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Theology I

Radical, Biblical, Apostolic, Christianity



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THEOLOGY I

CHAPTER ONE--INTRODUCTION TO THEOLOGY

I. EXISTING ATTITUDES TOWARD THE SCRIPTURES

While there are many attitudes on the part of men toward the Bible, these may be presented in four general classifications:

1. RATIONALISM. The Rationalistic attitude toward the Scriptures is subject to a twofold division:

a. EXTREME. Extreme rationalism denies any Divine revelation and represents the beliefs or unbeliefs of infidels, atheists, and agnostics. Though the extreme rationalists were numerous in past generations, their number is greatly increasing at the present time and is destined to increase to the end of the age (Luke 18:8; 2 Tim. 3:13).

b. MODERATE. Moderate rationalism admits a revelation, but accepts only such parts of the Bible as personal reason approves. The reasons why the moderate rationalist rejects parts of the text of the Scriptures may be based on the supposed findings of higher criticism or upon mere personal prejudice. To these men, the Bible becomes no more than a Book of errors from which each and everyone is free to eliminate any portion he chooses to receive.

The moderate rationalistic attitude toward the Scriptures is that held by the so-called 'modernists' of today and includes all classes of Liberals from those who merely deny verbal and plenary inspiration to those who reject the whole text of the Scriptures as being a Divine revelation.

2. MYSTICISM. Mysticism is subject to a twofold classification:

a. FALSE MYSTICISM. The theory that Divine revelation is not limited to the written Word of God, but that God bestows added truth to souls that are sufficiently quickened by the Spirit of God to receive it. Mystics of this class contend that, by self-effacement and devotion to God, individuals may attain to immediate, direct, and conscious realization of the person and presence of God and thus to all truth in Him. False Mysticism includes all those systems which teach identity between God and human life - Pantheism, Theosophy, and Greek Philosophy. In it are included practically all the Holiness Movements of the day; also, Spiritism, Seventh Day Adventism, New Thoughts, Christian Science, Swedenborgianism, Mormonism, and Millennial Darwinism. The founders and promoters of many of these Cults make claim to special revelation from God upon which their system is built. With far less complication with error and untruth, a False Mysticism is discernible in the beliefs and practices of the Friends or Quakers. In presenting their doctrine of the "inner light," they say that, having the indwelling Spirit, the individual Christian is in contact with the same One who inspired and gave the Scriptures and that the Spirit is not only able to impart added truth beyond that already given in the Bible, but that He is appointed by Christ to do so according to John 16:12, 13, "I have yet many things to say unto you, but ye cannot bear them now. Howbeit when he, the Spirit of truth, is come, he will guide you into all truth." The Church generally has believed that this promise is fulfilled in two ways: (a) by the ability given to the men to whom Christ spoke whereby they were able to write the New Testament Scriptures; and (b) by the ministry of the Spirit in teaching the Apostles and all in every age who are yielded to Him, the truth now contained in the Bible.

No voice could speak with more authority for the Quakers than Robert Barclay, whose "Apology" was published in 1867. He states: "Moreover, these Divine inward revelations, which we make absolutely necessary for the building up of true faith, neither do, nor can ever contradict, the outward testimony of the Scriptures, or right and sound reason. Yet, from hence, it will not follow, that these Divine revelations are to be

subjected to the examination, either of the outward testimony of the Scriptures, or of the natural reason of man, as to a more noble or certain rule or touchstone: for this Divine revelation and inward illumination is that which is evident and clear of itself” (Barclay’s Apology,” pp. 13-14).

In earlier times, this form of Mysticism was voiced in the teachings of Francis de Sales, Thomas a Kempis, Madam Guyon, Arch-bishop Fenelon, and Upham. Montanus advanced these conceptions early as the second century. They were later sustained by Tertullian and became a vital issue among the Reformers. The extreme Spiritual Mysticism is known as “Quietism,” which proposes death to self, disregards the attractions of Heaven of the pains of Hell, and ceases from petitions in prayer or thanksgiving lest self be encouraged. Likewise, those forms of Spiritual-life teachings are to be included which impose upon the Christian a duty of self-crucifixion in place of the recognition of the fact that self was crucified with Christ, and that the values of His death are now to be received by faith in that which was accomplished on the cross rather than by any human accomplishment. The Word of God teaches that the Spiritual life is wrought by the Spirit in the heart of the yielded believer, and the Spirit is made righteously free to annul the works of the flesh on the ground of the fact that Christ died unto the sin nature, and not on the ground of human achievement in the way of self-effacement or self-crucifixion.

b. TRUE MYSTICISM. True Mysticism contends that all believers are indwelt by the Spirit and thus are in a position to be enlightened directly by Him, but that there is one complete revelation given, and that the illuminating work of the Spirit will be confined to the unveiling of the Scriptures to the mind and heart. False Mysticism ignores the statement found in Jude 1:3, that there is a faith or system of belief “once delivered unto the Saints,” and that when the Spirit is promised to “guide into all truth” (John 16:13), it is only the truth contained in the Scriptures (cf. 1 Corinthians 2:9,10). There is a unique knowledge of the Mysteries or sacred secrets of God accorded to those who are taught by the Spirit of God, these sacred secrets are already contained in the text of the Bible.

3. ROMANISM. One of the greatest errors of the Church of Rome is that of making the Church, and not the Bible, the immediate and final authority in all matters of divine revelation. Her claim is that the Church's authority is restricted to matters of faith and moral conduct, and is not found in the fields of science, art, and history. She argues that there were many things which Christ and the Apostles taught which were not recorded in the Bible (John 20:30,31 and 21:25), but these, it is asserted, have been preserved by the Church and are as binding as are those precepts which are written. It is also assumed by the Church of Rome that the voice of her Pope is the voice of God, and to his declaration, the same obedience should be given as to God Himself. These communications, through the supposed Vicar of Christ thus become, to the Romanist, as authoritative as are the unrecorded Words of Christ and the Apostles, which the Roman Church claims to have conserved, or, as authoritative as the written Words of Scripture. That the Church of Rome deems the decisions and rules of the Church to be infallible and authoritative above the written Word of God, is proven by many of her decisions and judgments.

In reply to these unfounded claims, it may be observed that the Church has preserved nothing of Spiritual value, nor have her traditions added any vital element to that now preserved by God in the Holy Scriptures. Truth did have its saving and sanctifying power in the early Church before any Word of the New Testament was written, but the saving and sanctifying truth was incorporated into the Bible and, beyond this, the traditions of Rome accomplish nothing but multiplied errors and misleading contradictions.

The Theologian, is here, confronted with the fact and scope of tradition. He should examine the Scriptures on this point with care (2 Thessalonians 2:15; 3:6; Gal. 1:14), and remember that Christ came into the World at a time when the Word of God was entrusted with the "traditions of men" to the point that the authority of God was, to a large degree, annulled. Christ disregarded the traditions of men and for this was condemned by the religious leaders of His day.

4. THE ORTHODOX PROTESTANT FAITH. Certain well-defined Articles of Faith concerning the Scriptures have been and are held by the Orthodox Protestants:

- a. The Bible is the infallible Word of God.
- b. The Bible is the only rule of faith and practice.
- c. Human reason and knowledge should be wholly subject to the Scriptures.
- d. There is no inner light or added revelation ever given beyond what is contained in the Bible. The ungoverned character and danger of the doctrine of individual divine revelation, being without standards by which to test various claims, is obvious; and its susceptibility to gross error is demonstrated on every hand by the claims of those who hold these views. The Spirit does guide the individual in matters of conduct and service, but not in the formulating of doctrine, which might be superimposed upon the Word of God.
- e. No authority relative to the forming of truth has ever been committed to the Church or to men beyond that given to the New Testament writers.

II. THE MAJOR DIVISIONS OF SYSTEMATIC THEOLOGY

- 1. **BIBLIOLOGY.** A consideration of the essential facts concerning the Bible.
- 2. **THEOLOGY PROPER.** A consideration of the facts concerning God - Father, Son and Spirit, apart from their works.
- 3. **ANGELOLOGY.** A consideration of the facts concerning the Angels, un-fallen and fallen.
- 4. **ANTHROPOLOGY.** A consideration of the facts concerning man.
- 5. **SOTERIOLOGY.** A consideration of the facts concerning salvation.
- 6. **ECCLESIOLOGY.** A consideration of the facts concerning the Church.
- 7. **ESCHATOLOGY.** A consideration of all in the Scripture which was predictive at the time it was written.
- 8. **CHRISTOLOGY.** A consideration of all the Scriptures concerning the Lord Jesus Christ.

9. PNEUMATOLOGY. A consideration of the Scriptures concerning the Holy Spirit.

CHAPTER TWO--BIBLIOLOGY

I. THE SUPERNATURAL ORIGIN OF THE BIBLE

The Bible is a phenomenon which is explainable in but one way - it is the Word of God. It is not such a Book as man would write if he could, or could write if he would. Other religious systems to have their eccentric deviations from the usual course of human procedure, which deviations are not many, and of slight importance; and these, indeed, are to be expected since man is ever determined to believe in a God, or Gods, whether his belief is based on facts or not. Bishop Hampden, writing of the good that is recognizable in false religions, states: "Thus we find, even in those superstitions, which are most revolting to common sense, some countervailing truths, which have both softened and recommended the associated mass of error, otherwise too grossly repulsive for the heart of man, ever to have admitted" ("Essay on the Philosophical Evidence of Christianity," pp. 132,133, cited by Rogers, "Superhuman Origin of the Bible," p. 4). But such touches of human nature and its feeble aspirations are incomparable with the vast array of supernatural characteristics that the Bible exhibits.

The student of truth will ever be called upon to recognize counter-claims which are both extra-Biblical and intra-Biblical. That which is extra-Biblical embraces the whole field of humanly devised religious and philosophical speculations. The intra-Biblical embraces all cults and partial statements of divine truth which, though professing to build their systems on the Scriptures, do, nevertheless, by false emphasis or neglect of truth, succeed in arriving at a confusion of doctrine, which is akin to and perhaps more misleading than unmixed error.

The 'tout ensemble' of the superhuman character of the Bible presents an almost inexhaustible array of considerations which, if observed with candor, compel one to conclude that this Book could not be a human product.

Though no exhaustive listing is possible, a few of the many superhuman traits of the

Bible are here enumerated.

1. THE BOOK OF GOD. By this title it is intended to call attention to the claim everywhere present in the Bible, that it is God's message to man and not man's message to his fellow-men, much less man's message to God. To declare the Bible to be theocentric. In this Book, God is set forth as Creator and Lord of all. It is the revelation of Himself, the record of what He has done and will do, and, at this time, the disclosure of the fact that every created thing is subject to Him and discovers its highest advantage and destiny only as it is conformed to His will. Every Word of the Bible is the outworking of such sublime declarations as, "There is no God like Thee, in Heaven above, or on earth to beneath" (I Kings 8:23), and again, "Thine, O Lord, is the greatness, and the power, and the glory, and the victory, and the majesty: for all that is in the Heaven and earth is Thine; Thine is the Kingdom, O Lord, and Thou art exalted as Head above all" (1 Chron. 29:11). "The Lord, the Lord God, merciful and gracious, longsuffering, and abundant in goodness and truth" (Ex. 34:6). "His tender mercies are over all His works" (Ps. 145:9). Thus God is exhibited as exercising on all-pervading and absolute authority over physical, moral, and spiritual realms and as directing things to the end that they may rebound to His Glory. This divine purpose is being wrought out by human agents and their activities constitute human history; but, when their work is completed, the history of the world will be the history of that original plan of God. Contrary to man's nature, the Bible tends altogether to the glory of God and aims at none other than His honor.

According to the Word of God and to human experience, man, apart from divine illumination, is wholly unable to receive or understand the truth about God. Who among, blinded humanity is the fiction writer, capable of originating the conceptions of God of all eternity that are spread on the pages of the Scriptures? How absurd is the assumption that unaided man did not originate the Bible, God did, and because of that fact, its authority must be recognized?

2. THE BIBLE AND MONOTHEISM. Closely akin, indeed, is this subject to that

which has gone before. The fact that God is supreme implies that there is none other to compare with Him; yet, almost universally humanity has practiced with a contumacy which is far from accidental, the abominations of idolatry. The Jewish people, from whom on the human side the Scriptures came, sustain no immunity to this tendency. From the days of the golden calf, on through succeeding centuries, the Israelites were ever reverting to idolatry and this in spite of abundant revelation and chastisement. The history of the Church is stained by the worship of graven images assimilated from heathenism. How earnestly the New Testament warns believers to shun idolatry and the worship of angels! In the light of these facts, how could it be supposed that men - even Israel - apart from divine direction, could originate a treatise which, with an eye single to God's glory, brands idolatry as one of the first and most offensive crimes and insults against God? The Bible is not such a Book as man would have written if he could.

3. CREATION. With no ability to receive the things of God or to know them, man is unable to give intelligent consent to the dictum that all existing things were created from nothing by the immediate fiat of God (Heb. 11:3). Recognizing, however, that all existing things must have a beginning, he proceeds to construct his own solution of the problem of origin. The best he has done is represented by the theories of evolution, which theories, because of their inconsistencies and unproved hypotheses, are somewhat worse than no solution at all. Is man, who fails to discover any reasonable solution of this problem at the same time to be credited with the authorship of the Genesis account of creation, which account is the one basis whereon all subsequent revelation proceeds?

4. SIN. Among many subjects upon which man could have no unprejudiced information, the fact of sin and its evil character is obviously one of the foremost. Yet, if it be contended that the Bible - the only source of reliable information on this theme - is not of divine origin, there is no alternative other than the supposition that man, as supposed author of the Scriptures, has sat in judgment on himself and is able to comprehend what everywhere he demonstrates himself to be unable to comprehend,

namely, the sinfulness of sin. And the problem does not involve one human author, but at least forty human authors, who had their share in the actual writing of the Word of God. All of the forty men see eye to eye on this vast theme concerning which man could know nothing apart from revelation.

5. THE CURE OF EVIL ACCORDING TO THE BIBLE. If fallen man does not naturally know his sinfulness, much less does he have native capacity whereby he can know the divine remedy which is not only revealed to man in the Word of God but has demonstrated its efficacy in every instance in which man has met its terms and claimed its values. This redemption not only provides perfect salvation for the individual believer but extends to the new Heaven and new earth with sin dismissed forever. It is conceivable that man might dream of a utopia, but what human being could devise the plan of salvation and cause it to be successful in every instance without exception? How could man devise a plan which discredits human merit, which secures the saving power of God, and which tendeth ever to the glory of God and the disillusionment of human vanity? Why should man in his fictitious utopia be concerned that it shall be wrought out only in that manner which preserves the infinite holiness of the One who redeems? It is only after man is redeemed that he can even feebly apprehend the mighty workings of divine grace in the salvation of the lost. Yet, if one hesitates to receive the Bible as God's Word, he is left with no other choice than to believe that man is the author of redemption and that it has no more saving value than a fallen man can impart to it.

6. THE EXTENT OF BIBLE REVELATION. Like a telescope, the Bible reaches beyond the stars and penetrates the heights of Heaven and the depths of Hell. Like a microscope, it discovers the minutest details of God's plan and purpose as well as the hidden secrets of the human heart. Like a stereoscope, it has the capacity to place things in their right relation, the one to the other, manifesting the true perspective of the divine intent in the universe. So far as human knowledge goes, the Bible deals as freely with things unknown as it does with the known. It speaks with the utmost freedom and assurance of things altogether outside the range of human life and experience - of

things eternal as well as of time. There is a border beyond which the human mind, basing its conclusions on experience, cannot go; yet, the human authors of the Bible do not hesitate when they reach that boundary but move majestically on into unknown realms with intrepidity. By what other means than through the Bible may one gaze into eternity either backward or forward? Yet, the theory that the Bible does not originate in God alone, imposes the necessity of believing that restricted and temporal creatures of the earth have themselves arisen to the sublime conceptions of eternity and of Heaven as well as to the eternal Being of God, and are able to sit in judgment over the eternal destiny of all things. Man could not write such a Book if he would.

7. THE ETHICS OF THE BIBLE. The religions of the heathen concern themselves, but little, with morals. Their Priests speak next to nothing of a life that is pure and true. On the contrary, these religions are often promoters of the lowest vice. It is certain they know nothing of ethics, which are the result of, and subordinate to, doctrine. The Bible has introduced something which is foreign to all the moral schemes and systems the world has ever produced. Whether it be the Mosaic Law, the Christian exhortation, or the Kingdom standards of rectitude, each becomes an obligation resting upon those to whom it is addressed because of the estate in which each group of people is placed in the sovereign goodness of God. In the Bible, ethics are based on doctrine and become its legitimate fruitage. In no instance is this principle so operative as in the case of the Christian, who, because of his position in Christ, is called upon to walk worthy of that high calling. The ethics of the Bible are as supernatural in their origin and Holy character as is the estate into which the elect of God are brought.

The Bible presents an unqualified exposure of man's ethical failure as well as the judgments which rest upon him. Man's depraved nature and his inevitable deflection from that which is right, strongly preclude the theory, that he is the originator of so high a morality as that found in the Word of God; and since on the human side, the Bible is the product of Jewish authors, it is pertinent to observe that the men of that nation, even in the face of all their privileges, were little better in their moral rectitude than the men of other nations. Added to this, is the fact that the Bible standard of holy living is the

testimony of many human authors from every walk of life and over many centuries. How, it may be inquired, could human nature have given spontaneously such a depressing and hopeless description of itself as is contained in the dogmatic statements of the Bible on this subject? There every soul of man is charged with complete failure. The Word of God declares: "The Lord looked down from Heaven upon the children of men, to see if there were any that did understand and seek God. They are all gone aside, they are all together - become filthy: there is none that doeth good, no, not one" (Ps. 14:2-3). They are "by nature the children of wrath, even as others" (Eph. 2:3). How could incarnate bigotry and depravity become the author and champion of those principles of holiness reside only in Heaven?

Still another feature of this general subject, which, however, is only remotely related to the problem of morals, inquires how Jews who were steeped in Judaism could have originated such a Book as the New Testament. There is hardly a feature of Christianity which the Jew does not naturally resist. What could be more repulsive to a Jew than the sentiment, "There is no difference between the Jew and the Greek: for the same Lord over all is rich unto all that call upon Him" (Romans 10:12)? Was not Judaism from God and was it not practiced for fifteen hundred years under the divine favor? Because of these indisputable facts, the Jew clutched the elements of Judaism to his heart and still clutches them. The gospel abruptly broke in upon this religious monopoly and its consequent isolation. Not only had Jewish writers of the Old Testament recorded all the infamies of their own nation and recognized the divine chastisements so justly sent upon them, but now as worthy writers as any of the Old Testament authors are seen, to turn from Judaism altogether and to espouse a system which contradicts or supersedes Judaism at almost every vital point. These are problems that should not be passed over lightly by those who question the divine origin of the Scriptures and are compelled, therefore, to account for these oracles as a human product.

8. THE CONTINUITY OF THE BIBLE. The continuity of the message of the Bible is ABSOLUTE in its completeness. It is bound together by historical sequence,

type and antitype, prophecy and its fulfillment, and by the anticipation, presentation, realizations of the most perfect Person, who ever walked the earth and whose glories are the effulgence of Heaven. Yet, the perfection of this continuity is sustained against, what to man would be, insuperable impediments; for the Bible is a collection of sixty-six Books, which have been written by over forty different authors - Kings, Peasants, Philosophers, Fishermen, Physicians, Statesmen, Scholars, Poets, and Plowmen - who lived their lives in various countries and experienced no conference or agreement, one with another, and over a period of not less than sixteen hundred years of human history. Because of these obstacles to continuity, the Bible would be naturally the most heterogeneous, incommensurable, inconsonant, and contradictory collection of human opinions the world has ever seen; but, on the contrary, it is just what it is designed to be, namely a homogeneous, uninterrupted, harmonious, and orderly account of the whole history of God's dealings with man.

Nor should it be unobserved that other sacred books are the product of one man, and therefore, involve no problem of continuity such as developed when the writings of forty disassociated men are blended into one perfect whole. Each of the three great Monotheistic religions has its written oracles. However, Judaism and Christianity share in this - that their writings are a compilation of the writings of various human authors. The Book, which contains the tenets of Islam, is the work of the founder of Islam. It proclaims itself to be the Words of God; not, however, written by the hand of the prophet, but taken by dictation from his mouth as a so-called revelation. It begins and ends in the person of the first teacher. From these records, none of his followers dares to take away or add to. Man at best is an ephemeron. His life is circumscribed to his own day and generation and his views are usually correspondingly provisional. By just such men, equally limited in themselves, God has caused a library to be formed into one volume with its incomparable continuity. This Book, containing many books, has not gained the idiosyncratic impress of many minds. Its harmony is not that of trumpets in unison, but rather orchestration where, though absolutely in time, the instruments are perfectly distinguished. Oh, what ground could this plenary continuity be explained if it is asserted that the Bible is any less than the Word of God?

9. PROPHECY AND ITS FULFILLMENT. It has always pleased God to pre-announce the thing He is going to do and history records the realization of the prediction. A very great number of prophecies were made by Old Testament writers concerning the coming Messiah and these were declared hundreds, and in some instances, thousands of years before Christ came. Those predictions, which in the divine purpose, were to be fulfilled at Christ's first Advent, were literally fulfilled at that time. Many more yet remain to be fulfilled when He comes again, and it is reasonable to believe, these will be fulfilled with the same precision. Were but two vaticination's made and fulfilled, such as the Virgin birth of Christ, to occur in Bethlehem of Judea, the supernatural character of the Scriptures would be proved by the history which records their accomplishment; but when these predictions run into thousands which concern the manifested Godhead, angels, nations, families, individuals, and destinies, and each and every one is exactly executed in its prescribed time and place, the evidence is incontestable as to the Divine character of the Scriptures. A fiction writer might present an imaginary situation concerning a supposed time and place and in that time and place cause his fictitious character to make a sham prediction. This, in turn, to be followed by a chapter purporting to be at a later time and recording a pretended fulfillment of the sham prediction. Such indeed would exhaust the predictive powers of man. The prophecies of the Bible are fulfilled in every instance by actual history.

The Bible itself indicates that the acid test of all prophecy is its literal fulfillment. Nor is the intervening time of small importance. Based on obvious conditions, a man might make a fortunate guess as to the turn of events on the day that follows; but the Bible prophecy disregards the element of time. The fact that the twenty-second Psalm is a preview of Christ's death cannot be refuted, and no one can controvert the record of the Bible that a full Millennium falls between the prophecy and its fulfillment. Who would be prepared to believe that hundreds of predictions, which are fulfilled on the pages of history and extending over thousands of years of intervening time, are the work of unaided men? Yet, there is no other alternative for the one who questions the Divine origin of the Scriptures.

10. TYPES WITH THEIR ANTITYPES. A type is a divinely framed delineation that portrays its antitype. It is God's own illustration of His truth, drawn by His own hand. The type and the antitype are related to each other by the fact that the connecting truth or principle is embodied in each. It is not the prerogative of the type to establish the truth of doctrine; it rather enhances the force of the truth as set forth in the antitype. On the other hand, the antitype serves to lift the type out of the commonplace into that which is transcendental, and to invest it with riches and treasures, hitherto unrevealed. The Passover-Lamb type floods the redeeming grace of Christ with richness of meaning, while the redemption itself invests the Passover-Lamb type with all its marvelous significance. The continuity of the Scriptures, prophecy, and its fulfillment and types with their antitypes, are the three major factors which not only serve to exhibit the unity of the two Testaments and, like woven threads running from one Testament to the other, bind them into one fabric, but serve to trace the design, which by its marvelous character, glorifies the Designer. A true type is the counterpart of its antitype, and being specifically devised by God, is a vital part of Revelation and inspiration. Even if the human mind could conceive the marvels of the antitype (which it could never do), it could not draw the pattern found in the type nor invent the manifold details - often incorporating many particulars and expansive circumstances which are part of ancient history. Thus Typology, as incorporated in the Bible, demonstrates the Bible to be such a book as man could not write if he would. It is Divine in its origin as it is superhuman in its character.

11. THE BIBLE AS LITERATURE. As a means for the transmitting of thought, the reducing of a language to writing is an achievement of surpassing importance. It is reasonable and to be expected that God, in communicating with man, would put His message into written form. How else could it be either pondered or preserved? It is equally to be expected that the literature thus created, regardless of secondary causes and agencies, would be worthy of the Divine author. This aspect of the Bible's priority, even the un-regenerated, may profitably consider. As might be anticipated, the observations of all the scholarships of the world in general, whether sympathetic or unsympathetic, have agreed upon the one conclusion that, as literature, the Bible is

paramount. It is evident, however - and this is not sufficiently considered - that this supremacy of the literature of the Bible cannot be attributed to its human authors. With few exceptions, they were common men of their times, who had received no preparatory discipline for the task they assumed. In this connection, it is observable that the intruding first personal pronoun (with notable exceptions, which are required for the clarity of the truth - cited Romans 7:15-25), is absent from these writings. The personal opinions of the human authors on the material they present are of little importance. Had the exceptional literary value of their writings been due to their own ability, it is inconceivable that all of these forty or more authors would have failed to leave some other enduring messages than those embodied in the Bible. In fact, the Jewish nation, from which source these human authors of the Scriptures are almost wholly drawn, has no ancient literature of importance outside this sacred Book.

The intellectual and moral qualifications of the Jew of early days for this authorship may be measured by the Talmud and the Talmudic writings. To the same end, the later writings of the Jew may also be estimated by a comparison of the Canonical Gospels with the Apocryphal Gospels; the latter tending to hinder rather than help, in the knowledge of Christ. A similar contrast may be extended to the writings of the Early Church Fathers or to those of such men of holy design and purpose as the Reformers or the Puritans in contrast with the Epistles of the New Testament. No message, other than the Bible, has ever been written by any man in all past ages that has secured any reasonable recognition as being more than is normally human, or that could sustain any claim to a place in the Divine Library. Each age has witnessed the dismissal of the vast portion of its literature into oblivion, but the Bible abides. It is literally true that books may come and books may go, but the Bible goes on forever. Outside the range of Jewish and Christian literature, the Koran would probably receive first consideration; yet, "we feel the justice," says Castenove, "of Mohler's dictum, "That without Moses, and the Prophets, and Christ, Mahomet is simply inconceivable - for the essential purport of the Koran is derived from the Old and New Testaments" ("Mahomedanism," "Encyclopedia Britannica," cited by Henry Rogers, "Superhuman Origin of the Bible," 5th ed., p. 266).

The devout individual is, to some degree, unable to judge the Bible in the limited field of its literary claims. To him, the Words are invested with entrancing, Spiritual realities of meaning, which at once, lift the effect of the message upon the heart far above the range of mere reaction to unusual literary style. What individual, gifted with Spiritual understanding, has not felt with good degree of justification, that common words, people of culture, how general a limited appreciation of the Sacred Text is? What public writer or speaker, from the demagogue to the Divine, has not learned to depend on the mysterious, unailing impressions of even a brief quotation from God's Word?

No unaided human writer has ever been able to imitate the simplicity of the Bible language. The greatest truths God has spoken to man are couched in the language of children. To illustrate: seven monosyllables, not one of which exceeds three letters, serve to state the two most vital relationships which the saved sustain to the resurrected Christ. These are: "ye in me, and I in you" (John 14:20). Similarly, no human skill, in condensation, could ever compare with declarations found in the Scriptures. No "short story" writer ever produced a thrilling narrative comparable to that found in Luke 15:11-32. The four Gospels, like all other Books of the New Testament, are inexhaustible in the ever-unfolding truth they convey; yet, the text itself is restricted to the point of inimitable brevity. On the other hand, the Bible message is never hurried, cramped, or unreadable. In fact, the narrative, at times, seems unnecessarily explicit (cf. Matthew 25:34-45).

Unlike the usual writings of men, the Bible employs a purely dramatic form. It affirms certain facts or incidents without prejudicial comment. Human authors seem hopelessly unable to let simple facts speak for themselves, nor are they willing to credit the reader with the requisite sagacity to draw his own conclusions. What novelist has been able to refrain from those extended introductions of their characters which assay to analyze every motive and, to that extent, predetermine the reader's deductions? When has biography been so written that the reader retained any latitude whatever in the evaluation of character based on the subject in action? The biographer's opinion and not the subject's life is too often exhibited. In the Bible, however, the human

author's analyzing and moralizing efforts are excluded and the complicated field of the application of truth, by the Spirit of God, is not disarranged. Not a few Bible readers resent every man-made heading in the Sacred Text, only because of that reasonable desire to be allowed to draw their own conclusions directly from the Scripture through the enlightening power of its author - the Spirit of God.

Without offering the usual barriers found in the literary productions of men, the Bible fascinates the child and entrances the Sage. It, as no other book has ever done or could do, has made its appeal to all races and people regardless of national bias; which appeal is demonstrated by the fact that the Bible or portions of it, and to meet the urgent need, has been translated into about one thousand languages and dialects and the output and distribution of these has reached to about forty million copies in a year. This, a striking reversal of Voltaire's prediction, made one hundred and fifty years ago, that within one hundred years from the time he spoke the Bible, would be obsolete. This impulse to translate the Bible into other languages, is itself, inexplicable. This impulse has served to extend the knowledge of God's Word and has gone far in stirring the feeble incentive on the part of men to translate other ancient writings. And what, indeed, can be said of the prodigious volume and exalted character of literature, music, and art which the Bible has provoked?

The Bible itself represents, in magnitude, not a three-hundredth part of the extant Greek and Roman literature; yet, it has attracted to, and concentrated upon, itself more thought and produced more works, explanatory, illustrative, apologetic - upon its text, its exegesis, its doctrines, its history, its geography, its ethnology, its chronology, and its evidences - than all the Greek and Roman literature combined. Likewise, what can be said of the quotations from the Bible by almost every class of authors in the world? What other Book has served to develop, fix, and preserve the languages into which it is translated, or to retard changes and corruption of speech, as has the Bible?

From no angle of approach to its literary properties is the Bible seen to be such a Book as man could have written if he would. It is, therefore, the Word of God.

12. THE BIBLE AND SCIENCE. No small problem is confronted when an attempt is made to state scientific truth according to the understanding of one age in a way, that will at the same time, be acceptable in all succeeding ages. Science is ever-shifting and subject to its own revisions, if not complete revolutions. It reflects with a good degree of accuracy, the progress from generation to generation, of human knowledge. In the field of science, no human author has been able to avoid the fate of obsolescence in later periods; yet, the Divine Records have been so framed that there is no conflict with true science in this or any age of human history. It is impossible for human authors to write as the Bible is written in matters of science. It is no argument against the Bible that it employs commonly used terms, such as “the ends of the earth,” “the four corners of the earth,” or “the sun going down.” It would be no more understandable to say, “the earth is rising” than to say, “the sun is setting.” The latter is the thing which, to human vision, occurs. In fact, what term could be used other than that which describes what man sees with his eyes?

The Bible is justified in the use of generally used terms, especially since no other terms have ever been proposed, nor could better ones be discovered. God alone could execute the superhuman task of writing a Book which, though dispensing facts concerning nature, even from its creation to its final glories, nevertheless, avoids a conflict with ignorance and bigotry as these have existed in endless variety from the dawn of human history.

13. THE BIBLE AND TEMPORAL POWER. The Jewish system of government was a Theocracy. God was Monarch overall. It was not an alliance of Spiritual forces and interests with the State; it was a complete incorporation of the two into one Divine purpose. Though in the New Testament, believers are enjoined to be subject to and pray for, those who in civic authority are over them, the government is, as Divinely ordained in the present period, known as “the times of the Gentiles,” in the hands of men; and there is no inherent unity possible between the Church, which is of God, and the State, which is in the hands of men. The instructions are clear that Christians are not to aspire to temporal power or to depend on civil authority for the furtherance of

spiritual ends.

The early Church was true to the New Testament and her phenomenal progress was made by persuasion and love. It is natural and normal for men to resort to such coercive power as is available to achieve their ends. And history records no movement other than Christianity, which has secured its designs by the appeal to heart and mind. Indeed, it is one of the deflections of the Church of Rome that she departed from this spiritual ideal. The intention to surmount human opposition and defeat the forces of evil by reliance upon Divine power could never have originated in the human heart. Thus, it is to be seen that the Bible is Supernatural in its character and could not be the product of men.

14. THE BIBLE'S ENDURING FRESHNESS. As no other literature in the world, the Bible invites and sustains a ceaseless re-reading. Its pages are ever flashing new gems of truth to those most familiar with it, and its uplifting moral appeal, like its pathos, never fails to move the sensitive soul. Of no other Book than the Bible, could it be said truthfully, that its message is perennially fresh and effective, and this, in turn, demonstrates the Divine character and origin of the Bible.

Great men of all generations, both devout and otherwise, have striven to give expression to their convictions concerning the uniqueness of the Bible. When the Bible is thus contemplated, surpassing eloquence has been stimulated by the eminence of the theme. Among these statements, the following is from Theodore Parker:

This collection of Books has taken such hold of the world as no other. The literature of Greece, which goes up like incense from that land of Temples and heroic deeds, has not half the influence of this Book from a Nation despised alike in ancient and in modern times...It goes equally to the cottage of the plain man and the Palace of the King. It is woven into the literature of the Scholar, and colors the talk of the streets. It enters men's closets, mingles in all the grief and cheerfulness of life.

The Bible attends men in sickness when the fever of the World is on them...It is the better part of our sermons; it lifts man above himself. Our best of uttered prayers are in its storied speech, wherewith our Fathers and the Patriarchs prayed. The timid man, about to wake from his dream of life looks through the glass of Scripture, and his eye grows bright; he does not fear to stand alone, to tread the way unknown and distant, to take the death angel by the hand, and bid farewell to wife and babes and home...Some thousand famous writers come up in this century to be forgotten in the next. But the silver cord of the Bible is not loosed, nor its golden bowl broken, as time chronicles his tens of centuries passed by. - Cited by Henry Rogers, "Superhuman Origin of the Bible" p. 338.

The Divine Origin of the Bible in all its parts is attested by unnumbered facts and features, but enough has been here presented to refute every claim that the phenomenon which the Bible presents, can with any show of reason, be attributed to man. The conclusion is that being everywhere, discovered to be a truthful message, it is what it claims to be, the Word of God.

II. GENERAL DIVISIONS OF THE BIBLE

1. THE STRUCTURE OF THE BIBLE. The message of the Bible is complete. It incorporates its every chapter and verse into its perfect unity, and all its parts are interdependent. The mastery of any part necessitates the mastery of the whole. Disproportionate emphasis is tolerated or fads in doctrines indulged, but little progress can be made in its accurate understanding.

The sixty-six Books, which by Divine arrangement make up this incomparable whole, are divided into two major parts - the Old Testament and the New Testament - and these Testaments lend themselves to the unfolding of two paramount Divine purposes - that which is earthly and that which is Heavenly. The Books of the Old Testament are

classified as 'Historical' - Genesis to Esther - 'Poetical' - Job to Song of Solomon - and 'Prophetical' - Isaiah to Malachi. The New Testament Books are classified as 'Historical' - Matthew to Acts - 'Epistolary' - Romans to Jude - and 'Prophetical' - Revelation. As bearing on the Person of Christ - He, who is the central theme of all the Scriptures - the Old Testament is classified as 'Preparation; the four Gospels as 'Manifestations;' the Acts as 'Propagation;' the Epistles as 'Explanation;' and the Revelation as 'Consummation.' The essential analysis of each Book, each chapter, and each verse, belongs to other disciplines in the student's training than Systematic Theology.

2. CREATED BEINGS AND THEIR RELATIONSHIPS. The Bible is God's one and only Book. It contains all His revelation to man throughout all ages of human history. It exhibits the origin, present estate, and destiny of four classes of rational beings in the universe; namely, angels, Gentiles, Jews, and Christians. It is germane to true Biblical interpretation to observe the fact that these rational beings continue what they are throughout their history.

a. ANGELS. The angels are created beings (Ps. 148:2-5; Col. 1:16), their abode is in heaven (Matt. 24:36), their activity is both on earth and in heaven (Ps. 103:20; Luke 15:10; Heb. 1:14), and their destiny is in the celestial city (Heb. 12:22; Rev. 21:12). They remain angels throughout their existence, they neither propagate nor do they die. There is no reason for confusing the angels with any other creatures of God's universe. Even though they fall, as in the case of Satan and the demons, they are still classed as angels (Matt. 25:41).

b. GENTILES. As to their original stock, the Gentiles had their origin in Adam and their natural headship is in him. They are partakers in the fall, and though they are subjects of prophecy, which declares that they will yet share, as a subordinate people, with Israel in her coming kingdom glory (Isaiah 2:4; 60:3, 5, 12; 62:2; Acts 15:17), they, as to their estate in the period from Adam to Christ, are under the manifold indictment "without Christ, being aliens from the commonwealth of Israel, and strangers from the

covenants of promise, having no hope, and without God in the world” (Eph. 2:12). With the death, resurrection, ascension of Christ, and the descent of the Spirit, the door of Gospel privilege was opened unto the Gentiles (Acts 10:48; 11:17, 18; 13:47, 48), and out of them God is not calling an elect company (Acts 15:14). In the period of time bounded by Jewish captivity to Babylon, on the one hand, and the yet future restoration of Palestine and Jerusalem to the Jews, on the other hand, a dispensation of world rule is committed to the Gentiles which characterizes this period as “the times of the Gentiles” (Luke 21:24). These people, likewise designated as “the Nations,” go on in their history and are seen, both in the prophetic picture of the Millennium (Isaiah 60:3, 5, 12; 62:2, Acts 15:17) and that of the new earth and as having right of entrance into the city which is to be (Rev. 21:24, 26).

c. JEWS. By the call of Abraham and all that Jehovah wrought in him, a new race or stock was begun which, under unalterable divine covenants and promises, continues forever. So different is this race as to distinctive characteristics, that all other people are antipodal to them, e. e., they are classified as “the Gentiles” or the Nations,” as in dissimilarity to the Jewish nation. Such a Divine preference for Israel cannot be understood apart from the records given in the Bible as to Jehovah’s eternal purpose in them. The importance in God’s sight of the earthly people and all that is related to them, is indicated by the fact that about five-sixths of the Bible bears directly or indirectly upon them. In spite of all their sin and failure, the purpose of God for them cannot be broken (cf. Jeremiah 31:31-37). Their destiny is traceable on into the Millennium and the new earth which follows. However, in the present age, bounded as it is by the two advents of Christ, all progress in the national and earthly program for Israel is in abeyance and individual Jews which are given the same privilege as the individual Gentiles of the exercise of personal faith in Christ as Saviour and out of those thus redeemed, both Jews and Gentiles, the heavenly people are being called. It is clearly indicated throughout the prophetic Scriptures that when the present purpose is accomplished, God will, in all faithfulness, return to the full completion of His earthly promises in Israel (Acts 15:14-18; Romans 11:24-27).

d. CHRISTIANS. An extensive body of Scripture declares directly or indirectly that the present age is unforeseen and intercalary in its character, and in it, a new humanity appears on the earth with an incomparable new headship in the resurrected Christ, which company is being formed by the regenerating power of the Spirit. It is likewise revealed that there is now “no difference” between Jews and Gentiles, generally either as to their need of salvation (Romans 3:9) or as to the specific message to be preached to them (Romans 10:12). It is seen, also, that in this new body wherein Jews and Gentiles are united by a common salvation, the middle wall of partition - the age-long enmity between Jew and Gentile - is broken down, itself having been “slain” by Christ on the cross, thus making peace (Eph. 2:14-18). In fact, all former distinctions are lost, those thus saved having come upon new ground where there is neither Jew nor Gentile, but where Christ is all in all (Galatians 3:28; Col. 3:11).

The New Testament also records that the individual Christian, being indwelt by Christ, now possess eternal life in glory (Col. 1:27), and being in Christ, is possessed with the perfect standing of Christ, since all that Christ is - even the righteousness of God - is imputed unto Him. The Christian is thus already constituted a heavenly citizen (Phil. 3:20) and, being raised with Christ (Col. 3:1-3), and seated with Christ (Eph. 2:6), belongs to another sphere - so definitely, indeed, that Christ can say of such: “They are not of the world, even as I am not of the world” (John 17:14, 16; cf. 15:18, 19). It is likewise to be observed that since this Spiritual birth and heavenly position in Christ are supernatural, they are, of necessity, wrought by God alone, and that human cooperation is excluded; the only responsibility imposed on the human side, being that of faith, which trusts in the only One who is able to save. To this heavenly people, who are the new creation of God (2 Corinthians 5:17; Gal. 6:15), is committed, not in any corporate sense, but only as individuals, a two-fold responsibility, namely, (a) to adorn by a Christ-like life, the doctrine which they represent by the very nature of their salvation, and (b) to be His witnesses to the uttermost parts of the earth. It is similarly believed that the Scriptures, which direct the Christian in his holy walk and service, are adapted to the fact that he is not now striving to secure a standing with God, but is already “accepted in the beloved” (Eph. 1:6), and has attained unto every Spiritual blessing (Eph. 1:3; Col.

2:10). It is evident that no human resource could enable any person to arise to the fulfillment of these heaven-high responsibilities and that God, anticipating the believer's inability to walk worthy of the calling wherewith he is called, has freely bestowed His empowering Spirit to indwell each one who is saved. Of this same heavenly company, it is declared that they, when their elect number is complete, will be removed from this earth. The bodies of those that have died will be raised and living Saints will be translated (1 Corinthians 15:20-57; 1 Thessalonians 4:13-18). In glory, the individuals who comprise this company will be judged as to their rewards for service (1 Corinthians 3:9-15; 9:18-27; 2 Corinthians 5:10, 11), the corporate Church will be married to Christ (Rev. 19:7-9), and then return with Him to share as His consort in His reign (Luke 12:35, 36; Jude 1:14, 15; Rev. 19:11-16). This new creation people, like the angels, Israel, and the Gentiles, may be traced on into the eternity to come (Heb. 12:22-24; Rev. 21:1-22:5), but it will be remembered, the Christian possesses no land (Ex. 20-12; Matt. 5:5); no house (Matt. 23:38; Acts 15:16), though of the household of God; no earthly capital or city (Isaiah 2:1-4; Ps. 137:5, 6); no earthly throne (Luke 1:31-33); no earthly kingdom (Acts 1:6, 7); no king to whom he is subject (Matt. 2:2), though Christians may speak of Christ as "the King" (1 Tim. 1:17; 6:15); and no altar other than the cross of Christ (Heb. 13:10-14).

3. THE TIME PERIODS OF THE BIBLE. Several of its important divisions are observable when all time from its beginning to its end is traced through the Scriptures. Some of these divisions are:

a. DIVISIONS RELATED TO HUMANITY. (1) The first period of human history, or from Adam to Abraham, is characterized by the presence on the earth of but one stock or people - the Gentiles.

(2) The second period covering 2,000 years of human history or from Abraham to Christ, is characterized by the presence on the earth of two divisions of humanity - the Gentile and the Jew.

(3) The third period of human history, or from the First Advent of Christ to His Second Advent, is characterized by the presence on the earth of three divisions of humanity - the Gentile, the Jew, and the Christian.

(4) The fourth period, declared to be a thousand years (Rev. 20:1-9), or from Christ's Second Advent to the Great White Throne Judgment and the creation of the New Heavens and the New Earth, is characterized by the presence of but two classes of humanity on the earth - the Jew and the Gentile.

b. DISPENSATIONS. As a time measurement, a dispensation is a period that is identified by its relation to some particular purpose of God - a purpose to be accomplished within that period. The earlier dispensations, being so far removed in point of time from the present, are not as clearly defined as are the later dispensations. For this reason, Bible expositors are not always agreed regarding the precise features of the more remote periods. Some obvious dispensational divisions are:

(1) The Dispensation of Innocence, which extended from the creation to the fall of Adam. The time is unrevealed; Adam's Divine Commission in that period and his failure, indicate the course and end of the Divine intention within that era.

(2) The Dispensation of Conscience, which extended from Adam's fall to the flood, in which age conscience was, apparently, the dominating feature of human life on the earth and the basis of man's relationship with God.

(3) The Dispensation of Human Government, which extended from the flood to the call of Abraham, is characterized by the committing of self-government to men, and is terminated by the introduction of a new Divine purpose.

(4) The Dispensation of Promise, which is continued from the call of Abraham to the giving and acceptance of the Mosaic Law at Sinai. During this age, the Divine Promise alone sustains Abraham and his posterity. While Hebrews 11:13, 39 refer to

the Old Testament saints generally in that no major Old Testament promise was realized during its own period, these passages are specifically true of those who lived within the age of promise. That Abraham lived by divine promise is a theme of both Testaments.

(5) The Dispensation of the Law, which extended from the giving of the Law of Jehovah by Moses and its acceptance by Israel at Sinai (Ex. 19:3-31:18). It continued as the authoritative government of God over His people Israel and thus characterized that age until it ended with the death of Christ. A very brief portion of that age (probably seven years, which Christ declared would be shortened - Matt. 24:21, 22), which is Daniel's seventieth week (Dan. 9:24-27), yet remains to run its course.

(6) The Dispensation of Grace, which extends from the death of Christ until His return to receive His Bride. It is an age characterized by grace in the sense that in this age, God, who has always acted in grace toward any and all of the human family whom He has blessed, is now making a specific heavenly demonstration of His grace by and through the whole company of Jews and Gentiles, who are saved by grace through faith in Christ. These are a heavenly people who, because their citizenship is in heaven, are removed both by resurrection and translation from the earth when their elect number is completed. As stated above, a brief period follows the removal of the Church from the earth, which period is not related to the present era and is not characterized by a demonstration of divine grace, but rather by God's judgments upon a Christ-rejecting world. This age is also a period in which man is tested under grace.

(7) The Dispensation of Kingdom Rule, which continues from the Second Advent of Christ on for a thousand years and ends with the creation of a new heaven and a new earth. It is characterized by the fact that Satan is bound, the covenants of Israel are fulfilled, Creation is delivered from its bondage, and the Lord Himself will reign over the earth and on the Throne of His father, David.

c. THE COVENANTS. God has entered into various covenants. These,

too, are well defined:

(1) The Covenant of Redemption (Titus 1:2; Heb. 13:20) into which, it is usually thought by theologians, that God has entered before all time and in which He assumed that part in the great plan of redemption which is His present portion as disclosed in the Word of God. In this covenant, the Father gives the Son, the Son offers Himself without spot to the Father as an efficacious sacrifice, and the Spirit administers and empowers unto the execution of this covenant in all its parts. This covenant rests upon by slight revelation. It is rather sustained largely by the fact that it seems both reasonable and inevitable.

(2) The Covenant of Works, which is the theologian's designation for those blessings God has offered men and conditioned on human merit. Before the fall, Adam was related to God by a covenant of works. Until he is saved, man is under an inherent obligation to be in character like his Creator and to do His will.

(3) The Covenant of Grace, which is the term used by theologians to indicate all aspects of Divine grace toward man in all ages. The exercise of divine grace is rendered righteously possible by the satisfaction to divine judgments which is provided in the death of Christ. The phrase "Covenant of Grace" is not found in the Bible and, as often presented by human teachers, is far from a Scriptural conception.

(4) The Edenic Covenant (Gen. 1:28-30; 2:16, 17), which is God's declaration incorporating seven features that conditioned the life of un-fallen man on the earth.

(5) The Adamic Covenant (Gen. 3:14-19), which is also in seven parts and conditions man's life on the earth after the fall. Much that is in this covenant is perpetual throughout all generations until the curse is lifted from creation (Romans 8:19-23).

(6) The Noahic Covenant (Gen. 8:20-9:27), which, again, is in seven particulars

and discloses the divine intent respecting human government and posterity in all succeeding generations beginning with Noah.

(7) The Abrahamic Covenant (Gen. 12:1-3; 13:14-17; 15:1-18; 17:1-8), which, likewise, is in seven divisions or divine objectives. This covenant guarantees everlasting blessings upon Abraham, his seed, and all the families of the earth.

(8) The Mosaic Covenant (Ex. 20:1-31:18), which is in three parts, namely, the commandments, the judgments, and the ordinances, which, in turn, directed the moral, social, and religious life of Israel and imposed penalties for every failure. The Mosaic Covenant is a covenant of works. Its blessings were made to depend on human faithfulness. It also provided the remedial sacrifices by which the sin and failure of those under the covenant could be cared for and they restored to right relations with God.

(9) The Palestinian Covenant (Deut. 30:1-9), which is in seven particulars and discloses what Jehovah will yet do in regathering, blessing, and restoring Israel to her own land.

(10) The Davidic Covenant (2 Sam. 7:5-19), which secures three paramount advantages to Israel through the Davidic house, namely, as an everlasting Throne, as an everlasting Kingdom, and an everlasting King to sit on David's Throne.

(11) The New Covenant for the Church (Luke 22:20), which incorporates every promise of saving and keeping grace for those of the present age who believe. Its many blessings are either possessions or positions in Christ.

(12) The New Covenant for Israel (Jeremiah 31:31-34; Heb. 8:7-12), which covenant is "New" in the sense that it supersedes as a rule of life - the Mosaic Covenant - that Israel broke, but it does not alter or conflict with the Palestinian Covenant, the Abrahamic Covenant, or the Davidic Covenant. Its blessings are four-fold and all yet

future, though assured unconditionally on the unfailing faithfulness of God.

d. THE PROPHETIC PERIODS.

(1) From Adam to Abraham, in which period, Enoch prophesied concerning the Second Advent of Christ (Jude 1:14, 15), and Noah prophesied in regard to his son's (Gen. 9:24-27).

(2) From Abraham to Moses, in which time, the Word is committed to Abraham, which he evidently passed on to others, with respect to his seed (Gen. 15:13), and Jacob foretold the future of his prosperity (Gen. 49:1-27).

(3) From Moses to Daniel, during which time the major portion of Old Testament prophecy was written and much of it fulfilled. Attention should be given to Deuteronomy 28:1-33:29 as the seed plot of prediction concerning all future blessings for Israel.

(4) From Daniel to Christ, a division of time in which Jehovah reveals through Daniel the beginning, course, and end of Gentile rule as well as future divine purposes in Israel. This specific era includes the writings of Daniel, Ezekiel, Haggai, Zechariah, and Malachi. To this age, and as an important part of it, should be added all predictions concerning the Great Tribulation, since that time of so great distress, is the seventieth week of Daniel's prophecy and, therefore, a most vital and inseparable part of it, regardless of the fact that centuries, which are of a parenthetical nature, are thrust in between.

(5) From the First to the Second Advent of Christ, which period gathers up all New Testament prophecy both by Christ and the Apostles.

(6) From the Beginning to the end of the Millennial Kingdom, in which dispensation it is revealed that "your sons and your daughters shall Prophecy" (Joel 2:28).

(7) The Eternal State, which will be the fulfilling of many predictions, though there is no anticipation recorded that any will then prophesy; in fact, it is declared that prophecy shall then “fail” (1 Corinthians 13:8).

e. THE VARIOUS ASPECTS OF THE EARTHLY KINGDOM. (1) The Theocracy, in which the divine rule over Israel is provided in and through the Judges (Judges 2:16, 18; 1 Sam. 8:7; Acts 13:19, 20).

(2) The Kingdom Promised, in that God enters into an unconditional covenant with David as to the unalterable perpetuity of his house, his kingdom, and his throne (2 Sam. 7:5-19; Ps. 89:20-37).

(3) The Kingdom Anticipated By Prophets, on which theme there is an extensive body of Scripture embracing the major portion of Old Testament preview. Apart from the immediate evil of their times and the proclamation of judgment upon surrounding nations, the prophets of the Old Testament dwelt much upon the Person of their expected Messiah (Yeshua), the glory and blessing of their coming kingdom, and the place the Gentiles are to occupy in that kingdom. In the midst of these predictions, there is a clear recognition of the apostasy of Israel and the chastisement that was to fall on the Davidic house; but not without the assurance that the Davidic Covenant cannot be broken because of the faithfulness of Yeshua (2 Sam. 7:5-19; Ps. 89:20-37). That chastisement was to take the form of a world-wide scattering of Israel - where they are found today - and which is to be followed by the regathering of that people into their own land when their Messiah returns (cf. Deut. 28:63-68; 30:1-10). These prophecies began to be fulfilled in connection with the last captivity to Babylon six hundred years before Christ and mark the beginning of the period which Christ termed, “the times of the Gentiles” (Luke 21:24), and which must continue until the regathering of Israel at the return of Christ, and bears the unmistakable sign that Jerusalem is “trodden down of the Gentiles.” Within this extended Gentile dispensation are other aspects of the kingdom rule on the earth which recognize the presence and authority of Gentile administration.

(4) The Kingdom Announced as “at Hand,” but rejected by Israel. The kingdom which is so large a part of Old Testament expectation, in its announcement and rejection occupies much of the synoptic Gospels. The major part of Christ’s pre-cross ministry is concisely described in John 1:11, “He came unto His own, and His own received Him not.” Israel’s King was to come to them “meek, and sitting upon an ass” (Zech. 9:9; Matt. 21:5). This explicit prediction as to the manner of Christ’s offer of Himself as Israel’s King at His First Advent is not to be confused with His resistless coming as their Messiah in power and great glory at His Second Advent (Matt. 24:29-31; Rev. 19:15, 16). By His rejection in the days of His First Advent, Israel was made guilty of the overt act of the crucifixion of her King, thus extending the centuries of her chastisement. However, the sacrifice was provided in the death of Christ which answered all the demands of divine holiness against sin and opened a door of blessings, to all people of the earth (Romans 11:25-27)

(5) The Mystery Form of the Kingdom, as outlined by Christ in the seven parables of Matthew 13:1-52, continues throughout this age. According to its New Testament usage, the word “mystery” refers to a truth which has hitherto been unrevealed. The present dispensation is characterized by the accomplishment of a divine purpose which is rightly termed a “mystery.” All else is being conformed to this purpose. Ephesians 3:1-6, declares this purpose and there it is seen to be the out calling into one new body of both Jews and Gentiles, who, each and everyone, are made new creatures by the regenerating power of the Holy Spirit. The kingdom of heaven is God’s rule in the earth and He is now ruling in this the “times of the Gentiles” only in so far as the realization of the New Testament mysteries may require. This is the extent of the kingdom in mystery form (Matt. 13:11).

(6) The Kingdom to be Reannounced by the 144,000 in final anticipation of the Messiah’s Return. When about to leave this world and in connection with events which would accompany His Second Advent, Christ declared, “And this Gospel of the kingdom shall be preached in all the world [oikoumene] for a witness unto all nations; and then shall the end come” (Matt. 24:14; cf. Rev. 7:4-9).

(7) The Kingdom of Manifestation, or that age following the Second Advent of Christ when all prophecies and covenants concerning Jews and Gentiles in the glorified earth will be fulfilled. This era is usually designated as the Millennium because of the revelation that it will be for one thousand years (Rev. 20:1-6).

f. DIVISIONS OF THE SCRIPTURES RELATIVE TO THE HISTORY OF ISRAEL IN THE LAND. In the light of the Palestinian Covenant which guarantees to Israel an everlasting possession of the land pledged to Abraham and his seed, it is essential to observe that, according to prophecy and as chastisements, the Israelites were to be three times dispossessed of their land and three times restored to it. It is equally important to note that they are now in the third dispossession of the land and awaiting their restoration to it when their Messiah returns. Having been restored thus, they will go out no more again forever. Since prophecy is much affected by the position Israel occupies at any given time, in relation to her land, this division of the Bible's message is of paramount importance.

g. DIVISIONS OF THE SCRIPTURES RELATIVE TO THE GENTILES. The far-reaching import of revelation concerning various Gentile positions is second only to that of Israel. They are seen:

(1) As Outside the Jewish Covenants and Commonwealth Privileges, which is their Estate from Adam to Christ (Eph. 2:12).

(2) As Receiving a Dispensation of World Rule at the Hour of Israel's Last Dispersion (Dan. 2:36-44).

(3) As Now Privileged to Receive the Gospel of Divine Grace, and, as individuals, to be saved into the new natural headship and heavenly glory of Christ (Acts 10:45; 11:17, 18; 13:47, 48).

(4) As Brought into Judgment at the End of Their Dispensation of World Rule and

with respect to their treatment of Israel (Matt. 25:31-46).

(5) As Seen in Prophecy as those who are to participate as a subordinate people in Israel's Kingdom (Isaiah 2:4; 60:3, 5, 12; 62:2; Acts 15:17).

(6) As Entering and Continuing in Israel's Kingdom (Matt. 25; 34).

(7) As Partakers in the Glory of the Celestial City, after the Creation of the new heavens and the new earth (Rev. 21:24-26).

h. DIVISIONS OF THE SCRIPTURES RELATIVE TO THE CHURCH.

Though, as to her earthly history, the Church is restricted to the present age, she may be recognized:

(1) As Seen in Types portrayed by certain brides of the Old Testament.

(2) As Anticipated Directly in Prophecy (Matt. 16:18).

(3) As Being Called Out from, and Yet Resident in, the World, which is true of the Church in the present dispensation (Acts 15:14; Romans 11:25).

(4) As Distinct from Judaism. In the right divisions of the Scripture, nothing is more fundamental or determining than the distinction between Judaism and Christianity. As judged by the proportion of space given to it, Judaism occupies the major portion of the Bible, including practically all of the Old Testament and much of the New Testament. The Bible presents both of these great systems, and it is easily one of the greatest mistakes of theologians to suppose that these are one and the same. It is true, there are certain features common to both, such as God, man, sin, and redemption; but, there are vast differences between them and these differences must be observed.

(5) As Caught Up into Heaven by Resurrection and Translation and, there, rewarded and married to Christ (1 Thess. 4:13-18; 2 Corinthians 5:10; Rev. 19:7-9).

(6) As Returning with Christ to His Earthly Reign (Jude 1:14, 15; Rev. 19:11-16).

(7) As Reigning with Christ on the Earth (Rev. 20:6).

(8) As Partakers in the Glory of the New Heaven and as so related to the Celestial City as to give to it the characterizing title, “the bride, the Lamb’s wife.”

4. MAIN DIVISIONS OF BIBLIOLOGY. Bibliology falls naturally into seven divisions, namely, (1) revelation, (2) inspiration, (3), authority, (4) illumination, (5) interpretation, (6) animation, and (7) preservation.

CHAPTER III--SATANOLOGY

PART I. INTRODUCTION

Whether Holy, or unholy, the Spirit beings are alike - designated angels (Rev. 12:7). The unholy angels are usually referred to as 'Saiuoves' or 'Saiuovia,' being properly translated, 'demons.' There is but one 'Siaboios' or 'Devil.' As there is one archangel among angels that are holy, so there is one archangel among angels that are unholy. The chief of the fallen angels appears under at least forty appellations. Of these, some are descriptive titles and some are proper names. When he is styled, "the accuser of our brethren" (Rev. 12:10), a descriptive title appears. There is much revealed, also, in the proper names. These are: "Serpent (oois)," which implies his guile; Lucifer, Son of the Morning, which is his title in heaven before his fall (Isaiah 14:12); "Devil" "(diabolos)," which means "accuser," or "slanderer," and is Greek in origin; "Satan"

" (Zaravas)," which means "resister," and is Hebrew in origin; "Apollyon" which means "destroyer;" "Dragon, "which implies his power; "the Prince of this World;" "the Prince of the Power of the Air;" "the God of this World ." Four of these personal titles appear in one verse (Rev. 12:9). The designation "Belial" may be applied to the Chief of the unholy angels only by implication, though the Apostle assigns to this name, a personal and definite character when he inquires, "What concord hath Christ with Belial?" (2 Corinthians 6:15). H.A.W. Meyer (cf. Gerhart, "Institutes," 691) contends that the term is a general reference to Satan, much like *liovnpos* - the Evil one (cf. Matt. 6:13; John 17:15; 2 Thess. 3:3; 1 John 5:19). It is evident from Matthew 12:24 (cf. vx. 27), that the Jews were wont to refer to this great being by the name, Beelzebub ("BeenseBovn" cf. 2 Kings 1:2-3, 6, 16), which implies that he is "Prince of the Demons." As *^iaBonos*, he stands alone, the infernal agent who is in command of all "Saiuovia" or Demons. This mighty angel appears in the Bible with prominence, importance, and power second only to God. He is as often mentioned in the text of the Scriptures as all of the angels together. He is drawn into the story of human history from its first page to

its last and always presented as a most vital factor in the on goings of men, of angels, and of the universe itself. It is of great significance that the Scriptures trace with detail and care this archfiend from his creation, through all his career, and on to his final judgment. Such distinction is not accorded to another angel, or to any human being; however, he may be used of God. No other is so analyzed and published concerning his motives, methods, character, and purpose as is this one.

The theologian is confronted with this vast revelation and is challenged to give heed to this, a major doctrine of the Bible - the truth concerning a being, who is the originator of sin, the promoter of it, both in angelic and human spheres, and the most imperious opponent of the things of God. But few can say with the Apostle, "We are not ignorant of his devices." This being is one "which deceiveth the whole world" and in no manner more evident than that the world does not believe that he really exists. This unbelief, doubtless, is greatly to his advantage. Being uninformed and misinformed, people, to an appalling degree, become easy prey to the power of the enemy of souls. Modern Sadducees seek to resolve this awful being into a "figure of speech," "a metaphorical personification of evil," or a "delusion of unsound minds." They deny his personality as they do that of the demons. Satan would encourage such impressions since they disarm prejudice and fear in relation to his infernal undertakings. As for this mighty angel being only a "figure of speech" without real personality, it may be observed that figures of speech are not created angels who sin and serve in realms of darkness and are doomed to final and dreadful judgment at the hand of God. A metaphor would hardly enter a herd of swine and precipitate their instant destruction. Nor would a metaphor offer the kingdoms of this world to the Lord of Glory, asserting that those kingdoms were delivered unto it and that it gave them to whomsoever it would. Dr. Gerhart has spoken emphatically on this phase of this theme when he says:

The rationalistic exegesis which ascribes Demoniacal possessions to superstition and turns the records of the New Testament on this dark theme into delusive fancies, if applied to all Bible teaching on things invisible and preternatural, would resolve the entire Spiritual World

into unreality. There is but a short step between a mockery of the Devil and a mockery of the Redeemer. It is not forgotten that belief in the personality of the Devil and in the influence of Demons on human affairs assumed grotesque forms during the Middle Ages; nor that mistaken interpretations of diabolical possessions have led good men to commit deeds of horror. But does the abuse of the facts of Scripture prove that there is no truth in their representations respecting the Power of the Devil over bad men and over nature? Is it superstition to hold that Satan is that "Evil one," who is the "Prince of this World?" Because some Theologians and Scholars have, in other ages, misunderstood and misapplied some of our Lord's miracles? If this principle of reasoning were applied to real superstitions, would not the monstrous errors of Polytheism prove that there is no God? Would not the Oracle at Delphi prove that Isaiah cannot be a genuine Prophet? Or the fetish Worship of Africa prove that no Worship is worthy of man? Or the totem of our American Indians prove that there is no Divine Providence? *Op. cit.*, pp. 709-10.

As fully as of any person in the Bible, every element of personality is predicated of Satan. By the contriving method which would deprive Satan of personality, the Lord Himself and the Holy Spirit could also be thus deprived, and by such torturing of the Bible, that Book becomes one adapted only to mislead those who read it. The world strangely retains the Biblical terminology relative to Satan, though every vestige of that terminology is emptied of its true meaning. Without reference to Revelation, the world has imagined a grotesque being, fitted with strange trappings, who has been made the central character in fiction and theatrical performances and then, being convinced that no such a being as they portray exists, they have consigned the whole body of revealed truth to the limbo of myths of a bygone age. Unfortunately, the real Being set forth in the Bible is not dismissed by such puerile and wicked disregard of God's solemn truth. There is no want of evidence for the personality either of Satan or the demons. The record of their doings, like their destiny, forms the darkest pages of the Word of God.

The lake of fire is prepared, not for men, but “for the Devil and his angels” (Matt. 25:41). Characters of fiction and metaphors are not judged by the death of Christ nor are they consigned to the lake of fire.

The fall of this mighty angel was not a compromise between good and evil. He became the embodiment of evil and wholly void of good. The essential wickedness of this being could not be estimated by the finite mind. His wickedness; however, is constructive and in line with vast undertakings and ideals which are evil because of their opposition to God. Further consideration of the consummate sin of this being will be seen as this thesis advances. It need only be added here that Satan is a living personification of deception. Most revealing are the Words of Christ addressed to the Jews: “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). Thus, also a threefold testimony is given in the Revelation. In 12:9, it is declared that Satan is the deceiver of the whole world; in 20:2-3, it is predicted that he will be cast into the Abyss and shut up and sealed, to the end that he shall “deceive the nations no more, till the thousand years should be fulfilled.” Similarly, when released, he is said to “go out to deceive the nations, which are in the four quarters of the earth” (20:7-8). Thus, also, in the Tribulation, the man of sin will cause the people to believe the lie, which is instigated by the Devil and received by the people of “strong delusion.” With all this before the mind, it is not difficult to account for the present deceptions which are so general; that modern teachers disbelieve in the personality of Satan; that the unregenerate give no consideration to his reality; and that Christians everywhere are misinformed about his devices. Few, indeed, would knowingly march under Satan’s banner. Yet, it will be seen that there are but, few, who do not to some degree, give allegiance to him. Since the whole truth regarding the angels is strangely unreal to human minds, it is perhaps somewhat to be expected that there will be little actuality in the thinking of many people concerning Satan and the demons. However, restricted the natural mind may be in this direction, there is no excuse for an open denial of revelation, which revelation is both clear and extensive.

He who would be found faithful and useful as a worthy exponent of the Scriptures and a guide to human souls, should comprehend, next to knowing Almighty God and the positive values of His redeeming grace, the truth relative to the enemy of God, who “as a roaring lion, walketh about, seeking whom he may devour” (1 Peter 5:8). The Christian’s conflicts and trials are wholly accounted for within the three realities - the world, the flesh, and the Devil - but this mighty enemy is “the God of this World,” and the evil nature which dominates the flesh was born of Satan’s lie in the Garden of Eden, and he is, himself, a living contender against the believer - not alone in the sphere of flesh and blood, but in the realms of Spiritual life and activity.

If the text of the Scriptures is observed, it will be found that this greatest of foes is held before the Christian’s contemplation next only to the Father, the Son, and the Holy Spirit. Should the knowledge of this foe be wanting - as it must be so far as usual theological studies are concerned - the results can be no less than tragic, reaching on to eternity. If this theme is given the corresponding attention in a course of study which it sustains in the Bible, many pages must be assigned to it with no apology for so doing. Above all, let it not be deemed superstition when attention is given to such extended and explicit revelation and when this portion of Scripture is taken in its natural and literal meaning. Utterly unscriptural and fanatical notions are easily engendered relative to evil spirits among those less instructed in the Word of God; but, so much the more, is it imperative that care shall be exercised to conform to that which has been revealed? The heathen have ever been tortured by their unfounded imaginations about the presence and influence of evil spirits, and gratitude becomes the Christian’s view of the clear revelation which God has given.

Belief in the malign influence of evil spirits antedates the Bible and extends to regions into which the Bible has never penetrated. Plutarch states: “It was a very ancient opinion, that there are certain wicked and malignant demons, who envy good men, and endeavor to hinder them in the pursuit of virtue, lest they should be partakers at least of greater happiness than they enjoy” (“de Defect. Orac.,” p. 431, tom. 2, Edit. Paris, 1624, cited by Cooke, “Christian Theology,” p. 628). The Devil Worship of Africa,

Burma, Ceylon, Persia, and Chaldea is a development that is evidently a perversion of the earlier divine revelation at the beginning of the race. "The International Standard Bible Encyclopedia" states: "There are, no doubt, serious difficulties in the way of accepting the doctrine of a personal superhuman, evil power as Satan is described to be. It is doubtful; however, whether these difficulties may not be due, at least in part, to a misunderstanding of the doctrine and certain of its implications. In addition, it must be acknowledged, that whatever difficulties there may be in the teaching, they are exaggerated and, at the same time, not fairly met by the vague and irrational skepticism which denies without investigation. There are difficulties involved in any view of the world. To say the least, some problems are met by the view of a superhuman, evil world-power" (IV, 2695).

By many, it is believed that the earth was, in its first order like other planets, the abode of spirit beings; that Satan was in authority over this realm, and that the chaos which is indicated in Genesis 1:2, was the direct result of Satan's sin. Little may be known of these matters and again the silence of God should be respected.

Three general objections have been raised against the Biblical doctrine of Satan. (1) It is asserted that it has its origin in mythology. This conception cannot be sustained. The Bible does not systematize this division of doctrine more than any other. All that is set forth is with that saneness and restraint which characterizes the divine world-conception as a whole. (2) The second objection is that the doctrine of Satan conforms to the dualism of Zoroastrianism. To this it may be replied that the whole doctrine of evil - apart from the eternal divine anticipation of it - had its beginning and will as definitely come to its end. All evil not only exists by divine permission, but is under divine restraint. (3) It is yet said that the doctrine of Satan destroys the unity of God; but the creation by God of other wills than His own, since, in the end, they are accountable to Him, in no way militates against the unity of God. In the end, as from the beginning, "God is all in all."

The main divisions of Satanology, as here to be attended, are: (a) Satan's career; (b) Satan's evil character; (c) the Satanic Cosmos; (d) Satan's motive; and (e) Satan's method.

PART II. THE CAREER OF SATAN

At the opening of this division of Satanology it is fitting to pause in thanksgiving to God for the Book He has prepared, preserved, and presented to His people, which Book discloses truth with infinite accuracy relative to the dwellers in spirit realms and points out the nature of these beings with specific reference to the relation they sustain to humanity. As before asserted, the Word of God dwells at great length on the truth concerning one mighty angel. Extended revelation is given about his creation, his original estate, his fall, the development and manifestation of his authority, his various judgments, and his final consignment to the lake of fire. The revealed career of Satan is a long story reaching back into the dateless past and on into eternity to come, and is full of important details.

I. SATAN'S CREATION, ORIGINAL ESTATE, AND FALL

These three features of the history of this great angel are so inter-related that they can hardly be treated separately. The central passage bearing specifically on these aspects of Satan's career is - Ezekiel 28:11-19. A considerable portion of this immediate context is to be taken up verse by verse, but in preparation for that undertaking, it may be observed that revelation concerning Satan begins with the dateless period between the creation of the heavens and the earth in that perfect form in which they first appeared (Gen. 1:1), and the desolating judgments which ended that period, when the earth became waste and empty (Gen. 1:2; Isaiah 24:1; Jer. 4:23-26). This extended passage from Ezekiel, it will be seen, is a delineation of the mightiest of the angels - most significant indeed, is the fact that more is said of this one angel than any other and more than is said of all other angels together of the age of earth's primal glory, and of the initial angelic sin. It is reasonable to expect that the Bible will provide

information on history so vital and determining as this; and it does. The immediate, surrounding context of Ezekiel's prophecy presents a record of divine judgments upon Israel's enemies, and, according to 1 Chronicles 21:1, Satan belongs to that group. The portion which presents truth regarding Satan is somewhat concealing since it is couched in oriental imagery. This is as legitimate a means of divine expression as any other form of literature, but it yields its message to those only who pursue its deeper meaning with worthy attention. In the right understanding of this so vital disclosure concerning Satan, it is of no little importance to note that the preceding verses of this chapter (Ezek. 28:1-10), though addressed to "the Prince of Tyrus," are as clearly a word to the man of sin - Satan's final embodiment and masterpiece - as is that which follows a word to Satan himself. There is notable significance in the manner in which these two addresses are related and placed in sequence. The man of sin is identified throughout the Word of God, by his blasphemous assumption to be God. This indeed, is the substance of the resemblance between Antiochus Epiphanes and the man of sin (cf. Dan. 8:9 with 7:8. Note, also, on the man of sin, Matthew 24:15; 2 Thess. 2:3-4; Rev. 13:6). Ezekiel 28:1-10, asserts this characteristic with peculiar emphasis. As a prince is inferior and subject to a king, thus, it is that the man of sin is subject to Satan.

Preceding this address to a "Prince" and a "King" in Tyrus, allusion is made to four nations - Ammon, Moab, Edom, and Philistia and the messages to these are compressed into seventeen verses, while the message to the one city, Tyrus, occupies eighty-three verses. This proportion is arresting, suggesting as it does, the symbolic importance of that one city. Tyre was the merchant city of the world, as was Babylon the Great. By this emphasis is intimated the promotion of the world's ideal of success. As in the world today, to leave everything here and take nothing into the next world is deemed success, but to leave nothing here and take all into the next world is failure. Tyre is the symbol of a mammon-loving world.

This address to the "King of Tyrus" identifies the person in view by one of his forty titles by which he is designated in the Bible. As David's greater Son is distinguished in the Messianic Psalms from David by the supernatural features set forth, in like manner,

the person saluted in this Scripture as “King of Tyrus” is discovered to be the highest of the angels. It could not be a mortal. Some of the important features of this Scripture are here attended:

Ezekiel 28:11-12. “Moreover the Word of the Lord came unto me, saying, Son of Man, take up a lamentation upon the King of Tyrus, and say unto him, Thus saith the Lord God; Thou sealest up the sum, full of wisdom, and perfect in beauty.”

Surpassing importance will be assigned to this Scripture when it is recognized that this is the Word of Yeshua to the “King of Tyrus,” and not the word of the prophet. A lamentation, which means, intense anguish accompanied with beating of the breast, is a most impressive term when it describes Yeshua’s sorrow poured out over the erring; and is it not ever so? Does Yeshua ever fail to lament over His erring creatures? If it were conceded that there might be a secondary application of this lament to some king in Tyrus, such a conjecture would be of little value or meaning in view of the supernatural features which are immediately introduced; for “Thus saith the Lord God; Thou sealest up the sum, full of wisdom, and perfect in beauty.” Such an expression is superlative, even according to divine standards. The intimation is that all divine creative power, along the two lines of wisdom and beauty, are represented in this being. Such terminology has no place in the mouth of Yeshua concerning a fallen man who, at best, is but a heathen king. The expression; however, is according to truth, when seen to be a message to the greatest of angels in his unfallen state.

28:13. “Thou hast been in Eden, the Garden of God; every precious stone was thy covering, the sardius, topaz, and the diamond, the beryl, the onyx, and the jasper, the sapphire, the emerald, and the carbuncle, and gold: the workmanship of thy tabrets and of thy pipes was prepared in thee in the day that thou wast created.”

It makes little difference whether this is a reference to a primal Eden or the Eden of

Genesis, Chapter 3. Satan has been in both, but no one will assert that any king of Tyrus was so favored. The bedecking with jewels, suggests his great importance and the luster of his appearance. Thus, in splendor, was he exhibited in the Garden of Eden, for his name, "nahash," translated, "serpent," means 'the shining one.' The Apostle states that he is even now transformed into an angel of light (2 Cor. 11:14). These precious stones are displayed, but three times as recorded in the Bible: (a) in the high priest's breastplate, and were a manifestation of divine grace; (b) in the New Jerusalem, which reflects the glory of God; and (c) as the covering of this great angel, which signalizes the highest in creation. No distinction could be imposed on any creature more exalting than is imposed by these covering stones. Similarly, this imagery presents this angel as created to have been a diadem of praise to his Creator. "Tabrets and pipes" were prepared in him. He did not need an instrument of praise to glorify his Creator; he was a diadem of praise. But, by far, the most revealing declaration in this verse is the affirmation that he is a created being. This essential truth is announced again in verse 15, where it is said that he was "perfect" in all his ways from the day in which he was created. The power and wisdom of this being are so vast, that not a few, have supposed him to be as eternal as God Himself. Being a creature, he must, regardless of his estate, be subject, in the end, to his Creator, and account to Him. This Satan will yet do.

28:14. "Thou art the anointed Cherub that covereth; and I have set thee so: thou wast upon the Holy mountain of God; thou hast walked up and down in the midst of the stones of fire."

That this being belongs to the order of the cherubim is arresting. As before indicated, this group of angels is related to the Throne of God as protectors and defenders of His Holiness. The proofs of this contention, so recently listed, need not be repeated here. Yeshua addresses a special word at this point to the angel: "I have set thee so," and this is followed by the revealing Words "Thou wast upon the Holy mountain of God." This specific service as cherub, or protector, was over the very Throne of God - since the phrase, the Mountain of God, is, in its Old Testament usage,

the Seat of God's authority (cf. Ex. 4:27; Ps. 2:6; 3:4; 43:3; 68:15; Isa. 2:2; 11:9). From these disclosures, it may be concluded that this great angel was created above all angels and to be a defender of the Throne of God. If it is suggested that God, being the Almighty, would not need such defense, but focused specifically rather a revelation about what God has chosen to arrange. He doubtless did not need the cherubim at the Gate of Eden, yet He placed them there.

The remaining phrase - "Thou hast walked up and down in the midst of the stones of fire" - is somewhat obscure. It might refer to the primal glory of the earth. The stones of fire may be the manifestation of that consuming fire which Yeshua is. In such a case, this declaration would suggest that the first estate of this angel was one in which he walked in unbroken relation to divine holiness.

Returning for the moment to the identification of this being, it will be acknowledged that no king of Tyrus answers to this exalted description. No such fallen man was ever a diadem of praise, nor was he directly created of God, nor did he belong to the cherubim, nor had he been placed on the holy mountain of God, nor walked amidst the stones of fire, nor was he perfect in all his ways from creation.

28:15. "Thou wast perfect in thy ways from the day that thou wast created, till iniquity was found in thee."

The description now changes and the fact of the first sin of this angel is disclosed. Iniquity was found in him. The intimation is that a secret sin was uncovered. The omniscience of God cannot be deceived nor does it fail to know all things. If our secret sins are in the light of His countenance (Ps. 90:8), it would be equally true of the secret sins of the angels.

28:16. "By the multitude of thy merchandise, they have filled the midst of thee with violence, and thou hast sinned: therefore, I will cast thee as profane out of the Mountain of God: and I will destroy thee, O cov-

ering Cherub, from the midst of the stones of fire.”

The word, merchandise, if full of suggestion, the same thought occurs respecting the man of sin as expressed by the word traffic (vs. 5). The thought here expressed is far removed from the barter and trade in merchandise by human beings. The meaning of the term is, “to go about.” Pember suggests that it is a matter of slander. It may indicate that going about among the angels, which was necessary, to secure their allegiance to his program of rebellion against God. The direct accusation, “Thou hast sinned,” and the casting out, are important features in the career of Satan and these will be considered in more detail presently.

28:17. “Thine heart was lifted up because of thy beauty, thou hast corrupted thy wisdom by reason of thy brightness: I will cast thee to the ground. I will lay thee before kings, that they may behold thee.”

The sin of Satan is here intimated, which sin is described more fully in other portions of Scripture. The self-centered of all sin is evident in this instance. It is, however, a long step from “the stone of fire,” with all the exalted honor and glory that such language expresses, to the lake of fire to which Satan’s career is tending.

28:18-19. Thou has defiled thy Sanctuaries by the multitude of thine iniquities, by the iniquity of thy traffick; therefore, will I bring forth a fire from the midst of thee, it shall devour thee, and I will bring thee to ashes upon the Earth in the sight of all them that behold thee. All they that know thee among the people shall be astonished at thee: thou shalt be a terror, and never shalt thou be anymore.”

It is obvious that these verses point out the immediate, future, and final judgment of God upon this mighty angel, all of which, is more completely described in other parts of the Bible.

The importance of this revelation, as it bears upon the doctrine of the angels and on the doctrine of man, generally cannot be over-estimated. God did not create Satan as such; He created an angel, who was perfect in all his ways, and that angel sinned by opposing the will of God. By this act, he became Satan the resister, and all else that all his titles imply. The ancient question raised by the skeptics of the past, with respect to who made the devil, has been answered in this passage, just considered. There it is seen that God created a holy angel possessing the power of choice between good and evil, and he chose to do the evil. Through the degenerating power of sin, Satan, as did Adam, became an entirely different being from that which God created. When God creates a being to fill a purpose, that being must be a perfect fulfillment of that divine ideal. It is, therefore well, when seeking to discover the measurements of this great angel, to identify the purpose for which Satan was created and evaluate the qualities which were his, in view of that purpose. By his sin, he lost his original holiness and heavenly standing, but he retains his wisdom, and he has turned his surpassing abilities into ways of evil and his understanding has been prostituted to the level of lies, deceptions, snares, and wiles. The extent of these evil undertakings, their exalted character, his motive, and method, constitute a portion of this vast theme which will yet be pursued.

In his book "Satan," F. C. Jennings, sums up at the end of his lucid exposition of the Ezekiel passage after this manner: "(a) By its setting and language, it can apply to no child of fallen man - that is impossible. (b) It must, therefore, necessarily refer to a spirit or angel. (c) This angel or spirit, whoever it was, was personally the top-stone of that primal creation. (d) His office was to protect the Throne of God, to forbid the approach of evil, or any unrighteousness. (e) Iniquity was found in him, and that iniquity was self-exaltation. (f) Sentence of expulsion from his place is pronounced, although not actually, or at least fully, executed" (pp. 55-56).

II. SATAN'S SIN

With the same clarity and extended detail, the precise sin of Satan is delineated

in the Sacred Text, and in one central passage, namely Isaiah 14:12-17. It is true that, from the beginning, Satan has not ceased sinning; but interest is focused specifically upon his initial sin, which sin, so far as God has been pleased to reveal, was the first sin to be committed in the universe. A partial exposition of this momentous passage has already been undertaken in an earlier division of this thesis, and it properly appears again as a fundamental consideration in Hamartiology. In fact, the first sin to be committed, not only bears much on our understanding of the one who commits it, but is the norm or pattern of all sin, demonstrating, as it does, the element in sin, which makes it what it is - "exceeding sinful" (Romans 7:13).

By reference to a fall from heaven, this passage (Isaiah 14:12-17), raises the weighty question whether Satan is now, with respect to his abode, veritably cast out of heaven, or still dwelling in the sphere into which he was placed when created. A popular notion, which obtains quite apart from revelation, assumes that Satan is dwelling in lower regions, if not in hell itself. In this connection, it is essential to consider again the truth that there are three heavens in view in the Bible: (a) that of the atmosphere in which "the birds of the heavens" move, and in which the "prince of the power of the air" has authority and is active; (b) the stellar spaces which, as before indicated, are the abode of angelic beings; and (c) the "third heaven" which is the abode of Almighty God, the location of which cannot be determined. The question at issue is whether Satan and with him, the fallen angels are cast out of their original habitation. Certain passages shed light on this problem, Of Christ, it is written that "He said unto them, I beheld Satan as lightning fall from Heaven" (Luke 10:18). Whether this was history or prophecy must be determined by the verdict of other Scriptures. Revelation 12:7-9, relates a casting out of Satan from heaven to the earth and, as there described, it is evidently future. The passage states: "And there was war in heaven: Michael and his angels fought against the dragon, and the dragon fought and his angels, and prevailed not; neither was their place found anymore in heaven. And the great dragon was cast out, that old serpent, called the devil, and Satan, which deceiveth the whole world: he was cast out into the earth, and his angels were cast out with him." The prophet, Ezekiel foresees a casting out of Satan. He writes of Satan: "Thou hast sinned: therefore, I will cast thee as

profane out of the mountain of God” (28:16-19). This word does not disclose the time when that promise will be fulfilled, beyond the fact that it is in these verses associated with the final judgments that are to come upon Satan. Certain passages assume that Satan is now in that heaven to which he has title by creation. In Job 1:6 and 2:1, it is asserted that Satan was then present in heaven. It is written: “Now there was a day when the Sons of God came to present themselves before the Lord, and Satan came also among them” (Job 1:6). Apparently, there was nothing unusual in Satan’s presence in that place, or on that occasion. He is called upon to report on his activities, and he does so. In that report, he incidentally discloses the truth that he has sufficient freedom and latitude to go “to and fro in the earth,” as well as to appear in the very presence of God on High. Christ gave to Peter this warning: “Simon, Simon, behold, Satan hath desired [‘demanded by asking’] to have you, that he may sift you as wheat” (Luke 22:31). The implication is that Satan appeared personally before God with this request. Again, the Apostle enjoins: “Put on the whole armor of God, that ye may be able to stand against the wiles of the devil. For our wrestling is not against flesh and blood, but against the principalities, against the powers, against the world-rulers of this darkness, against the spiritual hosts of wickedness in the heavenly places.” (Eph. 6:11-12, R.V.). To the same end, this passage declares that the evil powers are yet in heavenly spheres. The evidence which this body of Scripture presents - and apparently there is no counter testimony - is that Satan is yet in his original abode and will be until, according to Revelation 12:7-9, he will be, as a part of the Tribulation experience, cast into the earth.

It is requisite, as well, if the two great passages - Ezekiel 28:11-19 and Isaiah 14:12-17, which contribute most to the making known of Satan’s early history - are to be interpreted according to truth, to distinguish the different viewpoints of these human authors. Ezekiel, in his prophetic vision, stood on the threshold of angelic history and saw in prospect, on to the end of Satan’s career, whereas Isaiah, in his prophetic vision, stood at the end of this history and saw in retrospect, what he records. The truth that Isaiah thus looked backward from the end-time accounts for the opening sentence of his prophecy, which assumes, that this mighty angel will have then fallen from heaven.

Much that is found in this prediction is yet unfulfilled in its complete measure. The colossal undertakings of this angel as Isaiah saw them, are not yet concluded.

Yet again, extreme contrasts are employed by these two prophets in the titles they apply to this angel. When entering upon his description of the high and holy estate of this angel as first created, Ezekiel addresses him, speaking for Jehovah, by the earthly title, "King of Tyrus;" while Isaiah, essaying to set forth the degradation of this being, addresses him by his heavenly title, "Lucifer, son of the morning." It would seem that these titles are thus purposely employed to the end that these two estates - that which is of the highest of all creative power, and that which is the lowest abasement of an angel - may be brought into startling juxtaposition. The title, "Lucifer, son of the morning" is the glorious heavenly designation of this great angel before his moral fall. Lucifer" means "bright" or "shining one" - and is almost identical with "nahash," the serpent, which means "the shining one." Christ bears the titles, "bright and morning star" and "Sun of righteousness." The titles, "Lucifer, son of the morning" and "bright and morning star" are much the same. Christ is called "the last Adam" as a successor to the first Adam who fell. Is it not possible that, in some unrevealed manner, He is "the bright and morning star" as successor to the fallen "Lucifer, son of the morning?" This is but one of many parallels and contrasts between Christ and Satan, between Christ and Adam, and between Satan and Adam.

The prophecy by Isaiah is as follows: "How art thou fallen from Heaven, O Lucifer, son of the morning! How art thou cut down to the ground, which didst weaken the Nations! For thou hast said in thine heart, I will ascend into Heaven, I will exalt my Throne above the stars of God: I will sit also upon the mount of the congregation, in the sides of the North: I will ascend above the heights of the clouds; I will be like the most High. Yet, thou shalt be brought down to Hell, to the sides of the pit. They that see thee shall narrowly look upon thee, and consider thee, saying, Is this the man that made the Earth to tremble, that did shake Kingdoms; that made the World as a wilderness, and destroyed the Cities thereof; that opened not the house of his prisoners?" (14:12-17).

Thus, the prophet announces the fall of this angel, the occasion of the fall, and something of his stupendous power. Of the latter, it is said that, it was he, who didst “weaken the nations,” “that made the earth to tremble,” “that did shake kingdoms,” “that made the world as a wilderness,” “destroyed the cities thereof,” and “opened not the house of his prisoners.” Much of this vast program is yet unaccomplished, and the authority and power which it connotes belong to a later discussion. Again, it is emphasized that Satan’s sins were intended to be a secret. This is the meaning of the words, “Thou hast said in thine heart.” Likewise, it is stated in this passage that Lucifer’s sin consisted in five awful “I will’s” against the Will of God. Feeble, indeed, is the power of human imagination to picture the crisis in this universe at the moment when the first repudiation of God took place in heaven, these five “I will’s” of Satan are evidently various aspects of one sin. Writing of the acceptable characteristics of an officer of the Church, the Apostle states that he must not be a novice “lest being lifted up with pride he fall into the condemnation [crime] of the devil” (1 Tim. 3:6). Christ stated that Satan abode not in the truth, that he was dominated with an unholy desire, and that he was a murderer from the beginning (John 8:44). All these disclosures are, no doubt, but various ways of describing one sin - that of seeking to rise above the sphere in which he was created, and above the purpose and service assigned to him. This, it will be observed, is the essential character of human sin, as it is of the angels. Satan’s five “I will’s” are:

1. “I WILL ASCEND INTO HEAVEN.” In this, the first aspect of Satan’s sin, he apparently proposed to take up his abode in the third or highest heaven, where God and the Redeemer abide (2 Cor. 12:1-4). The abode of the angels is evidently on a lower plane; for, when returning to the highest heaven after His resurrection, Christ is said to have been seated “far above all principality, and power, and might, and dominion” (Eph. 1:20-21); but Satan, whose abode is that of the angels, even though his duties give him access to both earth and the higher spheres (cf. Job 1:6; Ezek. 28:14), in unholy self-promotion, determined that, his abode should be higher than that sphere to which he had been appointed by his Creator. The redeeming grace of God will not be satisfied until some among men, who by original position are lower than the angels (Ps. 8:4-6;

Hebrews 2:6-8), are lifted to eternal citizenship in the highest sphere (John 14:3; 17:21-24; Col. 3:3-4; Hebrews 2:10; 10:19-20); but Satan has no right, either by position or redemption, to claim that sphere as the place of his abode. His self-seeking intention as disclosed in this declaration is an outrage against the Creator's plan and purpose.

2. "I WILL EXALT MY THRONE ABOVE THE STARS OF GOD." By this statement, it is revealed that Satan, though appointed to the guardianship of the Throne of God, aspired to the possession of a throne of his own and to rule over the "stars of God." The angelic beings, rather than the stellar system, are obviously in view (Job 38:7; Jude 1:13; Rev. 12:3-4; 22:16). Evidently very much of Satan's unholy ambition to possess a throne has been permitted, for it is revealed that he is now a recognized, though judged, king with throne-authority, both in the heavenly realm (Matthew 12:26; Eph. 2:2; Col. 2:13-15), and earthly sphere (Luke 4:5-6; 2 Cor. 4:4; and Rev. 2:13, where "seat" is an inadequate translation of "Opovos"). The sinful character of Satan's purpose to secure a throne, is apparent.

3. "I WILL SIT ALSO UPON THE MOUNT OF THE CONGREGATION, IN THE SIDES OF THE NORTH." As has been stated, "the mount" is a phrase which evidently refers to the seat of divine government in the earth (Isaiah 2:1-4), and the reference to "the congregation" is as clearly of Israel. Thus, this specific assumption seems to aim at a share, at least, (note the word 'also') in the earthly Messianic rule. That rule is to be from Jerusalem, the city of the great King. The Messiah, we are told (Ps. 48:2), will reign from Mount Zion "on the sides of the north." It is also disclosed that in the cross, which was set up on the north side of Jerusalem, Christ judged and spoiled principalities and powers (Col. 2:15). It is possible that when thus judged, Satan's unholy designs upon the Messianic rule, were thwarted forever.

4. "I WILL ASCEND ABOVE THE HEIGHTS OF THE CLOUDS." The meaning of this assumption will probably be discovered in the use of the word, "Clouds." Of upwards of one hundred and fifty references in the Bible to clouds, fully one hundred, are related to the divine presence and glory. Yeshua appeared in the cloud (Ex. 16:10);

the cloud was termed “the cloud of Yeshua” (Ex. 40:38); when Yeshua was present, the cloud filled the house (1 Kings 8:10); “Yeshua rideth upon a swift cloud” (Ps. 104:3; Isaiah 19:1); Christ is to come, as He went, upon the clouds of heaven (Matthew 24:30; Acts 1:9; Rev. 1:7); so the ransomed people appear (Israel - Isaiah 60:8; and the Church, 1 Thess. 4:17). Satan’s, “man of sin” will exalt himself “above all that is called God, or that is worshipped” (2 Thess. 2:4), and by this assumption, Satan is evidently seeking to secure for himself, some of the glory, which belongs to God alone.

5. “I WILL BE LIKE THE MOST HIGH.” This, the fifth and last of Satan’s, “I will’s” against the will of God, may be considered as a key to the understanding and tracing of his motives and methods. In spite of an almost universal impression that Satan’s ideal for himself, is to be unlike God, he is here revealed as being actuated with the purpose to be like God. However, this ambition is not to be like Jehovah, the self-existent One, which no created being could ever be; but, to be like the Most High, which title signifies the “possessor of Heaven and Earth” (Gen. 14:19, 22). Satan’s purpose, then, is to gain authority over heaven and earth. The essential evil character of sin here, as everywhere, is an unwillingness on the part of the creature to abide in the precise position in which he has been placed by the Creator. In pursuing this life-purpose, as an imitator of God and counterfeiter of God’s undertakings, Satan, apparently with sincerity, recommended to Adam and Eve that they too, “be as Gods.” The original word here translated “Gods,” is “Elohim,” and the plural form of “Elohim,” evidently accounts for the plural, “Gods.” What Satan really said was, “Ye shall be as “Elohim,” In response to that suggestion, which only reflected Satan’s own supreme ambition, to be like the Most High, Adam entered upon the same course of unholy repudiation of the divine purpose. So universal has this form of sin become, that man thinks he has accomplished much, when, if ever, he, through divine grace, reaches the place where his will is surrendered to God - the place, indeed, from which man should never have departed. In the strange, inexplicable permission of God, Satan’s ideal man, the man of sin, will yet, declare himself to be God, sitting in the Temple of God (2 Thess. 2:4); but, this appears to be the climax of man’s unholy assumption and constitutes the sign of the end of the age (Matthew 24:15).

Satan's sin, may thus be summarized, as a purpose to secure (1) the highest heavenly position; (2) regal rights, both in heaven and on earth; (3) Messianic recognition; (4) Glory, which belongs to God alone; and (5) a likeness to the Most High, the "possessor of Heaven and Earth."

There can be no adequate estimation of the immediate effect of Satan's initial sin, first upon himself, and then upon that vast host of spirit beings who, in allegiance to Satan, "kept not their first estate;" or of the final effect of that sin upon the entire human race, whose federal head adopted the same satanic repudiation of God.

III. SATAN ACCORDING TO THE OLD TESTAMENT

Satan is presented in the Old Testament under various characterizations, but he appears only four times in the Old Testament, under the Hebrew appellation "Satan." In 1 Chronicles 21:1, a record is made of the truth that Satan moved David to number Israel contrary to the will of God, and this act on Satan's part well illustrates his purpose and character. Both Psalms 109:6 and Zechariah 3:1-2, disclose the same Satanic design. In the former of these two passages, Satan's presence is evoked as a judgment on the enemies of Yeshua, while, in the second, Satan is seen standing in an attitude of readiness to resist the divine purpose, in behalf of Joshua, the High Priest. It is Yeshua, who directly rebukes Satan, which truth has its parallel in Jude 1:9, where it is said, that Michael calls on Jehovah to rebuke Satan for his opposition. The remaining Old Testament reference to Satan is the illuminating account of Jehovah's controversy with Satan over Job. As this Scripture makes claim to an extended consideration under the next division of Satanology, no further attention will be given it at this point beyond the recognition, that Satan here, as always, appears as the opposer of God.

The whole revelation of Satan's rebellious world-power is not found in the Old Testament but is reserved for the New Testament. Such disclosure was doubtless withheld as being too demanding upon those of the Old Testament to whom a fuller revelation of truth had not come. There is a progress of doctrine concerning things evil,

as there is concerning things good, and these two developments could not lose their inter-relation and balance. In the Old Testament, Yeshua is Himself, presented as permitting that which occurs, which is always the basic fact (Ex. 10:20; 1 Samuel 16:14; Isaiah 45:7; Amos 3:6). The divine permission here, as ever, in no way relieves those who sin, of the responsibility for their sin. The very first title by which this great angel is introduced in the Bible is not fully clarified with respect to its meaning until as late as Revelation 12:9 (cf. 2 Cor. 11:3).

IV. SATAN ACCORDING TO THE NEW TESTAMENT

At the opening of the New Testament, the student is confronted with the extreme activity of Satan and the demons. It would seem that all possible opposition, resident in the fallen angels, was marshaled for the encounter. As certainly as the eternal purpose of God in redemption was about to be actualized, the more violent contrariety is set up by the powers of darkness. Such utmost effort on Satan's part is according to revealed truth, but also, is according to reason. There is but one situation to compare with this, namely, the period that will immediately precede the Second Advent of Christ when, as announced in Revelation 16:13-14, "the Spirits of Devils, working miracles, go forth unto the kings of the earth and of the whole world, to gather them to the battle of that Great Day of God Almighty." This situation is more completely portrayed in the Second Psalms, as also in Revelation 19:17-21. The true character of that coming conflict is divulged when it is thus observed, that these warring kings will be demon-possessed.

Satan's activity as described in the New Testament may be given a two-fold classification - that which arises through his authority as a king over evil spirits, and that which arises through his world-dominion. In reply to those who accused Him of casting out Satan by the power of Satan, Christ said, "that a house that is divided against itself cannot stand," and asked the question, "If Satan cast out Satan, how shall his kingdom stand?" This passage is mentioned only to bring forward the truth that Satan has a kingdom of evil spirits. This statement by Christ is more than implication; it is a direct assertion and its reality must be heeded. So, also, Satan is said to be the "god of this

World” (2 Cor. 4:4) and in authority over this world to the extent that he gives its kingdoms to whomsoever he will (Luke 4:6). It is probable that every activity of Satan will be found to be related to one or the other of these spheres of authority.

At the threshold of Christ’s ministry on earth, Satan met Him in the wilderness. There is mystery concealed in this encounter which, it is probable, extends to realms of angelic reality. It also penetrates into the hypostatic union of the two natures in Christ. The temptation is apparently withering the sphere of His humanity and suggests the exercise of the human features - body, soul, and Spirit - in their adjustment to the presence and exacting of His Deity. Into that sphere of relationship, the human mind may not enter; yet, the clear statement which the Bible sets forth should be accepted. Without a doubt, these supernatural issues are within the range of Satan’s understanding and afford a wide field for conflict, which human experience cannot parallel. The features of the situation are faithfully presented - Christ being filled with the Spirit, He is led of the Spirit into the wilderness and there undergoes testing which continued forty days and nights. As a climax to this testing, Satan presents a three-fold suggestion. The first involved the breaking down of that separation, which Christ faithfully preserved between His Deity and His humanity. If the common demands of food and drink were supernaturally supplied by His Deity, He would not be, in all points, tested as are His followers in this world. The second test involved a short-cut, apart from sacrifice, to the possession of the kingdoms of this world. These are covenanted to the Son (Ps. 2:8-9), by the Father and the securing of them with respect to title formed a part of His triumph in the cross. To some degree, Satan has personal interests to serve, for there is a wide difference between exchanging the kingdoms of the world for the worship of the Son of God, as compared with going on to doom, which deprives him of everything but the lake of fire. In the third instance, there is offered to Christ, the securing of recognition from the people apart from the path of suffering and shame. In all three tests, Christ met Satan’s proposals with the Word of God and demonstrated the fact that the action which Satan suggests is not the will of God. The first Adam was overcome by Satan; the last Adam drove Satan from the field. As Son of God with His Deity in view, the outcome could not be otherwise; as a man with His

humanity in view, the victory is measureless and forms a pattern for all the saints of God in all the ages.

V. SATAN JUDGED IN THE CROSS

When tracing his career, the cross as a judgment of Satan and all his hosts of spirits is the next event in order, and again the theme reaches out into the larger realms where the life and service of angels are situated. Issues are involved, which lie outside the earthly sphere. For this reason, the theme should be approached with caution. That which is revealed is to be received as God's revelation and from this, certain general conclusions may be drawn.

In His death, Christ dealt with sin as a principle, or as a whole; and while it is the joyous privilege of a human being to know that his personal sin is met to the satisfaction of God in the death of Christ, it is evident that the thing achieved by Christ is as boundless as the universe and as timeless as eternity. The Colossian Epistle contains two notable passages which enunciate the limitless character of Christ's work upon the cross. Having in 1:15-18, assigned to Christ, the creatorship of all things and the pre-eminence above all His creation, the Epistle goes on to state in verses 19 through 22: "For it pleased the Father that in Him should all fullness dwell; and, having made peace through the blood of His cross, by Him to reconcile all things unto Himself; by Him, I say, whether they be things in earth, or things in heaven. And you, that were sometime alienated and enemies in your mind by wicked works, yet now, hath he reconciled in the body of this flesh through death, to present you Holy and unblameable and unproveable in His sight." The scope of this reconciliation, which the cross provides, is as limitless as that realm which includes both heaven and earth. The term "reconciliation," is not the equivalent of "restoration," or "salvation." Its precise meaning is "to change thoroughly," and its achievement is seen in the fact that the divine estimation of all things has been changed completely by the cross. When it is said, as in 2 Corinthians 5:19, that God has reconciled the world unto Himself, it is not by so much declared that all men are saved, or that all will be saved. And with a similar

meaning, the reconciliation of “all things,” as asserted in Colossians 1:20, does not intimate that all things in heaven and on earth are now perfected in the sight of God, or that they necessarily ever will be. The reconciliation, which is now wrought by the cross, has provided a ground for the redemption of those who reject His provisions for them.

The Scriptures do not even hint that fallen men who continue impenitent, or that fallen angels will be rescued from their doom (Matthew 25:41; Rev. 20:12-15). It is probable that what is thus involved cannot be reduced to the level of human understanding, but the truth that Christ’s death extends a benefit to things in heaven and to things on earth, is made clear. Satan and his hosts are judged. Their fallen beings and their evil deeds have come up for divine judgment, and are now judged, though the execution of that judgment, is yet future. Though the heel of the Judge of all things was bruised, it is also certain that the head of “the Serpent” has been bruised. It is impossible that one shall be bruised without the bruising of the other.

The second passage in Colossians is exceedingly explicit though all that it announces may not be understood by dwellers in this sphere. It reads: “Blotting out the handwriting of ordinances that was against us, which was contrary to us, and took it out of the way, nailing it to His cross; and having spoiled principalities and powers, He made a shew of them openly, triumphing over them in it” (2:14-15). Here, as before, the value of the cross is seen to extend into two realms, that which is human (vs. 14), and that which is angelic (vs. 15). That which extends to human realms is not now being considered; but, within the realms of that which is angelic, stupendous accomplishments are indicated by the disclosure that, Christ in his death, spoiled principalities and powers, made a shew of them openly, and triumphed over them. The human imagination might picture all this as being brought to pass in a final assize, but here it is taught that its achievement, through the cross of Christ, is a present reality. Since the theme is as vast as the sphere and destiny of the angels, it is the part of wisdom that the student shall approach its consideration with due humility. The truth that Satan was judged in the cross of Christ is confirmed by two recorded statements by Christ: “Now

is the judgment of this world: now shall the prince of this world be cast out” (John 12:31); “Of judgment, because the prince of this world is judged” (John 16:11). These were made immediately before the crucifixion and relate Satan’s judgment to Christ’s anticipated death. To these statements may be added Hebrews 2:14, which declares: “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.” Thus, by explicit teaching, the Bible reiterates the truth that Satan and his hosts came to judgment, even being spoiled, unveiled, triumphed over, judged, and cast-out by Christ in His death. Such, indeed, is the historical fact, though it yet remains, to discover something of the issues of that judgment with its immediate and future results. Of the immediate results, it may be repeated that a distinction must be drawn between a judgment gained which is in the nature of a legal sentence not yet executed and the final administering of the penalty. The evidence is conclusive that the sentence is not yet executed since throughout this age following the cross, Satan is, by divine authority, given the designations “the prince of the power of the air” (Eph. 2:2), and “the God of this world” (2 Cor. 4:4). He evidently is permitted to continue as a usurper until the time of his execution.

An illustration of Satan’s present relation to this world may be taken from the history of Saul and David. It is natural that David, the first to occupy the Davidic throne, should be a type of Christ predicted to be the last and most glorious occupant of that throne (Luke 1:31-33). As there was a period between the anointing of David and the final banishment of Saul, in which Saul reigned as a usurper, though under divine sentence and David was the God-appointed king, in like manner, there is now a similar period in which Satan rules as a usurper, though under sentence, and the actual occupation of Christ’s Throne is still future. In this period, Satan, the rejected monarch, still rules, hunting to the death, all those who have allied themselves with Christ, the God-anointed King. On this so important period of Satan’s career and the peculiar character of it, as typified in Saul, F. C. Jennings writes:

Thus you remember that God permitted Israel to choose their first king,

and they chose Saul; as to whom we are told that, “from his shoulders and upward, he was higher than any of the people.” Why are we told this? Have we exhausted its significance when we picture to ourselves the towering height of that human king? I am sure not; but rather would the Spirit of God, provide a perfect figure or type of Him, who exactly in the same way, towered over his fellows: in other words was, as the other Scriptures we have glanced at show, the most exalted of all Created Spiritual intelligences. But Saul disobeys, or, to use language that shall suggest the parallel I desire to keep before us; - “iniquity was found in him;” See Ezek. xxviii:15 and he was set aside from his kindly office: the kingdom was rent from him (1 Sam. xx:27, 28), and then God anointed another king of His own choice: “A shepherd king,” David! Now no one questions David, being a type of the beloved Son of God; why should not Saul afford us also a type of his opponent? He surely does. But, - and this is the point that must be carefully noted and weighed, - Saul retains the throne of Israel and is still recognized as the king, long after he is divinely rejected; the sentence is pronounced, but judgment is not at once executed, whilst David, the now true king, is “hunted like a partridge upon the mountains, or finds his refuge in the Cave of Adulam!” God does not at once intervene by power, and take the dignities of the kingdom from Saul, - although he has lost all title to them - and put them in David’s hand: the power is Saul’s, - the title is David’s. The latter is king de jure, the former de facto. Do you not see the marvelous and clear analogy? Satan too, whilst he may have forfeited all title to the throne of the earth - we shall consider this more carefully directly - still cleaves as did Saul, to its power and dignity; claims, as did Saul, all the power of its government; whilst the true David, to whom all belongs in title, is, as it were, in the Cave of Adulam, where a few “discontented” ones, those who are not satisfied with such a condition of things - have found their way to Him, and own Him, even in the day of His rejection, as rightful Lord of all. Therefore, whilst

Satan is the prince of this world at the present time, we are led by the analogy of the inspired history, as by every clear Scripture, to regard him as its usurping prince: a prince in power, but not in title. Yet, whilst now a usurper, as Saul was: still since he was, also as Saul, divinely anointed as king, the dignity of that anointing still lingers on him, so that Michael recognized that dignity - not speaking evil, but reverently (even as David spoke of Saul ever as "the Lord's Anointed") and saying, "the Lord rebuke thee." - Op. cit., pp. 25-27.

Returning to the central truth as recorded in Colossians 2:15, it will be remembered that the specific crime which caused Satan's fall, the fall of the angels, and the fall of man, though being prompted by pride (1 Tim. 3:6; Ezek. 28:16-17) and leading on to a career of iniquity, is that this mighty angel assumed to oppose the plan and purpose of God both for himself and for other creatures. He introduced a philosophy of life, a mode of procedure, which is directly opposed to the revealed will of God. It is a lie in the sense that it contradicts that which is infinitely true. What form of judgment a Holy God must impose upon - such an immeasurable offense is not for men to determine. The judgment properly has in view, the crime itself. Such indeed is the reason for unending confinement in the lake of fire. Satan declared, "I will exalt my throne above the stars of God....I will be like the Most High." This, it is evident, is the essential feature of Satan's program. In line with that purpose, he wrested the scepter from Adam and has held sway over the vast majority of the human family throughout all its generations. They, being separated from God, as described in Ephesians 2:12, possessed no way to God until the sacrifice of Calvary was made.

It is true that to the small company of people, Israel, as to the Patriarchs, was extended the cure of sin by blood sacrifice; but the great mass of humanity remained without hope and without God in the world. It would seem; therefore, that the basis of Satan's dominion over humanity was largely the fact that they were not eligible for any higher relationship. On this basis, had God approached any fallen human beings, Satan would have pleaded God's own Holiness as the reason why God should not so

act. Satan is committed to his infernal philosophy and to the defense of those who have embraced it. At least he will not surrender them apart from the most drastic resistance within his power. As long as man's unholiness was not yet taken to the cross, the conflict was largely in Satan's favor.

In Isaiah 14:17, it is written of Satan that "he opened not the house of his prisoners." This statement is illuminating. However, when referring to what Christ would do by His sacrifice, the same prophet goes on to say that Christ would come "to proclaim liberty to the captives, and the opening of the prison to them that are bound" (Isaiah 61:1; cf. Luke 4:16-21). The incarceration to which these Scriptures refer is more serious and extensive than anything that obtains in human governments. No suggestion will be found here that those justly in prison for crime are to be released from that judgment. The bondage came with the repudiation of God on the part of the responsible head of the race. These prisoners are not only bond slaves to sin but are in bondage to the evil one. He, it is, who energizes all the sons of disobedience (Eph. 2:2); Satan had bound in physical distress, a "daughter of Abraham" (Luke 13:16); by him had been exercised the "power of death" (Hebrews 2:14-15); and the Apostle witnesses frequently to the activities of Satan (cf. 1 Cor. 5:5; 7:5; 2 Cor. 12:7; 1 Thess. 2:18). The incomparable invitations "Come....whosoever will" and, "him that cometh to me, I will in no wise, case out" - are possible only through the redemption which Christ has wrought. The door is open wide. The Gospel is to be preached to "every creature."

Thus, it is seen that Christ's judgment of Satan, which was wrought through the cross, had primarily to do with Satan's original crime and with the God-repudiating philosophy which that crime represents. The principle of evil was judged. The cross-judgment reaches out to a lost world for whom Christ died and becomes the basis of the Gospel of salvation.

An investigation into the extensive body of literature, which bears on Satan's activity and influence upon the saved and unsaved in the present age, must be passed over at this point and included in later divisions of this general theme.

VI. THE EXECUTION OF SATAN'S JUDGMENTS

The execution of those judgments which were secured against Satan by Christ through the cross is anticipated in the Word of God in three stages of successive events. These are to be considered quite apart from three judgments already past, namely, (a) the moral degradation and corresponding loss of standing which was due to that fall, (b) the sentence pronounced against him in the Garden of Eden, and (c) the judgment of the cross. The future threefold execution of judgment upon Satan may be stated thus:

1. SATAN CAST OUT OF HEAVEN. The casting of Satan out of heaven and the confining of him with his angels to the restricted sphere of the earth is described in Revelation 12:7-12. This passage reads: "And there was war in heaven: Michael and his angels fought against the dragon; and the dragon fought and his angels, and prevailed not; neither was their place found anymore in heaven. And the great dragon was cast out, that old serpent, called the Devil, and Satan, which deceiveth the whole world: he was cast out into the earth, and his angels were cast out with him. And I heard a loud voice saying in heaven, now is come salvation, and strength, and the Kingdom of our God, and the power of his Christ: for the accuser of our brethren is cast down, which accused them before our God, day and night. And they overcame him by the blood of the Lamb, and by the Word of their testimony; and they loved not their lives unto the death. Therefore, rejoice ye heavens, and ye that dwell in them. Woe to the inhabitants of the earth and of the sea! For the Devil is come down unto you, having great wrath, because he knoweth that he hath but a short time." Beyond the disclosure of the central truth that Satan and his angels will be cast out of heaven, this passage unfolds much vital revelation.

The means that will be employed to cast Satan and his angels down is none other than the authority and power of the holy angels under the leadership of Michael. These fallen angels, being overcome, are as exiles from their native spheres confined to

the earth. A song of rejoicing ascends in heaven because of the relief which the absence of these fallen angels secures. All this is most suggestive. Likewise a woe is addressed to the earth in view of the calamity which their presence imposes upon the dwellers of earth. It is in connection with this exile that Satan's great wrath is stirred, and it is then, apparently, that he becomes aware that the cause which has engaged him from the first has been lost forever. The presence of Satan and his hosts restricted to the earth and in measureless wrath could hardly be cause for joy on the earth. On the contrary, this situation is one of the most essential contributing factors in that Great Tribulation, which is predicted for those very days (Matthew 24:21; Daniel 12:1). That this Tribulation falls heaviest upon the nation, Israel, is asserted here (cf. 12:13-17), as in all the Scriptures.

The casting out of the Satanic hosts from heaven means much, also, to the "brethren" whom Satan has not ceased to accuse before God, night and day, and it is a most vital truth which is added in the words, "And they overcame him by the blood of the Lamb, and by the word of their testimony." The question may be raised, at this point, about what it is that constitutes Satan's opposition to God's ways with men. No little resentment may exist against the truth that redemption has not been extended to fallen angels as it is extended to fallen men.

It would seem that Satan still exercises some of his original responsibility, as the defender and promoter of righteousness on which the Throne of God must ever rest. Satan's ministers pose as "ministers of righteousness" (2 Cor. 11:15); but reference is made in this text to personal or self-promoted righteousness. The redemptive plan proposes to constitute, sinners righteous, before God, through the merit of Christ, which He released and provided for, the lost in His death. The constituting of sinners to be righteous through the saving work of Christ, is easily believed to be a point of Satanic opposition against God. There is nothing else about the Gospel which Satan would resist, or concerning which he would "blind the minds" of those who are lost (2 Cor. 4:1-4). The one who specializes in self-promoted righteousness has always been the least able to comprehend and the greatest objector to the doctrine of imputed

righteousness. Certainly it is not to be counted as strange, if Satan himself is like those among men who are energized by him, opposed to that which is the abiding fruit of redeeming grace.

The accusations which Satan has hurled against the brethren have no doubt, been concerning actual sin and righteousness on their part. It is inconceivable that he would charge them with that which is wholly untrue. Such a course would fall by its own weight. It is rather that Satan is as offended by the arrangement whereby Saints are preserved in spite of their unworthiness as he is by the imputing of righteousness to meritless sinners in the first place. The Scriptures offer an illustration of this unassailable position of those who are redeemed. God said to Balak through the unwilling prophet Balaam, I have “not beheld iniquity in Jacob,” or “perverseness in Israel.” There was evil in these people, but when attacked by the foe of Divine Grace, Jehovah delighted to declare that He did not see or behold that on which the enemy based his accusations. God does not assert that these wicked things do not exist; He states that He, having covered them with redeeming blood, does not see or behold what the enemy points out. However, when dealing with those whom He has redeemed, Jehovah is tireless in His effort to separate them from all their evil ways. Of this great truth, the Psalmist writes: “If thou, Lord, shouldst mark iniquities, O Lord, who shall stand?” (Psalms 10:3). That He does not mark iniquity, is possible only through redemption and is never a matter of mere graciousness. The wrathful attitude of Balak is a reflection of the attitude of Satan who energized him. In like manner, the evil which was condemned in Cain is not immorality, but rather the Satanic ideal of self-worthiness as a basis of Divine acceptance. The blood-sacrifice of Abel, looking on to the fruits of redemption, provided a perfect relationship to God to which no fallen being could ever attain, by works, of personal righteousness.

The Saints are to be rewarded before the judgment seat of Christ in Heaven. At that time, no mention is to be made of sins already washed away by the blood of the Lamb. Such silence, with respect to canceled sin, could not be in heaven until the accuser is cast out. Great joy will be the portion of those, who thus enter into the full realization of

Divine forgiveness and acceptance.

2. SATAN'S JUDGMENT AT THE SECOND ADVENT OF CHRIST. As a part of that which transpires at the glorious return of Christ - which coming terminates the Great Tribulation (Matthew 24:30), and ends the reign of the man sin (2 Thess. 2:8-10) - Satan is bound by a great chain and cast into the Abyss. This event is described by these words: "And I saw an angel come down from heaven, having the key of the bottomless pit and a great chain in his hand. And he laid hold on the dragon, that old serpent, which is the devil, and Satan, bound him a thousand years, and cast him into the bottomless pit, and shut him up, and set seal upon him, that he should deceive the nations no more, till the thousand years should be fulfilled: and after that he must be loosed a little season" (Rev. 20:1-3). In this passage, as in that previously cited, there is much revealed beyond the fact that Satan is bound and cast into the Abyss and sealed. It is asserted that Satan is the deceiver of the whole world, and assurance is given that the earth will be free from these deceptions for a period, said to be "a thousand years." His wrathful presence in the earth, during a preceding period, has contributed much to the agony of the Great Tribulation. Thus, also, his restraint from all activity contributes much to the peace and righteousness on the earth for the thousand years. The human mind could not comprehend all that is involved in these disclosures. Further on in this context, it is revealed that, at the end of a thousand years, Satan will be loosed a "little season." It is written: "And when the thousand years are expired, Satan shall be loosed out of his prison, and shall go out to deceive the nations which are in the four quarters of the earth, Gog and Magog, to gather them together to battle: the number of whom is as the sand of the sea. And they went up on the breadth of the earth, and compassed the camp of the saints about, and the beloved city: and fire came down from God out of heaven and devoured them" (20:7-9). The nations are said to be deceived again and that deception plunges them once more - and for the last time - into war. It is predicted that war shall cease during that Kingdom Age of Peace (Isaiah 2:1-4), and that it is immediately resorted to upon the release of Satan from the Abyss. This two-fold truth that there is no war on earth when Satan's power and deceptions are withdrawn and that it is immediately revived as soon as these deceptions are again cast

over the earth, demonstrates clearly the cause of all war in the earth. It is the last war, for God Himself intervenes with supernatural judgments and destruction.

A corresponding Old Testament prediction adds much to the disclosure that Satan will be in the Abyss. It is said in Isaiah 24:21-23: "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 the kings of the earth upon the earth. And they shall be gathered together, as prisoners are gathered in the pit, and shall be shut up in the prison, and after many days shall they be visited. Then the moon shall be confounded, and the sun ashamed, when the Lord of Hosts shall reign in Mount Zion, and in Jerusalem, and before his ancients gloriously." If, as seems justified, the "High ones that are on high, and the kings of the earth [that are then] upon earth" is a reference to fallen angels and their principalities and powers, it is made clear that the fallen angels, along with their chief, are also placed in the Abyss. Where else could they be at such a time? It is generally true that in the Scriptures, a King and His Kingdom are closely related and whatever befalls one befalls the other (cf. Daniel 2:37-38). On this principle of interpretation, it may be assumed that these fallen angels accompany Satan on to the end of his career. It will be observed that some of these are already in chains awaiting the final judgment which shall come upon all evil spirits (Jude 1:6; 2 Peter 2:4); and it is of great significance that, as witnesses at least, the Saints will be associated with Christ in this judgment (1 Cor. 6:3).

3. SATAN'S FINAL JUDGMENT. The Scripture itself will best describe the last step in the execution of Satan's judgment: "And the devil that deceived them was cast into the lake of fire and brimstone, where the beast and the False Prophet are, and shall be tormented day and night for ever and ever" (Rev. 20:10).

PART III. SATAN'S EVIL CHARACTER

In approaching this difficult and intricate subject, a certain inquiry is in order, namely, what latitude is accorded angels in the exercise of their powers in the direction of evil?

The implications of Scripture and the deductions of reason and contend, in answer to this question, that much that is possible as sin with men, is impossible with angels and is foreign to them. There is no evidence that angels are tempted in the realms of those sins which find expression through the human body - immoral relations, gluttony, and the perversion of normal bodily functions. It is equally certain that there is no occasion for avarice, parsimoniousness, or thievery among the angels since, so far as is known, they are not burdened with possessions of any description whatever. In truth, it is easier to discover the sins which are predicated of the angels than to list those which they, for obvious reasons, do not practice. Angelic sin is along the lines of two closely related evils - ambitious pride and untruth - as these may be manifested within the range of angelic existence. Within the scope of these two sins, the evil character of Satan must be computed. The sinfulness of Satan's sin is not to be discovered by comparing it with wickedness in human spheres, but rather by a due comparison of it with the Holiness of God, and in the light of that which God has required of the angels.

As God is the embodiment of good, so Satan, in his restricted sphere, is the embodiment of evil. God, being infinite, is infinitely good; Satan, being finite, is evil to the extent of his resources and means. Since he is the highest of all creation, Satan is the one of all creatures to assume the position of Anti-God. It is recognized that Satan will yet introduce and exalt the Anti-Christ; but, it is clear, from the beginning, he has arrogated to himself the function of Anti-God. This assumption is the supreme conception which actuates his ambitious pride. To a like degree, he is Anti-Truth, but in realms and ways which challenge the closest attention of every student of Bible doctrine. To the same extent to which this great angel surpasses human understanding, his evil nature and undertakings reach beyond human comprehension. However, it is anticipated that the Spirit-taught believers shall pursue these vast themes with some discernment and to a large degree of profit. Popular impressions of the character of Satan are erroneous. Doubtless, if called to face the truth of the precise nature of Satan's sin, the man of the world would find little fault in him. It could not be otherwise, since the worlding has himself adopted as his prototype the very, evil ideals of Satan. The world could not be expected to sit thus in judgment upon itself, and this is

especially true in view of the fact, that Satan has blinded the minds of those who believe, not that which is of God. The evil character of Satan will be found embraced in the two-fold wickedness - ambitious pride and untruth - which is charged against him.

I. TWO-FOLD WICKEDNESS

1. AMBITIOUS PRIDE. Though the entire career of Satan is but an unbroken manifestation of his pride, there are three passages of Scripture which directly indict Satan with respect to this specific sin:

1 Timothy 3:6. This notable passage urges the unwisdom of appointing a young and inexperienced convert to the office of Bishop or Elder in the Church. Such an officer should not be a “novice, lest being lifted up with pride he falls into the condemnation [‘judgment’] of the Devil” - not a judgment to be imposed by the Devil, but the judgment God imposes on the Devil for the same sin of pride. The next verse asserts that there is a reproach of the Devil (cf. Jude 1:9; 2 Peter 2:11), and a snare of the Devil (cf. 2 Timothy 2:26); but the text in question warns against the experience of Satan’s judgment which follows the enacting of Satan’s sin - ambitious pride. Citation of this passage, at this point, is for the purpose of enforcing the truth that Satan’s notable sin was pride. The effect upon the novice would be, as it was upon Satan, a beclouding of the mind with respect to real values. The verb translated “lifting up,” means ‘to make a smoke’ and by it to be blinded (cf. 1 Timothy 6:4; 2 Timothy 3:4). It is of interest to observe that the intimation is that Satan himself experienced a besotting of the mind, which to some extent, made his sinful course a possibility.

Ezekiel 28:17. Reference must be had again to this passage because of its clear revelation relative to Satan’s sinful, self-promoting pride. To quote: “Thine heart was lifted up because of thy beauty, thou hast corrupted thy wisdom by reason of thy brightness: I will cast thee to the ground, I will lay thee before Kings, that they may behold thee.” He who had been created for the highest position and service, before described, has become conscious and proud of his wisdom and beauty. It will be seen

from verse 12, that the wisdom is full and the beauty is perfect. The meaning of such terms, describing, as they do, the mind of Yeshua in His appreciation of this angel, cannot be traced by man. Doubtless, there were these qualities in this angel, which made pride a natural consequence, with that befogging of mind which pride engenders, it is possible to be misguided as to undertake the very opposite line of action from that which infinite wisdom has dictated.

Isaiah 14:12-14. Though quoted and expounded before, this illuminating passage is cited again: "How art thou fallen from Heaven, O Lucifer, son of the morning! How art thou cut down to the ground which didst weaken the nations? For thou hast said in thine heart, I will ascend into Heaven, I will exalt my throne above the stars of God: I will sit also upon the mount of the congregation, in the sides of the north: I will ascend above the heights of the clouds; I will be like the Most High."

Pride, is here seen to prompt this great angel to unholy ambition. With a beclouded mind, he easily repudiates the Creator and displays dissatisfaction with the estate into which he was divinely placed. He proposes by ambition and self-promotion to advance his estate to the highest heaven and into the likeness of the Most High.

Thus, it is set forth by Divine Authority that Satan's career of evil began with pride and that, through its power to confuse the mind, it has led him into all the ways of evil which are recorded of him. The all-important fruit of Satan's pride is the fact that "he abode not in the truth."

2. UNTRUTH. An extended list of indictments against Satan is to be presented shortly and it would seem impossible that all that is charged against this evil angel could originate from the one sin of untruth which was engendered by pride. Christ's own word in reference to Satan's first procedure in the way of sin is both revealing and final. He said: "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). And to this may be added: “He that committeth sin is of the Devil; for the Devil sinneth from the beginning. For this purpose, the Son of God was manifested, that he might destroy the works of the Devil” (1 John 3:8).

The charge that these Jews, to whom Christ spoke, were of their father, the Devil, is a serious one, and has provoked perplexity and controversy. There is a Spiritual birth in which the one who believes in Christ is the recipient of the Divine nature - that which is foreign to normal human life - thus, there is such a thing as a reception of Satanic ideals to the end that the life which receives them is, to a marked degree, the child of the one who originates the manner of life which is embraced. The designation three times employed by the Apostle, children of disobedience (Eph. 2:2; 5:6; Col. 3:6), and Peter’s phrase - cursed children (2 Peter 2:14 - cf., obedient children of 1 Peter 1:14), are almost significant, the context of which passages invites the student’s most careful exegesis to the end that the exact import of these appellations may be apprehended. The characterizing disobedience to which reference is made, is federal - as is the characterizing obedience (cf. Romans 5:19).

By natural birth, all are subject to Divine wrath which is due to the disobedience of the federal head of the race and by which the race fell; yet children, with respect to their personal childlikeness and innocence, portray citizenship in the Kingdom of Heaven (Matthew 18:1-4). Since federal and not personal disobedience is in view, the implications of the title are as applicable to one unregenerate person as to another and without regard to personal subservience. Hence, also, it is right to conclude that all unregenerate persons are alike in need of the provisions of Divine Grace.

All of this substantiates the truth that there is a solemn reality in Christ’s Words, “Ye are of your father the Devil,” and it is on the ground of this affiliation and the unavoidable expression of its inner qualities that He goes on to say, “and the lusts of your father ye will [‘your will is to’] do.” With unquestionable authority, Christ relates the parentage which sin generates, not at all to Adam, who is only a link in the chain (Romans 5:12), but to the originator of evil - Satan. Children of Adam, is a mild

designation, compared with children of the Devil, Christ asserts the reality of the latter.

The statement that Satan “was a murderer from the beginning” seems to be the result of Satan’s influence upon other creatures. Whether there is any sense in which this charge might apply to Satan’s injury to other angels or not, it is easily traceable that he seduced men into sin which subjected them to death. It is reasonable to assume - and not without Scripture warrant - that the one who caused man to sin, also caused the lesser angels to sin. The origin of sin is not distributed among various individuals; it is invariably assigned to the one who must, therefore, have degraded angels, as he has degraded men. The Satanic principle manifested in Cain moved Cain to slay Abel who, in turn, manifested the divine purpose and ideal. According to the Bible, murder is the intent as well as in the overt act (1 John 3:12, 15). Satan slew Adam and Eve, though their years were many before death came to them. They who were by creation as immortal as the angels, paid the assured price of death, which Satan’s counsel imposed upon them.

The root of the matter lies concealed in the accompanying accusation by Christ in which He said that the Devil “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.” As set forth in the Bible, the general theme of untruth is vast indeed; but specific importance is given to untruth as the opposite of that truth which God is. In its essential nature, untruth is Anti-God, being as it is not only a misrepresentation of the Person and Character of God, but a distortion of His purpose and ways. As human understanding fails to apprehend the crisis involved when Satan “abode not in the truth,” so, to even a greater degree, human language is impotent as a means of depicting the untruths, which were involved. Satan chose not to continue in the precise sphere into which he was placed by the infinite will and benevolence of God. But it is not alone - a case of one sphere as over against another; it is also a case of the choice of one principle or philosophy of life as over against another. What God had revealed of Himself as the Supreme Authority and designed with respect to relationships and activity for this great angel, was the truth, in which a perfect whole embraces all its parts. Such an extensive

incorporation of truth, which reflected the infinity of the Designer in every particular of it, could not suffer the slightest disarrangement of its perfect balance and symmetry - let alone a complete shattering of all its vital aspects. In his impious action, the great angel proposed a course of independent achievement, which at once, in principle, dethroned the God of Truth, and enthroned self. Every feature of this intention was in opposition to, and independent of, God. Such violence will not be rightly estimated apart from a due consideration of the fact that the creature - angel or man - is designed to be guided by God alone. Of man's need of Divine guidance, Jeremiah writes: "O Lord, I know that the way of man is not in himself: it is not in man that walketh to direct his steps" (Jer. 10:23). As before indicated, to attempt independent, self-directed life, is the only course open to the creature wherein he may satisfy his Satanic desire to resemble God. The resemblance is feeble indeed, but it serves to satisfy the insanity, which sin really is. There is little wonder that misery bulks so large in the world when it is recognized that almost every human life is lived without any conscious reliance upon God.

What anguish independence of God, has inflicted on fallen angels, is not fully revealed. Their destiny, like that of fallen unregenerate humanity, is but a normal consummation of their wretched career. God Himself, with all that enters into His perfect plan and purpose, is truth in its absolute and plenary sense. To continue with Him in the course He has designed, is the highest destiny possible for any creature. To depart from that course is to experience the present and future penalties of evil. Two Greek words, which are translated into English, by terms which connote evil, are most revealing with respect to the essential character of sin. These are 'avouos,' which means, without law, or lawless. The latter, may mean only the fact concerning the Gentiles, that to them, the Mosaic Law was never given (1 Cor. 9:21), or it may imply willful rejection of authority (1 John 3:4). The former word is capable of expressing that colossal failure, which is missing God's perfect purpose and end, while the latter suggests all the rebellion on the evil one in his original sin. In missing the Divine purpose for him, Satan became the Anti-God, destined to the lake of fire forever. Such an end, as a miscarriage of so perfect a beginning, is tragedy to an incomprehensible degree. However, the present discussion has more to do with Satan's lawless sin,

when he repudiated God and rejected God's will for him. His lawlessness was not a mere disregard for an existing code of regulations, it was a complete rejection of the Lawgiver and all His benevolent intentions for an endless life.

It is notable, also, that the wickedness of sin, is not exhausted in the high crime of disowning God and His benevolent plan; it goes on to enthrone self and espouse a different and wholly unworthy, God-dishonoring manner of life. Satan's sin was not merely negative in its rejection of God; it was positive also, in that, it constructed a philosophy of life, a line of action, which originated with Satan, was self-centered, and excluded God. The entire treatment of Satanology must be adjusted to these stupendous facts.

It may be concluded that, in its ultimate form, untruth is a substitution of self for God and the assumption of a self-designed plan of life for that purposed by the Creator. This is the lie. It is such, because it is Anti-God from every angle of consideration. This is the limitless meaning of Christ's Word regarding Satan when He said that "he abode not in the truth," which is the negative feature of Satan's sin. Christ also declared that Satan was a liar from the beginning, which as fully represents the positive feature of that original sin. A partial or compromising departure from God is impossible. God is either everything or nothing in these relationships. All untruth, as seen in misguided lives, partakes of, and grown out of, Satan's lie in disowning the truth, which God is. Satan is "a liar, and the father of it" (cf. Romans 1:25; Eph. 4:25; 2 Thess. 2:11).

It is not without specific meaning, that Christ goes on in this context, to say that He Himself tells the truth, that none might convince Him of sin, and that those who are of God, hear God's Words. Similarly, since Christ came forth from God, it is impossible that one should be of God and that the same time, reject the One whom God has sent into the World. How very much is God [the Truth] manifest in the flesh, but as the perfect man, He abode in the truth, in the sense that He did always, and only those things which were well-pleasing to His Father. In the most drastic testing, which Satan could impose upon Him, He did not sin by departing from the precise purpose of His

Father for Him.

The Satanic lie was imported into the Garden of Eden and was there adopted by the first parents of the race. Satan said to them, "Be as gods" (Genesis 3:5). The untruth did not, in this instance, consist in the mere fact that they would not really be as gods, though Satan said they would: it consisted in rejecting God and His purpose for them. The Philosophy represented by these words is diabolical in all its parts. Its hellish character is not mitigated by the fact that it is well-nigh universal, or by the truth that those who are under its curse are unaware that there is any other and better philosophy extant. The Apostle records of those who embrace this devilish Philosophy, "Because that, when they knew God, they glorified Him not as God, neither were thankful; but became vain in their imaginations, and their foolish heart was darkened. Professing themselves to be wise, they became fools....Who changed the truth of God into a ['the'] lie, and worshipped and served the creature more than the Creator, who is blessed forever. Amen....And even as they did not like to retain God in their knowledge, God gave them over to a reprobate mind, to do those things which are not convenient; being filled with all unrighteousness, fornication, wickedness, covetousness, maliciousness; full of envy, murder, debate, deceit, malignity; whisperers, backbiters, haters of God, despiteful, proud, boasters, inventors of evil things, disobedient to parents, without understanding, covenant-breakers, without natural affection, implacable, unmerciful" (Romans 1:21-22, 25, 28-31).

The lamentable sins which follow the repudiation of God are but the innumerable lies which are the legitimate offspring of the first lie. The whole present world-system is a product and manifestation of the lie - but more of this anon. The spectacle of a world in open rebellion against Jehovah and His Messiah is pictured in Psalms 2:1-3, which reads: "Why do the heathen ['Nations'] rage, and the people imagine a vain thing? The kings of the earth set themselves, and the rulers take counsel together, against the Lord, and against his anointed, saying, Let us break their bands asunder, and cast away their cords from us. It is evident that this Scripture is to be fulfilled at the end time, when the lie is in its fullest manifestation. The course of evil moves on to its determined end,

and slight indeed, has been the adjustment of Theology so generally anticipates a converted world before the King returns. The lie is not predicted to become the truth by any process whatsoever. It develops in its own evil course and is terminated at the zenith of its wickedness by the One into whose hands all judgment has been committed and in the program of His second advent.

No more determining passage of the Bible may be contemplated relative to the final manifestation of the lie than 2 Thessalonians 2:1-12, in which all the forces of lawlessness are seen to concentrate in the lawless one. Assurance is advanced also that all will be judged of God on the sole ground that they believe the lie. The passage, being central and final on this theme, is quoted in full and according to a translation by Dean Alford in his New Testament notes:

(1) But we entreat you, brethren, in regard of the coming of our Lord Jesus Christ, and our gathering together to Him, - (2) in order that ye should not be lightly shaken from your mind nor troubled, neither by Spirit, nor by Word, nor by Epistle as from us, to the effect that the Day of the Lord is present. (3) Let no man deceive you in any manner: for [that day shall not come] unless there have come the Apostasy first, and there have been revealed the Man of Sin, the Son of Perdition, (4) he that withstands and exalts himself above everyone that is called God or an object of adoration, so that he sits in the Temple of God, shewing himself that he is God. (5).....(6) And now ye know that which hinders, in order that he may be revealed in his own time. (7) For the MYSTERY ALREADY is working of lawlessness, only until he that now hinders be removed: (8) and then shall be REVEALED THE LAWLESS ONE, whom the Lord Jesus will destroy by the breath of His mouth, and annihilate by the appearance of His coming: (9) whose coming is according to the working of Satan in all Power and signs and wonders of falsehood, (10) and in all deceit of unrighteousness for those who are perishing, because they did not

receive the love of the truth in order to their being saved. (11) And on this account, God is sending to them the working of error, in order that they should believe the falsehood, (12) that all might be judged who did not believe the truth, but found pleasure in iniquity. - "New Testament for English Readers," new ed., Vol. II, Pt. 1, Introd., p. 79

A temptation at once arises to enter fully into this context, which may better be attempted under Eschatology. However, three forces must be identified in the interest of even a tentative contemplation of all that is here disclosed - (a) the force of the Man of Sin, (b) the force of the Restrainer, and (c) the force of the Destroyer.

a. THREE FORCES. (1) The force of the Man of Sin. With unequivocal language, the Apostle predicts that before the Day of the Lord (not the "Day of Christ," as in the A.V.), can come - the Man of Sin must appear. The title is specific and no warrant exists for confusing it with the more general name of Anti-Christ. Doubtless, the Man of Sin is Anti-Christ, with respect to doctrine and practice. In fact, he appears as the Supreme Satanic Counterfeit of Christ. He is Satan's last and most misleading deception after whom the world is destined to follow (Rev. 13:4-8); but in no Scripture is this individual styled "Anti-Christ." This point is stressed because of the fact that much interpretation of this passage falls back on the more general declarations respecting Anti-Christ and thus fails to arrive at the essential truth here set forth regarding a specific person. He appears throughout this context in the singular and of him are predicated only those things which belong to a person, having quoted at length, from the early Fathers - Irenaeus, Tertullian, Justin Martyr, Origen, Chrysostom, Cyril of Jerusalem, Augustine, and Jerome - Dean Alford goes on to say: "The first particulars in the history must be gleaned from the early Fathers. And their interpretation is for the most part well marked and consistent. They all regard it as a prophecy of the future, as yet unfulfilled when they wrote. They all regard the coming (parousia) as the personal return of our Lord to judgment and to bring in His Kingdom. They all regard the adversary, here described, as an individual person, the incarnation, and concentration of sin" (ibid., 79-80). In spite of the added titles given here to this person - "Son of

Perdition” and “Lawless One” - with all that they imply, the Church of Rome has professed to see this person realized in Martin Luther and all that follow him, and not a few of the Protestants return the doubtful compliment by professing to see this one fulfilled in the Pope and the system he represents. In respect to the letter, belief - which has had wide favor - it may be said that although much stress may be laid on the assumption of the Pope to be the Vicar of Christ and that he sits in a place of Ecclesiastical Power, he could not under any worthy interpretation of the text, be made to correspond to the one who “withstands and exalts himself above everyone that is called God.” In like manner, if the Papacy is the Man of Sin, then all has been fulfilled fifteen centuries ago - even the destruction of this one by the return of Christ. Though a Superman, because of Satanic Power, the Man of Sin is, nevertheless, a man - and his predicted appearing and career are unfulfilled. Any departure from this conclusion must involve doubts, with regard to the inspiration of the text itself. After nineteen hundred years, this prophecy stands unfulfilled. The Apostle could not change his terminology, were he to write today, of this expectation. The Man of Sin has not appeared; nor has the Day of the Lord begun. The mystery of lawlessness is yet working as it was in Paul’s day. Whatever may be conjured up to resemble Anti-Christ, it must be required again that the present issue pertains to a person styled “the Man of Sin, the Son of Perdition,” and “the Lawless One.” The last designation - “the Lawless One” - relates him directly to the Satanic lie and the consummator of all that lie holds in store.

Disagreement has been recorded with respect to the identification of the Temple in which this “Lawless One” is to be seated. Early writers are more agreed that it is a restored Jewish Temple. It may be no more than a temporary Tabernacle which will be serving for the Jewish worship of Jehovah, which will be in progress at that time (cf. Daniel 9:27; Rev. 13:6).

(2) The force of the Restrainer. Having identified the anticipated Man of Sin, the Apostle proceeds to assert that the Satanic consummation will not be allowed its realization until the time which God has determined. Doubtless, Satan would hasten this consummation, but it awaits God’s appointed time. The Restrainer - will go on

restraining lawlessness until He - the Restrainer - be taken out of the way. The Anti-God philosophy is working and none could be able or worthy to restrain evil on so vast a scale other than the Almighty God; and since the Holy Spirit is the resident active Power of God in the world during this age, it is reasonable to conclude that He thus restrains. Of no other force could it be said that it will be at a given time removed in order that the climax of all evil may be realized in the appearing and power of the Man of Sin. In His resident presence, as One who Tabernacles in the Church and not as an omnipresent One, the Spirit will remove from the world at the time the Church is translated to Heaven (1 Thess. 4:13-18). What the corruption of the world really is, will be demonstrated in those few terrible years following the removal of restraint, in which the "Lawless One" prospers.

(3) The Force of the Destroyer. The returning Christ destroys the Lawless One. Writing of this great event and using, as was common, the title "Anti-Christ," when the Man of Sin was in view, Chrysostom states: "Just as a fire, when it is approaching, merely causes the lesser insects to shrivel up, and consumes them, so shall Christ, with His Word alone and His appearing, consume the Anti-Christ. It is enough that the Lord is come: forthwith Anti-Christ and all belonging to him have perished" (cited by Alford, *ibid.*, 80-81). The coming on to the scene of the Man of Sin, is said to be, "according to the working ['energizing'] of Satan and in all power and signs and wonders of falsehood, and in all deceit of unrighteousness for those who are perishing, because they did not receive the love of the truth in order to their being, saved." Such is the imposition of the Lawless One in the exercise of Satan's power and falsehood. Upon those who are perishing, having rejected the love of the truth - the opposite of Satan's falsehood - God is Himself, sending a working of error in order that they should believe the lie, to the end that all may be judged, who rejected the truth and found pleasure in that which is opposed to truth. What is latent evil in these Christ-rejectors is brought out into a place of obvious recognition, that there may be none to question the righteousness of that judgment which comes upon them. This judgment is said to be due directly to the fact that they believed the lie - the original lie which repudiates the God of all truth and rejects His benevolent purpose. This lie becomes the "I will" of the creature against the

will of the Creator to whom all obedience, deference, and submission belong. These two possible courses of action - agreement or disagreement with God - are presented by the Apostle John, when writing on the general theme of the cure of the Christian's sin, in these words: "If we say that we have fellowship with Him, and walk in darkness, we lie, and do not the Truth" (1 John 1:6). The truth is something to be done, and to fail to do the truth is to perform, or commit a lie, by action. In its mad adjustment to Satan's philosophy of life and purpose, apart from God, the whole world is enacting the lie, and their judgment must be that which falls on Satan and all who repudiate God.

II. SATAN'S SINFULNESS

In this universe, there are "heights and depths," which might hinder a child of God (Romans 8:39). In relation to wisdom and knowledge concerning God, there are depths (Romans 11:33; 1 Cor. 2:10). In the love of God, there are both heights and depths (Eph. 3:18). Their term depths is most suggestive and is used, with but one exception, to represent the realities which are hidden in God, the exception being found in Revelation 2:24, where there is reference to the deep things of Satan. Satanic doctrine is in view as in 1 Timothy 4:1, where doctrines of demons are mentioned. Naturally, Satan's doctrine does not run in the way of redemption through Christ's death or the exalted position secured by being in the resurrected Christ. Satan's doctrine exalts self and directs in the way of Cain, or self-promoted righteousness. It is a way of life, wholly independent of God, whatever elements of truth it may borrow or incorporate. Satan's original God-rejecting sin has spawned into the dimensions which embrace the fallen angels and the whole human family in its hundreds of generations. For the fallen angels, there is no hope; but, for the fallen humanity, a Gospel of Divine Grace, made possible through the blood of Christ, is provided. By the Grace of God, the saved one is returned to the right relations with God.

Satan holds the unenviable title of chief of all sinners. He is the original sinner, he has wrought the most injury. He has practiced sin longer than any other. He sinned against the greatest light. Only God can compute the extent and hideous character of Satan's sinfulness. Yet, this very sin is of such a nature that the so-called self-made

man of the world would extol it. It is the thing which the unregenerate claim to be their personal right, when they live on in independence of God. A partial record of the indictments which God brings against Satan is here appended:

- (1) He repudiated God in the beginning (Isaiah 14:12-14).
- (2) He drew a third part of the Stars of Heaven after him (Rev. 12:4).
- (3) He sinned from the beginning (1 John 3:8).
- (4) He is a liar from the beginning (John 8:44).
- (5) In the Garden of Eden, he belittled God and advised the first parents to repudiate God (Gen. 3:1-5).
- (6) He insinuated to God that Job loved and served Him only as he was hired to do so (Job 1:9). No greater insult could be addressed to God that that He is not really to be loved on the ground of His own worthiness, but, being rich, is able to hire men like Job to pretend that they love Him.
- (7) When permitted to act his own part, Satan brought five terrible calamities on Job (Job 1:13 - 2:7).
- (8) He stood up against Israel (1 Chronicles 21:1; Ps.109:6; Zech. 3:1-2).
- (9) He weakened the nations (Isaiah 14:12).
- (10) He made the earth to tremble (Isaiah 14:16).
- (11) He did shake kingdoms (Isaiah 14:16).

(12) He makes the world a wilderness (Isaiah 14:17).

(13) He destroys the cities thereof (Isaiah 14:17).

(14) He opened not the house of his prisoners (Isaiah 14:17).

(15) He causes war on earth with all its horrors; for then bound, war ceases, and when loosed, war is resumed (Rev. 20:2, 7-8).

(16) He tempted the Son of God (Yeshua), forty days and then left Him but for a season. He proposed to Christ, that He forsake His mission, that He distrust His Father's goodness, and that He worship the Devil (Luke 4:1-13).

(17) He bound a daughter of Abraham, eighteen years (Luke 13:16; cf. Acts 10:38).

(18) He entered Judas and prompted him to betray the Son of God (John 13:2)

(19) He blinds the minds of those who are lost (2 Cor. 4:3-4).

(20) He takes away the Word out of the hearts of the unsaved, lest they should believe and be saved (Luke 8:12).

(21) He deals with Saints with wiles and snares (Eph. 6:11; 2 Timothy 2:26).

(22) He has exercised and abused the power of death (Hebrews 2:14; cf. Rev. 1:18).

(23) He, an adversary, as a roaring lion, goeth about seeking whom he may devour (1 Peter 5:8).

(24) He is opposed to God; is the persecutor of Saints, the “Father” of lies. Through his emissaries, he de-thrones reason, tortures human beings, and moves them to superstition and idolatry.

Dr. William Cook writes with great clearness of the depravity of Satan and his Angels:

The Law of Dependency is Universal, because God alone is the fountain of all being and of all good. Every creature, however, high in the scale of existence, is dependent on God, not only for its being, but for its goodness; and therefore, its goodness or Holiness can be perpetuated only by union with Him. Sin severs the soul from God; and severed from Him, the soul is deprived of His favor, and of his strength to uphold it in virtue and goodness; and deprived of His favor and sustaining Power, it is thrown upon itself, and becomes actuated by its own selfish instinct; and as selfishness becomes intensified, there is no sin, however deep in guilt and malignity, that may not grow out of it. Such has been the direct effect of the apostasy of angels. The selfishness, which engendered the first sin has, during the lapse of ages, produced and developed every malignant principle which now so darkly stains their condition. Hatred of God produces hatred of all good - of all good in itself, and of all beings that are good, and of envy at their happiness. From hatred and envy springs the desire to corrupt whatever is good and destroy whatever is happy. This desire seeks its end by stratagem, deceit, and all available means within reach. The arch-fiend is called “Satan,” which means an adversary; “The Old serpent,” because of his guile; “A liar,” a liar from the beginning,” “the father of lies,” and “when he speaketh of his own,” He is called “Apollyon,” which means Destroyer, be-

cause he delighted in destroying the souls of men, and “goeth about as a roaring lion, seeking whom he may devour.” Not only is he a destroyer, but “a murderer,” a murderer of both bodies and souls; all his arts of seduction, having murder as its ultimate object. All the sin and misery of our world for six thousand years, and all the sin and misery of its future history, and all the misery of hell, is not only the result of his agency and influence, but results in which he and his minions find their gratification. - “Christian Theology,” pp. 631 - 32.

The power of Satan and his fallen angels is limited. They are, but finite creatures, who can do nothing outside the permissive Will of God. Satan could do nothing against Job (and this was his complaint) until divinely permitted to do so. Satan and his angels are in possession of great knowledge, but they are not omniscient; they have vast power, when permitted to employ it, but they are not omnipotent; they cover the world by their delegated responsibility, but they are not omnipresent. They can suggest evil, but cannot coerce the will of another creature. They may spread snares and devices to ruin the children of God, but they cannot compel any other being to comply with their designs. They have power over nature when permitted to use it, but they can create nothing, nor can they employ God’s Creation other than as He decrees. They never defeated God. In truth, God uses Satan as an instrument to chasten and correct the erring Saints (Luke 22:31-32; 1 Cor. 5: 5; 1 Timothy 1:20). The knowledge of these limitations cannot but be a comfort to those Christians who take seriously their conflict with the powers of darkness.

PART IV. THE SATANIC COSMOS

The present division of Satanology is a theme of vast proportions - incomprehensible, unrecognized, and unidentified. To an extent, which seems to have no parallel in the Bible, this great body of truth is represented by one word, which word - "Kooous" ('Cosmos') - is found in the New Testament 187 times and is translated in every instance, but one, by the English word "World." No moment need be given to the closely related fact that The English word, "World" is also a translation of two other Greek terms - "aiwv" in its various forms and having a time meaning, 41 times: and "oikovuevn," meaning an inhabited district, 14 times. Of these two additional words, the latter has no bearing upon the present consideration; but the former, when referring to the present age, carries with it, the important disclosure that this age is "Evil" in character. It was the reprehensible sin of Demas (2 Timothy 4:10), not only that he forsook the Apostle, but that he loved the age that now is. His love was not going out to a period of time as such, but to the evil which characterizes that time (cf. Galatians 1:4; Romans 12:2; 2 Cor. 4:4; Eph. 2:2; 6:12).

In his second Epistle, the Apostle Peter mentions three phases of the world or earth - (a) the world before the flood, or "the world that then was" (3:5-6); (b) "the heavens and the earth, which are now: (3:7); and (c) the "New Heavens and a New Earth," that are yet to be (3:13). The Cosmos of the New Testament concerns only the world that now is.

Lexicographers agree that Cosmos means, 'order, regularity, disposition, and arrangement' and that, as Exodus 33:4-6 and Isaiah 49:18, etc., are translated by the LXX, the meaning is extended to imply ornamentation. The idea of order and arrangement inheres in the Hebrew text of Genesis 1:1, God having created a Perfect Order or Cosmos, which for some unrevealed cause, became Chaos - the opposite to Cosmos (cf. Isaiah 34:11; Jer. 4:23). Investigation will prove that the LXX, though employing Cosmos as a translation of the idea of ornamentation (and once in the New Testament - 1 Peter 3:3), never uses Cosmos to translate the thought of world, the

translation of 'World' by Cosmos is peculiar to the New Testament and presents a wholly new revelation in the progress of doctrine. The Etymological development is from that which represents order in the arrangement of things to the contemplation of humanity in its relation to those things, and following the fall, as separate from and foreign to God, being under authority, which is Anti-God. An attentive consideration of the 186 uses of Cosmos, where it is translated 'World,' will reveal that in every instance where moral values are involved, the sphere of Satanic influence and authority is indicated.

The New Testament conception of the world is that it is opposed to God as worldliness is opposed to Spirituality. Though he may have a vague notion that so-called worldliness is contrary to God, the inattentive Bible reader apparently thinks of the world, as mentioned in the Scriptures, as merely a place of abode, a Planet whereon, both good and Evil are equally at home. The truth that the great portion of instances, where Cosmos is used in the New Testament, invests that which the term represents with an Anti-God character, cannot be a surprise to many. They, as are all the world, being under the delusion of Satan's deception, are unaware of the revelation which the word, Cosmos conveys. The darkness of the Cosmos is implied when Christ said, "I am come, a light into the World" (Cosmos - John 12:46). Thus, likewise, it is promised of the Spirit, that he would "reprove the world" (Cosmos - John 16:8). To the believer, it is said, "In the world [Cosmos] ye shall have tribulation" (John 16:33). And, again, "They are not of the world [Cosmos], even as I am not of the world (Cosmos - John 17:14). Thus, equally definite, is the world of Christ, "The world [Cosmos] hath not known thee" (the Father - John 17:25). Similarly, "My Kingdom is not of this world" (Cosmos - John 18:36). Certain other short phrases are most expressive: "Sin entered into the world" (Cosmos - Romans 5:12); "That...all the world [Cosmos] may become guilty" (Romans 3:19); "The world [Cosmos] by wisdom knew not God" (1 Cor. 1:21); "The fornicators of this world" (Cosmos - 1 Cor. 5:10); "That we should not be condemned with the world (Cosmos - 1 Cor. 11:32); "Without God in the world" (Cosmos - Eph. 2:12); "Keep himself unspotted from the world" (Cosmos - James 1:27); "The corruption that is in the world" (Cosmos - 2 Peter 1:4); "Escaped the pollutions of

the world” (Cosmos - 2 Peter 2:20).

The Cosmos is a vast order or system that Satan has promoted, which conforms to his ideals, aims, and methods. It is civilization, now functioning apart from God - a civilization in which none of its promoters really expect God to share, who assign to God, no consideration in respect to their projects; nor do they ascribe any causatively to Him. This system embraces its God-less governments, conflicts, armaments, jealousies, its education, culture, religions of morality, and pride. It is that sphere in which man lives. It is what he sees, what he employs. To the uncounted multitude, it is all they ever know so long as they live on this earth. It is properly styled, “the Satanic System,” which phrase is in many instances, a justified interpretation of the so-meaningful word, Cosmos. It is literally a Cosmos Diabolicus.

A vital revelation is presented by the words, “In this was manifested, the Love of God toward us, because that God sent His only begotten Son into the world [Cosmos], that we might live through Him” (1 John 4:9). It is further revealed that this great mission on the part of the Son, is due to the truth that “God so loved the world [Cosmos], that he gave His only begotten Son, that whosoever believeth in Him should not perish, but have everlasting life” (John 3:16). In this passage, as almost no other, a restricted use of the term Cosmos is presented; not restricted, as the Limited Redemptionist demands, to the elect of this age, but restricted to humanity itself, apart from its evil institutions, practices, and relationships. God loved the lost people, who make up the Cosmos and this love was great enough to move Him to give His only begotten Son, in providing a way of salvation through Him so complete, that by believing on the Son as Saviour, the lost of this Cosmos might not perish, but have everlasting life. It is also true, that the Spiritual Christian will experience this Divine compassion for a lost Cosmos in so far as, by the Spirit, the Love of God is shed abroad in his heart.

Over against this revelation concerning a Worthy Divine Love for the Cosmos, is the instruction given to Christians relative to their love of the Cosmos. It is written: “Love not the world [Cosmos], neither the things that are in the world [Cosmos]. If any man

love the world [Cosmos], the love of the Father is not in him. For all that is in the world [Cosmos], the lust of the flesh, and the lust of the eyes, and the pride of life, is not of the Father, but is of the world" (Cosmos - 1 John 2:5-16). A disagreement is apparent. God loves the Cosmos, yet, if the believer loves the Cosmos, the love of the Father is not reproduced in him. Naturally, the solution of the problem is found in the precise meaning of the word, Cosmos, as thus employed.

While, as has been stated, God's love is for humanity, apart from its evil institutions; the believer is warned not to love the institutions, which are wholly evil in God's estimation and are not, therefore, loved by Him. This evil, Cosmos, is the very thing from which the Christian has been saved. No restriction is imposed in 1 John 2:15-16, that would preclude the Child of God from loving nature, or that which has not come under the Satanic authority. James writes most clearly when he says, "Ye adulterers and adulteresses, know ye not that the friendship of the world [Cosmos] is enmity with God? Whosoever therefore, will be a friend of the world [Cosmos] is the enemy of God" (James 4:4).

Satan has created nothing. The order and system of God's material creation are involved in the Cosmos only as Satan has been permitted to assume authority and is misdirecting it. The Cosmos manifestations are almost wholly those which arise from misguided, Satan-governed humanity in their blind subscription to principles of life and action which are outworking's of the original lie. Creation itself, is affected by the fall (Romans 8:19-23), but it retains the character which God gave it and is never the property of another. In this same connection, it is noteworthy that the present age, as referred to in Matthew 13:11, is the Kingdom in its "mystery" form. Any rule of God, at any time, is "Kingdom" in its character. He is now ruling only to the extent that those things which are termed "mysteries" and which constitute the peculiar features of His own purpose in this age are being realized.

It is significant that of the 187 uses of Cosmos in the New Testament, Christ employed the term more than all others together. The word occurs 68 times in John's

Gospel and 23 times in his first Epistle. Christ used the word, Cosmos, 41 times in His Upper Room Discourse and 19 times in His Priestly Prayer as recorded in John, Chapter 17. It is as though the reality of the essential character of the Cosmos is made emphatic in ratio to the exalted point from which it is viewed and by the Holy character of the One who views it. If, as has been suggested, the Upper Room Discourse corresponds to the Holy Place in the Temple and the Priestly Prayer to the Holy of Holies, it is not only noticeable that the Holy One is conscious of the real meaning of the word, Cosmos, but as the revelation of truth is intensified, the disclosures concerning the opposing Satanic system are multiplied. To Christians, who are taught of God and who, to some extent, have the mind of Christ, the Cosmos Diabolicus should appear in its essential, evil character to be the outworking of that lie which moves in independence of God and is opposed to the purposes of God. The whole truth regarding the nature and extent of this Satanic Cosmos or system, is found in the Scriptures wherein this system is mentioned. This revelation is subject to certain divisions:

I. SATAN'S AUTHORITY OVER THE COSMOS

Startling and almost incredible statements are made in the New Testament relative to Satan's rights and control over the Cosmos. This disclosure is foreign to the popular mind. Even the believer who is amenable to the Scriptures finds himself confronted with statements which seem impossible, were they not written down by the hand of God. It may be assumed that Satan will do all in his power to avoid a worthy understanding of these stupendous truths on the part of any human being. Certain major passages should be examined with due attention:

Luke 4:5-7. This passage, taken from the record of the three-fold temptation of Christ by Satan, reads thus: "And the Devil, taking Him up into an high mountain, shewed unto Him all the kingdoms of the world in a moment of time. And the Devil said unto Him, All this power will I give thee, and the glory of them: for that is delivered unto me; and to whomsoever I will, I give it. If thou, therefore, wilt worship me, all shall be thine."

The method Satan employed in bringing the panorama of the earthly kingdoms in a moment of time before Christ, is most arresting. At once, the entire procedure advances beyond the realms of humanity's experiences and resources, and functions in the realities of another sphere. Seeing all the kingdoms of the world from one mountain and in a moment of time, connotes things supernatural. There is room for thought, also, in the assertion that Satan took the Lord anywhere and for any reason. There are forces at work here which the mind of man cannot comprehend. Yet, the amazing feature of this revelation is the declaration by Satan, which declaration Christ did not brand as an untruth, that the kingdoms of this Cosmos (cf. Matthew 4:8, for the specific use of Cosmos), are delivered unto Satan and to whomsoever he wills, he gives them. It is predicted that at some future time, the World-Rule will be conferred by Satan on the Man of Sin, which fact tends to strengthen Satan's claim to the disposition of these kingdoms. It has been a rather common method of dealing with this Scripture to say, that Satan presented to Christ no more than the territory of Palestine; but, at that time, Palestine was a very minor portion of the Government of Rome and could not itself answer to the kingdoms of this world. Likewise, it has been assumed that this offer on Satan's part is but one of Satan's falsehoods; but, had it been an untruth, there would have been no temptation in the offer to the One from whom no deception could ever be hidden. Nor, had it been an untruth, would the answer of the Son of God have been confined to Satan's shocking request, that worship be given by the Son of God to a creature of His own hand. It should not be forgotten in this connection, that all authorities and powers in Spirit-realms were created by the very One to whom Satan was speaking (Col. 1:16). Whether it be consonant with human reason or not, the plain Word of inspired truth lends full support to the idea that earthly governments are in the hands of Satan. History records many instances where it is not difficult to believe that Satan was guiding the action and destiny of certain governments. It is more a problem how to accept this Satanic claim in connection with governments which are commendable in the eyes of men; but, Satan's method is not one of eliminating all that is good. It is evidently true that all human governments, however they appear to men, are run in independence of God.

Satan's assertion in this passage is twofold: (a) the dominion of the whole Cosmos is delivered unto him, which must mean that Divine permission is given to this end, and (b) Satan gives the kingdoms to whomsoever he wills. Doubtless this last assertion is true from Satan's own point of view, but it is as certain, also, that every such bestowment is within the sovereign purpose of God. It still remains true that, "there is no power, but of God: the powers that be are ordained of God" (Romans 13:1). As elsewhere, God is seen to be sovereign over all, and yet the creature is permitted to go on in willful and evil ways and to become guilty thereby.

John 12:31; 14:30; 16:11. The revelation that Satan is in authority over the Cosmos does not rest alone upon his own claim. Christ referred to Satan as the prince of this Cosmos. The record reads: "Now is the judgment of this world: now shall the prince of this world be cast out" (John 12:31); "Hereafter, I will not talk much with you: for the prince of this world cometh, and hath nothing in Me" (John 14:30); "Of judgment, because the prince of this world is judged" (John 16:11). Again, by the authority which belongs to all Scripture, the Apostle writes of Satan as "the prince of the power of the air" (Eph. 2:2), and as "the god of this world" ('age' - 2 Cor. 4:4). To the same end, the Apostle, when writing of the Christian's conflict against evil powers (Eph. 6:12), states that this warfare is against - not the rulers of the darkness of this world as in the Authorized Version, which statement would confine them only to such darkness as exists - age-rulers of this darkness, implying that this age is all darkness in itself and has over it, specific evil rulers. Thus, faithfully the inspired Word of God directs all its testimony to the one truth, that the Cosmos is ruled by evil powers. Bearing the same message, the ascended Lord spoke to the Church in Pergamos: "I know thy works, and where thou dwellest, even where Satan's seat ['Throne'] is" (Rev. 2:13). While the extent of Satan's authority is not defined in this passage, it does state that Satan occupies an earthly throne. Lastly, when magnifying the superior power of the Holy Spirit, who indwells every believer, as in contrast to Satan's power, the Apostle John declares: "Ye are of God, little children, and have overcome them: because greater is He that is in you, than He that is in the world" (Cosmos - 1 John 4:4). The specific phrase, in the world, identifies the sphere of the exercise of Satan's power. Much

added light as to the relationship between Satan and the Cosmos is also gained from the following passage:

1 John 5:19. This decisive passage reads, "And we know that we are of God, and the whole world lieth in wickedness." The world, here mentioned, is Cosmos - the entire Cosmos. The two members of this sentence comprehend the whole human family. "We are of God," is a recognition of the truth that Christians are in the world, but not a part of that which pertains to it. The point in view, however, is discovered in the second averment, namely, "The whole world [entire Cosmos] lieth in the wicked one." The translation of this word as used in 1 John 2:13-14; 5:18, demands the same in 5:19. The same correction is demanded in John 17:15. The identity is clear, being none other than "Diabolos," to whom direct reference is made in 1 John 3:8, 10. That the entire Cosmos lieth in the wicked one, is a revelation which is both unusual and far-reaching. The words "lieth in," convey the truth that the Cosmos is both located in, and under the power of, the evil one. Dean Alford states: "The wicked one is, as it were, the inclusive abiding-place and representative of all his, as, in the expressions 'in the Lord,' 'in Christ,' 'in Christ Jesus,' 'we are in the true,' Verse 20, the Lord is of His. And while we are from God, implying a birth and a proceeding forth and a change of state, the world, and the rest of mankind, lieth in the wicked one, remains where it was, in, and in the power of, the wicked one. Some commentators have been anxious to avoid inconsistency with such passages as Chapter ii .2, iv.14, and would, therefore, give the world a different meaning here. But there is no inconsistency whatever. Had not Christ become a propitiation of the sins of the whole world, were He not the Saviour of the whole world, none could ever come out of the world and believe on Him; but as it is, they who do believe on Him, come out and are separated from the world: so that our proposition here remains strictly true: the world is the negation of faith in Him, and as such lies in the wicked one, His adversary" ("New Testament for English Readers," new ed., Vol. II, Pt. II, pp. 917-18). It is likewise, the teaching of Pope and Moulton in Schaff's Commentary, that the wicked one "holds the entire world, so far as the New Life has not transformed it, in his power. It is not said that the world is 'of the wicked one.'The men of the world are 'in him that is false;' but the 'in' is not

used in its bare simplicity, but 'lieth in,' a phrase nowhere else occurring, and to be interpreted according to the tenor of the Epistle. The 'Whole World' is not, however, the men of the world only; but, its entire constitution, its entire economy, its lusts and principles and motives, and course and end; all that is not 'of God' lies in the power and bondage of the wicked one. This, the Apostle adds as an old truth, never so fearfully expressed as here' (cited by Gerhart, "Institutes," p.708). The conclusion in this passage, as in all others, bearing on the relationship indicated, is that the whole Cosmos - from which some have been saved - is located in, and under the power of 'Diabolos.'

Isaiah 14:12, 16-17; Job 1:13-19; 2:7. Turning to the six-fold indictment against Satan, recorded in Isaiah and the five-fold record, chronicled in Job concerning Satan's influence upon, and ascendancy over, mundane things, it will be seen that the Divinely permitted exercise of his power results in accomplishments too vast for the human mind to grasp. These eleven stupendous achievements of Satan are to be considered apart from those more remote manifestations of Satan's power, recorded in Revelation 12:4, 15, and of the exercise of his power, through the Man of Sin (2 Thess. 2:9-10), and through the two beasts of Revelation 13:1-17.

It is written in Isaiah, Chapter 14, that Satan under the title of Lucifer, Son of the Morning and with reference to a yet, future time, when his mighty deeds will have been accomplished, (1) did weaken the nations. In the Word of God, the nations, as such, are seen to be opposed to God (Psalms 1:1-3), and especially as in contradistinction to the one elect nation, Israel. These nations form the essential factor in the Cosmos. What they might have been, had they not embraced the Satanic ideals, none can estimate, but God alone. Whatever their brute strength may be as self-measured, they are before God as "a drop of a bucket, and are counted as the small dust of the balance" (to be thrown away). "All nations before him are as nothing; and they are counted to him as less than nothing, and vanity" (Isaiah 40:15, 17). Thus, also, it is written in Isaiah 14:16-17: (2) that Satan, at the end of his evil career, will have made the earth to tremble; (3) he will have shaken kingdoms; (4) he will have made the world,

a wilderness; (5) he will have destroyed the cities thereof; and (6) he will have hindered the benefits of humanity to the extent that he has not opened the house of his prisoners. Imagination fails to follow these undertakings and can add nothing to what is here set forth. The sum total of all the evil Satan will have wrought, is beyond estimation. With the same disclosure in view, it is written that, when having secured, the permission of God concerning Job, Satan displayed a five-fold power over Creation in the exercise of his evil purposes: (7) he caused the raiding Sabeans to destroy Job's oxen and asses and to kill Job's servants with the sword: (8) he caused fire to descend from heaven and to burn up the sheep and the servants who tended them; (9) he caused the Chaldeans to rob Job of his camels and to kill the servants; (10) he caused the death of all of Job's children by a wind from the wilderness, which crushed the house in which they were assembled; and (11) he smote Job with the most grievous bodily suffering he could impose. To this, he doubtless, would have added death for Job, had not God restrained him. That he was told by God not to destroy Job, is evidence that he both, could have done so and would have done so had this restraint been lifted. At this point, the entire field of revelation, with respect to Satan's power over the physical welfare of human beings, is naturally introduced, which theme cannot be pursued here.

II. THE COSMOS IS WHOLLY EVIL

This is indeed a hard saying. Though it is true, it calls for elucidation. Satan does incorporate into his vast system, certain things, which are good in themselves. Many humanitarian ideals, morals, and aspects of culture are consonant with Spiritual realities, though resident in the Cosmos. The root, evil in the Cosmos, is that - in it there is an all-comprehensive order or system, which is methodized on a basis of complete independence of God. It is a manifestation of all that Satan can produce as a complete exhibition of that which enters into the original lie. It is the consummating display of that which the creature - both angelic and human - can produce, having embarked on an autonomous career. The Cosmos is not a battleground whereon God is contending with Satan for supremacy: it is a thing which God has permitted, that the lie may have its fullest unveiling. It is reasonable to suppose that the Cosmos represents the supreme effort of the supreme creature, and that as it began with the

repudiation of God, it has maintained its intended segregation from the will and purpose of God. That things good in themselves are included in this great system, is doubtless the occasion for many deceptions. The fundamental truth that “whatsoever is not of faith, is sin” (Romans 14:23; cf. Hebrews 11:6), is not recognized or believed in the Cosmos. The lie must run its course that it may be judged, not as a mere hypothesis or incipient venture, but in the complete and final exhibition of its Anti-God character. It began with the repudiation of God, by angel and man, and maintains that distinctive trait until the Anti-Christ appears and is destroyed. The humanitarian enterprises, the culture, the laws, and religious forms of the Cosmos constitute no evidence that God is recognized in His true position or honored. This is a Christ-rejecting Cosmos. Its princes “crucified the Lord of Glory” (1 Cor. 2:8), and apart from the retraining Power of God, they would crucify Him again and destroy His witnesses. They evince no penitence for their climactic racial crime - the Saviour, as such, is still disowned and rejected. Social ideals are borrowed from His teachings. His purity and grace are held forth as a pattern of life, but salvation through His blood is spurned. The independent, self-centered, self-satisfied, autonomous Cosmos, asks for no redemption, since it recognizes no need. It is the embodiment of the philosophy of which, Cain is the archetype. What God sees on the human side of the Cosmos, is described in Romans 3:9-18. Here the Divine charge against fallen men, is infinitely accurate and decisive: “As it is written, There is none righteous, no not one: there is none that understand, there is none that seeketh after God. They are all gone out of the way, they are together, become unprofitable; there is none that doeth good, no not one” (3:10-12). Certainly, God is not deceived as to Satan’s purposes. Did He not uncover those secrets at the beginning (Isaiah 14:13; Ezekiel 28:15)?

A Cosmos which crucifies its Redeemer, hates those who are redeemed, as it hates the Saviour (John 15:18-19), and loves darkness, rather than light, will hardly delude or outwit the Almighty. It is to be judged and destroyed completely. No attempt will be made to salvage anything out of it when its day of demolition arrives. The following passages are a sufficient testimony to the evil character of the Cosmos: “Whereby are given unto us exceeding great and precious promises: that by these, ye might be

partakers of the Divine nature, having escaped the corruption that is in the world [Cosmos]" (2 Peter 1:4); "For, if after, they have escaped the pollutions of the world [Cosmos] through the knowledge of the Lord and Saviour Jesus Christ, they are again entangled therein, and overcome, the latter end is worse with them than the beginning" (2 Peter 2:20); "Pure religion and undefiled before God and the Father is this, To visit the fatherless and widows in the affliction, and to keep himself unspotted from the world" (Cosmos - James 1:27); "Ye adulterers and adulteresses, know ye not, that the friendship of the world [Cosmos] is enmity with God? Whosoever, therefore, will be a friend of the world [Cosmos], is the enemy of God" (James 4:4); "For whatsoever is born of God overcometh the world" (Cosmos - 1 John 5:4); "Hereafter, I will not talk much with you: for the prince of this world [Cosmos] cometh, and hath nothing in Me" (John 14:30); "And every spirit that confesseth not, that Jesus Christ is come in the flesh, is not of God: and this is that spirit of Anti-Christ, whereof ye have heard that it should come; and even now already is it in the world" (Cosmos - 1 John 4:3). In like manner, the believer is said to have been delivered from the present evil age (Galatians 1:4) and "delivered...from the power of darkness" (Col. 1:13), and is not to be conformed to this age (Romans 12:2).

III. SATAN'S UNDERTAKINGS IN THE COSMOS

This extensive theme reappears in a later division of Satanology and therefore, is curtailed here. He who began with the purpose to be "like the most High," has never abandoned that ideal. That in some respects, Satan attempts the works of God and becomes but one more feature of his great deception. The works of the Satanic order are clearly outlined in several descriptive passages, which also present that which is highest in ideal, and deepest in motive in the Satan-energized mass of humanity. One passage, alone, contains the entire revelation: "For all that is in the world [Cosmos], the lust of the flesh, and the lust of the eyes, and the pride of life, is not of the Father, but is of the world" (Cosmos - 1 John 2:16). The satisfaction of these same cravings was the temptation placed before Eve in the Garden: "And when the woman saw that the tree was good for food, and that it was pleasant to the eyes, and a tree to be desired to make one wise, she took of the fruit thereof, and did eat, and gave also unto her

husband with her; and he did eat” (Genesis 3:6). The real nature of these cravings is easily recognized as being wholly self-centered and without thought of God.

All “Wars and fighting’s” (James 4:1), among men are only a natural result of the evil qualities of this great federation. Jesus said to Pilate: “My Kingdom is not of this world [Cosmos]: if My Kingdom were of this world [Cosmos], then would my servants fight, that I should not be delivered to the Jews: but now is My Kingdom not from hence? (John 18:36). It is a noticeable fact, that the governments of the world depend upon physical power and a display of armament to maintain their position and authority, and the superior law of love is not adapted to, or understood by, the elements that make up the Cosmos.

IV. THE THINGS OF THE COSMOS

All earthly property is of the Satanic order, which property the believer may use, but must not abuse: “But whoso hath this world’s good [Cosmos] and seeth his brother have need, and shutteth up his bowels of compassion from him, how dwelleth the love of God in him? (1 John 3:17). “And the cares of this world [lit., ‘age’], and the deceitfulness of riches, and the lusts of other things entering in, choke the Word, and it becometh unfruitful” (Mark 4:19). “But this I say, brethren, the time is short: it remained, that both they that have wives, be as though they had none; and they that weep, as though they wept not; and they that rejoice, as though they rejoiced not; and they that buy, as though they possessed not, and they that use this world [Cosmos], as not abusing it” (1 Cor. 7:29-31). James writes: “Hearken, my beloved brethren, Hath not God chosen the poor of this world [Cosmos], rich in faith, and heirs of the Kingdom which He hath promised to them that love Him?” (James 2:5). Here, a needed change in translation reveals much. James did not say, ‘the poor of this Cosmos;’ but rather, ‘the poor as regards, the Cosmos’ - all and whatever constitutes the Cosmos, or that which it has to offer. This poverty is most honorable and should be the estate of every Christian.

V. THOUGH DETAINED HERE, CHRISTIANS ARE NOT OF THE COSMOS

Twice in His Priestly Prayer, Christ asserts of His redeemed ones, “They are not of the world [Cosmos], even as I am not of the world” (Cosmos - John 17:14, 16). Thus, He declares again, “If the world [Cosmos] hate you, ye know that it hated Me before it hated you. If ye were of the world [Cosmos], the world [Cosmos] would love his own: but because ye are not of the world [Cosmos] but I have chosen you out of the world [Cosmos], therefore, the world [Cosmos] hateth you” (John 15:18-19). And the Apostle John states: “Marvel not, my brethren, if the world [Cosmos] hate you” (1 John 3:13). Christians are sent into the Cosmos (John 17:18), as those who have no relation to it, other than to be His witnesses to it. They are ambassadors (2 Cor. 5:20), strangers and pilgrims (1 Peter 2:11), and citizens of heaven (Phil. 3:20), with respect to this world system. Thus, it is that God sees the Christian in relation to the Cosmos.

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Though Job belonged to a remote age, his experience presents a vivid illustration of God’s care over His own, in respect to the attacks of Satan. In this narrative, Job is represented, not as one who needs to be punished for evil - that conception constituted the error of Job’s three friends, which error, God, so severely condemned at the end of Job’s trial - but, as one who three times, is declared by God, to be “perfect” and “upright” (1:1, 8; 2: 3). Satan’s complaint regarding Job is twofold: (a) Job is so completely protected that Satan cannot reach him, and (b) Job does not really love God. A salary is paid Job by God, Satan asserts, to hire Job to pretend that he loves God. Putting this challenge to an experimental test, God releases Job to the power of Satan. Until that time, as pointed out by Satan, Job is safe in God’s hand. The transfer from God’s hand to Satan’s hand, is not without drastic limitation, which Satan can in no wise overstep. To Job, was given the privilege and honor of proving that God is worthy of all adoration, apart from His benefits. The lie of Satan was completely exposed, to the Glory of God.

VI. THE IMPOTENCY OF THE COSMOS

The impotency and limitations of the world-order are most evident. Its leader,

though mighty, is inferior to Christ: “Ye are of God, little children, and have overcome them: because greater is he that is in you, than he that is in the world” (Cosmos - 1 John 4:4). Its knowledge and understanding are limited: “Behold what manner of love the Father hath bestowed upon us, that we should be called children of God; and such we are. For this cause, the world (Cosmos) knoweth us not, because it knew Him not” (1 John 3:1, R.V.). “Now the natural man receiveth not the things of the Spirit of God: for they are foolishness unto him; and he cannot know them, because they are spiritually judged. But He that is Spiritual, judgeth all things, and He Himself is judged of no man” (1 Cor. 2:14-15, R. V.). “There is none that understandeth, there is none that seeketh after God” (Romans 3:11. And even if our Gospel is veiled, it is veiled in them that perish: in whom the God of this world [marg., ‘age’] hath blinded the minds of the unbelieving, that the light of the Gospel of the Glory of Christ, who is the image of God, should not dawn upon them” (2 Cor. 4:3-4, R.V.). “They are of the world [Cosmos]: therefore, speak they as of the world [Cosmos], and the world [Cosmos] heareth them” (1 John 4:5, R V.).

VII. THE END OF THE COSMOS

The fact that the Cosmos comes to a complete termination and destruction is the testimony of both Testaments. Psalms 2. In the prediction which this Psalms presents, the nations are seen in their last and diabolical rejection of God and His Messiah (Yeshua) (cf. Rev. 16:13-14); yet, in spite of their combined resistance, God places His King upon David’s Throne in Jerusalem, for such is the “Holy Hill of Zion.” The Son takes the government from the Father’s hand and dashes the nations in pieces like a potter’s vessel and with a rod of iron. Kings and rulers are admonished to secure right relations with the Christ before His awful judgments begin.

Daniel, Chapters 2 and 7. In these prophecies concerning the course and end of the Gentile nations, God reveals the truth that they will be crushed and blown away as “the chaff of the summer threshing floors,” and the King of Kings will then reign over all the earth.

Matthew 25:31-46. The nations, wholly unable to resist the Sovereign Power of the King, are seen to assemble before Him, at which time, He determines their destiny - one part to enter His Earthly Kingdom and the other consigned to the lake of fire prepared for the Devil and his Angels. 2 Thessalonians 1:7-10. The distinctive message of this passage is the utter destruction of all that enters into the Cosmos.

Revelation, Chapters 14-22. A right understanding of this extensive Scripture is imperative. Nothing here recorded could have been fulfilled in past history. The description enters more into detail as it sets forth, not a new theme, but that previously introduced in the Word of God. False religious pretense and apostasy from the truth of God along with the Cosmos itself must come into final judgment before the King takes His Throne to reign in righteousness over the whole earth. Revelation 18:24 alone serves to identify this final destruction as the judgment of God on the whole Cosmos and all it has ever wrought.

Most assuredly, then, that which God now tolerates for wise purposes is doomed to complete destruction. This is directly asserted: "For the fashion of this world [Cosmos] passeth away" (1 Cor. 7:31); "And the world [Cosmos] passeth away, and the lust thereof: but he that doeth the will of God abideth forever" (1 John 2:17); "But the Day of the Lord will come as a thief in the night; in the which the heavens shall pass away with a great noise, and the elements shall melt with fervent heat, the earth, also, and the works that are therein shall be burned up" (2 Peter 3:10).

PART V. SATAN'S MOTIVE

Whatever may have been the motive which has actuated Satan from the beginning of his career, there is a more fundamental problem which lies back of all the evil in the universe. It is the motive that has actuated God in permitting evil to be present at all. That He could have hindered it, needs no defense, being, as He is, the Absolute One -

Creator and Promoter of all that the universe comprises. Various suggestions have been advanced as solutions to this problem. Doubtless, there is truth in all of them, and when all are assembled and accepted, it is even more probable that the aggregation is no more than a fraction of all that actuates God. One of the obvious motives of God, which has been advanced, has immediate application to the theme in hand, namely, that as seen in the various dispensations and in instances of personal relation to God. He evidently, and as a general rule of procedure, puts the propositions which the creature proposes, to an experimental test. This God did, in the case of Satan's assertion that Job, under sufficient stress, would repudiate God. This claim could have been denied, for God knew it to be untrue of Job. However, Satan was given authority to put the untruth to an experimental test. This method cost much indeed, but none will doubt that the victory gained was abundantly worth the price that was paid. It is possible that Job serves as a type or representation of the larger issues now being brought to consummation in the entire Cosmos. This theme is extensive and proffers much light to the one who will follow it through the entire Bible.

Granting the truthfulness of the claim that God does put the creature's assumptions to an experimental test, it becomes clear that Satan's determination - which constituted his initial sin - to build a vast structure of independent relationships around himself as the center and wholly autonomous, with respect to the Creator, to whom all allegiance and obedience rightfully belong, was permitted of God, to be tested experimentally to its bitter end. As for the wisdom of such a stupendous procedure, on the part of God, no creature could ever be placed in a position, where he could possess a sufficient number of related facts, or attain to a perspective, on the basis of which he could sit in judgment. The observable actualities point in but one direction: Satan did propose such a course; God could have hindered him, but he, rather allowed Satan to take the course he desired to follow, and to allow that course to become, in the end, the ground of its own universal condemnation. When Satan and his theory come up for final judgment and execution, "every mouth will be stopped" and all will be guilty - not alone in the light of God's ideals, but as those who are absolutely guilty in the light of the colossal failure of the whole enterprise. The lie will be conceded to be a lie. How could

willful, deluded, free-moral agents be brought to such a recognition apart from a demonstration which left no room for as much as one voice to be heard which might claim that the lie would have been proved to be the truth had it been allowed to demonstrate its own philosophy? Even strong delusion must be imposed upon men, it is said, to the end, that they will carry the lie to its final consummation (2 Thess. 2:9-12). Not only will every mouth be stopped, but the whole world (Cosmos) will become guilty before God (Romans 3:19). A guilty Cosmos, proved to be such to the extent, that every mouth is stopped - even that of Satan himself - is a stupendous achievement. What such a conclusion may contribute to the felicity of the universe in eternity to come, none would attempt to declare. The lie incorporates all forms of creature rebellion against God, and the complete disillusionment of all fallen creatures and their judgment cannot but be an achievement, which will contribute much to the peace and blessedness of future ages. Of Christ, it is said that, "He must reign, till He hath put all enemies under His feet." Even death, the penalty of the first human sin, will be destroyed, and to the end that, "God may be all in all" (1 Cor. 15:24-28). In one instance, at least, the end will justify the means, and no creature of time may wisely offer a judgment on the means, when he is, of necessity, wholly incapable of comprehending the end.

The presence of sin and suffering in the world is too often looked upon as though here were strange intrusions into God's Perfect Order, and God is often challenged for these intrusions. J.M.E. McTaggart says it is a "depressing and revolting belief that the destiny of the universe is at the mercy of a being who, with the resources of omnipotence at His disposal, decides to make the universe no better than this" ("Some Dogmas on Religion," p. 220). Over against this, is the revelation that all that is in the Cosmos is of Satanic origin and that God intrudes only as a Restrainer until the day of His judgment arrives, to take out of the Cosmos, diabolicus, those whom His sovereign elective purpose chooses to redeem. The presence of sin and suffering is not God's failure. They are the inevitable default and bankruptcy of the lie. Though its ramifications seem to reach out to infinity, there is but one lie. God either rules over His universe, or He does not. The lie declares that He does not; the truth declares that He

does. Such a prodigious issue could not be treated with indifference. Its judgments are sure.

In tracing through this one reason for the presence of sin and suffering in the Cosmos, it is recognized that other reasons exist, which present even greater evidential value, with respect to the righteousness of God, in permitting sin to intrude.

Both the motive and the method of Satan are reflected precisely in the attitude and action of the Man of Sin, whom Satan will inspire, and through whom Satan expresses his own designs. In 2 Thessalonians 2:4, it is stated of the Man of Sin that he “opposeth and exalteth himself above all that is called God, or that is worshipped.” Satan’s purpose is to thwart the Divine undertakings - especially the Divine purpose to save the lost - and to exalt himself above God. It is implied that in his ambition, Satan would attempt to seize upon the authority which belongs to God alone and that he would seek to be worshipped as God is, and should be, worshipped.

The central passage bearing on Satan’s motive is Isaiah 14:12-14. As has been observed, the five “I will’s” of Satan, though each has a specific objective, all converge in the last of the five, namely, “I will be like the Most High.” The other four assert Satan’s intention to exalt himself in various ways, but only to the one end that he may be like the Most High. As before demonstrated, there is but one way in which any creature - Angel or Man - may attempt to be like God, and that is to seek to be independent as God is independent. To do this, all divinely intended dependence of the creature on the Creator must be repudiated, and the one who thus acts must be committed to a career which self has devised and which self must maintain in complete separation from God until that course of action is ended. In all such enterprises, self-exaltation is paramount, and opposition to God is pursued - only that the way may be clear for self to be glorified. Scripture distinctly states that it was self-esteem, or pride, which incited this greatest of all angels to launch out upon an independent course of action (Ezekiel 28:17; 1 Timothy 3:6). It would seem to be indicated that he does not lose faith in his enterprise, until that yet future time, when he is cast out of heaven. Of

Satan, at that time it is written, “Woe to the inhabitants of the earth and of the sea! For the Devil is come down unto you, having great wrath, because he knoweth that he hath but a short time” (Rev. 12:12).

The enormous project which was born in Satan’s mind and inspired by his self-exalting pride was, of necessity, confined to heavenly spheres until the creation of man. In those previous ages, it may be believed, Satan “trafficked” (cf. Ezekiel 28:18), among the lesser angels to secure their allegiance to his philosophy of freedom from, and independence of, the Creator. Upon the creation of man, there was opened to Satan, the possibility of a vast demonstration in this new realm of his power to design and execute. The present Cosmos is that which Satan proposed and which God is permitting him to execute to its tragic end.

Four milestones mark the way of Satan’s course in willfulness:

(a) He said, “I will be like the Most High.” Of this, the origin of all wickedness, nothing further need be added at this point.

(b) He said to Adam and Eve, “Be as gods” (Gen. 3:5). How many angels had heard and heeded this suggestion, none on earth may know. His advice was received and acted upon by the progenitors of the human race. By their own choice, they incurred the penalty which the gracious warning of God had placed before them. He had said, “In the day that thou eatest thereof, thou shalt surely die (dying, thou shalt die).” No Word of God can ever fail. Thus, every form of death came upon these sinful creatures. Death, in any form, was an unknown intruder into this universe. It was not the Divine penalty upon the sinful angels, but it fell upon man. A grievous aspect of this penalty is Spiritual death, which means, separation of the human soul and spirit from God. This estate, of the first parents, has become the inheritance of all their children in all their generations. They belong to the Cosmos diabolicus. Until they are redeemed by infinite grace, they share not only the works of the Cosmos, but its Satanic spirit of independence of God. Should one of this degenerate race desire to be in right relation

to God, the first step is not merely to evince a willingness to be obedient to God, in a general way, but it is required of him, that he obey the Gospel of Divine Salvation (Acts 5:32; Romans 2:8; Thess. 1:8; Hebrew 5:9; 1 Peter 4:17). Back of this requirement is the essential truth that right relation to God is more than repentance followed by Divine forgiveness. Satisfaction to outraged Holiness must be secured. This Christ has provided, in His death, but it is not provided elsewhere and thus, it is that Christ - is the way and the only way - to God from the hand of the evil one. The divinely provided cure is perfect beyond measure; for upon believing on Christ, there is peace with God, forgiveness, regeneration with its imparted gift of eternal life, imputed righteousness, and justification. There is also the sure Word of Promise that the saved one will soon experience complete conformity to the Son of God in Glory.

The Satanic lie, "Ye shall be as gods," is proved to be a hideous deception, while the offers of Divine Grace present the assurance of final and lasting oneness with God and complete correspondence to all that God is and all that He desires. The lie becomes the antipode of the truth to the last degree of reckoning. The lie ends in eternal ruin for those who pursue it; the truth ends in eternal felicity and rightness with God for the one who rests his all in Christ. It is a marvel of infinite grace that even one soul is translated out of the power of darkness into the Kingdom of the Son of His love (Col. 1:13). How tragic, indeed, is the present life and destiny of any human being who, though born into the lost estate, refuses Divine Grace and willfully continues to cast in his lot with the Anti-God Cosmos - Cosmos diabolicus - and goes on to share the doom of the enemy of God in the lake of fire!

But the plan of becoming as gods, by merely assuming independence of God originated with Satan, and its proposal to Adam, marks the course of Satan's unchanging purpose.

(c) When meeting the last Adam in the wilderness, Satan did not say, as he did to the first Adam, "Ye shall be as gods;" for Satan knows, with no uncertainty that Jesus Christ is God. However, his master passion to be himself, like the Most High, was

expressed in the words, "Worship me." The wicked and presumptuous character of that request cannot be duplicated in the history of the universe, nor will it ever be duplicated in future ages. It is probable that at no place does the lie come into such manifestation of its false and wicked character as here, where it addresses itself directly to the One who is Truth. It was audacious beyond measure for Satan to solicit the cooperation of angels and man; but, who will estimate the wickedness of the one who suggests that God the Creator become a suppliant at the feet of a creature of His own hand? Pride had evidently befogged the mind of this being to the point of angelic insanity, yet, not an insanity which bespeaks irresponsibility. Out of and above all, the experiences of the three-fold temptation in the wilderness, the one truth is disclosed, namely, that Satan purposes to be like the most High.

(d) It is far from accidental that the last manifestation of Satan's lie is the Man of Sin - who is said to oppose and exalt himself above all that is called God or that is worshipped, and who comes, according to the energizing of Satan, with all power and signs and lying wonders and with all deceivableness of unrighteousness - who is ever distinguished by the blasphemous assumption, that he is God. In the first or earliest record of him, he is described by these words: "Son of Man, say unto the Prince of Tyrus, "Thus saith the Lord God; Because thine heart is lifted up and thou hast said, I am a God, I sit in the seat of God, in the midst of the seas; yet, thou art a man, and not God, though thou set thine hear as the heart of God:....Therefore, thus saith the Lord God: Because thou hast set thine heart as the heart of God; Behold, therefore, I will bring strangers upon thee, the terrible of the nations: and they shall draw their swords against the beauty of thy wisdom, and they shall defile thy brightness. They shall bring thee down to the pit, and thou shalt die the deaths of them that are slain in the midst of the seas. Wilt thou yet say before him that slayeth thee, I am God? But thou shalt be a man, and no God, in the hand of him that slayeth thee" (Ezekiel 28:2, 6-9). Twice this incarnation of Satan is referred to, in Daniel (Daniel 7:8; 9:27). In the former passage, he is characterized as the one with "a mouth speaking great things," and in the latter passage, he is said to be the one who "causes the sacrifice and oblation to cease." This is precisely the testimony of the Apostle, who states of this one that he "sitteth in

the Temple of God, shewing himself that he is God" (2 Thess. 2:4). Evidently, the worship of Jehovah is terminated by this Man of Sin in order that he himself may be worshipped. Of this same person, John writes: "And I saw one of his heads as it were wounded to death; and his deadly wound was healed: and all the world wondered after the beast. And they worshipped the Dragon, which gave power unto the beast: and they worshipped the beast, saying, "Who is like unto the beast?" "Who is able to make war with him?" And there was given unto him, a mouth, speaking great things and blasphemies; and power was given unto him to continue forty and two months. And he opened his mouth in blasphemy against God, to blaspheme his Name, and His Tabernacle, and them that dwell in heaven. And it was given unto him to make war with the Saints, and to overcome them: and power was given him over all kindreds, and tongues, and nations. And all that dwell upon the earth, shall worship him, whose names are not written in the Book of Life of the Lamb slain from the foundation of the world" (Rev. 13:3-8). It is, therefore, to be expected, that the blasphemous claim to be God and the demand that he be worshipped as God, shall constitute the last Chapter in the drama of iniquity; and it is that, according to the Apostle's account, recorded in 2 Thessalonians, Chapter 2. It is equally as reasonable, that Christ should indicate to the Jews, that the appearance of this one "in the Holy Place," constitutes the sign of the end of their age and a signal to the Jews to flee for their safety (Matthew 24:15-22).

It is no greater mystery that God allows Satan to pursue his lie to its full consummation with his Man of Sin - the federator of nations - blaspheming to the extent that he claims to be God and requires, on the penalty of death, the worship of himself, which worship belongs to God alone, than that He allows the lie to have its beginning at all.

In pursuing the deeper aspects of all that may enter into Satan's motive, it is suggested that, as has been presented, he is moved, first by pride, which is the impelling cause of his unholy ambition. Second, Satan may be offended that a plan of salvation has been put into action, by which his victims can be rescued and lifted to heights of glory, to which no angel will ever attain. Dr. William Cooke quotes the

following from Plutarch: “It was a very ancient opinion, that there are certain wicked and malignant demons, who envy good men, and endeavor to hinder them in the pursuit of virtue, lest they should be partakers at least of greater happiness than they enjoy” (“Christian Theology” 5th ed., p. 628). That there is no redemption for himself, or any other fallen angel, cannot but create jealousy and offense, and engender hatred on Satan’s part toward God and His Saints. And, third, Satan apparently cannot recognize any other basis of relationship on the part of the creature to God than that of personal merit, which basis was that upon which all creatures stood at the beginning. The issue of personal merit formed the very ground of Satan’s authority in his defense of the Throne of God. The whole operation of Divine Grace became an intrusion into, if not an encroachment upon, that principle upon which Satan was originally appointed to act. That, otherwise, doomed creatures may, by faith in a crucified and risen Savior, be constituted righteous to the degree of the perfect righteousness of God, which Christ is, must be most disconcerting and obnoxious to Satan. His ideal is ever reflected in his ministers, who are said to be “Ministers of [personal] righteousness” (2 Cor. 11:13-15). It is concerning this Gospel of Grace, by which lost men may be saved, that Satan has cast a veil over the minds of all unregenerate human beings “lest the light of the glorious Gospel....should shine unto them” (2 Cor. 4:4).

Every observing soul-winner is sooner or later impressed with the more than natural inability of the unsaved to comprehend the offer of salvation apart from human merit and by faith alone. Writing specifically of the veil, which Satan casts over the minds of men, F.C. Jennings states: “He so weaves the course of this age: its religious forms, ceremonies, external decencies, respectabilities, and conventionalities, as to form a thick, veil, that entirely hides ‘the Glory of God in the Face of Christ Jesus,’ which consists in Righteous Mercy to penitent sinners only. This veil is not formed by evil-living, depravity, or any form of what passes as evil amongst men; but, by cold formality, heartless decency, proud self-complacency, highly esteemed external respectability, and we must add, Church-Membership - all without Christ. It is the most fatal of all delusions, the thickest of all veils, and the most common. It is the way, that because it is religious, respectable, decent ‘seems right unto a man, but the end thereof, is death;’

for there is no Christ, no Lamb of God, no Blood of Atonement in it" ("Satan," pp. 29-30).

It yet remains to be seen more fully that, in his opposition to God, Satan enters into things religious.

PART VI. SATAN'S METHOD

At the beginning of this division of Satanology, it should be restated with emphasis that Satan's dominant purpose is not, as the popular impression supposes, one of attempting to be unlike God. Satan has explicitly asserted concerning himself, as recorded in Isaiah 14:14, that his transcendent objective is to be like the Most High. In a previous phase of this discussion, Satan's design has been traced through history and prophecy and the conclusion of this record, is that there can be no reasonable question but that, from his earliest intention to its last manifestation - when the Man of Sin, the Son of Perdition asserts, that he is God - Satan is impelled by but one intention. How essential in Satan's estimation, the worship of the Man of Sin will be, may be seen from the revelation that the Man of Sin will demand the worship of the people of the earth on the penalty of death (Rev. 13:15).

The unregenerate masses of humanity are said to be deceived by Satan. Their delusion is both tragic and pitiable. They are imposed upon by Satan's subterfuge, treachery, and fraud. There is no abiding substance in any objective upon which they set their hopes. With discriminating recognition, the Scriptures declare that Satan's deceptions affect, merely, the human element in the Cosmos, and not the entire system of things which the Cosmos embraces. Thus, the word, Cosmos is not employed in connection with these deceptions. The term, 'oikouevn,' meaning the inhabitants of the earth, or the designation, the nations, is used. It is written of the inhabited earth in Revelation 12:9, "And the great Dragon was cast out, that old Serpent, called the Devil, and Satan, which deceiveth the whole world ['inhabited earth']: he was cast out into the earth, and his angels were cast out with him." Likewise, in Revelation 13:14, the deceptions are said to reach "them that dwell on the earth." Then, also in Revelation

20:3, 8, 10, Satan's deceptions are said to reach to all nations - including all people of the earth - excepting such individuals as are saved. To the same end, it is written again of Satan's power, as exercised by the Man of Sin, that it will be "with all deceivableness of unrighteousness in them [all of them] that perish" (2 Thess. 2:10). In this dark picture, there is no hope, within themselves, of a fallen, Christ-rejecting race. Speaking of the future of fallen men, it is written: "Evil men and seducers, shall wax worse and worse, deceiving, and being deceived" (2 Timothy 3:13). In the light of all this disclosure, the dreams of religious guides, who predict a transformed, regenerated Cosmos, as a result of human effort in Christian service, are seen to be without foundation. Satan's deceptions continue until he is bound and consigned to the abyss. But who will bind Satan and place him in that prison? In the interest of Divine righteousness, the dissolution of the Cosmos and the disillusion of the lie must reach the ends predicted when all will be destroyed in the zenith of its wickedness. It is only then, that the King shall reign and prosper. It is then, and only then, that righteousness and peace shall cover the earth as waters cover the face of the deep.

What form of deception has seized good men, that they should fail to see the uncomplicated teaching of the Bible, with respect to the course and end of evil? The stupendous realities represented in the Cosmos diabolicus are not said to be transformable. When God declared, as He does, that the Cosmos diabolicus is to continue with increasing deception and continue to the embodiment of the lie until it is crushed by the infinite power of the returning King, there is little ground for any attempts to save it or to transform it. Indeed, Christians are exhorted to be instant in season and out of season in the saving of individuals; but, that is far removed as an objective from the attempted rescue of that which God has doomed to destruction and that which by its very nature is Anti-God.

Next to the lie itself, the greatest delusion Satan imposes - reaching to all unsaved and to a large proportion of Christians - is the supposition that only such things, as society considers, evil could originate anything. It is not the reason of man, but the revelation of God, which points out that governments, morals, education, art,

commercialism, vast enterprises and organizations, and much of religious activity, are included in the Cosmos diabolicus. That is, the system which Satan has constructed, includes all the good which he can incorporate into it and be consistent in the thing he aims to accomplish. A serious question arises, whether the presence of gross evil in the world, is due to Satan's intention to have it so, or whether it indicates Satan's inability to execute all he has designed. The probability is great that Satan's ambition has led him to undertake more than any creature could ever administer. Revelation declares that the whole Cosmos - system must be annihilated - not its evil alone, but all that is in it, both good and bad. God will incorporate nothing of Satan's failure into that Kingdom which He will set up in the earth. The Cosmos diabolicus must be "broken in pieces" and become like the chaff of the summer threshing floors, which the wind carries away, and all this before the Smiting Stone - Christ in His return to earth - will set up a Kingdom, which shall fill the whole earth (Daniel 2:34-35, 44-45). The New Testament predicts the same consummation, saying, "And the world [Cosmo] passeth away, and the lust ['desire,' or 'purpose'] thereof" (1 John 2:17). The one and only thing that will survive this great cataclysm, this text goes on to state, is "he that doeth the Will of God;" he "abideth forever." The lie is expanded to the point where its manifestation embraces all that is in the Cosmos, and is built on the one original idea which characterizes it all, namely, independence of God. To do the Will of God, is to do the truth; to act apart from God, is to do the lie. The truth, which is the Will of God, and those who do the truth, abide forever. There should be no surprise at this termination of the entire fabric of Satan's weaving; yet, those of the Cosmos are influenced not at all by God's Word, nor are Cosmos-Christians much impressed with the solemn truth God has spoken. Such is the far-reaching effect of the Satanic deception. Satan's original independence of God, which permeates the whole order, his deceptions about himself, about his purpose, and about the extent of his enterprise, constitute the primary aspects of Satan's method in the Cosmos.

Since in the pursuing of his determination to exalt himself above God, Satan must oppose the Divine undertakings, his opposition naturally will be exerted where God is acting at a given time. Since God has no present program which He is following along

lines of reformation, education, or civilization (and any record that such undertakings are in God's present purpose will be sought in vain), there is no conflict or Satanic resistance in those spheres. To present the relation of God to the Cosmos, beyond His sovereign permission and restraint of it, is to save out of it, an elect people for His Heavenly Glory. On the other hand, Satan's two-fold objective - to exalt self, and to oppose God - is the key by which much may be known that otherwise would be unknown. It is still further disclosed that the enmity of Satan is not only toward the Person of God from whom he has everything to fear, but also toward every true child of God. Too much emphasis cannot be placed on this fact. Satan has no controversy or warfare with his own, unregenerate people, but there is abundant Scripture to prove that he makes unceasing effort to mar the life and service of the Christian. The motive for this effort is all-sufficient: they have partaken "of the Divine Nature" (2 Peter 1:4), and afford, therefore, a possible opportunity for Satan to thrust his fiery darts at the Divine Person who indwells them. Thus, the believer becomes a medium of connection between the Divine Person and the Satanic order, for it is also true that God literally loves the unsaved through the believer (Romans 5:5). On the other hand, the prince of the Satanic system, is seeking an opportunity for a thrust through the believer at the Person of God: "These things I have spoken unto you, that in me, ye might have peace. In the world, ye shall have tribulation: but be of good cheer; I have overcome the world" (John 16:33); "Yea, and all that will live godly in Christ Jesus, shall suffer persecution" (2 Timothy 3:12); "Marvel not, my brethren, if the world hate you" (1 John 3:13); "Casting all your care upon Him; for He careth for you. Be sober, be vigilant; because your adversary the Devil, as a roaring lion, walketh about, seeking whom he may devour; whom resist steadfast in the faith, knowing that the same afflictions are accomplished in your brethren that are in the world" (1 Peter 5:7-9); "Finally, be strong in the Lord, and in the strength of His might. Put on the whole armour of God, that ye may be able to stand against the wiles ['artifices'] of the Devil. For our wrestling is not against flesh and blood, but against the principalities, against the powers, against the world-rulers of this darkness, against the spiritual hosts of wickedness in the heavenly places" (Eph. 6:10-12, R.V.). The teaching of these passages clearly indicates the Satanic enmity toward the believer, and the believer's utter helplessness apart from the

Divine sufficiency. They also reveal a degree of enmity which would result in the believer's life being crushed out, were it not for the evident answer to the prayer of Christ: "I pray not that thou shouldest take them from the world (Cosmos), but that thou shouldest keep them from the evil one" (John 17:15, R. V.). Certainly, there is abundant reason for the believer to expect the fiercest opposition from Satan and Satan's host in all his life and service, and faith alone ensures his victory over the world (Cosmos).

The believer is also the object of the Satanic attack because of the fact that unto the Child of God, is committed the great ministry of reconciliation, that by his testimony, both in life and Word, and by his prayers, the truths of redemption may be given to the world. If Satan can cripple the believer's service, he accomplishes much in resisting the present purpose of God. No other explanation is adequate for the dark pages of Church history, the appalling failure of the Church in World-Wide Evangelism, her present sectarian divisions and selfish indifference, or her final estate, as pictured in Revelation 3:15-17. This blighting, Satanic opposition may be detected in every effort for the salvation of the lost. It may be seen in the fact that no personal appeal is ever made to the vast majority, even in this favored land; moreover, when an appeal is made, it is easily distracted or diverted into the discussion of unimportant themes. The faithful Pastor or Evangelist, is most sorely assailed, every device of Satan, being used to distort the one all-important message of grace into something, which is not vital. The Evangelist's call for decisions is often cumbered with that which is misleading or is a positive mis-statement of the terms of salvation; thus, the appeal is lost and the whole effort fails. Again, the opposing power of Satan may be seen in the matter of Christian giving. Millions are given without solicitation for education, culture, and humanity's physical comfort, but real World-Wide Evangelization must ever drag on with its shameful limitations and debts. This being his place of greatest usefulness and power, is subject to the severest conflict. In this connection, it may be stated safely that there is comparatively little prevailing prayer today, yet, the way is open and the promises are sure. If the believer cannot be beguiled into indifference or a denial of Christ, he is often tempted to place an undue emphasis upon some minor truth, and, in partial blindness,

to sacrifice his whole influence for good, through the apparent unbalance of his testimony.

Satan's warfare against the purpose of God, is still more evident in his direct hindering of the unsaved. Not only are they constantly blinded to the Gospel, but, when the Spirit would draw them, their minds are often filled with strange fears and distorted visions. Their inability to cast themselves upon Christ, is a mystery to themselves, and nothing but the direct illuminating power of the Spirit in conviction, can open their eyes and deliver them from their gross darkness.

Satan has always adapted his methods to the times and conditions. If attention has been gained, a complete denial of the truth has been made, or, when some recognition of the truth is demanded, it has been granted on the condition that, that which is vital in redemption should be omitted. This partial recognition of the truth, is required by the world today. For, while the direct result of the believer's testimony to the Cosmos has been toward the gathering out of the Bride, there has been an indirect influence of this testimony upon the world, which has led them to see that all that is good in their own ideals has been already stated in the Bible and exemplified in the life of Christ. Moreover, they have heard that every principle of humanitarian sympathy or righteous government, has been revealed in the Scriptures of Truth. Thus, there has grown a more or less popular appreciation of the value of these moral precepts of the Scriptures and of the example which Christ presents. This condition has prevailed to such a degree, that any new system or doctrine which secures a hearing today, must base its claim upon the Bible, and include to some extent, the Person and teachings of Christ. The fact that the world has thus partly acknowledged the value of the Scriptures, is taken by many to be a glorious victory for God, while, on the contrary, fallen humanity is less inclined to accept God's terms of salvation than in the generations past. It is evident that this partial concession of the world to the testimony of God has opened the way for counterfeit systems of truth, which, according to prophecy, are the last and must-to-be-dreaded methods in the Satanic warfare. In this connection, it must be conceded that Satan has really granted nothing from his own position, even though he

be forced to acknowledge every principle of truth - save that upon which salvation depends. Rather is he advantaged by such a concession; for the value and delusion of a counterfeit are increased by the nearness of its likeness to the real. By advocating much truth, in the form of a counterfeit system of truth, Satan can satisfy all the external religious cravings of the world, and yet accomplish his own end by withholding that on which man's only hope depends. It is, therefore, no longer safe to subscribe blindly to that which promises general good, simply because it is good and is garnished with the teachings of the Bible; for good has ceased to be all on the one side and evil all on the other. In fact, that which is evil in purpose has gradually appropriated the good, until but one issue distinguishes them. Part-truth-ism has come into final conflict with whole-truth-ism, and woe to the soul that does not discern between them! The first, though externally religious, is of Satan, and leaves its followers in the doom of everlasting banishment from the presence of God, while the latter is of God, "having promise of the life that now is and of that which is to come."

It is also noticeable that the term "infidel" has, within a generation, disappeared from common usage, and that, that manner of open denial of the truth has been almost wholly abandoned. Yet, the real Church has by no means lost her foes, for they are now even more numerous, subtle, and terrible than ever before. These present enemies, however, like the unclean birds in the mustard tree, have taken shelter under her branches. They are officiating at her most Sacred Altars and conducting her institutions. These vultures are fed by a multitude, both in the Church and out, who in Satanic blindness, are committed to the furtherance of any project or the acceptance of any theory that promises good to the world, if it is apparently based upon Scripture, little realizing that they are often really supporting the enemy of God.

A counterfeit is Satan's most natural method of resisting the purpose of God, since by it he can realize to that extent, his desire to be like the Most High. Every material is now at hand, as never before, for the setting up of those conditions which are predicted to appear only in the very end of the age. In 2 Timothy 3:1-5, one of these predictions may be found: "This know also, that in the last days, perilous times shall come. For

men shall be lovers of their own selves, covetous, boasters, proud, blasphemers, disobedient to parents, unthankful, unholy, without natural affection, trucebreakers, false accusers, incontinent, fierce, despisers of those that are good, traitors, heady, high-minded, lovers of pleasures more than lovers of God; having a form of godliness, but denying the power thereof: from such turn away.” Every Word of this prophecy is worthy of most careful study in the light of the present tendency of society. The fifth Verse is especially important in connection with the subject of counterfeits of the truth: “Having a form of godliness, but denying the power thereof: from such turn away.” Here, it is stated that in these last days, forms of godliness shall appear which, however, deny the power of God, and from such, the believer is warned to turn away. The important element in the true faith, which is to be omitted in this “form,” is defined elsewhere in the Scriptures: “For I am not ashamed of the Gospel of Christ: for it is the power of God unto salvation to everyone that believeth; to the Jew first, and also to the Greek” (Romans 1:16); “But we preach Christ crucified, unto the Jews - a stumbling block, and unto the Greeks - foolishness; but unto them which are called, both Jews and Greeks, Christ the power of God, and the wisdom of God” (1 Cor. 1:23-24). Therefore, that which is omitted so carefully from these forms is the salvation which is in Christ. This is most suggestive, for “there is none other name under heaven given among men, where - we must be saved,” and it is by salvation alone that any deliverance can be had from the power of darkness. Without this salvation, Satan can still claim all his own. It is perhaps necessary to add that, judging from all his writings, this salvation of which Paul confesses he was not ashamed, was no less an undertaking than regeneration by the Spirit; and whatever other theories may be advanced, this is the teaching of the Spirit through the Apostle Paul. This prophecy concerning conditions in the “last days” ends with an injunction, which is addressed only to the believers, who are called upon to live and witness during those days. To them, it is said: “from such [a form of godliness, which denies the power thereof] turn away.” As certainly as the “last days” are now present, so certainly this injunction is now to be heeded, and the Lord’s people are called upon to separate from Churches and Institutions, which deny the Gospel of God’s saving grace through the substitution blood-redemption of the cross. To support institutions or ministries which “deny the power thereof,” is to lend aid to Satan - the

enemy of God. With no less force it is stated in 2 Peter 2:1, “But there were false prophets also among the people, even as there shall be false teachers among you, who privily shall bring in damnable heresies, even denying the Lord that bought them and bring upon themselves swift destruction.” In the same manner, according to this passage, the denial falls not on the Person of Christ, but rather on His redeeming work “the Lord that bought them.” It therefore follows, that one feature of the last days, will be a form of godliness, which carefully denies the power of God in salvation.

Again, Satan is “in the latter times” to be the promoter of a system of truth or doctrine: “Now the Spirit speaketh expressly, that in the latter times, some shall depart from the faith, giving heed to seducing spirits, and doctrines of Devils; speaking lies in hypocrisy; having their conscience seared with a hot iron” (1 Timothy 4:1-2). These predicted Satanic systems are here accurately described. Their offers will be, so attractive and externally, so religious, that into them will be drawn some who “shall depart from the faith,” they being enticed by seducing spirits. No reference is made here to personal faith by which one may be saved. It is “the faith: - a body of truth (cf. Jude 1:3), which is first seen to some extent, and then rejected. This a regenerate person, will never do. These attractive systems are not only from Satan, but are themselves “lies in hypocrisy,” being presented by those whose conscience has been seared with a hot iron. No more illuminating terms could be used than these. A lie covered by hypocrisy means, evidently, that they are still attempting to be counted among the faithful; and the conscience seared, would indicate that they can distort the testimony of God and blindly point other souls to perdition, without present remorse or regret. The doctrines of Devils are again referred to in Revelation 2:24, R.V., as “the deep things of Satan,” and this is Satan’s counterfeit of “the deep things of God,” which the Spirit reveals to them that love Him (1 Cor. 2:10). Thus, there are predicted for the last days of this age, both a form of godliness, which denies the power of salvation that is in Christ, and a system known as, “the deep things of Satan” or “doctrines of Devils,” speaking lies in hypocrisy. Can there be any doubt that these two Scriptures describe the same thing, since they also refer to the same time? The lies of one can be but the covered denial of salvation in the other.

Again, Satan has his assembly, or congregational meeting, which is his counterfeit of the visible Church. This assembly is referred to, both in Revelation 2:9 and 3:9, as the "Synagogue of Satan," an organized assembly being relatively as important for testimony in the deep things of Satan as it has been in the things of God. In Matthew 13, the tares appear among the wheat and their appearance is said to be after the sowing of the wheat. So, also, the "children of the wicked one" appear and often included and even organized within the forms of the visible Church. The assembly of Satan, calling itself a part of the visible Church, is to have its ministers and teachers. This is stated in 2 Corinthians 11:13-15: "For such are false apostles, deceitful workers, transforming themselves into the apostles of Christ. And no marvel; for Satan himself is transformed into an angel of light. Therefore, it is no great thing if his ministers also be transformed as the minister of righteousness; whose end shall be according to their works." Here is a remarkable revelation of the possible extent of the Satanic counterfeit - "false Apostles, deceitful workers, transforming themselves into the Apostles of Christ" and "Ministers of Righteousness;" yet, these are shown to be only agents of the great deceiver, Satan, who is himself transformed into an angel of light. It is evident that the method of this deception is to imitate the real ministers of Christ. Certainly these false Apostles cannot so appear unless they gather into their message every available "form of godliness" and cover their lies with the most subtle hypocrisy. Evil will not appear on the outside of these systems; but they will be announced as "Another Gospel" or as a larger understanding of the previously accepted truth, and will be all the more attractive and delusive, since they are heralded by those who claim to be ministers of Christ, who reflect the beauty of an "Angel of light," and whose lives are undoubtedly free from great temptation. It should be noted, however, that these false ministers do not necessarily know the real mission they have. Being unregenerate persons of the Cosmos, and thus blinded to the real gospel, they are sincere, preaching and teaching the best things, the angel of light, their energizing power, is pleased to reveal unto them. Their gospel is one of human reason, and appeals to human resources. There can be no appreciation of divine revelation in them, for they have not come really to know God or His Son, Jesus Christ. They are ministers of righteousness, which message should never be

confused with the gospel of grace. One is directed only at the reformation of the natural man, while the other aims at regeneration through the power of God. As all this is true, how perilous is the attitude of many who follow attractive ministers and religious guides only because they claim to be such and are sincere, and who are not awake to the one final test of doctrine by which alone the whole covert system of Satanic lies, may be distinguished from the truth of God! In this connection, John writes the following warning: "If there come any unto you, and bring not this doctrine, receive him not into your house, neither bid him God speed" (2 John 1:10).

False teachers are usually sincere and full of humanitarian zeal; but, they are unregenerate. This judgment necessary follows when it is understood that they deny the only ground of redemption. Being unregenerate, it is said of them: "But the natural man receiveth not the things of the Spirit of God: for they are foolishness unto Him: neither can He know them, because they are Spiritually discerned" (1 Cor. 2:14). Such religious leaders may be highly educated and able to speak with authority on every aspect of human knowledge; but, if they are not born again, their judgment in Spiritual matters is worthless and misleading. All teachers are to be judged by their attitude toward the doctrine of the blood redemption of Christ, rather than by their winsome personalities, their education, or their sincerity.

Since the blood redemption of the cross is the central truth and value of the true faith, it being the "Power of God unto salvation" (Romans 1:16; Cor. 1:23-24), any counterfeit system of doctrine which would omit this essential, must force some secondary truth into the place of prominence. Any of the great Scriptural subjects which are of universal interest to humanity, such as physical health, life after death, morality, unfulfilled prophecy, or religious forms, may be substituted in the false systems for that which is vital. While those subjects are all found in their proper relations and importance in the true faith, the fact that people are universally inclined to give attention to them, furnishes an opportunity for Satan to make a strong appeal to humanity through them, using these subjects as central truths in his false and counterfeit systems. Many are easily led to fix their attention upon the secondary things, and to neglect wholly, the

primary thing. This is especially true since the secondary things are tangible and seen, while the one essential thing is Spiritual and unseen; and Satan has blinded their eyes toward that which is of eternal value. A system of doctrine may then be formed - which includes every truth of the Scriptures, save one: exalting the Person of Christ, but not His work, and thereby emphasizing some secondary truth as its central value. This system will be readily accepted by blinded humanity, though the real power of God unto salvation, has been carefully withdrawn. Naturally it would be supposed that such Satan-inspired systems would have no value or power, since there could be no Divine favor upon them. Such a supposition would be possible only because of the prevailing misunderstanding with respect to the real power of Satan. If the description given of him in the Scripture is accepted, he will be seen to be possessed with miraculous power, able to perform such marvels that the whole world is led to wonder and then to worship. He is free also to bestow this miraculous power upon others (Rev. 13:2). So it is no marvel if his ministers, who appear as the ministers of righteousness, are able to exert superhuman power when it is directly in the interest of the Satanic projects. The great power of Satan has doubtless been active along these lines during all the ages past; for it is impossible that humanity should have worshipped other Gods blindly without some recompense, and it is Satan himself who has been thus worshipped (Lev. 17:7; 2 Chronicles 11:15; Rev. 9:20).

It is not final evidence, therefore that a system of doctrine is of God simply because there are accompanying manifestations of superhuman power, nor is it final evidence that the Almighty has responded simply because any form of supplication that has been answered. The Divine movements are, of necessity, limited by the laws of His own Holiness; and access into His presence is by the blood of Christ alone, by a new and living way which was consecrated for us through His flesh (Hebrews 10:19-20). Assuming to come before God in prayer, but ignoring this truth is but to insult, with pollution - Him, who is infinitely Holy and pure. Surely, the Satan-ruled world does not come before God by the blood of Christ.

Churches sometimes fall as easy prey to forms of doctrine - "deceivableness of

unrighteousness” - which Satan originates. Sad is the spectacle of Churches, meeting week after week, to be beguiled by the philosophy of men, and raising no voice in protest against the denial of their only foundation as a Church, and the individual’s only hope for time and eternity! Far more honorable were the infidels of the past generation than those who minister in these Churches. They were wholly outside the Church. But now, behold the inconsistency! Men who are covered by the vesture of the Church, Ministering its Sacraments, and supported by its benevolence, are making an open attack upon that wisdom of God which made Christ Jesus the only ground for all righteousness, sanctification, and redemption. The predictions for the last days are thus not only being fulfilled by false systems and doctrines, but they are found in the visible Church itself. “For the time will come when they will not endure sound doctrine; but, after their own lusts shall they heap to themselves teachers, having itching ears; and they shall turn away their ears from the truth, and shall be turned unto fables” (2 Timothy 4:3-4). Great Religious activities are possible without coming into complication with saving faith. It is possible to fight against sin and not present the Saviour, or to urge the highest Scriptural ideals and yet offer no reasonable way of attainment. There is a strange fascination about these undertakings which are humanitarian, and are Religious only in form and title. And there is a strange attractiveness in the leader who announces that he is not concerned with the doctrines of the Bible, because the helping of humanity is his one passion and care; yet, all his passion is lost and his care is to no real end, unless coupled with a very positive message of a particular way of salvation, the true understanding of which, demands a series of most careful distinctions.

Who can be the God of these systems? The energizing power in these people? And the answerer of their prayers? Surely not the God of the Scriptures who cannot deny Himself, and whose Word cannot be made to pass away! Revelation sets forth, but one other being who is capable of these undertakings; and it not only assigns to this being, a great and sufficient motive for all such activity, but clearly predicts that he will thus “oppose” and “exalt himself” in this very day and age. Much of the secondary truth is the present inheritance of the child of God. However, if there is a choice to be made, the deepest wisdom will perceive that, all the combined secondary values which Satan

can offer are, but for a fleeting time, and are not worthy to be compared with the eternal riches of Grace in Christ Jesus.

Certain Religious systems which are in no way related to the Bible and have continued for Millenniums - including the ancient Pagan systems and Spiritism - have held the devotion of uncounted millions and bear every evidence of being inspired by Satan. The moral problem, which is felt to some degree by every human being, is seized upon by almost every unscriptural system. The idea that man will stand on a basis of personal worthiness has been the chief heresy, opposing the central doctrine of Grace, from the time of Christ's death to the present hour. It so permeates the Church, that few who preach are able to exclude it from their attempts at Gospel preaching. It is safe to say that wherever the element of human merit is allowed to intrude into the presentation of the plan of salvation, the message is Satanic to that extent. The ministers of Satan proclaim personal righteousness as the grounds of the individual's right relations to God (2 Corinthians 11:13-15). No sphere of profession has been more confused and befogged by the intrusion of human merit than has the Church of Rome.

As has been observed, cults are now multiplying and their appearance is restricted to very recent times. These cults cover a variety of ideas all the way from Christian Science to Buchmanism. The latter, as completely ignores the redemption of Christ, as the former. While the former substitutes bodily health for the salvation of the soul, the latter substitutes consecration to God for a new birth by the Spirit. No less misleading is the modern doctrine that salvation is through faith, plus consecration. Probably no Religious Movement is more bold than the I AM cult of recent months. It unblushingly announces by its blasphemous name that it freely embraces all that belongs to the original lie. Its title would have been equally appropriate had it been, I will be like the most High. Space cannot be claimed for an enumeration and analysis of all these systems, ancient and modern. No one can anticipate the number that will yet appear or the confusion of doctrine they will engender; but for each and all, there is but one acid test, namely, What place does it give to the redeeming Grace of God, made possible only through the death and shed blood of Christ?

CONCLUSION TO SATANOLOGY

In the light of that which has been written in preceding divisions of Satanology, it may be concluded that, by creation, Satan is the highest of all angels and that he fell into sin, being befogged by the distortion of sanity, which pride engenders. His sin took the form of an assumption, to act in independence of the Creator - an undertaking which, of necessity, became a concrete embodiment of untruth as certainly as God is Truth. According to the Divine method of dealing with creature assumption, as seen in all past history, Satan is allowed - if not required - to put scheme of independent action to an experimental test, and its present development, though manifesting, even now, its corrupt nature, is yet incomplete. The inerrant, prophetic Scriptures carry the stupendous enterprise on to the unavoidable, irrational, incomprehensible Spiritual bankruptcy, which characterizes the consummation of this gigantic experiment. During these terrible ages of trial, light is pitted against darkness, and truth against falsehood. Little attention can have been given to Scripture on the part of men, who propose to account for the evil one as a mere influence in the world. Of such wicked inattention to Revelation, Dr. Gerhart writes: "In the History of Jesus, the fact of the deadly hatred of evil to the ideal good, of fiendlike wickedness toward spotless virtue, no one can deny. Those who choose to, ascribe such appalling inhumanity and diabolism, exclusively to Jews and Gentiles, (instead of referring it to a mighty personal evil spirit, as its background), do not get rid, as they suppose, of a Devil. Then man, is himself, resolved into a Devil, for he is invested with a kind and degree of malice, which dehumanizes human nature, turns earth into pandemonium, and history into an interminable war of incarnated fiends" ("Institutes of the Christian Religion," I, 697). Perhaps both things here stated are true. Not only are Satan and his angels to be seen in their true light as fiends of darkness, but humanity as allied with them is evidently seen by God to be wholly evil, if not diabolical. It is such who, having cast in their lot with the Satanic lie, must, if not saved out of it, share the lake of fire, which originally was prepared only for "the Devil and his angels" (Matthew 25:41; Rev. 20:10). It is to these fallen, God-repudiating human beings, that the Gospel of eternal redemption and heavenly Glory is to be preached. How matchless is the Grace of God toward these enemies (Romans

5:10)! And how incomprehensibly blessed are the Words of Christ, “should not perish, but have everlasting life!”

PART VII. DEMONOLOGY

Unavoidable, much that enters into this great theme has been anticipated in preceding pages. It remains, however, to contemplate more specifically the truth disclosed concerning the fallen angels, who are properly styled, Demons. Some evidence has been advanced to demonstrate that these beings are angels, who followed Satan in his rebellion against God. It is not without significance that these beings are called, Satan’s own angels (cf. Matthew 25:41; Rev. 12:9), not, indeed, to imply that Satan created them, but for their Demonic character. The voice of God in the Garden, tracing the sin of the man to the woman and the sin of the woman to the serpent (Genesis 3:11-13), could be extended on from a fallen race of the earth, to a host of fallen spirits in heavenly spheres, and to the end, that all original responsibility for sin in the universe belongs to the first of all sinners - Satan. In like manner, it is not without significance, that more Scripture is employed to elucidate the truth concerning Satan, than is employed to elucidate the truth concerning all the fallen angels together. Mighty indeed, is the archangel, who is over all fallen angels! He is the strong man of Matthew 12:29, who is yet to be bound, and whose “house” will yet be destroyed.

The Scriptures declare that Satan is king over two realms: that of fallen spirits, whose number is legion (Mark 5:9, 15; Luke 8:30), and that of the Cosmos. The authority, which Satan exercises over the hosts of Demons, is asserted or implied in many portions of the Bible and in none more clearly than Matthew 12:22-30, which reads: “Then was brought unto him one possessed with a Devil, blind, and dumb: and he healed him, insomuch that the blind and dumb both, spake and saw. And all the people were amazed, and said, Is not this the Son of David? But when the Pharisees heard it, they said, This fellow doth not cast out Devils, but by Beelzebub, the Prince of the Devils. And Jesus knew their thoughts, and said unto them, “Every Kingdom

divided against itself is brought to desolation; and every city or house divided against itself shall not stand: and if Satan cast out Satan, he is divided against himself; how shall then his kingdom stand? And if I, by Beelzebub cast out Devils, by whom do your children cast them out? Therefore, they shall be your judges. But if I cast out devils by the Spirit of God, then the Kingdom of God is come unto you. Or else how can one enter into a strong man's house, and spoil his goods, except he first bind the strong man? And then he will spoil his house. He that is not with me is against me; and he that gathereth not with me scattereth abroad." The titles, principalities and powers, when referring to fallen spirits, indicate these mighty angels over whom Satan rules supreme.

With reference to Satan's authority over the Cosmos, the statement is direct and final. He is said to be the God of this age (2 Cor. 4:4), "the prince of this world" (Cosmos), the one who energizes the children of disobedience, the one rightly styled the power of darkness, and the wicked one, in whose authority the whole Cosmos resides. In like manner, it is said of Satan's throne - the throne of the earthly sphere - that it is on the earth (cf. Rev. 2:13). The same Satanic authority is declared in Ephesians 6:12. Thus, it is written: "For our wrestling is not against flesh and blood, but against the principalities, against the powers, against the world-rulers of this darkness, against the spiritual hosts of wickedness in the heavenly places" (R.V.).

That the Demons do the will of their king is everywhere assured in the Scriptures. It is also revealed that they render wholehearted and willing cooperation in the Satanic project. To this they were evidently committed when they left their first estate as unfallen angels (2 Peter 2:4; Jude 1:6). This service apparently reaches out to the universe wherever Satan's authority extends. Satan, though proposing to supersede the Almighty, is not omnipotent; but, his power and the extent of his activity are immeasurably increased by the cooperation of his host of Demons. Satan is not omniscient; yet, his knowledge is greatly extended by the combined wisdom and observation of his sympathetic subjects. Satan is not omnipresent; but, he is able to maintain an unceasing activity in every locality by the loyal obedience of the Satanic

host.

In his Book, "The Spirit World" (p. 23), Clarence Larkin distinguishes between the fallen angels that are bound and those that are free. Quoting Jude 1:6-7, which reads: "And the angels which kept not their first estate, but left their own habitation, he hath reserved in everlasting chains under darkness unto the judgment of the Great Day. Even as Sodom and Gomorrah, and the cities about them in like manner, giving themselves over to fornication, and going after strange flesh, are set forth for an example, suffering the vengeance of eternal fire," and relating this with Genesis 6:1-4, which reads, "And 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. And the Lord said, "My Spirit shall not always strive with man, for that he also is flesh: yet his days shall be an hundred and twenty years. There were giants in the earth in those days; and also after that, when the sons of God came in unto the daughters of men, and they bare children to them, the same became mighty men, which were of old, men of renown," Mr. Larkin draws the conclusion that the fallen angels that are in chains are under sentence because of immoral relations with women of the human race. The "strange flesh" and "fornication" of Sodom and Gomorrah, suggest to Mr. Larkin that the text (Jude 1:6-7) aims to reveal that this is the sin of these angels that are bound.

The whole discussion regarding the "Sons of God" mentioned in Genesis 6:1-4, cf. Job 1:6; 2:1; 38:7), should be included rightfully in Demonology. Whether, as many believe, the reference is to men of the line of Seth, cohabiting with women of the line of Cain, or whether it asserts that angels cohabited with women of the earth, as Mr. Larkin and others believe, probably will never be determined to the satisfaction of all concerned. Mr. Larkin's argument, which contemplates much that is involved on both sides of the contention, is as follows:

Who are these angels? They are not Satan's angels, for his angels are free, and like him, roam about, but these angels are in "prison," in darkness," and "reserved in chains" for judgment. The place of their

confinement is not Hell, but Tartarus. What was their sin? It was “fornication,” and fornication of an abnormal character, the unlawful sexual intercourse of angelic beings with “strange flesh,” that is, with beings of a different nature. When was this sin committed? The text says in the “days of Noah,” and that it was the cause of the flood.....

Who were these “Sons of God?” Some claim that they were the Sons of “Seth,” and that the “Daughters of Men” were the daughters of “Cain,” and that what is meant is that the sons of the supposedly godly line of Seth, inter-married with the godless daughters of Cain, the result being, a godless race. That the “Sons of God” were the descendants of Seth, is based on the assumption that the descendants of Seth lived apart from the descendants of Cain up to a time shortly before the flood, and that they were a pure and holy race, while the descendants of Cain were ungodly, and their women irreligious and carnal minded, and possessed of physical attractions that were foreign to the women of the tribe of Seth. Such an assumption has no foundation in Scripture. Be sure it says in Genesis 4:26, that after the birth of Enos, a son of Seth, that men began to call upon the Lord, but it does not follow that those men were limited to the descendants of Seth, nor that all the descendants of Seth, from that time, were righteous. As in the early days of the race, it was necessary that brothers and sisters and near relatives should marry; it was very unlikely that the descendants of Seth and Cain did not inter-marry until sometime before the flood, and stranger still, that when they did marry, their off-spring would be a race of “Giants” or “Mighty Men.” It is worthy of note that nothing is said of giantesses, or “Mighty Women,” which would have been the case if it were simply a union of the sons of Seth, or the daughters of Cain. As both the descendants of Seth, (except 8 persons) and of Cain were destroyed in the flood, it is evident that they were not separate tribes at that time and were equally sinners in the sight of God. If the sons of Seth and the daughters of Cain were meant, why did not Moses, who wrote the Pentateuch, say so? It is not sufficient to say that the men of Moses’ time knew what he meant. The Scriptures are supposed to mean what they say. When men, we are told, began to multiply on the face of the earth, and daughters were born unto them, the sons of God” saw the daughters were born unto them, the “Sons of God” saw the “daughters

of men.” The use of the word men, signifies the whole Adamic race, and not simply the descendants of Cain, thus distinguishing the “Sons of God” from the descendants of Adam. There is no suggestion of contrast if the “Sons of God” were also men.

Four names are used in Genesis 6:1-4. “Ben-Ha-Elohim,” rendered “Sons of God;” “Benoth-Ha-Adam,” “daughters of men;” “Hans-Nephilim,” “Giants;” “Hog-Gibborim,” “Mighty Men.” The title, “Ben-Ha-Elohim,” “Sons of God,” has not the same meaning in the Old Testament that it has in the New.

In the New Testament, it applies to those who have become the “Sons of God” by the New Birth (John 1:12; Romans 8:14-16; Galatians 4:6; 1 John 3:1-2). In the Old Testament, it applies exclusively to the angels, and is so used, five times. Twice in Genesis (Genesis 6:2-4) and three times in Job, where Satan, and angelic being, is classed with the “Sons of God” (Job 1:6; 2:1; 38:7). A “Son of God,” denotes a being brought into existence by a creative act of God. Such were the angels, and such was Adam, and he is so called, in Luke 3:38. Adam’s natural descendants are not the special creation of God. Adam was created in the “likeness of God” (Genesis 5:1), but his descendants were born in the likeness, for we read in Genesis 5:3, that Adam “begat a son in his own likeness, after his image.” Therefore, all men born of Adam and his descendants, by natural generation, are the “Sons of Men,” and it is only by being “born again” (John 3:3-7), which is a “New Creation,” that they can become the “Sons of God” in the New Testament sense. That the “Sons of God” of Genesis 6:1-4, were angels, was maintained by the ancient Jewish Synagogue, by Hellenistic Jews at, and before, the time of Christ, and by the Christian Church up until the Fourth Century, when the interpretation was changed to “Sons of Seth” for two reasons. First, because the worship of angels had been set up, and if the “Sons of God” of Genesis 6:1-4, were angels and fell, then angels might fall again, and that possibility would affect the worship of angels. The second reason

was, that celibacy had become an institution of the Church, and if it was taught that the angels in heaven did not marry, and yet, that some of them, seduced by the beauty of womanhood came down from heaven to gratify their amorous propensities, a weakness of a similar kind in one of the “Earthly Angels” (Celibates), might be the more readily excused. In the Eighteenth Century, the “Angelic Interpretation” was revived, and is now largely held by Biblical Scholars - Pg. 23-27.

Mr. Larkin also claims that Satan is to have an actual seed in the person of the Man of Sin. This argument is based on an arbitrary interpretation of Genesis 3:15, which assumes that the Man of Sin is the seed of Satan in an actual sense. If followed to its reasonable conclusion, all unsaved persons must be deemed to be actual off-spring of Satan, since Christ refers to them as children “of your father, the Devil” (John 8:44). This theory also places the mortal combat between the two seeds of Genesis 3:15, at the time when the Man of Sin is destroyed at Christ’s second coming. According to 2 Thessalonians 2:8, the Man of Sin is vanquished indeed, which might correspond to the bruising of Satan’s head; but, there is nothing in that event which corresponds to the bruising of Christ’s heel.

Evidently, Demons have always been active in the world from the dawn of human history; but, as occasion may arise, they become more active at one time than at another. The presence in the world of the Lord of Glory, their Creator and the One against whom they are in rebellion, seems to draw out a manifestation of supposition, hitherto unknown. Even Satan himself, after having three times tempted the Son of God into action, which would be independent of His Father, whose will He came to do, hoping thus to cause Him to share in the lie, left the Saviour only for a season. The final combat took place at the cross where his head was bruised, he who, according to prediction, was permitted to bruise the Saviour’s heel (Genesis 3:15).

A similar increase in the activity of Demons is predicted for the close of this Age and in the Great Tribulation. All of this will reach its consummation, when Satan and his

angels are cast out of heaven and confined to the earth. It is then, that Woe is pronounced upon the earth and a New Joy is released in Heaven. One line of Demon activity is seen in the oldest "ism" of the race, which the Bible terms possession of "familiar Spirits;" it is also properly called "Spiritism." This is Demonism (cf. Lev. 20:6, 27; Deut. 18:10-11; Isaiah 8:19, R.V.). The unqualified condemnation of God rests upon Spiritism. Its bait, by which it lures these so disposed, is the natural interest of the human mind in that which is beyond the present sphere of life; especially is this interest awakened in those who are bereaved. In these latter times, this ancient system has revived under the guise of investigation and under the patronage of scientific men. A special departure from the faith is forecast for the last days of the Church on the earth. It is recorded in 1 Timothy 4:1-3; "Now the Spirit speaketh expressly, that in the later times, some shall depart from the faith, giving heed to seducing spirits, and doctrines of Devils; speaking lies in hypocrisy; having their conscience seared with a hot iron; forbidding to marry, and commanding to abstain from meats, which God hath created to be received with thanksgiving, of them which believe and know the truth." The deviation from the revealed truth will, no doubt, be in manifold ways. The doctrines of Demons, with their seductions, are also determined for the same time. The abrogation of marriage, that is mentioned, is none other than the breaking down of that which God has so solemnly ordained. In addition to all this, the truth of what is back, of idol worship, is stated in 1 Corinthians 10:20-21: "But I say, that the things which the Gentiles sacrifice, they sacrifice to Devils, and not to God: and I would not that ye should have fellowship with Devils. Ye cannot drink the cup of the Lord, and the cup of Devils: ye cannot be partakers of the Lord's table, and of the table of Devils."

Perhaps no Scripture, bearing on the spirit world, is misunderstood than that concerning king Saul and the witch of Endor. Spiritism has turned to this incident to justify its claims, and that without recognition of the truth that the Bible everywhere condemns all that spiritists practice and teach. There is a slight distinction to be seen between the supposed contact with the spirits of departed persons and contact with fallen angels, or Demons. Apart from the one instance in the experience of king Saul, there is no evidence that any contact has ever been set up between the departed and

those who remain in this life. A Demon can easily impersonate a human spirit, and that, if any contact is ever formed, must account for the phenomenon. The case of the witch of Endor, is apparently an exceptional incident, intended of God, to bring king Saul into judgment. The entire procedure was different than the woman expected and evidently quite foreign to any former experience on her part. She was used to the cooperation of an evil spirit, but she saw what no one else saw and it wrought terror in her whole being. It was Saul's last act of rejection of God. He had turned to the Demons to gain information, which information, had he been right with God, would have been granted to him by God. Whatever is not fully explained in the account of this episode, it is essential to remember that this is the only one of its kind recorded in the Bible. The experience conforms in no way to the practice of spiritism of that day, or now. The woman, seized with terror, abandons her role as medium and the spirit of Samuel speaks directly to Saul.

In considering the service, these beings render to Satan, it is important to distinguish between Demon possession, or control, and Demon influence. In the one case, the body is entered and dominating control is gained, while in the other case, warfare from without is carried on by suggestion, temptation, and influence. Investigation of the Scriptures, in regard to Demon possession, reveals:

First: that this host is made up of bodiless spirits only. The following Scriptures verify this statement: "When the unclean spirit is gone out of a man, he walketh through dry places, seeking rest, and findeth none. Then he saith, I will return into my house from whence I came out; and when he is come, he findeth it empty, swept, and garnished. Then goeth he, and taketh with himself seven other spirits more wicked than himself, and they enter in and dwell there: and the last state of that man is worse than the first" (Matthew 12:43-45); "And all the Devils besought him, saying, send us into the swine, that we may enter into them" (Mark 5:12).

Second: They are, however, not only seeking to enter the bodies of either mortals or beasts, for their power, seems to be in some measure, dependent upon such

embodiment, but they are constantly seen to be embodied thus, according to the New Testament. A few of these passages are given here: “When the even was come, they brought unto him, many that were possessed with Devils: and He cast out the spirits with His Word, and healed all that were sick” (Matthew 8:16); “As they went out, behold, they brought to Him, a dumb man possessed with a Devil. And when the Devil was cast out, the dumb spake” (Matthew 9:32-33); “And the people, with one accord, gave heed unto those things which Philip spake, hearing and seeing the miracles which he did. For unclean spirits, crying with loud voice, came out of many that were possessed with them: and many taken with palsies, and that were lame, were healed” (Acts 8:6-7); “And it came to pass, as we went to prayer, a certain damsel possessed with a spirit of divination met us, which brought her master’s much gain by soothsaying” (Acts 16:16); “And they came over unto the other side of the sea, into the country of the Gadarenes. And when He was come out of the ship, immediately there met Him out of the tombs, a man with an unclean spirit, who had his dwelling among the tombs; and no man could bind him, no, not with chains: because that he had been often bound with fetters and chains, and the chains had been plucked asunder by him, and the fetters broken in pieces: neither could any man tame him. And always, night and day, he was in the mountains, and in the tombs, crying, and cutting himself with stones. But, when he saw Jesus afar off, he ran and worshipped Him, and cried with a loud voice, and said, What have I to do with thee, Jesus thou Son of the Most High God? I adjure thee by God, that thou torment me not. For He said unto him, Come out of the man, thou unclean spirit. And He asked him, What is thy name? And he answered, saying, My name is Legion: for we are many. And he besought him much that he would not send them away out of the country. Now, there was there, nigh unto the mountains, a great herd of swine feeding. And all the Devils besought him, saying, “Send us into the swine, that we may enter into them. And forthwith, Jesus gave them leave. And the unclean spirits went out, and entered into the swine: and the herd ran violently down a steep place into the sea, (they were about two thousand; and were choked in the sea” (Mark 5:1-13).

Third: They are wicked, unclean, and vicious. Many passages might be quoted in proof of this statement. “And when He was come to the other side into the country of

the Gergesenes, there met Him, two possessed with Devils, coming out of the tombs, exceeding fierce, so that no man might pass by that way” (Matthew 8:28); “And when He had called unto Him, His twelve Disciples, He gave them power against unclean spirits, to cast them out, and to heal all manner of sickness and all manner of disease” (Matthew 10:1). It might be added that there seem to be degrees of weakness represented by these spirits; for it is stated in Matthew 12:43-45, that the Demon, returning to his house, “taketh with himself, seven other spirits more wicked than himself.”

The question is often raised whether Demon possession obtains at the present time. Although the authentic records of such control are almost wholly limited to the three years of the public ministry of Jesus, it is incredible that Demon possession did not exist before that time, or has not existed since. In this connection, it should be remembered not only that these beings are intelligent themselves, but that they are directly governed and ordered by Satan, whose wisdom and cunning are so clearly set forth in the Scriptures. It is reasonable to conclude that they, like their monarch, are adapting the manner of their activity to the enlightenment of the age and locality. It is evident that they are, not now, less inclined than before, to enter and dominate a body. Demon possession in the present time, is probably often unsuspected because of the generally unrecognized fact that Demons are capable of inspiring a moral and exemplary life, as well as of appearing as the dominating spirit of a spiritist medium, or through the grosser manifestations that are recorded by missionaries concerning conditions which they observe in heathen lands. These Demons, too, like their king, will appear as “Angels of Light,” as well as “Roaring Lions,” when by the former impersonation they can more perfectly further the stupendous undertakings of Satan in his warfare against the work of God.

Demon influence, like the activity of Satan, is prompted by two motives: both to hinder the purpose of God for humanity, and to extend the authority of Satan. They, therefore, at the command of their king, willingly cooperate in all his God-dis-honoring undertakings. Their influence is exercised both to mis-lead the unsaved and to wage an

unceasing warfare against the believer (Ephesians 6:12).

Their motive is suggested in what is revealed by their knowledge of the Authority and Deity of Christ, as well as by what they know of their eternal doom. The following passages are important in this connection: “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?” (Matthew 8:29); “And there was in their Synagogue, a man with an unclean spirit; and he cried out, saying, Let us alone; what have we to do with thee, thou Jesus of Nazareth? Art thou come to destroy us? I know thee who thou art, the Holy One of God. And Jesus rebuked him, saying, Hold thy peace, and come out of him” (Mark 1:23-25); “And the evil spirit answered and said, Jesus I know, and Paul I know; but who are ye?” (Acts 19:15); “Thou believest that there is one God; thou doest well; the Devils also believe, and tremble” (James 2:19).

It is in the power of Demons to cause dumbness (Matthew 9:32-33), blindness (Matthew 12:22), insanity (Luke 8:26-35), personal injuries (Mark 9:18), great physical strength (Luke 8:29), and to inflict suffering and deformities (Luke 13:11-17).

There is a solemn reality in this great body of Scripture. It represents the intrusion of fallen spirits into the Cosmos. Such an intrusion is natural, since Satan is the one who has brought the Cosmos into its present form. No one can anticipate the relief that will come to the universe when Christ will have “put down all rule and all authority and power” (1 Cor. 15:24), and “the kingdoms of this world [Cosmos] are become the Kingdoms of our Lord, and of His Christ; and He shall reign forever and ever” (Rev. 11:15).

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