



**The Ruin
and the Redemption
of Man**

by Burton W. Barber

The Ruin and Redemption of Man is among Burton W. Barber's best liked-works. Many Bible students were introduced to it by taking his class at the *Midwestern School of Evangelism* in Ottumwa, Iowa.

This 2014 edition is based on the edition that was produced in Vega Baja, Puerto Rico, where Burton Barber lived and operated a printing business from 1980-1986.

This edition has some changes, but not in theological content. The *New American Standard Bible* of 1995 is substituted for the original *King James Version* of the original work at the request of Jaffet Perez. Other translations are cited when used. The names of the Bible Books are spelled out instead of being abbreviated as in the original.

When the author has argued for a better wording than the *King James Version* and the new wording has been included in the *New American Standard Bible*, we have dropped those sentences as no longer useful. When the *King James* text makes a point that is not supported by the later and better original texts of the NASB, we have either dropped the sentences or labeled the Bible text as KJV.

Incorrect Bible references have been replaced and punctuation has been standardized through the work. The typeface has been changed from **mono-spaced** to a modern San-serif face for easier reading and for a smaller sized document.

A team has worked on this updated edition. The original book has been scanned by **Willy Martinez** in Orlando, Florida. **Charles Dailey** of Vancouver, Washington has provided the layout and the several formats for distribution, both in print and digital form. **Lisa Racine** of Las Vegas, Nevada has done the final proof reading. **Jaffet Perez** of Levittown, Puerto Rico has provided the original document and steered the project to completion.

Burton Barber has put a perspective on Scripture that is not commonly available in Christian literature. May God receive the glory as you read this updated reprint of *The Ruin and Redemption of Man*.

The following was Burton W. Barber's Printing logo which he chose while in Puerto Rico. This is the Logo which will be used in reprinting any of his materials:



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Lesson 1 There Is a Devil

The devil is often voted out by popular opinion. But someone most certainly is doing his work — sowing tares among the wheat, mixing the brew that fills the world with miseries, dogging the steps of God’s toiling saints, and blighting the work of God with men.

A young man once asked a preacher, “I suppose you no longer believe in a devil?”

“Yes I do,” replied the preacher, “for if I did not believe in the devil, I would have to believe that I was my own devil.”

Those who have sincerely and diligently sought to resist evil and to do good can heartily concur with the preacher. Only those who have allowed themselves to be carried along with the currents and tides of evil may doubt the existence of the devil. Such a one once affirmed his doubts to a preacher, who pointedly retorted, “You resist him for a while, and you will believe in him!”

I. Popular Opinions That Deny the Existence of a Personal Devil.

1. *Popular opinion says that the devil is but a legendary character.* Modern skeptics — both those who do not believe the Bible because of ignorance, and those who reject it because of perverseness — relegate the devil to the age when myths and legends gathered about them myriads of mystical beings, such as goblins, vampires, and witches. To these unbelievers, the devil is a non-existent, fabled character, who is the figment of the untamed imaginations of ancient religionists and Medieval monks. They accuse gospel preachers of preaching his existence, viciousness, and power in order to frighten people into religion.

2. *Popular opinion says that the devil is a synonym for evil.* Those who are observant enough to see that there is much in the world that is undesirable, and yet who do not believe in the existence of a personal devil, tell us that the word has been resurrected from the musty archives of moldy theology to become a fitting synonym for evil. To them, it is but a fitting title for that which is coarse, vulgar, and abusive. When they refer to a man as having “gone to the devil”, they do not mean to say that a wicked personality, called the devil, has reduced him to ruin, but merely that he has “gone to the dogs.”

3. *Popular opinion says that the devil is only evil urges within man.* Those who deny an intelligent personality as the originator of evil think that they have a satisfactory explanation of prevailing evil in the idea that man possesses inborn tendencies to evil and receives erratic urges to do wrong from suggestions that arise out of his environment. To these people, the devil is merely a “principle of evil” or an “evil influence.” They attempt no clear explanation of these forces of evil that work in us or their origination, but claim that the rational mind could understand them if it were capable of understanding the various other complexities of life.

II. The Denial of a Personal Devil Outrages the Bible.

1. *The denial of a personal devil reduces the Bible to fiction.* If there were no devil, the Garden of Eden episode would be fictitious, Judas’s bargaining for Jesus for such a paltry sum would be out of harmony with his opportunities of life, and Ananias and Sapphira’s deceptive act would be a fable. In fact, all of the Bible would be a hoax, for its pages present a conflict between good and evil, the originators being God and the devil. With God behind every act of good and no devil behind each act of evil, the Bible would not even make good fiction, for it would lack a plot and a plan.

2. *The denial of a personal devil reduces the Bible to falsehood.* The Bible without a sufficient

explanation of the origin of evil would not only be useless-it would be false. The Bible teaches, from cover to cover, that there is a personality, called the “Devil” and “Satan”, who is the source of the stream of evil that has engulfed the world in suffering, sorrow, sickness, and death. If this devil were fictitious, the Bible would be left with a false explanation of the origin of evil, and thus, one would be able to find a lie on nearly every page of the Bible.

3. *The denial of a personal devil reduces God to a fiend.* Anyone who has been around in the world some has made the startling discovery that men commit atrocities beyond their native capabilities. Evil follows the same pattern everywhere, which is evidence of a master-mind that moves men, as puppets, to do as they do. If there is not a sovereign of evil, then God Himself is responsible for evil. He would be a “Dr. Jekyll and Mr. Hyde” personality. He would be such a being as man has never before conceived, because He would hate evil with an immeasurable hatred, and at the same time be responsible for causing men to commit evil. Christ’s temptation would be an unparalleled sham, for therein God would be tempting Himself and contending with Himself.

III. The Personality of the Devil Is Unmistakably Taught in the Bible.

1. *The Bible record of the devil contains every evidence of personality.* The Bible teaches that the devil can speak, can reason, can lie, can deceive, can quote Bible, can slander, can tempt, can afflict men with sickness and suffering, and can make himself appear as an angel of light. He is able to do everything that any being can do who possesses intelligence, will, and power, which are the evidences of personality.

2. *The Bible pictures both God and Christ speaking to the devil.* In the first two chapters of Job, Satan approached God and engaged Him in a discussion about Job. God talked to the devil as a real and intelligent being. Surely God was not merely talking with evil, or with Himself, or with a “principle”, or with an “influence.” In the temptation of Christ, He talked to the devil three times. Obviously, Christ was not simply talking into the thin air, or to be heard of Himself, or to impress an audience (that was not present), or to an “evil urge,” or to an “influence,” or to a “principle.” True, men might be deceived into believing that a devil exists if there were none, but neither God nor Christ could be deceived.

3. *The Bible speaks of the devil as the “evil ONE.”* In Christ’s model prayer (Matthew 6:9-13), He taught His disciples to pray, “Deliver us from evil.” The *American Standard Version* translates the word “evil” as “evil one” in this passage and also in 2 Thessalonians 3:3. The devil is referred to as the “wicked one” in I John 2:13 and I John 5:18. The source of evil is a personality, then, as is indicated by the expressions “evil ONE” and “wicked ONE.”

IV. Man’s Knowledge of Satan’s Existence Is of Great Importance.

1. *For God’s sake.* God is altogether righteous, just, and merciful. His love for man constrains Him to do all that is in harmony with justice to save him and bring happiness to him. He reveals Himself to man as a God who is righteous and, therefore, can countenance no evil; as a God who is just and, therefore, can extend to man no mercy until justice has been satisfied; as a God who is merciful and, therefore, will reach out His everlasting arms to visit man with salvation if man will permit Him. It is, therefore, to the interest of God that He reveal to man the devil as the mutual enemy of both God and man. When man does not understand that all evil and its sorrowful consequences come from the devil, he wrongly concludes that God is the source of evil. God wishes man to avoid this conclusion which would make God an unthinkable monstrosity.

The pagans conceived of a dual God. The idea of dualism is that there are two gods — one a god of good, and the other a god of evil. The ancient Persians held this idea, from which a third century man named Mani borrowed the delusion and wove it into his religion known as Manichaenism. God suffers when

men fail to understand the origin of evil, as the book of Job testifies. Because neither Job nor his “three friends” understood that Job’s afflictions were of the devil, they drew false conclusions. The three friends erroneously concluded that Job was to blame (because of some supposed sin), and Job falsely concluded that God was to blame (for apparently afflicting him with suffering).

2. *For man’s sake.* As has been noted, Job suffered at the hands of those whom he considered to be his friends, because they were convinced that God would not afflict a man who was righteous with suffering. Not knowing that there was a devil who was bringing Job’s afflictions upon him, they naturally concluded that Job must have committed some secret sin. Had Job lived among us, with a Bible in his hands, he could have more successfully defended himself by showing his friends that the devil, not God, is the enemy of man.

Further, man, not knowing that Satan is the cause of all sinning, has vainly concluded that evil is something over which he has no control, and therefore, the blame is not to be placed on anybody or anything because it is “just one of those things.” This tends to turn man loose with his passions in a rage with little or no attempt to restrain them. Such an attitude produces irresponsible beings.

Further still, man, not knowing that the devil is the source of all evil, has foolishly concluded that matter is essentially evil. This theory has produced two extremes in conduct. Some have turned to asceticism (depriving themselves of everything that they would normally enjoy) because they sought to rid themselves of all of the evil that they possibly could. Others have turned themselves loose with unbridled lusts, contending that if matter is evil, then since they were made of matter, they could not avoid evil. This philosophy created a very unhappy class of persons, and also a most wicked generation of sinners.

Where Is the Devil?

Men don’t believe in a devil now,
As their fathers used to do;
They’ve forced the door of the broadest creed
To let his majesty through;
There isn’t print of his cloven foot,
Or a fiery dart from his bow,
To be found in earth or air today,
For the world has voted so.

But who is mixing the fatal draft
That palsies heart and brain,
And loads the earth of each passing year
With ten hundred thousand slain?
Who blights the bloom of the land today
With the fiery breath of hell,
If the devil isn’t and never was?
Won’t somebody rise and tell?

Who does the steps of the toiling saint,
And digs the pits for his feet?
Who sows the tares in the field of time
Wherever God sows His wheat?
The devil is voted not to be,

And of course the thing is true;
But who is doing the kind of work
That the devil alone should do?

We are told he does not go about
As a roaring lion now;
But whom shall we hold responsible
For the everlasting row
To be heard in home, in church, in State,
To the earth's remotest bound,
If the devil, by a unanimous vote,
Is nowhere to be found?

Won't somebody step to the front forthwith,
And make his bow and show
How the frauds and the crimes of the day spring up?
For surely we want to know.
The devil was fairly voted out,
And of course the devil is gone;
But simple people would like to know
Who carries his business on?

Study Aids for Lesson 1

Noteworthy Reflections:

(1) One of the most important victories which Satan has scored in his war against man is the blinding of his eyes to his reality. Thus, unaware of the devil's existence, man is not alert to his enemy, which makes Satan's work easy. Every enemy, whether a thief, a murderer, or an army, seeks to conceal his presence until the evil work is accomplished. Satan is as a "roaring lion" (1 Peter 5:8). The lion does not permit his presence to be known until it springs upon its prey with a paralyzing roar. Many recognize the reality of their enemy, the devil, after it is too late.

(2) To believe in the Bible is to believe in the reality of God and Satan. A rejection of either is a rejection of the supernatural, for both possess supernatural powers. The Bible pictures them as irreconcilable enemies, and it reveals the eternal conflict between them as it relates to man. To deny the existence of one is to deny the existence of the other, for when one rejects one supernatural fact, it is easy to reject another. To deny the reality of one is to deny the entire plan of the Bible, for it presents a conflict between two foes which, on the part of God, would be so much crying, "Wolf! Wolf!" if there were no devil.

Suggested Memory Verse: 1 John 5:18

Questions for Review of Lesson 1:

1. Popular opinion says that the devil is but a _____ character.
2. Popular opinion says that the devil is a synonym for _____.
3. Popular opinion says that the devil is only _____ within man.
4. Give two great events that are recorded in the Bible which would be but mere fiction if there were no devil.
5. Give one falsehood that the Bible would be guilty of foisting upon the world if there were no devil.
6. Why would God be a fiend if there were no devil?
7. Give two proofs to show that the devil is a personality.
8. Why is man's knowledge of the existence of Satan important for God's sake?
9. Why is man's knowledge of the existence of Satan important for man's sake?

Lesson 2

False Conceptions of Satan's Origin and Career - 1

Lessons 2, 3, and 4 will be devoted to a study of false conceptions of Satan's origin and career. Some are ancient, and some are current. We have made no attempt to exhaust the subject, but are touching only the highlights of those few that have affected present-day ideas relative to Satan.

I. Devil Worshipers

1. *Devil worshipers in pagan lands.* In Calcutta, India, a temple has been erected to Satan. Within is a throne, on which sits a brazen statue of the Indian conception of Satan. Upon his head, they have placed a diadem in acknowledgment of his authority. His appearance is horrifying, to say the least. He has four horns, a large mouth, a crooked nose, threatening eyes, cruel lines on his face, and deformed hands and feet.

Many misunderstand devil-worship, for it is inconceivable to enlightened man how people could worship a being who is so depraved and ruthless as Satan is. The truth of the matter is, pagan devil-worshipers do not reverence Satan—they fear him. They fear all gods, for pagans do not know a god of love, as Jehovah is. A general knowledge of God and Satan has infiltrated the darkest jungles, but where men do not have access to an open Bible, whereby they can learn the truth about God and Satan, they come to fear both. Whereas we fear Satan as a Mighty Sovereign of evil, we recognize the fact that God is our Deliverer from Satan. Heathen fear Satan with dread and despair, because they do not know God as a Friend. Thus, in Asia, Africa, South America, Turkey, and Soviet Armenia, devil-worship is not at all uncommon.

In the lands of ignorance, fear-crazed people offer sacrifices to Satan in order to cultivate his friendship, and so turn his anger from them. Approximately 70 miles from the mouth of the Bambia River, there is a sharp turn from the left to the right. At this point, the stream widens to about two miles. The bank on the outside of the bend is covered with a forest and is of rather rugged terrain. Natives sailing this river always drop something into the waters as they make the turn, because they believe that underneath the rugged land and forest, his Satanic Majesty lives, and that as they drop their gifts to him, he reaches his mighty arms under the river to receive them.

2. *Devil-worshipers in "civilized lands."* In Medieval times, the laws of both State and Church tended to encourage devil-worship. The aristocracy forbade marriages outside of the noble's domain for fear that a divided allegiance would be disastrous to his power. The Roman Church enforced strict laws forbidding marriages to certain degrees of kinship. Thus, not able to marry without a domain and not able to marry many within the domain, a countless number of people were hopelessly unmarriageable. So, to satisfy unrestrained sex desires, devil worship services were conducted.

Using powerful drugs (one being atropa or Belladonna) in order to stimulate sex desires, the serfs would throw immoral parties, which would often last all night long. This devil-worship flourished all through the Dark Ages. It has been carried over by various groups to the present.

In the eighteenth century, John Wilkes, an English philosopher and politician, led a group of young men into forming an organization called the Medmenham Monks. The expense of the orgies were defrayed by a gullible and wealthy young noble, Lord Oxford. These orgies were held in the abandoned abbey of Medmenham, England.

In the nineteenth century, the promoter was called the Chief Devil, who gathered his brood together and

encouraged their lustful appetites. One illustration of this was Chauncey Bonham, a physician who was noted for a thriving practice among the male and female members of the higher brackets of society. The Medical Association was unable to account for his popularity, but it found the secret of his sordid success late one night. A lively participant upset an urn of smoldering incense, which set fire to the dry and dusty drapes of the building which housed the cultists. Within seconds, the rooms were turned into an inferno. The fire department saved Dr. Monham and his “patients” in their various undressed conditions, which revealed the sort of therapy which the Dr. had been administering. A reporter, who had attended several of the cult’s meetings, wrote: “...these cults have sexual deviation and bestiality as their basis, which is truly the work of that arch fiend, the Devil...”

One modern cult is the fantastic Doukhobor, which sets fire to its houses and worships the conflagration while stripped of clothing. This group has been causing Canadian authorities much embarrassment!

The Black Mass is the most universally recognized of the Satanic societies. Its ceremony is patterned after the Roman Catholic Mass, except it substitutes obscene words and actions for the “sacred” words and actions of the Catholic mass. The Lord’s Prayer is recited backwards in which “Devil” is substituted for “God.” The whole mass is performed by a defrocked priest over a Devil’s Altar—the nude body of a woman. Often, the entire congregation is nude, and at the end of the ceremony, sexual indulgence follows. The purpose of the perverted duplication of the mass is to perform the utmost in sacrilege. The repugnant actions of the Devil’s Priest and the lascivious worshipers deifying the foulest of sex acts is worse than horrible, even if Catholic Mass is unscriptural.

During the mass, the black-and-crimson robed priest lifts his arms above his head in the traditional gesture of supplication and cries out in a frenzied voice, in pompous Latin, “All things to the glory of Satan.” Several years ago, in a New Orleans garret, a young man, a member of the Purple Cult, hanged himself. His dying words were a blasphemous prayer offering his soul to the devil.

II. Persian Dualism

1. *Early Persian dualism.* Ancient Persians conceived of two gods — a god of good and a god of evil. Zoroaster, the Persian philosopher, developed the two-god system so that it greatly resembled the Jewish traditions of angelology. Their supreme god of evil was called Angra Mainyu. Later, its name was changed to Ahriman. This god of evil was the creator of all evil, and was almost as powerful as the god of good, but was not as wise.

2. *Later Persian dualism.* In 238 A.D., a Mesopotamian by the name of Mani conceived the idea of blending Christianity with Oriental dualism. He considered Christianity to be corrupted with numerous Jewish ideas. Believing the god of evil to be the God of the Jews (Jehovah), the Creator of the world, and responsible for the Old Testament, he endeavored to purge the New Testament from all Jewish elements. In the place of these Jewish ideas, he injected Zoroaster’s dualism. He considered himself to be an apostle of Christ, the promised Paraclete (Holy Spirit). Having a good education and an attractive personality, he was able to spread his views over Persia successfully, and to some extent in India and China.

The system of Manichaenism was composed of two kingdoms — the kingdom of light and the kingdom of darkness. From the kingdom of light came his mother of life, and from her sprang primitive man. It was the chief task of primitive man to oppose the powers of the kingdom of darkness. Defeated in combat, primitive man appealed to the kingdom of light for assistance. In the fray, primitive man had his armor of light partially stolen by the kingdom of darkness. The kingdom of light, then, placed primitive man in the sun, who became the source of heat and light. This was the Logos, or Son of God (Christ). The armor of

light, kept by the kingdom of darkness, sought to escape through the various forms of animal and vegetable life. The Sun was attempting to draw this light out of the kingdom of darkness (earth) through life. So, to keep light from escaping, the kingdom of darkness created man, who attracted all light to himself. But, because man had a material body (created from matter), he would not allow light to escape. This explained man's two-fold being, who had a soul of the same nature as the kingdom of light and a body of the same nature as the kingdom of darkness. Since the earth was made by Jehovah, the God of the Jews, it was evil. An evil god would make an evil world. Hence, it was thought that all matter was essentially evil. And so, when Christ appeared upon the earth to redeem man, He could not take upon Himself a body of evil matter, so it was held that Christ came in "appearance" only.

This system was a pagan-Christian sect of the third century and, as such, had some far-reaching influence over the church. It corrupted the Bible teaching of God, Christ, the devil, and matter.

III. Mohammedan Tradition.

Mohammedan tradition is but an accommodation of Jewish tradition of Satan. The Mohammedans call Satan "Eblis." Eblis was an archangel whom God used to destroy the Jinns (Genii), a race of beings intermediate between men and angels, who had lived upon the earth before the creation of Adam. The sultans of the Jinns lived in such riches, power, and magnificence that they were filled with pride. At last, the Omnipotent decided to put an end to these high-handed beings, so He commissioned Satan to destroy them. Satan exterminated the greater part of them and compelled the rest to seek refuge in the caves beneath the mighty Kaf, the structure that supports the universe.

Satan's victory in turn filled him with pride, so that when God created Adam and commanded all heavenly beings to worship him, Satan and his followers refused to do so. They were driven from heaven by God's faithful angels, and to hasten his flight, the angels cast stones at him. This is the basis of the common Mohammedan saying, "God preserve us from Satan who was stoned!"

To have his revenge for this rough treatment, Satan resolved to affect the expulsion of Adam and Eve from the garden. When he presented himself at the garden gate for admittance, the guard refused his request. So, he subtly begged each animal to carry him in. All refused him, except the serpent, who took him in between his teeth. Once in the garden, he was able to do his evil work.

IV. Calvinistic Fatalism.

John Calvin, whose *Institutes of the Christian Religion* was published in 1536, became the foundation of a system of religion known as Calvinism, so named after its founder. The most accepted form of this system has been expressed in the *Westminster Confession of Faith*, published in 1647. We quote the following articles, taken from *Creeds of Christendom*, by Philip Schaff, Vol. 3, pages 608-612:

Article one: "God from all eternity did, by the most wise and holy counsel of his own will, freely and unchangeably ordain whatsoever comes to pass; yet so as thereby neither is God the author of sin, nor is violence offered to the will of the creatures, nor is the liberty or contingency of second causes taken away, but rather established."

Article three: "By the decree of God, for the manifestation of his glory, some men and angels are predestinated unto everlasting life, and others foreordained to everlasting death."

Article four: "These angels and men, thus predestinated and foreordained, are particularly and unchangeably designed; and their number is so certain and definite that it cannot be either increased or diminished."

Article seven: “The rest of mankind God was pleased, according to the unsearchable counsel of his own will, whereby he extendeth or withholdeth mercy as he pleaseth, for the glory of his sovereign power over his creatures, to pass by, and to ordain them to dishonor and wrath for their sin, to the praise of his glorious justice.”

This doctrine of predestination unavoidably makes God responsible for “whatsoever comes to pass.” Satan and his angels, thus, were coerced into rebellion against God and “foreordained to everlasting death,” so that “these angels...thus predestinated and foreordained, are particularly and unchangeably designed” for punishment, so that “their number is so certain and definite that it cannot be either increased or diminished.”

This makes Satan’s war against God necessary so that God can be glorified in those who are damned forever. It also makes the ancient angel’s rebellion an act of God’s Will, so much so that not a one could have refused to rebel. It follows, further, that our sinning has been decreed of God, for chapter five “Of Providence” reads, “God, the great Creator of all things, doth uphold, direct, dispose, and govern all creatures, actions, and things, from the greatest even to the least, by his most wise and holy providence, according to his infallible foreknowledge and the free and immutable counsel of his own will, to the praise of the glory of his wisdom, power, justice, goodness, and mercy.” This is fatalistic in nature and tended to destroy both the early Presbyterian groups and the Baptist groups who accepted it in its unmodified form, for it made man irresponsible. Men blamed God for their own weaknesses, sins, and damnation. It brought shame and disgrace to God instead of glory and praise. It charged God with the perverseness of Satan. Thus, God, not Satan, became responsible for the damnation of souls.

Study Aids for Lesson 2

Noteworthy Reflections:

(1) Satan's purpose is to rob God of the glory which He should rightly receive from His creatures. God receives glory only when His creatures willingly, joyously, and constantly obey Him. Satan robs God of this glory when he can successfully entice men to look favorably to him and unfavorably to God. Among the devil worshipers, Satan has gained recognition, for the pagans worship Satan out of fear, and men in enlightened countries worship him out of respect. The one turns to Satan as a savior from his own ruthlessness, and the other turns to Satan as the means of satisfying his depraved nature. In the one, God's person and love are belittled, and in the other, God's ability to make His creatures happy is mocked. In devil worshipers, we witness the utter depths of sinful disgrace to which sin will push a man.

(2) In Manichaen dualism, we behold the extreme errors to which one error may lead. Mammoth systems of religion are often built upon a single departure from one Bible fact. This one fact accepted leads to another and another until a great chain has been forged in the fires of human philosophy to bind countless thousands in superstition. Refusing to accept the Bible as the divine account of the origin of sin, and prejudiced by Gnostic teaching, Mani developed a religious system that was totally wrong. As a result of Mani's ignorance as to the true source of evil, the Jewish religion was misunderstood, Jehovah was slandered, Christ was reduced to a mere "appearance" so that His incarnation was denied (a doctrine so carefully warned against in First John), the world was assumed to be essentially evil, and human beings became evil by virtue of birth.

(3) The Calvinistic theology dominates the beliefs of more religious people than any other religious system outside Roman Catholicism. Its rabid fatalism did more to foster the skepticism of two centuries ago, that still blights Christendom, than any other one factor. The skeptics ridiculed the cruel, ruthless God of the predestination theory, because it made God hate evil, and yet ordain it; it made God oppose the devil and his wicked angels, and at the same time be responsible for their wickedness; and it made God command men not to sin, and punish them if they did, and yet, He was responsible for their sinning. Satan's effective blow at Christianity was to lay all blame upon God as though God, not he, were responsible for evil.

Suggested Memory Verse: John 8:44

Questions for Review of Lesson 2:

1. What is the basic reason for devil worship among the pagans?
2. What is the basic reason for devil worship among “civilized” nations?
3. What is dualism?
4. The Manichaens taught what error regarding Jehovah?
5. The Manichaens taught what error regarding Christ?
6. The Manichaens taught what error regarding matter?
7. The Manichaens taught what error regarding the origin of evil?
8. From what source did the Mohammedans derive their explanation of the origin and career of Satan?
9. What was the teaching of Calvin that made God responsible for Satan’s evil work, the rebellion of evil angels, and for the sinning of man?

Lesson 3

False Conceptions of Satan's Origin and Career - 2

On April 27, 1667, John Milton signed a contract with Simmons of London to print a manuscript of his entitled "*Paradise Lost*." Once in book form, it became one of the most famous poems of all time. Its attempted explanation of the origin and career of Satan has done more to form religious opinion on this subject than any other writing. Especially in the minds of non-religious people has it influenced thought more than the Bible itself. For this reason, this lesson is devoted to an analysis of its narrative. It is written in twelve books; hence, our outline will follow these natural divisions.

Book I

Satan is the main person in the narrative of this epic poem. Being a native of the Pre-human Universe, he is of angelic nature. He is an archangel of Heaven, which is a place of Light, Freedom, Happiness, and Glory in the midst of which God has His throne. He is surrounded with hosts of angels, who delight in God and ascribe to Him glory, honor, and majesty. These are divided into companies, orders, and hierarchies. All is bliss until one day God summons all angels before His throne:

"Hear, all ye Angels, Progeny of Light,
Thrones, Dominations, Princedoms, Virtues, Powers,
Hear my decree which unrevoked shall stand!
This day I have begot whom I declare
My only Son, and on this holy hill
Him have anointed, whom ye now behold
At my right hand. Your Head I him appoint;
And by myself have sworn to him shall bow
All knees in Heaven, and shall confess him Lord."

All angels receive the good news with joy except one division. One of the highest Archangels in Heaven, one equal with Michael, Gabriel, and Raphael, called Satan, or Lucifer, is filled with rage, envy, pride, and the resolution to rebel against God when he receives the news. He conspires with his next subordinate, known as Beelzebub, and they join forces to fight against God. When arrayed for battle, they have one-third of Heaven's angels on their side. Michael leads the loyal angels against Satan. At the end of two days' fighting, Heaven remains in an uproar of undecided battle.

On the third day, the Son Himself rides forth in His chariot of power, armed with ten thousand thunders. Right on He drives through the rebel ranks until they are trampled and scattered. He does not destroy them, but expels them from Heaven. The floor of heaven opens and reveals Chaos, a place of utter darkness, a place composed of unformed matter, a place limitless, a place that is uninhabited. Down into Chaos, the rebels are hurled and are driven down, down, down by the Wrath of the Son until they are forced into a place beneath Chaos called Hell prepared for the Devil and his angels. Christ's pursuit of them from Heaven to Hell has taken nine days. Once in Hell, the gates are closed behind them, and the Son returns to Heaven in triumph and glory over the expulsion of the damned.

For nine more days, the rebels lie in the vast region of fire and sulfur called Hell. In this fiery torment, they are stupefied and bewildered, thunderstruck and astonished.

Meanwhile, in Heaven, last minute plans are being drawn to fulfill an ancient prophecy of the creation of

a new race of beings. These beings are, in some respects, to be inferior to angels. God addresses His Son, telling Him that to repair the damage done to the Kingdom of Heaven, the creation of Man and his world would now take place. The Son leaves immediately upon His creative errand in the company with thousands of Seraphim and Cherubim. Down through Chaos they descend and halt mid-way between Heaven and Hell. The Son, with a golden compass, circumscribes the measure of the world, and in six days completes the creation. The work is crowned with the creation of the first human pair. Beholding that what He had made was good, He returns to His Father to rest and praise God.

By this time, Satan and his rebels are recovering from their stupor and confusion. Satan and his next in rank confer about their miserable fall. They raise the other angels, appoint their leaders, and hear a speech from Satan. He comforts them with the possibility of yet regaining Heaven. He tells of a report of an ancient prophecy to the effect that a new world was to be created, the time of which He thinks to be near. Suddenly, out of the deep rises the palace of Satan, in which he sits with his council to determine the truth of the prophecy and to chart out a plan of aggression against God.

Book II

Consultation is begun. Moloch advises that the war in heaven be renewed. Belial and Mammon suggest that they reconcile themselves to the condition in which they find themselves. Beelzebub confirms the suggestion previously made by Satan that an excursion from Hell through Chaos be made to determine whether or not the new universe has been made and inhabited with the new race of beings. If it be found to be true, an attempt should be made to corrupt the new race with rebellion and drag them down to the level of Hell, thus revenging themselves against God. They think that they might even gain a step toward God and Heaven. At least, they would have something better than Hell.

Satan is selected to make the perilous expedition up through Chaos in search of the new Universe. He is detained at the gate of Hell by Sin and Death, who are the guards. At last, Satan succeeds in getting them to open the gates, which are never again closed. He journeys wearily on until midway through Chaos, he approaches the throne of Personified Chaos and Night. From them, he receives information that the new world has been created. On he wings his way to the world.

Book III

God, sitting on His throne, beholds Satan making his way toward the new world, and He shows him to His Son, who sits at His right hand. He foretells the success that Satan will have in perverting the new race. But He clears His own justice and wisdom by explaining that He has created man free and fully able to withstand the Tempter. He makes known His purpose of grace toward man since he would not fall from his own perverseness, but through the seduction of Satan. In response, the Son praises the Father for His gracious purpose toward man. God shows how it is impossible for Him to show grace toward man without divine justice being satisfied, because man will have offended the majesty of God by aspiring to be like the Godhead, for which cause he must die unless someone could be found sufficient to answer for his offense and suffer his punishment. Thereupon, the Son freely offers Himself a ransom for man, which offer is accepted by the Father. God then decrees the incarnation of the Son, pronounces His exaltation above all names in Heaven and Earth, and commands all the angels to worship Him. The angels obey this commandment and sing praises to God in accompaniment to their harps.

In the meantime, Satan approaches the extreme limits of the Universe. He makes his way to the Sun, where he finds Uriel, the regent angel of the Universe. To him, he appears in the fashion of an angel, pretending to be zealous to behold man and his new Creation. He inquires of him the place of his habitation, and Uriel, unsuspecting of his true identity properly directs him. Satan then makes his way to the earth.

Book IV

Satan, now in prospect of Eden, is faced with the long-awaited opportunity to strike against God through man. He falls into many doubts with himself, but at length confirms himself in his evil. He journeys on to Paradise, leaps over the bounds, and sits in the Tree of Life, which is the highest in the garden. From this high elevation, Satan looks over the beauties of the garden and catches a first glimpse of the happy couple. He marvels at their beauty and happiness, but resolves to affect their fall anyway.

Overhearing their conversation, he gathers that the Tree of Knowledge is a tree whose fruit they were forbidden to eat under penalty of death. From this, he draws his plan of temptation. He leaves them for awhile to study them and his plan.

Meanwhile, Uriel warns Gabriel, who was in charge of the gate of Paradise, that some evil spirit had escaped from the Deep and passed by him at noon in the shape of a good angel. Gabriel promises to find him before morning. Night is now coming out and Adam and Eve prepare for evening devotions and rest. Gabriel makes his rounds of Paradise, appointing two strong angels to stand watch at Adam's bower lest the evil spirit should find his way there and do some harm to sleeping Adam and Eve. True enough, they find the evil spirit there tempting Eve in a dream. They bring him unwillingly to Gabriel, who questions him. He replies scornfully and attempts violence, but is thwarted, so he flies out of Paradise.

Book V

As morning approaches, Eve relates her troublesome dream to Adam, who is somewhat alarmed, but he comforts her. Before going about their labors, they take time for their morning devotions. So that man will be inexcusable, God sends Raphael to admonish them to be obedient, to tell them again of their free estate, and to warn them of their enemy who is near at hand. Who this enemy is and why he is here are revealed. Adam entertains Raphael with the choicest fruits of Paradise prepared by Eve.

Patiently, Raphael begins with Satan's revolt in Heaven and tells how he drew his legions after him to the parts of the North, and there persuaded all to rebel with him — all except Abdiel, a seraph, who contended with Satan, and then forsook him and his scheme of rebellion.

Book VI

Raphael further relates how Michael and Gabriel were sent with their angels to battle against Satan. He describes the first fight thus: Satan and his legions sought seclusion in the night at which time they held a council, invented devilish devices of war, and returned the second day to put Michael and his angels in disorder. At length, though, Michael and his angels overwhelmed Satan's forces, but were in turn routed. So, on the third day, God sent into the battle His Son for whom He reserved the glory of that victory. The Son ordered all of God's angels to the side, and with His chariot and His thousand thunders, He drove relentlessly into the fiendish foes towards the wall of Heaven, which opened to permit them to leap, with horror and confusion, into Chaos and finally into Hell.

Book VII

Adam requests Raphael to relate how and why the world was created. Raphael explains that it was after Satan and his angels were expelled from Heaven that it was God's good pleasure to create another world and to inhabit it with a new race of creatures. To this end, He sent His Son, attended by angels, to bring this world into existence and to people it, which He accomplished in six days, after which He returned to Heaven with His angels, who sang hymns of praise and glory ascribed to God.

Book VIII

Adam asks Raphael about the mysteries of the celestial movements. But Raphael answers him vaguely, exhorting Adam rather to seek for knowledge more worthy of knowing. To detain Raphael, Adam relates to him what he can remember of his creation, his placement in Paradise, his talk with God concerning solitude and fit society, and his first meeting and marriage to Eve. Before taking leave, Raphael repeats his admonition to Adam.

Book IX

Satan returns to the garden in the form of a mist in the night and enters into the sleeping serpent. The following morning, Adam and Eve prepare to go forth to their work. Eve proposes that they work separately that day, but Adam objects on the grounds that Satan might find her alone. Eve, now fearing that she might be suspected of being weak, urges Adam to consent to their working separately so that she can demonstrate her strength, to which Adam at last yields.

The serpent finds Eve alone. His approach is very subtle, by first gazing, then speaking, and then flattering. He extols Eve above all other creatures. Eve, enchanted with the serpent's speech, inquires how he had attained to such understanding and speech. The serpent replied that it came by eating of a certain tree found in the garden, confidently affirming that up to the time of eating, he could neither understand nor speak.

Eve asks the serpent to direct her to that tree, which she finds to be the Tree of Knowledge, the eating of which has been forbidden. The serpent, now growing bolder, with many arguments induces her to eat of the tree. Being pleased with the taste, she deliberates awhile as to whether or not she should give some to her husband. She convinces herself to do so and takes him some, relating all that the serpent had told her. Amazed, but realizing the transgression of his wife, he resolves also to eat and perish, because of his love for her which is so vehement that he wishes not to be separated from her. Both seek cover for their nakedness and fall into accusations one of the other.

Book X

Man's transgression being now known, the guardian angels forsake Paradise and return to Heaven to make known to God their vigilance upon earth. God approves their work, saying that Satan's entrance into the garden could not have been prevented.

God sends His Son to judge the transgressors, who does so, and in pity clothes them, then returns to Heaven.

Sin and Death, up to this point guardians of Hell's gate, rejoice over Satan's success and abandon their post to follow Satan and inhabit the earth. In order to make the way from Hell to earth easier, they build through Chaos a causeway or highway so that the evil spirits of Hell might also inhabit the earth.

Traveling this broad way, Satan arrives in Hell at his palace, and in the presence of the entire assembly relates with boasting, his success against man. But, instead of applause, he is entertained by the hisses of serpents, into which both he and his angels are transformed, according to the curse placed upon Satan in the garden.

God relates the coming final victory over them all, which His Son will affect and by which He will renew all things as they were before the fall. But, for the present, He commands His angels to various present-time

tasks.

Adam, now more and more perceiving his fallen condition, bewails his fate and rejects the peace-offering of Eve. But, because she persists, he is at length appeased. She proposes several violent ways whereby they might avoid the curse that has been pronounced upon them. Adam rejects these and tries to comfort her with the promise that eventually her seed should revenge them upon the serpent. He exhorts her to seek with him peace with the offended Deity by repentance and supplication.

Book XI

The Son presents the repentance and prayers of Adam and Eve to His Father, who accepts them, but decrees that they are not to remain in the garden. Michael, with a band of Cherubim, are sent to dispossess them of the garden, but before doing so reveals to Adam some future things. After Eve's lamentation, Adam pleads for a reversal of decision, but submits at last. Michael leads Adam to a high hill, and there sets before him in a vision the happenings up to the flood.

Book XII

Michael then relates what shall happen after the flood, explaining who the seed of the woman was that was promised to Eve after the fall. His incarnation, death, resurrection, and ascension are each described. The state of the church until Christ's second coming is laid before Adam.

Greatly comforted by these promises, Adam descends the hill with Michael and awakens Eve. Michael, with his hands in those of Adam and Eve, leads them out of the garden, the fiery sword waving behind them and the Cherubim taking their stations to guard Paradise.

Study Aids for Lesson 3

Noteworthy Reflections:

(1) For all that this poem appears to explain, it should be soberly acknowledged that it settles no question about the devil. It is fictional, though much of it is based upon the Bible. The Bible, then—not this work—must determine accepted teaching of the devil. The power of suggestion makes it easy for those who have become familiar with this work to misapply several passages of the Bible so that they are used to describe Satan, though they in reality do not. Lesson 4 will present a discussion of these particular Scriptures. Milton’s application of the name “Lucifer” to Satan results in the common conception that one of Satan’s names is Lucifer. It was merely the name, or attribution, of the king of Babylon, which means “brightness,” and which referred to the period of the glorious reign of this king. Also, that Satan “fell from heaven” is a popular idea with no direct statement from the Bible to support it. Milton’s narrative of that imaginative event makes it easy to believe. It also makes it easy to conclude that several passages (treated in lesson 4) teach such an idea. That this may be true is not denied, but that the Bible teaches it is questioned.

(2) Only the close Bible student can appreciate the vast Bible study that Milton must have engaged in to write as he did. The details of the poem more than likely did not occur, and the places and beings are probably far from accurate, but the whole plan and purpose of Satan was marvelously understood by Milton. The pure holiness of God and His absolute sovereignty, the utter corruption of Satan and his satanic host, the uncompromising warfare that is waged between the two kingdoms, the cunning of Satan and the unsuspecting nature of man as regards the origin of sin—all of these were clearly grasped by the writer. One cannot but feel the thrill of awe and wonderment as he reads through the plot of this moving story.

Suggested Memory Verse: Genesis 3:15

Questions for Review of Lesson 3:

1. Satan and Beelzebub led their hosts of angels into rebellion when God commanded all angels to worship whom?
2. Who turned the tide of the war in heaven in favor of the hosts of righteousness?
3. Down through what did Satan and his host plunge?
4. Into what were they cast and held in captivity?
5. What plan did they plot whereby they could revenge themselves of their treatment at the hands of Christ?
6. Why was God gracious toward Adam and Eve in their sin, whereas He was not toward Satan and his angels and their sin?
7. Into what beast of the field did Satan enter, through which he influenced Eve to transgress the law of God?
8. Why did Adam also eat after he recognized Eve's transgression?
9. What was their first and their latter reactions to their transgression?
10. What did God's angel reveal to Adam that comforted him?

Lesson 4

False Conceptions of Satan's Origin and Career - 3

So far, we have considered the false conceptions of Satan's origin and career as is viewed by devil worshiper, pagan and semi-pagan Persian dualism, Mohammedan tradition, Calvinistic fatalism, and John Milton's *Paradise Lost*. Now, we turn our attention to commonly misappropriated Scriptures which are cited as referring to the origin and career of Satan, which in reality do not at all. There are four proof texts commonly misused.

Proof Text Number One: Ezekiel 28:11-19.

1. The proof text.

The word of the LORD came to me: "Son of man, take up a lament concerning the king of Tyre and say to him: 'This is what the Sovereign LORD says: "You were the seal of perfection, full of wisdom and perfect in beauty. You were in Eden, the garden of God; every precious stone adorned you: carnelian, chrysolite and emerald, topaz, onyx and jasper, lapis lazuli, turquoise and beryl. Your settings and mountings were made of gold; on the day you were created they were prepared. You were anointed as a guardian cherub, for so I ordained you. You were on the holy mount of God; you walked among the fiery stones. You were blameless in your ways from the day you were created till wickedness was found in you. Through your widespread trade you were filled with violence, and you sinned. So I drove you in disgrace from the mount of God, and I expelled you, guardian cherub, from among the fiery stones. Your heart became proud on account of your beauty, and you corrupted your wisdom because of your splendor. So I threw you to the earth; I made a spectacle of you before kings. By your many sins and dishonest trade you have desecrated your sanctuaries. So I made a fire come out from you, and it consumed you, and I reduced you to ashes on the ground in the sight of all who were watching. All the nations who knew you are appalled at you; you have come to a horrible end and will be no more.'" (New International Version)

2. Important considerations of the text.

(1) Not all of Ezekiel is addressed to the Jewish nation. Chapters 25-32 are devoted to God's declared judgment against the following heathen nations: Ammon, Moab, Edom, Philistia, Tyre, Sidon, and Egypt.

(2) The judgment against Tyre is addressed to the king: "Son of man, take up a lament concerning the king of Tyre and say to him" The above judgment was delivered to the king and about the king—not Satan.

(3) It is man's mere guess that Satan was as God pictures the once glorious king of Tyre. To take the position that this refers in reality, or also to Satan, is assuming that which remains to be proved!

(4) There are many indications in the passage to show that a human being was referred to—not a spirit-being, as Satan is. Some of these are: "Your settings and mountings were made of gold" . . . "Through your widespread trade you were filled with violence, and you sinned." "By your many sins and dishonest trade you have desecrated your sanctuaries."

(5) It is to be expected that a Satan-filled man will greatly resemble Satan; however, this is no indication that God is here describing Satan rather than a Satan-filled king. We can learn something of Satan when we behold what he puts into the hearts of wicked men, but we must be cautious that we do not build a theory about the origin and career of Satan upon a passage that gives us only the

origin and career of a human king.

Proof Text Number Two: Isaiah 14:4-23

1. *The proof text.*

... you will take up this taunt against the king of Babylon, and say,
“How the oppressor has ceased,
And how fury has ceased!
“The LORD has broken the staff of the wicked,
The scepter of rulers
Which used to strike the peoples in fury with unceasing strokes,
Which subdued the nations in anger with unrestrained persecution.
“The whole earth is at rest and is quiet;
They break forth into shouts of joy.
“Even the cypress trees rejoice over you, and the cedars of Lebanon, saying,
‘Since you were laid low, no tree cutter comes up against us.’
“Sheol from beneath is excited over you to meet you when you come;
It arouses for you the spirits of the dead, all the leaders of the earth;
It raises all the kings of the nations from their thrones.
“They will all respond and say to you,
‘Even you have been made weak as we,
You have become like us.
‘Your pomp and the music of your harps
Have been brought down to Sheol;
Maggots are spread out as your bed beneath you
And worms are your covering.’
“How you have fallen from heaven,
O star of the morning, son of the dawn!
You have been cut down to the earth,
You who have weakened the nations!
“But you said in your heart,
‘I will ascend to heaven;
I will raise my throne above the stars of God,
And I will sit on the mount of assembly
In the recesses of the north.
‘I will ascend above the heights of the clouds;
I will make myself like the Most High.’
“Nevertheless you will be thrust down to Sheol,
To the recesses of the pit.
Those who see you will gaze at you,
They will ponder over you, saying,
‘Is this the man who made the earth tremble,
Who shook kingdoms,
Who made the world like a wilderness
And overthrew its cities,
Who did not allow his prisoners to go home?’
“All the kings of the nations lie in glory,
Each in his own tomb.
“But you have been cast out of your tomb
Like a rejected branch,
Clothed with the slain who are pierced with a sword,
Who go down to the stones of the pit
Like a trampled corpse.
“You will not be united with them in burial,
Because you have ruined your country,
You have slain your people.
May the offspring of evildoers not be mentioned forever.
“Prepare for his sons a place of slaughter

Because of the iniquity of their fathers.

They must not arise and take possession of the earth

And fill the face of the world with cities.

“I will rise up against them,” declares the LORD of hosts, “and will cut off from Babylon name and survivors, offspring and posterity,” declares the LORD. “I will also make it a possession for the hedgehog and swamps of water, and I will sweep it with the broom of destruction,” declares the LORD of hosts.”

2. Important considerations of the text.

(1) Not all of Isaiah is addressed to the Jewish nation. Chapters 12-23 are devoted to God’s declared judgment against the following heathen nations: Babylon, Assyria, Moab, Syria, Ethiopia, Egypt, Arabia, and Tyre.

(2) The judgment against Babylon is addressed to the king: “. . . that you will take up this taunt against the king of Babylon. . . .” The above judgment was delivered to the king and about the king—not Satan.

(3) It is man’s mere guess that Satan was as God pictures the once glorious king of Babylon. To take the position that this refers in reality, or also, to Satan is assuming that which remains to be proved.

(4) There are many indications in the foregoing passage to show that a human being was referred to—not a spirit-being, as Satan is. Some of these are: “They will all respond and say to you, ‘Even you have been made weak as we, You have become like us.’” ... “Nevertheless you will be thrust down to Sheol, To the recesses of the pit.” ... “Those who see you will gaze at you, They will ponder over you, saying, ‘Is this the man who made the earth tremble, Who shook kingdoms, Who made the world like a wilderness. And overthrew its cities ...’” ... “But you have been cast out of your tomb ...” “You will not be united with them in burial, Because you have ruined your country, You have slain your people...” “I will rise up against them,” declares the LORD of hosts, “and will cut off from Babylon name and survivors, offspring and posterity,” declares the LORD.”

(5) It is to be expected that a Satan-filled man will greatly resemble Satan; however, this is no indication that God is here describing Satan rather than a Satan-filled king. We have seen, in our previous lesson, that Milton conceived the idea that Satan’s name was Lucifer. In reality, it means “Day star.” The word is doubtlessly used figuratively to indicate how long and how bright the king of Babylon had shown. Milton further pictured Satan as having “fallen from heaven.” The description of nations and kings falling is frequently referred to in the Bible, seemingly a figure taken from the sight of a star falling from the heavens. Let us not confuse Milton’s dreams with the Bible. In our eagerness to fight Satan, let us realize that nothing can be gained by misapplying the Scriptures.

(6) This interpretation would contradict the passage in Ezekiel, if they both refer to Satan, for the passage here would have Satan falling from heaven because of his sin, and the one in Ezekiel would have Satan still pure when in the garden.

Proof Text Number Three: Luke 10:17,18.

1. The proof text.

The seventy returned with joy, saying, “Lord, even the demons are subject to us in Your name.” And He said to them, “I was watching Satan fall from heaven like lightning.” (NASB)

2. Important considerations of the text.

(1) Is Christ saying, “I was watching Satan fall from heaven as quickly as lightning strikes?” Or is He saying, “I was watching Satan fall from heaven like lightning falls from heaven?” If the first, then we could rightly conclude that Satan was at some time cast out of heaven. If the latter, then we could conclude only that Satan fell in some way, from some place, but not necessarily from heaven.

(2) If we were to hold that Christ is actually affirming that He saw Satan fall from heaven, we would have to explain how this was a fitting response to the disciples’ report. Why would Christ, upon the report of the disciples that the demons were subject to them, refer to a remote historical fact which would have no bearing upon their then-present power over demons? Surely, there is no reasonable connection between the facts that Satan fell from heaven ages ago and the disciples having power over demons.

(3) The literal translation according to Rotherham is: “I was beholding Satan, when like lightning out of heaven, he fell:” Or, “I beheld Satan fall, as the lightning falls from heaven.” The Bible teaches that Satan is the prince of demons. The Pharisees’ reference to Satan as “Beelzebul, the ruler of the demons.” (Matthew 12:24) was commented on by Christ, “If Satan casts out Satan, he is divided against himself; how then will his kingdom stand?” (Matthew 12:26). Satan is the prince or ruler of a Satanic organization of which demons are a part. When the demons were overpowered, Satan’s kingdom began crumbling. At the report of the disciples that they had power over the demons, Christ recognized it as an indication that Satan was falling from his principedom, for he had not sufficient power to strengthen his demons.

Proof Number Four: Revelation 12:7-12.

1. The proof text.

“And there was war in heaven, Michael and his angels waging war with the dragon. The dragon and his angels waged war, and they were not strong enough, and there was no longer a place found for them in heaven. And the great dragon was thrown down, the serpent of old who is called the devil and Satan, who deceives the whole world; he was thrown down to the earth, and his angels were thrown down with him. Then I heard a loud voice in heaven, saying,

“Now the salvation, and the power, and the kingdom of our God and the authority of His Christ have come, for the accuser of our brethren has been thrown down, he who accuses them before our God day and night. And they overcame him because of the blood of the Lamb and because of the word of their testimony, and they did not love their life even when faced with death. For this reason, rejoice, O heavens and you who dwell in them. Woe to the earth and the sea, because the devil has come down to you, having great wrath, knowing that he has *only* a short time.”

2. Important considerations of the text.

(1) While verse 9 identifies the dragon as the devil, yet the devil is pictured personified as the pagan form of the Old Roman Empire, for verse 3 shows him with seven heads and ten horns, which identify it with Daniel’s description of the Roman Empire (Daniel 7:7,8). Therefore, the casting

down of the dragon was in reality the casting down of the pagan empire.

(2) The fact that the dragon is said to be cast out of heaven is no proof that the throne-room of God is meant. John saw his vision in heaven, much as we behold clouds moving in the skies. “A great sign appeared in heaven: a woman clothed with the sun...” (v. 1). “Then another sign appeared in heaven: and behold, a great red dragon...” (v. 3). The pagan empire deified the emperors so that they were considered to be gods and were worshiped as such. When Constantine changed the religion of the Roman Empire from paganism (which had so long persecuted the church) to Christianity, the persecuting pagan religion ceased to be viewed by the people as a heavenly religion, but only an earthly, human one.

(3) Too much time has elapsed for this to refer to a pre-Adamic fall of Satan. In addition to the four thousand years of Old Testament history, there were many of the Christian dispensation years that were history when this event transpired. The church, which is indicated by the woman, appeared on the scene before Satan did, which makes it too late to refer to an ancient fall of Satan, and we have no reason to believe that he regained entrance into heaven sometime after the Eden event.

(4) That Satan was once in heaven is not denied, and that he was cast out of heaven is not denied, but that the foregoing passages prove this, we do deny. Passages on a given subject harmonize in their various statements, but according to this theory, these four do not, for according to this interpretation, the Ezekiel passage has Satan still clothed in beauty while in the garden of Eden. The Isaiah passage pictures Satan as “fallen from heaven,” which would have to be before, not after, he was in Eden. The passage in Luke has Satan falling from heaven during Christ’s earthly ministry. The Revelation passage has Satan falling after the church was brought into existence. We believe nothing is to be gained, except arousing curiosity, by the misuse of passages relative to the origin and career of Satan. All that God wishes us to know will be revealed in those passages that need not to be forced to yield their meaning.

Study Aids for Lesson 4

Noteworthy Reflections:

(1) The power of suggestion accounts for much false teaching. When men are taught that the “mourner’s bench is the old fashioned way to salvation,” it is easy for them to imagine that the passages of Scripture that instruct Christians to pray are directed to mourning sinners. When men have been taught that infants are to be sprinkled, it is easy to imagine that infants were necessarily members of the households that were said to have been baptized (Acts 16:16, 32, 33). When men become familiar with Milton’s conceptions of Satan’s career, it is easy to think that the foregoing passages support Milton’s views.

(2) A play upon sound and similarity often lead men into false notions. To many people, the account of the apostles being baptized with the Holy Spirit in Acts 2 sounds like a Pentecostal revival meeting. To many people, the word “repent” sounds like a mourner’s bench prayer meeting. To many people, the word “predestination” sounds like God has pre-determined the destiny of each soul either to be in heaven or in hell. To many others, the passages considered in this lesson sound like they support Milton’s ideas. Many think the language addressed to the kings of Tyre and Babylon actually applies to Satan. By what they measure such a thought is unknown to us, for neither these nor other passages attribute the language to Satan. The passages in Luke and Revelation appear to many people to refer to Satan’s being cast out of heaven in the remote past.

(3) As long as we accept the Bible literally, except where a figurative meaning is obvious, we cannot conclude that the passages studied in this lesson refer to the common notions of Satan. If the Bible means what it says and says what it means, then it cannot say anything that it does not mean nor mean anything that it does not say; and if it does not indicatively address Satan in the Ezekiel and Isaiah passages, then it does not mean to describe either him or his career.

Suggested Memory Verse: Deuteronomy 29:29

Questions for Review of Lesson 4:

1. Are all of Ezekiel and Isaiah addressed to the Jewish nation?
2. To whom is the language of Ezekiel 28:11-19 addressed?
3. To whom is the language of Isaiah 14:4-23 addressed?
4. What does the title “Lucifer” mean?
5. Did Jesus mean to say that He beheld Satan fall out of heaven, or that as lightning falls from heaven so He saw Satan fall?
6. Give one proof that Ezekiel 28:11-19 does not refer to Satan.
7. Give one proof that Isaiah 14:4-23 does not refer to Satan.
8. Give one proof that Luke 10:17,18 does not refer to some ancient fall of Satan.
9. Give one proof that Revelation 12:7-12 does not refer to Satan’s fall in some remote time.
10. Of the Ezekiel and Isaiah passages, in which would popular opinion have Satan corrupted before his entrance into the earth and which after his entrance into the earth?
11. Of the Luke and Revelation passages, in which would popular opinion have Satan fall during Christ’s earthly ministry and which after the church appeared on the earth?

Lesson 5
The Creation and Corruption of Satan

The Bible supplies us with no direct statement of the creation of Satan or of his corruption. The Bible is a practical book, not at all catering to the curiosities of those who seek novelties. However much we might wish to know of Satan, we can rest assured that God has revealed for our benefit all that will serve for our profit. Many, unsatisfied with the silence of God upon the details of the unseen world, have employed the services of inflamed imaginations — either their own or those of other people. Mystical people have been all too happy to supply the world with the vagaries of the unknown ancient past. But spiritual people are satisfied to speak where the Bible speaks and be silent where the Bible is silent, for they know that “The secret things belong to the LORD our God, but the things revealed belong to us and to our sons forever, that we may observe all the words of this law.” (Deuteronomy 29:29). Too many leave unbeyed the written Word because they are too occupied poking around and digging into the moldy past of unrecorded knowledge.

I. The Creation of Satan.

1. *God is the Creator of all things and is, therefore, the Creator of Satan.* The Bible has in no place specifically affirmed in so many words that God created Satan, but the fact is evident that He did in those passages that affirms that He created all things.

(1) “You alone are the LORD. You have made the heavens,
The heaven of heavens with all their host,
The earth and all that is on it,
The seas and all that is in them.
You give life to all of them
And the heavenly host bows down before You” (Nehemiah 9:6 NASB).

(2) “Worthy are You, our Lord and our God, to receive glory and honor and power; for You created all things, and because of Your will they existed, and were created” (Revelation 4:11).

(3) Thus says the LORD, your Redeemer, and the one who formed you from the womb,
“I, the LORD, am the maker of all things,
Stretching out the heavens by Myself
And spreading out the earth all alone,” (Isaiah 44:24).

(4) To me, the very least of all saints, this grace was given, to preach to the Gentiles the unfathomable riches of Christ, and to bring to light what is the administration of the mystery which for ages has been hidden in God who created all things . . . (Ephesians 3:8,9).

(5) . . . yet for us there is but one God, the Father, from whom are all things and we exist for Him; and one Lord, Jesus Christ, by whom are all things, and we exist through Him. (1 Corinthians 8:6).

(6) For by Him all things were created, both in the heavens and on earth, visible and invisible, whether thrones or dominions or rulers or authorities—all things have been created through Him and for Him. (Colossians 1:16).

Especially note the following statements that have been gleaned from the foregoing passages: “You have made the heavens, The heaven of heavens with all their host...” “You created all things...” “I, the LORD, am the maker of all things...” “God who created all things ... ” “there is but one God, the Father, from whom are all things...” “For by Him (Christ) all things were

created....” We know from John 1:1-3 that God used Christ as His Agent of creation, which explains the last three above passages.

2. God is the Creator of angelic beings and is, therefore, the Creator of Satan.

While some of the foregoing passages might possibly mean that God is the Creator of only those things that pertain to the universe, it is not likely that all of them would. If they are to be accepted at face value, they teach that God is the Creator of literally all things, even the celestial bodies and beings not visible to the human eye. However, we have it clearly stated that God also created all angelic or spirit beings, which would include Satan and his fallen angels.

(1) Satan is referred to as an angel: “They have as king over them, the angel of the abyss; his name in Hebrew is Abaddon, and in the Greek he has the name Apollyon.” (Revelation 9:11). Satan has his angels, which is proved by the fact that hell was “prepared for the devil and his angels” (Matthew 25:41). These angels are mentioned both by Peter and Jude: “And angels who did not keep their own domain, but abandoned their proper abode, He has kept in eternal bonds under darkness for the judgment of the great day” (Jude 6; 2 Peter 2:4). Perhaps, Satan is included in the reference to the angels of darkness made in the two preceding passages.

(2) Satan, being an angel at creation, would have been created with all other angels. And God did create angels, for Nehemiah said, “You alone are the LORD. You have made the heavens, The heaven of heavens with all their host” (Nehemiah 9:6). And Paul wrote, “For by Him all things were created, both in the heavens and on earth, visible and invisible, whether thrones or dominions or rulers or authorities” (Colossians 1:16). The word “thrones” is from the Greek word “thronos” and literally means “angelic powers.” This same word is used in Revelation 2:13, where reference is made to Satan: “I know where you dwell, where Satan’s throne is....” So, Satan is included in the invisible angelic powers that were created by God and Christ.

(3) The foregoing passage (Colossians 1:16) also states that God and Christ created “rulers.” This word is translated from “arche,” which is one of the roots from which the word “monarch” comes, and it indicates a place ruled over by a prince or ruler. These rulers may be good or evil. The word is found in Ephesians 3:10 in reference to holy angels and again in Romans 8:38, Colossians 2:15, and Jude 6 (translated “domain”) in reference to unholy angels. God and Christ are the Creators of both good and evil principalities.

(4) This same passage (Colossians 1:16) gives another word, “authorities”, that indicates good and evil forces. This word is derived from the Greek word “exousia,” which is applied both to holy angels (Ephesians 3:10) and to unholy angels (Colossians 2:15). Thus, God and Christ are Creators of both holy and unholy powers.

Surely, there is no doubt that originally God and Christ created Satan and his angels as well as all other celestial beings.

3. God is the Creator of Satan, or else there are two creators. If God did not create Satan, then beyond doubt there is another creator competing with God. Either a personality exists of sufficient wisdom and power to create Satan, or else Satan projected himself into existence. This is unthinkable in light of Bible teaching that God is the Creator.

Further, if Satan could create himself, then he would exist in his own right, and as such would be independent from God. If Satan were independent from God, then God would not be able to overcome him. How could God overcome another god who brought himself into existence against

the will of God?

Persian dualism would be the true explanation of the source of good and evil if God did not create Satan. As we have seen, they believed in two gods—a god of good and a god of evil. Both of these gods were creators and independent of each other because each was self-sustaining.

II. The Corruption of Satan.

1. *A Holy God could not create an unholy being.* Such a thought, that a holy God could create an unholy being, would be revolting to our present view of God and the Bible.

(1) God is repeatedly declared to be holy: “He is a holy God” (Joshua 24:19). “For holy is the LORD our God.” (Psalms 99:9). “Holy, Holy, Holy, is the LORD of Hosts” (Isaiah 6:3). But, how could God be holy if He were responsible for creating an unholy being? That is, of creating a being who was unholy at the time of creation. If God is altogether holy, what part of Him would consent to create a being that was unholy? When God created man, He made him in His “image,” and after His “Likeness” (Genesis 1:26; 9:6; James 3:9). Man, who was a personality, had to be in God’s likeness; he could be created in no other way, for God is holy, and His offspring must be holy.

(2) God could not consistently demand holiness of us if He had been party to unholiness by the act of creating an unholy being such as the devil is, and foisting him off onto the world as an enemy to us and to our holy ambitions. God has said, ...but like the Holy One who called you, be holy yourselves also in all your behavior; because it is written, “YOU SHALL BE HOLY, FOR I AM HOLY.” (1 Peter 1:15, 16). If God, a holy God, created an unholy being, He could not criticize us if we occasionally created an unholy situation. Since “God is Light, and in him is no darkness at all” (1 John 1:5), there would be no darkness in God out of which He could create the devil. But, even if He could, He would not take liberties where He has forbidden us.

(3) God would not have created His own enemy. No good thing could come from an evil creation, for God is glorified through good—not evil. Evil is a shame to God, so why create to His own shame? God is glorified when we do righteously; thus, He would not create an evil being that would hinder us from doing that which glorifies Him, and aid us, through that evil being, to act to His shame.

2. *Satan was holy when God created him and corrupted himself after creation.* This is not stated in so many words, but the teaching of the Bible can lead only to this conclusion.

(1) It is said of the angels of darkness, of which Satan may be one, that they “did not keep their own domain, but abandoned their proper abode...” (Jude 6). What this first estate or habitation was, we are not told, but whatever it was, it was good, and they left it.

(2) Christ specifically stated that Satan did not maintain his original integrity: “He was a murderer from the beginning, and does not stand in the truth because there is no truth in him.” (John 8:44). Satan “does not stand in the truth,” which unavoidably implies that he was once in the truth. In respect to this particular usage of this word, Vine says, “This word is suggestive of fidelity and stability.” Under the definition, “To persist, continue, persevere,” Thayer lists this passage. Satan “does not stand in the truth, because there is no truth in him.” Truth became too abhorrent to him, so he abandoned it for everything that is false.

At some time, for some reason, Satan revolted against God and right and truth. God no more made Satan what he is now than He made man originally what he is now. Christ is God’s only

begotten Son, and, yet, we know that the Bible teaches that He could have sinned had He chosen to do so. His temptations would have been fakes had He not had the power to sin upon His choosing. Suppose He would have rebelled against God? It would have been a similar case as that which we have with Satan. Both Satan and Christ would have originally been holy and both would have corrupted themselves. It is easy to see that for God to create an unholy being is one thing and to create a holy being who later corrupts himself is another.

Study Aids for Lesson 5

Noteworthy Reflections:

(1) The fact that the Bible does not record a detailed account of Satan's origin has led many into many idle speculations. They are dissatisfied with the record as it stands.

(2) The fact that Satan's origin presents a problem concerning the origin of evil has led many to imagine vain things about the time when evil first originated and about the nature of the universe, as to whether or not it is essentially evil. It has also given rise to many errors regarding God's relationship to evil.

(3) The fact that God has not specifically recorded for us an account of Satan's career in the ancient past should be sufficient evidence that God does not intend us to know the unwritten.

(4) The fact that God has given to us what knowledge we do have in scattered passages is reason enough to leave the subject just as God has revealed it. God wants us to know that He created all things and that He could never be a partner in producing evil. God has taught these two truths and thereby establishes the fact that Satan corrupted himself after his creation without a detailed history of Satan's origin and career.

(5) The fact that once in the Bible, God is said to have sent evil upon wicked men might be easily thought to teach that God created evil as such: "I form the light, and create darkness: I make peace, and create evil: I the LORD do all these things." (Isaiah 45:7). The Bible often represents God as sending evil upon evil doers. God works in the affairs of the world so that evil (or punishment) comes upon sinners. In this passage, a contrast is drawn between light and darkness, peace and evil. By evil, God means the opposite of peace, which would indicate troublous times for sinners. God has not created evil (unrighteousness), but He has created the circumstances that bring evil (retribution) upon evil men.

Suggested Memory Verse: I John 1:5

Questions for Review of Lesson 5:

1. Did God create all things or merely the things within our universe?
2. Did God create all things or only those that have maintained purity through the ages of time?
3. Give two words in Colossians 1:16 which indicate that God created Satan.
4. If God did not create Satan, would there or would there not have to be a rival creator to Jehovah?
5. Could God be the holy God that the Bible pictures Him to be if He had created the devil as the evil person that he is?
6. What indication is there in the Bible that Satan was pure when God created him?

Lesson 6

The Utter Corruption of Satan's Character - 1

Sometime ago, the Finnish courts upheld the title of the will of an atheist, who bequeathed his farm to the devil. The farm was to be left untouched by human hands, allowing it to revert to its former wilderness condition. To let things go to the devil is to allow them to go wild. The very nature of Satan is corruption, and his influence is corrupting. No person is ever the same again after having come in contact with Satan. By the grace of Christ, he may be recovered, but the taint and touch of Satan will leave scars and tell-tale marks on man.

Lessons 6 and 7 will be devoted to the study of Satan's utter corruption as revealed by his titles and his work.

I. Titles That Indicate Satan's Evil Intentions Toward God.

1. *Enemy of righteousness.* But Saul ... said, "You who are full of all deceit and fraud, you son of the devil, you enemy of all righteousness, will you not cease to make crooked the straight ways of the Lord?" (Acts 13:9,10). In Christ's parable of the wheat and the tares, the devil is pictured as having sown the tares, or the wicked people in the world. Of him Christ said, "The enemy who sowed them is the devil" (Matthew 13:39). As such, he is an enemy of God. At the conclusion of every creative act of God, He declared, "It is good." God put good in the world, but the devil attempts to frustrate God's efforts for good by making man into an evil-likeness of himself.

2. *Liar.* "You are of your father the devil, and you want to do the desires of your father. He was a murderer from the beginning, and does not stand in the truth because there is no truth in him. Whenever he speaks a lie, he speaks from his own nature, for he is a liar and the father of lies." (John 8:44). While the lies are passed off to man, the basic evil intentions are against God, accomplished by misrepresenting Him and His Will to man. Truth is so abhorrent to him that he conceives a lie that is opposite of every truth that God has declared to man. In character, he is a liar!

3. *Spirit of disobedience.* "...in which you formerly walked according to the course of this world, according to the prince of the power of the air, of the spirit that is now working in the sons of disobedience." (Ephesians 2:2). God's Spirit seeks to make us obedient to God: "...who are chosen according to the foreknowledge of God the Father, by the sanctifying work of the Spirit, to obey Jesus Christ and be sprinkled with His blood..." (1 Peter 1:1-2). In contrast with God's Spirit, Satan, as an evil spirit, works to make men "children of disobedience." Satan thereby strikes at God's authority over men. Satan will oppose whatever is right and will further whatever is wrong.

4. *God of this world.* "...in whose case the god of this world has blinded the minds of the unbelieving so that they might not see the light of the gospel of the glory of Christ, who is the image of God." (2 Corinthians 4:4). Satan seeks the devotion and obedience which man should rightly render to God. Deception is his chief weapon with which he fights God. By blinding man's eyes as to the true God so that He appears unreasonable, unjust, and overbearing or on the other hand, not too demanding, men gladly settle for whatever Satan wishes to give them. That Satan is the god of the world is proved by the fact that the world fulfills the wishes of Satan more than the decrees of Jehovah. A god is anything for which man lives and from which he expects to derive his satisfaction. To man, Satan is such a god.

5. *Prince of this world*. "... and concerning judgment, because the ruler of this world has been judged." (John 16:11). "Now judgment is upon this world; now the ruler of this world will be cast out" (John 12:31). "Prince" means ruler. Originally, God made Adam the prince or ruler of the world: "Let Us make man in Our image, according to Our likeness; and let them rule over the fish of the sea and over the birds of the sky and over the cattle and over all the earth, and over every creeping thing that creeps on the earth" (Genesis 1:26). Through Satan's cunning, he wrested the dominion away from Adam by proving to be his master in Adam's first sin. Since God created the universe and placed it under Adam's dominion, Satan struck at God by taking advantage of Adam and Eve, and seizing an ill-gotten principedom.

II. Titles That Indicate Satan's Evil Intentions Toward Man.

1. *Satan, Adversary*. The title "Satan" means adversary or opponent, and it appears 56 times in the Bible. Peter exhorts us to "Be of sober spirit, be on the alert. Your adversary, the devil, prowls around like a roaring lion, seeking someone to devour" (1 Peter 5:8). Joshua the high priest experienced such opposition: "Then he showed me Joshua the high priest standing before the angel of the LORD, and Satan standing at his right hand to accuse him." (Zechariah 3:1). Israel felt his pressure: "Then Satan stood up against Israel and moved David to number Israel." (1 Chron. 21:1). Job suffered under his affliction: "Then Satan went out from the presence of the LORD and smote Job with sore boils from the sole of his foot to the crown of his head." (Job 2:7). In reality, Satan is the opponent of God, but he is nearly always pictured as the adversary of man because man becomes the medium through which Satan attempts to injure God.

(2) *Devil, Accuser*. The title "Devil" means accuser or slanderer, and it appears 35 times in the Bible. John referred to Satan as follows: "And the great dragon was thrown down, the serpent of old who is called the devil and Satan...the accuser of our brethren has been thrown down, he who accuses them before our God day and night." (Revelation 12:9,10). Satan attempted to accuse Job of ulterior motives for serving God: "Then Satan answered the LORD, 'Does Job fear God for nothing? Have You not made a hedge about him and his house and all that he has, on every side? You have blessed the work of his hands, and his possessions have increased in the land. But put forth Your hand now and touch all that he has; he will surely curse You to Your face.'" (Job 1:9-11). Of a second time, we read: "Satan answered the LORD and said, 'Skin for skin! Yes, all that a man has he will give for his life. However, put forth Your hand now, and touch his bone and his flesh; he will curse You to Your face.'" (Job 2:4,5). Those were Satan's accusations, but they were false, for "Through all this Job did not sin nor did he blame God." (Job 1:22); "in all this did not Job sin with his lips" (Job 2:10). As well as attempting to slander man before God, he seeks to slander God in the eyes of man by misrepresentation.

3. *Tempter*. "...I also sent to find out about your faith, for fear that the tempter might have tempted you, and our labor would be in vain." (1 Thessalonians 3:5). Since Christ was God in the flesh, and therefore, subject to temptations the same as we are, "the tempter came... to him" (Matthew 4:3) and tempted Him repeatedly. The evil nature of Satan is seen in the fact that he is not content to be evil himself, but seeks to make sinners out of all who are in the flesh.

4. *Strong man*. "Or how can anyone enter the strong man's house and carry off his property, unless he first binds the strong man? And then he will plunder his house." (Matthew 12:29). Christ

had just cast out a demon, and the Jews had accused Him of casting out the demon by the power of Beelzebub, the prince of demons. Christ replied that Satan would not cast his own out. He explained the matter on the basis that He came to overcome the strong man (Satan) so that He could release those whom Satan had so long held captive. We can rejoice that Christ was stronger than the strong man. We cannot cope with him for he is too much for us. He cunningly influences us to forge the chain of sin by which we become bound. We should never, never underestimate the power of the strong man of sin!

5. *Dragon*. “And the great dragon was thrown down, the serpent of old who is called the devil and Satan, who deceives the whole world...” (Revelation 12:9). Satan is called a dragon as an indication of his ferociousness and destructive intentions. As a dragon would mercilessly stamp the life out of man and then devour him, so does Satan with those whom he can.

6. *Serpent*. “And the great dragon was thrown down, the serpent of old who is called the devil and Satan, who deceives the whole world...” (Revelation 12:9). “But I am afraid that, as the serpent deceived Eve by his craftiness, your minds will be led astray from the simplicity and purity of devotion to Christ.” (2 Corinthians 11:3). The serpent in the garden was simply the agent through which Satan worked. Satan used the serpent because he “...was more crafty than any beast of the field” (Genesis 3:1). The cunning, the deceptive power, the ability to make black look white is what Paul feared about the devil, because he “deceives the whole world” with his subtility. Man is not safe in the presence of such an enemy unless he has a divine protector.

7. *Murderer*. “You are of your father the devil, and you want to do the desires of your father. He was a murderer from the beginning...” (John 8:44). Satan caused Cain to murder his brother Abel: “...not as Cain, who was of the evil one and slew his brother.” (1 John 3:12). Satan is the engineer behind all the violence and ruthlessness that fill the world with sorrow. Satan led Adam to sin: “Therefore, just as through one man sin entered into the world, and death through sin...” (Romans 5:12), which is sometimes natural and oftentimes untimely due to violence.

III. Titles That Indicate Satan’s Evil Nature.

1. *Wicked one*. “When anyone hears the word of the kingdom and does not understand it, the evil one comes and snatches away what has been sown in his heart.” (Matthew 13:19). “...and the field is the world; and as for the good seed, these are the sons of the kingdom; and the tares are the sons of the evil one...” (Matthew 13:38). “I am writing to you, fathers, because you know Him who has been from the beginning. I am writing to you, young men, because you have overcome the evil one.” (1 John 2:13). “but He who was born of God keeps him, and the evil one does not touch him.” (1 John 5:18). The *American Standard Version* sometimes translates the word “wicked” “evil.” Satan is everything wicked. He is evil to the core, and there is nothing that he favors but what is as rotten as he is.

2. *Sinner*. “...the one who practices sin is of the devil; for the devil has sinned from the beginning. The Son of God appeared for this purpose, to destroy the works of the devil.” (1 John 3:8). Everything that is evil comes from the devil. His works are evil because he is evil in character. Satan is a sinner at heart, in his nature, and totally depraved in character.

3. *Belial*. “Or what harmony has Christ with Belial....” (2 Corinthians 6:15). This is a reference to Satan, which means “wickedness, worthlessness.” A reference to such kind of person is found in the Old Testament: “There was a man in Maon...Now the name of the man was Nabal...but the man was churlish and evil in his doings” (1 Samuel 25:2,3 KJV). One of his own shepherds said of him, “He is such a son of Belial, that a man cannot speak to him” (vs. 17 KJV). Abigail, his wife, spoke of him as “Belial, even Nabal: for as his name is, so is he” (vs. 25 KJV). So, Satan is everything evil, vile, and worthless. He is worthless, and he makes men worthless.

4. *Deceiver*. “And the great dragon was thrown down, the serpent of old who is called the devil and Satan, who deceives the whole world...” (Revelation 12:9 NASB). “And the devil who deceived them was thrown into the lake of fire and brimstone...” (Revelation 20:10). As we have seen, Satan “does not stand in the truth because there is no truth in him. Whenever he speaks a lie, he speaks from his own nature, for he is a liar and the father of lies.” (John 8:44). In character, he is a deceiver. He wishes to blind men to all good so that none can benefit from the Truth. Honesty and forthrightness are unknown qualities in Satan. He is as destructive to Truth as he is of character and happiness.

5. *Abaddon, Apollyon*. “And they had a king over them, which is the angel of the bottomless pit, whose name in the Hebrew tongue is Abaddon, but in the Greek tongue hath his name Apollyon” (Revelation 9:11 KJV). Abaddon and Apollyon mean “destroyer.” Satan is the personification of destruction. He never builds, never lifts, but tears down and destroys. He destroys men’s faith in God and love for Him. He destroys character, homes, and nations. He desires no good to come to God or men and only tolerates it long enough to perfect and execute a plan that will destroy everything that God and men build, if he possibly can.

6. *Angel (of evil)*. “They have as king over them, the angel of the abyss; his name in Hebrew is Abaddon, and in the Greek he has the name Apollyon.” (Revelation 9:11 NASB), identified as Abaddon and Apollyon. “Angel” means “messenger;” so, Satan is a messenger of evil. Abaddon and Apollyon, as we have seen, indicate that he is a destroyer. Thus, he is a messenger of evil that destroys everything that is good.

7. *Beelzebub the prince of the devils*. “But when the Pharisees heard this, they said, ‘This man casts out demons only by Beelzebul the ruler of the demons.’” (Matthew 12:24). Christ’s reply to them shows that He agrees that Satan is the prince of the demons. He is the ruler of every hateful being in the universe. Everything attributed to the demons in the Bible can rightly be laid at Satan’s feet, for they are activated by their king, Satan.

8. *Prince of the power of the air*. “...in which you formerly walked according to the course of this world, according to the prince of the power of the air, of the spirit that is now working in the sons of disobedience.” (Ephesians 2:2). This title would indicate that Satan is the ruler of the host of unseen angels of darkness that doubtlessly fill the air, seeing what dirty work they may be able to do for their king, Satan. Every man who does evil is a partner with demons in the work of the devil, which fact should sober any person who is tempted to do wrong.

Study Aids for Lesson 6

Noteworthy Reflections:

(1) Satan's evil is fittingly portrayed in his titles. Christ is referred to by over 50 titles. These reflect His character. Both evil men and good men receive nick-names in keeping with their characters. It should not be unusual, therefore, to learn that Satan is referred to by every conceivable term of wickedness.

(2) The names of Satan are of such nature that evil is more than implied; they express the depth of wickedness. The titles of Satan being accurately applied to him, Satan is deplorably, utterly wicked and beyond any reformation or restitution. There is no good thing in him.

Suggested Memory Verse: 1 John 3:8

Questions for Review of Lesson 6:

1. What title indicates Satan's lack of truth and honesty?
2. What title shows that he has stolen Adam's principality of the world?
3. What title shows that he has stolen man's devotion for God?
4. What title shows Satan to be our opponent?
5. What does the word "devil" mean?
6. What title indicates the strength of Satan?
7. What two titles are those of animals, which show the danger of Satan?
8. Give three titles that reveal the evil nature of Satan.

Lesson 7

The Utter Corruption of Satan's Character - 2

Just outside the doors of the Strasburg Cathedral is a statue of Satan of marvelous production. His features, worn and wasted, were apparently of a once-noble character. His lips are thin and tightly pressed as if under the strain of a desperate work. His hands clutch his robes beneath which can be seen the faint trace of a serpent. Fittingly, he holds in one hand the plucked "apple."

The devil is the author of evil, the fountain of wickedness, the adversary of truth, the corrupter of the world, man's perpetual enemy, and the arch-enemy of God. Satan is busy setting snares, goading the weary, afflicting bodies, hindering righteousness, suggesting evil thoughts, stirring anger, exposing virtue to ridicule, making vice respectable, making falsehood popular, feeding fuel to the fires of contention, disturbing peace, and swathing the world with sorrow and suffering. Satan is the most busy preacher on earth. He makes it his business to hinder true religion, maintain superstition, teach man-made doctrines, obscure the glory of God and His Word, and make men satisfied with human religions. The devil lays aside the Bible and puts candles and beads in its place. He fills the churches with incense, images, holy water, and a thousand other "forms of religion" while he slyly removes the power therefrom. He takes away the pure gospel and replaces it with the creeds of men. He removes meditation and heart-searching, and drapes the services with cold formalism. And "the people love to have it so."

"The Son of God appeared for this purpose, to destroy the works of the devil." (1 John 3:8). The devil's works are many and varied, but they are all directed against God and man. He works against man because he was made in the likeness and image of God. God is his opponent, but man becomes the medium through whom both God and Satan fight the other—Satan through man against God, and God through man against Satan.

I. Satan Endeavors to Injure God by His Evil Works.

1. *Satan is insultingly daring in his quest for souls.* This is evident in two well-known incidents of the Bible.

(1) The arch-enemy of God is daringly brazen. "Now there was a day when the sons of God came to present themselves before the LORD, and Satan also came among them." (Job 1:6). Having failed to reduce Job's devotion to God by reducing his possessions, he again sought his soul. "Again there was a day when the sons of God came to present themselves before the LORD, and Satan also came among them to present himself before the LORD." (Job 2:1). As a later lesson will show, angels are often referred to as "the sons of God." This is obviously the intent here, for "No one has seen God at any time..." (John 1:18; 1 John 4:12). The daring, brazen boldness of Satan is frightening when we contemplate the "crust" that he must have had to enter into the presence of God with the angels of righteousness for the purpose of bargaining, if possible, for the soul of Job. What fear would have seized Job's heart had he known at that instant what his enemy was plotting. What we need to realize is that Satan is as desirous of our souls today as he was for Job's in ancient times.

(2) We are not surprised, then, to find Satan fearlessly walking into the presence of Jesus to tempt Him three times, as Matthew 4:1-10 records. If Satan would meet Christ face to face, to tempt Him who is God's Son, what would he not dare to do to us?

2. *Satan is an avowed enemy of righteousness.* This fact is revealed in an incident recorded in the book of Acts. When Paul was on his first evangelistic journey, while preaching to Sergius Paulus, on the island of Cyprus, a sorcerer by the name of Elymas attempted to hinder Paul's labor. Paul, perceiving this, turned upon the man with these words: "You who are full of all deceit and fraud, you son of the devil, you enemy of all righteousness, will you not cease to make crooked the straight ways of the Lord?" (Acts 13:10). The apostle forthwith brought blindness to his eyes. This child of the devil was working the works of his father, as Jesus declared: "You are of your father the devil, and you want to do the desires of your father. He was a murderer from the beginning, and does not stand in the truth because there is no truth in him. Whenever he speaks a lie, he speaks from his own nature, for he is a liar and the father of lies." (John 8:44). Being an "enemy of all righteousness," Elymas could not allow the truth to be preached without opposing it, so he "... was opposing them (Paul and Barnabas), seeking to turn the proconsul away from the faith." (Acts 13:8). Satan has an aversion to all truth, so he invents lies to deceive and opposes in every conceivable way the reception of the truth.

3. *Satan counterfeits godliness.* One of the master works of Satan is to picture himself as a vile-appearing being, dressed in red tights, with a hooked nose, a sensual smile, a frightening look, horns on his head, a spear for a tail, and a pitch-fork in his hand. Actually, he makes an attractive appearance, "for even Satan disguises himself as an angel of light." (2 Corinthians 11:14). His victims are those who "call evil good, and good evil; Who substitute darkness for light and light for darkness; Who substitute bitter for sweet and sweet for bitter!" (Isaiah 5:20). These are those who "are wise in their own eyes and clever in their own sight! (Isaiah 5:21). In spite of all that God has done to enable man to know true godliness, "the god of this world has blinded the minds of the unbelieving so that they might not see the light of the gospel of the glory of Christ, who is the image of God." (2 Corinthians 4:4). Men look to themselves, religious leaders, and the standards of men as their measures of godliness instead of looking to the Son of God, "who is the image of God."

II. Satan Endeavors to Injure Man by His Evil Works.

1. *Satan afflicts men with physical suffering.* The Bible gives a number of examples of this:

(1) Peter's brief review of Christ's ministry was: "You know of Jesus of Nazareth, how God anointed Him with the Holy Spirit and with power, and how He went about doing good and healing all who were oppressed by the devil...." (Acts 10:38). The healing of the bodies was an undoing of what Satan had done to men.

(2) Of the woman who had for eighteen years lived the torturous life of being bent so that she could not stand upright, Jesus said, "And this woman, a daughter of Abraham as she is, whom Satan has bound for eighteen long years, should she not have been released from this bond on the Sabbath day?" (Luke 13:16). Satan had "bound" her in her affliction.

(3) Satan who worked through his demons, terribly afflicted many in Jesus' day. Of one man, we read that he was "driven by the demon into the desert." (Luke 8:29). A father described the afflictions with which a demon tortured his son thus: "...a spirit seizes him, and he suddenly screams, and it throws him into a convulsion with foaming at the mouth; and only with difficulty does it leave him, mauling him as it leaves." (Luke 9:39). As Christ was about to cast the demon out of the lad, the evil spirit tormented him one last time: "...the demon slammed him to the ground and threw him into a convulsion." (Luke 9:42). The fierceness of Satan, the cruelty of his

disposition, the ruthless methods of his evil devising have wrought untold suffering to myriads of earthlings.

2. *Satan blinds men's eyes to the issues of the conflict of right and wrong.* "...the god of this world has blinded the minds of the unbelieving so that they might not see the light of the gospel of the glory of Christ..." (2 Corinthians 4:4).

(1) Sometimes, Satan is able to blind men as to the true identity of himself: "Satan disguises himself as an angel of light." (2 Corinthians 11:14).

(2) Sometimes, Satan is able to blind men by deceiving them as to the true identity of the truth: "...with the activity of Satan, with all power and signs and false wonders, and with all the deception of wickedness for those who perish, because they did not receive the love of the truth so as to be saved." (2 Thessalonians 2:9,10). According to Christ, only the truth can save men: "...you will know the truth, and the truth will make you free." (John 8:32). If Satan can blind men to the truth, he can keep them from salvation. So, he performs wonders through the hands of those who are not preaching all the truth, and he thereby gains the following of those who have confidence that these wonder-workers are God's men and that, therefore, what they preach must be God's message.

(3) Sometimes, Satan is able to blind men by deceiving them as to the true identity of gospel preachers: "Satan disguises himself as an angel of light. Therefore it is not surprising if his servants also disguise themselves as servants of righteousness, whose end will be according to their deeds." (2 Corinthians 11:14,15). Satan has wisely chosen the most impressive personalities and in many instances so deceived his ministers so that they speak with convincing boldness the things which they have come to believe is right. Such intellect, such argumentation, such persuasiveness have made a tremendous impact upon the world.

(4) Sometimes, Satan is able to blind men by human wisdom and shrewd reasoning. Paul warned us to "Put on the full armor of God, so that you will be able to stand firm against the schemes of the devil." (Ephesians 6:11). "Schemes" means a trick designed to deceive. Satan often reasons men out of doing God's Will, just as he did Eve in the garden. She admitted to the devil that she knew God's Will, but she allowed him to talk her into transgressing it. Paul told the Corinthians: "But I am afraid that, as the serpent deceived Eve by his craftiness, your minds will be led astray from the simplicity and purity of devotion to Christ." (2 Corinthians 11:3). The Corinthians were troubled by those who opposed the gospel by human reasoning, and Paul warned them lest they allow these preachers to talk them out of the pure gospel as Satan did Eve in the garden.

(5) Sometimes, Satan is able to blind men by exaggerating the pleasures of this life. In the case of Christ, he tempted the Master to turn the stones into bread: "And the tempter came and said to Him, 'If You are the Son of God, command that these stones become bread.'" (Matthew 4:3). Why was this a temptation? The verse preceding says, "And after He had fasted forty days and forty nights, He then became hungry." Satan took advantage of Christ's natural appetite and tempted Him to use His supernatural power to satisfy Himself. This is proof that to do anything, even that which is good, at the invitation of Satan is a sin. We are prone to believe that the real power of sin is in our appetites and desires. That is not particularly so, for here Christ recognized the devil's attempt to trick Him into obeying his suggestions. To Christ, His appetite was minor compared with the revolting trickery of Satan. If he who is under the bondage of smoking were informed that every new package of cigarettes contained enough deadly poison to kill him immediately, he would not have as much trouble with his craving appetite as he now thinks he has.

Without minimizing the power of the flesh and the advantage which Satan takes of it, we would

suggest that if Satan did not blind men to his purpose and power behind the temptations of the flesh; if he did not blind men to the consequences that indulgence brings; if he did not blind men to the fact that yielding to temptation so hardens the hearts of men and callouses the consciences of men that the appeal of the gospel becomes almost nullified; if he did not blind men to the eternal fate of those who allow themselves to be caught in the grip of these evils; if he did not blind men to the grief and shame their sinning brings to God; if he did not blind them to Christ and His work on Calvary in their behalf so that they might have deliverance from both the guilt and power of sin, then the power of the flesh would not be so great nor the demands of sinful appetites so tormenting. In proof of this, note the man who has had his eyes opened to Satan, sin, self and the Savior, and has turned from Satan to the Savior, and you will see a man over whom the flesh has but little power compared with his pre-conversion days.

Study Aids for Lesson 7

Noteworthy Reflections:

(1) The utter corruption of Satan is revealed in the fact that He will oppose the God of all truth and all righteousness. A man is to be judged by those whom he opposes as well as those whom he supports. Satan is in favor of everything that God opposes and is opposed to all that God favors. When we can clearly see that Satan opposes One so good, so loving, so merciful as God is, we ought not to be surprised that the world treated His Son the way Satan treats God, nor that the same world treats God's people now as he treats God.

(2) The utter corruption of Satan is revealed in the fact that He will oppose men who are ignorant of his evil intentions and relatively powerless to defend themselves from his subtle, corrupting, ruthless ways. What has man done to Satan that calls for this treatment? Man is innocent of having wronged Satan, but Satan takes advantage of man's limitations as a means of striking at God whom he despises with an immeasurable hatred.

Suggested Memory Verse: Acts 13:10

Questions for Review of Lesson 7:

1. Give the two incidents, cited in the lesson, wherein Satan's brazenness is evident.
2. What man in the book of Acts was called an enemy of all righteousness?
3. What virtue of God does Satan attempt to counterfeit?
4. Give one Bible example which shows Satan's effort to afflict men with physical suffering.
5. Why does Satan attempt to blind men to the truth?
6. Why does Satan attempt to blind men to the true identity of gospel preachers?
7. Why does Satan attempt to blind men to his true identity?

Lesson 8 The Tremendous Power of Satan

It is told that an ancient Christian, Anthony, heard a knock at his door. Opening it, he beheld a being of terrible and gigantic stature, who said, "I am Satan; and I come to ask thee how it is that thou and all thy disciples, whenever ye stray into sin, or any evil befall ye, lay the blame and the shame on me, and load me with curses."

Anthony replied, "Have we not cause? Doest thou not go about seeking whom thou mayst devour, and tempt and torment us? And art thou not the occasion of fall to many?"

Satan answered, "It is false: I do none of those things of which men accuse me; it is their own fault; they allure each other to sin; they torment and oppress each other; they are tempted of their own evil propensities; they go about seeking occasion to sin; and then they weakly lay the cause at my door: for since God came upon earth, and was made the Son of Man to redeem man, my power is at an end."

That is the story as Satan would have us believe it, but his power has neither been destroyed nor diminished. Through the blood of Christ, we can obtain deliverance from his power, but outside of the blood, men suffer under his power as much now as men have in any age of the past.

I. Satan Is Described As a Being of Tremendous Power.

(1) *Satan is called the prince of the power of the air.* "...in which you formerly walked according to the course of this world, according to the prince of the power of the air..." (Ephesians 2:2).

(2) *Satan is called the power of darkness.* "For He rescued us from the domain of darkness, and transferred us to the kingdom of His beloved Son..." (Colossians 1:13).

(3) *Satan is called the power of death.* "Therefore, since the children share in flesh and blood, He Himself likewise also partook of the same, that through death He might render powerless him who had the power of death, that is, the devil..." (Hebrews 2:14).

(4) *Satan is called the strong man.* "Or how can anyone enter the strong man's house and carry off his property, unless he first binds the strong man? And then he will plunder his house." (Matthew 12:29).

(5) *Satan is called the destroyer.* "They have as king over them, the angel of the abyss; his name in Hebrew is Abaddon (destroyer), and in the Greek he has the name Apollyon (destroyer). (Revelation 9:11).

(6) *Satan is called the murderer.* "You are of your father the devil, and you want to do the desires of your father. He was a murderer from the beginning..." (John 8:44).

II. Satan Occupies a Position of Tremendous Power.

1. *Satan occupies a position of power over his angels.* "Michael and his angels waging war with the dragon. The dragon and his angels ...And the great dragon was thrown down, the serpent of old who is called the devil and Satan, who deceives the whole world; he was thrown down to the earth, and his angels were thrown down with him." (Revelation 12:7-9). "Then He will also say to those on His left, 'Depart from Me, accursed ones, into the eternal fire which has been prepared for the devil and his angels....'" (Matthew 25:41).

2. *Satan occupies a position of power over his demons.* “But when the Pharisees heard this (that Christ had cast out a demon), they said, ‘This man casts out demons only by Beelzebul the ruler of the demons.’” (Matthew 12:24). Christ’s reply agrees with the Pharisees’ statement that Beelzebub (Satan) is the prince or ruler of the demons: “If Satan casts out Satan, he is divided against himself; how then will his kingdom stand?” (Matthew 12:26). Satan casting out Satan would be Satan casting out his own subjects and agents of his work—his demons.

(3) Satan occupies a position of power over the entire organized evil of the seen and the unseen world. “...you formerly walked according to the course of this world, according to the prince of the power of the air...” (Ephesians 2:2). This is the organized evil mentioned by Paul: “For our struggle is not against flesh and blood, but against the rulers, against the powers, against the world forces of this darkness, against the spiritual forces of wickedness in the heavenly places.” (Ephesians 6:12). This is the organized evil over which Christ triumphed: “When He had disarmed the rulers and authorities, He made a public display of them, having triumphed over them through Him.” (Colossians 2:15). This is the organized evil which Paul said could not separate us from the love of God: For I am convinced that neither death, nor life, nor angels, nor principalities, nor things present, nor things to come ... will be able to separate us from the love of God, which is in Christ Jesus our Lord.” (Romans 8:38,39).

(4) *Satan occupies a position of power contestable with God’s angels.* In those days, I, Daniel, had been mourning for three entire weeks...On the twenty-fourth day of the first month ... I lifted my eyes and looked, and behold, there was a certain man dressed in linen... ‘Do not be afraid, Daniel, for from the first day that you set your heart on understanding this and on humbling yourself before your God, your words were heard, and I have come in response to your words. But the prince of the kingdom of Persia was withstanding me for twenty-one days; then behold, Michael, one of the chief princes, came to help me, for I had been left there with the kings of Persia. Now I have come to give you an understanding of what will happen to your people in the latter days ... But I shall now return to fight against the prince of Persia...’” (Daniel 10:2-20). Two princes are mentioned, “the prince of the kingdom of Persia” and “Michael, one of the chief princes.” Each was a prince or power in one of two respective kingdoms—the kingdom of Satan and the kingdom of God. These were angelic in nature. Cyrus, the king of Persia, was favorable toward Israel, so it is evident that Cyrus is not meant by the prince of Persia. Doubtlessly, an evil angel was attempting to turn Cyrus’s favor from Israel, for Cyrus was the king of Persia whom God had chosen to proclaim the liberation of Israel from captivity and to affect her restoration to Judea (Jeremiah 25:11,12; 2 Chronicles 36:20-23). Thus, Satan was able to detain an angel of God for three weeks.

This position of power is observable in the account of the conflict of Michael and the devil over the body of Moses: “But Michael the archangel, when he disputed with the devil and argued about the body of Moses, did not dare pronounce against him a railing judgment, but said, ‘The Lord rebuke you!’” (Jude 9). Michael called upon God to rebuke Satan, for evidently Satan was superior, or equal, to Michael in power. In view of these two instances, what must be the wars that rate in the unseen world! What must be the scope of the battle between righteousness and unrighteousness! What must be the tremendous power wielded by both kingdoms! What must be the solemnness and fierceness of the shock of battle! Little wonder that God warns, “Be of sober spirit, be on the alert. Your adversary, the devil, prowls around like a roaring lion, seeking someone to devour.” (1 Peter 5:8).

5. *Satan occupies a position of power that is greater than man.* “Put on the full armor of God, so that you will be able to stand firm against the schemes of the devil. For our struggle is not against flesh and blood, but against the rulers, against the powers, against the world forces of this

darkness, against the spiritual forces of wickedness in the heavenly places.” (Ephesians 6:11,12). Man without divine protection becomes a quick and easy victim of Satan. Thus is explained the fact that “We know that we are of God, and that the whole world lies in the power of the evil one.” (1 John 5:19). To such hopeless wretches, Christ sent Paul forth preaching “to open their eyes so that they may turn from darkness to light and from the dominion of Satan to God...” (Acts 26:18). It was of these enlightened and obedient ones that Paul wrote: “For He rescued us from the domain of darkness, and transferred us to the kingdom of His beloved Son...” (Colossians 1:13).

6. *Satan occupies a position of power as a god in the hearts of unregenerate men.* “...in whose case the god of this world has blinded the minds of the unbelieving so that they might not see the light of the gospel of the glory of Christ, who is the image of God.” (2 Corinthians 4:4). This fact is in contrast to what should be, for God – not Satan – should dwell in the hearts of men: “...but sanctify Christ as Lord in your hearts...” (1 Peter 3:15). Whereas God alone is to dictate the beliefs and actions of men, Satan occupies this position of authority in the hearts of the unsaved. Of this fact, Paul wrote: “Therefore do not let sin reign in your mortal body so that you obey its lusts...For sin shall not be master over you” (Romans 6:12, 14).

III. Satan Has Tremendous Power for Miraculous Demonstration.

1. *Satan possesses the power to perform miracles.* Sometimes, he may perform these apart from human agency, but most of the time, if not all of the time, he enables his ministers to perform these wonders.

(1) When Moses and Aaron “...lifted up the staff and struck the water that was in the Nile, in the sight of Pharaoh and in the sight of his servants, and all the water that was in the Nile was turned to blood. The fish that were in the Nile died, and the Nile became foul, so that the Egyptians could not drink water from the Nile. And the blood was through all the land of Egypt...the magicians of Egypt did the same with their secret arts; and Pharaoh’s heart was hardened” (Exodus 7:20-22).

Again, when Moses and Aaron were commanded to hold the rod over the river, “...frogs come up on the land of Egypt...The magicians did the same with their secret arts, making frogs come up on the land of Egypt.” (Exodus 8:5-7).

Once more, when Moses and Aaron were told to smite the dust of the earth with their rod, “All the dust of the earth became gnats through all the land of Egypt. The magicians tried with their secret arts to bring forth gnats, but they could not... Then the magicians said to Pharaoh, ‘This is the finger of God.’” (Exodus 8:16-19).

This instance is referred to by Paul: “Just as Jannes and Jambres opposed Moses, so these men also oppose the truth, men of depraved mind, rejected in regard to the faith. But they will not make further progress; for their folly will be obvious to all, just as Jannes’s and Jambres’s folly was also.” (2 Timothy 3:8,9). That these men actually performed miracles, there is no doubt. And that their miracle-performing power came from Satan is evident from the fact that they performed them to withstand Moses, the servant of God. But, that Satan’s power is inferior to God’s power is significantly seen in the fact that they succeeded in duplicating only the first two out of ten miraculous plagues afflicted upon Egypt by Moses and Aaron, so that their folly was manifest unto all men.

(2) Christ and His apostles foretold of the devil’s miracle-working demonstrations that would occur in this dispensation. Christ warned, “For false Christs and false prophets will arise and will show great signs and wonders, so as to mislead, if possible, even the elect.” (Matthew 24:24).

Paul wrote that the general departure from the gospel would come “in accord with the activity of Satan, with all power and signs and false wonders, and with all the deception of wickedness for those who perish, because they did not receive the love of the truth so as to be saved. For this reason God will send upon them a deluding influence so that they will believe what is false, in order that they all may be judged who did not believe the truth, but took pleasure in wickedness.” (2 Thessalonians 2:9-12).

These miracles were to be of such magnitude that they were more than “make believe.” Satan would not be too successful with many people were he only a sleight-of-hand performer. The word “activity,” of the Thessalonian passage, is derived from a Greek word, “energeo,” that indicates a power beyond that which is normal, a supernatural ability. These wonder-workers do their works “after the energizing of Satan with all power and signs.” These are lying wonders, not because they merely appear to be wonders, but because the purpose of miracles in the hands of God’s ministers in apostolic times was to testify to men that the message which His ministers preached was the word of the only One who could perform such amazing miracles — the Most High God (John 4:48; Mark 16:20; Hebrews 2:3,4) — and the miracles of these false teachers claimed the stamp of God’s divinity upon a message that was, in reality, false. It is significant to note that when “Jannes and Jambres opposed Moses” with their miracle-performing acts, their own faith in their abilities made them “rejected in regard to the faith” that they ought to have had in Moses and Aaron.

(3) John, the only one to see by vision the fortunes and the misfortunes of the church, relates for us how that false religions of the latter times would claim miracle-performing power: “He performs great signs, so that he even makes fire come down out of heaven to the earth in the presence of men. And he deceives those who dwell on the earth because of the signs which it was given him to perform” (Revelation 13:13,14).

Describing three religious movements, John said of them, “... they are spirits of demons, performing signs, which go out to the kings of the whole world...” (Revelation 16:14). Men are deceived because they are “performing signs.” John did not say, “By the means of those miracles which he appeared to have power to do.” He did not say that they were “spirits of demons appearing to work miracles,” but they were “spirits of demons, performing signs...”

(4) Christ described the fate of those who neglected to obey the full will of God, all the while performing works of wonder: “Not everyone who says to Me, ‘Lord, Lord,’ will enter the kingdom of heaven, but he who does the will of My Father who is in heaven will enter. Many will say to Me on that day, ‘Lord, Lord, did we not prophesy in Your name, and in Your name cast out demons, and in Your name perform many miracles?’ And then I will declare to them, ‘I never knew you; DEPART FROM ME, YOU WHO PRACTICE LAWLESSNESS.’” (Matthew 7:21-23). It is thus evident that Satan not only possesses power enough to deceive men through the wonder-works of his agents, but the wonder-workers themselves are deceived, thinking that they cast out demons and performed miracles by the power of God and for God. Such a false confidence gives greater boldness to them than they would have if they were conscious of the fact that their power was of Satan.

2. *Satan possesses the power to make his ministers appear to be ministers of God.* P. T. Barnum claimed that there was a fool born every minute. He said that the American people liked to be “hum-bugged.” It was Puck who declared, “What fools these mortals be.” Satan can always get nibbles and bites on his bait of “make-believe,” whether or not there is anything too convincing about it. However, there are many in the world who are genuinely desirous of doing God’s Will who are closer observers of life and events than the common masses, who must be convinced by wonders from the

hands of those who speak and labor with a boldness begotten only by a conviction that they are God's servants, whose miracles are of God, not of Satan; and not only miracles, but also every form of false teaching.

Of this power, Paul wrote: "For such men are false apostles, deceitful workers, disguising themselves as apostles of Christ. No wonder, for even Satan disguises himself as an angel of light. Therefore it is not surprising if his servants also disguise themselves as servants of righteousness, whose end will be according to their deeds." (2 Corinthians 11:13-15). We have already learned from Matthew 7:21-23 that many of these false ministers will not realize that they are false teachers until in surprise they learn the woeful fact after death.

IV. Satan Has Tremendous Power to Work Evil.

1. *Satan has power to afflict people with physical suffering.*

(1) This was so in Job's life: "Then Satan went out from the presence of the LORD and smote Job with sore boils from the sole of his foot to the crown of his head." (Job 2:7).

(2) This was so in the life of the woman who was bent so that she could not stand upright: "And this woman, a daughter of Abraham as she is, whom Satan has bound for eighteen long years, should she not have been released from this bond on the Sabbath day?" (Luke 13:16).

(3) This was so in the miserable state of those who were possessed of demons. Of such a one, the record tells us that the demon "seizes him, and he suddenly screams, and it throws him into a convulsion with foaming at the mouth..." (Luke 9:39). And of another, "While he was still approaching, the demon slammed him to the ground and threw him into a convulsion." (Luke 9:42).

(4) This was so in the lives of multitudes upon whom Christ had compassion and for whom Christ "went about doing good and healing all who were oppressed by the devil..." (Acts 10:38).

2. *Satan has power to energize men to do evil.*

Satan empowers or energizes his victims to do his bidding. Paul wrote, "And you were dead in your trespasses and sins, in which you formerly walked according to the course of this world, according to the prince of the power of the air, of the spirit that is now working in the sons of disobedience." (Ephesians 2:1-2). Of the departure from the faith, Paul spoke: "For the mystery of lawlessness is already at work...whose coming is in accord with the activity of Satan, with all power and signs and false wonders, and with all the deception..." (2 Thessalonians 2:7-10). The Greek word from which "activity" has been translated is "energeo" and means "imparted energy" or "supernatural power." Normally, if there were no Satan, men and women would not believe falsely and live unrighteously. Why, then, do they live "according to the course of this world?" Why do they live "according to the prince of the power of the air?" The answer lies in the fact that they are empowered by the spirit that now energizes the sons of disobedience. Satan imparts energy to them to be disobedient to God. Even in Paul's day, "the mystery of energizing" was at work. This departure from the faith was activated by the energizing "of Satan with all power and signs and lying wonders" to the end that all might be deceived who possessed no genuine love for the truth. This energizing was to cause them to "believe what is false, in order that they all may be judged who did not believe the truth, but took pleasure in wickedness." If we marvel at the ease with which people seem to accept false doctrines and live unrighteously, let our marveling be in respect to Satan, for he it is who imparts energizing power to men to do evil.

This fact becomes yet more shocking when we learn that this same word is used to describe

God's working in and through His children: "for it is God who is at work in (energizes) you, both to will and to work for His good pleasure." (Philippians 2:13). "...and what is the surpassing greatness of His power toward us who believe. These are in accordance with the working (energizing) of the strength of His might which He brought about (energized) in Christ, when He raised Him from the dead and seated Him at His right hand in the heavenly places...." (Ephesians 1:19,20). "For this purpose also I labor, striving according to His power (energy), which mightily works (energizes) within me." (Colossians 1:29). "Now to Him who is able to do far more abundantly beyond all that we ask or think, according to the power that works (energizes) within us..." (Ephesians 3:20). Thus, in this conflict of right and wrong, man is not left to act as he normally would. Because Satan energizes men to do wrong. This fact explains how the saint wonders why sinners can so easily accept false doctrines and live unrighteously, and how sinners wonder why saints can walk the path of truth and righteousness so contentedly. In both instances, men walk as they are energized by their accepted master — whether Satan or the Savior: "Do you not know that when you present yourselves to someone as slaves for obedience, you are slaves of the one whom you obey, either of sin resulting in death, or of obedience resulting in righteousness?" (Romans 6:16).

Thus, Jesus said to the unregenerate men of His day, "You are doing the deeds of your father...You are of your father the devil, and you want to do the desires of your father." (John 8:41,44). We should deal with them in "...gentleness correcting those who are in opposition, if perhaps God may grant them repentance leading to the knowledge of the truth, and they may come to their senses and escape from the snare of the devil, having been held captive by him to do his will." (2 Timothy 2:25,26). These poor victims know not that they have been taken captive, except as they hear and heed the emancipation message of Christ. Satan so energizes them that their intellects are deceived, their emotions drugged, and their actions controlled altogether as he wishes, so that they work against their own best interest. They "oppose themselves." Normally, men would not do that; they would ordinarily work for themselves — not against themselves. Paul met this condition at Corinth, for in response to his preaching, the Jews "opposed themselves" (KJV) by rejecting the emancipation message (Acts 18:6).

The Bible frequently records illustrations of this power of Satan: "Then Satan...moved David to number Israel." (1 Chronicles 21:1 NASB), though God told him not to. "During supper, the devil having already put into the heart of Judas Iscariot, the son of Simon, to betray Him..." (John 13:2). The same is recorded in John 13:27 and Luke 22:3. Peter asked Ananias, "...why has Satan filled your heart to lie to the Holy Spirit...?" (Acts 5:3). Why do people today outrightly disobey God's Will? Because Satan energizes them to. They disobey God; they oppose themselves; they obey the will of Satan (their enemy); they make themselves shameful and place themselves upon the ground of condemnation, not because they will be benefited thereby, but because Satan is able to deceive men into thinking that they will be benefited and because Satan energizes them to do that which binds them in the chain of appetite and passion. Truly, "everyone who commits sin is the slave of sin." (John 8:34). Paul sums the idea up thus: "For while we were in the flesh, the sinful passions, which were aroused by the Law, were at work in the members of our body to bear fruit for death." (Romans 7:5).

Study Aids for Lesson 8

Noteworthy Reflections:

(1) These foregoing facts should be sobering to us. We should never minimize the power of Satan. We should resist the tendency to reason away the true power behind evil, which tendency is to make men perverse by natural birth rather than corrupted through Satan. This is the doctrine of Calvinism which has already been noticed. It forms the basis of the majority of denominational systems of doctrine. We should realize that such knowledge of the power of Satan will either discourage us or turn us in haste to Christ who alone is our hope of deliverance. Let us abide in Christ and His Word lest discouragement overtake us.

(2) This lesson should provoke our thinking so that all of life will be restudied in the light of Satan's power. Every action of ourselves and of others that is contradictory of the Will of God should be considered so that the power of Satan can be fully seen and his manner of working identified; otherwise, we will be as the masses who lamentingly admit that they are victims of Satan's power, but who find themselves ignorant of why they are, how they are, and how they can alter the fact.

Suggested Memory Verse: Ephesians 2:1-3

Questions for Review of Lesson 8:

1. Give three words or phrases by which Satan's power is described.
2. Name three positions of power which Satan occupies.
3. What two miracles of Moses and Aaron did the Pharaoh's magicians duplicate?
4. Did Christ and Paul foretell that men would actually perform miracles by the power of Satan or that they would merely appear to be miracles?
5. Were they real or merely apparent miracles that John saw men performing in the book of Revelation?
6. What does Satan make his ministers look like?
7. Does Satan have the power to afflict men with physical suffering?
8. What does the words "work," "worketh," and "working" mean as used both in reference to how God works in us and how Satan works in the unsaved?

Lesson 9
The Ill-Gotten Authority of Satan

To catch monkeys, the natives of Africa cut a hole in a pumpkin large enough for a monkey's hand. After removing the seeds, they fill the pumpkin with corn. After the natives are gone, the monkey puts his "hand" in and takes as much corn as he can hold. But, he is unable to remove his "hand," and he will not turn loose of the corn. A native, nearby in hiding, comes forth with a club and kills it. Though death stares him in the face, the monkey will not let go of his corn, but will fight, scold, and chatter until he is dead.

So much like this, Adam and Eve were warned that if they ate of the tree of the knowledge of good and evil, they would die. With death staring them in the face, they preferred to eat and die than to obey God and live. They did not intend this rough bargain with Satan, but the devil was able to gloss over the truth of this bad deal so that the first pair saw only the benefits — not the sad results. They could not see far enough into the plot to know that when they yielded to Satan's temptation, they also yielded themselves into his hands so that they became slaves to this Satanic sovereign.

I. The Earth is Satan's Base of Operations.

1. *This is revealed in Satan's contest with God over Job.* When Satan approached God to ask for the opportunity to afflict Job with such troubles as he judged would make the ancient sage turn from Jehovah, "The LORD said to Satan, 'From where do you come?' Then Satan answered the LORD and said, 'From roaming about on the earth and walking around on it.'" (Job 1:7). The same question and answer are recorded of Satan's second approach to God in respect to Job (Job 2:2).

2. *This is implied in Peter's explanation of Satan's wicked career.* From the book of Job, we learned that Satan roams about on the earth, "walking around." Peter tells us what Satan does here: "Your adversary, the devil, prowls around like a roaring lion, seeking someone to devour." (1 Peter 5:8). Satan has set up his base of operations on the earth — in the midst of those whom he seeks to devour.

3. *This is affirmed by Christ.* "I know where you dwell, where Satan's throne is..." (Revelation 2:13). Not only was Satan's throne in Pergamum, but it was, and is, also in every other place upon the earth. Satan's base of operations is not in some far off "isle of somewhere," but among us!

II. How Did Satan Gain This Authority over the Earth?

1. *God gave Adam all authority over the earth.* "Then God said, 'Let Us make man in Our image, according to Our likeness; and let them rule over the fish of the sea and over the birds of the sky and over the cattle and over all the earth, and over every creeping thing that creeps on the earth.'" (Genesis 1:26). God gave to Adam authority by which he was to rule the world. He was a sovereign over the creatures of the air, sea, and land. He was king "over all the earth!"

2. *Satan became the master of Adam and thus wrested from him the sovereignty.* How did Satan come into possession of his authority over the earth? God appointed Adam to be the prince or ruler of the world, but Satan wrested Adam's authority away from him when he enticed him to obey his suggestions. When Satan succeeded in getting him to obey his suggestions, which were contrary to the Will of God, he conquered his will, thus taking his authority away from him which God had

delegated to him. His act of sin was more than an act of disobedience toward God—it was an act of submission to Satan’s authority; hence, he yielded his scepter to Satan, who now had become his master!

As a result, man was expelled from the garden and made to work for a living. Instead of man having dominion over the earth, the earth had dominion over him: “Then to Adam He said, ‘Because you have listened to the voice of your wife, and have eaten from the tree about which I commanded you, saying, “You shall not eat from it;” Cursed is the ground because of you; In toil you will eat of it all the days of your life. Both thorns and thistles it shall grow for you; And you will eat the plants of the field; By the sweat of your face You will eat bread, Till you return to the ground, Because from it you were taken; For you are dust, And to dust you shall return.’” (Genesis 3:17-19).

III. Satan Became The Unquestioned Sovereign of the “World.”

1. *Satan made himself the master of all that over which Adam formerly had been sovereign.* We have seen that Adam was outwitted by Satan so that Satan wrested the scepter of the earth from his hands, thus making himself the master of the world. Since Adam had dominion over all the earth, Satan as his successor became, in his stead, the ruler over all the earth.

2. *Christ acknowledged Satan’s self-assumed sovereignty.* It should be pointed out that while Christ came to the earth to challenge Satan’s authority, and did successfully become the master of Satan, both in His own life of sinlessness and in His provision for us on the cross, yet prior to the cross, Christ acknowledged Satan as the “prince of the world.”

(1) “And he (the devil) led Him (Christ) up and showed Him all the kingdoms of the world in a moment of time. And the devil said to Him, ‘I will give You all this domain and its glory; for it has been handed over to me, and I give it to whomever I wish. Therefore if You worship before me, it shall all be Yours.’” (Luke 4:5-7). Satan, thus, offered Christ the kingdoms of the world, which he could not have done had he not been the king of the world. Where did he get this authority? He said, “...for it has been handed over to me, and I give it to whomever I wish.” God did not give the world to Satan; He gave it to Adam. But, Adam forfeited it to Satan when Satan proved to be his master. Just as a father gives his boy a new bicycle, and a schemer gets it from him through a deceptive business deal, so God gave to Adam the earth, but Satan “figured” and talked him out of it. When Satan affirmed-that the kingdoms of the world were his, he affirmed the truth, or else the offer would have had no power with Christ, for Christ would have know whether Satan was making a real offer or making an empty boast. If the claim had been false, Christ doubtlessly would have called his hand on the lie.

(2) Christ three times referred to Satan as the “prince of this world!” (John 12:31; 14:30; 16:11). Christ was not mistaken about this fact. Christ would have known whether or not Satan was such a “prince” (ruler), and He would not attribute such an “honor” to him if it were not a fact.

IV. The “World” Over Which Satan Became Ruler.

1. *Satan became ruler over every part of the “earth” that would serve his Satanic purpose.* Satan’s primary purpose in causing Adam to sin was to retaliate against God. Adam had done Satan no injury; therefore, Adam was not a natural enemy of Satan. Satan’s fight was with God—not with Adam. But, because Adam was made in the image of God and was given authority over the earth by

God, Satan struck at God through Adam: “Then God said, ‘Let Us make man in Our image, according to Our likeness; and let them rule ... over all the earth....’” (Genesis 1:26). God would not have given such authority to any creature unless it had been made in His image. It is evident from this passage that God gave to Adam dominion over all the earth because he was made in His image. The only way whereby Satan could successfully strike at God would have been indirectly through man, who was made in His image. Since Satan could not injure God personally, he chose to injure God through His image by turning man from the authority of God to his own authority. This became more than a personal victory over Adam and Eve — it became a perpetual victory over the human race until such time as Christ would come as man’s deliverer. Adam and Eve would have lived forever had they not sinned, for it was only through their sin that they were removed from the tree of life. Adam would always have been the sovereign of the world, had he not sinned. So, when Satan secured this sovereign power for himself, he had the world and its inhabitants in his grip.

2. The “world” was the part of the “earth” that Satan was particularly interested in.

(1) The enticements of the world claim our attention. Christ called Satan the “prince of this world.” The word “world” identifies the particular authority claimed by Satan. John tells us, “Do not love the world nor the things in the world. If anyone loves the world, the love of the Father is not in him. For all that is in the world, the lust of the flesh and the lust of the eyes and the boastful pride of life, is not from the Father, but is from the world. The world is passing away, and also its lusts; but the one who does the will of God lives forever.” (1 John 2:15-17). The lust of the world and the Will of God are thrown in contrast. The word “lust” means “desire.” The desires of the world by which Satan seeks to lure men from obedience to the Will of God are three: the lust of the flesh, the lust of the eyes, and the lust of the heart. (The “pride of life” refers to the sins of the heart.) Satan appeals to men to disobey the Will of God by these three desires.

These were the appeals by which Satan obtained dominion over Adam and Eve: “When the woman saw that the tree was good for FOOD (lust of the flesh), and that it was a delight to the EYES (lust of the eyes), and that the tree was desirable to make one WISE (pride of life), she took from its fruit and ate; and she gave also to her husband with her, and he ate.” (Genesis 3:6). These became the bait by which he gained control of Adam and Eve, and these are still the bait by which he captures every other sinner. These were used to bring Adam and Eve under his power, into his subjection. Once their master, they became his slaves, for, “Everyone who commits sin is the slave of sin” (John 8:34).

The word “world” does not particularly mean this material universe, but all of the things by which Satan can tempt men to yield to his will. Usually, these are things that God has revealed in the Bible to be contrary to His government of righteousness. However, these may be very harmless within themselves, but Satan uses them to keep us from doing God’s Will in other matters.

(2) The victims of the world next claim our attention. Those who have been victimized by Satan’s enticements of the “world” are also referred to as “the world.” It was said of Christ, “the world did not know Him.” (John 1:10). It is said of God, “For God so loved the world” (John 3:16). The Samaritans said, “this One is indeed the Savior of the world.” (John 4:42). Satan’s victims are called “sons of this age” (Luke 16:8). They are also called “the sons of the evil one....” (Matthew 13:38) because the wicked one, Satan, won their allegiance through the allurements of the world. Paul explained that “God was in Christ, reconciling the world unto himself” (2 Corinthians 5:19).

Jesus said to His disciples, “If the world hates you, you know that it has hated Me before it hated you.” (John 15:18). It is obvious that the “world” as referred to in the foregoing passages refers to wicked men and not the material universe.

Study Aids for Lesson 9

Noteworthy Reflections:

(1) To realize that the earth on which we live is the base of Satan's operations ought to be sufficient evidence that our study of the devil is personally vital and not a novelty to attract the curious. It also ought to impress us with the fact that Satan is an ever-present enemy who dogs our steps every day and is a constant threat to our standing with God.

(2) It is easy for us to see how Satan gained the mastery over Adam and Eve — it was by persuading them to act contrary to the wishes of God on the basis that they would not suffer for it, but would be bettered by it. But, it is not so easy to see how that Satan is daily tempting us to do the same thing, and for the same purpose—that of turning us from our Creator.

(3) When Adam allowed the scepter to slip from his hand into the hand of the enemy, he thereby opened the gates of hell so that Satan's train of death and sorrow would curse men every day they live. Satan made fat promises to Adam and Eve and concealed the evil results. Thus, by magnifying the personal benefits of sinning and minimizing the evil results, Satan was able to affect their disobedience to God. They were led to believe that Satan was their benefactor and God their enemy. This led them to believe that Satan offered a program of a good time and God a program of drudgery. In this, both God and Satan are misrepresented. God is for a "good time," and Satan is for a "bad time." Men have, in the centuries since Adam, fallen for the lie rather than the truth because they give more heed to the world's viewpoint than they do to God's. The world in general has filled men with the notions of the devil, and if men will not study the Bible, they cannot know God's Truth. Tragically, men drink from the devil's fountains of pleasure and blame God for their stomach aches.

(4) We should not have to preach and act out the fact that all forms of the lust of the flesh, the lust of the eyes, and the lust of the heart are sinful on the basis that they are from the devil. It ought to be a self evident fact that Satan appeals to the lust of the flesh—in drinking low alcohol-content drinks the same as he does the high alcohol-content drinks — beer the same as whiskey. Satan appeals to the lust of the flesh in petting and dancing the same as he does in adultery, which is the inevitable result of the generally looked upon "respectable" forms of the lust of the flesh. Satan appeals to the lust of the eyes at the swimming pool the same as he does at the nudist colony. Satan appeals to the lust of the eyes through television the same as he does through the movies and lewd magazines. Satan appeals to the lust of the heart ("pride of life") by exalting the ego in men; by making men think they are not sinners; by causing them to think they are not so bad; by leading them to believe they are, after all, "somebody." Satan appeals to the lust of the heart by causing men and women so to dress, strut, and parade before others that the guilt of sin is overshadowed and the shame that ought to be realized by transgressors is turned into self-glory. By the appearance, at least, these are lifted up in their hearts. All such are but children of the world and consequently of Satan.

Suggested Memory Verse: Genesis 1:26

Questions for Review of Lesson 9:

1. Where had Satan been prior to his appearance before God when he asked for Job?
2. Satan walks among men, seeking to do what to them?
3. John, in Revelation, said that Satan had what in Pergamum?
4. God gave Adam dominion over how much of the earth?
5. How did Satan wrest the scepter of authority from Adam?
6. What did Christ call Satan which indicates that Satan is the ruler of the world?
7. While Satan became the sovereign of the whole earth, what word does the Bible use that indicates the particular part of the earth that Satan is especially interested in?

Lesson 10

Preparation for Heaven's Contest with Satan over His Ill-Gotten Authority

Our laws provide a “reserved right” for every land owner. If of 10,000 acres of land, I sell 9,999 and retain one acre in the center of the tract, I have a legal right to cross those 9,999 to get to my one acre.

When Adam gave to Satan the small portion of his heart that the devil asked for in the garden, Satan had no respect for that which Adam allowed God to retain. He walked over God's rights to get to his “reserved right.”

The word “authority” means “right.” It differs, strictly speaking, from “power” inasmuch as one may possess power to do something for which he has no right. The mad dog has power, but no right to bite people. The king may have a right to rule his factious people, but in his weakness, he may not possess the power to do so. It was noticed in Lesson 8 that Satan exercises as much power over the souls of men now as he ever has, except those who have found deliverance through the blood of Christ. But, Satan has not the right to claim the souls of men now as he once had, for Christ purchased all rights of men for His Father. Many do not respect this divine transaction, and thereby they have acknowledged Satan, instead of the Savior, as their owner and ruler.

I. The Point of Contest

1. God has never conceded that Satan usurped any of His authority. God did not give to Adam all authority in heaven and earth—only earth. Therefore, Satan was able to usurp authority over the earth only. God has never acknowledged that Satan obtained authority over His eternal Dominion; therefore, He has never made any concessions to Satan. God reserved all rights relative to His Person and His divine plan for man.

(1) Never once do we read of Satan being superior to the Person of God. Throughout the Old Testament periods of time, God was the Master of all occasions. In every time of crisis, God executed His own will as He saw fit. Satan became master of the earth only in reference to man. In every way and at all times, Satan must play his part as God permits him.

(2) Never once do we read of Satan being superior to the plan of God. Satan influenced evil men up to a certain point, and then God took over. Whenever men became too “big” for God to use, they were shelved in preference to a humbler servant. God allowed Satan to degrade men only when his evil work did not endanger His plan in behalf of mankind. God did not wish to rush the great contest of the ages, for to do so would have been to settle on the wrong terms. He only took measures to protect His plan and His faithful servants whom He used to execute the plan.

2. God has acknowledged that Satan usurped the authority that He delegated to Adam. Since sin was the basis of the contest between God and Satan, God could not triumph in the contest until He had given the divine answer to sin. Adam, and consequently all other people, had his choice between the voices of God and Satan He chose to obey the voice of Satan. God loved mankind so much that He was not content to turn man over to Satan as a just trophy of the eternal conflict. Man was made in the image of God; therefore, God's very Being was at stake. God's law was transgressed; therefore, His authority demanded that sin be dealt with. In order that God could both

divinely deal with man's sin and yet redeem the sinner, God did not attempt to contest Satan's claim upon man until He was prepared to execute a plan whereby "He might be just, and the justifier" of man. God could not contest Satan's authority except through the Person of His Son, and this He could not do until "the fullness of the time" had come.

II. The Prelude to the Contest.

1. *The contest in PURPOSE.* Paul referred to this as "This was in accordance with the eternal purpose which He carried out in Christ Jesus" (Ephesians 3:11). In ages past, God laid out His plan of triumphing over Satan, for we have it by inspired pen that "SAYS THE LORD, WHO MAKES THESE THINGS KNOWN FROM LONG AGO" (Acts 15:18), which things have been revealed to us through the gospel. Apparently, the great contest was raging long before man was placed in the garden. We do know that sometime in the remote past, Satan persuaded certain angels of God to forsake their exalted positions in the heavenly kingdom, for Jude and Peter refer to "...angels who did not keep their own domain, but abandoned their proper abode, He has kept in eternal bonds under darkness for the judgment of the great day, just as Sodom and Gomorrah and the cities around them."

Two things appear evident: First, the rebellion of angels appears to have taken place before these human-rebellions, as though it occurred before the human race was created. Second, the rebellion of the angels seems to have been the result of Satan's influence. Both writers first warned against the persuasion of false teachers. Peter called attention to the false prophets of the Old Testament and warned of false teachers in the New Testament times, and then he introduced the cause of the apostasy as due to those who "will exploit you with false words..." So, it appears that Satan led these angels into rebellion with "false words." Satan successfully proved his superiority over man also with "false words." God's eternal purpose is to subdue both angelic and human rebellion.

God, who is unaffected by first appearances, laid His plan of strategy and commenced to make it ready for execution. To us, it appears that God has been slow, but since "with the Lord one day is like a thousand years..." (2 Peter 3:8), the past six thousand years have been as but six days with God—less than a week!

2. *The contest in PREDICTION.* Immediately following the tragedy of the garden episode, God called Satan into conference and said, "I will put enmity Between you and the woman, And between your seed and her seed; He shall bruise you on the head, And you shall bruise him on the heel" (Genesis 3:15). Not only would there be enmity between the original persons of this sin—Satan and the woman—but also between their offspring. Satan is called the father of the rebels (John 8:44), and the rebels are spoken of as children of Satan (Matthew 13:38). The ultimate offspring of the woman was to be Christ, the fatal enemy of Satan. Note that God said, "...between your seed (evil men) and her seed (Christ); He shall bruise you on the head, And you shall bruise him (Christ—masculine person) on the heel."

3. *The contest in PROMISE.* God made a two-fold promise to Abraham (Genesis 12:1-3), Isaac (Genesis 26:4,5), and Jacob (Genesis 28:10-14). The first was a promise to make and bless a nation—Israel. The second was, through this nation, to bless all nations. We know that Christ was the product of the Jewish nation, for Jesus said, "Salvation is from the Jews" (John 4:22). These two

promises were in Paul's mind when he said, "Now the promises were spoken to Abraham and to his seed. He does not say, 'And to seeds,' as referring to many, but rather to one, 'And to your seed,' that is, Christ." (Galatians 3:16). By giving this good word of encouragement to Abraham, God "preached the gospel beforehand to Abraham, saying, 'ALL THE NATIONS WILL BE BLESSED IN YOU.'" (Galatians 3:8). This blessing to the nations became a curse to Satan, for he was deprived of the allegiance and service of all who accepted Christ.

4. *The contest in PREFIGUREMENT.* God, in the Bible, teaches men by means of words, examples, and types. We are quite familiar with words and examples, but not so well known is the type. Our word "type" is derived from a Greek word that means "to mark, or make an impression." It is translated "type" (Romans 5:14), "shadow" (Hebrews 10:1), "like" (Deuteronomy 18:15,18), and "example" (1 Corinthians 10:6,11). We give a brief listing of some of those things that were typical of Christ and His church.

(1) As Adam was head of the human race, so Christ is head of the spiritual race (1 Corinthians 15:22,45; Romans 5:12-19).

(2) As Moses was Israel's lawgiver, so Christ is our lawgiver (Deuteronomy 18:15-18; Acts 3:22,23).

(3) As Melchizedek was priest to Abraham, so Christ is priest to us (Hebrews 5: 5-10; 7:1-7).

(4) As David was king of Israel, so Christ is king of His people (2 Samuel 7: 12,13; Luke 1:32; Acts 2:30-36).

(5) As the serpent was lifted up in Israel for the healing of the reptiles' stings, so Christ was lifted up on the cross for the healing of sin's sting (Numbers 21:9; John 3:14).

(6) As the altar was the place of atonement under the law, so Christ is the place of atonement under the gospel (Hebrews 13:10).

(7) As the lamb was the atoning sacrifice under the law, so Christ is the atoning sacrifice now (Revelation 13:8; John 1:29).

(8) As the Passover lamb was essential to keep the death angel from Israel's homes in Egypt, so Christ is essential to keeping spiritual death from us (1 Corinthians 5:7; 1 John 5:12,13).

(9) As water which was essential to Israel's physical life was provided through the rock, so the water of life which is essential to our spiritual life is provided through Christ (1 Corinthians 10:4; Revelation 21:6).

(10) As the manna sustained the lives of the Israelites, so Christ sustains us in our spiritual lives (1 Corinthians 10:3; John 6:31-35, 48-51, 58).

(11) As the Israelites were "a kingdom of priests, and an holy nation," so are the Christians (Exodus 19:6; 1 Peter 2:9; Galatians 6:16).

(12) As the Israelites were pilgrims journeying to the promised land, so are Christians now pilgrims in this present life journeying to the better land (1 Peter 2:9; Hebrews 3:15; 4:11; Philippians 3:20).

(13) As circumcision was the distinctive mark of the Israelites, so is separation from sin a distinctive mark among the saints (Romans 4:11; Colossians 2:11).

(14) As the tabernacle was the center of the encamped Israelites, so the church is the center of Christian activity (Hebrews 8:1-5; 9:1-9; Acts 2:42).

Among the many types, we have selected these few to emphasize the fact that through the law of Moses, God pictured the coming conflict between right and wrong. While they served Israel for

the time “present time” (Hebrews 9:9), yet they serve us a greater purpose by prefiguring the great contest between right and wrong (Hebrews 10:1, 1 Corinthians 9:9,10). Indeed, the Old Testament was the New Testament concealed in types, and the New Testament is the Old Testament revealed in antitype. The first ten in our list relate to Christ’s provisions for us, and the last four relate to the Christians’ responsibilities.

5. *The contest in PROPHECY.* Peter said in reference to Christ: “As to this salvation, the prophets who prophesied of the grace that would come to you made careful searches and inquiries, seeking to know what person or time the Spirit of Christ within them was indicating as He predicted the sufferings of Christ and the glories to follow.” (1 Peter 1:10,11). Of sixty well-known prophecies relative to Christ, we list these few and their fulfillments.

(1) He was the seed of the woman (Genesis 3:15; Luke 1:34,35).

(2) He was rejected by the Jews and hated without cause (Isaiah 53:3; 69:4; 35:19; John 1:11; 15:24,25).

(3) He was disbelieved (Isaiah 53:1; John 12:37,38).

(4) He was a stone of stumbling (Isaiah 8:14; 1 Peter 2:8).

(5) He was rejected by the rulers (Psalms 118:22; Matthew 21:42; John 7:48).

(6) He was betrayed by a friend (Psalms 41:9; 55:12-14; John 13:18-21).

(7) He was sold for thirty pieces of silver (Zechariah 11:12; Matthew 26:15).

(8) He was smitten (Micah 5:1; Matthew 27:30).

(9) He was tortured and spit upon (Isaiah 50:6; Psalms 35:15; Mark 14:65; John 19:1).

(10) He was mocked (Psalms 22:7,8; Matthew 27:39-42).

(11) He was given vinegar to drink (Psalms 69:21; Luke 23:36).

(12) He was killed by the united efforts of rulers (Psalms 2:1-4; Luke 23:12; Acts 4:27,28; 1 Corinthians 2:8).

(13) He was pierced with nails and spear (Psalms 22:16; Zechariah 12:10; John 19:18; 20:25; 19:34-37).

(14) He was raised from the dead rather than becoming corrupt (Psalms 16:8-10; Acts 2:31).

(15) These especially emphasize the fact that Christ’s coming would be opposed by Satan and his servants. As the prediction in Genesis 3:15 revealed, there would be enmity between Christ and the offspring of Satan.

6. *The contest in PREACHING.* As the time drew nigh, God prepared for the conflict by sending forth eighty-four preachers.

(1) *JOHN THE BAPTIST:* “A voice is calling, ‘Clear the way for the LORD in the wilderness...’” (Isaiah 40:3). “Behold, I am going to send My messenger, and he will clear the way before Me.” (Malachi 3:1). “It is he who will go as a forerunner before Him in the spirit and power of Elijah, TO TURN THE HEARTS OF THE FATHERS BACK TO THE CHILDREN, and the disobedient to the attitude of the righteous, so as to make ready a people prepared for the Lord.” (Malachi 4:5,6; Luke 1:17).

(2) *JESUS:* “Jesus came into Galilee, preaching the gospel of God, and saying, ‘The time is fulfilled, and the kingdom of God is at hand; repent and believe in the gospel.’” (Mark 1:14:15).

(3) *THE TWELVE:* “These twelve Jesus sent out after instructing them... ‘as you go, preach, saying, ‘The kingdom of heaven is at hand.’”” (Matthew 10:5-15).

(4) *THE SEVENTY*: “Now after this the Lord appointed seventy others, and sent them in pairs ...and say to them, ‘The kingdom of God has come near to you.’” (Luke 10:1-10).

As yet, the gospel of salvation had not been preached. The gospel that these eighty-four preachers proclaimed was the message of preparation. Everything was being made ready for the mighty conflict between Christ and Satan.

Study Aids for Lesson 10

Noteworthy Reflections:

(1) Though God acknowledged that Satan had seized the authority away from Adam that He had given him, let it be noted that this was not God's failure, but Adam's, and also that God had not in any way lost any authority, even though He suffered injury through the default of Adam. God was in no way at a loss to repair the damage done to Him.

(2) The careful planning and preparation for the contest over the disputed authority is typical of God's way of doing things. His plan was perfect, His prediction was emphatic, His promise was full of hope, His prefigurements were accurate, His prophecies were complete, and His preparation was perfectly timed. God's time-clock indicated the hour of fulfillment. This lesson leaves us on the threshold of the arena of conflict. "The time is fulfilled, and the kingdom of God is at hand." It is the "Fullness of the time" (Galatians 4:4).

Suggested Memory Verse: Genesis 3:14,15

Questions for Review of Lesson 10:

1. Whose authority did Satan seize, God's or Adam's which God gave him?
2. Was there ever a time when Satan was able to overthrow God's eternal plan for our redemption?
3. Did God have a well-laid plan, or was it hastily outlined when God saw the turn of events in the garden?
4. Give the two sets of enemies in the prediction of Genesis 3:15.
5. What were the two promises given to Abraham, Isaac, and Jacob?
6. Give six types and their antitypes.
7. Give six prophecies relating to Christ.
8. Of the eighty-four preachers, name the two individual preachers and give the number in each of the two groups of preachers.

Lesson 11

Christ Was Incarnated In Order to Contest Satan's Ill-Gotten Authority - 1

A boy was once asked, "Does not the devil tell you that you are not a Christian?"

"Yes, sometimes," replied the lad.

"Well, what do you say?" asked the inquirer.

"I tell him that whether I am a Christian or not is none of his business."

Christ came to the earth to do just one thing, which was not his own business, nor the devil's business, but His Father's business. However, Satan tried to make it some of his business, because Christ was here to put Satan out of business. Jesus never lost sight of that one mission—He came to do His Father's Will. Christ was on earth to do what God wanted done to the devil and what God wanted done in behalf of man. The next three lessons will be devoted to a study of Christ's incarnation and how He thereby contested Satan's ill-gotten authority. This present lesson will consider: "The fact of Christ's incarnation."

I. The Meaning of "Incarnation."

1. *Definition of the word.* The word is derived from two basic words: "in" and "carnal." "Carnal" means "the flesh." So, the word "incarnate" means "to clothe with or embody in flesh." The word "incarnation," then, is the act of being clothed with flesh or the act of being embodied in flesh. Related words are: "Carnival," which means "revelry of the flesh"; "carnivorous," which refers to flesh-eating animals and fish; and, "carnage," which relates to any destruction of flesh-of any life, especially mankind.

2. *Use of the word.* Our word "carnal" as is used in the Scriptures usually refers to evil in the flesh, such as: "Abstain from fleshly lusts, which wage war against the soul" (1 Peter 2:11); and, "...those who are according to the flesh set their minds on the things of the flesh...the mind set on the flesh is death...because the mind set on the flesh is hostile toward God." (Romans 8:5-7). However, the word is also used in reference to the flesh when the idea of evil is not involved, such as: "If we sowed spiritual things in you, is it too much if we reap material things from you?" (1 Corinthians 9:11); and, "if the Gentiles have shared in their spiritual things, they are indebted to minister to them also in material (carnal - KJV) things." (Romans 15:27). The word of itself does not imply either good or evil. It simply means "flesh." Flesh may be used or abused. Each usage is obligated to indicate whether the flesh is properly or improperly treated.

3. *Application of the word.* The incarnation of Christ merely means that Christ was clothed with a body of flesh. This body of flesh in no way involved Christ in evil, because flesh is of itself not evil.

II. The Proof of Christ's Incarnation.

Certain heretics of the first centuries of Christianity, particularly the Gnostics, taught the doctrine of "Docetism," which asserted the idea that Christ did not manifest Himself among men in a real body of flesh, but that He was only an "appearance." The parent doctrine for this theory was the idea that flesh is necessarily evil. Holding this tenet and considering Christ to be free from evil, they felt themselves forced to assume that Christ never had a body at all — that He was but an "appearance."

1. *Christ's incarnation was foretold.* The first intimation that Christ would be incarnated was when God addressed Satan thus: "And I will put enmity between you and the woman, and between your seed and her seed; He shall bruise you on the head, and you shall bruise him on the heel." (Genesis 3:15). This "seed" of the woman was to be born of a virgin: "Behold, a virgin will be with child and bear a son, and she will call His name Immanuel." (Isaiah 7:14). Matthew's quotation of this prophecy adds, "which translated means, 'GOD WITH US.'" (Matthew 1:23). Paul's reference to the birth of Christ was: "But when the fullness of the time came, God sent forth His Son, born of a woman, born under the Law..." (Galatians 4:4).

2. *Christ's incarnation was affirmed.* The Scriptures make it indisputably clear that Christ was manifest to men in a body of flesh: "In the beginning was the Word, and the Word was with God, and the Word was God. He was in the beginning with God...And the Word became flesh, and dwelt among us, and we saw his glory, glory as of the only begotten from the Father, full of grace and truth." (John 1:1,2,14). Paul testifies to what God did: "sending His own Son in the likeness of sinful flesh and as an offering for sin, He condemned sin in the flesh..." (Romans 8:3) He again said, "from whom is the Christ according to the flesh..." (Romans 9:5). The apostle spoke of his body as "His fleshly body..." (Colossians 1:22) and of his earthly life as "In the days of His flesh" (Hebrews 5:7). Peter described how that "Christ has suffered for us in the flesh..." (1 Peter 4:1).

3. *Christ's incarnation was real.* Christ's body of flesh was such a body as we have. Christ "but emptied Himself, taking the form of a bond-servant, and being made in the likeness of men. Being found in appearance as a man, He humbled Himself by becoming obedient to the point of death, even death on a cross." (Philippians 2:7,8). This was a body that could be handled as ours can: "What was from the beginning, what we have heard, what we have seen with our eyes, what we have looked at and touched with our hands, concerning the Word of Life..." (1 John 1:1). This is that body of which Christ spoke: "Therefore, when He comes into the world, He says, 'SACRIFICE AND OFFERING YOU HAVE NOT DESIRED, BUT A BODY YOU HAVE PREPARED FOR ME...'" (Hebrews 10:5). Christ challenged the doubting minds of His own disciples by saying, "See My hands and My feet, that it is I Myself; touch Me and see, for a spirit does not have flesh and bones as you see that I have." (Luke 24:39). There is no room for the doctrine that Christ was a mere "appearance" in this statement.

4. *Christ's incarnation was denied only by antichrists.* The fact of Christ's incarnation and the necessity for it are not only taught and emphasized in the Bible, but those who deny it are severely condemned. John said, "By this you know the Spirit of God: every spirit that confesses that Jesus Christ has come in the flesh is from God; and every spirit that does not confess Jesus is not from God; this is the *spirit* of the antichrist, of which you have heard that it is coming, and now it is already in the world." (1 John 4:2,3). Again, he said, "For many deceivers have gone out into the world, those who do not acknowledge Jesus Christ as coming in the flesh. This is the deceiver and the antichrist." (2 John 7). Christ was "'IMMANUEL,' which translated means, 'GOD WITH US.'" (Matthew 1:23). In these foregoing passages, both the Deity and the humanity of Christ are set forth and emphasized. While the Deity of Christ is assailed today, the humanity of Christ was denied in the apostolic age. Both are equally essential to Christian faith.

III. The Completeness of Christ's Incarnation.

It is noteworthy that Christ lived the normal life of a human being. The following is but a very partial list of evidences of His normal life.

1. *The ancestry of Christ was normal.* His ancestry included the bad with the good. The accounts in Matthew and Luke make no attempt to push into obscurity those who were not so flattering to Christ's blood-line.

(1) Ruth was a Moabite, a woman outside of the Commonwealth of Israel and who belonged to the tribe that was forbidden to enter God's house unto the tenth generation.

(2) Rahab, the harlot, was of the abominable seed of the Canaanites and whose occupation was shameful prior to her marriage.

(3) Bathsheba, the wife of Uriah, co-sinner with David, could have died in honorable resistance, but consented to dishonor.

(4) Ahaz was a gross idolater, who commanded that his own children pass through the fires of pagan-human sacrifice rituals.

(5) Manasseh was carried to Babylon as a penalty for his evil deeds.

(6) Amon was one of the basest of kings, who was finally murdered by his own servants.

Christ, like all other human beings, could not choose His ancestry. Burns once said, "My ancient but ignoble blood has crept through scoundrels ever since the flood." In Christ, we learn that man is not the mere creature of heredity, chance, and circumstance that some would lead us to believe. Evil blood flowed in the veins of Christ, but He was superior to it. Men find evil blood an excuse for evil deeds while Christ found it to be a challenge to live above it. When a man is caught stealing, his lawyers search the family tree until they locate another thief or two crawling around in the foliage, then, they enter the fact in an extenuating plea that he is not a thief at all, but a "kleptomaniac." And so the drunkard gets into trouble, and when they find drinkers on his family tree, he is declared to be a "dipsomaniac"—not a drunkard. If the taint of blood can be justly entered as an extenuation for sin, then all of us would be hopeless, for not a man need go far before he finds some undesirable soul hanging from a limb of his tree. Through Christ, we can know that the true test of manhood is to rise above blood and circumstances.

2. *The early life of Christ was normal.* Christ had a normal birth. Though He was begotten of God, His birth was as normal as any human being. Christ lived the normal life of a child, except as He gave evidences of being superior to those of His age. At twelve, He surprised His mother and other relatives. And from that age on, "Jesus kept increasing in wisdom and stature, and in favor with God and man." (Luke 2:52). His increase of wisdom and stature was normal, but His favor with God and men was beyond those of His age, because those are the years when normal beings become

“problems.”

3. *The adult life of Christ was normal.* When Christ reached the years of maturity, He possessed an unsurpassed capacity of feeling and emotions for men. Christ was capable of human love, sympathy, sorrow, and joy. He felt the normal emotions of a human being, for He wept with sorrowing people and enjoyed the fellowship of friends. Christ suffered the normal weaknesses of the flesh, such as: He hungered; He thirsted; He became sleepy; He wearied; He suffered; He died. Christ suffered the normal temptations of men. He “...has been tempted in all things as *we are*, yet without sin.” (Hebrews 4:15). It has been supposed that temptations were nothing to Christ, but Paul affirmed that He “was tempted in that which He has suffered” (Hebrews 2:18).

Study Aids for Lesson 11

Noteworthy Reflections:

(1) Satan is ever attempting to modify the Bible teaching of redemption. The Bible clearly teaches that Christ was as much a normal human being as it teaches that He was Deity. To deny the incarnation of Christ would make Him so aloof that man could find no helper that could understandingly sympathize with him – and thus discouragement would seize the human race. To deny the incarnation of Christ would also be a denial of the vicarious sacrifice, the blood atonement for sin – and thus destroy the only faith in Christ that can save. To deny the incarnation of Christ would disqualify Christ as our Savior, the only One to meet Satan successfully on Adam’s footing and Satan’s ground-and thus leave Satan victor of the human race, because it would destroy the only representative of the human race capable of defeating Satan in moral combat. The fact of Christ’s incarnation cannot be emphasized too much. Its importance to salvation is as great as His Deity.

(2) Great lessons are to be derived from the fact of Christ’s incarnation, which lessons would never be known were a thorough study and understanding not made, such as: The normality of Christ’s life demonstrates the ability to live superior to “blood,” “background,” and “heredity.” Another lesson is the balance of Christ’s living. He was not so attentive to His devotions to God that He neglected His responsibility to His fellowmen. Nor, was He so consumed with His social obligations that He forgot His God. Nor, was He so bent upon gaining wisdom that He neglected the development of His body. Nor, was He so determined to develop His body that He neglected His mind or His God.

Suggested Memory Verse: Luke 2:52

Questions for Review of Lesson 11:

1. What does “incarnation” mean?
2. Heretics of the first centuries of Christianity who did not believe in the incarnation of Christ believed what instead?
3. Give two Bible proofs that Christ was incarnated.
4. What does the Bible call those who reject the incarnation of Christ?
5. Did Christ have an ancestry as normal as we have, or did God provide one of especially good people?
6. What is said of the normalness of Christ’s boyhood days?
7. What is said of the normalness of Christ’s temptations?

Lesson 12

Christ was Incarnated In Order to Contest Satan's Ill-Gotten Authority - 2

There is a large, black bird which feeds on shellfish. Unable to break the shells, he picks them up, flies above the rocks and drops them, and so breaks the shells so that he can eat the fish.

Satan had been doing that to sinners for the four thousand years prior to Christ's incarnation. Christ, in His incarnation, took upon Himself the form of a human being to be broken by Satan, if he could do it. If not, then Christ would become the Master of Satan. Christ was tempted in all points as Adam and all other men, but without sin. By this, Christ conquered Satan. This lesson on the incarnation of Christ will be devoted to the study: "The purpose of Christ's incarnation."

I. Purpose Number One: To Correct the Errors of the First Adam.

1. *The scriptures.* The two Adams are contrasted in three familiar passages: "The first MAN, Adam, BECAME A LIVING SOUL. The last Adam *became* a life-giving spirit. However, the spiritual is not first, but the natural; then the spiritual. The first man is from the earth, earthy; the second man is from heaven." (1 Corinthians 15:45-47). "...just as through one man sin entered into the world, and death through sin, and so death spread to all men, because all sinned... So then as through one transgression there resulted condemnation to all men, even so through one act of righteousness there resulted justification of life to all men. For as through the one man's disobedience the many were made sinners, even so through the obedience of the One the many will be made righteous." (Romans 5:12,18,19). "For as in Adam all die, so also in Christ all will be made alive." (1 Corinthians 15:22). Consider carefully the following points of contrast:

2. *The contrasts.*

(1) The first Adam was human only: "The first man is from the earth, earthy." The second Adam was Deity made flesh: "The second man is from heaven."

(2) The first Adam was disobedient to God: "One man's disobedience." The second Adam was obedient: "The obedience of the One."

(3) The first Adam's disobedience resulted in many becoming sinners: "For as through the one man's disobedience the many were made sinners." The second Adam's obedience resulted in many being made righteous: "even so through the obedience of the One the many will be made righteous."

(4) The first Adam's sin brought the judgment of condemnation upon many: "So then as through one transgression there resulted condemnation to all men..." The second Adam's righteousness brought the grace of justification upon many: "...through the obedience of the One the many will be made righteous."

(5) The first Adam's condemnation was the penalty of death: "...just as through one man sin entered into the world, and death through sin, and so death spread to all men...by the transgression of the one, death reigned through the one..." The second Adam's righteousness worked the blessing of life: "much more those who receive the abundance of grace and of the gift of righteousness will

reign in life through the One, Jesus Christ.” “For as in Adam all die, so also in Christ all will be made alive.”

In summary, note that whereas the first Adam brought RUIN to man, the second Adam brought REDEMPTION!

II. Purpose Number Two: To Gain the Victory over Satan Which the First Adam Lost.

1. *The issue of the battle.* With God and Satan in the battle of the ages, the incarnation of Christ was an advantage to both. Without Christ’s incarnation, God could not meet Satan on his own ground and overcome evil, nor could Satan have a chance to meet God and defeat Him as he defeated His man Adam. God must not simply overpower Satan with superior force, but win a victory over evil. God’s program of good, and Satan’s program of evil are the issue of this battle! God has a government of righteousness and truth while Satan has a government of unrighteousness and falsehood. The conflict must continue until Satan and his followers are forced to acknowledge that God’s government of Right and Truth is the superior of the two.

2. *The necessity of Christ’s incarnation in winning the battle.* Following Adam’s disobedience, all men after him also became disobedient. To break this series of victories which Satan was enjoying, God was obliged to send His Son to the earth, with a body identical with Adam’s, which could be subjected to the same temptations that Adam and his posterity suffered, so that by a successful resistance to Satan’s temptations God could, through Christ, be victorious over evil. Satan had won the human phase of the battle when he conquered Adam, but he could not conquer God unless he could bring God’s Son under his tempting power. God was pleased to grant Satan this try, for only by so allowing Satan the right to tempt Christ could God, through the victory of Christ over Satan, prove Himself and His program of righteousness and truth superior to Satan’s program of evil and falsehood. Though we have full reason to believe that Satan feared Christ’s incarnation, yet we see him take advantage of it to conquer God, if he can, through His Son.

III. Purpose Number Three: To Demonstrate Obedience to the Will of God, Whereas the First Adam was Disobedient.

In meeting Satan as the second Adam—to restore to God what the first Adam lost of what God gave him—Christ must necessarily have been obedient to the Will of God in every phase of life. He must have been tempted in every point of life wherein every man who lived before Him had been tempted, in order to demonstrate fully to Satan and to the world that He had met and overcome the full tempting power of Satan.

1. *Christ purposed to do His Father’s Will.* Whereas the first Adam disobeyed the Will of God in preference to the will of Satan, the second Adam must have perfectly obeyed the Will of God in preference to the will of Satan. The second Adam was to obey God and disobey Satan. And He did, for He said, “I have come down from heaven, not to do My own will, but the will of Him who sent Me.” (John 6:38). The power of Satan’s temptations is in the influencing of our wills, and in the weakening of our willpower. At this point, it should be noted that herein was Christ’s secret of victory over Satan. Satan has the power of making what we will to do more desirable than what God

wills us to do, so Christ, far from trusting His own will, made it a rule of life always to obey His Father's Will—not His own.

2. *Christ "finished" His Father's Will.* Whereas Adam's food was the forbidden fruit of God, Christ's will was the commanded Will of God: "My food is to do the will of Him who sent Me and to accomplish His work." (John 4:34). This work was the task of conquering Satan's will so that Christ could regain from Satan the ill-gotten authority which he wrested from the first Adam. After a life of successful combat, Christ said, "I glorified You on the earth, having accomplished the work which You have given Me to do." (John 17:4). On the cross, wherein He obtained the same victory over Satan for the sinner that He had conquered in His personal life, He cried, "It is finished" (John 19:30).

3. *Christ thereby made Himself the master of Satan.* Whereas Satan conquered Adam's will by turning him from God's Will, Christ (the second Adam) in a reversal process conquered Satan's will by abiding in God's Will. By this personal victory over Satan, Christ was able to retake Satan's authority over men by meeting their transgressions with the divine answer to sin on the cross. Because Satan's conquest of Adam was through the act of disobedience to God, Christ's conquest of Satan must likewise have been through the act of obedience to God. Christ's incarnation was necessary for this: "Being found in appearance as a man, He humbled Himself by becoming obedient to the point of death, even death on a cross." (Philippians 2:8).

IV. Purpose Number Four: To Accomplish a Personal Conquest of Satan by a Resistance to His Temptations.

1. *The tempted Christ.* As we have seen, Christ's perfect obedience to God involved Him in manifold temptations. To be victorious over Satan, Christ must have been led by Satan into divers temptations so that He could demonstrate His power and willingness to resist each one. Thus, Christ was "One who has been tempted in all things as *we are*, yet without sin." (Hebrews 4:15). These temptations were in no respect easier for Christ than for us, for He "...was tempted in that which He has suffered..." (Hebrews 2:18). By so being tempted in all points as Adam was, and as we are, yet without yielding, Christ perfected Himself so as to qualify as our Redeemer. "For it was fitting for Him, for whom are all things, and through whom are all things, in bringing many sons to glory, to perfect the author of their salvation through sufferings." (Hebrews 2:10). The word "perfect" does not refer to Christ's character, but to His office as Savior. Christ was tried, and He proved Himself to be our champion against Satan. While Christ's record of the past was perfect, it yet remained for Him to present to His Father, to Satan, and to the world a perfect record in the flesh. Of this fact, Paul speaks, "Although He was a Son, He learned obedience from the things which He suffered. And having been made perfect, He became to all those who obey Him the source of eternal salvation..." (Hebrews 5:8,9).

2. *The victorious Christ.* Thus, a record of Christ's life is a history of Satan's opposition to Him, and yet amid these manifold temptations, a testimony of Christ's sinlessness. Though He "has been tempted in all things as we are," yet He was "without sin." John testified that "... He appeared in order to take away sins; and in Him there is no sin." (1 John 3:5). In providing for our salvation, God "...made Him who knew no sin to be sin on our behalf..." (2 Corinthians 5:21). It was of the

second Adam, not the first, nor of us, that God said, “This is My beloved Son, with whom I am well-pleased; listen to Him!” (Matthew 17:5). And well might we hear Him, for He won in His combat with Satan. He knows how to help Satan-oppressed men. “... the Lord knows how to rescue the godly from temptation...” (2 Peter 2:9), and that is through the victorious Christ. Whereas the first Adam, and consequently the entire human race, suffered as the VICTIMS of Satan, Christ became the VICTOR over Satan!

It should not be lost sight of that Christ necessarily suffered temptation as a man—not as God. It is natural for us to seek justification for our sins and find consolation under the pressure of temptation by supposing that Christ was tempted as a man but enjoyed His victory through the supernatural power of God. Not so, for Christ suffered under His temptations as a man and won His victory as a man. For Christ to be miraculously delivered from sin would only indicate that God could successfully resist Satan’s power. God’s ability to resist Satan was not called in question. Such a demonstration could have been proved without an incarnation of Christ. What meaning would such a victory have for you and me? How could it give us any hope that we could be victorious over Satan? Probably the only divine assistance that Christ enjoyed was His perfect understanding, which permitted Him to see everything in its true light. This went a long way toward removing the tinsel and deception of temptation. To help us in the same way, He has given us the Bible so that being enlightened we can pierce the dazzle and deception of Satan’s offers.

V. Purpose Number Five: To Demonstrate His Superiority over Satan’s Opposition.

Ever since the first Messianic prophecy was uttered in lost Eden, Satan’s vicious attacks were made against the Person and work of Christ.

1. Satan’s attacks against the Person of Christ—His incarnation.

(1) Satan used every means possible to corrupt the race in such a way that God would destroy the world, but Noah and his family were faithful—and a remnant was spared as a seed for the Messiah.

(2) Satan again tried in every way to corrupt the world in such a way that even the remnant would not be spared, but Abraham was faithful so that one particular nation could be created—and a remnant was spared as a seed for the Messiah.

(3) Satan again sought to corrupt that nation in such a way that the genealogical line of Christ would be destroyed, but two tribes remained relatively faithful—and a remnant was spared for the Messiah.

(4) Satan was on hand at the birth of Christ to fill the king with jealousy so that Christ became a hunted child, and because of this jealousy countless thousands of boy babies were killed in an attempt to put the Christ child out of the contest—and Christ was spared for His work.

2. Satan’s attacks against the work of Christ—His ministry.

(1) Satan attempted to turn Christ’s friends into enemies and to excite the fury of His enemies to such a tension that they would kill Christ prematurely, before He could meet and dispose of Satan

in every way whereby he tempts men—but Christ was spared death until His ministry was finished.

(2) Satan tempted Christ in every conceivable way in an attempt to disqualify Christ as the Redeemer of mankind—but Christ maintained His integrity for our sakes.

(3) Satan caused Christ's ministry to be fraught with conflict and discord in an effort to discourage Christ; in a effort to turn as many away from Him as possible; and in an effort to make Christ lose "His Head" and employ means of victory that would have corrupted his program and defeated his effort — but Christ possessed a "cool head" and a burning heart against His adversary for our sakes.

(4) Satan ingeniously incarnated his demons in the bodies of unfortunate human derelicts in order to frustrate Christ's ministry — but Christ, in every instance proved to be superior to them so that His power over Satan's every effort was demonstrated for our encouragement, for Satan's construction, and for His own victory over His adversary.

Study Aids for Lesson 12

Noteworthy Reflections:

(1) Christ's obedience to the Will of God and His triumph over Satan's temptations qualified Himself with God to be man's Savior. God loved man and wanted his salvation to be in capable hands. He required that Christ prove Himself in every way whereby Satan tempts man so that He would qualify as the Deliverer of man from these temptations. Further, God wanted Christ proved so that He could entrust His Will for man into His hands, fully confident that Christ would not bend that Will in man's interest and thus do injustice to His government of truth and righteousness: "Therefore, He had to be made like His brethren in all things, so that He might become a merciful (in behalf of man) and faithful (in behalf of God) high priest in things pertaining to God, to make propitiation for the sins of the people." (Hebrews 2:17).

(2) Christ's obedience to the Will of God and His consequent triumph over Satan's temptations qualified Himself with Satan to be man's Redeemer. More than satisfying God as to Christ's fitness for the office of Savior, it was to prove to Satan that Christ was Master indeed. Having taken the same kind of body that Adam and all other human beings had failed in, Christ demonstrated to Satan that there was no temptation which he could subject Him to but what He could and did prove Himself to be victorious: "The Son of God appeared for this purpose, to destroy the works of the devil." (1 John 3:8). In this, Christ necessarily subjected Himself to the same temptations that Adam suffered, and yet Christ did so without yielding as the first Adam did. Thus, where the first Adam failed, Christ succeeded. Proving Satan's Master, Christ undertook, through the cross, to be the champion of every Satan-oppressed man who wishes His services.

(3) Christ's obedience to the Will of God and His consequent triumph over Satan's temptations qualified Himself with man to be His helper. In this, Christ of necessity was obliged to suffer temptations as we suffer them (Hebrews 2:18) and to be tempted in all points as we are tempted (Hebrews 4:15). He demonstrated that the man with a human body that is subjected to the attacks of Satan could resist temptation, could obey the Will of God, could reject the bids of Satan. In His earthly life, Christ not only showed to man that it was possible for him to live obedient to the Will of God, but also HOW man could do it—by following His example in all things.

Suggested Memory Verse: Hebrews 4:15

Questions for Review of Lesson 12

1. Give three of the five differences between Adam and Christ.
2. What was the victory that Adam lost which Christ won?
3. How completely did Christ obey the Will of God?
4. How completely did Christ disobey the will of Satan?
5. How completely did Satan tempt Christ?
6. Did Jesus suffer under temptation, or did the fact that He was God's Son made it easier for Him?
7. Give four ways in which Satan opposed Christ during His earthly life.

Lesson 13

Christ Was Incarnated In Order to Contest Satan's Ill-Gotten Authority - 3

One writer pungently wrote: "When the devil saw Christ on the cross, there stood the exulting fiend, smiling to himself. 'Ah! I have the King of glory now in my dominions; I have the power of death, and I have the power over the Lord Jesus.' He exerted that power, till the Lord Jesus had to cry out in bitter anguish, 'My God, my God! why hast thou forsaken me?' But, ah! how short-lived was hellish victory! how brief was the Satanic triumph! He died; and 'It was finished!' shook the gates of hell. Down from the cross, the conqueror leaped, pursued the fiend with thunderbolts of wrath: swift to the shades of hell the fiend did fly, and swift descending went the conqueror after him: and, seizing him, he chained him to his chariot-wheel; dragged him up the steeps of glory; angels shouting all the while, 'He hath led captivity captive, and received gifts for men.'"

I. Before the Cross, Christ Predicted His Triumph.

When Christ entered His ministry, He acknowledged Satan's rule over the world. He did not at once challenge Satan's right over the world and did not until He first answered Satan's challenge in His personal life. When He had sufficiently proved Himself Master of Satan, Christ turned to reply to Satan's claim upon the souls of men. His purpose for coming was to destroy the evil work which Satan had wrought upon men: "...the one who practices sin is of the devil; for the devil has sinned from the beginning. The Son of God appeared for this purpose, to destroy the works of the devil." (1 John 3:8). In three passages, Christ predicted the overthrow of Satan's ill-gotten authority.

1. *Referring to His death and resurrection, Christ predicted His triumph over Satan.* Christ knew that Satan was acting upon ill-gotten authority, and He was not content to leave this world until He had stripped him of his claim on the souls of men. He knew that for this purpose, He was born (incarnated). As He neared the cross, He shouted the victory: " 'The hour has come for the Son of Man to be glorified. Truly, truly, I say to you, unless a grain of wheat falls into the earth and dies, it remains alone; but if it dies, it bears much fruit...Now judgment is upon this world; now the ruler of this world will be cast out. And I, if I am lifted up from the earth, will draw all men to Myself.' But He was saying this to indicate the kind of death by which He was to die." (John 12:23-33). Especially note the words, "now the ruler of this world will be cast out."

2. *Referring to His last earthly conflict with Satan, Christ predicted His triumph over Satan.* Moving nearer to the cross and speaking His last words to His disciples just before the last scene closed upon Him, Christ said, "I will not speak much more with you, for the ruler of the world is coming, and he has nothing in Me..." (John 14:30). What would appear to be the end of Christ would in reality be the last stroke of Satan against Him, after which Christ would rise triumphantly over Satan. Though Satan warred against Him, yet he could not conquer Christ, because he had nothing in Him. Nothing of his evil likeness could be found in Christ for Satan to claim. Christ, in His life, had already proved to be the Master of Satan.

3. *Referring to events as they would be after His death and resurrection, Christ predicted His triumph.* Instructing His disciples in things that would be relative to the work of the kingdom following His death and resurrection, Christ said, "it is to your advantage that I go away; for if I do not go away, the Helper will not come to you; but if I go, I will send Him to you. And He, when He

comes, will convict the world concerning sin and righteousness and judgment; concerning sin, because they do not believe in Me; and concerning righteousness, because I go to the Father and you no longer see Me; and concerning judgment, because the ruler of this world has been judged.” (John 16:7-11). He referred to the judgment of the “ruler of this world” in present tense, though spoken before the cross, because He spoke of things as they would be following the cross.

Note that this judgment of the “ruler of the world” centers around the cross. The first reference to the judgment of Satan was in connection with the death and resurrection, the second to the closing in of Satan’s henchmen, and the third to the immediate results of the cross. Note also that Satan was to be cast out of his principedom: “...now the ruler of this world will be cast out.” Cast out of what? Not out of the earth, for we have seen that the earth is the base of his evil operations but cast out of his ill-gotten principedom. His principedom was not necessarily the material world as such, but the lust of the flesh, the lust of the eyes, and the vanity of the heart. Note further that not only was Satan judged, but also the world was judged: “Now judgment is upon this world; now the ruler of this world will be cast out.” Since Satan uses the “world” as an enticement to men, the acts of men in transgressing the law of God, as he pursues these enticements (which are called “sin”) are also judged. Three things are judged: The prince of the world, the enticements of the world, and the sin (guilt) of the world.

II. On The Cross, Christ Pronounced A Three-Fold Judgment.

1. *On the cross, Christ judged the prince of the world.* As has been seen, Christ cast Satan out of his principedom through His death and resurrection. This judgment of Satan is seen in the following passages.

(1) In a familiar parable, Christ explained that He came into the world to bind Satan and deliver his victims from bondage: “But if I cast out demons by the Spirit of God, then the kingdom of God has come upon you. Or how can anyone enter the strong man’s house and carry off his property, unless he first binds the strong man? And then he will plunder his house.” (Matthew 12:28,29). In His life, Christ demonstrated His mastery over Satan. This personal victory over Satan is represented by Christ’s statement, “...unless he first binds the strong man...” On the cross, Christ is pictured as taking from Satan those who had for so long been his captives. Christ, after pointing out that He came to “bind the strong man,” adds: “And then he will plunder his house.” That is, Christ will spoil Satan’s house. The word “spoil” means to rob or plunder. Speaking of this deliverance, Paul said, “...having nailed it (the law) to the cross. When He had disarmed the rulers and authorities, He made a public display of them, having triumphed over them through Him.” (Colossians 2:14,15). On the cross, Christ “... disarmed the rulers and authorities...” He robbed the Satanic “rulers and authorities” of their captives. On the cross, Christ “made a public display of them” and exposed their wickedness. On the cross, Christ triumphed over these so decidedly that he took captive the very powers that so long had held sinners captive: “Therefore it says, ‘WHEN HE ASCENDED ON HIGH, HE LED CAPTIVE A HOST OF CAPTIVES...’” (Ephesians 4:8). He led captive the very power of captivity itself.

(2) Once, when in the synagogue of His home town, Christ read from Isaiah, chapter 61, as follows: “THE SPIRIT OF THE LORD IS UPON ME, BECAUSE HE ANOINTED ME TO PREACH THE GOSPEL TO THE POOR. HE HAS SENT ME TO PROCLAIM RELEASE TO THE CAPTIVES, AND RECOVERY OF SIGHT

TO THE BLIND, TO SET FREE THOSE WHO ARE OPPRESSED, TO PROCLAIM THE FAVORABLE YEAR OF THE LORD.” (Luke 4:18,19). This was not an opening of jails, but a breaking the bonds of sin, for Christ said: “everyone who commits sin is the slave of sin.” (John 8:34). Having answered the divine judgment of God against sin, Christ opened the doors of captivity and set the captives at “liberty.” This was possible because Christ had taken “captivity captive.” Paul elaborated upon this as follows: “Therefore, since the children share in flesh and blood, He Himself likewise also partook of the same, that through death He might render powerless him who had the power of death, that is, the devil, and might free those who through fear of death were subject to slavery all their lives. (Hebrews 2:14,15). Two things are to be noted here: First, it was necessary for Christ to be incarnated in order that He might die; second, through His death, He delivered the captives from bondage.

(3) Christ provided deliverance for all who would heed the emancipation proclamation. Paul was commissioned to make this proclamation everywhere he went: “...to open their eyes so that they may turn from darkness to light and from the dominion of Satan to God...” (Acts 26:18). Paul was not disobedient to the heavenly vision. He proclaimed the emancipation price (the blood of Christ), and all who heeded it enjoyed deliverance. Among the many were the people at Colossae. To these, he wrote: “...giving thanks to the Father, who has qualified us to share in the inheritance of the saints in Light. For He rescued us from the domain of darkness, and transferred us to the kingdom of His beloved Son, in whom we have redemption, the forgiveness of sins.” (Colossians 1:12-14). The proclamation of emancipation turns men from the darkness of Satan’s deception and turns them to the light of truth relative to the contest between darkness and light. But, the message also gives hope of deliverance from the power of Satan through the power of God. As many as have heeded this message have enjoyed this deliverance and have been honored with citizenship in the kingdom of Christ.

(4) Overcoming power is guaranteed to the citizens of Christ’s kingdom. It is written of those faithful ones of former generations: “And they overcame him because of the blood of the Lamb and because of the word of their testimony, and they did not love their life even when faced with death.” (Revelation 12:11). The blood was the emancipation price, and the gospel was the emancipation message. These overcame Satan by hearing and heeding the message and by claiming and clinging to the power of the blood. Paul could so rightfully and fittingly write: “But in all these things we overwhelmingly conquer through Him who loved us.” (Romans 8:37).

(5) Successful resistance to Satan became a possibility for the first time in the history of man when Jesus purchased pardon from the guilt of sin and power over the practice of sin. This deliverance is for all who want it, for the promise is sure: “Resist the devil and he will flee from you.” (James 4:7). Do we resist in our own power? No, but in the faith of the Son of God: “Be of sober spirit, be on the alert. Your adversary, the devil, prowls around like a roaring lion, seeking someone to devour. But resist him, firm in your faith...” (1 Peter 5: 8,9). We resist “firm in your faith” It is faith in Christ that gives victory: “...this is the victory that has overcome the world—our faith. Who is the one who overcomes the world, but he who believes that Jesus is the Son of God?” (1 John 5:4,5). This faith is based upon the dependability of God: “God is faithful, who will not allow you to be tempted beyond what you are able, but with the temptation will provide the way of escape also, so that you will be able to endure it.” (1 Corinthians 10:13). We have it from God that if we resist the devil, he will flee from us. And it is refreshing to know that this resistance is not mere strength of will, but of faith. This faith is the victory, because God in whom we have faith has

promised to curb Satan's power over us when it is greater than we can bear. We ought to have the utmost confidence in God, for while we may not know how to handle the devil, He does: "...the Lord knows how to rescue the godly from temptation..." (2 Peter 2:9). God knows Satan, and He knows us. He hinders Satan from exercising more power over us than we are able to resist. God assures us that He will do this: "But the Lord is faithful, and He will strengthen and protect you from the evil one." (2 Thessalonians 3:3). When Satan becomes too strong for the church, God bruises him: "The God of peace will soon crush Satan under your feet. The grace of our Lord Jesus be with you." (Romans 16:20).

NOTE: Satan is now outlawed. Christ bought us with His blood and paid the mortgage: "For you have been bought with a price" (1 Corinthians 6:20). Satan has no rightful claim upon the souls of those people who permit the price to be applied to their account. Satan is now a dethroned prince. He still claims, and rightly so, all who have surrendered to his enticements—all who pay allegiance to him in his service. Understand clearly that Satan's POWER is not lessened! He exercises the same power that he always has over those who refuse to flee to Christ for deliverance, but for those who desire deliverance Christ has provided a place of safety. Thus, Satan was "bound" when the gospel chain was thrown over him at the beginning of the gospel dispensation: "Then I saw an angel coming down from heaven, holding the key of the abyss and a great chain in his hand. And he laid hold of the dragon, the serpent of old, who is the devil and Satan, and bound him for a thousand years; and he threw him into the abyss..." (Revelation 20:1-3). The Bible does not teach that there will ever be a time when Satan will be so bound that there will cease to be sinners on the earth. The Bible does teach that Satan is under the control of Christ insofar as he is able to induce Christians to sin. Not that Satan is able to tempt alien sinners only, but that he is able to tempt Christians to sin no more than Christ permits him.

2. *On the cross, Christ judged the world (enticements to sin).* We recall Christ's statement, "Now judgment is upon this world; now the ruler of this world will be cast out." (John 12:31). The word "world," as we have seen, identifies the particular part of the earth that Satan uses to entice men to sin. John divides the world into a three-fold classification of lusts: "For all that is in the world, the lust of the flesh and the lust of the eyes and the boastful pride of life, is not from the Father, but is from the world." (1 John 2:16). These were used upon the first Adam and his wife, and they were used upon the second Adam—and upon His wife (the church).

(1) Under the deception and persuasion of Satan, Eve "...saw that the tree was good for food..." (Genesis 3:6). Satan similarly tempted Christ: "If You are the Son of God, command that these stones become bread." (Matthew 4:3). This temptation was of a personal nature, in which the full power of Christ's humanity was tested, for the account says, "He then became hungry."

(2) Under the deception and persuasion of Satan, Eve saw that the tree "...was a delight to the eyes..." (Genesis 3:6). So also did Satan tempt Christ: "Again, the devil took Him to a very high mountain and showed Him all the kingdoms of the world and their glory; and he said to Him, 'All these things I will give You, if You fall down and worship me.'" (Matthew 4:8,9). Christ came to earth to reclaim the kingdoms of this world for His Father: "there were loud voices in heaven, saying, 'The kingdom of the world has become the kingdom of our Lord and of His Christ; and He will reign forever and ever.'" (Revelation 11:15). Paul speaks of this thus: "...then comes the end, when He hands over the kingdom to the God and Father, when He has abolished all rule and all authority and power." (1 Corinthians 15:24). The point of this temptation—the lust of the eyes—was Satan's attempt to offer Christ a short-cut. When Christ came to the earth, He stepped upon the

battlefield of right and wrong expecting to fight it out with Satan and seize the authority which God gave to the first Adam, which he lost to Satan, and return it to His Father. Satan would make it easy for Christ so He would not have to live a life of ridicule and suffering, so He would not have to endure the opposition of the religious leaders, and so He would be spared the cross. Now, Satan offered to give that authority to Christ, which would have permitted him to avoid the fight. The only condition was that Christ would worship Satan. Satan knew, and so did Christ, that in so doing, Christ would be acknowledging Satan as master, the same as the first Adam did. Christ realized that even if Satan kept his part of the bargain (by giving to Christ the kingdoms), in the last analysis, Satan — not Christ — would be the ruler of these kingdoms, for Christ would have been dependent upon Satan for His authority. We may be sure that Satan never offers anything without an advantage.

(3) Under the deception and persuasion of Satan, Eve saw the “tree was desirable to make one wise...” (Genesis 3:6). In like manner, Satan tempted Christ: “Then the devil took Him into the holy city and had Him stand on the pinnacle of the temple, and said to Him, ‘If You are the Son of God, throw Yourself down; for it is written, “HE WILL COMMAND HIS ANGELS CONCERNING YOU”; and “ON their HANDS THEY WILL BEAR YOU UP, SO THAT YOU WILL NOT STRIKE YOUR FOOT AGAINST A STONE.”’” (Matthew 4:5,6). In order to restore men of the world back to God, Christ necessarily must have obtained their confidence as a competent leader. Satan offered that to Christ on a “silver platter.” He attempted to persuade Christ to leap from the temple, which surely would have greatly impressed the people who had gathered in the temple lot to worship God. In their eyes, Christ would have come from heaven in an impressive manner. In this way, Satan tempted Christ to avoid the stigma of His early life—the manger, the carpenter shop, His common parentage, the old home town, and His human appearance.

NOTE: But, there was only one way for Christ to finish the work of God, and that was to face Satan as an enemy, asking and giving no quarters, and to face the world in all of its hideousness and unloveliness. Christ must have necessarily overcome the world. He must have necessarily been tempted by the world and yet have refused the world. He must have seen the world in all its allurements, but have rejected those for the cross. On the cross, He must not only have obtained pardon from the guilt of transgressions, but also have secured a victory for the people of God over the enticements of the world. Thus, in Christ’s earthly life, He was an enemy of everything that Satan favored and was a friend of everything that Satan opposed. As both Adam and his wife Eve were overcome by Satan’s enticements of the world, so must both Christ and His wife (the church) resist the enticements of the world. The word “judgment” is often translated “condemnation,” which fact indicates that when Christ came to judge the world, He came to condemn the world—all of its enticements. Whereas Adam and Eve sanctioned the world, Christ and His church are to condemn the world. Too many live as Adam and Eve (like the world) and at the same time try to justify it. Literally, then, God said, “Now is the condemnation of the lust of the flesh (in all forms), the lust of the eyes (in all forms), and the empty glory of the heart (in all forms).” With the world condemned, woe be the “church member” who is found drinking at the fountain of evil! Woe be those who eat the forbidden fruit regardless of who else eats, or how right it may appear, or who sanctions it as permissible!

3. *On the cross, Christ judged the world (guilt of sin).* The flower, the fruit, and the ashes of sin are related, as James shows: “But each one is tempted when he is carried away and enticed by his own lust. Then when lust has conceived, it gives birth to sin; and when sin is accomplished, it brings forth death. Do not be deceived, my beloved brethren.”(James 1:14-16). We are taught not to yield to these enticements of Satan, and yet when through deception we find ourselves guilty, we

have Christ to forgive us of that guilt: “My little children, I am writing these things to you so that you may not sin. And if anyone sins, we have an Advocate with the Father, Jesus Christ the righteous; and He Himself is the propitiation for our sins; and not for ours only, but also for those of the whole world.” (1 John 2:1,2). After Christ proved Himself to be “Jesus Christ the righteous,” He went to the cross to make us righteous. God “...made Him who knew no sin to be sin on our behalf, so that we might become the righteousness of God in Him.” (2 Corinthians 5:21).

(1) Behold the shame-smitten Christ! What was Christ doing on the cross? He was obtaining pardon for our sins. His physical pain and mental anguish were trivial compared to the suffering of God’s judgment upon sin. Surely, the hatred, dishonesty, and intrigue of the Sanhedrin; the cold, calculating covetousness of Judas; the Roman prostitution of justice; and the deriding, derelict crowd fall from view in the face of Christ’s purpose on the cross.

(2) Behold the grief-stricken Christ! Isaiah’s description of Christ was: “...the LORD was pleased To crush Him, putting Him to grief” What was His great grief? Was it a smitten conscience due to the guilt of sin? No—it was the suffering brought about when he “became sin for us.” He had to cry, “MY GOD, MY GOD, WHY HAVE YOU FORSAKEN ME?” Sin is always abhorrent to God. When Christ became sin for us, God’s natural wrath against sin was poured out upon Christ, for “the LORD has caused the iniquity of us all to fall on Him.” (Isaiah 53:6)

(3) Behold the guilt-afflicted Christ! What was taking place between the rumbling dark clouds overhead and the pitching earth beneath? Certainly, more was taking place on the cross than the untimely death of a reformist. The answer is: The sin of the world was meeting its due on the cross in the Person of Christ. On the cross, Christ assumed full responsibility for the holiness of God, the full guilt of the world, and all of the shame of sin! The cross was the meeting place of sin and its judgment. The whole story of sin, the entire scope of sin, the full punishment for sin was concentrated in that place.

(4) Behold the hell-suffering Christ! Yes, Christ suffered hell that ancient day. The cross was the place of God’s judgment of sin that day for all who accept the emancipation message, and hell will be the place of judgment for all who reject it. All of the concentrated forces of evil were that day attempting to make the cross so hard to bear that the Savior would slip from under the burden the easy way out and, thus, seal damnation for every living soul. But, Christ chose to suffer hell for us so that we would not have to suffer it for ourselves.

(5) Behold the God-forsaken Christ! When Christ cried out, “MY GOD, MY GOD, WHY HAVE YOU FORSAKEN ME?” He was not merely feeling bad. In meeting the need of man, it could not be otherwise—Christ must have necessarily taken upon Himself the sins of man and the consequent suffering of an alienation from God. Men now will often cast God out of their lives, and yet they are not altogether forsaken of God, for Paul said, “He is not far from each one of us; for in Him we live and move and exist...” (Acts 17:27,28). God daily showers men with His benefits: “He causes His sun to rise on the evil and the good, and sends rain on the righteous and the unrighteous.” (Matthew 5:45). But, in eternity, it will not be so. There, He must forever forsake the unsaved: “...the Lord Jesus will be revealed from heaven with His mighty angels in flaming fire, dealing out retribution to those who do not know God and to those who do not obey the gospel of our Lord Jesus. These will

pay the penalty of eternal destruction, away from the presence of the Lord and from the glory of His power..." (2 Thessalonians 1:7-9). God must thrust the sinner from Him; He must withdraw from the sinner and hide His face eternally from him. The sinner must be enveloped in the shrouds of deep darkness and be left alone, forsaken, orphaned! In hell, the sinner will be deprived of everything that is good and desirable, and will be surrounded with everything that is unholy and loathsome! So, it was for Christ that day when He took the sinner's place. God thrust His Son from Him, withdrew from Him, and wrapped His Son in darkness. Christ was deprived of all that He loved and was surrounded with every vile and hateful thing. Christ was left alone with the world's sin. He was there to "...taste death for everyone." (Hebrews 2:9). The whole price for sin was being paid in that hour. The suffering of an eternity was being concentrated upon Christ that day. We can only repeat with John, "Behold, the Lamb of God who takes away the sin of the world!" (John 1:29).

There was never a Prince so royal,
So worthy of deathless fame;
There was never a Friend so loyal,
Such an ocean of love in a name!
There were never such springs of sweetness,
Such streams of ineffable bliss,
Such powers of holy meekness,
As welled in that heart of His;
Which moved His hands in kindness,
O'erflowing His lips with grace,
Impelling His feet to mercy,
And suffusing with love His face.
Yet never a fiend did fathom
Such measureless depths of shame;
And never the vilest traitor
Did bear such a burden of blame!
There were never such rivers of sorrow,
There were never such floods of grief,
As flowed from the hearts of sinners
Into His, for their relief!
And where is the heart so hardened,
And who is so vile as he
Who beholdeth the Savior suffer,
And saith, 'It is nothing to me?'

Study Aids for Lesson 13

Noteworthy Reflections:

(1) It should be kept fresh in mind that Christ in no way lessened the power of Satan, except as He does so daily in behalf of every saint. Satan has as much power as ever, but Christ provided deliverance for the child of God. This deliverance is something that was not enjoyed until after the cross and is often not enjoyed this side of the cross because too many allow themselves to be depressed by Satan's deception as to Christ's triumph over all evil.

(2) Christ not only triumphed over Satan and provided a divine remedy for the guilt of sin, but also condemned the world as a medium of Satan to lure men into evil. It is one of the most popular things heard today that "nothing is a sin that is not specifically mentioned in the Bible." Mentioned by name or not, it is clear to the true child of God that anything Satan uses to turn men's hearts from God or to rob God of their service, or to cut the keen edge of enthusiasm for spiritual things, or to break down solid convictions are of Satan and, consequently, are under the condemnation of God! Anything that favors the program of Satan, accentuates it, and makes men susceptible to his overtures is under God's condemnation.

Suggested Memory Verse: Revelation 12:11

Questions for Review of Lesson 13:

1. Complete: “For this purpose the Son of God was manifested, that he might _____.”
2. Satan was cast out of what?
3. Does the Bible teach that Christ came to earth to bind Satan? If so, did He do what He came to do?
4. Does the Bible teach that Satan’s power is lessened? If not, is his power brought under the control of Christ for the protection of the saint?
5. Name the three-fold classification of the world’s enticements.
6. Why did God forsake Christ?

Lesson 14

The Great Emancipation - 1

On April 15, 1861, Abraham Lincoln issued a proclamation stating that disturbances in some of the Southern states could no longer be controlled by regular judicial action. He called for 75,000 militia to put down the trouble. The South considered this proclamation a declaration of war and immediately summoned an army of men to battle.

The first battle of the Civil War was fought on June 10, 1861. When McClellan led the Union forces to victory over Lee and his Confederate army September 17, 1862, Lincoln issued the EMANCIPATION PROCLAMATION. This document announced that all slaves should be set free on January 1, 1863, promising permanent freedom to all who would accept it. However, the final battle was not fought until early in 1865, after which General Lee of the Confederates surrendered his army on April 6. And ever since, the colored people of the South have remembered and celebrated January 1, 1863, as the memorable date when 4,000,000 slaves were freed.

This war of liberation cost the Northern States over \$10,000,000,000 and 360,000 lives. It also cost the Southern States a similar staggering price. And, yet, a far greater price was paid to liberate men and women from the eternal burning in the pits of liquid fire and torturous agony. This redemption was not paid with money, but with blood: "... you were not redeemed with perishable things like silver or gold from your futile way of life inherited from your forefathers, but with precious blood, as of a lamb unblemished and spotless, the blood of Christ." (1 Peter 1:18,19). But, despite the terrific price paid, many do not accept this liberation, even as many of the slaves of the South refused the freedom so costly provided for them and so graciously offered to them.

I. Christ is Our Emancipator

1. *This office of Christ was an important object of prophecy.* The ancient prophet Isaiah foretold that Christ would become our Deliverer: "The Spirit of the Lord GOD is upon me, Because the LORD has anointed me To bring good news to the afflicted; He has sent me to bind up the brokenhearted, To proclaim liberty to captives and freedom to prisoners; To proclaim the favorable year of the LORD and the day of vengeance of our God; To comfort all who mourn..."(Isaiah 61:1,2). This was read by Christ on one occasion, from which He spoke, "And He began to say to them, 'Today this Scripture has been fulfilled in your hearing.'" (Luke 4:21).

2. *This office of Christ is our sole hope in our war against Satan.* Referring to the days of our conversion, Paul wrote that God "rescued us from the domain of darkness..." (Colossians 1:13). Of course, this deliverance was accomplished through Christ, as Paul elsewhere shows: "Therefore, since the children share in flesh and blood, He Himself likewise also partook of the same, that through death He might render powerless him who had the power of death, that is, the devil, and might free those who through fear of death were subject to slavery all their lives." (Hebrews 2:14,15). This was first of all a deliverance from the power of temptation: "who gave Himself for our sins so that He might rescue us from this present evil age..." (Galatians 1:4). This two-fold deliverance from sin is a hopeful reality to the Christian: "...I say to you, everyone who commits sin is the slave of sin...if the Son makes you free, you will be free indeed." (John 8:34-36).

2. To Accomplish This Deliverance, Christ Established a Kingdom Within a Kingdom.

1. *The present-day sovereignty of Satan is a reality.* As has been noticed, Satan made himself

ruler of the world when he became the master of Adam whom God had made the sovereign of the world. Upon the commencement of His ministry, Christ acknowledged Satan to be the prince (ruler) of the world. But, He fully proved His mastery over Satan; first, in His own personal life of perfect obedience to God's Will and absolute disobedience to Satan's will; and second, by meeting the divine judgment of God upon sin when He died upon the cross. In this double mastery of Satan — personally to qualify Himself to be Savior and priestly to provide salvation for sinners — Christ stripped Satan's claims upon man. Christ then became man's benefactor, man's emancipator, man's champion. Whereas the first Adam lost the cause of man before Satan's power, Christ (the second Adam) regained man's hope of deliverance from Satan's damning power.

Though Christ died for all, it does not follow that all will be saved. Men must hear and believe the emancipation message. Even as many colored people of the South refused to benefit from the Emancipation Proclamation, even so many people refuse to take advantage of the gospel emancipation proclamation. To such ones, Satan remains their sovereign. But, of course, Satan has no right to the souls of men as far as God is concerned, for Christ bought all rights: "For you have been bought with a price: therefore glorify God in your body. (1 Corinthians 6:20). The word "redeemed" expresses this idea, meaning "bought back." Peter tells us what the purchase price was: "you were not redeemed with perishable things like silver or gold from your futile way of life inherited from your forefathers, but with precious blood, as of a lamb unblemished and spotless..." (1 Peter 1:18,19). However, it is a fact that every man has a choice of masters. The masses of people have believed Satan's deceptive story of life and have cast lots with him. Thus, Satan is still sovereign of multitudes of willing—though blinded—subjects.

2. *The present-day sovereignty of Christ is a reality.* Many modern theories have made Christ a mere crown-prince with no kingdom. They teach that Christ is not now king and that He has no kingdom. The Seventh Day Adventists, the Jehovah's Witnesses, and the protestant premillennialists rank foremost in this advocacy. But, the Bible knows of no such theory. Satan is pleased to circulate the propaganda that Christ did not so master him as to establish successfully a divine kingdom on earth. These sectarian views of a so-called future kingdom during a "thousand years earthly reign of Christ" call upon men to believe that Christ was defeated in His first attempt to put a kingdom on earth. They admit that when Christ said, "The time is fulfilled, and the kingdom of God is at hand..." (Mark 1:15), He referred to Daniel's prophecy of the establishment of the kingdom (Dan. 2:44). However, they assert that because the Jews as a whole rejected Christ, He was obliged to return to heaven defeated in His purpose of invading Satan's kingdom with a divine kingdom, and that Christ cannot succeed at this until such time as the Jews become minded to cooperate with Him in this task. It is apparently too large an undertaking for Christ alone! But, as the following will show, Christ organized a kingdom over which God made Him king:

- (1) Eighty-four preachers proclaimed the approach of Christ's kingdom:
 - (a) John the Baptist announced, "The kingdom of heaven is at hand" (Matthew 3:2).
 - (b) Christ Himself gave voice to the same fact, saying, "The time is fulfilled, and the kingdom of God is at hand; repent and believe in the gospel." (Mark 1:15).
 - (c) The twelve apostles were commissioned to "preach, saying, 'The kingdom of heaven is at hand.'" (Matthew 10:7).
 - (d) Seventy others were sent out to alert the Jews to this fact, saying, "The kingdom of God has come near to you" (Luke 10:9).

(2) This kingdom constituted the heart of apostolic preaching, which would have been a vain and impractical message if it had not and has not yet come. Christ, clothing the plan of salvation in a figure of speech, announced the terms of citizenship in the kingdom thus: “Truly, truly, I say to you, unless one is born of water and the Spirit he cannot enter into the kingdom of God.” (John 3:5). This figurative drapery was dropped by Philip in his preaching in Samaria: “when they believed Philip preaching the good news about the kingdom of God and the name of Jesus Christ, they were being baptized, men and women alike.” (Acts 8:12). If the kingdom was not a reality and vital to salvation, then why do we read that at Corinth, Paul “entered the synagogue and continued speaking out boldly for three months, reasoning and persuading them about the kingdom of God.” (Acts 19:8) And why did he waste valuable time in Ephesus preaching upon the subject of the kingdom if the Ephesians were never to see it? Upon his departure from the elders of the church in that city, Paul said, “I know that all of you, among whom I went about preaching the kingdom, will no longer see my face.” (Acts 20:25). The kingdom was the theme of Paul’s preaching, for we read that to the Jews, “he was explaining to them by solemnly testifying about the kingdom of God...” (Acts 28:23). Also that for two years in Rome, he spent his time “preaching the kingdom of God” (Acts 28:31).

(3) More than the kingdom of God being preached as a vital interest, it was preached as a reality in the age of the apostles. To the Colossians, Paul wrote of the Father, “He rescued us from the domain of darkness, and transferred us to the kingdom of His beloved Son...” (Colossians 1:13). Not only were the Colossians in the kingdom, but so also were the Thessalonians: “walk in a manner worthy of the God who calls you into His own kingdom and glory.” (1 Thessalonians 2:12). John associated himself with the seven churches of Asia as being with them in the kingdom: “I, John, your brother and fellow partaker in the tribulation and kingdom and perseverance which are in Jesus, was on the island called Patmos because of the word of God and the testimony of Jesus. (Revelation 1:9). As we have seen, the plan of salvation is equal to entrance into the kingdom; so also it is true that when salvation was provided, the kingdom was established: “Now the salvation, and the power, and the kingdom of our God and the authority of His Christ have come...” (Revelation 12:10).

(4) Since a king and a kingdom mutually imply the other, we can expect Christ to have become a King when the kingdom came into existence. As we read of a kingdom existing in the apostolic age, so we read of Christ being king at that time. When being cross-examined by Pilate, Christ settled the matter of His kingship: “Pilate asked Him, saying, ‘Are You the King of the Jews?’ And He answered him and said, ‘It is as you say.’” (Luke 23:3). The words, ‘It is as you say.’ are translated from language which emphatically says, “Surely” or “To be sure.” Peter said of David, “And so, because he was a prophet and knew that GOD HAD SWORN TO HIM WITH AN OATH TO SEAT one OF HIS DESCENDANTS ON HIS THRONE, he looked ahead and spoke of the resurrection of the Christ, that HE WAS NEITHER ABANDONED TO HADES, NOR DID His flesh SUFFER DECAY.” (Acts 2:30,31). God had promised this throne in 2 Samuel 7:12,13 and related this prophecy to Christ in Isaiah 9:6,7, which prophecy was applied to Christ’s first coming in Luke 1:32. Peter affirms that God raised up Christ to sit on that throne and said that this raising referred to the resurrection of Christ. Those who heard the preaching of the apostles said they preached “that there is another king, Jesus” (Acts 17:7).

Study Aids for Lesson 14

Noteworthy Reflections:

(1) The fact that the Bible pictures Christ as a Deliverer ought to sober every man who comes into possession of that knowledge, because Satan is the obvious fiend from which Christ delivers men. The fact of a deliverer implies that man has an enemy. But, most men have no fear of Satan and realize no need of deliverance from anything but debts, sickness, and human foes. The average man looks upon Christ sentimentally — not as a Warrior Friend. Man is in a desperate situation whether he knows it or not. God pity the man who is left to the viciousness of Satan with no Savior to deliver!

(2) The fact that Satan is the head of a kingdom that universally dominates the universe is unknown to the masses. Men become involved in the activities of this life without ever suspecting that Satan has brought the majority of them under his control. Politics is drunk on the wine of Satan's promotions. Religion has come to be one of Satan's specialties. Many businesses are run on Satanic principles of dishonesty and deception, and not a few thrive on the ruin of character. Entertainment that very long holds the interests of people, it seems, must be based upon that which Satan has founded upon lust of the flesh, the lust of the eyes, and the vain glory of life. That the mass of the world is in this kingdom is something few people believe. It is commonly disbelieved that "the whole world lies in the power of the evil one." (1 John 5:19). This general disbelief that the world program of Satan has come to include nearly every phase of life was affirmed by Christ thus: "And the great dragon was thrown down, the serpent of old who is called the devil and Satan, who deceives the whole world..." (Revelation 12:9). Every common thing that vitally touches the lives of people is saturated with Satanic principles of unrighteousness and falsehood. And wherein these things are only mildly tainted, it is with the purpose of gradually making people accustomed to a more gross form so that when it comes, it will not be so revolting and thus be welcomed as desirable.

(3) The fact that Satan's kingdom so universally dominates the earth has led many to conclude that Christ's kingdom has never been established. The error of their thinking lies in the fact that they misunderstand the nature of His kingdom. In nature, it is spiritual — not political. Satan's kingdom assumes any form that will serve his evil purposes, but Christ's is altogether spiritual in both nature and function. Christ told Pilate, "My kingdom is not of this world. If My kingdom were of this world, then My servants would be fighting so that I would not be handed over to the Jews; but as it is, My kingdom is not of this realm." (John 18:36). Christ had been accused of claiming to be a king (vs. 33, 34). Authorities knew that if He were to be a political king, He would have constituted a threat to the Roman Empire. Herod knew this, so sought His life when but a cradle-babe. Now, Pilate hears the Jews make this same charge. Christ did not deny that He was king, but acknowledged it (Luke 23:3). However, He explained that His kingdom was not political in nature, and as such would be no threat to any existing government.

Christ once explained that His kingdom would be within or among Satan's kingdom: "the field is the world; and as for the good seed, these are the sons of the kingdom; and the tares are the

sons of the evil one; and the enemy who sowed them is the devil, and the harvest is the end of the age; and the reapers are angels. So just as the tares are gathered up and burned with fire, so shall it be at the end of the age. The Son of Man will send forth His angels, and they will gather out of His kingdom all stumbling blocks, and those who commit lawlessness, and will throw them into the furnace of fire; in that place there will be weeping and gnashing of teeth.” (Matthew 13:38-42). Christ’s kingdom, because spiritual in nature, is able to exist through the changing forms of political governments. This kind of a kingdom enables Christ to gather from the kingdom of darkness the people who have honest hearts. This kingdom-within-a-kingdom arrangement will continue to the end of time, then at judgment will be separated for eternity.

Christ’s kingdom, because spiritual in nature, did not come as a visible political kingdom: “Now having been questioned by the Pharisees as to when the kingdom of God was coming, He answered them and said, ‘The kingdom of God is not coming with signs to be observed; nor will they say, “Look, here it is!” or, “There it is!” For behold, the kingdom of God is in your midst.’” (Luke 17:20,21). This kingdom came at the beginning of all other spiritual elements of God’s program, such as the coming of the Holy Spirit: “Truly I say to you, there are some of those who are standing here who will not taste death until they see the kingdom of God after it has come with power.” (Mark 9:1). Christ, just before His ascension, told His apostles, “you are to stay in the city until you are clothed with power from on high.” (Luke 24:49). When the disciples asked Christ, “Lord, is it at this time You are restoring the kingdom to Israel?” (Acts 1:6), He explained that they had no way of knowing of themselves: “It is not for you to know times or epochs which the Father has fixed by His own authority...” (Acts 1:7). He then told them how they would recognize the coming of the kingdom: “you will receive power when the Holy Spirit has come upon you...” (Acts 1:8). This was that power that would attend the coming of the kingdom mentioned in Mark 9:1. Later, Paul wrote the Corinthians, “But I will come to you soon, if the Lord wills, and I shall find out, not the words of those who are arrogant but their power. For the kingdom of God does not consist in words but in power.” (1 Corinthians 4:19,20). The kingdom of Christ is thought by multitudes to be a visible political government, and since such a political kingdom does not now in any way exist in the name of Christ; it must, therefore, be yet to come.

Their misconception of the nature of the kingdom of Christ has led them to accept the devil’s erroneous view of the kingdom. It delights Satan to see people engage in a half-hearted struggle against evil now, hoping the real battle will come in another age, which they call the Millennial Age. Satan realizes that this present dispensation is the age of the battle of the kingdoms. He knows that if he can lull to sleep those who ought to be fighting nobly the good fight by merely telling them that Christ is not now king, but that He will take care of all evil when He does come as king, then he will win the day, for he knows more about this kingdom business than many prophetic visionaries of today!

Suggested Memory Verse: Colossians 1:13

Questions for Review of Lesson 14:

1. What does Isaiah 61:1,2 and Luke 4:21 say about Christ, captives, and prison?
2. In addition to guilt, Christ redeems us from what element of sin?
3. When Christ became the master of Satan, did that render Satan powerless?
4. What two kingdoms exist today, and what relationship do they sustain to each other?
5. How many preachers announced the approach of Christ's kingdom?
6. Did the apostles preach a kingdom in a remote age or a then-existing kingdom?.
7. Were the early Christians in the kingdom, or did they live in hopes of someday becoming citizens in it?
8. Give a passage in the Bible that teaches Christ to be king now.

Lesson 15

The Great Emancipation - 2

To this day, they tell us that it can be seen on the wall of the Wartburg castle the dark spot caused when Martin Luther threw an ink bottle at what he thought was the devil. There is a real point in throwing an ink bottle at the devil! The bottle would do him no damage, but the ink when used to blazen the Truth of God before the eyes of men will cause him no end of consternation and difficulty. The kingdom of light and the kingdom of darkness are in mortal combat, and their weapons of war are Truth and falsehood. Satan is little concerned when anything but Truth is hurled against him, but he trembles with fear and fury when he is opposed by Truth.

I. The Kingdom of Light and the Kingdom of Darkness are in Battle.

War was declared upon Satan in every prophecy that had to do with the coming of Christ and His kingdom. And in the New Testament, this all-out war is described by every commonly known term that describes conflict.

1. *Citizens of the kingdom of light are called soldiers.* Paul wrote to Timothy: “Suffer hardship with me, as a good soldier of Christ Jesus. No soldier in active service entangles himself in the affairs of everyday life, so that he may please the one who enlisted him as a soldier.” (2 Timothy 2:3,4).

2. *Citizens of the kingdom of light possess defensive armor.* This armor is described by the pieces used in ancient times.

(1) Truth is referred to as a girdle for the loins (Ephesians 6:14). It was that piece of armor that held the other pieces together and supported the muscles of the soldier in time of battle.

(2) Righteousness is referred to as a breastplate (Ephesians 6:14). It was that piece of armor that protected the soldier’s vitals from being pierced by missiles of destruction.

(3) The message of peace is referred to as sandals for the feet (Ephesians 6:15). It was that piece of armor that enables a man to hasten to his mission while walking on difficult terrain.

(4) Faith is referred to as a shield (Ephesians 6:16). It was that piece of armor that provided a maneuverable protection necessary when the enemy’s thrusts could not be known in advance.

(5) Salvation is referred to as a helmet (Ephesians 6:17). It was that piece of armor that protected that part of the soldier which directed himself in battle.

This armor is called “the armor of light” (Romans 13:12) because it is the armor of the citizens of the kingdom of light.

3. *Citizens of the kingdom of light are armed with a weapon for aggressive warfare.* While the weapons of defense are many, the weapon for aggression is but one. This weapon is not physical force, but spiritual in nature, for God seeks to conquer by love and not by violence.

(1) This weapon is the sword of the Spirit, the Word of God: “For the word of God is living and active and sharper than any two-edged sword, and piercing as far as the division of soul and spirit, of both joints and marrow, and able to judge the thoughts and intentions of the heart.” (Hebrews 4:12). Because Christ is the teacher in His kingdom, this sword is represented as proceeding from His mouth: “In His right hand He held seven stars, and out of His mouth came a sharp two-edged

sword...” (Revelation 1:16). “The One who has the sharp two-edged sword... (Revelation 2:12). “Therefore repent; or else I am coming to you quickly, and I will make war against them with the sword of My mouth.” (Revelation 2:16). This sword is to be wielded by every Christian, for Paul’s description of the Christian’s armor included it: “the sword of the Spirit, which is the word of God.” (Ephesians 6:17). With this weapon — TRUTH — God’s soldiers are to wage an aggressive, relentless war against Satan and his program of evil.

(2) This weapon is not the sword of carnal war. Since Satan relies upon deception for his success, God has chosen Truth as His weapon of warfare with which He exposes and deposes deception. Paul described this weapon as capable of discerning the “thoughts and intentions (purposes or motives) of the heart.” (Hebrews 4:12). This is the place where basic evil resides. No carnal weapon can be used of God in His fight against evil, for evil springs from the hearts of men: “for the weapons of our warfare are not of the flesh, but divinely powerful for the destruction of fortresses. We are destroying speculations and every lofty thing raised up against the knowledge of God, and we are taking every thought captive to the obedience of Christ...” (2 Corinthians 10:4,5). No carnal war ever helped God undo evil, for evil rages more during and as a consequence of war than during peace. No carnal war could ever help God undo evil, for physical conquest cannot change the heart for the right. If carnal war affects hearts at all, the result would be against God. The victor makes enemies, not friends. If a nation representing God were to win the victory over a foe of God-haters, the losers would not be disposed to listen to what the conquerors said about God.

The war of Truth against falsehood, of righteousness against unrighteousness, is able to bring “every thought (that heretofore has been evil) captive to the obedience of Christ...” There is real victory! Only this divine armor can benefit God’s people in their fight against evil, for “For our struggle is not against flesh and blood, but against the rulers, against the powers, against the world forces of this darkness, against the spiritual forces of wickedness in the heavenly places.” (Ephesians 6:12). Since the devil depends upon deception for success, the Truth must be employed to open the eyes of his victims so they will be willing to break from allegiance to him. Any good we might be able to do for God must be done in harmony with Paul’s instruction: “The Lord’s bond-servant must not be quarrelsome, but be kind to all, able to teach, patient when wronged, with gentleness correcting those who are in opposition, if perhaps God may grant them repentance leading to the knowledge of the truth, and they may come to their senses and escape from the snare of the devil, having been held captive by him to do his will.” (2 Timothy 2:24-26). No program of force of arms can defeat Satan. Changing politics will not do it, but the changing of hearts will — and only Truth can accomplish that!

II. The Weapons of Truth and Falsehood Clash in Mortal Conflict.

1. *With the weapon of Truth, we are to fight the good fight of faith.* Paul told Timothy to “Fight the good fight of faith...” (1 Timothy 6:12). The fight of the faith is the only “good fight” there is — no other fighting can be justified. This is fighting with the word of faith. Toward the close of his life, Paul reflected, “I have fought the good fight...” (2 Timothy 4:7). Christ wrote to the church at Pergamum, “So you also have some who in the same way hold the teaching of the Nicolaitans. Therefore repent; or else I am coming to you quickly, and I will make war against them with the sword of My mouth.” (Revelation 2:15,16). It is commonly heard, “I don’t believe in fighting over doctrines.” Neither does the devil, but Christ does. Many people want to hear more of

“Christ” until they hear all about Christ—His hatred for false doctrines as well as His love for Truth. When such people hear all that Christ has to say, He instantly becomes unpopular. Indeed, our fight is not to be with physical violence or temper display, but we are in a fight nonetheless. When men say, “I don’t believe in fighting,” they are only blowing out a smoke-screen, because they are the very ones who fight the most and the hardest. They will fight the Truth when it is preached and will permit the devil’s doctrines to be preached and unchallenged. They always fight those who preach the Truth much more than they do the sin business. Think if you can of an army of soldiers refusing to fight on the basis that they do not believe in fighting! What are soldiers for? Only chocolate soldiers are for display.

2. *With the weapon of Truth, we are to fight an uncompromising battle.* When Truth and falsehood come into conflict, the strife is tremendous, for neither willingly gives ground. The Word of God opposes all falsehood. The Psalmist said, “From Your precepts I get understanding; Therefore I hate every false way.” (Psalms 119:104). The man who comes to see these two diametrically opposed programs of right and wrong will not hate SOME false ways, but EVERY false way, for Truth has no tolerance for any falsehood. God sent Paul to preach to the Gentiles “to open their eyes so that they may turn from darkness to light and from the dominion of Satan to God, that they may receive forgiveness of sins and an inheritance among those who have been sanctified by faith in Me.” (Acts 26:18). In order to break men’s allegiance to Satan, God has decreed that the emancipation message should go forth everywhere in order “to open their eyes so that they may turn from darkness (deception as to falsehood) to light (understanding of Truth)...” When the Colossians accepted the message, Paul wrote: “giving thanks to the Father, who has qualified us to share in the inheritance of the saints in Light (truth). For He rescued us from the domain of darkness (deception), and transferred us to the kingdom of His beloved Son...” (Colossians 1:12,13). When men change citizenship in respect to these two kingdoms and allegiance to the two kings, they are obligated to oppose everything that the kingdom of darkness stands for and is interested in and to support everything that the kingdom of light is favorable toward. There must be an unyielding stand and an uncompromising conviction in these matters.

3. *With the weapon of Truth, we are to fight a defensive battle against those things that would destroy us.* When Truth and falsehood come into conflict, the battle is so severe that the Christian must have a defense against the wiles of the wicked one. In Paul’s Ephesian letter, he pictured this armor thus: “HAVING GIRDED YOUR LOINS WITH TRUTH, and HAVING PUT ON THE BREASTPLATE OF RIGHTEOUSNESS...taking up the shield of faith. And take THE HELMET OF SALVATION...” (Ephesians 6:14-17). When Satan tempted Christ, His defense was invariably, “It is written... It is written...It is written” (Matthew 4:4,6,7). Peter warns us to “Be of sober spirit, be on the alert. Your adversary, the devil, prowls around like a roaring lion, seeking someone to devour. But resist him, firm in your faith...” (1 Peter 5:8,9). This is the guaranteed victory over Satan: “this is the victory that has overcome the world — our faith.” (1 John 5:4). Whence cometh this faith? “Faith comes from hearing, and hearing by the word of Christ.” (Romans 10:17). Those who have overcome Satan “overcame him because of the blood of the Lamb and because of the word of their testimony...” (Revelation 12:11). Paul said that it is the gospel that is the “power of God for salvation...” (Romans 1:16). It is the power that saves, that keeps, and that satisfies.

III. Satan Wages a Vicious Battle Against the Weapon of Truth.

1. *Satan seeks to destroy love for the Truth.* The devil knows that the Truth will make men free from bondage: “You will know the truth, and the truth shall make you free.” (John 8:32). Thus it is that Satan viciously attempts to keep men in ignorance of this truth: “the god of this world has blinded the minds of the unbelieving so that they might not see the light of the gospel of the glory of Christ, who is the image of God.” (2 Corinthians 4:4). One of the chief ways by which Satan blinds people to the Truth is to fill them so full of the love for the world that all love for Truth is destroyed:

(1) “The one whose coming is in accord with the activity of Satan, with all power and signs and false wonders, and with all the deception of wickedness for those who perish, because they did not receive the love of the truth so as to be saved. For this reason God will send upon them a deluding influence so that they will believe what is false, in order that they all may be judged who did not believe the truth, but took pleasure in wickedness.” (2 Thessalonians 2:9-12). Note that with great power, or energizing, Satan deceives men, but this deception is due to the fact that “they did not receive the love of the truth so as to be saved.” The man who has a heart void of love for the Truth is a prospect for all sorts of error. Men claim the Bible is hard to understand and that they are unable to see the purity of undenominational Christianity, but the fault lies not with the Bible but in their loveless hearts.

(2) When Paul wrote regarding the Jews who said they couldn’t see what he preached, he said, “their minds were hardened; for until this very day at the reading of the old covenant the same veil remains unlifted, because it is removed in Christ. But to this day whenever Moses is read, a veil lies over their heart; but whenever a person turns to the Lord, the veil is taken away.” (2 Corinthians 3:14-16). Apparently, they had “eye trouble.” They said, “Paul, we just can’t see that. We can’t agree with you.” Paul admitted that “their minds were blinded,” but he accounted for that in the fact that “a veil lies over their heart.” Their basic weakness was not eye trouble or mind trouble, but heart trouble.

(3) The same was true of the Gentiles’ heart. Of them, Paul wrote, “that you walk no longer just as the Gentiles also walk, in the futility of their mind, being darkened in their understanding, excluded from the life of God because of the ignorance that is in them, because of the hardness of their heart; and they, having become callous, have given themselves over to sensuality for the practice of every kind of impurity with greediness.” (Ephesians 4:17-19). Their condition was one of “in the futility of their mind,” one of “being darkened in their understanding,” one of “ignorance.” But, Paul shows that the fundamental cause of this condition was “because of the hardness of their heart.” With no love for the Truth, men will find it hard to believe the Truth.

(4) Where a man’s treasure is, there will his heart be also, said Christ in Matthew 6:21. When men love their own ways, they are not in sympathy with God’s ways. Men find it hard to see what they do not want to see. The power of prejudice is great, and prejudice is governed by the affections. Fully ninety per cent of man’s ability to see a thing is his willingness to see it, even before he has had opportunity to.

2. *Satan seeks to destroy the authority of the Word of Truth.* Satan hates the Truth because it exposes his wicked plot to slander God and destroy man. He hates it because it reveals him for what he really is — an utterly wicked fiend. He hates it because it strips pleasures of his glamorous trappings so that to see them in their stark nakedness is to hate them and turn from them. He hates it because his counterfeit religions are made to appear the false things they are. So, in every way, Satan has attempted to destroy the authority of the Word of God so that men will not give heed to its sin-exposing, Satan-denouncing message.

(1) Satan is the father of the vicious forms of skepticism known as atheism and infidelity — the theories that there is no God and that the Bible is false.

(2) Satan is the father of the diplomatic skepticism known as modern liberalism, wherein the Bible is treated with no more reverence than the writings of notable human authors.

(3) Satan is the father of the prejudicial form of skepticism known as sectarianism, wherein a profession to believe the Bible to be the inspired Word of God is made, but in practice all truths that counter accepted religious systems are rejected on the pretext that such passages can only be figurative or non-essential.

(4) Satan is the father of the subtle form of skepticism known as the indefinite “anything-will-do-so-long-as-you-are-sincere” attitude, wherein anything goes except definite convictions, and wherein everybody is pleased but God. This form of “toleration” will give the right hand of fellowship to anybody believing anything except the Truth.

(5) Satan is the father of the potential form of skepticism known as indifference, wherein all love and obedience to the Truth have been destroyed. This is a “form of godliness” minus the “power” (2 Timothy 3:5). Lacking love, they do not possess the “but faith working through love.” (Galatians 5:6). They live and act as though they did not believe the Bible — as those do who reject the Bible outright.

(6) Satan is the father of substitute forms of skepticism, such as those common, everywhere-heard attitudes toward those Bible truths which are not well suited to the average sectarian mind.

One man says that the Spirit teaches each man independently of the Word of God. This not only produces conflicting beliefs, for which Satan seeks to make God responsible, but this position is held in order to justify the many religious differences that exist that are Satanic and not divine in origin.

Another man says that some commandments are essential to salvation while others are not. This minimizes the very Will of God, for why else would God give a commandment if His authority did not demand obedience? This was Satan’s point of attack in the garden of Eden when he convinced Eve that some of God’s commandments might be essential to happiness, but the one forbidding her to eat of the tree of the knowledge of good and evil was not.

Another man says that all of God's Will is not complete in the Bible, but that other revelations are as important to man's well being as is the Bible. This idea has given birth to human opinions by the millions, as though what man thinks is as much the Will of God as what the Bible says. This has cursed mankind with numerous cultish books, such as those of the Jehovah's Witnesses, the Seventh Day Adventists, the Latter Day Saints, etc., all of which elevate human wisdom to an equality with the Bible as the revealed Will of God. The curse of this is seen when these cults hold them superior to the Bible inasmuch as they disqualify the Bible in all places wherein there is conflict between it and their false revelations. They often question the Bible, but never their dreams. The Bible is scrapped in favor of man's vagaries.

Another man says that his feelings constitute greater proof of the Truth than the Bible. This has caused many to deny parts of the Bible because their feelings tell them the Bible is not as reliable as their hearts. As a result, the ever-changing, uncertain feelings of man have viciously challenged the unchanging, certain teachings of the Bible.

Another man says his favorite preacher can explain away those passages that contradict his accepted creed. This makes human leaders the test of Truth rather than the Bible. So long as men are in ignorance of the Bible, and so long as there are influential personalities occupying the pulpits across our land, just that long will gullible devotees of preachers be deluded by the sleight-of-hand tricks of Satan to deny that the Bible means what it says and says what it means.

Another man says that his measure of the Truth is according to the acceptable faith and conduct of his admired friends and relatives. This error is fruitful of every foul doctrine and evil practice that shames God and damns man. There is nothing false or vile which cannot be found championed by some otherwise "respectable" neighbor.

(7) Satan is the father of numerous other devious means to slander the Word of God.

The endless drivel that pours forth from the mouths of the masses (of things that are foolish, materialistic, and worthless) surrounds men with an atmosphere that tends to saturate the minds of men with unimportant things and to crowd out important issues of eternity.

The vile talk that proceeds from the mouths of people on the job, on the street, over the radio programs, on television shows, in the movies, -and in the magazines all tend to make evil things appear only trivial and laughable, if not glamorous, and to make holy things appear ridiculous, out-dated, and at the most only sentimentally serious. In this attack of Satan upon the Word of God, hell, Satan, and damnation, as well as all things that are evil, are made but the subject of idle conversation, so that the seriousness of them is lost to the minds of people in general. And God, Christ, heaven, and purity are made the objects of ridicule and blasphemous derision. The prophet did not miss it when he said, "Woe to those who call evil good, and good evil; Who substitute darkness for light and light for darkness; Who substitute bitter for sweet and sweet for bitter! Woe to those who are wise in their own eyes And clever in their own sight!" (Isaiah 5:20,21).

3. *Satan seeks to destroy the effect of the implanted Word.* Even after men have received the Truth, it is the devil's chief desire to snatch it away from them. Many have received the Truth, but

relinquished it at the merest subtle argumentation of Satan. Paul expressed his fear that the Corinthians would do this: "But I am afraid that, as the serpent deceived Eve by his craftiness, your minds will be led astray from the simplicity and purity of devotion to Christ." (2 Corinthians 11:3). In Christ's parable of the sower, He said, "the seed is the word of God. Those beside the road are those who have heard; then the devil comes and takes away the word from their heart, so that they will not believe and be saved. Those on the rocky soil are those who, when they hear, receive the word with joy; and these have no firm root; they believe for a while, and in time of temptation fall away. The seed which fell among the thorns, these are the ones who have heard, and as they go on their way they are choked with worries and riches and pleasures of this life, and bring no fruit to maturity. But the seed in the good soil, these are the ones who have heard the word in an honest and good heart, and hold it fast, and bear fruit with perseverance. (Luke 8:11-15). Note that in all three cases the devil succeeded in snatching away the Word of God. From some men, he snatches the Word before it can benefit them. He causes other men to become so absorbed with riches, pleasures, and the multitudes of "cares" of life that the truth is given no opportunity to help them. Only those can be benefited who receive and cherish the truth as a treasure valuable above all else in life.

Study Aids for Lesson 15

Noteworthy Reflections:

(1) It would not often be known by any evidence of activity that the church is to be an army of soldiers. The modern so-called “church” apparently sees nothing to “fight about” because there is often as much corruption in the pew as there is in the night-spot. That is why in modern religion anything goes; nothing is to be contended for; and church attendance is being curtailed so that Sunday night church services and Wednesday night prayer meetings are relegated to the ages when the church saw the devil as an enemy!

(2) This is an age of conflict between Truth and falsehood. No longer do the masses of religious men fight as soldiers of Christ, because they do not believe the Bible. They do not believe that God means what He says. They do not believe that sin is sin, and that the wages of sin is death. They do not see anything to contend for, because one thing is as good as another to them. They do not see any difference in the way the church lives and those who make no profession because there is, after all, little difference. God could open their eyes with a divine vision and force them to see what the Bible says, but that would not call upon them to exercise any faith on their part. Satan’s one major point of attack upon God is that of getting men and women to disbelieve what God has said. That was the winning point in his conquest of Eve. He asked her, “Has God said?” By this question, he caused her to doubt God’s wisdom. She admitted that God told her not to eat of the tree of the knowledge of good and evil, but she was not so certain that God spake as wisely as Satan did. Satan hereby tempted Eve to minimize God’s wisdom. If she could have the knowledge God possessed, whereby she could know what was good and what was evil, then she could by-pass God altogether. Satan flattered her so that she vainly fancied herself to be as smart as God. She had come to feel herself independent of God because Satan had subtly won her confidence to the point that she trusted him rather than God. Herein lies the answer to the question, “If she knew what God said, why did she not believe Him?” And so it is today, if men will not believe the Bible, they would not believe God if He would send His own Son back to earth.

(3) It is another one of Satan’s deceptions when he convinces men that they can serve God by fighting on the battlefield. Satan laughs when he can get men into a battle, taking one another’s lives. God receives no glory out of war, and no war can have God’s blessings upon it. The only fight that honors God is the fight of non-violence by which men can be won to God.

It is surprising how many will fight one evil and practice another. Men will oppose false doctrines and yet do things that are Satanic. Others will fight worldliness and justify false teaching. Satan delights in getting a man to criticize others for one evil while practicing another. It matters little to Satan what one opposes so long as he is furthering his program in other things. Satan hates Truth and righteousness in every form, and he will pull any scheme in order to induce men to compromise just a little.

Suggested Memory Verse: 1 Timothy 6:12

Questions for Review of Lesson 15:

1. What are Christians called that indicates they are members of an army?
2. Name four pieces of armor that every Christian is to wear.
3. What is the sword of the Spirit?
4. Does God believe in fighting? If so, what kind?
5. What is the chief cause for religious ignorance—mind trouble or heart trouble?
6. Name four forms of skepticism found in the world today.
7. How does Satan attempt to nullify the Word of God after it has been received into the heart?

Lesson 16

The Great Emancipation - 3

In Athens, during the days of her greatest glory, there were 20,000 of her population that were free men, 30,000 of her population that were foreigners, and 400,000 of her population that were slaves. Thus, the ratio of free men to slaves was 20 to 1.

The ratio of free men to slaves in reference to sin is even greater than that. John said that “the whole world lies in the power of the evil one.” (1 John 5:19). He also spoke of “the serpent of old who is called the devil and Satan, who deceives the whole world...” (Revelation 12:9). Contrasting free men with slaves, Christ said, “Enter through the narrow gate; for the gate is wide and the way is broad that leads to destruction, and there are many who enter through it. For the gate is small and the way is narrow that leads to life, and there are few who find it.” (Matthew 7:13,14).

The world in general has the conception that most people will be saved, but Christ teaches us that most people will be lost and only a few saved. In relative terms, the whole world lies in Satan’s arms and are deceived by him.

I. The Church Has the Honor of Spreading Divine Propaganda for Christ.

1. *Divine propaganda is essential to evangelism.* The word “propaganda” has come to be a war-term, which indicates that the views of one side are spread to the other side. The verb “propagate” means to spread. The kingdom of light must spread heavenly ideas among the citizens of the kingdom of darkness if it expects to win them over.

(1) Paul outlined the duties of every Christian in one of his letters to young Timothy thus: “The Lord’s bond-servant must not be quarrelsome, but be kind to all, able to teach, patient when wronged, with gentleness correcting those who are in opposition, if perhaps God may grant them repentance leading to the knowledge of the truth, and they may come to their senses and escape from the snare of the devil, having been held captive by him to do his will.” (2 Timothy 2:24-26). Our patient, gentle attitude toward them is necessary because they are deluded and ignorant of their condition. After years of sinning, many are so perverse that they sin against God with utmost arrogance and defiance, but most sinners are only duped by the devil so that they do not realize what they do. It is the work of the kingdom of light to teach them patiently, to instruct them in an attitude of meekness so that those who oppose their own best interests may be led to acknowledge the truth and thus recover themselves out of Satan’s snares by which they were taken captive. This is called “evangelism.”

(2) Before men and women can be set free, they must be willing to go free. They must make a voluntary break from their allegiance to Satan. Freedom from sin, commonly called “salvation,” is a thing of choice. When Abraham Lincoln set the slaves free, there were thousands who did not want freedom. Since they knew nothing about freedom, they unknowingly rejected a good thing. In war, men may be set free by political action, but such people seldom appreciate what has been done for them. God’s plan is to have His servants spread the benefits of freedom to the kingdom of darkness so that as many as will may accept deliverance from sin and thus enjoy an admittance into the kingdom of light.

2. *Divine propaganda is designed to make sinners dissatisfied with their condition and desirous of something better.*

(1) It is the church's task to show Christ to men as a friend, a deliverer. John pointed out the Liberator: "Behold, the Lamb of God who takes away the sin of the world!" (John 1:29). Regarding Christ, God told Joseph, "you shall call His name Jesus, for He will save His people from their sins." (Matthew 1:21).

(2) It is the church's task to show men the undesirableness of their condition. We are to open men's eyes to the true nature and intentions of Satan. We are to open their eyes to the tragic end of sin; to the blinding, grinding, and binding power of evil; to the sorrow, the misery, and the heartache of sin. We are to show men the possibility of complete, lasting, enduring victory over sin's bondage as well as the deliverance from the guilt of sin. For nothing is more depressing, discouraging, and disheartening than to realize a blessing only to have it snatched away and cast into oblivion.

(3) It is the church's task not only to show men the possible freedom from fleshly habits, from religious superstition, and from the depressing after-effects of sin, but also that Christ can chase away gloom and restore both the purity of life and the joy of holy living. By instruction and by example, we are to show men the unspeakable joy that consumes the heart of the Christian. Not until we demonstrate our perfect satisfaction with the surrendered life can we make Christ attractive to fun-seeking sinners. The Psalmist said, "Restore to me the joy of Your salvation and sustain me with a willing spirit. Then I will teach transgressors Your ways, and sinners will be converted to You." (Psalm 51:12,13). When men can see that though we are deprived of the pleasures of sin and have the responsibility of Christian duties we are extremely happy and fully satisfied, they will want what we have.

II. The Church Was Prophetically Pictured as A Body of Emancipation Proclaimers.

1. *Isaiah foretold the increase of Christ's kingdom:* "For a child will be born to us, a son will be given to us; And the government will rest on His shoulders; And His name will be called Wonderful Counselor, Mighty God, Eternal Father, Prince of Peace. There will be no end to the increase of His government or of peace, On the throne of David and over his kingdom, To establish it and to uphold it with justice and righteousness From then on and forevermore. The zeal of the LORD of hosts will accomplish this." (Isaiah 9:6,7).

2. *Isaiah foretold the church's responsibility in making this increase possible:* "It will come about that in the last days the mountain of the house of the LORD will be established as the chief of the mountains, and will be raised above the hills; and all the nations will stream to it. And many peoples will come and say, 'Come, let us go up to the mountain of the LORD, to the house of the God of Jacob; That He may teach us concerning His ways and that we may walk in His paths.' For the law will go forth from Zion and the word of the LORD from Jerusalem." (Isaiah 2:2,3). Christ referred to this prophecy as being fulfilled in the Christian dispensation, beginning with Pentecost: "Thus it is written, that the Christ would suffer and rise again from the dead the third day, and that repentance for forgiveness of sins would be proclaimed in His name to all the nations, beginning from Jerusalem." (Luke 24: 46,47). Note the responsibility to evangelize men: "many peoples will come and say, 'Come....'" The history of the church in the book of Acts is of an evangelistic church. It is recorded of the church at Jerusalem: "those who had been scattered went about

preaching the word.” (Acts 8:4).

3. *Daniel foretold the church’s zeal in propagating the gospel:* “Those who have insight will shine brightly like the brightness of the expanse of heaven, and those who lead the many to righteousness, like the stars forever and ever. But as for you, Daniel, conceal these words and seal up the book until the end of time; many will go back and forth, and knowledge will increase.” (Daniel 12:3,4). Daniel was the Messianic prophet that traced the Jewish people to the end of the Jewish dispensation. He prophesied that God’s people would “lead many to righteousness” because they would “go back and forth” with the emancipation proclamation. Thus, he saw the day when “knowledge will increase” through the evangelism of the church. This was literally fulfilled in such cases as that of Philip’s work with the eunuch: “Philip ran up and heard him reading Isaiah the prophet” (Acts 8:30).

III. The Church Is Pictured As A Productive Body of People.

1. *The church is pictured as being fruitful.* The figure of fruit-bearing is a prominent expression in the Bible.

(1) God’s order for the whole universe is fruitfulness. In the beginning, God said, “Let the earth sprout vegetation, plants yielding seed, and fruit trees on the earth bearing fruit after their kind with seed in them; and it was so.” (Genesis 1:11). God’s commandment to the human race was, “Be fruitful and multiply” (Genesis 1:22,28; 8:17; 9:1,7). When God wanted to pronounce a blessing upon members of the human family, He promised that they would be fruitful as is illustrated in the life of Abraham (Genesis 17:6) and Jacob (Genesis 35:11).

(2) God’s order for the church is to bear fruit. God prophetically pictured the church as filling the earth with her fruit: “In the days to come Jacob will take root, Israel will blossom and sprout, and they will fill the whole world with fruit.”(Isaiah 27:6). This was fulfilled in the early age of the church, as many passages show. When the message of emancipation was preached in Jerusalem, the Jews complained, “you have filled Jerusalem with your teaching.” (Acts 5:28). Then, when dispersed from Jerusalem, the citizens of the kingdom of light “those who had been scattered went about preaching the word.” (Acts 8:4). A few years later, Paul wrote that “THEIR VOICE HAS GONE OUT INTO ALL THE EARTH, AND THEIR WORDS TO THE ENDS OF THE WORLD.” (Romans 10:18). Paul wrote the Colossians, “you previously heard in the word of truth, the gospel which has come to you, just as in all the world also it is constantly bearing fruit...” (Colossians 1:5,6). Again, he said, “gospel that you have heard, which was proclaimed in all creation under heaven...” (Colossians 1:23).

(3) God’s order for the church is to bear an increasingly greater amount of fruit. God expects MUCH fruit from the church: “he who abides in Me and I in him, he bears much fruit....” (John 15:5) “My Father is glorified by this, that you bear much fruit, and so prove to be My disciples.” (John 15:8). God expects MORE fruit: “Every branch in Me that does not bear fruit, He takes away; and every branch that bears fruit, He prunes it so that it may bear more fruit.” (John 15:2).

(4) God’s order for the church is to bear fruit or miss heaven. Christ’s curse upon the barren fig tree illustrates this (Luke 13:1-9). Jesus said, “Every branch in Me that does not bear fruit, He takes away...” (John 15:2). What happens to that branch is told us: “he is thrown away as a branch and

dries up; and they gather them, and cast them into the fire and they are burned.” (John 15:6).

(5) Among other kinds of fruit which God expects, soul winning is an important part. Inspired Solomon said, “The fruit of the righteous is a tree of life, And he who is wise wins souls.” (Proverbs 11:30). Using another figure, Paul said, “you also were made to die to the Law through the body of Christ, so that you might be joined to another, to Him who was raised from the dead, in order that we might bear fruit for God.” (Romans 7:4). This figure of marriage suggests to us that since the natural fruit of marriage is children, we are so to work with Christ that children are born into the kingdom of light, as Jesus said, “unless one is born of water and the Spirit he cannot enter into the kingdom of God.” (John 3:5). Christ provided the emancipation price: “you were not redeemed with perishable things like silver or gold from your futile way of life inherited from your forefathers, but with precious blood, as of a lamb unblemished and spotless, the blood of Christ.” (1 Peter 1:18,19). The church propagates the emancipation message. Together, Christ and the church bring forth children to God! Doubtlessly this is one of the reasons why the Bible presents Christ as a husband and the church as His wife.

2. *The church is pictured as being composed of workers.* Of course, work implies production, for why else would men work? God wants us to produce—not merely keep busy.

(1) Paul wrote relative to our conversion, “For we are His workmanship, created in Christ Jesus for good works, which God prepared beforehand so that we would walk in them.” (Ephesians 2:10). Note that Christ “worked us over” “for good works.”

(2) Paul wrote that we are to be “steadfast, immovable, always abounding in the work of the Lord...” (1 Corinthians 15:58). What is the chief work of the Lord if not salvation? In this, we are to abound!

3. *The church is pictured in a series of figures that indicate production.* These figures cover every phase of common life.

(1) As a debtor is obligated to return the service of gratitude to him who pays his debt, so is the church obligated to return to Christ the service of soul winning: “I am under obligation both to Greeks and to barbarians, both to the wise and to the foolish. So, for my part, I am eager to preach the gospel to you also who are in Rome.” (Romans 1:14,15).

(2) As vessels are to justify their existence by serving as containers of treasures, so the church is to justify its existence by carrying to mankind, in behalf of Christ, the treasure of salvation. The gospel is referred to as treasure in Matthew 13:44,45 and Ephesians 3:8, and each Christian is spoken of as a vessel whose business it is to carry out to others this treasure: “we have this treasure in earthen vessels, so that the surpassing greatness of the power will be of God and not from ourselves...” (2 Corinthians 4:7).

(3) As a fisherman is devoted to the task of catching fish, so is the church devoted to the task of gathering sinners for Christ: “Follow Me, and I will make you fishers of men.” (Matthew 4:19).

(4) As a candlestick is to give light to the household, so the church is to give light to men that they might be directed to Christ, who is the Light of the world: “You are the light of the world... Let your light shine before men in such a way that they may see your good works, and glorify your Father who is in heaven.” (Matthew 5:14-16). “the seven lampstands are the seven churches.” (Revelation 1: 20).

(5) As fountains are built to provide refreshing water for man, so the church is to be a fountain from which flows the water of life to thirsting sinners: “Now on the last day, the great day of the

feast, Jesus stood and cried out, saying, 'If anyone is thirsty, let him come to Me and drink. He who believes in Me, as the Scripture said, "From his innermost being will flow rivers of living water."' (John 7:37,38).

(6) As builders are contracted to erect earthly houses, so is the church to erect itself by evangelizing: "you also, as living stones, are being built up as a spiritual house..." (1 Peter 2:5). "The whole body, being fitted and held together by what every joint supplies, according to the proper working of each individual part, causes the growth of the body for the building up of itself in love. (Ephesians 4:16). "I laid a foundation, and another is building on it. But each man must be careful how he builds on it...each man's work will become evident..." (1 Corinthians 3:10-13).

(7) As farmers are to specialize in bringing forth fruit from the ground, so is every Christian to specialize in sowing the seed of the kingdom in view of bringing forth fruit unto God: "A sower went out to sow his seed...The seed is the word of God." (Luke 8:5,11).

(8) As harvest hands are employed to gather in the fruit of the sowing, so is every Christian to gather in the souls who have received the word with gladness: "Do you not say, 'There are yet four months, and then comes the harvest'? Behold, I say to you, lift up your eyes and look on the fields, that they are white for harvest. Already he who reaps is receiving wages and is gathering fruit for life eternal; so that he who sows and he who reaps may rejoice together." (John 4:35,36).

(9) As epistles are written to be read, so are Christians to proclaim the good news of Christ to all who chance to ponder their lives and message: "being manifested that you are a letter of Christ, cared for by us, written not with ink but with the Spirit of the living God." (2 Corinthians 3:3).

(10) As furnace tenders are to snatch any valuable that might chance to fall in, so are Christians to snatch sinners from the flames of eternal damnation: "And have mercy on some, who are doubting; save others, snatching them out of the fire; and on some have mercy with fear, hating even the garment polluted by the flesh." (Jude 22,23).

Study Aids for Lesson 16

Noteworthy Reflections:

(1) The church's negligence in regard to evangelism is accountable when two factors are considered. First, the natural tendency on the part of people is to be selfish. It is human to pass by those who are in need, but divine to stop to help them. Many in the church today are so feverishly pursuing their own interests that they have no time left to tell the good news of salvation to those who are admittedly lost. They profess to love people, but in works they deny that profession. Secondly, the church is blind to the fact that Satan, the common enemy of mankind, is keeping sinners blind to their lost condition. Satan's measureless power and insidious workings are so far lost sight of that the masses in the church are fighting a straw man called "Satan". Satan is our enemy, and he is the enemy of all sinners. Sinners are in the condition they are in because of Satan. We must know this before we will fully sympathize with the plight of the sinner and be aroused to oppose the devil.

(2) The church's business is to be fully satisfied with the program of God so that it can heartily appeal to the sinner to partake of it also. The church is to be weaned from the world so that it can effectively make the world dissatisfied with its pleasures. As long as men professing to be Christians mouth their religion and then go with the sinner to the fountain of sin to be satisfied, just that long will it be impossible to make sinners dissatisfied with Satan's program.

(3) The Bible picture of the church is that each Christian—not merely preachers—is to be a soul winner. This is clearly predicted by the prophets and preached by the apostles. Satan will be driven back with serious defeat only when the whole church feels the enmity that is to exist between it and Satan, and when it compassionately does what it can for lost neighbors. If the charge is true that some preachers are mere figure-heads, filling preachers' clothes and drawing their pay, it is overwhelmingly true that most church members are all that and more too. As little as some preachers do toward winning souls to Christ, most of them do many times over their portion compared to the duties of church members.

Suggested Memory Verse: Ephesians 2:10

Questions for Review of Lesson 16:

1. What does the work “propaganda” mean? Thus, what is “divine propaganda”?
2. Who is the liberator of sinners from the bondage of sin?
3. What two prophets foretold the evangelistic efforts of the church?
4. What did Jesus say would become of the fruitless branch?
5. Give five figures used in the Bible to indicate the productivity of the church.

Lesson 17

Angels—God’s Trusted Servants - 1

A writer once said, “In every apartment, in every closet, in every corner, pay a respect to your angel. Dare not do before him what you dare not do before others. Consider with how great respect, awe, and modesty, we ought to behave in the sight of the angels, lest we offend their holy eyes, and render ourselves unworthy of their company. Woe to us if they who could chase away our enemy be offended by our negligence, and deprive us of their visit. We must shun what grieves them, and practice that which gives them delight; as temperance, chastity, voluntary poverty, prayer with fervor and tears. Above all things, the angels of peace expect in us unity and peace. Should not they be most delighted with that in us which represents the form of their own holy city, that they may admire a new Jerusalem or heaven on earth? On the contrary, nothing provokes them so much as scandals and dissensions, if they discern any in us.”

Some things in the above may or may not be true. We are unwise to believe what the Bible has not expressly taught. But most of the observations are based upon Bible teaching of angels, as the next few lessons will show. Since angels have the nature and character of God, we can expect them to view Satan, sin, and sinners with the same attitude that God assumes. We can expect them to rejoice when sinners are converted (Luke 15:10) and to sustain the saints (Heb. 1:14). Angels are the servants of God to carry out His Will among men on earth. That angels surround us, there is no doubt. Our lives are more affected by angels than we know.

I. Titles Given to Angels Ascribe to Them a Holy Character.

1. Angels are called “holy ones.”

(1) “I was looking in the visions... an angelic watcher, a holy one, descended from heaven.” (Daniel 4:13).

(2) “In that the king (Nebuchadnezzar) saw an angelic watcher, a holy one, descending from heaven and saying, ‘Chop down the tree and destroy it...’” (Daniel 4:23).

2. Angels are called “saints.”

(1) “The LORD came from Sinai...He came from the midst of ten thousand holy ones; At His right hand there was flashing lightning for them.” (Deuteronomy 33:2).

(2) “Then I (Daniel) heard a holy one (saint) speaking, and another holy one said to that particular one who was speaking, ‘How long will the vision about the regular sacrifice apply...?’”(Daniel 8:13).

3. Angels are called “Sons of God,” “Sons of the Mighty.”

(1) “Now there was a day when the sons of God came to present themselves before the LORD, and Satan also came among them.” (Job 1:6; 2:1). “When the morning stars sang together and all the sons of God shouted for joy?” (Job 38:7). “For who in the skies is comparable to the Lord? Who among the sons of the mighty is like the Lord?” (Psalm 89:6).

4. Angels are called “Ministers” (of God).

(1) “Ye his angels...Bless ye the Lord, all ye his hosts; ye ministers of his, that do his pleasure” (Psalm 103:20, 21 KJV).

(2) And of the angels He says, “WHO MAKES HIS ANGELS WINDS, AND HIS MINISTERS A FLAME OF FIRE.” (Hebrews 1:7).

(3) “Are they not all ministering spirits, sent out to render service for the sake of those who will inherit salvation?” (Hebrews 1:14).

5. Angels are called “Watchers” (of God’s interests).

(1) “I was looking in the visions...and behold, an angelic watcher, a holy one, descended from heaven.” (Dan. 4:13).

(2) “This sentence is by the decree of the angelic watchers and the decision is a command of the holy ones, in order that the living may know that the Most High is ruler over the realm of mankind, and bestows it on whom He wishes and sets over it the lowliest of men.” (Daniel 4:17).

(3) “In that the king (Nebuchadnezzar) saw an angelic watcher, a holy one, descending from heaven and saying, ‘Chop down the tree and destroy it (the kingdom of Babylon)...’” (Daniel 4:23).

So self-evident is the fact that these titles ascribe to angels the holy character of God that little comment is necessary. (1) The title “holy ones” clearly attributes holiness to angels. (2) The title “saints” means substantially the same as “holy ones.” Both “holy” and “saints” come from the same root word. Anything used of God is holy—such as an animal, a mountain, an altar, or a human being. But, “saint” is used only to indicate a holy being or personality. (3) The titles “sons of God” and “sons of the Mighty” indicate a holy nature in that God is altogether holy, and therefore all of His “offspring” will be holy too. Unless, and until, any offspring of God corrupts itself, it would be partaker of His holiness. (4) The title “ministers” indicates a holy nature inasmuch as God never uses any unholy servant to carry out His will. “Ministers” means “servants.” And while He may coerce some unholy power or person to play a part in His divine program, yet that power or person is not willingly carrying out that divine Will. Such would not be a servant of God, but a momentary slave! (5) The title “Watchers” indicates the guardianship of God’s divine program, kingdom, and Will. They are trusted servants to see that God’s Will is carried out, and as such, they must be in full sympathy with His program.

II. The Bible Description of Angels Indicates A Spirit-Nature.

1. The fact that angels have often appeared and disappeared instantly proves their spirit-nature.

(1) “Then the angel of the LORD appeared to the woman and said to her, ‘Behold now, you are barren and have borne no children, but you shall conceive and give birth to a son.’” (Judges 13:3).

(2) “Then Elisha prayed and said, ‘O LORD, I pray, open his eyes that he may see.’ And the LORD opened the servant’s eyes and he saw; and behold, the mountain was full of horses and chariots of fire all around Elisha.” (2 Kings 6:17).

(3) “And an angel of the Lord appeared to him (Zacharias), standing to the right of the altar of incense.” (Luke 1:11).

(4) “And suddenly there appeared with the angel a multitude of the heavenly host praising God...” (Luke 2:13).

(5) “Or do you think that I cannot appeal to My Father, and He will at once put at My disposal more than twelve legions of angels?” (Matthew 26:53).

2. The fact that angels have the same nature that men will have in the resurrection proves their spirit-nature. Men now have an immortal spirit that dwells in a mortal body, but in the resurrection the immortal spirit will be clothed with an immortal “spirit” body: “But someone will say, ‘How are the dead raised? And with what kind of body do they come?’ You fool! That which you sow does not come to life unless it dies; and that which you sow, you do not sow the body which is to be, but a bare grain, perhaps of wheat or of something else. But God gives it a body just as He wished, and to each of the seeds a body of its own...So also is the resurrection of the dead. It is sown a perishable body, it is raised an imperishable body; it is sown in dishonor, it is raised in glory; it is sown in weakness, it is raised in power; it is sown a natural body, it is raised a spiritual body. If there is a natural body, there is also a spiritual body.” (1 Corinthians 15:35-44). Men will be then as angels are now!

(1) “For they cannot even die anymore, because they are like angels, and are sons of God, being sons of the resurrection.” (Luke 20:36).

(2) “For in the resurrection they neither marry nor are given in marriage, but are like angels in heaven.” (Matthew 22:30).

3. The fact that angels are called “spirit” is proof positive that they have spirit natures.

(1) “And of the angels He says, ‘WHO MAKES HIS ANGELS WINDS, AND HIS MINISTERS A FLAME OF FIRE.’” (Hebrews 1:7)

(2) “Are they (angels) not all ministering spirits, sent out to render service for the sake of those who will inherit salvation? (Hebrews 1:14).

Study Aids for Lesson 17

Noteworthy Reflections:

(1) To know that angels possess a holy character is essential to understanding the righteous nature of God's government. God cannot accept an unholy man into His fellowship. Thus is explained why God alienates sinners from Himself, why He demands pardon through the blood of Christ before He can again allow them to be reconciled to Himself, and why He must forever cast them from Him into an eternal hell if they refuse the pardon He has provided for them. Angels could not be in God's government if they were not holy. They cannot be merely righteous, but must be altogether righteous. We can expect angels always to be on the side of Truth and Righteousness. We can know that they are supporters of everything God wants done and opposed to everything that is contrary to God's Will.

(2) To know that angels possess a spirit-nature is to grasp the full picture of the eternal conflict between Satan and God. The earthly phase is but a small segment of the war. It has raged between God and Satan, between the angels of light and the angels of darkness as Satan has been a rebel from God's government. Angels, not being earthly creatures, but spirit-beings, carry on an incessant war with the government of darkness. Frequently God has sent them to the earth to act as His agents in His behalf. The work of angels on earth will receive our special attention in these next several lessons.

Suggested Memory Verse: Hebrews 1:14

Questions for Review of Lesson 17:

1. What two titles given to angels mean substantially the same thing?
2. Angels are called “sons of _____” and “sons of the _____.”
3. Why are they called “sons?”
4. What does “minister” mean?
5. Why are angels called “watchers?”
6. Cite two instances when angels instantly appeared to people.
7. Cite one passage wherein angels are said to be “spirits.”

Lesson 18

Angels—God’s Trusted Servants - 2

A teacher of a class was once explaining to the students what the statement meant of Psalm 103:21: “Bless the LORD, all you His hosts, You who serve Him, doing His will.” The teacher asked, “How do the angels carry out God’s will?” One said, “They do it directly.” Another, “They do it with all their heart.” Another, “They do it well.” At last, one said, “They do it without asking any questions.” All were right, but the last reply was the best. God has a government of heavenly beings so great in number that the host cannot be numbered. Many people feel God’s way is accepted by so few that it cannot possibly be right. But, the truth is, God has an innumerable host who serve Him daily without question. This government we wish to study.

I. God’s Angelic Host Is Numberless.

1. There are “thousands” of angels in God’s government.

(1) “The chariots of God are twenty thousand, even thousands of angels” (Psalm 68:17 KJV).

(2) “Thousands upon thousands were attending Him, and myriads upon myriads were standing before Him; the court sat, and the books were opened.” (Daniel 7:10).

(3) “I heard the voice of many angels around the throne and the living creatures and the elders; and the number of them was myriads of myriads, and thousands of thousands...” (Revelation 5:11).

2. There are “legions” of angels in God’s government. A “legion” was a great multitude. The Romans used it to denote between 5,000 and 6,000 footmen in the army, but the Jews to indicate a host: “Or do you think that I cannot appeal to My Father, and He will at once put at My disposal more than twelve legions of angels?” (Matthew 26:53)

3. There is a “host” of angels in God’s government.

(1) “ ‘I indeed come now as captain of the host of the LORD.’ And Joshua fell on his face to the earth, and bowed down, and said to him, ‘What has my lord to say to his servant?’ The captain of the LORD’S host said to Joshua, ‘Remove your sandals from your feet, for the place where you are standing is holy.’ And Joshua did so. (Joshua 5:14,15).

(2) “I saw the LORD sitting on His throne, and all the host of heaven standing by Him on His right and on His left.” (1 Kings 22:19).

(3) “And suddenly there appeared with the angel a multitude of the heavenly host praising God...” (Luke 2:13).

4. There is an innumerable company of angels in God’s government.

(1) “But you have come to Mount Zion and to the city of the living God, the heavenly Jerusalem, and to myriads of angels...” (Hebrews 12:22).

(2) “Then Elisha prayed and said, ‘O LORD, I pray, open his eyes that he may see.’ And the LORD opened the servant’s eyes and he saw; and behold, the mountain was full of horses and chariots of fire all around Elisha.” (2 Kings 6:17).

II. Among God's Angels There Are Various Ranks

1. This is evident by the use of terms denoting rank.

(1) For by Him all things were created, both in the heavens and on earth, visible and invisible, whether thrones or dominions or rulers or authorities—all things have been created through Him and for Him.” (Colossians 1:16).

(2) “...so that the manifold wisdom of God might now be made known through the church to the rulers and the authorities in the heavenly places.” (Ephesians 3:10).

(3) “... far above all rule and authority and power and dominion, and every name that is named, not only in this age but also in the one to come.” (Ephesians 1:21).

(4) “who (Christ) is at the right hand of God, having gone into heaven, after angels and authorities and powers had been subjected to Him.” (1 Peter 3:22).

2. This is evident by the episode that occurred in Zechariah's day.

“On the twenty-fourth day of the eleventh month, which is the month Shebat, in the second year of Darius, the word of the LORD came to Zechariah the prophet, the son of Berechiah, the son of Iddo, as follows: I saw at night, and behold, a man was riding on a red horse, and he was standing among the myrtle trees which were in the ravine, with red, sorrel and white horses behind him. Then I said, ‘My lord, what are these?’ And the angel who was speaking with me said to me, ‘I will show you what these are.’ And the man who was standing among the myrtle trees answered and said, ‘These are those whom the LORD has sent to patrol the earth.’ So they answered the angel of the LORD who was standing among the myrtle trees and said, ‘We have patrolled the earth, and behold, all the earth is peaceful and quiet.’” (Zechariah 1:7-11).

The one angel appears as a captain of the other angels: “behold, a man was riding on a red horse...with red, sorrel and white horses behind him.” The one angel is distinct from the other angels: “And the angel who was speaking with me said to me, ‘I will show you what these are.’ ...‘These are those whom the LORD has sent to patrol the earth.’” The multitude of angels report to the one angel: “So they answered the angel of the LORD who was standing among the myrtle trees and said, ‘We have patrolled the earth, and behold, all the earth is peaceful and quiet.’”

III. Gabriel, the Chief Announcer, Is In God's Government.

1. Gabriel interpreted visions.

(1) When Daniel received the vision of the Ram and the Goat, symbolizing the Medo-Persian and Greek kingdoms, he “heard the voice of a man between the banks of Ulai, and he called out and said, ‘Gabriel, give this man an understanding of the vision.’” (Daniel 8:16)

(2) When Daniel received the vision of the Seventy Weeks, and sought the interpretation of it, Gabriel came to him: “while I was still speaking in prayer, then the man Gabriel, whom I had seen in the vision previously, came to me in my extreme weariness about the time of the evening offering. He gave me instruction and talked with me and said, ‘O Daniel, I have now come forth to give you

insight with understanding.’” (Daniel 9:21,22).

2. Gabriel announced the births of distinguished personages.

(1) Gabriel announced the birth of John the Baptist to Zacharias: “And an angel of the Lord appeared to him...Do not be afraid, Zacharias, for your petition has been heard, and your wife Elizabeth will bear you a son, and you will give him the name John...I am Gabriel, who stands in the presence of God, and I have been sent to speak to you and to bring you this good news.” (Luke 1:11-19).

(2) Gabriel announced the birth of Jesus to Mary: “Now in the sixth month the angel Gabriel was sent from God to a city in Galilee called Nazareth, to a virgin engaged to a man whose name was Joseph, of the descendants of David; and the virgin’s name was Mary...behold, you will conceive in your womb and bear a son, and you shall name Him Jesus.” (Luke 1:26-31).

IV. Michael, the Chief Warrior, Is In God’s Government.

1. Michael disputed with Satan over the body of Moses: “But Michael the archangel, when he disputed with the devil and argued about the body of Moses, did not dare pronounce against him a railing judgment, but said, ‘The Lord rebuke you!’”(Jude 9).

2. Michael came to the assistance of a fellow-angel who was being sorely beset by an evil angel. “In those days, I, Daniel, had been mourning for three entire weeks...On the twenty-fourth day of the first month... I lifted my eyes and looked, and behold, there was a certain man dressed in linen... ‘Do not be afraid, Daniel, for from the first day that you set your heart on understanding this and on humbling yourself before your God, your words were heard, and I have come in response to your words. But the prince of the kingdom of Persia was withstanding me for twenty-one days; then behold, Michael, one of the chief princes, came to help me, for I had been left there with the kings of Persia.’” (Daniel 10:2-20).

Two princes are mentioned, “the prince of the kingdom of Persia” and “Michael, one of the chief princes.” It is obvious that “the prince of the kingdom of Persia” was not Cyrus. Cyrus was then king of Persia, who was favorable toward Israel. God had appointed Cyrus to liberate Israel from captivity and permit her to return to Jerusalem (Jeremiah 25:11,12; 2 Chronicles 36:20-23). Doubtlessly, Satan had dispatched an evil angel, one of his trusted “princes” to turn Cyrus’s favor from Israel. And since Daniel was seeking to know when Cyrus would grant the liberation, God dispatched an angel to tell him. The evil angel “withstood” God’s angel three full weeks. How much longer this dual would have raged, we have no way of knowing, but we learn that God did not allow it to drag out. “Michael, one of the chief princes” interfered. It is noticeable that this angel was scheduled to return to fight with the prince of Persia. The evil angel, being spirit and immortal in nature, could not be destroyed by Michael. Michael evidently detained him while the angel of God hastened on his mission with Daniel and until the angel could return to the struggle.

3. Michael fought the pagan powers that persecuted the church during the early centuries of the church. A careful study of Revelation, chapter twelve, makes it clear that the history of the church is referred to at a time of persecution. The war did not take place in heaven, but the scene which John beheld had its setting in the heaven, or sky. We note these facts: “And there was war in

heaven, Michael and his angels waging war with the dragon. The dragon and his angels waged war, and they were not strong enough, and there was no longer a place found for them in heaven. And the great dragon was thrown down, the serpent of old who is called the devil and Satan, who deceives the whole world; he was thrown down to the earth, and his angels were thrown down with him. (Revelation 12:7-9). See Lesson 4, Proof Number Four for an analysis of this passage. As Michael was the warrior of Israel against her enemies, so is he also the warrior of the church against her enemies. Note that Michael is a prince or chief of angels: Michael and his angels fought against the dragon.

4. Michael fought in behalf of Israel during the troublous times preceding the coming of Christ: “Now at that time Michael, the great prince who stands guard over the sons of your people, will arise. And there will be a time of distress such as never occurred since there was a nation until that time; and at that time your people, everyone who is found written in the book, will be rescued.” (Daniel 12:1).

The vision of the Seventy Weeks (chapter 9) covers the span of time from Israel’s return from captivity to Jerusalem up to the death of Christ. Chapters ten through twelve unfold the events that happened to Israel during this period which covered more than four hundred years. Michael sustained the faith of the remnant during this time.

5. Michael will personally assist Christ in the resurrection: “For the Lord Himself will descend from heaven with a shout, with the voice of the archangel and with the trumpet of God, and the dead in Christ will rise first.” (1 Thessalonians 4:16).

While Michael is not named, he is indicated by the title, “archangel.” How many “chief” angels there are, we have no way of knowing, but Michael is one of them: Michael, one of the chief princes (Daniel 10:13). He is called, “the great prince who stands guard over the sons of your people...” (Daniel 12:1). He appears to be of higher rank than all other angels, for he is called “Michael the archangel” (Jude 9). This “archangel” mentioned in the above passage is none other than Michael. He will assist Christ in the resurrection.

Study Aids for Lesson 18

Noteworthy Reflections:

(1) Those who are impressed with numbers ought to consider soberly the full picture of the two contending governments. While the Bible acknowledges that the broad road that the “many” travel leads to hell; that “many are called but few are chosen,” it also tells us of the countless multitude of the heavenly host that serves God day and night. Might does not make right; right makes might. In the full picture, we see that both right and might are on God’s side. When the fight that is visible to us appears to be going hell-ward, we should read the Bible and take heart that the angels who serve God and minister to man are “innumerable.”

(2) It is comforting to know that God’s government is composed of various ranks. God is not a ruthless dictator who has made all servants underdogs; rather, He maintains absolute authority in His kingdom, yet delegating authority to trusted angels. God’s government is an example of what the church ought to be: each man enjoying authority delegated to him, assuming full responsibility involved in it, but free from abuse, high-mindedness, and jealousy. It is delightful to see angels as successfully inferior as they are superior; to see them take up less glorious work as well as brilliant careers. And since God’s government has been in progress time that cannot be calculated, it is refreshing to know that angels are not “weary in well doing;” that they work for God with as much zest now as they did 10,000 years ago!

(3) As is easily seen, Gabriel is the bearer of good news while Michael is the bearer of the sword. Both angels represent the “kindness and severity of God” (Romans 11:22). Each gladly plays his role in the government of God and to the glory of God! The twisted mind often delights in meting out judgment. Cruelty is his specialty. Too many parents confide that they have to become “mad” in order to discipline their children sternly. God is “severe” because of righteous principle. He cannot endure to see Truth and Righteousness ignored, mis-evaluated, mistreated, and opposed. God’s angels share God’s disposition. Michael is pictured as the “chief” angel of divine vengeance. He fights all falsehood and unrighteousness because he is zealous for his God. All evil offends him, including the milder and nicer sins of society, such as self-righteousness, polite irreligion, and convenient disobedience.

The man who is deceived as to what true love is, vainly dreams of being a dispenser of “good” to his fellow men. He always seeks to complement, not scold, even when it would do more good to scold. He wants to wink at sin and smile at deluded people rather than expose and frown when such would do more good. Blessed is the man who knows whether a smile or a frown is in order and has the courage to administer it. Blessed is the man who refuses to condone sin and who encourages righteousness—regardless of who they are. Gabriel is God’s angel to bear good news, but we can be sure he never slips off from God to whisper “sweet nothings” into the ears of rebels against heaven! He never pours palaver in the ear of the wild soldier boy who turned sentimental in the fox hole because whining shells threatened him with death and judgment! He never betrays the righteous judgment of God by apologizing for the preacher when he gives sinners the “works.” He never confirms the lily-handed, watered-down, ladies-aid preacher who purrs his approval to sinning society. We should never forget that Michael would as gladly breathe brimstone and fire upon men as he would announce some blessed event.

Suggested Memory Verse: Hebrews 12:22

Questions for Review Lesson 18:

1. Give four words that are used to indicate the greatness of the number of angels.
2. Give three words used to show the fact that there are various ranks of authority in God's government.
3. What is Gabriel's chief work—as far as we learn from the Scriptures?
4. What is Michael's chief work—as far as we learn from the Scriptures?
5. Whose visions did Gabriel interpret?
6. Whose births (2) did Gabriel announce?
7. Over whose body did Michael and Satan dispute?
8. Michael helped God's people in what three periods?

Lesson 19

Angels—God’s Trusted Servants - 3

Satan’s tireless aim is to distract the thoughts of men from God so they will not honor Him or obey Him. (1) One way to do this is by perversion, in which Satan plays a program of educating the mind and heart of man into an aversion to Truth and Righteousness and an inclination to Falsehood and Unrighteousness. (2) Another way is to make men so utterly selfish that they care little or nothing about the wishes of God—only themselves. (3) Another way is to fill the minds of men with so many “notions” that are wrong or so many fruitless activities that they, being destitute of Truth, become easy victims of error. (4) The most common way is to glorify something else or someone else in the place of God. This is the counter-attraction method. The trick lies in the fact that Satan frequently employs harmless-appearing, if not good things. For instance, Grandmother is so loved that her religion becomes the standard of right and wrong. Heaven depends more upon what she approved and disapproved than what God approves and disapproves. Or a preacher can appear so harmless and “good” that deception and deceptiveness would seem impossible with him. In the same way, men come to think of angels as wonderful creatures. They are, but they are incomparable with God. The fact that angels praise and serve God is due to the greatness of God, not angels.

On earth, men marvel when Christians read their Bibles daily, pray much, attend church two to three times weekly — and nightly during revival meetings-and live apart from the world. They are tempted to call such people “angels.” To them, people are “so-o-o-o good” when they live by the Bible! The faithfulness of angels to praise God “day and night” and serve Him with never a question has been the means of Satan’s effort to distract men from God by attracting men to angels. It is not the greatness of angels, but the greatness of God that causes angels to render endless service and praise to God. If a dutiful wife does all she can for a worthless rogue of a husband, we praise HER! But, if a wife lavishes herself upon a husband who is a great man, we say, “I can see why!” We praise HIM! When a husband gives much attention to a wife, we can determine who should be praised by looking at the wife. If she is a “bitter pill,” we marvel at HIM. But, if she is “altogether lovely” and lovable, we say, “I don’t blame him. He is fortunate to have such a fine wife!” Even so, we ought to consider God and angels. Let us not praise angels because of their greatness, but God for His matchless qualities. Let us not half-admire and half-pity angels because of their singular devotion to God, but permit their devotion to turn our eyes to God and find in Him the greatness to which they are attracted.

Today, men almost feel sorry for angels. They pity Christians because they are always thinking on “religion,” because they are constantly “going to church,” or because they feel they must do what God says rather than what they want to do. They do not know God, or they would render ceaseless devotion to God too! In this lesson on Cherubim and Seraphim, let us learn as much about the Great God as we do about these faithful creatures.

I. The Cherubim of God’s Government.

Ezekiel gives the only two lengthy references to cherubim in the Bible. These are to be found in chapter one and chapters nine and ten. The angelic creatures are not called cherubim in the first reference, but they are in the second and are identified as the same creatures. The first reference introduces us to them thus: “Now it came about ...while I was by the river Chebar among the exiles,

the heavens were opened and I saw visions of God...I looked, behold, a storm wind was coming from the north, a great cloud with fire flashing forth continually and a bright light around it, and in its midst something like glowing metal in the midst of the fire. Within it there were figures resembling four living beings. And this was their appearance: they had human form.” (Ezekiel 1:1-4). The second reference identifies these as cherubim: “Then the cherubim rose up. They are the living beings that I saw by the river Chebar.” (Ezekiel 10:15,20).

In the Hebrew, the singular form is “cherub” and the plural form is indicated by the suffix “im” making the word “cherubim,” although an “s” is sometimes used—“cherubims.”

1. There are four cherubim: “Within it there were figures resembling four living beings.” (Ezekiel 1:5).

2. Each cherub appeared to Ezekiel with the form of four faces: “Each one had four faces...As for the likeness of their faces, they were the same faces whose appearance I had seen by the river Chebar.” (Ezekiel 10:21,22).

3. Each face symbolized a distinct characteristic of cherubim: “As for the likeness of their faces, each had the face of a man; each of the four had the face of a lion on the right side, each of the four had the face of an ox on the left side, and each of the four had the face of an eagle.” (Ezekiel 1:10) (*New King James Version*. Numerous translations chose “ox,” but the *New American Standard Bible* translators chose “bull.” The choice makes a difference in the possible meaning and we have used the NKJV for that reason.-CD) (Ezekiel 10:14).

Since the two accounts represent the same creatures, the apparent difference of one of the faces (“ox” in 1:10 and “cherub” in 10:14) need not disturb us. Suffice it to say that “ox” is the best rendering if for no other reason than it is in keeping with the other figures which are of the “animal” kingdom. Thus, the four faces are: man, lion, ox, and eagle. The evident characteristics of each of these must surely denote kindred characteristics of cherubim. As a man is predominantly intelligent, so are cherubim. As a lion is outstandingly courageous and fierce, so are cherubim. As an ox is patiently industrious, so are cherubim. As an eagle possesses a far-sighted view and speed for the execution of its objectives, so do cherubim.

4. These four characteristics are set forth in the prophet’s visions of them.

(1) As a man is predominantly an intelligent, responsive being, so are cherubim. These facts are evident from the first narrative: “And this was their appearance: they had human form...Under their wings on their four sides were human hands...each had the face of a man...wherever the spirit was about to go, they would go, without turning as they went.” (Ezekiel 1:5,8,10,12). These facts are also evident in the second narrative: “It came about when He commanded the man clothed in linen, saying, ‘Take fire from between the whirling wheels, from between the cherubim,’ he entered and stood beside a wheel. Then the cherub stretched out his hand from between the cherubim to the fire which was between the cherubim, took some and put it into the hands of the one clothed in linen, who took it and went out.” (Ezekiel 10:6,7).

(2) As an eagle possesses far-sighted vision and speed to execute its objectives, so do cherubim. Their perception is keen and their performance immediate.

First, cherubim possess far-sighted vision: “the rims of all four of them were full of eyes round

about. (1:18). “Their whole body, their backs, their hands, their wings and the wheels were full of eyes all around...” (10:12).

Second, cherubim possess speed to execute their objectives. It seems significant that it was pointed out to Ezekiel several times that when they took flight, they needed not turn around, but went straight forward: “their faces did not turn when they moved, each went straight forward...wherever the spirit was about to go, they would go, without turning as they went.” (1:9,12). Also verses 17 and 20. “Whenever they moved, they moved in any of their four directions without turning as they moved; but they followed in the direction which they faced, without turning as they went.” (10:11). Also verse 22. This fact is stated at least six times, which apparently was to indicate speed of departure. But, their speed of action is plainly stated: “And the living beings ran to and fro like bolts of lightning.” (1:14).

(3) As an ox is patiently industrious, so are the cherubim. They wait for orders and then proceed to execute them. “Their legs were straight, and the soles of their feet were like the soles of calves’ feet...each of the four had the face of an ox...” (1:7,10 NKJV). They appear to be pictured as oxen drawing a cart or wagon. Instead of being hitched to the wagon, however, they are seen attached to the wheels themselves. As will be seen later, these seem to be the wheels of the throne of the Almighty. Their connection with the wheels is as follows: “Now as I looked at the living creatures, behold, a wheel was on the earth beside each living creature...When the living creatures went, the wheels went beside them; and when the living creatures were lifted up from the earth, the wheels were lifted up. Wherever the spirit wanted to go, they went, because there the spirit went; and the wheels were lifted together with them, for the spirit of the living creatures was in the wheels. When those went, these went; when those stood, these stood; and when those were lifted up from the earth, the wheels were lifted up together with them, for the spirit of the living creatures was in the wheels.” (1:15-21 NKJV). “And their (cherubim’s) whole body, with their back, their hands, their wings, and the wheels that the four had...When the cherubim stood still, the wheels stood still, and when one was lifted up, the other lifted itself up, for the spirit of the living creature was in them... And the cherubim lifted their wings and mounted up from the earth in my sight. When they went out, the wheels were beside them...” (10:12,16,17,19 NKJV).

Note the inseparableness of the cherubim and the wheels: “When the living creatures went, the wheels went beside them; and when the living creatures were lifted up from the earth, the wheels were lifted up. Wherever the spirit wanted to go, they went, because there the spirit went; and the wheels were lifted together with them, for the spirit of the living creatures was in the wheels...When they went out, the wheels were beside them...” The cherubim appear to be in charge of one of the four wheels, so that having the same mind, the wheels carry about the throne of God.

(4) As a lion is outstandingly courageous and fierce, so are the cherubim. Between the wheels reside the fierceness of God’s wrath. “Then I looked, and behold, a whirlwind was coming out of the north, a great cloud with raging fire engulfing itself; and brightness was all around it and radiating out of its midst like the color of amber, out of the midst of the fire... Also from within it came the likeness of four living creatures...As for the likeness of the living creatures, their appearance was like burning coals of fire, like the appearance of torches going back and forth among the living creatures. The fire was bright, and out of the fire went lightning.” (1:4,5,13 NKJV). “And I looked,

and there in the firmament that was above the head of the cherubim, there appeared something like a sapphire stone, having the appearance of the likeness of a throne. Then He spoke to the man clothed with linen, and said, 'Go in among the wheels, under the cherub, fill your hands with coals of fire from among the cherubim, and scatter them over the city'...Then it happened, when He commanded the man clothed in linen, saying, 'Take fire from among the wheels, from among the cherubim,' that he went in and stood beside the wheels. And the cherub stretched out his hand from among the cherubim to the fire that was among the cherubim, and took some of it and put it into the hands of the man clothed with linen, who took it and went out..." (10:1,2,6,7 NKJV).

5. The cherubim escort the throne of God wherever He wishes to go: "When the living creatures went, the wheels went beside them; and when the living creatures were lifted up from the earth, the wheels were lifted up... When they went, I heard the noise of their wings, like the noise of many waters, like the voice of the Almighty, a tumult like the noise of an army; and when they stood still, they let down their wings. A voice came from above the firmament that was over their heads; whenever they stood, they let down their wings. And above the firmament over their heads was the likeness of a throne, in appearance like a sapphire stone; on the likeness of the throne was a likeness with the appearance of a man high above it...This was the appearance of the likeness of the glory of the LORD. So when I saw it, I fell on my face, and I heard a voice of One speaking." (1:19,24-28 NKJV). "Now the glory of the God of Israel had gone up from the cherub, where it had been...I looked, and there in the firmament that was above the head of the cherubim, there appeared something like a sapphire stone, having the appearance of the likeness of a throne...Then the glory of the LORD went up from the cherub, and paused over the threshold of the temple...And the cherubim lifted their wings and mounted up from the earth in my sight. When they went out, the wheels were beside them; and they stood at the door of the east gate of the LORD's house, and the glory of the God of Israel was above them." (9:3; 10:1,4,19 NKJV).

6. The following are fair conclusions which can be drawn from the Scriptures regarding the work of cherubim. Cherubim are beings of action. As has been noticed, they are pictured to us as possessing the dominant characteristics of a man, a lion, an ox, and an eagle. They intelligently, courageously, patiently, industriously, swiftly see and execute their duties. They are said to perceive and act so speedily that no time appears to elapse between the giving of a commandment and its execution.

II. The Seraphim of God's Government.

1. *Seraphim as described by Isaiah.* "In the year that King Uzziah died, I saw the Lord sitting on a throne, high and lifted up, and the train of His robe filled the temple. Above it stood seraphim; each one had six wings: with two he covered his face, with two he covered his feet, and with two he flew. And one cried to another and said:

'Holy, holy, holy is the LORD of hosts; The whole earth is full of His glory!'

And the posts of the door were shaken by the voice of him who cried out, and the house was filled with smoke. So I said:

'Woe is me, for I am undone! Because I am a man of unclean lips, and I dwell in the midst of a people of unclean lips; for my eyes have seen the King, the LORD of hosts.'

Then one of the seraphim flew to me, having in his hand a live coal which he had taken with the

tongs from the altar. And he touched my mouth with it, and said:

‘Behold, this has touched your lips; your iniquity is taken away, and your sin purged.’

Also I heard the voice of the Lord, saying:

‘Whom shall I send, and who will go for Us?’

Then I said,

‘Here am I! Send me.’” (Isaiah 6:1-8 NKJV).

In the Hebrew, the singular form is “seraph” and the plural form is indicated by the suffix “im” making the word “seraphim,” although an “s” is sometimes used—“seraphims.”

Seraphim differ from cherubim in several respects. Though they both have similar appearance, having faces, feet, and wings, and both are in some way related to the righteous judgment of God, yet considerable differences are to be noted.

(1) They differ in appearance.

First, cherubim have four faces each: “Each one had four faces...” (Ezekiel 10:21 NKJV), whereas seraphim have but one each: “each one had six wings: with two he covered his face...(Isaiah 6:2 NKJV).

Second, cherubim have four wings each: “each one had four wings.” (Ezekiel 1:6), whereas seraphim have six wings each: “...each one had six wings: with two he covered his face, with two he covered his feet, and with two he flew. (Isaiah 6:2 NKJV).

(2) They differ in work.

Cherubim escort the throne of God, and the Almighty speaks for Himself: “A voice came from above the firmament that was over their heads; whenever they stood, they let down their wings. And above the firmament over their heads was the likeness of a throne...on the likeness of the throne was a likeness with the appearance of a man high above it...This was the appearance of the likeness of the glory of the LORD. So when I saw it, I fell on my face, and I heard a voice of One speaking.” (Ezekiel 1:25-28 NKJV). “Now the glory of the God of Israel had gone up from the cherub...Then the glory of the LORD went up from the cherub...the glory of the God of Israel was above them.” (Ezekiel 9:3; 10:4,19 NKJV). Seraphim, however, speak in behalf of God: “And one cried to another and said:

‘Holy, holy, holy is the LORD of hosts; The whole earth is full of His glory!’

And the posts of the door were shaken by the voice of him who cried out...Then one of the seraphim flew to me, having in his hand a live coal which he had taken with the tongs from the altar. And he touched my mouth with it, and said:

‘Behold, this has touched your lips; your iniquity is taken away, and your sin purged.’” (Isaiah 6:3-7 NKJV). “Seraphim” comes from “seraph” that means “brightness” or “burning.”

2. *Seraphim as described by Christ.* “Before the throne there was a sea of glass, like crystal. And in the midst of the throne, and around the throne, were four living creatures full of eyes in front and in back. The first living creature was like a lion, the second living creature like a calf, the

third living creature had a face like a man, and the fourth living creature was like a flying eagle. The four living creatures, each having six wings, were full of eyes around and within. And they do not rest day or night, saying:

‘Holy, holy, holy, Lord God Almighty, Who was and is and is to come!’” (Revelation 4:6-8 NKJV).

These creatures, called “living creatures,” are commonly thought to be cherubim. The writer thinks otherwise.

(1) Some things favor the cherubim. Like cherubim, they have four faces characteristic of a man, an eagle, an ox, and a lion. Also, they are said to be “full of eyes,” just as the cherubim are.

Some things favor the seraphim. Like the seraphim, they have six wings, not four, and speak, which seems not to be characteristic of cherubim, but of seraphim. They say the same thing that the seraphim of Isaiah do; namely, “Holy, holy, holy, Lord God Almighty.”

It is possible that if Isaiah had given us a full description of the seraphim, they would have appeared more like the cherubim as Ezekiel’s account represents them. In other words, it may be that they have four faces, instead of one (though Isaiah mentions only one). And it may be that each face resembles a man, an eagle, an ox, and a lion. Also, it may be that they are full of eyes without and within. It is easier to believe that this may be so than it is to harmonize the number of wings (cherubim having four and seraphim having six), to say nothing of the position and use of them. And an important, though simple, fact is to remember that the creatures of Revelation 4 are heard saying the same thing that the creatures of Isaiah 6, and we know the latter to be seraphim. While the cherubim, as Ezekiel pictures them, had an abundance of opportunities to speak, they said nothing.

Study Aids for Lesson 19

Noteworthy Reflections:

(1) Comparative rank of cherubim and seraphim is unknown and is of little or no importance. But, it is evident that they are among the highest ranking creatures in God's kingdom. They appear to be personal "aids" to Jehovah. Michael and Gabriel seem to be generals, for they are among the "chief" of angels. We noticed that Michael was particularly God's warring angel. Even so, cherubim are personal escorts of God's judgment throne. We also noticed that Gabriel was particularly God's announcing angel. Likewise, the seraphim are those creatures who ceaselessly praise God, and speak for God. They appear to be leaders of praise, because the passage in Revelation pictures the twenty four elders and the hosts of angels falling before God to praise Him just as the seraphim did (Revelation 4: 8-11; 5:8-12).

(2) Complete subjection to God is characteristic of all angelic beings, but particularly evident in the brief work of cherubim and seraphim. We cannot be otherwise than impressed with the unfaltering, unhesitating response of the cherubim to God's orders. We are no less impressed with the endless, tireless praise of the seraphim. If we are prone to wonder at, and be amazed by these creatures, we should know that God is Wonderful. These creatures merely KNOW it. Jehovah, not these angelic beings, is to receive our admiration.

(3) As was noticed relative to Michael and Gabriel, so we repeat concerning cherubim and seraphim that each would be as willing to mete out God's judgment as to speak the pleasing message of hope, and each would be as willing to praise God as to condemn man. For them to act, God needs only to speak. They act as all creatures should act. They praise God as all creatures should praise God. What we learn about them is not to stir in us appreciation for THEM, but to exemplify for us the praise and obedience for Jehovah that ought to be instant and consistent.

Suggested Memory Verse: Genesis 3:24

Questions for Review of Chapter 19:

1. How many cherubim did Ezekiel see?
2. The face of each resembled what creatures?
3. What characteristics of these cherubim did each probably represent?
4. Give one, if not THE one, outstanding work of the cherubim?
5. Presuming that the living creatures of Revelation 4 are seraphim, how many are there?
6. What is their chief occupation?