

is generally used to indicate *presence* as of one who *has come*. It is translated *coming* only 26 times, and in many of these it, in our judgment could have been better translated otherwise: for instance (Matt. xxv. 27.) "at my *coming*, I should have received my own with usury." Evidently a master would not expect a settlement until he *had come*, not while on the journey coming. We should therefore translate—"on my arrival." The same word—*erkomai*—while rendered 26 times, *coming*, is rendered *came* 182 times, and this usual translation agrees with its use in the scripture under consideration—"who confess not that Jesus Christ is come in the flesh; this is *Anti-Christ*."

We know that it could not mean that Jesus is *coming* in the flesh. This he did once when he came as a *sin-offering* in a flesh body prepared for the purpose—"A body hast thou prepared me, etc." But he comes not again to death and consequently would have no use for a body of flesh: "Ye, though we have known Christ after the flesh, yet, now henceforth know we Him (so) *no more*." The same apostle continues the same subject saying: (1 John iv. 3.) "Every spirit that confesseth not that Jesus Christ is *come* (*erkomai*—came) in the flesh is not of God; and this is that spirit of Anti-Christ, whereof ye have heard that it should come." Here again John is not discussing the second coming of Jesus but is endeavor-

ing to prove his having come once. (See verses 14 and 15.) This was the only thing necessary to combat in that day. People believed that Jesus had lived, but denied his being the Christ, the Sent of God, as the same class of anti-Christ do today who deny that "Jesus is the Son of God."

The same thought is expressed again (1 John ii. 18.) "Ye have heard that *Anti-Christ* shall come; even now there are many anti-Christ." Now he proceeds to describe as before whom he meant by Anti-Christ, using the same argument as before vs. 22. "Who is the liar but he who denies that Jesus is the ANOINTED? This is the anti-Christ—he who denies the Father and Son; no one who denies the Son has the Father."

Thus we have seen from various standpoints what constitutes *Anti-Christ*. Those against which we most guard are the power and influence of the various false heads and so called bodies of Christ, seeing to it that we recognize but *one fold* and *one shepherd* and that we heed not the voice of strangers but flee from them. And let us take heed lest we become adversaries of our Lord and Master as beloved brother Peter once did and thereby deserve the reproof—"Get thee behind me, Satan." Let us not hinder by word or act any who are seeking to crucify the flesh—the human nature—and to thus abide as members of the body of Christ, branches in the vine, else we shall to that extent be opposed to Christ or *anti-christ*.

## MOUNTAIN OF THE LORD

Yes! a brighter morn is breaking,  
Better days are coming on;  
All the world will be awaking  
In the new and golden dawn.

In the day of coming glory,  
Men will show fraternal hand;  
Each will tell to each the story,  
Till it spreads to every land.

On the top of Zion's mountain,  
God prepares His house again;  
At its threshold spring a fountain,  
Flowing for the souls of men.

From the earth's remotest stations,  
Men will come to hear the word;  
And, in all the world, the nations  
Shall be nations of the Lord.

—Pure Gold.

## WHY DID CHRIST COME IN THE FLESH?

There can be no doubt that all that Christ has done or will do are proofs of Divine Love towards our fallen humanity. It is safe to assume that man's necessities are all taken into account in the gospel. More than man needs would not be gospel; less than he needs would be an imperfect provision; neither is possible to an Infinite Provider.

That Christ as an intelligent person had a glorious existence with the Father before the creation of the world seems clearly the teaching of the bible. Proofs of His pre-existence have been given. In this article we regard it as proved. From this stand-point we proceed.

When He left the glory He had with the Father, He did not die. The glory of that life and the life itself should not be confounded. There are some who regard Christ, while on Earth, as a mere man with a fallen nature. Others regard Him, during the same period, as a mere man with an unfallen or perfect human nature. Of the two we believe the latter view is nearer the truth. But we believe the bible teaches that He was *more than human*.

That He was a mere man, whether with a fallen or a perfect nature, seems inconsistent with the idea of His pre-existence; and yet both the classes referred to above believe in His pre-existence. If He was Divine, and ceased to be Divine when He came in the flesh, where is the security that we will not lose our Divinity when we are made like Him?

It seems clear that His Divinity was retained in humanity because He repeatedly spoke of Himself as having come down from heaven, and because He, though passing through trial and sorrow as a man, was yet possessed of the authority and exercised the prerogatives of a God. He was the object of un-reproved worship even when a babe, by the wise men who came to see the new-born King. Matt. ii. 2-11. Even the angels delighted to do Him honor. "When He bringeth the first-begotten into the world. He saith, And let all the angels of God worship Him." Heb. i. 6.

He never reprov'd any one for acts of worship offered to Himself, but when Cornelius offered such service to Peter—the leading apostle—"he took him up, saying, Stand up: I myself also am a man." Acts x. 26. The great apostle of the Gentiles scarcely restrained the idolatry of the people in sacrifice offered to himself and his fellows, giving as a reason why it should not be done: "We also are men, of like passions with yourselves." Acts xiv. 15. Had Christ not been *more than man* the same reason would have prevented Him from receiving worship. This is emphasized by the fact that even a heavenly being sent to John on the isle of Patmos would not

permit that mortal man to worship him, "See thou do it not, I am thy fellow-servant, and of thy brethren that have the testimony of Jesus: *worship God*." Rev. xix. 10.

Christ spoke "as one having authority, and not as the Scribes." Matt. vii. 29. The Fountain of truth was in Himself. The Creator could regulate and heal both moral and physical difficulties: so he forgave sins, and healed all manner of diseases. That He could do the latter He urged as proof that He had power to do the former. Matt. ix. 6. Had he been only a man, strange indeed would have been the fact "that even the winds and the sea obey Him."

But the object of the present writing is not so much to give evidence of the blending of the Divine and human natures in Christ, as to present some thoughts as to the importance of such a combination. That such a union was a necessity, we regard, however, as the best evidence of its reality. This subject of the Incarnation and double nature of Christ, has received our attention to a greater or less extent, for quite a number of years, as is well known by many of our readers. It cannot then truly be said that we are taking such ground for the purpose of opposing positions that are of later date. We freely confess that the subject appears more important now than ever before, and as the Scriptures are examined more and more, it seems necessary to modify even our own former ideas on this and kindred subjects. No fallible man should "drive his stakes so deep as not to be able to pull them up when necessary."

In harmony with the idea of the two natures in Christ, as we now see it, is the fact that Christ was both Priest and Sacrifice, and so offered Himself—"gave Himself a ransom for all." 1 Tim. ii. 6. This fact of the New Testament is clearly illustrated, by the high priest under the law offering the beast—a *lower nature*—as a sacrifice for sin. The high priest, without a beast to offer, would have been an imperfect type of Christ. Paul reasons that as the high priest was ordained to offer gifts and sacrifices, it is necessary that Christ should also have something to offer. Heb. viii. 3. And in the tenth chapter he tells us *what* Christ took for the purpose of making an offering, or sacrifice. The sacrifices and offerings which were offered according to the law being types only, were insufficient, "For it is not possible that the blood of bulls and of goats should take away sins." Ver. 4. Instead of these beasts which the typical high priests offered, our High Priest had a *body* prepared for Him, and this body He offered. See verses 5 and 10.

This body He took, or assumed, so that it became a part of

He was only a child when we hear him say, "Wist ye not that I must be about my Father's business?" (Luke 2:49) Having learned that he could not attend to the Father's business until he reached the age stipulated in the Sinaitic Law, he remained quietly at home until nearly thirty. Then promptly he went forth to John the Baptist at Jordan; and by a public immersion he testified his full obedience to the Father's will—the full consecration of his life, even unto death.

Then there came upon him a begetting of the holy Spirit, as testified by John. Then, too, God granted that spirit-be-gotten One a special mental illumination; as we read, "The heavens [the higher things] were opened unto him." The divine plan was made plain which involved his own death as the antitype of the serpent raised on the pole by Moses, as the antitype of the bullock of sin-offering slain by Aaron, as the antitype of the Passover lamb slain by the Israelites and eaten by them for their strengthening and deliverance from Egypt—delivering the people of God from Satan's yoke of bondage to sin.

In all these experiences, we find that the Master was faithful, loyal to God, loyal to his covenant, loyal to the principles of righteousness. Thus it is written of him, "Thou hast loved righteousness and hated iniquity; therefore God, even thy God, hath anointed thee with the oil of gladness above thy fellows." (Psalm 45:7) The oil of gladness represented the holy joy of our Lord and the holy prospects which sustained him during this period when he made himself of no reputation, and became poor indeed—finally losing even his life—all in loyalty to God's will and the program marked out in the Bible.

His final cry on Calvary was, "It is finished!" His baptism into death was finished—his full approval for obedience to God and the principles of righteousness, all that the Father had given him to do in the way of sacrifice, had been accomplished. Ah, then it was God's turn to act! Would he leave his faithful One in death? Nay, "faithful is he who promised," who performed his good promises to his faithful Son.

The Apostle tells of this, saying, "Him hath God highly exalted, and given him a name which is above every name"—a title and honor, a distinction, a place above all others. (Verses 9-11) He was received into glory; and all the angels of God worshiped him whom the Father had thus exalted to his own right hand, giving him, additionally to what he had resigned, glory and immortality—the divine nature. Well can we understand the acclaim of the heavenly ones: "Worthy is the Lamb that was slain to receive power, riches, wisdom, strength, honor, glory and blessing."—Revelation 5:12.

#### MESSIAH'S GLORIOUS KINGDOM

But there is more glory yet to come to the great Redeemer. Those who crucified him, yea, all the world of mankind, for whom he tasted death, are yet to be made aware of his great sacrifice on their behalf and of the great honor and high exaltation which came to him as a result. He is to be the world's King of Glory and is to reign for a thousand years. As Verse 10 declares, eventually every knee on earth will bow, and every tongue will acknowledge him; and all others not willing thus to recognize and obey him are to be destroyed from amongst the people as "natural brute beasts." (2 Peter 2:12; Jude 10) "And it shall come to pass, that every soul which will not hear that Prophet shall be destroyed from among the people." (Acts 3:23) And all this glorifying of the Son will directly be to the Father's glory; for the entire plan of salvation is of the Father and through the Son, as the Apostle assures us.—1 Corinthians 8:6.

Now then, let us not lose the point of the Apostle's lesson expressed in our Golden Text. While the world by and by is to profit by the Redeemer's great sacrifice and subsequent kingdom, and all are to have the opportunity of being restored to human perfection and a world-wide kingdom, a special blessing of God is for the church, who now accept the Redeemer, consecrate their lives, as he did his, to the Father's will, and walk in the footsteps of Jesus. They shall become his joint-heirs in the kingdom, and reign with him a thousand years—yea, and beyond.

The essence of this lesson is elsewhere expressed by the Apostle Peter. "Humble yourselves therefore under the mighty hand of God, that he may exalt you in due time." (1 Peter 5:6) Only the humble-minded are prepared to learn the great lessons which must be learned before they will be ready for exaltation that would be profitable to themselves or to others. The course of selfishness and self-seeking is illustrated in Satan, who has failed and is ultimately to be destroyed. The same self-seeking spirit is styled the spirit of the world; and it is about to lead the world to the great catastrophe foretold in the Bible—from which, however, they will be rescued by Messiah and his kingdom, and will have the opportunity of learning the great lesson of humility and obedience and of getting the reward.

Jesus, on the contrary, has illustrated to us the proper course which leads to glory, honor and immortality; namely, the course of full self-abasement and of full submission to whatever may be the divine will. As the Savior has entered into his glory as a reward for his obedience, so the faithful of his people, the church, demonstrating their humility and obedience, will be sharers, his joint-heirs in his future kingdom of glory.

## SATAN'S COUNTERFEIT OF TRUE RELIGION

*"There is a way which seemeth right unto a man, but the end thereof are the ways of death."—Proverbs 14:12.*

It may be a subject of some surprise to learn that Satan has a gospel, yet such would not be the case if all were familiar with the Satan of Scripture. Unfortunately for themselves the great majority today are not acquainted with the delineation of the devil which God's Word supplies. They know little or nothing about his motives, his methods, his ministers, his machinery or his media. To them he is either a hideous monster with horns, hoofs and a tail, or else an abstract principle of evil—the absence of good, a negation. The words which Goethe put into the mouth of Mephistopheles in "Faust," "I am the spirit of Negation," is the popular definition of the devil today. He is impersonal, immaterial, impossible. As one has quaintly put it, "They spell devil without a 'd' as they spell God with two 'o's.'" Good and evil is their scheme. "All the devil there is, is the devil within you," is the last word of modern theology.

Now, an intelligent enemy always keeps in the background, remains hidden, out of sight. It is an important factor to his success that his identity should be concealed. The assassin who plunges a knife into the back of his victim is generally hired for the purpose. The one who throws the bomb is merely a pawn, the master-mind that planned the deed is unseen and unsuspected. The police in some of our large cities know perfectly well that many of the most daring crimes are engineered by one who is too astute to show his hand. Those whom he employs to execute his plans may be caught, but the genius who "pulls the strings" is secure. Therefore it need not surprise us to find that the masses do not believe in the existence of a personal devil. It would be strange were it otherwise. "Where ignorance is bliss 'tis folly to be wise" is doubtless an axiom, of the truth the value of which, in relation to humanity, the devil is fully assured.

The Word of God does not leave us in any doubt as to the existence of a personal devil. It furnishes us with a full-length portrait of him. It gives us a comprehensive description of his being, his emissaries and his aims. Personal names are ascribed to him and personal characteristics attributed to him. He is represented as being the originator and source of all evil in the universe, and the implacable enemy of God and man. His power is so tremendous that we are informed, "Michael, the archangel, when contending with the devil (he disputed about the body of Moses), durst not bring against him a railing accusation, but said, The Lord rebuke thee." (Jude 9) His dominion is so great and his impudence so audacious that he offered all the kingdoms of the world to the Son of God, on the one condition that he would fall down and worship him. And our Lord did not challenge his right to make such an offer, but upon a subsequent occasion acknowledged him to be the prince of this world.

Moreover, the Word of God not only describes at length the person and power of the devil, but it also acquaints us with his purposes, which may be summed up under two heads, namely: To deny the Word of God and to destroy the work of Jesus Christ. It would be apart from our present purpose were we to turn aside and show at length how every available weapon was employed in the first centuries of the Christian Era to destroy the Bible, and how in these last days Satan is using the pens of the "higher critics" to destroy the authority of the Holy Scriptures. Suffice it to say that, from the day when he repudiated the words of Jehovah to Eve, until the moment when he is cast into the Abyss, his untiring energies will be devoted to the work of denying the Oracles of God.

Ever since the first Messianic prediction Satan has tried to destroy the work of our Lord Jesus Christ. First, by way

of anticipation and secondly by a method of invitation. When Jehovah declared to the serpent that the seed of the woman should bruise his head, it was not long before that old serpent, the devil, tried to frustrate the purposes of God. Cain (who was of that wicked one) slew his brother Abel as the first attempt to destroy the woman's seed. Later on, God declared to Abraham that "in him should all the families of the earth be blessed," or, as the holy Spirit's comment upon these words informs us, "Now to Abraham and his seed were the promises made. He saith not, And to seeds, as of many, but as One, And to thy seed, which is Christ." (Galatians 3:16) When in Egypt the descendants of Abraham began to wax numerous and it appeared that there was an immediate likelihood of this prophecy receiving its fulfillment, Satan tried to frustrate the prophecies of God and destroy the channel through which that seed was to come by inciting Pharaoh to issue a command that the male children of the Hebrew women should be destroyed. (Exodus 1:16) When at a still later date God made known to King David that the promised Messiah was to be born of the royal tribe of Judah, Satan made a still more persistent attack to thwart God, as may be witnessed during the time of the divided kingdom, when the ten tribes made an untiring and determined effort to exterminate the tribe of Judah.

When the fulness of the time was come and Immanuel was born at Bethlehem, Satan promptly made an effort to destroy the young child's life. Through Herod he slew all the children in Bethlehem from two years old and under. But his effort was in vain. For being warned of God in a dream Joseph had taken the young child and his mother and fled into Egypt. At the commencement of our Lord's ministry (in the temptation), Satan tried to make him throw himself down from the Temple. On another occasion when, wearied out with the day's work, our Lord sought a few minutes' sleep in the bow of the boat, the prince of the power of the air lashed the Sea of Galilee into a fury until the disciples feared that the little ship was doomed. And it was not until the Creator of the sea commanded it to be still that the plot of the devil was foiled.

Other instances could be cited in which the devil sought to prevent our Lord offering himself as a sacrifice for sin. Perhaps the supreme occasion was while he was upon the cross itself. Weakened by his sufferings, tortured by his merciless enemies, hanging helpless between the earth and heaven, **Satan challenged him to demonstrate his Deity** by descending from the cross. "Thou that destroyest the Temple, and buildest it in three days, save thyself. If thou be the Son of God come down from the cross." (Matthew 27:40) **But glory to his blessed name he never faltered,** he patiently and majestically bore his sufferings in silence until he cried in triumph, "It is finished!" and surrendered his spirit into the hands of the Father. But the devil had still another card to play. His sacred body having been borne from the cross and laid in the sepulchre, Satan then made it his business to see that it was securely sealed and guarded by a company of Roman soldiers. Ah, Satan! if thou canst only succeed in keeping in the tomb that body, thou hast triumphed. But no, again thou art defeated! The grave cannot retain its victim, Death cannot hold the Lord of Life. "Up from the grave he rose, with a mighty triumph o'er his foe—Hallelujah, Christ arose!" And today he lives and is alive forevermore!

Having been thwarted and defeated at every point, having failed to prevent the incarnation [his being "made flesh," John 1:14] of our blessed Lord, having failed to prevent his offering himself as a sacrifice for sin, having failed to keep his body in the confines of death, it behooves us to inquire, Has Satan given up in despair? Has he ceased in his efforts to destroy the work of Christ? Has he changed his attitude toward the Son of God? or is he still perpetuating his hellish deeds? Is he still seeking to annul the effects of Christ's work? Is he yet desirous of destroying the virtues of the cross? An answer to these questions is of the greatest importance.

Again we need to turn to the infallible Word if we would obtain a reliable answer. In the parable of the tares our Lord has exposed Satan's methods during the time of his absence from this world. After the Son of Man had graciously condescended to scatter the Word of God, Satan likewise did some sowing and went and scattered broadcast his tares among the wheat. It is to be noted that he sowed neither thorns nor thistles, but something which so closely resembles the genuine grain that it is not until the time of the harvest that the one can be distinguished from the other. Then it is seen that the tares, though resembling the wheat in every other respect, bear no fruit, produce no increase. In a word, then, just as Satan formerly sought to destroy the work of Christ by way of anticipation, he is now engaged in the work of nullifying

the virtues of the death of Christ by a method of imitation. Consequently, as Christ has a Gospel, Satan must also have a gospel. And, in the nature of the case, it must be a gospel which so much resembles the Gospel of Christ that it is capable of deceiving the unwary and deluding the unsaved. It will be our business now, not to expound his gospel, but, with the spirit's aid, to expose it.

The gospel of Satan is not a system of revolutionary principles, nor yet a programme of anarchy. It does not inspire wars and strife, but peace and security. It does not set the mother against her daughter and the father against his son, but promotes the fraternal spirit whereby the race is regarded as one great brotherhood. It does not seek to drag down and degrade the natural man, but to improve and uplift him. To use a popular phrase, it appeals to "the best, all that is good within us." It aims to make this world such a comfortable and congenial habitat that the absence of Christ will not be felt and God will not be needed. It endeavors to make men so satisfied with this life that they shall be totally indifferent to the life hereafter. It propagates the principles of self-sacrifice, mercy, charity and benevolence, teaching men to live for the good of others and to be kind to all. For those who observe its conditions and obey its commands, it promises the development of certain inherent occult powers, the solution of the more recondite problems of man's constitution and the accumulation of esoteric knowledge which is withheld from the multitude. In short, it declares that all who will eat of the forbidden fruit shall "be as gods."

In contradistinction to the Gospel of Christ, the gospel of Satan is one of works. Its fundamental principles are: salvation by good deeds, redemption by human merits and regeneration by reformation. Its sacramental phrase is: "Be good and do good." Its motto is: "Do unto others as ye would that they should do unto you." Its various ramifications and organizations are manifold. Temperance reform movements, Christian Socialist Leagues, ethical culture societies, "Peace" Congresses and various other organizations are all employed (perhaps unconsciously) in proclaiming this gospel of Satan—justification by works. The pledge card is substituted for Christ; social purity, rather than individual regeneration, is the idol of the hour; the cultivation of the flesh is considered more practical than the "birth" (begetting) of the spirit; while universal peace is looked for without the interposition of the Prince of Peace.

The apostles of Satan are not saloon-keepers and white-slave traffickers, but for the most part "ordained" ministers. Thousands of those who occupy our modern pulpits are not engaged in presenting the fundamentals of the Christian faith, but have turned aside from the truth and given heed unto fables. Instead of magnifying the enormity of sin and setting forth its eternal consequences, they minimize it by declaring that sin is merely ignorance, the absence of good. Instead of warning their hearers "to flee from the wrath to come," they call God a liar by declaring that he is too loving to destroy his own children and too merciful to send one of his own creatures to eternal damnation [krisis, condemnation]. Instead of preaching that "Without shedding of blood there is no remission" (Hebrews 9:22), they merely hold up Christ as the great Exemplar and exhort their hearers to "follow in his steps." "For they being ignorant of God's righteousness, and going about to establish their own righteousness, have not submitted themselves unto the righteousness of God." (Romans 10:3) "For such are false apostles, deceitful workers, transforming themselves into [imitating] the apostles of Christ. And no marvel; for Satan himself is transformed into an angel of light. Therefore it is no great thing [not to be wondered at] if his ministers also be transformed as the ministers of righteousness, whose end shall be according to their works."—2 Corinthians 11:13-15.

Added to the fact that hundreds of churches are without a leader who will faithfully declare the whole counsel of God and present his way of salvation, we also have to remember and take into consideration the lamentable and ominous fact that the majority in these congregations are in no way to learn, and have very little possibility of learning the truth for themselves. The family altar, where a portion of God's Word was wont to be read daily is now—even in the homes of nominal Christians—a thing of the past. The Bible is not expounded in the pulpit and is not read in the pew. The demands of this rushing age are so many that the multitudes have little time and still less desire to meditate upon the things of God. Hence the majority who are too indolent to search for themselves are left at the mercy of those whom they pay to search for them—those who betray their trust by studying economic and social problems instead of the Scriptures of truth.