by pushing and pulling itself along, licking and eating the dust. It was reduced to a state of shame, humiliation, degradation, and contempt. The serpent became the oldest and most apt symbol of Satan, who is designated as "that old serpent." The bruising which he will receive is the crushing of his head. The head is the superior part of his being, and a wound is more dangerous to the head than to the heel. When the head is crushed the entire body will perish. A serpent always seeks to protect its head. Satan will be cast down into the lake of fire to be degraded, humiliated, and tormented for ever, and his going to and fro will cease, neither will he be able to ever lift himself up in rebellion, or be able to talk, deceive, lead astray, or accuse the saints.

This will be the end of the long day of sin and sorrow, and will mark the new era of the glorious reign of the Seed of the woman and the saints who will be victorious and triumphant in the great conflict of the ages. Then all sin, sorrow, sinners, demons, and Satan will be banished from this earth. Satan and all of his followers will be tormented in hell for ever, while the saints under Christ in triumph will reign for ever, and of the increase of His kingdom there will be no end.

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17 -- REDEMPTION BY BLOOD

There are two schools of thought in regard to Christ's redemptive sufferings and death. Both views are considered as orthodox. These views are designated as the substitutional theory, and the governmental theory of the atonement. The former is symbolized by such teachers as John Calvin, and the latter by John Wesley. The true view seems to be in a middle ground where these two interpretations overlap. The governmental theory holds that divine justice and the future government of men and angels required an atonement, also that God must keep His word that the penalty for the broken law be paid before sin could be pardoned and the integrity of the government maintained. The substitutional theory does not deny this theory, but treats more literally the fact that Christ is the "propitiation" for our sins, and that He gave Himself for us. Propitiate does not mean a substitute, but it means what appears to conciliate, to satisfy justice and the governmental demands. As we consider the entire scheme of redemption and all the issues which cluster around the important doctrine, it will appear reasonable that there was but one way in which the threatened judgment could in any manner be removed or averted, and guilty man be rescued from the full infliction of the penalty of God's law. Whatever this redemptive provision is, it of necessity is that it fully meet the demands of God's law. His divine government must be upheld and He maintain supreme dominion over all intelligent creatures.

This will prevent anarchy and rebellion throughout the entire moral universe. The justice of God as well as His mercy demands satisfaction for the broken law. The enforcement of law does not only bring the guilty to justice, it will also protect the innocent and be a deterrent or restraint in their lives in violating or breaking the law. The observance of good laws leads to the happiness of moral beings.

Sin Must Be Judged

Sin must be dealt with, and since all sins are against God, only God can justly deal with them. Sin violated the divine honor. Since God is infinite, sin deserves infinite punishment. Sin is guilt and becomes a debt in the sight of God; and under the government of God, this debt must be paid. Man could not pay this debt, for he is finite, dead in trespasses and sins, and is morally bankrupt through sin. God cannot condone nor ignore sin for His holiness demands that sin be punished. Just as holiness, purity, righteousness and goodness bring joy, fellowship and rewards, so sin and unrighteousness bring sorrow, retribution, loss, separation and death. Before sinful man and a holy God can fellowship, sin must be atoned for; God must become reconciled to man, and man must be reconciled to God, forgiven of his sins and born anew of the Spirit. The punishment for sin must fall either on the sinner or upon a legal substitute.

Reconciliation Through Atonement

Atonement is the reconciliation of God and man. Atonement has been made to God and is Godward. Redemption has been made for man and is manward. The penalty for sin is death. Since man is dead in trespasses and sins, he cannot by any means nor in any manner redeem

himself. Christ has made atonement for us. The word "atonement" means to cover. In Genesis 6:14, God told Noah to make an ark of gopher wood and pitch (or cover, the original word for atonement) it within and without, whereby he might be saved by being carried through the flood. Atonement also meant to disannul, to appease, to pardon. All this Christ has wrought in His sacrificial work.

Christ's Vicarious Atonement

Many types in the Old Testament clearly prefigure the vicarious atonement made by Christ. Evidently Adam and Eve were sent out of the garden of Eden in a justified state with God on the ground of the atonement. Their justification was passive, being acted upon by the Lord God Who killed the animals, made their coats from the skins of the animals which were slain and instituted sacrifices as a manner and medium for approach to God in being restored to His favor. They were clothed with animal skins to provide a covering for their nakedness. Here the innocent died for the guilty. Those innocent animals which were slain prefigured Christ the innocent Lamb of God, slain for sinners. When Abraham offered Isaac, the Lord called from heaven and said, "Lay not thine hand upon the lad." Then he beheld a ram caught in the thicket and offered him for a burnt offering "in the stead" of his son. It was then that the ram became a substitute for Isaac. This incident was typical and prophetic of the crucifixion and resurrection of Christ. The type was quite perfect up to the time Isaac was laid on the altar; then the ram was offered "in the stead" of Isaac, which is all the more beautiful because it prefigures Christ the Lamb of God offering Himself in atonement in our stead. It was then that Abraham in vision was permitted to look forward and see the crucifixion of Christ, and was made to rejoice. Christ said that Abraham saw His day and rejoiced.

The five great offerings in Leviticus also are rich in prefiguring redemptive truths. When an offering was brought, the offerer had to identify himself with it by laying his hands upon the head of the beast, thus transferring his guilt upon it, and then the innocent victim died for the guilty to set the guilty one free. No sinner could appear at the tabernacle without an offering or a victim to take his place. It meant death to enter into the court. No man was allowed to loaf or linger around the court, or come without a sacrifice or an offering. If he did, the law said to stone him. If he brought an innocent victim, he could enter within, because the victim was slain in his stead. No one can enter heaven only on the ground of the shed blood of Christ.

Then we have the plain truth in the Scriptures where it says, "The Son of Man came to give His life a ransom for many" (Matt. 20:28); "Christ died for the ungodly" (Rom. 5:6), and "Christ died for us" (Rom. 5:8). The preposition "for" in the Greek is "anti" or instead, which means in the place of, or in behalf; even so Christ died in our stead. We deserved to die, He deserved to live; yet He died in our place.

Christ the Mediator

The word "mediator" means, one who goes between two contending parties to reconcile, and if need be, receive the blows from either side, even to death. Moses, on the mount, stood between the anger of God and rebellious Israel and prayed for them, even proposing to the Lord the blotting out of his name from God's book. Even so, Christ stepped between man and God,

between the holy wrath of God and man's rebellion and impurity. On God's side, He endured His holy wrath, being smitten by the laws of justice, and poured out His soul to death. On man's side, He bore the malice and murder of wicked men, being crucified and slain.

Christ the Redeemer

A gracious provision was made in the law for a person who had lost his property through poverty, poor management or reverses, (and the land was not to be sold forever, Lev. 25:28). The forfeited possession could be bought back and restored to the owner by one of near kin to him, such as a rich brother or uncle. This near kinsman was called a "redeemer." Christ met every qualification for being the Redeemer of man and the world. As a Kinsman, He is a member of the human race as truly as any other man, for He was born of the virgin Mary. In regard to His wealth, He gave up all that He had, then gave His own blood. In relation to His ability, He was the Son of God and possessed all the attributes of Deity; therefore, He had the capacity to become the perfect and mighty Redeemer. The value of His life and blood, in reality, in the sight of God exceeded the value of the world and the entire human race. Since He was divine, He was infinite and capable. Since He was human and a member of the human race, He had all the legal rights to redeem. The sacrifice He made was infinite. The quality and value of His sacrificial death were infinitely and everlastingly greater than the debt of sin.

Redemption by Blood

Some time ago a Sunday school teacher said, "I don't know why God might not just as well have spoken the words and man be forgiven, instead of Christ dying on the cross." We need a greater conception of God's holiness and justice, and of the tremendous wrong and injustice of sin than this shallow line of thinking. Satan hates the blood of Christ, and many people do not like to hear what they designate as "a bloody religion." We will not appreciate Christ's sacrificial suffering and death until we see that without the shedding of blood there is no remission for sin. Blood alone, and that of Christ, can atone for our sins.

There is an illustration employed by some evangelists which runs something like this: After Adam sinned and fell, God held a counsel and called all heaven together to see who would volunteer to come to this world and die for man, but no one volunteered. Finally the Father said, "Son, You go." Then they illustrate it by telling of a ship in a storm on the sea, expecting any moment to strike the rocks and be dashed to pieces. The captain called for a volunteer to take a lantern and place it on top of the mast. No one volunteered.

Finally the captain said, "Son, you go."

"Father, I can't," replied the son.

"You must," the father responded. Then the son amid hazards, placed the light up on a mast and they were saved.

To illustrate redemption thus, is unscriptural. First, there are no afterthoughts with God. Man's fall did not spring any surprise upon God, for He knew that Adam would sin, and Christ is

the Lamb slain from the foundation of the world. Secondly, God did not call for volunteers among the angelic host. Thirdly, Christ was not drafted to come into this world to die, but came willingly. Neither do angels figure in redemption, for redemption was a thing the angels desired to look into, but in which they could not participate.

The penalty for sin was death. God said, "In the day that thou eatest thereof, thou shalt surely die." This was a law ordained by God, and God cannot change, neither can His Word change. He must keep it and that at all costs. God could not abrogate those wages which were death. For this reason, Christ came into this world and took humanity upon Himself so that He could die, because Deity, or Christ as God could not die. Christ did not take upon Himself the form of an angel, for that would mar His Godhead; but He could take the form of man because He made man in His image. The wonder of creation is that man was made in God's image, and the marvel of redemption is that Christ could become a Man and come in that image and die in man's place.

The orthodox church has placed great emphasis on the blood of Christ in sermon and song. The question which confronts us is, Why do we place so much emphasis on the blood of Christ? Until quite recently scientists declared that the life of man was in his nerves. They thought that they had made a great discovery when they pronounced that the life is in the blood. This fact is as old as the book of Leviticus. In that book God said, "the life is in the blood." Thus the death of Christ meant the shedding of His blood. That alone atones for the penalty of sin, which is death. God's law is "life for life, eye for eye, tooth for tooth," etc. (See Exodus 21:22-25). The penalty for sin was death, and death is the antithesis of life; therefore, life only can atone for death and since the life is in the blood and Christ shed His blood, He gave His life. For this reason the Bible and theologians emphasize the virtue of the blood of Christ. It is the death of Christ that atones for the death of man. Physical death is a separation of the spirit from the body, and spiritual death -- a separation of the soul from fellowship with God; therefore, in the atonement which was made, Christ was forsaken by God, separated from God while He was made an offering for sin; then He also dismissed His own spirit, which was the separation of His spirit from His body.

We are not saved by the life of Christ, nor by following in His steps, nor by His suffering alone; but salvation came by His suffering even to death, which paid the penalty of death. Salvation or eternal condemnation is a matter of our attitude toward the blood of Christ. To reject His blood is to reject His life which He shed; and when man rejects His life, he rejects salvation and the Father Who sent Him. To accept Christ and the blood which was shed avails for his salvation and brings eternal life. The penalty for sin was death and only the death of a holy Substitute could make atonement. It is not the beautiful life of Christ that saves, but rather His vicarious death. Christ's beautiful example does not save sinners any more than an example of health heals a sick man. Instead of healing, it mocks and tantalizes.

The Value of the Old Testament Sacrifices

The sacrifice of animals was instituted by the Lord in the garden of Eden. Blood was shed when the innocent animals were slain for the guilty pair. This was a type of the doctrine of the atonement Christ made, even His dying in the stead of sinners, whereby they may be

reconciled, made righteous and restored to God. In the five great offerings in Leviticus, the work of Christ also is prefigured in types. Christ is the High Priest, the Offering, and the Offerer. His work is so vast that it takes a multiplicity of types to reveal His one great offering, Who once for all perfected salvation because He was a perfect Offering. Through the merits of this great offering of Christ, the sinner is saved, the believer is sanctified, and the backslider is reclaimed. The writer to the Hebrews says that "it is not possible that the blood of bulls and of goats should take away sins." There was no saving efficacy in the blood of these animals; they were only of typical value. The blood of the offerings pointed forward to Christ, and these offerings were made good by His blood. The currency of our country is an illustration of this truth. In some bank there is deposited the face value of gold or silver which makes the currency good; otherwise it would not be worth more than any other piece of paper. After all, it was the blood of Christ that saved the Old Testament saints. His shed blood was the real currency which secured and saved the saints of the Old Testament period.

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18 -- THE BENEFITS OF REDEMPTION (1)

The benefits which accrue from the atonement which, Christ made by virtue of His death and resurrection embrace an immense sweep, even that which is beyond the conception of human philosophers. Many people cannot see any more virtue in the death of Christ than that He died for them, so when they die they might go to heaven. There are many people who do not even believe that Christ died and arose for their salvation. To the Jews, Christ became a stumbling block, and foolishness to the Greeks. Every blessing, whether spiritual or temporal, comes within the range of the redemptive work of Christ. Some of these benefits are unconditional and some are conditional.

The Savior of All Men

Christ is the great Sustainer of all things, All things are upheld by the word of His power. Paul writes of the saving virtue of Christ in these words: "Who is the Savior of all men, specially of those that believe" (I Tim. 4:10). This great text is full of great truths and contains a divine crescendo which rises on an ascending scale as Christ's redemptive benefits are contemplated. It must be understood in several senses. There is only one Savior of sinners. In one sense the Savior of one is the Savior of all men. The atonement is universal in its extent, which does not mean that all men will be saved unconditionally; however, the offering Christ made satisfied the claim of divine laws which makes salvation possible to all men. The fact remains, whether saved or lost, Christ has been the Savior of all men. There is no other Savior. Christ is the only Savior of the entire world. He is the Savior of all men potentially, but actually or experientially only of believers. The atoning sacrifice Christ made was sufficient for the entire world in its provision and efficient for all who repent and believe in Him.

Christ is the Preserver and Benefactor of all men.

There is a sense in which Christ is the Savior of unbelievers, even the Sustainer of their physical life, allowing them to live long enough so that they may have sufficient time in which to repent, forsake sin, and accept His salvation through faith.

All men, whether saved or unsaved are benefited by the death of Christ, for their physical or natural lives are sustained, and the death penalty suspended for the time being. This gives them time and opportunity to get saved. Christ's atonement acts as a stay in the execution of the sentence against sin, securing for all men time for repentance, and the enjoyment of the natural blessings of life. Every sinner has reasons to thank God that he is still alive physically, out of hell and the grave, and is on the top side of the earth, with opportunity to accept Christ by faith as his Savior, which will save him experientially.

The penalty of sin was death. If the full penalty had been executed when Adam sinned, that would have terminated the history of the human race. The full penalty of sin includes spiritual death, physical death, and eternal death. God had planned redemption; therefore, by His sovereign grace, He suspended the full execution of the sentence of sin, renewed the probation of man, whereby fallen man, who was dead spiritually, could be redeemed and made alive spiritually before he died physically. For Adam to have died physically in a spiritually dead state would have consummated the first death and have eternally sealed his destiny. By allowing Adam and Eve to live physically, this gave them opportunity to accept the salvation which the Lord provided. When Adam sinned, the benefits of the atonement took effect and though he died spiritually, he was benefited in a physical manner by being allowed to live, so that he might obtain spiritual life through Christ before dying physically. Had it not been for the atonement and Christ being a Lamb slain from the foundation of the world in God's sight, Adam would not only have died spiritually, but no doubt also physically, and eternally, being forever lost.

Justification of Infants Who Die

The justification of infants who die in infancy is a belief that is precious and very comforting to the human race. This fact becomes very apparent when we consider the great number of children who have died in infancy throughout the history of the human race. A large per cent of the world's population die in infancy. Probably more infants have died in infancy than those who have attained to maturity. In countries such as China, India, Africa and South America, the mortality rate has been exceedingly high throughout the many centuries of the past, even up to seventy and eighty per cent. It is comforting to know that these are all with the Lord, beholding the face of the Father. All are content, happy, and safe for eternity. If it were not for the free gift of eternal life granted them, we could wish that no more children would be born, for many die in infancy. What would be more terrible than to contemplate a child that has been, born, not being responsible for its birth, nor could it help itself from coming into the world, becoming afflicted and dying when it did not have the ability or perception to accept Christ by faith, to be eternally lost in hell? But thank God, none are in hell; all are in heaven, washed, and cleansed in the blood of the Lamb; content, without pain or a care, and are supremely happy. The atonement accomplishes the actual redemption of those who die in infancy. Though this is not stated as definitely as some other doctrines in the Scriptures, nevertheless, from the universal testimony of the Scriptures and in the light of God's love, mercy, and justice, we cannot accept any other conclusion.

There are several passages of Scripture that strongly infer the fact that all infants are unconditionally secured by Christ until they come to the age of accountability before God. Christ tasted death for every man (Heb. 2:9); and, "He that spared not His own Son, but delivered Him up for us all" (Rom. 8:32), teach much. Another interesting portion of Scripture is Matthew 18:10-14: "Take heed that ye despise not one of these little ones; for I say unto you, that in heaven their angels do always behold the face of my Father which is in heaven. For the Son of Man is come to save that which was lost. How think ye? if a man have an hundred sheep, and one of them be gone astray, doth he not leave the ninety and nine, and goeth into the mountains, and seeketh that which is gone astray? And if so be that he find it, verily I say unto you, he rejoiceth more of that sheep, than of the ninety and nine which went not astray. Even so it is not the will of your Father which is in heaven, that one of these little ones should perish." Truly Christ came into the world to save the infants. He came to save that which was lost. From the Scripture: "For the Son of Man is come to save that which was lost" we note that it does not say "seek." Christ does not need to seek infants. He saves one hundred out of one hundred who die. It is not His will that any should perish. Since the will of infants do not oppose the will of God, He can save them. Christ made atonement for them. This is very positively declared in the following Scripture: "Therefore as by the offence of one (Adam) judgment came upon all men to condemnation; even so by the righteousness of One (Christ) the free gift came upon all men unto justification of life" (Rom. 5:18). As the head of the human race, Adam's sin depraved him; therefore, all of his descendants have been born depraved. The atonement is as universal as the effect of Adam's sin. All are born in sin, all are lost, therefore, all need a Savior. Infants are not accountable because they are incapable of moral obligation, therefore, are not condemned. All infants are fully acquitted of any guilt from the sin of Adam through the provision made by Christ. Since through the disobedience and sin of Adam (a deliberate, illegal act), all children are born sinful and share the natural consequences of the fall, without their choice or action; so by the obedience of Christ (a deliberate, legal act, even His vicarious death), He possesses the right, love, power and virtue of conferring eternal life upon all without their choice if they die at an irresponsible age. "The benevolence of the Divine character suggests the hope of their salvation; and embraces infants in the redeeming purpose. The rectitude of the Divine government suggests their salvation; they cannot be healed according to their deeds who have neither done good nor evil. There are many general expressions of Divine favor toward infants; God contemplates their advantage in the blessings He confers on mankind (Ps. 78:5, 6; Deut. 12:28). That infants are capable of receiving the principle of faith is plain; Jeremiah and John the Baptist have been sanctified from the womb. The Jewish children were accounted worshipers of the true God, even from their infancy (Deut. 5:3; 29:10, 13; II Chron. 20:13). And so under the Christian dispensation, children are viewed as believers because visibly connected with the dispensation, and continue to be so accounted till they renounce it as their religion. Christ would not recognize as subjects of His kingdom here, those whom He did not regard as heirs of His kingdom hereafter" -- J. Jefferson. Christ said, "Suffer the little children to come unto Me, and forbid them not; for of such is the kingdom of God. Verily I say unto you, Whosoever shall not receive the kingdom of God as a little child, he shall not enter therein" (Mark 10:14, 15). This Scripture implies that children are sheltered in the kingdom of God, and that those who have come to the age of accountability need to become truthful, single minded, believing, yielded, sincere, obedient and believing without reasoning to enter into the kingdom which involves a new birth.

The justification of Romans 5:18, is universal in its provision. This benefit or security has at one time been extended to all men, that is, to the infants. It is a justification that is given to all infants who die in infancy without faith, and without good works, simply by the free gift of God. If any infants die before they come to the age of accountability, they are saved by the "free gift." The blood of Christ does an efficacious work in saving them because they do not oppose, hinder, nor doubt God. It is all on God's part. God graciously grants them a justification which is given to them on the merits of Christ's atoning death. When children come to the age of accountability, they no longer will be secured by this unconditional benefit. If they are saved after this it will be through the conditional benefit of Christ's atonement which will involve a surrendered will on their part, and the exercise of evangelical faith in order to become justified. Truly the love of God is great and good in making this provision which possesses unlimited value.

The following paragraphs which are taken from the Autobiography of the Reverend W. B. Godbey -- Exordium, pages 16-20 are included in this chapter. This incident beautifully illustrates and confirms the truth of the comfort found in the doctrine of the justification of infants who die.

"My maternal ancestry migrated from Ireland four or five generations ago. Their name was O'Kelly in the Emerald Isle; when they landed in America, dropping the "O," they simply reported the name Kelly. You will not be surprised when I tell you they were staunch Roman Catholics claiming the direct succession from St. Patrick. It is said that all the O'Kellys in Ireland are Catholics. They settled in the wild woods of Kentucky one hundred and fifty years ago, when that was all a howling wilderness, inhabited by wild beasts and savages. They had not been living there long when their baby died, breaking the hearts of the whole family. They were utterly illiterate, and knew nothing about spiritual things, except what the priest had taught them. Therefore, as there was no priest commendable to baptize the baby, they all sank into the deepest grief, believing that without a doubt the sweet and lovely idol of their hearts had actually gone down into the fires of purgatory. Therefore they made inquiry of everybody they could meet, doing their utmost to find a priest to get the soul of their dear baby out of the fires of purgatory; but in their deep distress they were utterly unable to hear of a priest anywhere. The truth of the matter was, no Catholic priest had yet come into this country, and it was utterly impossible to command any sacerdotal service. In this distressing dilemma, they happened to run on a squatter and asked him if he knew anything about a Catholic priest, or where they could possibly find one. He told them just to give up their quest, for they could not possibly find one, as there were none in all that country. But he said to them: 'There is a fellow going about over the country, called a circuit rider, and it may be, for ought I know, that he is a priest.' Well, they were so ignorant that they did not know what a circuit rider meant, and as the man suggested that he might be a priest, they thought that perhaps a priest in this new country was called a circuit rider. Therefore they said to him: 'Please send that circuit rider to our house as quickly as possible.' He said he would watch for him and the first time he saw him, tell him he was wanted at their house. That circuit rider was James Hall, whom Bishop Asbury, when presiding over the Baltimore Conference, had sent to Kentucky, giving him the whole state for his circuit, as there were but few settlements in it at that time. James Hall was the first Methodist preacher whom Bishop Asbury sent to Kentucky. In the providence of God, although he came around only once a month, he happened to be at that time in that part of his round, and the squatter soon met him and told him the news, that he was most-urgently needed at Mr. Kelly's. He was surprised, as, since

there were so few people living in the country, he had a good chance to get information about every family and he knew that the Kellys were rigid Roman Catholics. He was, therefore, puzzled, soliloquizing in his mind what regent business they could have with a Methodist preacher. The squatter gave him the needed information, stating to him that their baby had died and they believed its soul was in purgatory, because there was no priest to baptize it, and so were ransacking the whole country, distressed almost to death and hunting a priest to get the baby out of purgatory.

"Upon reception of this urgent call, James Hall turned his horse and expeditiously dismounted at the Irish cabin. Going to the door and knocking, the woman of the house responds. He says to her: 'I am that circuit rider you sent for. What will you have?' 'Oh,' she said, 'we are so badly needing a priest to get the soul of our precious baby out of purgatory, and we heard of you and did not know but you were a priest, in this country called a circuit rider because you ride around on a horse. Now, please tell me, are you a priest?'

"Here you see the absolute necessity of that beautiful gift of the Holy Ghost, denominated wisdom (I Cor. 12:8). Without that gift, do you see how this broken-hearted Irish mother would have bluffed the circuit rider. But, while James Hall had no collegiate learning, he was wonderfully filled with the Holy Ghost and enriched with His gifts, therefore, he was prepared to face the emergency. He responded unhesitatingly in the affirmative: 'Yes, madam, I am a priest.' In this he did not prevaricate, because every called and sent preacher of the Gospel is a priest after the order of Melchizedek (Heb. 7th chapter). Then the dear woman, determined that no defalcation should supervene, clinched the matter by interrogating him: 'but are you a Roman Catholic priest?' Now you see this gift of wisdom again coming to his relief, as he had to be rigidly truthful on all occasions. It would not do for him to answer in the affirmative; meanwhile a negative answer would ruin everything, utterly taking the job out of his hands. Therefore he responds: 'Not exactly; but I can do anything a Roman Catholic priest can do.' Then she at once settled down in the conclusion that the priests in this new country were in some respects different from those in Ireland; but, 'What does that signify if they can do everything that appertains to the office and powers of the Roman Catholic priest? If that is so, he can certainly get my dear baby out of purgatory.'

"After this soliloquy, which, instantly passed in her mind, she proceeded at once to inform him that her sweet baby had passed away in the absence of a priest to baptize it, and of course it had gone to purgatory, and he must please proceed at once to get it out. Then he responded: 'My sister, your neighbor, who gave me your invitation also informed me about the baby. I have had it before God, and am happy to say it is not in purgatory, but in Heaven, and is the happiest, prettiest thing you ever saw, and has never cried nor whimpered since it got there, and the angels all want it in their arms at the same time.'

"This so pleased the family, that they almost died of joy to think the sweet baby whom they so dearly loved was already in Heaven and the angels so delighted with it. Then he asked them if they had ever been born again, and they answered in the negative, saying that they had never heard of such a thing. Then he told them that, while the baby was already in Heaven, if they wanted to see it again they must be born from above, as the Savior said to Nicodemus. They were so delighted with the glad news which he brought them, and, having all confidence in

everything the 'priest' told them, they believed it without doubt, therefore they asked him to come and see them just as often as he could. Here comes in the supernatural gift of wisdom again. He had no church edifice in all the land, and did all of his preaching in the cabins of the squatters and under the green trees. Therefore the broad invitation they had given him to visit them as their priest was all the open door he wanted to make their house a regular preaching place in his monthly round. So he says to them: 'One month from this day look for me to come to see you again, and feel free to invite your friends to be present during my visit.' Therefore going around, -- for he had an appointment every day in the month, -- he published his appointment to preach in the house of the Irish Roman Catholic family."

The continued visits of the circuit rider and his ministry to this family resulted in their salvation. The above incident is an illustration of the comfort there is in the doctrine of the justification of all infants. How much we should rejoice to know that our blessed Christ and Redeemer, loved this lost world so much as to die to redeem it, and freely secures the salvation of all infants until they come to the age when they know right from wrong, and are resultingly responsible for their choice!

What a beautiful place heaven must be and how delightful is that place which is populated with an innumerable number of redeemed infants! The number of redeemed humanity in heaven doubtless outnumbers lost sinners in hell, because of the great number of infants which have died throughout all ages in all countries. These infants are all content, happy, and without any discomfort, for their spirits behold the face of the Father and their Redeemer in heaven.

The Resurrection of Infants

Many questions such as the following may be asked concerning the infants that have died: Will those who die in infancy always be infants in heaven? Will they always be inferior in strength and knowledge? What will their state be in the resurrection? Many people whose children have died in infancy and have gone to heaven expect to meet their children and see them just as they were when they died. Millions of infants have died before they could walk or talk. It indeed would be sad if these would be resurrected as infants, undeveloped physically and intellectually, and always be dwarfed, or be unable to walk or talk, merely being infants that are without pain, yet happy and content, but not mature.

We have all reasons to believe that all infants will be resurrected with a mature body and a mature mind to enable them to enjoy heaven to their full capacity. God's plan is for everything to reach a state of maturity and perfection. In nature, it requires time to reach maturity, but grace and the divine power of God can do instantly and miraculously what requires time in nature. The multiplying of the bread in the feeding of the 5,000 by Christ, and the turning of water into wine at the marriage of Cana are examples of this truth. In the resurrection, the Lord can do more for infants physically and intellectually in an instant, than time, nature, and tutors in a lifetime of fourscore years.

All the defects and abnormalities will be removed in the resurrection. Many people have been abnormal as a result of the fall and sin. Some have been abnormally tall, or short, thin, or obese. Others have been crippled, some with a shriveled hand or some deformity. All defects,

abnormalities, and that which was lacking in being normal and perfect will be removed and spiritual, intellectual and physical perfection will be granted to every infant and child of God in the resurrection.

Let us see what the Scriptures teach concerning the resurrection. David wrote, "I shall be satisfied, when I awake, with Thy likeness" (Ps. 17:15). This refers to the resurrection; and David's theology led him to believe that in the resurrection he would be like his Lord, and only that and nothing less would satisfy him. Paul writes, "For whom He did foreknow, He also did predestinate to be conformed to the image of His Son" (Rom. 8:29). In I Cor. 15:38 and 49, Paul writes of the resurrection, "But God giveth it a body as it hath pleased Him... and as we have borne the image of the earthy, we shall also bear the image of the heavenly."

Also, Christ "shall change our vile body (body of humiliation) that it may be fashioned like unto His glorious body" (Phil. 3:21). John writes, "But we know that, when He shall appear, we shall be like Him; for we shall see Him as He is" (I John 3:2). These verses teach when the Lord comes He will make anew the bodies of all saints. These will be fashioned, that is, the style or pattern of them will be His own glorified body, and when they will be made over or anew, the form, material, and likeness will be like His body. Then all abnormalities, or that which has been lacking or been superfluous will be eliminated. Certainly Christ reached maturity as a Man, and in His resurrected body, He is neither young nor old, undersized nor oversized, but perfect in every respect. Since the resurrection has to do with the body, and our bodies will "be fashioned like unto His glorious body," there can be no miniatures of it, that is, infants weighing only five or six pounds being glorified like Him. God created Adam on the sixth day with a perfect, normal and fully developed body, and also with a fully developed intellect; and before the day was over, that is, he was a day old, he manifested his intellectual abilities by scientifically naming all animals. The Lord did not need to teach him how to articulate, say words, and what they meant. Adam possessed an intuitive knowledge. So will the intellects of the saints be in the resurrection. When the saints are raised and meet the Lord from all over the world to for ever be together, representing thousands of different languages and many nationalities, all then will instantly and perfectly speak the same language.

Man became sadly degenerated in his spirit, mind and body by the fall and sin. Each part of man's being will be benefited and perfected by redemption, even his spirit, his mind and his body. In the experiences of regeneration and sanctification, believers receive elements of the image of God called righteousness, holiness, and knowledge which relate to the spiritual or inner being. (See Eph. 4:22-24). In the resurrection, the body and mind, even the physical or outer man will be perfected and glorified. All then will possess greater intuitive knowledge, beauty, health, power and perfection than Adam possessed before the fall, and also will be in a higher and safer state and place that he was in Eden.

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19 -- THE BENEFITS OF REDEMPTION (2)

The Lord has made a gracious provision for men, not only during their infancy, but also from the time they reach the age of accountability until death, or the period of probation offered

to them. If they abuse their probationary period the Lord has a right to withdraw it any time He designs.

Regeneration of Sinners

The benefits of Christ's death and resurrection make possible the new birth. The new birth is an absolute necessity. Birth is the gateway into life. The natural birth brought us into the human kingdom; even so, the manner by which we enter into God's kingdom is through the spiritual birth. Christ as the grain of wheat must die before there can spring forth any newness of life. While we may not be able to explain the philosophy of the new birth, we are justified by faith on the ground of Christ dying in our stead. Nicodemus wanted to know "how" a man could be born again when he was old. It is the operation of the Living Word and the Spirit that brings about the new birth. Many people stumble over the simplicity of salvation. Jesus said, "Except ye be converted and become as little children, ye shall not enter into the kingdom of heaven" (Matt. 18:3). The Lord can save an old man as easily as He can save a child when he believes in Him. Christ said, "As Moses lifted up the serpent in the wilderness, even so must the Son of Man be lifted up: that whosoever believeth in Him should not perish, but have everlasting life" (John 3:14, 15). The conditions that the sinner must meet are repentance and faith. The ground for evangelical faith is the blood of Christ and God's Word. We are justified by faith on the ground of the blood of Christ. He became a curse for us and died for the ungodly. He took the sinner's place and became the propitiation for the sins of all men. Regeneration is the direct benefit of the atonement Christ made.

Sanctification of Believers

The sanctification of believers is a necessity; therefore, is included in the atonement. This provision also has been made by Christ. This doctrine is clearly presented in type and offerings throughout the Old Testament, and also is stated in plain facts in the New Testament. "For this is the will of God even your sanctification" (I Thes. 4:3). "Wherefore Jesus also, that He might sanctify the people with His own blood, suffered without the gate" (Heb. 13:12). In regeneration, the sinner is pardoned and new life is imparted. Justification takes place before the throne of God and regeneration takes place in the repentant sinner's heart. That very instant adoption also transpires. Chronologically there is no difference, but there is logically. In regeneration our actual sins are forgiven, but the sin principle is not removed. We are not responsible for this sinful nature born in us; therefore, it cannot be forgiven, but must be cleansed, hence the need of two applications of the blood of Christ and two definite operations of the Spirit. Sin is twofold in its nature. The failure to recognize this fact leads to confusion and error in theology and belief. We need to distinguish between "sin" and "sins." Some say there is no difference between "sin" and "sins," but that "sin" is singular, and "sins" plural. This is true etymologically but is not true theologically. "Sin" is innate, inborn, inbred; and in Ephesians 4:22, and Colossians 3:9, it is designated as "the old man," which is a personification of the old Adamic nature, and is to be considered as the noun, as a being, as character and is inherited. It is the source, the roots, the sire, or original sin, and is what we are by nature. "Sins" refer to the outflow of the inward nature and has to do with doing, with contact, with acts. It is the secretion, the fruits, the manifestation of the old nature. Since sin is twofold, the need of man is twofold, and the provision of the gospel is twofold. The two purposes of the atonement are: namely, to save

sinners and to sanctify believers. The two objects of divine love are: God loved the world and gave His Son, and Christ loved and gave Himself for the church. The two expressions of God's will are: He is not willing that any sinner should perish, and this is the will of God even your sanctification. The two offices of the Spirit are to bring to pass a new birth in the sinner, and a baptism in the believer. Regeneration is an instantaneous work of grace and is twofold in its nature, even the forgiveness of sin and the impartation of divine life. Entire sanctification is experiential and instantaneous and also is twofold in its nature, sin being cleansed and power imparted for service. Christ said, "It is expedient for you that I go away: for if I go not away, the Comforter will not come unto you" (John 16:7). The coming of the Spirit was conditioned on Christ going away. Christ finished His work, ascended on high and in the fullness of time sent the Holy Spirit. As in regeneration, so in sanctification, the ground for our faith is the Word of God and the blood of Christ. Christian people would appreciate the experience of sanctification more if they would associate it with the suffering and death of Christ, which were necessary to make it possible for the Spirit to be released from Christ in order to come upon them. Experiential sanctification is a result of the atonement made by Christ.

Since the experience of entire sanctification is a necessity to a pure and powerful life, and to prepare the saint for heaven, it may be wondered how a regenerated person dying in that state before being entirely sanctified can enter heaven. Neither sins nor sin can enter heaven. There are no unsanctified persons in heaven, neither are there any justified souls in hell. Eternal life is obtained when a person is regenerated, and when he is sanctified he obtains it more abundantly. Through the merits of Christ's atonement the regenerated person is initially or judicially sanctified, but not experientially. In government judicial legislation precedes executive administration. It also means that it is appropriate to the administration of justice. Judicial sanctification implies the necessity, the possibility, the security, but not the actuality. The blood of Christ, the Word of God and the Holy Ghost secure every regenerated person until he comes to the light of entire sanctification. Should a person die in the interim it is just and good of God to cleanse and take such a person to heaven. Holiness is begun in regeneration, and a regenerated person is an heir to holiness and heaven. Such references as the following should be consulted in relation to this doctrine: Acts 26:18; I Cor. 1:2; 6:11 and Philippians 1:6. The Calling and Gathering of the Church

The church was in the mind and plan of God before the foundation of the world. God has kept this secret to Himself until the fullness of time came, which was not until after His Son came into the world and made possible the calling and gathering out of the church. The church was a mystery throughout the Old Testament. However, in the light of the New Testament, there are many types and foreshadowings in the Old Testament which prefigure the church.

The creation of Adam and the formation of Eve and their relation to each other were a prophecy of the last Adam and His bride. Before Eve could be formed, Adam must be created. The first Adam was created in the image and likeness of God, and the last Adam in His birth and humanity was a new creation. He was the image of God. The Lord God said, "It is not good that the man should be alone; I will make him an help meet for him." It is reasonable or logical to presume that if it was not good for Adam to be alone, who was created in the image and likeness of God, neither is it good for the last Adam to be alone. The church is needful for Christ. Adam could not find an helpmate; therefore, the Creator undertook for him. Even so, it takes a

redemptive act and the operation of Deity, to call, select, prepare and form the church. The Lord "caused a deep sleep to fall upon Adam, and he slept." Then the Lord took a rib out of his side and formed a woman out of it. His side was dosed and healed, and Adam was awakened. The woman was brought to Adam. He immediately recognized her as being a woman, and acknowledged that she was bone of his bones and flesh of his flesh. How remarkable was all this! This was a prophecy of that which is higher, more holy and sacred, even of Christ the last Adam, and the church His bride. In redemption the same order is carried out as in the creation. Christ must come into the world as the incarnate One before the church can be called and gathered out of the world. He was a new creation, and a head Man. He stands as the Head of the new race, of the redeemed sons of God, even as Adam was the head of the human race. Christ of necessity must die, His side be pierced and be resurrected before the church can be formed. As Eve was a part of Adam, so the church will be a part of Christ. "For we are members of His body, of His flesh, and of His bones" (Eph. 5:30). Before Christ comes again, every member of His body must be gathered out of the world to be caught up and united with the living Head.

It is true that Christ died for every man, but it is to be noted that He had a peculiar love for the church. "Christ also loved the church and gave Himself for it" (Eph. 5:25). The call, formation and gathering out of the church are benefits of the atonement Christ made.

The Resurrection of the Saints

The Bible clearly teaches that there will be a resurrection of all the dead of all time. However, little is said concerning the resurrection of the wicked. The terms "general resurrection" and "general judgment" are not in the Bible, neither are they scriptural terms. The Bible definitely distinguishes the resurrection of the righteous from that of the wicked. All of the Old Testament saints believed in the resurrection. Enoch believed in the resurrection. He prophesied, "Behold, the Lord cometh with ten thousands of His saints, to execute judgment upon all, and to convince all that are ungodly" (Jude 14, 16). Abraham believed in the resurrection. When he offered up Isaac, he believed that the Lord would raise him out of the ashes (Compare Gen. 22:5 with Heb. 11:19). He expressed his belief in the resurrection when he bought a burying ground in the land that was promised (Gen. 23); so did Isaac and Rebekah; also, Jacob and Leah, for they were buried in the same burying ground. Joseph also believed in the resurrection, and ordered his bones to be carried out of Egypt when Israel left. The following references teach that the resurrection was a common belief in the Old Testament; John 14:14, 15; 19:25-27; Psalm 16:9, 10; 17:16; 90:3; Isa. 26: 19; Ezek. 37:12, 13; Dan. 12:2, 13; Hosea 13:14.

The resurrection of the righteous, which comes first, is unto life; is of the just and for the blessed and holy. This resurrection is identical with Christ. He is the firstfruits of the first resurrection, and the saints come in the same rank, but later as to time. There are different groups of saints, and these will be resurrected in due order. Because Christ died and is the firstfruits of the dead, the resurrection of all who are in Christ is secured. In other words, all who have the seed of God implanted in their hearts will be in the glorious harvest.

The resurrection and glorification of the body are essential to the completion of our salvation and the consummation of the work of Christ in all believers. The fall and sin have affected the body and caused it to become diseased, deformed, weary, frail and aged, thus

bringing it low to a state of death and disintegration. The redemption which Christ has accomplished will be more far-reaching in restoring health, beauty, perfection, rest, strength, eternal youth and vigor, and deathlessness in its effect than sin brought man low. In regeneration, a new heart and nature are given to the believer. In the resurrection, a new body will be given to the overcomer which will be adapted for the presence of God, the New Jerusalem, the new heavens, the new earth and the eternal ages.

The saints who die in this age go home to be with the Lord. They are asleep in Jesus, therefore, are at rest and are peaceful; fully conscious of heaven, the Lord, and His glories; but they are not satisfied to the full, nor can they be until they receive their bodies in which they may be actively engaged in a glorified service. From their death to resurrection, the saints passively enjoy heaven to the full, but cease from their labors while their redeemed spirits patiently await the fullness of time when they again may dwell in their bodies to actively enjoy a heavenly ministry, to roam at pleasure through God's material universe and the New Jerusalem which they have inherited. The resurrection and glorification of the bodies of the overcomers will make their joy full and complete.

In the resurrection, all the effects and consequences of sin and the fall will be sloughed off and the image and likeness of the glorified Christ will be fully borne and not the image of Adam before he fell. Death terminates the earthly, the physical and natural life and relationship. The natural and human relation will not be retained and carried over into the resurrection and heavenly life.

Many people have no higher motive in going to heaven than to see a departed parent or child. One of the most comforting facts is the assurance that our deceased parents, companion, or children are with the Lord. However, the natural relationship cannot be carried into heaven. Paul writes that the wife is bound to her husband as long as he lives, and when he dies she is loosed from the law of her husband. As long as he lives she is bound to him, and if she marries another man she becomes an adulteress; but if he dies, she is free from that law and may marry another man (Rom. 7:2, 3). If the natural relationship were carried over into heaven, certainly the Bible would have forbidden any person to remarry after a companion had deceased. If the natural relationship should continue in the heavenly world, there would be many complicated relationships, particularly those who remarried after a companion deceased, and all the more so if they married a person whose companion also had deceased. In heaven, the saints do not marry, nor are given in marriage, neither do they carry the married relationship of earth into heaven (Matt. 22:30). In Christ, in the new creation and in the new birth there is neither male nor female. In the spiritual birth and kingdom, all are neuter in sex, and in that respect are like the angels who do not marry nor procreate (Matt. 22:30; Gal. 3:28).

In Christ, all the saints will be one family and hold the same relation to each other and to Christ. Some hold to the limited and restricted idea that they will own a mansion and half of the street on each side, and will have their deceased infants to nurse and rear, and their aged parents to care for in heaven, and if any saints will come to visit and fellowship them they must knock for permission to enter. Many mothers are so human and more interested in the earthly and natural realm than the heavenly and spiritual that they desire their deceased infants resurrected as infants and helpless, even as they died instead of being resurrected fully matured in body and

mind, looking and appearing like the Lord. If the Lord raised infants as they died, immature, frail, and undeveloped intellectually, would He not also be obligated to raise the aged grandparents in as feeble and decrepit a state as they died? Certainly all will be resurrected perfect in body and in intellect. The infants will no more be infants, and the aged no more be old. All will appear as the resurrected Christ, and in prime youth, to for ever remain in that state. A young mother in her early twenties lost an infant child. Very naturally she desired that her infant should be resurrected as it appeared to her when it deceased. However, that mother lived to be a great grandmother, even into her nineties, and of course became helpless and very dependent. Should both be resurrected as they died, she would not be able to rear her infant child. How much better it is to look at things from the divine and Scriptural viewpoint, even that infants will be resurrected in the image of Christ, fully matured bodily and intellectually, and that the great grandmothers will be resurrected with a full set of teeth, all wrinkles gone, no gray hairs and a youthful, healthful appearance, also bearing the image of Christ.

The question often is asked, Will we recognize our loved ones in heaven? If they are there and we shall arrive there we certainly will recognize them. And much more than merely recognize our own loved ones, we shall instantly know and recognize every saint in heaven. This possibility will be one of the benefits of Christ's redemptive accomplishments which He will impart to all of His children in the resurrection. Peter, James and John never had met Moses and Elijah prior to the meeting on the Mount of Transfiguration. Christ did not need to make each acquainted with the rest. Peter recognized Moses and Elijah the instant they appeared. All saints are children of God. God is the Father of all the redeemed and all are the sons of God; therefore, brothers in the Lord. All saints will recognize every saint in heaven, for all are born of God. In the family we know our brothers and sisters by name, by face and by their voice. A greater intuitive, intellectual knowledge will be imparted to the saints in the resurrection than was imparted to Adam in the day of his creation. Knowledge is one element of the image and likeness of God (Eph. 4:23; Col. 3:10).

The attributes of the bodies of the resurrected saints will be like the glorious body of our Lord Jesus Christ. The saints will awake in the likeness of Christ (Ps. 17:15). "It doth not yet appear what we shall be: but we know that when He shall appear, we shall be like Him" (I John 3:2). This refers to all saints, both dead and alive who are sons of God, and who have been made partakers of the divine nature and of Christ's likeness while they lived in their bodies. The saints who believed that Christ died and arose again, but now are asleep in Jesus will arise when Christ returns. The dead in Christ will be raised as though they never had died, and the living in Christ will be changed as though they had died and been resurrected, all in an instant, without pain. Then there will be no difference, for all will be alike and be caught up together (I Thes. 4:13-18). Our bodies of humiliation will be fashioned like Christ's glorious body (Phil. 3:21). The resurrection of Christ is a guarantee of the believer's resurrection. "If the Spirit of Him that raised up Jesus from the dead dwell in you, He that raised up Christ from the dead shall also quicken your mortal bodies by His Spirit that dwelleth in you" (Rom. 8:11). If the Holy Spirit Who dwelt in the humanity of Christ, dwells in us, He will do for our body What He did for the body of Christ. These bodies according to I Cor. 15:42-44, will be immortal, glorified, powerful and spiritual. This will be a glorious possibility that has been made so only through the death and resurrection of Christ. The saints will be benefited in life, in death, in resurrection and

throughout eternity as a result of the atonement. Glorification will be the ultimate result of redemption, and will qualify the saints for a glorified life of service.

The Promotion of the Redeemed

The conception of redemption which Christ has made and the state of the consummation the saints will attain is very shallow as preached by many ministers. They teach that in Christ, believers will be restored to the state from which Adam fell, and that we shall be like Adam was in Eden before he fell; also, that the earth, with the animal, the vegetable and the mineral kingdoms will be restored only to the Edenic state. Certainly all that was lost in the fall of Adam will be regained and much more in the redemption of Christ. However, the new earth will be more beautiful, wonderful and glorious than Eden, even as the glorified bodies of the saints will be more glorious than Adam's body in his holy and original state.

The state in which Adam was created was not the goal, the climax, or the consummation of God's plan or purpose. That was the starting point. Adam was on probation, and probation carried with it the thought of promotion. Hence Adam was tested to see if he would endure and be obedient to God so that promotion might come. It was as possible for Adam to be promoted as it was for him to be demoted. God does not change His plans. His plans and purposes were as perfect in the beginning as they will be in the end, or as perfect in the end as they were in the beginning. In the final consummation, it will be exactly what He had planned in the beginning.

If the redemption of Christ should merely restore men to the state from which Adam fell, they will not be any better, safer, or higher than Adam was in Eden before the fall. How then could we be assured that men in the ages to come will never sin and fall again? In the old creation the Lord God wrought six days, then finished it and rested on the seventh. God began with inanimate things and worked up to the higher forms of life, and last of all, Adam and Eve were created and formed, who were the consummation and crown of the old creation. The place was prepared before man was created, and he was tested after he was given his earthly home. In the new creation Christ is the Head even as Adam was the head of the old creation. This time the order of events is being reversed. Before the New Jerusalem, the new heaven and the new earth will be formed, man must be made anew, tested and proven an overcomer before he will be able to enter into the new place and his eternal abode.

The redeemed race of sons of God will be like Christ, even as all the fallen race become like fallen Adam. God commanded that everything shall bring forth after its kind. It was God's purpose that Adam should propagate a holy race like to himself, and all bear the image and likeness of God. Since Adam failed and fell, and also lost the image and likeness, he could only bring forth a naked, sinful and fallen race. All men bear the image of sinful Adam.

In the new creation, all sons of God will bear the image and likeness of the last Adam, and will not be like the first Adam before he fell. This likeness will not be like Christ when He was a Babe, or undeveloped in His humanity, but as He is since He has been resurrected and glorified.

The Lord went to work as soon as Adam fell. He did not continue His rest, but has been at work ever since. Many sons of Adam's race have been made anew, and there will be an innumerable number which will be redeemed out of every age in the history of man. When we consider the time of the seven days of Genesis 1:2-2:3, which was the old creation, and compare it with the time of the new creation, which began after the fall, and will be consummated with the ushering in of the new heaven and new earth, which is generally considered as a period of seven thousand years, (that is, from the time that Adam fell until after the Millennium, which appears to be the end of probation, when the new heaven and the new earth will be ushered in and a voice from heaven will say, "It is done" (Rev. 21:6), and God and the new creation can rest), there will have been a period of 365,000 weeks of seven days. This may give us an idea how much better and greater the new creation, of which Christ is the Head will be than the old creation before its fall of which Adam was the head. Would it be just to say that the glorified Christ, the glorified saints and the new Jerusalem, the new heaven and the new earth will be only 365,000 times better than Adam and Eve with the garden of Eden before their fall? We are not justified in making comparisons. However, those who make the mistake of bringing redeemed, sanctified and glorified man, bearing the image and likeness of Christ, down to the level of the first Adam before he fell, belittle Christ and His redemptive work, and do not bring him up to the height that divine grace, holiness and God will bring him. In the consummation of God's plan, there will never be another fall, failure, or defeat, even as there was no failure or defeat in Christ. This promotion and exaltation will be conferred upon all the overcomers as a direct benefit of Christ's vicarious death, His victorious resurrection, exaltation and triumph over sin and Satan.

The National Sin of the Jews

The effect of the atonement of Christ reaches out and fully atones for Israel as a nation, the national sin of Israel, her unbelief, rejection and crucifixion of Christ her King and Messiah. The gifts and callings of God are without repentance (Rom. 11:29). God does not change, take back, nor repent of the gifts He gave Israel, neither the call He gave her. That call will remain the same for that nation though she has failed. He will hold this nation to that call. His great gift--the Son of God -- that He offered them, Whom they rejected, will yet be given to them. The gift of the land of Canaan is her heritage and will be for an everlasting possession even in the new earth. Her calling, which has been fulfilled only in part will be fulfilled under Christ when He redeems and qualifies her for that calling. All the failure of Israel as a nation was assumed by Christ and atoned for by Him.

The Lord had a special purpose in calling Abraham to walk with Him, to leave his father's house, his kindred and his country to go to a country He would show him. The Lord led him into the land of Canaan. This land was promised to the seed of Abraham for an everlasting possession. This promise never has been revoked and never will be revoked. When the Lord divided the earth in the days of Eber, long before Abraham was born, He reserved the land of Canaan for the seed of Jacob. We read, "When the Most High divided to the nations their inheritance, when He separated the sons of Adam, He set the bounds of the people according to the number of the children of Israel" (Deut. 32:8). The land of Canaan is remarkably situated. No other country is situated as Canaan. The Bible calls it the "midst of the land," ("navel of the earth" -- marginal reading) and "the midst of the nations" (Ezek. 5:5; 38:12). This land is at the junction of three great continents, connecting Asia, Africa and Europe.

God's purpose in calling Abraham was to make of him a holy nation, and give to that nation the land of Canaan, the covenants, the tabernacle and holy laws and regulations that would make them distinct from all other nations. Then God invested them with governmental authority to exterminate the Canaanites and clean up the land of Canaan; then to clean up the surrounding nations and make peace as they surrendered and came under the laws of Israel, which were conducive to peace, prosperity, plenty, health and long life. Both temporal and spiritual blessings were promised them and a hope of the life to come. God called them to be a priestly nation, saying, "And ye shall be unto Me a kingdom of priests, and an holy nation" (Exodus 19:5). God's design was to use this holy nation to bless all other nations and that the Messiah should come through Israel (Gen. 18:18; 22:18). The Lord had much to say to Abraham, Isaac and Jacob concerning their seed becoming a nation. God dealt with them as a nation. In Egypt they multiplied into a nation, were delivered, redeemed and set free as a nation. They were led as a nation, and entered into Canaan as a nation, being placed in the middle of the nations to guard them, keep peace and bless them.

Israel failed as a nation, and as a nation never thoroughly cleaned up the land of Canaan, but instead adopted the gods of the surrounding nations and became more corrupt than the people who were in the land before them. For this reason, the Lord, for the time being allowed His people to be taken captive out of their land, giving the earthly governmental power into the hands of the Gentiles. After seventy years of captivity the Jews were allowed to return to their land. In the fullness of time Christ came and offered Himself to the nation, but they rejected and finally crucified Him. The leaders cried, "Crucify Him, crucify Him," and also said, "His blood be on us, and on our children." Because they rejected Him, He has left them and their house has become desolate. As a nation, they have been persecuted and scattered, and still are to this present hour. Christ said, "Ye shall not see Me henceforth, till ye shall say, Blessed is He that cometh in the name of the Lord." They have not said this, but must say it before He comes to fill their house with glory.

However, the Lord is not through dealing with Israel. All He has promised and prophesied He will perform and fulfill. With Paul, we may ask the question: "Hath God cast away His people? God forbid." There is a glorious future pictured for Israel throughout the Prophets. A second and permanent restoration is awaiting Israel which has not been fulfilled. Since the gifts and callings of God are without repentance, God through Christ, the Holy One of Israel, can reach out in mercy to His unbelieving people, pardon and restore them.

Before the day of restoration, Israel must pass through what Jeremiah 30:4-7 terms "the day of Jacob's trouble" and by Christ called the "tribulation." The tribulation, as it were, will whip them into line and bring them to repentance, then they will call on the Lord. Their only hope will be the rejected One, even the Lord Jesus Christ. The Lord will reveal Himself to Israel. He said, "I will pour upon the house of David, and upon the inhabitants of Jerusalem, the spirit of grace and supplication: and they shall look upon Me Whom they have pierced" (Zech. 12:10). Also, "In that day there shall be a fountain opened to the house of David and to the inhabitants of Jerusalem for sin and for uncleanness" (Zech. 13:1). Paul writes, "And so all Israel shall be saved: as it is written, There shall come out of Sion the Deliverer, and shall turn away ungodliness from Jacob: for this is My covenant unto them, when I shall take away their sins"

(Rom. 11:26, 27). However, this will not be until after the fullness of the times of the Gentiles. The look of faith to the crucified One will save them. Israel's sin of blood guiltiness: the blood of prophets, of righteous men and the blood of their Messiah will be cleansed by the Lord (Isa. 4:4). All the failures, the sins and the unbelief of Israel have been laid upon the Holy One of Israel, Who has atoned for her sins and only on this ground can Israel be saved.

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20 -- THE BENEFITS OF REDEMPTION (3)

Throughout this entire age many individuals have been saved and blessed through Jesus Christ. More have been saved in some countries than others because they have had the gospel for a longer period of time. The blessings of the gospel have been enjoyed by many individuals. No nation yet has been saved as a whole. This present age is the time of out-gathering.

God's Prophetic Program

In Acts 15:14-17, James the first church moderator endorses what Simon Peter said, then he outlined God's prophetic program by stating it is God's purpose in this age to visit the Gentiles and out of them take a people for His name, then Christ will return, that is, come back the second time to earth and build up the tabernacle of David, which will be the re-gathering, the restoring and the redeeming of the nation Israel. Then when Israel is in her land and in her right relation with the Lord, the Gentiles as nations will be saved. In this present age comes the out-gathering of the Gentiles, which will be the bride of Christ, that is, a people for His name; then comes the re-gathering of Israel, and after that comes the ingathering of the Gentiles. The above mentioned Scripture reads: "Simon hath declared how God at first did visit the Gentiles, to take out of them a people for His name. And to this agree the words of the prophets; as it is written, After this I will return, and will build again the tabernacle of David, which is fallen down; and I will build again the ruins thereof, and I will set it up: that the residue of men might seek after the Lord, and all the Gentiles, upon whom My name is called, saith the Lord, Who doeth all these things" (Acts 15:14-17).

The Conversion of the Gentile Nations

It has been the design of the Lord to bless all nations through Israel. Such Scriptures as the following teach national blessings: "In thee shall all families of the earth be blessed" (Gen. 12:3); "And in thy seed shall all the nations of the earth be blessed" (Gen. 22:18); "In thy seed shall all the families of the earth be blessed" (Gen. 28:14), and "His name shall endure for ever: His name shall be continued as long as the sun: and men shall be blessed in Him: all nations shall call Him blessed" (Ps. 72:17).

The secret of national blessings coming to the Gentile nations is for the Lord to return, bring an end to the Times of the Gentiles by the Stone striking the image as represented and revealed in Daniel chapter two. The image Nebuchadnezzar saw represented Gentile dominion. When this image is struck on the feet it will be ground to powder. This will release the Jews from under the feet of the Gentiles. Then Israel as a nation will be saved. Following the

conversion of Israel, great and national blessings will come to the Gentile nations through converted Israel.

As stated before, it is not God's plan to save people as a nation in this age, but that the gospel shall be preached to all nations, so He may gather out a people for His name. It is God's purpose to eventually save the Gentile nations, but the conversion of Israel precedes this work. The church was a mystery in the Old Testament period, but the salvation and blessing of the Gentile nations is revealed again and again throughout the Old Testament, but only after Israel as a nation has been saved and blessed. References as the following should be studied to become fully enlightened in regard to the truth concerning the ingathering of the Gentiles after the restoration of Israel: Isa. 2:2-4; 11:10; 14:1; 55:5; 60:3-5; Acts 15:16, 17; Rom. 11:11-15.

The calling of Israel was to be a blessing to all the nations. This calling will be fulfilled, but not until after Israel will emerge from the tribulation throes. Then Israel will experience a national and a spiritual re-birth. The prophet wrote concerning Israel: "Before she travailed, she brought forth: before her pain came, she was delivered of a man child" (Isa. 66:7). This is her own re-birth. Then will follow another wonderful event which the prophet expresses in the following words: "Who hath heard of such a thing? who hath seen such things? Shall the earth be made to bring forth in one day? for as soon as Zion travailed, she brought forth her children" (Isa. 66:8). The answer is, Yes, for as soon as Israel is saved as a nation, she will travail, then the Gentile nations will be saved.

When the Messianic kingdom is established, then many people will say, "Come ye, and let us go up to the mountain of the Lord, to the house of the God of Jacob" (Isa. 2:3). When the Holy One of Israel is in the midst of them, "Nations that knew not thee shall run into thee, because of the Lord thy God" (Isa. 55:5).

The redemption accomplished by Christ reaches out beyond the conversion of Israel and takes in the Gentile nations. The Psalm of the crucifixion (Ps. 22) teaches that, "All the ends of the world shall remember and turn unto the Lord: and all the kindreds of the nations shall worship before thee" (Ps. 22:27). The history of Jonah and his experiences were a prophetic forecast of Israel, her call, failure, restoration and recommission. The entire city of Nineveh repented at his preaching. So will it be after the church is gathered out and Israel is redeemed, then the conversion of the Gentiles will be national. This is the only hope for the heathen world, and for the conversion of the world in general; for then "the knowledge of the Lord shall cover the earth as the waters cover the sea" (Isa. 11:9; Heb. 2:14). The prophet David saw many great visions of this kingdom with Israel as the head of the nations, and the Gentile nations sharing their promised blessings, adoring and worshipping the King of the Jews. "The kings of Tarshish and of the isles shall bring presents; the kings of Sheba and Seba shall offer gifts. Yea all kings shall fall down before Him: all nations shall serve Him" (Ps. 72:10, 11).

At the present rate of gospel progress the church would never get the world converted for there are far more unsaved people in the world today than there were fifty years ago. Christ is the only hope of the church, of the Jews and of the Gentile world. When the Messianic kingdom is set up, no fact will be better known, no subject will be more spoken of than the glorious fact that the glorious King, Who has come from glory, with great glory has set up His glorious kingdom

on earth. He will shoulder the government and reign triumphantly and gloriously, This knowledge will cover the whole earth.

Before the conversion of Israel as a nation, the conversion of the Gentile nations, and the setting up of the Millennial reign of Christ, there will come the "day of Jacob's trouble," or the tribulation period. This will be a period of judgment, sorrows, famines, pestilences, earthquakes, lawlessness and bloodshed such as the world has never experienced before this time. The period of judgment will be great because the gospel light which has been rejected has been great. The only remedy for apostasy is judgment. The tribulation judgments will be specifically hard on the Hebrew race, but the Gentile nations also will be punished. The Lord said, "I will punish the world for their evil, and the wicked for their iniquity" (Isa. 13:11).

Judgment will come that peace may come. This age will end in a dark night, but the next age will dawn with a glorious sunrise, when Christ will appear as "the Sun of Righteousness" with healing in His wings. The tribulation judgments will follow the rapture of the bride of Christ, and the judgment of the living nations will not take place until Christ comes as King. These tribulation judgments will greatly depopulate this earth. The per cent of the population that will survive the tribulation and pass into the Millennium will be comparatively small to that of its beginning.

At the judgment of the living nations, the nations will be classified as goat and sheep nations. The sheep nations will be blessed, for the King will say unto them: "Come, ye blessed of My Father, inherit the kingdom prepared for you" (Matt. 25:34). The nations that will survive and pass into the Millennial kingdom will in that day seek the Messiah (Isa. 11:10), and will beat their swords into plowshares, their spears into pruning hooks, and nation will not lift up sword against nation, neither shall they learn war any more (Isa. 2:4). The nations at the second restoration of Israel will be called upon to bring the Jews from all parts of the world in their ships to Palestine (Isa. 60:3-5). In Zech. 14:16, we learn that even some individuals will be left among those nations which came in battle against Jerusalem. These are commanded to come to worship at Jerusalem year by year in the Millennium. The Millennium will be a blessed age with Israel and the Gentile nations saved and with King Jesus ruling over all the earth. Christ then will not only be Savior, but also King. Such great national blessings are possible only on redemption's ground and the right Christ purchased through the shedding of His blood.

The Chaining of Satan

Before Christ will set up His kingdom on earth and before great temporal and spiritual blessings can come to Israel and the Gentile nations, Satan must be cast out of the heavens, then out of the earth, even into the bottomless pit. Satan has been the usurper for the last six thousand years. His rule has been one of oppression, sorrow and death. His crooked trail can be traced back into the garden of Eden when sorrow and death began to reign. He claims this world; is called "the prince of the power of the air," and is "the god of this world." On one occasion Satan offered this world with all its kingdoms to Christ if He would but fall down and worship him. Christ did not accept his offer, neither did He dispute his claims. Christ will receive this world and its kingdoms from the Father. Christ and Satan cannot rule at the same time. Both cannot get along together. The final victory will come to the one who will triumph. Since Christ has been

triumphant all along, He will be triumphant in the end. He triumphed over Satan in His birth, in the wilderness, in His ministry, on the cross, in His resurrection and ascension. By His death He purchased the right of redemption. He has, moreover, been given all authority in heaven and in earth; therefore, He possesses the right and might to dispossess and dethrone Satan. What He does will be legal and will stand the test of divine justice.

Christ came into the world to destroy the Devil and his works. He holds the keys of death and hell. Satan will be shaken out of the heavens and dethroned by virtue of the blood of the Lamb and the testimony of the raptured overcomers-that is, all who have been redeemed by the blood of the Lamb. Being cast out of the heavenlies, he will be confined on the earth for a little season, then when Christ returns with the saints to set up His kingdom, Satan will be bound and cast into the bottomless pit. Verily, the Lord can make a spiritual chain strong enough to hold Satan, and through His redemptive might and right incarcerate him in the bottomless pit and leave him locked up until He will loose him for a little season and then cast him into the lake of fire and brimstone where he will be tormented day and night forever and ever. This triumph over Satan will be a benefit of the accomplished redemption.

The Millennial Rule of Christ

As we carefully study God's plan as revealed in the Scriptures and His purpose for Adam, it will become clear that the Millennium is a necessity in God's program. The teaching of the Scriptures indicate that Lucifer, before his fall, was the first governor of this earth. This right he forever forfeited by his fall. Since no redemption has been provided, and certainly none could be legally provided for Satan and fallen angels, God could legally create a man in His own image and invest him with the authority to have dominion over the earth.

Adam became the second governor of this world. He, too, failed and fell; therefore, forfeited this right by yielding to Satan. Adam, by illegal means, as it were, sold out to Satan and Satan by illegal means became the usurper of this earth. Satan claims this world and offered it to Christ in the temptation. Satan is called the god of this world, the prince of the power of the air and the ruler of this world. This position he will not always hold, but only to the time of Christ's coming.

Christ as Man will be the third Ruler of this earth. It will be essential for God to prove to Satan, demons, sinners, holy angels and saints that He can produce a just and holy Man that can out-rule Satan, shoulder the government and inaugurate a holy rule and righteous reign over the earth in which universal peace and prosperity will be enjoyed for the duration of an age. Christ holds this right by virtue of His Person, His creative work, His miraculous and kingly birth. His victory over the Devil in the temptation in the wilderness, His vicarious death and resurrection, that is, His redemptive work. He has been appointed Heir of all things by the Father, and in time to come, His reception of the kingdoms from the Father and also His wresting of the world from Satan will become actual.

God is the sole and original owner of this world. But we read that the heavens are the Lord's and the earth hath He given to the children of men, also that the meek shall inherit the earth (Ps. 115:16; Matt. 5:5). The title deed to this earth is held in heaven. This world, which has

been a forfeited possession since Adam fell, with the curse resting upon it, will be reclaimed and repossessed by the Man Christ Jesus. In the fifth chapter of Revelation, attention is called to a book in the right hand of Him Who sat on the throne. A loud voice proclaimed, "Who is worthy to open the book, and to loose the seals thereof?" No man in heaven, in the earth, or under the earth was able to open the book, neither to look thereon. John wept much for he realized the import of the issue and the resultant defeat and disaster by reason of no one being able to unloose the seals. One of the elders said, "Weep not: behold, the Lion of the tribe of Judah and the root of David, hath prevailed to open the book and loose the seven seals thereof." When John looked into the midst of the throne to see the Lion of the tribe of Judah and the root of David, he saw a Lamb as it had been slain. Of course this Lamb was Christ with the marks of sacrifice, redemption and triumph upon Him. It is plain to see that this event has to do with redemption, and redemption has to do with the buying back of a forfeited possession. There can be no question but that this sealed book is God's rifle deed to this earth which Adam forfeited in the fall, but which Christ purchased with the price of His blood. The elders sang a new song of praise, of adoration and redemption, because of Christ's triumph and that they were made kings and priests and would reign with Christ on the earth. The loosing of the seals deals with the judgments and a transition period, and when they are all loosed and the different series of judgments are past, Christ will be seen to return and inaugurate His kingdom on the earth as revealed in Revelation 19 and 20.

Many Old Testament prophets saw the coming of a glorious King and kingdom, of which they wrote again and again. All that the Lord has promised He will perform. There are many Old Testament prophecies concerning the Messianic kingdom and the rule of Christ which await their fulfillment at Christ's second coming. (A few references will suffice: II Sam. 7:10-17; I Chron. 17:10-12; Ps. 72; Isa. 2:1-5; 9:7 and 11:1-16; Dan. 2:44; 7:18, 14; Micah 4:1-4; Acts 15:15-18; Rev. 11:15; 19:6).

Christ was born a King. Joseph, the husband of Mary was in the direct kingly line and a direct descendant of David. If kings had been ruling in Israel over their own people in the days when Christ was born, Joseph the husband of Mary would have been king. Since Joseph was the husband of Mary, and Christ was Mary's firstborn son, Joseph was the foster father (not stepfather) of Christ. This gave Christ all the legal rights of the kingly line. Since Christ did not leave any posterity, neither remained dead, but arose the third day, the genealogy terminated in Him; therefore, the kingly rights have passed on to Him and they still rest upon Him, and will for ever. If He had not been resurrected, but remained dead, the kingly rights would have passed on to one of the half brothers, that is a son of Joseph and Mary. The resurrection of Christ has made possible many rights for Christ, and many blessings for the believers. When He returns to set up the Messianic kingdom, He will enforce these rights by becoming the King of the Jews and of all the world.

The Millennium, with Christ as the Ruler is a necessity. God will yet prove to all men, angels and Satan that Christ, the last Adam, the Man Christ Jesus as a Man-a holy Man -- can and will single handed shoulder the governments and rule in righteousness, equity, justice and peace over this world. He must conquer the last enemy which is death. Paul writes, "He must reign till He hath put all enemies under His feet. The last enemy that shall be destroyed is death. For He hath put all things under His feet. But when He saith all things are put under Him, it is

manifest that He is excepted, which did put all things under Him. And when all things shall be subdued unto Him, then shall the Son also Himself be subject unto Him that put all things under Him, that God may be all in all" (I Cor. 15:25-28). At the present time, Christ is seated with God on the Father's throne, waiting till His enemies are placed under His feet. In God's appointed time He will arise and descend to ascend His own mediatorial and kingly throne to rule till He has overthrown every opposing power such as the Devil, demons, rebels, sin, carnality and death. All of these have been in conflict with Deity and God's holiness or disputed the supremacy of God. Christ the God-Man must reign to out-root all evil and bring God's entire moral system into harmony with God's will so that His will may be done on earth just as it is done in heaven. Christ then will submit the perfected kingdom to God the Father so that Deity may rule in supremacy over humanity throughout eternity.

A question may be raised here concerning Christ's position in that the Scriptures teach that Christ will reign over an endless kingdom. This is affirmed in II Sam. 7:16, 29; Ps. 45:6; 89:4; Isa. 9:7; Dan. 2:44; 7:14 and Rev. 11:15. The thousand year reign does not nullify the eternal reign of Christ. The ultimate purpose of the Millennium is "that God may be all in all." Christ will bring all things into subjection to God. When the last enemy is put down by the Lord as the Mediatorial King, the Mediatorial Kingdom will have been fulfilled. Christ will turn over the Mediatorial Kingdom to God to be merged into the eternal Kingdom and in that manner be perpetuated forever. This does not mean the end of Christ's rule, for He is God and one with the Father, therefore, will share in the final and eternal kingdom. In Revelation 22:1-5, it is stated twice that the throne of God and the Lamb are in the New Jerusalem.

The Redemption of the Earth

This world has been the great battlefield of the universe. Out of all the billions of worlds, this world has been the great center of attraction to God, the heavens, the angels, Satan, demons and men. There are many people who hold an erroneous idea concerning the future of this earth, of the coming of Christ and of the judgment, teaching that when Christ comes there will be a general resurrection when all the dead of all time, both the righteous and wicked will be resurrected at the same time, and then a general judgment day will follow and the physical earth will then be burned up and annihilated. The Bible does not teach this, neither is the term "general resurrection," or "general judgment" in the Bible. The Bible teaches two resurrections: the first as that of the saints, and it is always mentioned first in order; and the second resurrection which is of the wicked which will be a thousand years after that of the righteous. There will be a judgment of the believer's works, which is for classification and rewards and will be after Christ has come for the church. The judgment of the living nations will be after Christ returns to the earth. The judgment of the great white throne, which will occur after the Millennium will be that of all the wicked dead of all ages.

There are many Scriptures that declare the earth abideth forever. We cannot conceive of God creating this earth and then annihilating it. If the physical earth can be annihilated, then man can be annihilated, for man was made out of the dust of the earth. God told Abraham, "Unto thee and thy seed have I given this land for an everlasting possession." Palestine still belongs to the Israelites and will in the Millennium and in the new earth, even throughout eternity. Their "everlasting possession," does not terminate at the time of which Peter writes in II Peter, the

third chapter, in which he describes the day of the Lord and coming judgment, when the elements shall melt with fervent heat; at the time when the wicked shall be cast into the lake of fire and brimstone, to be tormented forever and ever. John in vision, saw a new heaven and a new earth, for the first heaven and earth were passed away. "Passed away" does not mean to pass out of existence, any more than the body and personality of the sinner ceases to be when he is regenerated. Paul writes in II Cor. 5:17, "Therefore if any man be in Christ, he is a new creature: old things are passed away; behold all things are become new." A new birth has taken place, and a new creature has come into being, but he does not become another personality. Christ came into this world and from the virgin Mary obtained a human body. That body was of this earth, of the elements of the earth. It was constructed by the Holy Spirit. Christ lived in that body, died in that body, was resurrected in it, ascended in it, and was transformed and glorified therein. Thus we see that it went through some changes. Christ will come again in that body. This earth is closely related to Christ and belongs to Him in a sense that no other planet does. If the earth can be annihilated, then what of His humanity? This world belongs to Him by virtue of creation, by virtue of His Incarnation and by virtue of His death. He died to redeem this world. It also belongs to Him by right of inheritance. In the end of the conflict, Christ will legally wrest it from Satan, then it will become His also by right of righteous conquest.

This earth has gone through many geographical and topographical changes in its history, and it will go through many changes in the future. The traces of sin and the fall can be seen in the physical earth. This earth as a planet is yet to be regenerated, relieved of the curse and be retouched to make it suitable for Christ to reign over in the kingdom age. Everything that had a sad ending in the fall, will have a glad beginning, and everything that had a sad beginning will have a glad ending at this time. The material universe will not be swept into annihilation, for it was in existence before the fall. The Lord will not stop with regeneration, but after this renovation, which will take place when Christ sets up His kingdom, the earth will go through another crisis after the Millennium. He will then sanctify it, purge it with fire and also glorify or celestialize it. Out of this old earth will come the new earth. The heavens also will be made new, and after the heavens and earth are thus made new, the place which Christ is preparing now, the New Jerusalem, will come down from God out of heaven to be the capitol of the new universe. All this will be the outcome of Christ redeeming that which was lost in the fall. He will bring this world and men into a far better, higher and safer state than they were before the fall. Man and the earth are very closely related. Man was made of the dust of the earth. This earth was His home. Because of the fall, redemption became a necessity. Through Christ, man can be regenerated, sanctified and ultimately glorified. The earth as a planet, too, will be regenerated, sanctified and glorified, and made habitable and adapted for regenerated, sanctified and glorified humanity.

The Ages to Come

Great changes have taken place in every age. In every succeeding age there has been a greater increase in knowledge and revelation of God than in the preceding age. This is ever God's method. While God is absolutely perfect, and is without diminution or increase, His works are ever enlarging and increasing. The riches of God's mercy and the greatness of His love will fill all eternity. Paul writes in Eph. 2:7, "That in the ages to come He might show the exceeding riches of His grace in His kindness toward us through Christ Jesus." It will take God all eternity to reveal His divine attributes. Ages will come and go, with every following one being better

than the previous one. With glorified bodies, the saints will be more capable of enjoying God's revelation. All this will be possible through Christ Who gave Himself for us.

The Shout of Eternity

After the end of the great conflict, all sin having been banished, Satan bound eternally, never to break loose and go to and fro on the new earth, all judgments past, the heavens and earth made new; then time will not be measured as now, for we shall be launched out into an endless eternity to live with a satisfied God in a satisfied universe, and as a satisfied people, will worship (the thing God most desires) God in the beauty of holiness forever and ever. Christ will be the center of attraction, for we shall see His face. The face of the blessed Trinity will be revealed, which will charm and captivate every saint, and with praise they will say, "Blessing, and honor, and glory, and power, be unto Him that sitteth upon the throne, and unto the Lamb forever and ever" (Key. 5:13).

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21 -- LIFE AND DEATH

It is of vital importance that every person in a measure should understand the meaning of life and the meaning of death for his well being in this life and in the life to come. There are many theories, conceptions, and opinions of men concerning life and death. All self-conceived ideas should be laid aside and the teaching of the Bible accepted. Most people have a wrong conception of life and a wrong conception of death.

Life is a serious matter and so is death. Since man has only one life to live, it is of eternal value to get right with God in order to live life right and to be able to die right. Life is the antithesis of death and death is the antithesis of life.

The Origin of Life

Life is a mystery. The greatest mystery of the laboratory and science is the enigma of life. The sincere scientist says, "Life of necessity must be eternal, life never had an origin." The Christian believes in an eternal God. God never had a beginning. He always was. He is as old as He can be. God could not be any older than He is, because He was before time. Life did not start God, but God, Who is Life, started life because He possessed life in Himself. He has life inherent and is self-existing. Life of necessity must have originated with God and God absolutely must be and is eternal.

The eternity of God is a sublime doctrine. We may not be able to explain the eternity of God, but we certainly can believe the eternity of God. Our minds cannot imagine a time when God was not, nor think of a time prior to God, for He always existed and was before time. God did not have a beginning. Our hearts may rest peacefully in the fact of the eternity of God. If God had a beginning, we would be in great darkness regarding the knowledge of who, what force, or power created Him. Could we know that, then we would want to know what, or who started or

created that which created God? And so on and on. Where would we end? In fact, it is much easier to believe in the eternity of God than it is not to believe the doctrine.

Only a God Who possessed eternal and infinite life could create man with life and make him self-procreative. Man came into this stream of life when Adam was created. When the Lord asked Job "Where were you when I laid the foundation of the earth?" it may appear to men as a ridiculous question. This was not a ridiculous but a purely scientific question. God recognized that no man or any form of life could originate spontaneously without a progenitor.

The creation of angels was the act of Christ, for all things visible and invisible were made by Him (Col. 1:16). He gave life to them. All were created holy beings. Each was a separate creation. They were sons of God by virtue of their creation. Their relation to God was not the same relation in which Adam was created, nor that which we enjoy through the new birth. The creation of Adam by an eternal God, being made in the image and likeness of God, made him a never ending being. The very quality of life of the Creator was imparted to the first pair. The image which Adam possessed is described as twofold, even the moral image and the natural image of God. The moral image was holiness. The natural image consisted of three characteristics, namely spirituality, knowledge and immortality. When he fell, he became a sinner and lost his holiness, but he did not lose the natural image-spirituality, knowledge and immortality. He no longer was holy, but he still was a person, and like God, he still had a spirit nature which is capable of knowing and reasoning and is immortal, that is, never will cease to exist.

Explanation of Life

Life is a union, a combination. Unity is two or more elements in right relation to each other. Life is a gift from God, whether physical life, spiritual life, or eternal life (Rom. 5:23). Life is more than a conscious existence, it is existing in a right relation to our Creator and Redeemer.

The conception that many have of life is to live long, live for self, have one's own way in everything, have what is desired, and to enjoy ease and luxury. What many people call life, the Bible calls death, "She that liveth in pleasure is dead while she liveth" (I Tim. 5:6).

Physical Life

The body of man, or the animal matter of flesh, blood and bones is composed of sixteen or more minerals. All of these in their right proportions result in health. If any element is lacking, disease, weakness, or sickness is the result.

Physical life is a union of the spirit of man to his body of flesh, blood and bones. As long as these are united, there is physical life. No matter how much a person suffers, or how weak he may be, as long as the spirit remains in the body, there is life. When the spirit departs or leaves the body, the body is dead. James writes, the body without the spirit is dead (James 2:26). However, the spirit is not dead without the body. The body will decompose and return to dust, or

the very elements which they were before they became the particles of food which we ate and became a part of our body.

Physical life is dependent upon air, water and food. Physical life and health are gifts of God, an expression of God's favor. However, a fact that we need to remember is, "Man shall not live by bread alone, but by every word that proceedeth out of the mouth of God" (Matt. 4:4).

In the physical birth, every person receives eternal existence. Physical life comes from life that has been reproduced. All life is a gift and comes from a giver.

Spiritual Life

Spiritual life is a gift and is imparted by God to the believer at the new birth. The sinner who repents and confesses his sins and believes in Christ will pass from death unto life. This life also is a union. It is a right relation of our spirit with God. This life is an inward life and is eternal. Spiritual life is sustained by and dependent upon the Holy Spirit, the Word of God, and the shed blood of Christ.

Eternal Life

Eternal life to many does not mean more to them than getting saved so that when they die they may go to heaven. Eternal life is not a patching up of our old life, neither is it God taking our natural life and extending it out to span eternity or cause it to exist throughout eternity.

Eternal life is a union with Christ. It begins at the new birth. Eternal life is personified: "For the Life was manifested, and we have seen It, and bear witness, and show unto you that eternal life, Which was with the Father, and was manifested unto us" (I John 1:2). Eternal life is a Person and that Person is Jesus Christ, the God-Man, a combination of humanity and Deity. He is the Foundation of life. He only has life inherent as a Man because of the combination of His Deity and humanity and His resurrection.

Then again, eternal life consists in knowing God. Christ said in His prayer, "And this is life eternal, that they might know Thee the only true God, and Jesus Christ Whom Thou hast sent" (John 17:3). Knowing God is eternal life. This is not so much a relation to time as it is a relation to God the Father and to Jesus Christ the Son. This thought is beautifully expressed in these words: "And we know that the Son of God is come, and hath given unto us understanding, that we may know Him that is true, and we are in Him that is true, even in His Son Jesus Christ. This is the true God, and eternal life" (I John 5:20). Just think! Knowing the Father through the revelation that comes through the new birth is eternal life. We can only know the Father through Jesus Christ (Matt. 11:27). He is the giver of eternal life (John 17:2). Oh, what a beautiful, precious, lovely, dear Savior and Bridegroom is Jesus Christ, that to know Him is eternal life! What will it be to see Him, to be like Him, to forever look upon His face!

Eternal life also is a special quality of life. This is the very quality of life Christ possesses and imparts to the believer. It is a holy life, a life that is free from sin, condemnation and guilt. It is the highest form of life for man.

It is good to know that this special quality of life also has a special quantity; that is, it is endless. Of necessity it must be endless to make it full and complete. The very thought of it ending would mar its joy.

Paul is a beautiful example of one who exemplified eternal life. He writes, "For me to live is Christ" (Phil. 1:21). Christ to him was life. Physical life or physical death to him did not matter; life was Christ; death, he considered gain, just so he could be with Christ and know Him. Christ was with Paul in life on earth and he knew in death he would be with Christ in heaven. Again, Paul disclosed his aim in life, which was, "That I may know Him" (Phil. 8:10). Eternal life in the believer does not cease at physical death. In order to be eternal it cannot end.

Physical Death

Death, like life, is a mystery. It cannot be fully explained. Many have a wrong conception of death. Death is not the end of everything, an extinction of being, a cessation of being, or annihilation. Death is a separation, an exodus, an exit.

Physical death is a separation of the spirit from the body. The body is dead, but not the spirit. The bodies at death for the time being, for both saints and sinners are laid in graves there to remain until their respective resurrections. Their spirits at death, however, go to different places, wherever they are fitted for, either heaven or hell. There is a consciousness after death even as there is in life, or a greater consciousness than in life, for saints and sinners. The Scriptures are not silent along this line.

In Ecclesiastics 12:1-7, Solomon, in striking figures, gives a picture of old age and physical death. In old age, a person has no pleasure in evil days of affliction and feebleness. Days of affliction soon follow days of enjoyment, as clouds return after the rain. The keepers of the house, or the body in which we live are the hands, and in old age these tremble. The strong men bowing themselves are the limbs and the knees. The teeth decay and become few, then chewing of food also decreases. The eyes lose their power of vision. The lips of an aged person are closed in eating and their chewing is slow. Their rest or sleep is broken, they awake early and their hearing fails. Fears beset them, even fears of falling. Their hair turns white, their skin becomes dry, their posture becomes stooped, the shoulders are drooped, the knees project, the body functions slowly and life becomes a burden. Desires fail and death stares them in the face. The silver cord is the spinal cord and the golden bowl, the skull. A description of the circulatory system is described by the pitcher, the fountain, the wheel and the cistern, which are figures of the heart, its valves, the veins and the great artery, which cease to function at death. The body then returns to dust and the spirit goes to the place for which it is fitted. God will direct every spirit at death. No mistake will be made in classifying any departed spirit. Never during the history of the human race has any spirit been misdirected. No spirit has ever been taken to heaven that was not redeemed, nor ever a saved spirit sent to hell that deserved to go to heaven through the atoning merits of Christ.

Spiritual Death

Physical death is in relation to the body, and spiritual death is in relation to our spirits. This death also is a separation, that of the spirit from God. Spiritual death is the state of the sinner. This death is described as a sleep, which is a condition of unconcern, unconsciousness, indifference and inactivity. It is a state of being dead in trespasses and sins. There is an absence of spiritual life, fellowship and communion with God.

The Scriptures define this death as being "in trespasses and sins" and walking "according to the course of this world, according to the prince of the power of the air, the spirit that now worketh in the children of disobedience;" as having the conversation in the lusts of the flesh, fulfilling the desires of the flesh and of the mind and by nature, children of wrath (Eph. 2:1-3) ; as being asleep in deadness (Eph. 5:14); and as being in darkness, even children of darkness, and as drunken in the night (I Thes. 5:4-7). The sinner is darkened in his understanding and alienated from God (Eph. 4:18). The things of God are foolishness to him (I Cor. 2:14).

Distinction Between Death of Saints and Sinners

There is a vast difference between the physical death of saints and that of sinners. The Old Testament expression for the death of saints is "gathered unto their people" (Gen. 25:8; 35:29; 49:33). The New Testament term is "sleep" (Matt. 9:24; John 11:11; I Cor. 15:20, 51; I Thes. 4:14; 5:10). This term in these Scriptures is employed for those who have died in the Lord. Death for the saint is not a separation from the Lord, but only a separation of his spirit from his body. Sleep is in relation to the body of the saints and not the spirit. In death they are not separated, but rather united in a special relation and manner with the Lord.

Believers in Christ fall asleep, they never die. When the believer goes out of his body he departs to be with Christ (II Cor. 5:6, 8; Phil. 1:23, 24). Christ taught that he who believeth in Him should never die (John 11:26). The Lord puts the saints to sleep. It is the body and not the soul which is in view here. It is not the soul that sleeps, but the body that is dead. Much is implied in "Asleep in Jesus." He willed it so; He puts them to sleep. They sleep in Him and He will awaken them in resurrection life in His likeness. Sleep implies rest, a cessation from labors, and being shut in with the Lord. The departed saints are shut in with the Lord and shut out from the world. Sleep is not necessarily a state of unconsciousness, particularly in the sleep (death) of God's saints. D. L. Moody once said, "One of these days you will read in big headlines that D. L. Moody of Northfield, Mass., is dead. Don't you believe a word of it. I will be more alive in heaven than ever."

The death of sinners is not a sleep. They sleep spiritually in their sinful state until physical death. The spiritual sleep of sinners, while they are physically alive is vastly different from the sleep of saints which comes to them at physical death and continues to their resurrection. When a sinner dies, he will awaken in hell never more to sleep. The sinner, after death, also exists in a state of consciousness, carrying with him his identity, memory, and all his senses (Luke 16:19-31). Life is defined in the Bible, not merely as existence, but a right existence, as knowing the true God. Death of sinners then is not nonexistence, but a wrong, wretched, debased, wicked and devilish existence.

The Second Death

Since there is a second death, there of necessity must be a first death. The first death is consummated when a person who is dead spiritually, dies physically in that state. There is hope for a person who is dead spiritually that has not yet died physically. Sins are committed while a person is in the body, and while he is in the body they must be forgiven, for when the sinner dies physically, he not only is separated from the Lord, but from his body, then the first death will have been consummated. He is then eternally bound in his sins. The first death will terminate in the second death.

Sin necessitated the death of Christ, which is God's only means of our salvation. There is no other name given whereby men can be saved. If people reject this means of salvation and die in their sins, they are bound by an eternal sin and an eternal death.

The term "second death," is mentioned three times in Revelation. This death is spoken of as hurting (Rev. 2:11); as the banishment from God of all the wicked after the judgment of the great white throne into the lake of fire (Rev. 20:14); and as the lake which burns with fire and brimstone for ever and ever (Rev. 21:8). This term does not apply until the final judgment of the wicked. This death is a separation-an eternal separation. Those who were dead spiritually and died physically, or who in life were separated from God, then at death separated from the body, at the resurrection when death and hell will give up the dead, will be united with their bodies to be judged, after which they will be separated from God in spirit and body. This will be a final and an eternal separation. The final state of the wicked and the place of the wicked constitutes the second death. This is the very opposite of the saved people in heaven. The extreme opposite is carried out along every line in heaven and hell. Their resurrection is unto death and damnation. They will experience the opposite of glorification, which takes place in their bodies. Heaven will be a place of eternal life; the lake of fire, of eternal death; in heaven, the saints will for ever live; in hell sinners will for ever die. Who can fathom the sufferings and agonies of the lake of fire and brimstone, where every one is dying and crying! No soul lives in hell, all consciously exist, but none live, for all are in the jaws of death, where they forever and ever die, one long eternal death.

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THE END