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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 fulfilment, 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 you 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.

have ever been God's children at all, else they would have no pleasure in the unfruitful works of darkness, but would reprove them, and their delight would be in God's great plan of the ages.

#### SENT INTO OUTER DARKNESS

Let us remember, too, that God has promised to keep and guide the minds of those whose hearts are loyal and true to him. We should therefore conclude that if the Lord is thrusting any one out of the light as unworthy of it, into the outer darkness of the world, if he is permitting unfaithful ones to be seduced by the great enemy, it is not our mission to follow them into the outer darkness by reading, conversation, etc. We are to remain with the Lord and those who are walking in the light, and to seek others to take the places and crowns of those who now deny or ignore the precious blood of the covenant wherewith they were once sanctified.

Neither are we to waste sympathy upon those who depart. If we can neither persuade them nor pull them out of the fire, we must let them go, and should turn at once and render aid to others more worthy. When the Lord has put any out of the light (Matthew 22:13), we cannot hope to bring them back. Had it been proper for them to remain in the light, if they had been worthy of it, he would not have permitted them to be put out of it.

#### NO FELLOWSHIP WITH "UNFRUITFUL WORKS"

We do not here refer to slight differences of understanding, which should be patiently dealt with and explained or overlooked, as all children in the school of Christ have not attained to the same "step," or degree of knowledge; but we do refer to those radical differences, all of which may be quickly proved by the test of the ransom doctrine. If they agree not with this, "it is because there is no light in them." And such are no longer to be to us brothers or sisters in Christ, but should be considered and treated as of the world—"as a heathen man or a publican." These are not to be numbered among our friends; for the friendship of such is enmity against God. We are not to receive or entertain such at our houses, nor bid them or their work God-speed in any manner. (2 John 8-11) Some who have neglected the plain statement of God's Word on this subject have suffered spiritually for their disobedience.

Let us more and more be of one mind with the Lord. His friends must be our friends; his enemies our enemies. If we affiliate with the Lord's enemies, we shall at least get into luke-warm condition towards him and his friends; and the luke-warm. God declares he will spew out of his mouth. We should cultivate warmth of heart toward all who trust in the precious blood and are consecrated to our Redeemer as their Lord and Head. There must be no lukewarmness there. Whatever their peculiarities according to the flesh, we cannot be other than brethren to them in spirit, with all the helpfulness and sympathy which brotherhood in Christ implies. But we must not, cannot, have any fellowship with the ungodly, the sinners against light and truth, and scorners of the grace of God. And although if they were destitute we would feed them, yet so long as they are the opponents and adversaries of the Lord's cause and his truth, they are our adversaries and we theirs. The Lord loves positiveness with harmlessness, and of us it should be true as it is prophetically written of our Lord and the true members of his body in Psalm 139:19-24.

This injunction of our Lord, to "remember Lot's wife," also applies particularly to the Lord's people who have heard his call of the present time to "come out" of Babylon, and have left this condemned "city." Whoever, therefore, is being led of the Lord's angels (messengers) to a place of safety ere the foretold destruction overtakes the present order, as were Lot and his family before the destruction of Sodom, let him not look back or otherwise manifest sympathy with that which is condemned of the Lord to overthrow and destruction.

#### HEART LOYALTY AND OUTWARD LOYALTY IN NEXT AGE

In the next age, when the world shall have been brought to a knowledge of the truth, the opportunity will be granted them to show forth what is the real attitude of their hearts toward God. Some after coming to see the goodness and loving kindness of the Lord, will still prefer sin; and God's sentence upon them will again be the sentence of death—second death. A certain period will be granted them to learn of the great goodness of the Lord and of their opportunity of gaining eternal life. If they do not then manifest an interest in their own salvation and an appreciation of God's goodness in Christ, and a desire to be helped out of sin and degradation, they will receive the final wages of sin, utter and eternal destruction in the second death.

There will apparently be some in that time who will seem

to desire assistance up to a better life, a righteous life, who will yield obedience in perhaps only an outward way to the laws of the kingdom. These, we understand, will be permitted to live on and be gradually brought up to a condition of physical and mental perfection; they may live through to the full end of the thousand years of Christ's reign. At the end of that time they, with all others then living, will be turned over by Christ to the Father for a final crucial testing. If these then prove that their wills have not been wholly given up to God, that they do not yet appreciate the costly provision made for their salvation, and the value of righteousness, they will be destroyed as unworthy of divine approval and unworthy of everlasting life. If the demonstration which will then have been given them of the wisdom, the justice and the love of God will not have changed their hearts to entire devotion to him and to his glorious and righteous will, any further opportunity would be utterly useless. They will be cut off from earth as cumberers of the ground, that only the righteous, the holy, may live throughout the ages of eternity.

Of the world God will require a full consecration to do his will. It must include their entire selves, their wills, their bodies—their whole-hearted allegiance. It will not be a consecration unto sacrifice, unto death, as is now the case with the church; but they must become wholly devoted to God and must realize and recognize that they belong to God, that they have been bought, purchased back from death, and may, if obedient, live forever. We all see how reasonable is this requirement. Adam, who was created in God's likeness, should have said, "I belong to God. He gave me my life and all I have." But he had not fully learned to trust the wisdom and love of his Maker. He had a perfect brain, a perfect organism; but he lacked full knowledge of the character of the Lord and of the justice of all his requirements. His incomplete knowledge, therefore, rendered him to some extent excusable in God's sight. If he had taken the stand of opposition to the Lord with clear knowledge and experience, apparently he would not have been accounted worthy of redemption. The whole world will, then, when they reach perfection, realize that they owe everything to God, and, if loyal at heart, will wish to render all to him in glad service—to the praise of his name.

While it would have been eminently proper for the world, as with Adam, to render perfect obedience to God, even if man had never sinned and been redeemed, the fact that they have sinned, and yet have been redeemed through God's abounding love and mercy, and will be given another opportunity, a full individual opportunity, to gain life eternal, furnishes a double reason why they should devote themselves fully to God and his service forevermore. Those who are bought with blood—the precious blood of the Son of God, through whom they were created—who were redeemed at such a Sacrifice should rejoice to bind themselves to all eternity to the God who so loved them, and should count it their most precious privilege to render homage and worship and praise forever to such a Creator and such a Redeemer.

#### "NOT MY OWN, BUT SAVED BY JESUS"

The church of Christ realize, as none others can, the mighty significance of the words, "Ye are bought with a price, and ye are not your own." Our decision has been made that we will indeed be the glad bond-servants of him who thus loved and bought us. We have no rights left. Our all is on the altar of sacrifice with our Lord; and God has ratified our decision. We are now under the most binding obligations. Unless our lives are laid down in harmony with our contract we can never have eternal life on any plane.

Of these who have assumed this obligation there are two classes. There is one class who will do all they have covenanted to do. These will "receive the full reward." (2 John 8) Then there is the other class who, having made the same covenant, fail to fulfil their contract. But just as the endorser of a note is responsible, so the Lord Jesus will see to it that these finish the sacrifice which they have covenanted to make. Their lives must be yielded up. If they rebel against the enforced destruction of their flesh, they will be sinning wilfully, and will die the second death, from which there will be no recovery.

All the covenanters have agreed to glorify God in their bodies, to lay them down faithfully in his service. Anything less could not be acceptable; and we should not think of rendering anything less. Let us, then, proceed with the work of sacrificing these earthly bodies, which are the Lord's—not that we should use them up in a suicidal way, without regard to the strain upon the flesh, but in a reasonable, sane manner let us daily, hourly, glorify God in our bodies, continuing our sacrifice even unto the end, whether that end be a few weeks off or a few months or a few years.