

Angels: Their Nature and Ministry

REVISED BY J. H. WAGGONER .

Are they [the angels] not all ministering spirits, sent forth to minister for them who shall be heirs of salvation?-*Heb. 1:14.*

Be sober, be vigilant; because your adversary the Devil, as a roaring lion, walketh about, seeking whom he may devour.-*1 Peter 5:8.*

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PART ONE -- ANGELS: Their Nature and Ministry

β1. TRUTH AND ERROR

The enemy of God and the human family has left no means untried by which he could pervert the truth, and draw away men from a knowledge of the true God and of His law. It seems to be his invariable plan to lead men first to forget or disbelieve what God has taught them concerning any truth, and then, as a substitute, to instill into their minds some error which, in its main features, closely resembles the truth, but which is, nevertheless, opposed to it.

Thus when he had led men to forget God, Satan turned their minds to worship the sun and the host of heaven. When they had forgotten the word of God, given through His prophets, he introduced in its stead the pagan oracles and priests. So it is with the truth in regard to the ministration of angels. They are the divinely-commissioned messengers sent to minister to those who shall be heirs of salvation. But this glorious Bible truth has

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been so far lost from sight that many, even of those who call themselves Christians, have no clear ideas concerning it, and little practical faith in it. Yet the need of some ministering spirit, some heavenly visitant from the world of light, to instruct us in the things of God, is widely felt.

Satan sees that this necessity must be met. A substitute must be invented. What shall it be? To answer this we have only to look at the history of those nations who have forgotten God. Ps. 9:17. From the Egyptian priests to the modern spirit mediums, we find them teaching that the spirits of the dead return to minister to their friends in this world. But while the Bible often speaks of the visits of holy angels to our world, to minister to the children of God, it is entirely silent concerning the return of the spirits of the dead for that purpose. Go to the

heathen who know nothing about God and His word, and we find them extolling the souls of their dead friends as gods, demi-gods, and protecting spirits. Come down to the last generation, even in so-called Christian lands, and we find an extensive unbelief in the existence of either good or bad angels, or but vague and indefinite ideas of their character and office.

Thus far Satan has well succeeded. A vacuum has been formed, which, as both reason and revelation teach, must be filled. As a substitute, he has introduced the supposed souls of the dead, as ministering spirits from the other world. To uphold

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his counterfeit work he cunningly uses all the arguments, both from the Scriptures and from nature, which prove that there are, or ought to be, messengers to communicate between this and the other world. If he can convince men that they are spirits that communicate, he has gained his point, inasmuch as the people in general have no definite faith in the existence of either good or evil angels, except as they learn it from this source.

B2. ANGELS ARE NOT THE SPIRITS OF THE DEAD

We cannot admit that the spirits of dead men ever come back to communicate with the living. And we affirm, upon the authority of the Holy Bible, that they know nothing concerning their friends here or of what is done in this world. Thus Job says: "Thou destroyest the hope of man. Thou prevailest forever against him, and he passeth [*i. e.*, dies]; thou changest his countenance, and sendest him away. His sons come to honor, and he knoweth it not; and they are brought low, but he perceiveth it not of them." Chap. 14:1-21.

This testimony shows that after a man dies he has no knowledge of what befalls his friends here. It plainly contradicts the idea that our dead friends become our guardian angels, watching over us, sympathizing with us in our sorrows, and rejoicing with us in our prosperity. It plainly declares that after a man is dead he knows nothing of what befalls his children in this world. Here is another

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testimony still more decisive; "For the living know that they shall die; but the dead know not anything. . . . Also their love, and their hatred, and their envy, is now perished; neither have they any more a portion forever in anything that is done under the sun." Eccl. 9:5, 6.

This text declares positively that the dead know nothing concerning things in this life. They have no part in anything that takes place under the sun. So says the word of the Lord, and so we believe. Indeed, it would be the source of the keenest anguish to a mother, after death, to see her children left destitute, abused, and led into crime and to degradation, as orphan children frequently are. How much of a heaven would this be to her? What good could result from consciousness in heaven under such circumstances? But there is neither reason nor revelation to support such a theory. Spiritualism is one of the greatest schemes that Satan ever devised for the deception and destruction of the human

family. It is based upon the supposition that all the spirits who communicate are the spirits of the dead. We propose, therefore, to enter into a Bible investigation of this subject.

Β3. THE HEAVENLY FAMILY

"For this cause I bow my knees unto the Father of our Lord Jesus Christ, of whom the whole family in heaven and earth is named." Eph . 3:14, 15. By this we learn that there is a family in heaven.

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Who compose that family? Not the spirits of our dead friends, but the holy angels who were created in heaven before man was made upon the earth. We read in many places of the angels in heaven. Thus in Rev. 5:11: "And I beheld, and I heard the voice of many angels round about the throne and the living creatures and the elders; and the number of them was ten thousand times ten thousand, and thousands of thousands."

Spiritualists claim that these angels are the souls of the departed ones who once lived on this earth. As a man cannot die till he is created, of course if angels are only the souls of dead men, there could have been no angels until after the sixth day of creation; no, not even then until one or more men had died. But angels did exist before man was created, or even the foundations of the world were laid. If this be proved, the theory above named, that angels are the spirits of dead men, must fall to the ground.

In Gen. 3:24 we read that God placed cherubim to guard the way of the tree of life when Adam and Eve were driven out of the garden. Cherubim are a high order of angels. This was before any man had died; therefore they were not the souls of dead men. The word of the Lord to Job was: "Gird up now thy loins like a man; for I will demand of thee, and answer thou me. Where wast thou when I laid the foundations of the earth? declare, if thou hast understanding. Who hath

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laid the measures thereof, if thou knowest? or who hath stretched the line upon it? Whereupon are the foundations thereof fastened? or who laid the corner stone thereof; when the morning stars sang together, and all the sons of God shouted for joy?" Job 38:3-7. By this we see that when God laid the foundations of the earth, the morning stars sang together, and all the sons of God shouted for joy. This proves that the heavenly family did exist before man was created; therefore they are not disembodied spirits.

Furthermore, men and angels are not of the same nature. Thus, the Psalmist says: "What is man, that Thou art mindful of him? and the son of man, that Thou visitest him? for Thou hast made him a little lower than the angels." Ps. 8:4, 5. Speaking of Christ, Paul says: "For verily He took not on Him the nature of angels; but He took on Him the seed of Abraham." Heb. 2:16. Then in their very nature angels are different from men, and of course are not men. But does not the Bible say that at the resurrection we shall become angels?-It does not. Jesus says that the saints shall be equal to the angels, in that they can die no more.

Luke 20:36. But this does not intimate that angels and men are of the same nature.

B4. ANGELS ARE REAL BEINGS

The angels of God are not mere incorporeal phantoms, as is generally taught. They are real

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personal beings, possessing form and substance. The tendency of investigation, in the present day, is toward Spiritualism; there is, on almost every hand, a needless and very unreasonable prejudice existing against the idea that all created beings must be material. The Spiritualistic view is not at all the theory of the Scriptures.

On this point J. H. Kurtz, doctor of theology, has some just remarks in "Bibel and Astronomie," chap. 4, sec. 14, on 1 Cor. 15:40. He says; "We cannot conceive of a creature without a body, because everything created can only as creature live, act, and exist in space and time, and it is bodily form alone which binds the creature to space and time." "If we conceive of the angels as being ever so spiritual and heavenly, ever so exalted over the obnoxious laws of our bodily form, over the hindrances of our grosser substance, still they are creatures, and must, as such, pay the tribute of bodily form, be this ever so ethereal, fine, and incomprehensible to our senses." "Therefore in creation, bodily form is the condition of all existence."

To the same intent Zeller's Bible Dictionary, art. "Angels," says: "They are not without body, as we cannot very easily conceive of any creature without bodily form; but they have a higher, finer, ethereal bodily form, which is according to the heavenly world system to which they belong."

The same idea is taught in many instances where the angels are mentioned in the Scriptures. Isaiah

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describes them as possessing a face, feet, wings, etc.: I saw also the Lord sitting upon a throne, high and lifted up, and His train filled the temple. Above it stood the seraphim; each one had six wings; with twain he covered his face, and with twain he covered his feet, and with twain he did fly . " Isa. 6:1, 2. Ezekiel also describes them in a similar manner. Of the cherubim he says: "And their whole body [margin, "Heb., flesh"], and their backs, and their hands, and their wings, and their wheels, were full of eyes," etc . The whole description indicates an actual bodily existence-a body having hands, feet, wings, etc.

In Gen. 18:1-8 we read: "And the Lord appeared unto him [Abraham] in the plains of Mamre; and he sat in the tent door in the heat of the day, and he lifted up his eyes and looked, and, lo, three men stood by him; and when he saw them, he ran to meet them from the tent door, and bowed himself toward the ground, and said, My lord, if now I have found favor in thy sight, pass not away, I pray thee, from thy servant; let a little water, I pray you, be fetched, and wash your feet, and rest yourselves under the tree; and I will fetch a morsel of bread, and comfort ye your hearts; after that ye shall pass on; for therefore are ye come to

your servant. And they said, So do, as thou hast said. And Abraham hastened into the tent unto Sarah, and said, Make ready quickly three measures of fine meal, knead it, and make cakes upon the hearth. And Abraham ran unto the herd, and

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fetches a calf tender and good, and gave it unto a young man; and he hastened to dress it. And he took butter, and milk, and the calf which he had dressed, and set it before them; and he stood by them under the tree, and they did eat."

Here it is said that they did eat the food which Abraham prepared for them. That they were angels, we learn from what follows: "And the men rose up from thence, and looked toward Sodom; and Abraham went with them to bring them on the way." Two of them went on to Sodom. "And there came two angels to Sodom at evening; and Lot sat in the gate of Sodom; and Lot seeing them rose up to meet them; and he bowed himself with his face toward the ground; and he said, Behold now, my lords, turn in, I pray you, into your servant's house, and tarry all night, and wash your feet, and ye shall rise up early, and go on your ways. And they said, Nay; but we will abide in the street all night. And he pressed upon them greatly; and they turned in unto him, and entered into his house; and he made them a feast, and did bake unleavened bread, and they did eat." Gen. 19:1-3.

Here those who met Abraham are called angels. They are represented as having hands and feet; and it is said they did eat material food, which shows that they were material beings. It seems, also, that angels have food expressly prepared for their use. David says: "Though he had commanded the

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clouds from above, and opened the doors of heaven, and had rained down manna upon them to eat, and given them of the corn of heaven. Man did 'eat angels' food." Ps. 78:23-25. Manna is here called the grain of heaven, and the food of angels. Therefore, angels do eat food, and are material beings. We could not imagine that immaterial beings should eat material food, such as the manna which God sent from heaven.

This idea is further sustained by the fact that Jesus, after His resurrection, had flesh and did eat. At His appearing to His disciples, He said: "Behold My hands and My feet, that it is I Myself; handle Me, and see; for a spirit hath not flesh and bones, as ye see Me have." Luke 24:36-43.

But Jesus is the first fruits, the example of the saints in the resurrection. He ate with His disciples; and so He promised them that they shall eat and drink with Him in His kingdom. See Matt. 26:29; Luke 12:37; 22:16, 18, 29, 30. And speaking of the new earth, where the immortal saints shall dwell, the Lord says; "From one Sabbath to another, shall all flesh come to worship before Me." Isa. 66:23. The saints will be called flesh in the kingdom of God. And as Christ is, and the immortal saints will be, material, so also we conclude that the angels are material beings.

In the history of Balaam we have an interesting incident bearing upon this point. Thus we read: "And God's anger was kindled because he went;

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and the angel of the Lord stood in the way for an adversary against him. Now he was riding upon his ass, and his two servants were with him. And the ass saw the angel of the Lord standing in the way, and his sword drawn in his hand, and the ass turned aside out of the way, and went into the field; and Balaam smote the ass, to turn her into the way." "Then the Lord opened the eyes of Balaam, and he saw the angel of the Lord standing in the way, and his sword drawn in his hand." Num. 22:22-31. The angel appeared to Balaam with a sword drawn in his hand. Spiritualists tell us that the angel created his body and the sword, for the occasion, out of the materials which surrounded him, making it appear like a body and a sword when there was none. Then the angel really deceived Balaam, leading him to think that he had a body and a sword when he had none; and the record deceives the reader in the same manner. But it will be observed that the record says, "Then the Lord opened the eyes of Balaam, and he saw the angel," and not that the angel created an appearance that might be seen.

As soon as Balaam's eyes were opened, he saw the angel. The idea is conveyed clearly that the angel was just the same before Balaam saw him as he was afterwards. This is further evident from the fact that the beast could see the angel, while Balaam could not see him. With regard to this occurrence, one of two things is true, either the angel had a

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material form before the eyes of Balaam were opened so that he could see him, or the dumb brute saw an immaterial spirit. The last will scarcely be claimed; therefore it must be acknowledged that the angel was there in his own bodily form before Balaam saw him.

An objector says, "If the angels are material, how can it be that they can be present and be seen at one moment, and not seen the next moment, while occupying the same position?" It is not correct to claim that all matter can be seen. Air is material, but its presence is not detected by the eye, though it is by other senses. Much of the prejudice upon this subject arises from not duly considering the almost infinite diversity of forms under which matter may appear. Here it is a ball of mud, and there it is a fine gold watch. Both are material, but how different! Here is a piece of ice, and there is a jet of the hottest steam. Each seems to be exactly the opposite of the other; yet they are only different conditions of the same matter. One is water frozen; the other is water highly heated. So some matter we see in a gross form, and some most exquisitely organized. Still it is all matter, and the same matter may be visible at one time and invisible at another, as is the case of water converted into steam and dissolved in the air.

An objection is raised on the fact that angels are called spirits. Heb. 1:13, 14. But there is no just ground for the objection. The saints will have

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bodies after their resurrection, yet they will be spiritual bodies. "It is sown a natural body; it is raised a spiritual body." 1 Cor. 15:44. On this point Dr. V. Baader, *Anthropolog. Schr.*, remarks: "A spirit without body is also, according to the Scriptures, simply a shadow, and in this sense the Scriptures are all the way through materialistic, in opposition to the spiritualism of the moderns; only they

place *imperishable* matter everywhere in contrast with the *perishable* matter." And so also Rudolph, in *Die Lehre Vom Menschen*, says: "The Holy Scriptures do not know of any formless being or life." These remarks are truthful, as every careful reader has perceived. Not a text in the Bible can be produced which teaches the existence of a formless or immaterial being.

85. NUMBER OF THE ANGELS

The definite number of the holy angels is not given in the Scriptures, yet there are declarations from which we may form an idea of the vastness of this host of God. Jesus said: "Thinkest thou that I cannot now pray to My Father, and He shall presently give Me more than twelve legions of angels?" Matt. 26:53.

John, as he had a view of heaven, the glory and majesty of God, and the vast host of angels worshiping before the throne, spoke of their great numbers thus: "And the number of them was ten thousand times ten thousand, and thousands of

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thousands." Rev. 5:11. Bengel, in his *Gnomon*, translates this, "Myriads of myriads and thousands of thousands." He adds the following excellent note: "A myriad consists of ten thousand; myriads, if only two of them are meant, make twenty thousand; a thousand taken twice, makes two thousands. But there are myriads of myriads, and thousands of thousands, *i. e.*, the myriads are multiplied with each other, and, likewise, the thousands. In order to more easily conceive the meaning, it could be imagined thus: Here is a regiment consisting of ten thousand angels; then there would be ten thousand such regiments, and this not only once, but at least twice. In the same way are thousands to be taken thousand-fold; that is to say, if one counts a thousand angels to one body, then there are of such bodies of thousands (in the plural) at least two thousand bodies. The myriads make two hundred millions, and the thousands two million, a Vast throng!"

While this gives some idea of the greatness of the throng, it is by no means certain that the computation is nearly large enough. Instead of being simply two myriads, as the plural must contain, it may mean many more, which would enormously swell the aggregate. And all these were only those whom John saw worshiping around the throne at one time.

We have no language in which to express the number of the heavenly family; we can have no

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conception of the number. The Bible declares that they are the messengers of God to carry out His will, and it is reasonable to believe that they are His messengers to other worlds. On a clear night view the stars, consider the millions in the milky way, and remember that each one is a sun, with a whole system of worlds revolving around it, and consider that the angels are God's messengers to all parts of His dominions, to all these countless worlds, and then we shall best be able to appreciate the words of Paul, that there is "an innumerable company of angels." Heb. 12:22.

B6. THEIR EXALTED CHARACTER AND SURPASSING GLORY

When sin entered into the world, God's glory was withdrawn, and a dark pall of gloom was spread over it; God no more talked with man. We have only a few fading flowers, a few bright spots, to remind us of the departed glory. Even the angels have but seldom been seen by mortals. The most lovely objects that we behold are marred with deformity and tarnished with decay. Hence we can have but slight conceptions of the surpassing loveliness and glory of the heavenly beings. A few times a rift has been made in the clouds, through which some privileged ones have been permitted to behold a few rays of the glory of heaven. And then these have been so overwhelmed by it that they feared that they should die. Thus

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the prophet Isaiah, upon having a view of heaven, exclaimed, "Woe is me! for I am undone; . . . for mine eyes have seen the King, the Lord of hosts." Isa. 6:5. As Moses came down from the mount where he had been with the Lord for forty days, his face so shone with the reflected glory of God, that the Israelites in fear avoided him. Ex. 34:29, 30.

How bright and glorious, then, must be the angels who dwell in the immediate presence of the Almighty! Some of the rays of this light and glory encircle them as they visit this world. Thus, when the angel came to Peter in the prison, it is said, "And, behold, the angel of the Lord came upon him, and a light shined in the prison." Acts 12:7. Of the angel who appeared at the tomb of our Saviour it is said, "His countenance was like lightning, and his raiment white as snow." Matt. 28:3. And Daniel thus describes the appearance of an angel who came to him: "Then I lifted up mine eyes, and looked, and behold a certain man clothed in linen, whose loins were girded with fine gold of Uphaz; his body also was like the beryl, and his face as the appearance of lightning, and his eyes as lamps of fire, and his arms and his feet like in color to polished brass, and the voice of his words like the voice of a multitude." Dan. 10:5, 6.

Let the reader consider for a moment what majesty and glory are here described. The most gorgeously-appareled monarch would appear mean in

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comparison. No wonder that Daniel says of the men who were with him, "A great quaking fell upon them, so that they fled to hide themselves." Verse 7. And so exceedingly glorious was the angel that came to John upon Patmos, that the apostle fell down to worship him, supposing that it must be the Lord Himself. Rev. 22:8. From these facts we can form some conception of the surpassing glory of the holy angels.

Of the might and power of the angels, the Bible also speaks in the strongest terms. John says: "A mighty angel took up a stone like a great millstone, and cast it into the sea." Rev. 18:21. The Psalmist speaks of those who remained loyal to God, as "angels, that excel in strength." Ps. 103:20. When the angel came to call Christ from the tomb, he made the earth to quake, and the soldiers fell like dead men before him. Matt. 28:3, 4.

The angels move with the velocity of lightning. Ezekiel says that they "ran and returned as the appearance of a flash of lightning." Eze. 1:14. And Daniel says that Gabriel flew from heaven to the earth while he was praying. Dan. 9:21.

The angels also have control over the elements. Thus when the king of Babylon caused the furnace to be heated very hot, and the three Hebrews to be cast into it, the angel of the Lord came, and stood and walked unharmed in the midst of the fire. Not only so, but he protected those men of God so that their garments were not even scorched.

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Dan. 3:19-27. The angels also control the wild beasts. This we see in the case of Daniel being thrown into the den of lions. Those ferocious beasts became as harmless as lambs. The angel of God was there. Dan. 6:22. Again, heavy bars are drawn from the bolted door, and the massive iron gate flies open at the command of the angel, when a child of God is to be delivered. Acts 12. Thus we see that all the elements of nature, and men, and beasts, are subject to the control of angels.

37. THE DIFFERENT ORDERS OF ANGELS

Wherever the handiwork of God is seen, we behold the most perfect order and harmony. From the smallest blade of grass to the largest planet in the starry heavens, the most complete order is manifest. God is emphatically a God of order. It is an old and true proverb that order is Heaven's first law. It is only where sin has left its footprints, where the trail of the old serpent is seen, and where the wicked bear rule, that we find insubordination, disorder, and confusion. That "in union there is strength" is a self-evident truth, as well as an established maxim. This can be secured only by law and order. Then do not nature and reason teach us that the angels must be subject to law and order in all their doings, and that there must be different grades among them, as there are in every society of men, in the army, etc. That this is the case the Bible seems to teach. Speaking of the coming of

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Christ, it says, "And the armies which were in heaven followed Him upon white horses." Rev. 19:14. Here we see that Jesus (the Archangel, 1 Thess. 4:16; John 5:26-29), the Son of God, who stands at the head, is the Commander-in-chief of the angelic armies. The same is again expressed in Rev. 12:7: "And there was war in heaven; Michael and his angels fought against the dragon; and the dragon fought and his angels." God has given to Christ the command of all his armies. Thus Paul says: "Wherefore God hath highly exalted Him, and given Him a name which is above every name; that at the name of Jesus every knee should bow, of things in heaven, and things in earth, and things under the earth; and that every tongue should confess that Jesus Christ is Lord, to the glory of God the Father." Phil. 2:9-11.

Now if the angels are marshaled in armies, and are subject to a chief Commander, it is necessarily implied that there are also subordinate commanders, and captains of smaller divisions. We often read in the Bible of

seraphim (Isa. 6:1-6), of cherubim (Eze. 10:1), etc., of dominions, of principalities, of powers, etc. (Col. 1:16). All these, we conclude, are different orders of angels. We may further conclude that each company is subject to its commander, and he to one higher, till we reach the Commander-in-chief, the Son of God. Thus all things go on in union and order, and the entire universe of God, except within the influence of Satan's

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rebellion, is preserved in the most perfect harmony. In all God's works we see harmony in diversity, and higher and lower grades. Why should it not be so among the angels? That it is so is both reasonable and scriptural.

B8. THEIR WORK IN THE GOSPEL

The angels of God take a deep interest in all the work of their Commander, the Son of God. Theirs is a service of love; in whatsoever He delights, in that they delight. He spent years of suffering on earth, and laid down His life for the salvation of man. How deeply, then, must their feelings be enlisted in behalf of man, and in the work of the gospel! Though the work of preaching the gospel is not committed to them, they have an important part to act in aiding the minister in his work. Look at the case of Cornelius. He was a conscientious, God-fearing man. The Lord had respect to his prayers and his alms. But he was ignorant of the name of Jesus of Nazareth. An angel was sent to move him, to send for the apostle of Christ. Then the angel went to Peter to prepare his mind to go on this mission, for Cornelius was a Gentile. With the way thus opened, the work was easily accomplished. But how different would have been the result if the angel had not taken a part!

By this we are led to believe that many times the success of the minister is due to the part that angels act in preparing the way, that the hearts of the people

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may be reached. And often, no doubt, the failure of the minister to accomplish any good in the conversion of souls is owing to the fact that he went out in his own strength, ready to take the glory of the work to himself, and angels have been grieved away, and he has had no help from Heaven.

The angels spoken of in the book of Revelation are generally supposed to be symbols, and not real angels; especially the angels of Rev. 14:6-12, because the work of proclaiming the everlasting gospel is said to be committed to them. But we do not think that such a conclusion is necessary. The Son of man is, in the same chapter, represented as reaping the harvest of the earth, while, in fact, the reapers are the angels. Matt. 13:39. But the work is done under his immediate direction and supervision, for "He shall send His angels with a great sound of a trumpet, and they shall gather together His elect." Matt. 24:31. Therefore it is very properly called His work, and so of these angels. The work of unfolding the things contained in the prophecy of Daniel, especially concerning the atonement and the sacrifice of the Messiah, was committed to the angel Gabriel. Dan. 8:13-17; 9:20-27. To the same angel it was given to foretell the birth of John the Baptist, and of the Messiah. Luke 1:11-19, 26-33. All the teachings of the

Scriptures justify the belief that the messages of Rev. 14:6-12 are committed to angels, who move upon the hearts of the servants of God to search the sure word of

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prophecy, where these things are made known, and open the way for their work among the people. It were very unreasonable to conclude that God commits the work of these messages to men, who are to proclaim them in their own strength, and according to their own wisdom, without immediate help from heaven. No one who has carefully examined the Bible on the work of the ministry, can believe this. The gifts of God's Spirit are for the work of the ministry, for the perfecting of the saints. Eph. 4:8, 11, 12. "Not by might, nor by power, but my Spirit, saith the Lord of Hosts." Zech. 4:6. According to the Scriptures, the Lord's ordinary method of assisting men in their work is by means of the angels, who by His Spirit bring to earth the blessings of Heaven.

39. THE ANGELS ARE MINISTERING SPIRITS TO THE CHILDREN OF GOD

"Angel" signifies messenger. The Union Bible Dictionary, under the word "angel," says: "The original word, both in the Hebrew and Greek, means messenger, and is so translated. Matt. 11:10." We learn from the Scriptures that it is the office of the angels to oversee the works of God, especially the cause of God in this earth; to watch over His children, minister to their wants, and defend them from their adversary, the devil. As there is "an innumerable company of angels," some of them are always before the throne of God, to go at His command.

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Says John: "I beheld, and I heard the voice of many angels round about the throne." Rev. 5:11. David says: "The Lord hath prepared His throne in the heavens; and His kingdom ruleth overall. Bless the Lord, ye His angels, that excel in strength, that do His commandments, hearkening unto the voice of His word. Bless ye the Lord, all ye His hosts; ye ministers of His, that do His pleasure. Bless the Lord, all His works in all places of His dominion." Ps. 103:19-22. Here it is declared that God hath His throne in the heavens; the angels are represented as waiting before Him, ready to go at His pleasure as messengers to all parts of his dominions.

We have here a scene presented similar to that which we would behold in the court of an earthly monarch. The king sits upon his throne, with his officers and servants around him. Messengers are constantly being received by him from the different parts of his dominions. When he determines what is needful to be done, he dispatches a trusty messenger to perform it in his name. He also has officers in different parts of his kingdom, who faithfully report to him the state of things in their several districts. Thus the king is able to attend to the wants of his subjects, and to oversee their actions, in all parts of the dominion, however large it may be. And thus it is that the Lord employs His servants, the angels. He always works by

means, or agents. The angels are His officers, or messengers, whom He has appointed to have charge of this earth. They

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watch over His people, and minister to their wants. They bear the prayers of the saints up before the Lord, and come again to answer them, according to His directions.

The proof of this is abundant. Thus Paul says: "To which of the angels said He at any time, Sit on My right hand, until I make thine enemies thy footstool? Are they not all ministering spirits, sent forth to minister for them who shall be heirs of salvation?" Heb. 1:13, 14.

This is a direct confirmation of the position above taken. Upon this subject David says, "The angel of the Lord encampeth round about them that fear Him, and delivereth them." Ps. 34:7. This grand truth is beautifully illustrated in Jacob's dream. As he was traveling alone in the wilderness, he lay down upon the ground at night to sleep. "And he dreamed, and behold a ladder set up on the earth, and the top of it reached to heaven; and behold the angels of God ascending and descending on it." Gen. 28:12. This dream was given to teach Jacob that the angels are constantly passing between heaven and earth. And this is just as true now as it was then.

We have another illustration of this truth in the history of Daniel. He was mourning over the sad state of the people who were captives under the king of Persia. For three whole weeks he fasted, and prayed to God to open the way for his people to return to their own land. At the end of this

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time an angel came to him and said: "Fear not, Daniel; for from the first day that thou didst set thine heart to understand, and to chasten thyself before thy God, thy words were heard, and I am come for thy words. But the prince of the kingdom of Persia withstood me one and twenty days; but, lo, Michael, one of the chief princes [the first of the chief princes, Hebrew], came to help me; and I remained there with the kings of Persia." Dan. 10:12, 13. As soon as Daniel began to pray, God sent an angel to perform his request. The angel went to the Persian court, and sought to influence the king to further the work which had already been commenced in behalf of his people and city. The king seems to have been opposed to this, and the angel was not able to prevail with him. At last the chief of the angels united with him, and they were successful. No man in the Persian court saw those angels. The king himself was not aware of their presence, or of their influence upon him; yet they brought him to do just what he had not been inclined to do.

This is the way in which the angels co-operate with God's children in their efforts for the conversion of souls. Our hearts are moved to pray for a son, a companion, or a friend. God sends an angel to impress the heart and trouble the mind of the subject of our prayers. Or we are in distress; we cry to God, and He sends an angel to deliver us; nor are they slow in coming. See an instance in

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Dan 9:21-23: "Whiles I was speaking in prayer, even the man Gabriel, whom I had seen in the vision at the beginning, being caused to fly swiftly, touched me

about the time of the evening oblation. And he informed me, and talked with me, and said, O Daniel, I am now come forth to give thee skill and understanding. At the beginning of thy supplications the commandment came forth, and I am come to show thee."

When the prophet began his prayer, Gabriel was in heaven; but before he ceased he was at his side. Ezekiel, describing the rapidity of their movements, says they "ran and returned as the appearance of a flash of lightning." Eze. 1:14.

So when God hears the cries of His children, He immediately sends an angel from His throne, to answer their prayers and to relieve their wants. This is very comforting to the child of God. We find a very remarkable instance of this recorded in Acts 12: "Now about that time Herod the king stretched forth his hands to vex certain of the church. And he killed James the brother of John with the sword. And because he saw it pleased the Jews, he proceeded further to take Peter also. (Then were the days of unleavened bread.) And when he had apprehended him, he put him in prison, and delivered him to four quarternions of soldiers to keep him; intending after Easter to bring him forth to the people. Peter therefore was kept in prison; but prayer was made without ceasing of the church

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unto God for him. And when Herod would have brought him forth, the same night Peter was sleeping between two soldiers, bound with two chains; and the keepers before the door kept the prison. And, behold, the angel of the Lord came upon him, and a light shined in the prison. And he smote Peter on the side, and raised him up, saying, Arise up quickly. And his chains fell off from his hands. And the angel said unto him, Gird thyself, and bind on thy sandals. And so he did, and he said unto him, Cast thy garment about thee, and follow me. And he went out, and followed him; and wist not that it was true which was done by the angel; but thought he saw a vision. When they were past the first and second ward, they came unto the iron gate that leadeth unto the city; which opened to them of his own accord; and they went out, and passed on through one street; and forthwith the angel departed from him. And when Peter was come to himself, he said, Now I know of a surety, that the Lord hath sent His angel, and hath delivered me out of the hand of Herod, and from all the expectation of the people of the Jews." Acts 12:1-11.

Here all the power of the king was arrayed against a few helpless Christians. James he had already killed. Peter was strictly guarded in prison, awaiting his execution. To make escape or rescue impossible, he was bound with chains, between two soldiers, several others being placed to assist them. He was put into an inner prison,

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from which it was impossible to escape, except by passing these guards and breaking an iron gate. What did Peter's friends do? bribe the guard? overpower the soldiers? or break into the prison?-No; they went to God in earnest prayer. "But prayer was made without ceasing of the church unto God for him." God heard their prayers, granted their request, and sent an angel to deliver Peter. Simply by his touch the chains fell from Peter's hands. The guards became senseless, the iron gate swung open, and the child of God was saved. Cannot

Christians trust in such a God as this? Are not his angels ready and able to deliver them from all their foes? It is truly as the Psalmist says, "The angel of the Lord encampeth round about them that fear Him, and delivereth them." Ps. 34:7.

Many other instances are recorded in the Bible where God has sent His angels to minister to His children. They are so numerous that we can barely refer the reader to a few of the most interesting of them. Does Abraham send his servant on an important mission? He says to him, "The Lord . . . shall send His angel before thee." Gen. 24:7. Does Jacob bless his children at his death? He says, "The Angel which redeemed me from all evil, bless the lads." Gen. 48:16. Does the Lord direct the Israelites to go into the land of Canaan? He says to them, "Behold, I send an Angel before thee, to keep thee in the way, and to bring thee into

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the place which I have prepared." Ex. 23:20. Is Elijah about to perish in the wilderness? "Then an angel touched him, and said unto him, Arise and eat. And he looked, and, behold, there was a cake baken on the coals, and a cruse of water at his head." 1 Kings 19:5, 6. Is Daniel to be delivered out of the lions' den? He says, "My God has sent His angel, and hath shut the lions' mouths, that they have not hurt me." Dan. 6:22. Is the gospel to be opened to the Gentiles? An angel is sent to Cornelius, and also to Peter, to accomplish the work. Acts 10. Is Paul's life in danger? An angel of God stands by his side to assure him of safety. Acts 27:23.

What more shall we say? Time would fail us to mention a tithe of such instances where the angels of God are directly mentioned as having acted an important part in the affairs of men. If this was so in the times when the Bible was written, is it not so now? If not, why?

B10. EVERY CHILD OF GOD HAS A GUARDIAN ANGEL

That the Lord sends an angel to watch over every saint is plainly taught in the Bible. This is assuring to those who appreciate the nature of the foes we have to meet in the Christian warfare. In our conflicts with the powers of darkness, the angels who excel in strength can give us that help which we so much need. They can impart to us light and strength and courage, and can be present

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to protect us from dangers both seen and unseen. Satan is well aware of this, as he said to the Lord, "Doth Job fear God for naught? Hast Thou not made an hedge about him, and about his house, and about all that he hath on every side?" Job 1:9, 10. And David informs us how it is that the Lord makes a hedge about His servants: "The angel of the Lord encampeth round about them that fear Him, and delivereth them." Ps. 34:7. God's angels constantly watched over Job and all that he had, so that no evil could approach him except as the Lord gave special permission.

What was true in Job's case is true in that of every child of God. Of those that believe on Him, Christ says, "Take heed that ye despise not one of these little ones; for I say unto you, That in heaven their angels do always behold the face of

My Father which is in heaven." Matt. 18:10. The phrase "their angels" shows that there are angels so closely connected with the servants of Christ that they are called their angels. When Rhoda affirmed that she had seen Peter at the gate, the brethren said, "It is his angel." Acts 12:15. They did not mean that it was Peter's spirit, for they supposed that he was yet alive and in the prison. They meant just what Christ said, and what they said, viz., that it was his angel, the one who attended him. Speaking of the time of trouble, it is said to the saints, "For He shall give His angels charge over thee, to keep thee in all thy ways.

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They shall bear thee up in their hands, lest thou dash thy foot against a stone." Ps. 91:11, 12.

It is directly affirmed that an angel accompanied the camp of Israel: "And the angel of God, which went before the camp of Israel, removed and went behind them." Ex. 14:19. The wise man says: "Suffer not thy mouth to cause thy flesh to sin; neither say thou before the angel, that it was an error." Eccl. 5:6. This assumes that an angel is always present to hear what we say. In harmony with this the apostle says: "We are made a spectacle unto the world, and to angels, and to men." 1 Cor. 4:9. Because we cannot see the angels with our natural eyes, we are apt to forget that they are constantly with us, seeing and hearing us, and noting our words and conduct. But, according to the Bible, this is really the case. A beautiful illustration of this fact is found in 2 Kings 6. The king of Syria made war on the king of Israel. But the prophet Elisha revealed to the king of Israel all the plans and motives of the Syrians, so that he was able to defeat or elude them every time. The king of Syria, having learned what Elisha did, said to his servants: "Go and spy where he is, that I may send and fetch him. And it was told him, saying, Behold, he is in Dothan. Therefore sent he thither horses, and chariots, and a great host; and they came by night, and compassed the city about. And when the servant of the man of God was risen early, and gone forth, behold, an

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host compassed the city both with horses and chariots. And his servant said unto him, Alas, my master! how shall we do?" They were in a close place, indeed, shut up in a small city, surrounded by a host of enemies. But how did Elisha feel about it? "And he answered, Fear not; for they that be with us are more than they that be with them." We may naturally suppose that the servant looked around him in utter astonishment. But "Elisha prayed, and said, Lord, I pray Thee, open his eyes, that he may see. And the Lord opened the eyes of the young man; and he saw; and, behold, the mountain was full of horses and chariots of fire round about Elisha." Now the servant could well understand why Elisha was so confident and fearless. Legions of the angelic armies were around the man of God to deliver him, according to the sure promise of God. The servant could not see them; perhaps his master did not see them, but by faith he knew that they were there.

And the case of Jacob, recorded in Gen. 28:10-22, is a striking illustration of this truth. As he left his home for fear of his brother Esau, he lay down alone at night to sleep. "And he dreamed, and behold a ladder set up on the earth, and

the top of it reached to heaven; and behold the angels of God ascending and descending on it. And, behold, the Lord stood above it;" and he talked with Jacob. "And Jacob awaked out of his sleep, and he said, Surely the Lord is in this place; and I knew it

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not." Angels of God were all around him, and the eyes of the Lord were upon him, but he had not realized it. Could we, too, only realize these solemn and joyful truths, we should often feel as did Jacob. Thus we have the fact abundantly substantiated that the angels are always with the children of men. What a consolation to the humble saint when afflicted, reproached, despised, and persecuted, to know that these heavenly messengers are his companions; that they sympathize with him in all his trials, protect him from the power of the devil, and strengthen him in his service to God!

These holy angels take a deep and lively interest in the salvation of the children of men. This is manifest from the many references to it in the Scriptures. The apostle says, "Of which salvation the prophets have inquired and searched diligently, . . . which things the angels desire to look into." 1 Peter 1:10-12. They rejoiced when our Saviour was born. To the shepherds the angel said: "Behold, I bring you good tidings of great joy, which shall be to all people. . . . And suddenly there was with the angel a multitude of the heavenly host praising God, and saying, Glory to God in the highest, and on earth peace, good-will toward men." Luke 2:10-14. This indicates the great interest they feel in the plan of salvation for man. In heaven they assist Jesus, our High Priest, in His work for the saints. John, speaking of what he saw in heaven, says: "And another angel came and

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stood at the altar, having a golden censer; and there was given unto him much incense, that he should offer it with the prayers of all saints upon the golden altar which was before the throne." Rev. 8:3. Thus they bear our prayers up before God. How touching is the language of Christ: "Likewise, I say unto you, There is joy in the presence of the angels of God over one sinner that repenteth." Luke 15:10. They know the worth of a soul; they realize the value of heaven, and the awful doom of the ungodly. They labor long, and earnestly, and patiently, to rescue men from the power of Satan. When one is gained to the service of God, all the angels rejoice. Then what a tender interest, what deep anxiety, what sympathy, they must feel for every struggling soul! O my soul, take courage in God, who has made such gracious provision for thy help and thy salvation!

John, the beloved apostle of Christ, was banished to a lonely island, but the angels of God went with him. To one was given the honor of committing to him the revelation of the Son of God. Rev. 1:1. The Father gave the revelation to His Son, who sent His angel to make it known to John. And it has come down through the ages, a source of instruction and consolation to thousands of waiting ones. And so of all revelation. Paul said, "For if the word spoken by angels was steadfast," etc. Heb. 2:2. And Stephen said to and of the Jews, "Who have received the law by the disposition of angels,

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and have not kept it." Acts 7:53. And they have now the same interest in our welfare that they had in the work of salvation in the days of old. God's promises are ever sure to all; His angels ever minister to the heirs of salvation.

B11. THE ANGELS EXECUTE GOD'S JUDGMENTS UPON THE WICKED

While the angels are messengers of mercy to those who do good, they are also messengers of wrath to those who do evil. Thus the Lord commissioned angels to go and destroy Sodom. The angel said to Lot, "We will destroy this place, because the cry of them is waxen great before the face of the Lord, and the Lord hath sent us to destroy it." Gen. 19:13. When Balaam went to prophesy against Israel, the Lord sent His angel to slay him. Num. 22:22. So when David had sinned, the Lord sent His angel to destroy Jerusalem. 1 Chron. 21:14-30. When the Assyrians blasphemed God, the Lord sent an angel, which cut off all the mighty men of Valor, and the leaders and the captains in the camp of the king of Assyria. 2 Chron. 32:21. When Herod was exalted in himself, and received praise as a god, "immediately the angel of the Lord smote him, because he gave not God the glory; and he was eaten of worms, and gave up the ghost." Acts 12:23.

We have reason to believe that the sudden judgments which frequently overtake evil-doers are executed

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upon them by the angels of God. When the mystery of God is finished, and the work of the gospel is ended, all the wicked will be gathered and cast into the wine press of the wrath of God. Thus Jesus says: "The harvest is the end of the world; and the reapers are the angels. As therefore the tares are gathered and burned in the fire; so shall it be in the end of the world. The Son of man shall send forth His angels, and they shall gather out of His kingdom all things that offend, and them which do iniquity, and shall cast them into a furnace of fire." Matt. 13:39-42. The judgments of the Lord, both in this life and at the final gathering of the wicked to meet their doom, are all executed by the angels. See Rev. 15:1; 16:1-17. In these texts the wrath of God is said to be poured out upon the wicked by the angels.

B12. RECORDING ANGELS

So general is the belief that the angels record the actions of men that the use of the expression "recording angel" has become proverbial. We would not, however; draw any conclusion merely from general belief, nor would we be positive where the Scriptures do not speak plainly. But we think that we may gather sufficient evidence from the Scriptures to justify the belief which has become so general among Christians.

It is plainly taught in the Bible that books are written before the Lord, and that they are brought

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forth and used in the day of judgment. To the objection that the Lord does not need books in which to keep on record the actions of men, that everything is present to His mind, we have no answer to make. This is not a question of the knowledge of God, or how He could judge the world if He saw fit. We cannot know what He could do, or in what manner the judgment might be conducted, and it is only presumption to make suggestions on such a subject. We must accept what is revealed. The facts which are brought up in the judgment are not for the use of God alone. The angels and men must see and know that His judgments are just. The Lord does not choose to rule arbitrarily, but to have all see the righteousness of His ways. Therefore the record of the lives of men must be laid open to the view of all. The motives of the heart, sins done in secret, unknown to all but God and His ever-watchful angels, will be revealed. The saved will see that their friends who are lost are justly condemned. And thus all will unite in saying, "True and righteous are His judgments." Rev. 19:2.

Moreover, the saints are to judge the world. "Do ye not know that the saints shall judge the world? . . . Know ye not that we shall judge angels?" 1 Cor. 6:2, 3. See also Rev. 20:4. The saints will not only judge the world-the wicked world-but the fallen angels. But they can only know the actions of the wicked world and the fallen angels

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by the things that are written. Of themselves they have not the knowledge of those actions necessary to judge faithfully and justly. Thus it is seen that the books of record are mainly for the use of men.

That there are such books kept we shall now show. "Then they that feared the Lord spake often one to another; and the Lord hearkened, and heard it, and a book of remembrance was written before Him for them that feared the Lord, and that thought upon His name." Mal. 3:16. This is the manner in which all our actions and words are kept in remembrance; they are written in books. Against the workers of iniquity the Psalmist prayed: "Let them be blotted out of the book of the living, and not be written with the righteous." Ps. 69:28. Moses, in an earnest prayer to God, spoke of the same book: "Yet now, if Thou wilt forgive their sin-; and if not, blot me, I pray thee, out of Thy book which Thou hast written." Ex. 32:32. The Lord keeps a record of all His people. "And of Zion it shall be said, This and that man was born in her; and the Highest Himself shall establish her. The Lord shall count, when He writeth up the people, that this man was born there." Ps. 87:5, 6. Daniel, in describing the scene of glory at the opening of the judgment, said, "The judgment was set, and the books were opened." Dan. 7:10.

What these books have to do with the judgment we may learn more fully in the book of the Revelation: "And I saw a great white throne, and Him

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that sat on it, from whose face the earth and the heaven fled away; and there was found no place for them. And I saw the dead, small and great, stand before God; and the books were opened; and another book was opened, which is the book of life; and the dead were judged out of those things which were written in the books, according to their works." Rev. 20:11, 12. At the day of judgment the

books in which are recorded the deeds of men will be opened, and they will be judged and rewarded according to the things which are found written therein.

It has been shown from the Scriptures that angels are ever present with men; that they minister to the people of God, and deliver them from evil. They behold all the actions of men; they hear every idle word that is spoken. They take notice of everything that will come into judgment. The conclusion is natural, and seems almost unavoidable, that the angels make the record of these things; that the books of human action are written by them.

What a solemn truth it is that we are never alone, but that holy angels are always with us; that they behold every act, hear every word, and note every thought, whether foolish, wicked, or vulgar! How carefully, then, should we guard our lives, both in word and deed! How careful we ought to be not to grieve away those holy messengers of God, by vile actions or filthy conversation! What fearful accounts they will bear to the judgment from this

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apostate and wicked world! Dear reader, what account does your attending angel bear to heaven each day? What will it be for this day? Will it be a record of earnest prayers to God for the pardon of sins, and for strength to do His will? or will it be a record of lightness, of folly, of sin? Remember that each day you are making a page in your life record for the judgment. It will have to be met in that day, thought for thought, word for word, deed for deed, we are all making marks which can never be effaced, except by the wondrous cleansing blood of Jesus. But let no one reproach His Grace by adding sin to sin. See Rom. 6:12; Gal. 2:17. With fear and trembling we may say with the poet:-

"And must I be to judgment brought,
And answer in that day
For every vain and idle thought,
And every word I say?
"How careful then ought I to live,
With what religious fear,
Who such a strict account must give
For my behavior here."

β13. THE ANGELS WILL GATHER THE SAINTS

When Jesus has finished His work as Priest and Mediator, He will come to take His people to Himself, and all the holy angels will come with Him. "When the Son of man shall come in His glory and all the holy angels with Him, then shall He sit upon the throne of His glory." Matt. 25:31. See,

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also, 2 Thess. 1:7. Long and zealously have Jesus and the angels labored together for the salvation of men. Now they are to reap the reward of their labors; the angels will share in the joy of their Lord; they will witness and take a part in the triumph of the redeemed. Of that triumph Paul says: "For the Lord Himself shall descend from heaven with a shout, with the voice of the archangel, and with

the trump of God; and the dead in Christ shall rise first; then we which are alive and remain shall be caught up together with them in the clouds, to meet the Lord in the air; and so shall we ever be with the Lord." 1 Thess. 4:16, 17. By what means they are caught up to meet the Lord, Jesus Himself informs us: "And they shall see the Son of man coming in the clouds of heaven with power and great glory. And He shall send His angels with a great sound of a trumpet, and they shall gather together His elect from the four winds, from one end of heaven to the other." Matt. 24:30, 31.

As the Archangel in midheaven sounds the trump of God, the earth trembles, the graves are opened, and the sleeping saints arise, clothed with immortality. The same angel who had watched over that humble saint through life, and had marked his final resting-place, now stands by his grave; and, as the child of God comes up from his dusty bed, he clasps him in his arms, and bears him away in triumph to their common Lord. O glorious scene! Victory to the saints! joyful triumph to

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the Son of God! And the angels share in the glory and the joy They have borne an important part in the work of redemption, and they rejoice in its final success.

Now the Lord Jesus, the King of Glory, ascends with all the saints, escorted by the hosts of angels, to the heavenly Jerusalem. "Before the ransomed throng is the holy city. Jesus opens wide the pearly gates, and the nations that have kept the truth enter in. There they behold the paradise of God, the home of Adam in his innocency." What a glorious time, when all the heavenly family shall be gathered home to the Father's house, to inhabit the many mansions which Jesus went before to prepare for them! The just, the good, the pure, will be there; the saints, the prophets, and the holy martyrs will be there; the bright angels will be there; and "Jesus Himself will be there."

Dear reader, shall you and I be there? Do we belong to this heavenly family? And shall we, by giving all diligence, make our calling and election sure? Shall we indeed secure eternal life, by patient continuance in well-doing? May God in His infinite mercy grant us grace to secure an interest in the precious blood of Christ, that we may be cleansed and purified, and, through the merits of our adorable Redeemer, be presented without fault before the throne of God.

PART TWO -- SOME HINTS ON THE ORIGIN AND DESTINY OF SATAN AS GLEANED FROM THE SCRIPTURE

B1. THE DEVIL A REAL BEING

It is said of a notorious robber that when he intended to commit some great depredation, he would hire men to report that he was dead. This threw the people off their guard, by allaying their fears. Thinking there was no danger, they would leave their property exposed. Then the robber would come upon them unawares, and would plunder their goods without resistance. In this manner has Satan most successfully deceived the world and decoyed the people into his

snare. He has prevailed upon them to deny that there is any such being; and this wile has so far proved successful that comparatively few have any belief in the existence of a real, living, personal devil, while millions insist that there cannot possibly be any such personage. And many of these are found even among professed believers in

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the Bible. When they do not believe in the existence of this wily and malicious enemy, they cease to watch and guard against his deceptions and his power, and thus they easily become his prey. Said that pious woman, Charlotte Elizabeth:-

"Of all the errors into which the world has fallen, none is more fatally mischievous than the habit of overlooking the personality, the energy, the power, the watchfulness, and the deep cunning of the devil.

"By a conventional system, no doubt of his own suggesting, he is never to be named but in the act of worshiping God, or that of spiritual instruction. Any other robber or murderer who was known to be on the watch to attack our houses, would be the subject of free discourse; his habits, his haunts, his usual plans, his successful and his baffled assaults in former cases, would be talked over, and thus a salutary fear would be kept alive influencing us to bolt, and bar, and watch, and ward, with unflinching vigor, to avert a surprise. But Satan seems to be a privileged person; we learn in the nursery to fancy him a hideous caricature of human nature, with horns, hoofs, and a tail, inspiring disgust and childish fear, that wears off as we advance into youth, leaving an impression rather ludicrous than alarming of the ugly phantom that, nevertheless, continues identified with him of whom we read in the Bible.

"We do not realize his existence, his presence, his devices; and so we often do his work from sheer ignorance or inexcusable thoughtlessness about it. . . . It seems to be regarded a manifest impropriety to name him except with the most studied circumlocution, as though we were afraid of treating him irreverently; and he who is seldom named

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will not often be thought of. Assuredly, it is a great help to him in his countless devices, to be so kept out of sight. We are prone to speak, to think, to act, as though we had only our own evil natures to contend with, including, perhaps, a sort of general admission that something is at work to aid the cause of rebellion."

All this we most firmly believe. It has been the studied plan of Satan to create a disbelief in his existence, and, where he could not do this, to so distort our ideas of him as to make them utterly false, and thus keep his real character out of sight. It is a prominent feature of Spiritualism to deny the existence of a devil. And Universalists as well as Spiritualists say that it is inconsistent with the power and goodness of God that there should be a devil. Thousands, from a lack of proper information on this point, are thus taken in this, his own great deception. If it can be proved by revelation and reason that it is not inconsistent with the power and goodness of God that such a being should exist, and that there actually is a living, personal devil, these erroneous systems will be robbed of their strongest weapon, and one of the greatest deceptions of the age will be exposed.

The various terms, Satan, Apollyon, Diabolus, or devil, are frequently found in the Scriptures, and are so used in the inspired word that the teachers of error are often put to the greatest strait to give an explanation of them. Chadwick, in his "Dictionary of the New Testament," says:-

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"Some have denied the personality of the devil, and they speak of him as a mere negative evil, or as an evil disposition only. If *real personal properties and actions* can determine personality of being, the devil must be a real person of vast physical power, and of awful malignity of temper."

The whole record of the temptation of the Saviour leads us inevitably to conclude that Satan was there, as literally and personally as was the Son of God. He who overcame Adam and Eve in the garden of Eden undertook to overcome the second Adam by similar temptations. In Eden he offered them the prospect of greater good, of higher enjoyment, of more exalted position, than their loving Creator had conferred upon them. They rashly took that which appeared to be "good for food," as a means of obtaining other benefits, though they had no manner of need of it. In the case of the second Adam, Satan tempted his appetite when he was greatly in need, and offered him also position, power, and glory. From the record of creation and of the temptation 'of Christ, from the fact that Jesus Christ, the Son of God, really became incarnate and dwelt upon the earth, died and rose from the dead, and ascended on high; in a word, from the entire Bible as a book of truth and of awful realities, and not of mere fancies, then we are shut up to the conclusion that the devil is a real being, possessed of power, cunning, malice, hatred to God and to everything that is good. We are warned against his

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power and his deceptions, exhorted to resist him, with the assurance that he will flee from us if we resist him steadfast in the faith.

B2. ORIGIN OF SATAN

When we speak of the devil as a real personal being, the question immediately arises, Whence did he come? Did God create him? or how did he come into existence? Many stumble at this point, and, by specious or plausible arguments, are led to deny the teachings of the Bible on this subject. Thus a learned author said:-

"I conceive that the existence of a devil is irreconcilable with all goodness and omnipotency; and that, were a devil created by God, the Creator would be answerable for all the acts of this being so created. Evidently the devil could be nothing else but what the Creator should make him, and could do nothing but what prescience could foresee. The acts of the devil would, therefore, be indirectly those of his Maker."

To this the Bible reader can readily reply that God never created a devil. But then comes the query, Seeing that God is the Creator of all things, how is it possible for the devil to exist if God did not create him? But this query is based upon the supposition that all things are now in the condition in which God created

them, which is not the case. God made man upright, but they have sought out many inventions. Eccl. 7:29. God never created a wicked man, yet wicked men exist God

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never created a murderer nor an adulterer; shall we therefore deny the existence of murderers and adulterers? With as much reason we might deny their existence as to deny the existence of the devil, because God never created a devil. The argument applies with equal force in both cases. God created man "very good," but he corrupted his way and became a sinner. And so of the devil. God created him an angel, but he rebelled and became, or made himself, a devil.

Before proceeding to the direct statements of the Bible on the subject, a few facts of the Scriptures may be laid before the reader to prepare his mind for the better understanding of the whole question. In the earthly or typical sanctuary, the symbol of God's presence was between the two cherubim, whose wings shadowed the mercy-seat. Ex. 25:22. So, in the heavenly temple, God dwells between the two covering cherubim. "The Lord reigneth; let the people tremble; He sitteth between the cherubim; let the earth be moved." "Give ear, O Shepherd of Israel, Thou that leadest Joseph like a flock; Thou that dwellest between the cherubim, shine forth." "O Lord of hosts, God of Israel, that dwellest between the cherubim, Thou art the God, even Thou alone, of all the kingdoms of the earth; Thou hast made heaven and earth." Ps. 99:1; 80:1; Isa. 37:16. This testimony shows that God's dwelling-place is between the cherubim.

Ezekiel gives a lengthy description of these cherubim

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in chapters 1 and 10, and in conclusion says: "This is the living creature that I saw under the God of Israel by the river of Chebar ; and I knew that they were the cherubim." Eze. 10:20. Zechariah refers to the same when he says: "These are the two anointed ones, that stand by the Lord of the whole earth." Chap. 4:14.

God's throne is in His holy temple. Rev. 7:15. This temple is in heaven. Rev. 11:19. There is a city in heaven called the new Jerusalem. Said Paul: "But Jerusalem which is above is free, which is the mother of us all." Gal. 4:26. We read much in the Bible about "the holy mountain of God," the "hill of Zion," "Mount Zion," etc. That this does not always refer to the earthly Mount Zion is evident from the Scriptures. "But ye are come unto Mount Zion, and unto the city of the living God, the heavenly Jerusalem." Heb. 12:22. Joel says: "The Lord also shall roar out of Zion, and utter His voice from Jerusalem; and the heavens and the earth shall shake." Joel 3:16. Paul also says that the shaking of heaven and earth by the voice of God is when He speaks from heaven. Heb. 12:25, 26. And thus it is fully proved that Mount Zion and New Jerusalem, as well as the temple and throne of God, are in heaven.

We next call the attention of the reader to a brief description of this city, as found in Rev. 21:10-21:-

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"And He carried me away in the Spirit to a great and high mountain, and showed me that great city, the holy Jerusalem, descending out of heaven from

God, having the glory of God; and her light was like unto a stone most precious, even like a jasper stone, clear as crystal; and had a wall great and high, and had twelve gates, and at the gates twelve angels." Now mark the names of the precious stones which form the wall of the city. "And the building of the wall of it was of jasper; and the city was pure gold, like unto clear glass. And the foundations of the wall of the city were garnished with all manner of precious stones. The first foundation was jasper; the second, sapphire; the third, a chalcedony; the fourth, an emerald; the fifth, sardonyx; the sixth, sardius; the seventh, crysolite; the eighth, beryl; the ninth, a topaz; the tenth, a chrysoprasus; the eleventh, a jacinth; the twelfth, an amethyst. And the twelve gates were twelve pearls; every several gate was of one pearl; and the street of the city was pure gold, as it were transparent glass."

Some of these precious gems would sparkle like fire, and some would emit light of themselves. In this heavenly city are the tree of life, and the river of the water of life, which are in the paradise of God. Rev. 2:7; 22:1-3; Gen. 2:8-17.

The reader cannot now fail to appreciate the testimony of Ezekiel 28, as follows:-

"Son of man, take up a lamentation upon the king of Tyrus, and say unto him, Thus saith the Lord God: Thou sealest up the sum, full of wisdom, and perfect in beauty. Thou hast been in Eden the garden of God; every precious stone was thy

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covering, the sardius, topaz, and the diamond, the beryl, the onyx and the jasper, the sapphire, the emerald, and the carbuncle, and gold; the workmanship of thy tabrets and of thy pipes was prepared in thee in the day that thou wast created. Thou art the anointed cherub that covereth; and I have set thee so. Thou wast upon the holy mountain of God; thou hast walked up and down in the midst of the stones of fire. Thou wast perfect in thy ways from the day that thou wast created, till iniquity was found in thee. By the multitude of thy merchandise they have filled the midst of thee with violence, and thou hast sinned; therefore I will cast thee as profane out of the mountain of God; and I will destroy thee, O covering cherub, from the midst of the stones of fire." Verses 12-16.

Mark the character of the person here described. "Full of wisdom and perfect in beauty." Again, "Thou hast been in Eden the garden of God." Whether this refers to the Eden upon the earth or in heaven, no mortal has ever been in it except Adam and Eve; but this personage has been there; hence the one spoken of here is not a man.

But we read that the serpent, who is also called the devil and Satan (Rev. 12:9), was in the garden of Eden when Adam and Eve were there (Gen. 3:1-6). The sequel will show that the Eden here referred to is in the city of God above. The Lord says: "Every precious stone was thy covering, the sardius, topaz, and the diamond, the beryl, the onyx, and the jasper, the sapphire, the emerald, the carbuncle, and gold." See again the list given in Revelation 21.

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This shows that the personage introduced in Ezekiel 28 has been in that city. The Lord says to him, "Thou hast walked up and down in the midst of the stones of fire." As before stated, many of these stones in the holy city emit light of

themselves, and hence they could properly be called stones of fire. One is thus described by Dr. Clarke: "Carbuncle is a very elegant gem, of a deep red color, with an admixture of scarlet; from its bright, lively color it had the name of carbunculus, which signifies a little coal." "Thou wast upon the holy mountain of God." "Thou hast walked up and down in the midst of the stones of fire." This must have been in the heavenly Jerusalem, where God Himself dwells. While the garden of God might apply to the garden of Eden, this description of the garniture of the city can only apply to heaven itself, for the city has never yet been upon the earth.

The heathen, wicked king of the city of Tyre, the human ruler, could not be said to have been perfect in his ways, sealing up the sum, full of wisdom and beauty. A being more exalted than any mere man is here spoken to.

The question naturally arises, If Satan was once in heaven, what position did he occupy there? What follows in the Scripture will answer this question, and utterly preclude the possibility of applying it to any being less than an angel: "*Thou art the anointed cherub that covereth; and I have set thee*

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so." Verse 14. Evidently this is a reference to one of the mighty angels, also called cherubim, who cover the throne of God; for we have seen that God dwells between the cherubim. Then it is very clear what position was once occupied by the person called the king of Tyrus. He was a covering angel to the throne of God in heaven. God created him to fill that office, for he says, "I have set thee so." This was his position, his office. This, certainly, is not true of any man that ever lived. Hence we must be correct in applying it to some superior being.

With regard to this remarkable personage brought to view in Ezekiel 28, we have learned the following facts: 1. He has been in Eden, the garden of God. 2. The precious stones that compose the wall of the heavenly Jerusalem were his covering. 3. He has been upon the holy mountain of God. 4. He has walked up and down in the midst of the stones of fire, *i. e.*, he has walked the streets of the city of God. 5. He was perfect in his ways. 6. He was full of wisdom. 7. He was perfect in beauty. 8. He was the anointed covering cherub, and God created him thus. 9. His heart was lifted up because of his beauty. 10. He sinned. 11. He will be cast out and destroyed. We apply this to Satan, believing that no other application of it can be made which will harmonize the Scripture in all points.

Of this person, addressed as the king of Tyre, Dr. Charles Beecher says:-

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"In this address to the king of Tyre are several expressions too high for a merely mortal sovereign. Hence the impression has extensively prevailed that the Holy Spirit regarded the king of Tyre as a kind of an image or symbol of Satan, and in addressing him uttered things passing beyond the emblem, and applying directly to the reality. Such was the view of Augustine, Jerome, Tertullian, Ambrose, and other early fathers. Indeed, Fairbairn remarks; 'Most of the early commentators have supposed that verses 12-14 were not properly used of the king of Tyre, but mystically of Satan.'" -*Redeemer and Redeemed*, p. 75.

"The cherub is the most exalted of all known emblems, nearest the throne of Jehovah, most vividly connected with His Majesty, and identified with His

administration. That such was the exalted station originally held by Lucifer, may be considered the established belief. President Edwards observes; 'Lucifer, before his fall, was the morning star, the covering cherub, the brightest and highest of all creatures.' Dr. Hopkins speaks of him as one 'who was the head of all the angels, and the most noble creature that God had made.' And Dr. Dwight calls him 'an angel of pre-eminent distinction in heaven.'" -*ib.*, p. 81.

Many have queried why Satan is addressed as the king of Tyrus. In the first part of Ezekiel 28 the prince of Tyre is addressed in a manner to show that it refers to the reigning monarch; to him it is said; "Yet thou art a man," and, "Thou shalt die the deaths of the uncircumcised by the hand of strangers." The whole description shows that he was a self-exalted, haughty person. Tyre was a powerful city,

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rich and influential as a seat of commerce, and as wicked as she was rich. The ruler of Tyre was merely an instrument in the hands of Satan to do his will. Hence Satan was the real ruler, truly the king of Tyrus, and the recognized king was but a prince under his sway. In like manner the empire of Rome is represented in Revelation 12 as a great red dragon, but in chapter 20:2 the devil is called the old dragon. At the time of which the prophecy speaks, Rome had become the seat of earthly empire. Wicked, cruel, and relentless in her persecutions of the people of God, her relationship to Satan is not difficult to trace. Satan was then the king of Rome, as he had been the king of Tyre when she was mistress among the nations.

Again, in Isa. 14:12-14, for the reason here given, Satan is spoken to in an address to the king of Babylon: "How art thou fallen from heaven O, Lucifer, son of the morning! [Margin, "day-star."] How art thou cut down to the ground, which didst weaken the nations! For thou hast said in thine heart, I will ascend into heaven, I will exalt my throne above the stars of God; I will sit also upon the mount of the congregation, in the sides of the north; I will ascend above the heights of the clouds; I will be like the Most High." Who is this that has fallen from heaven? Jesus uses the same words in Luke 10:18: "And he said unto them, I beheld Satan as lightning fall from heaven." Isaiah says: "How art thou fallen from heaven

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O Lucifer!" It is evident that they both refer to the same person. That person Jesus calls Satan.

This, then, was the original condition of Satan, this the exalted position which he once occupied, high and glorious, near the throne of God. The Lord created him, and placed him there. He was wise, beautiful, holy, and happy. Alas, that sin should come in, to destroy such a character! Alas, that rebellion should blot so fair a universe! But so it was. Even while we are contemplating this picture, the scene is changed, oh, how changed! Evil thoughts brood in Lucifer's mind. A dark cloud is gathering. Whispers of discontent are heard, insubordination is talked, till at length, O woful day! rebellion, dark, deep, wicked rebellion, bursts upon the astonished inhabitants of heaven.

And since the day that iniquity entered his heart, and he set himself in opposition to God, he has left no wile untried to lead others to follow him in the way of rebellion. No one has been free from his assaults, no one so exalted in position, no one so wise and gifted, but Satan has endeavored to lead him astray. How necessary the exhortation of the Saviour, to watch and pray lest we enter into temptation. How timely the admonition of the servant of God, "Let him that thinketh he standeth, take heed lest he fall."

§3. THE DEVIL AND HIS ANGELS

Properly speaking, there is but one devil, though some translations of the Scriptures would make it

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appear that there are many. This name is from the Greek, *Diabolos*. The LXX., the translators of the Old Testament into Greek, uniformly used *Diabolos* for the Hebrew name, Satan. It signifies adversary. Of *Diabolus*, Liddell and Scott give the definition, "the slanderer, the devil." Schrevelius defines it, "a slanderer, the devil, Satan." In Rev. 12:9, 10, "That old serpent, called the devil, and Satan," is also called the "accuser of our brethren." Satan was the adversary and accuser, or slanderer, of Job. See Job 1. And as the serpent he falsely accused God of withholding benefits from Adam and Eve to which they were justly entitled, whereby he deceived them to their ruin. Gen. 3:1-6. Well did the Saviour say of the devil: "He was a murderer from the beginning, and abode not in the truth, because there is no truth in him." John 8:44.

It has been shown that Satan, also called Lucifer, was once a very exalted being in heaven, one of the cherubim, whose place was at the very throne of the Most High. When he rebelled and fell, he did not go alone. He led others with him in his rebellion, and with him they were cast out of heaven. Thus Peter says: "If God spared not the angels that sinned, but cast them down to hell, and delivered them into chains of darkness, to be reserved unto judgment," etc. 2 Peter 2:4. And Jude says: "And the angels which kept not their first estate, but left their own habitation, he hath reserved

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in everlasting chains under darkness unto the judgment of the great day." Jude 6. Of the judgment of these fallen ones Paul speaks thus: "Know ye not that we shall judge angels?" 1 Cor. 6:3. The saints shall judge the world-the wicked world-and the fallen angels, the demons or evil spirits who have been the instigators of sin in the world, shall be judged at the same time and by the same judges.

But Satan was the chief, the leader of the rebellious ones. He originated the war against the government of God. He was higher in rank and mightier in power than they, and it was by his superior wisdom and influence that he led so many away from their allegiance to the Most High. And, therefore, names and titles are given to him which are never given to them. While they are uniformly called demons (in the New Testament), he is called the devil, Satan, Apollyon, *Diabolus*, etc. Because he is their leader and they have given themselves to follow him in

his works of inquiry, our Saviour speaks of them together, as the devil and his angels. Matt. 25:41. The same is found in Rev. 12:7-9: "And there was war in heaven: Michael and his angels fought against the dragon; and the dragon fought and his angels." "He was cast out into the earth, and his angels were cast out with him." This identifies the dragon as Satan. In Matt. 9:34 he is called the "prince of the demons;" in Eph. 2:2, "the prince of the power of the air;" and in 2 Cor.

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4:4, "The god of this world." Jesus also refers to him as "the prince of this world."

A certain writer has well said: "*Daimon* , in the New Testament, always means an evil spirit, who is under Satan's control, a demon. The word Satan means an adversary, an opposer; it is never found in the plural number, so that the sacred writers acknowledge but one being of that name." But the demons are many, even legions. See Luke 8:26-30. These are Satan's servants, his emissaries to carry on his work in all parts of the world. Against all these Paul warns us, as follows: "Put on the whole armor of God, that ye may be able to stand against the wiles of the devil. For we wrestle not against flesh and blood, but against principalities, against powers, against the rulers of the darkness of this world, against spiritual wickedness in high places." Eph. 6:11, 12. Not against the rulers of this world, but against the rulers of the darkness of this world.

We are accustomed to place too low an estimate on the majesty and power of Satan and his angels, making them like unto ourselves, or even lower. This is wrong. We naturally stand in awe of the mighty men of earth, such as a great king or a mighty warrior, but what are they compared with the devil and his angels. These are the enemies with whom we have to contend; so we ought to be acquainted with their character, and thus be better prepared to resist them.

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But, mighty as they are, the angels who remained faithful to God have all the power of heaven on their side. The Psalmist says that these "angels excel in strength." Ps. 103:20. They are our helpers, our defenders against the powers of darkness. If we trust in God, and are faithful to the trust he has committed to us, we need not fear. For says Paul: "I am persuaded, that neither death, nor life, nor angels, nor principalities, nor powers, nor things present, nor things to come, nor height, nor depth, nor any other creature, shall be able to separate us from the love of God, which is in Christ Jesus." Rom. 8:38, 39.

84. WHY SUFFERED TO EXIST

The question has arisen in many minds. Why does God suffer Satan to exist? God is almighty in power; He can destroy Satan; why, then, does He permit him to continue to exert so great power for evil?

To anyone who has carefully considered this subject, these questions present no difficulty whatever, although they involve the whole question of the existence of evil in any form. If we deny the existence of the devil, we cannot deny the existence of evil. Were there any difficulty, it would appear in regard to the existence of any evil-not alone with the greatest evil.

As to the question of the possibility or impossibility of evil entering into a well-ordered and wisely-governed

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kingdom, one fact meets us at every step, as far as the universe is concerned, and that is, *evil has entered*. It is useless to theorize against a fact as evident as this. We may try to ignore its existence, but it will not try to keep out of sight. We are obliged to acknowledge its existence, and we know that whatever is, is possible. We have to deal with facts, not mere speculations.

There is really no more difficulty in admitting the existence of a devil than in admitting the existence of those qualities in others which make up the character of a devil. Evil in a man who was created very good is as incomprehensible as in an angel. In either case it is the perversion of naturally good qualities. We also see in this world that wisdom, knowledge, and great opportunities, are no safeguards against wrong doing. Many of the ablest men of the world, of the brightest intellects, and the largest opportunities, are very wicked. And all know that the wiser and stronger a man is, the greater is his power to do evil, if his heart is set to do evil. In like manner, we should conclude that if angels sin, they will be capable of doing more evil than man, because they are a higher order of beings; they are possessed of greater intelligence and power. Even so, if the "covering cherub," a being created full of wisdom, and perfect in beauty, sets his heart to do wrong, his power, his wisdom, his beauty, all combine to give him influence over others, and enable him to become the greatest sinner

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of all. It is not surprising that such a being, having fallen, has earned the titles of Satan, Apollyon, and devil, or Diabolus.

How Satan fell we are plainly informed in the Scriptures. He became proud of his wisdom and beauty, and ambitious of greater exaltation. This led him into rebellion against the appointments of God. He aspired to be "like the Most High," where he should acknowledge no superior—perhaps the Most High alone excepted. God had declared that all the angels should worship His Son (Heb. 1:6), and this, to the proud heart of Lucifer, was too humiliating. But if the question be asked, Why did he thus rebel against the appointments of God, who had already conferred upon him such honor and glory? we readily answer, *There was no reason*. Sin is a causeless, unaccountable thing. His own being, his wisdom and beauty, his exalted position, and his capacity for enjoyment, all were evidences of the goodness and love of his Creator; and all must coincide with our answer: There was no reason why he should rise up in rebellion and thus risk the loss of all. Sin in every form is unreasonable. There is no reason why anyone should sin. On this subject Dr. Charles Beecher has some very sensible remarks. He says:-

"If such was the original condition of the universe, the question arises how sin could possibly enter. Some minds have felt the difficulty on this point so strongly that they have rejected the Bible account of the matter, and denied the existence of

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any such sinless state of the universe. But the answer to the question is simple. Sin is, in its own nature, anomalous, and therefore mysterious; it is, in its own nature, an unaccountable thing; for, the moment that we admit that it is properly accounted for, *i. e.*, the moment we have assigned a good and sufficient cause for it, that moment it ceases to be a sin. A good and sufficient cause is a good and sufficient excuse; and that which has a good and sufficient excuse is not sin. To account for sin, therefore, is to defend it; and to defend it is to certify that it does not exist. Therefore the objection that it is inconceivable and unaccountable that sin should enter into such a perfect universe, amounts to nothing but saying that sin is exceedingly sinful, inexcusable, and destitute of the least defense or justification. Sin is a violation of all law, a departure from all original nature, a thing essentially lawless, anomalous, and mysterious. We can identify the fact of its existence, we can describe the manner, we can discover the occasion, but the cause, the good and sufficient cause, God Himself and the judgment seat will demonstrate cannot be shown, for it does not exist."-*Redeemer and Redeemed*, pp. 82, 83 .

Because Satan harbored evil thoughts, was tempted, and fell, it does not follow that God created him with an evil inclination. The Bible contradicts such an idea, for the Lord says of him, "Thou wast perfect in thy ways from the day that thou wast created, till iniquity was found in thee."

All intelligent creatures, capable of reasoning concerning right and wrong, are moral agents. It is impossible that God should confer a moral character

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on any of His creatures. He creates them perfect, endows them with full capacities to do His will, to walk in the way of righteousness, but He cannot so compel them to do right as to destroy their power of choice; for to deprive them of choice would be to destroy the moral quality of their actions. Deprived of choice, they would be mere passive machines, and machines cannot develop character. All acknowledge the force of this reasoning as applying to men, but it is equally applicable to angels and to all created intelligences.

Were the present world and the present life the finalities of man's existence, there would then be difficulties attending this subject which do not exist. Angels and men were endowed with capacities to will and to reason; their actions have moral qualities, and they have responsibilities corresponding to these powers. They alone can form their characters, and they must bear the responsibility of their actions. The fact, great and of infinite importance, is plainly revealed, that "God shall bring every work into judgment." Eccl. 12:14. The judgment day will make many things clear which have appeared mysterious in this world.

Some have assumed the very dangerous position that God is the author of evil; that evil is a necessary counterpart to positive good, by which alone the good is made to appear good. The judgment day will correct this fallacy. God may be just and good, with the issues of the judgment in view, and temporarily

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permit evil to exist; but it would be impossible to set up a defense if He originated moral wrong, or perpetuated it,-if He gave it an eternal lodgment in a creation

which included no evil . Sin is an intruder; it has no rights; it has no claim to favor; it is not entitled to an existence.

It may be said there is a difference between the case of Satan and that of man. Satan and his angels had all the joys of heaven in their possession; they had a high experience, a knowledge in the ways of God, that man did not possess; and they sinned by their sole choice, while man was tempted and beguiled into sin. There is some justice in this remark, and God has recognized it in the provisions of His grace. Salvation was provided for man, but not for the angels. But, though there was no provision made for their salvation, there may be good reasons why they should be suffered to still exist and continue to pursue their way of evil. We do not wonder why God does not destroy every incorrigible sinner here, even if they have done such despite to the Spirit of Grace that, as the Saviour said, they can have no forgiveness in this world nor in the world to come. We may not understand all the reasons of the decisions made in heaven.

When God promised the land to Abraham and to his seed, he said that he could not then inherit it, because "the iniquity of the Amorites is not yet full." Gen. 15:16. The Lord would give them an opportunity to fill up the cup of their iniquity.

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This proves the long-suffering of God. And no sin was ever so great but that it found sympathy somewhere. Satan so wrought upon the sympathies of the angels that legions of them denied the justice of God, and took their stand by his side. Had the Lord then destroyed him, it is highly probable that myriads more in the universe might have doubted the wisdom or justice of the action. Perhaps they could not yet realize the enormity of his guilt. But at the final judgment, when every cup is full, and Satan has fully convinced every creature that he is the only personification of malignity and all that is evil and hateful, all will approve the justice of God in his destruction. And no doubt Satan himself, seeing the issue of many generations of rebellion, and the causeless ruin he has wrought, will realize that God is just, and that he was altogether wrong in his pride and ambition, and, above all, in instigating the murder of the meek and lowly Son of God.

When Satan sees the city of God descend from heaven, and the hosts of angels with whom he once worshiped in blessed union, and the glorious Son of God, their loved Commander, at their head, and the millions of glorified ones from this world, purchased by His blood, even he himself will be compelled to confess the utter failure of his ambitious plan, the goodness of Jesus in dying for His creatures, and the wisdom and justice of God the Father in exalting His Son over such a vicious spirit as he

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has proved himself to be. We verily believe that this will be the case, and that in this will be found the fulfillment of the words of inspiration: "That at the name of Jesus every knee should bow, of things in heaven, and things in earth, and things under the earth; and that every tongue should confess that Jesus Christ is Lord, to the glory of God the Father." Phil. 2:10, 11.

B5. SATAN A WANDERER

Satan and his angels were cast out of heaven, but we do not read that any certain dwelling-place was assigned to them. The idea largely prevails that there is a place called hell, of the creation of which we have no account, burning with fire of the most intense heat, into which they were cast, and where they endure perpetual torment. And it is further believed that there they wait with fiendish anxiety for the souls of the wicked, which go to the same place at death, and that the demons, even in the midst of their own unutterable anguish, find delight in torturing these lost souls. And some eminent religious teachers, held in reverence for their wisdom and piety, have taught that the torment in this fire rapidly increases as the blasphemies of the damned multiply against God. And, not content with the horrors of this picture, they have even taught that the saints in glory look down upon their agonies with self-complacent satisfaction, and praise God for the multitude of his mercies!

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We are happy to know that this horrible theory has no foundation in the word of God. It had its origin in the mythology and superstition of the heathen. The doctrine that the joys of the saved are increased by their beholding the ever-increasing torments of the lost, is a fitting accompaniment to the lowest superstitions of heathenism.

But, however abhorrent to the finer feelings of humanity a theory may be, when it once gets a footing there will be found those who will try to prove a warrant for it from the Scriptures. Thus, the Saviour's words in Matt. 25:41 are perverted to make them serve that theory. But the whole transaction of which the Saviour spoke in that place is yet future. That Satan and his followers will be destroyed in a lake of fire is plainly revealed in the Scriptures; but that lake of fire is not yet prepared-is not yet in existence, as will be shown when we come to consider the entire destruction of the works of the devil.

It cannot be possible that Satan and his angels are confined in any such place of torment, for the Scriptures speak of Satan as going to and fro in the earth to deceive and destroy the children of men. If this is their privilege, why do they return to the torments of hell? And if it is their privilege to abandon those realms of torture, how can they be called their dwelling-place, to which they were cast down?

This theory is not in harmony with the Scriptures;

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it was, evidently, planned by an enemy of the truth of God, in order to make the truth itself appear absurd and ridiculous in the eyes of reasoning people. That Satan and his angels are not yet in the torment to which they are reserved, is proved by an expression found in Matt. 8:29. In the country of the Gergesenes two men who were possessed with demons met Jesus, and the demons cried out to him: "What have we to do with thee, Jesus, thou Son of God? art thou come hither to torment us before the time?" This shows that we are correct in saying that Matt. 25:41, which speaks of some departing into the fire prepared for the devil and his angels, is yet future; the place of torment is not yet prepared, and the time of torment is not yet come.

The difficulty in understanding this subject is increased by the fact that there are three different words which are rendered hell, in the English version of the New Testament.

1. *Hades*; this is quite generally considered to be synonymous with the grave, yet it has a more extensive meaning. It is equivalent to the Hebrew word *sheol*, which means a condition or state of the dead, without regard to burial or a burial place. All the dead are in *sheol*, or *hades*, whether they are buried or unburied. This word is used in Ps. 16:10, quoted by Peter in Acts 2:27, to prove the resurrection of Christ. It is never used with reference to a place of torment, or of punishment, only as it is connected with death, which is the punishment for

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sin. Christ's soul was not left in *sheol*, or *hades*, translated hell. But his soul did not go to a place of torment. His sufferings were in his death upon the cross.

2. *Gehenna*; this is the place of final punishment, and is often connected with fire, as in Matt. 5:22. But as yet this has no existence.

Jude uses language similar to that of Peter: "And the angels which kept not their first estate, but left their own habitation, He hath reserved in everlasting chains under darkness unto the judgment of the great day." Jude 6. They are in chains of darkness, reserved unto the great day of judgment.¹¹ And another point is fixed by this testimony. In Eph. 6:12 Paul says we wrestle against principalities, against powers, and against spiritual wickedness, or perhaps, more literally, spirits of wickedness, in high places. Jude uses the same word, translated "first estate," that Paul here uses, translated "principalities." Some versions render Jude thus: "kept not their principality." These texts refer to the same principalities, the same powers, wicked spirits, or fallen angels.

As to their present location, Paul says that Satan is the prince of the power of the air. Eph. 2:2. The Scriptures seem to teach that Satan and his angels were doomed to be wanderers, having no home in the creation of God, no orb that they can call their own-their rightful resting-place. Man

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was created to inhabit this world. We may reasonably suppose that all things were created for their own spheres. The angels were created to fill a place in heaven, Satan, or Lucifer, having a place assigned to him near the throne of God. But Satan and his angels kept not their principality; they left "their own habitation," as Jude says, and we do not learn that any other was given them. Cast into outer darkness! Compared to the glory of heaven, the regions of this earth, where sin and the curse everywhere appear, must be dark and gloomy.

Β6. HE GAINS POSSESSION OF THE EARTH

Satan, having lost his place in heaven, seemed to have been inspired with the determination to do all the mischief that he could. Man had been created and put in possession of the earth: "And God said, Let us make man in our image, after our likeness; and let them have dominion over the fish of the sea, and over the fowl of the air, and over the cattle, and over all the earth, and over every creeping thing that creepeth upon the earth." Gen. 1:26. "The heaven, even the heavens,

are the the Lord's; but the earth hath He given to the children of men." Ps. 115:16. God made man to possess and rule over the earth. It was his to occupy and enjoy. He himself was made of the earth; his destiny was linked with that of the earth. Satan, as the result shows, had a design upon both man and his possession.

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Did Satan have anything to do with the fall of man? The Scriptures plainly show that he did. In Rev. 12:9 the prophet speaks of "that old serpent, called the devil, and Satan, which deceiveth the whole world." If he deceiveth the whole world, he must have deceived our parents in the beginning. John says: "He that committeth sin is of the devil; for the devil sinneth from the beginning." 1 John 3:8. In verse 12 he says that Cain "was of that wicked one, and slew his brother." Then that wicked one was in the world in the days of Cain, and instigated him to kill his brother. "That old serpent" which deceiveth the whole world, deceived Eve. He lied to her, and made her believe that it was for her good to eat of the fruit that they were commanded not to eat. Says Paul, "The woman being deceived was in the transgression." 1 Tim. 2:14. She did not do this deed willfully, but she was deceived. "And the Lord God said unto the woman, What is this that thou hast done? And the woman said, The serpent beguiled me, and I did eat." Gen. 3:13. To argue that it was simply the reptile that did all this is absurd. But when we understand that Satan was there with all his cunning, and used the serpent as his medium to deceive Eve, all is rational and harmonious. And this shows the truthfulness of the saying of Jesus, that the devil was a liar from the beginning.

We must not lose sight of the fact that God did not bestow upon man unlimited control of the earth.

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He did not resign his own right and authority as proprietor of the earth, but constituted man ruler under his directions. Man was the creature, the servant of God. He was appointed to subdue the earth and bring it all into the condition of the garden of Eden. Gen. 1:28; 2:8. God was his Benefactor, his Counselor, his Sovereign. He crowned man with glory and honor (Ps. 8:3-8), and gave him a right to the tree of life (Gen. 2:9, 16, 17). This was given to perpetuate his life, that he might live forever. Gen. 3:22, 23. Notice what man lost by his transgression:-

1. *He lost his life.* "Wherefore, as by one man sin entered into the world, and death by sin; and so death passed upon all men, for that all have sinned." "For the wages of sin is death." Rom. 5:12; 6:23. Death came as the result of sin. If man had not sinned, he would have lived forever. "And the Lord God said, . . . and now, lest he put forth his hand, and take also of the tree of life, and eat, and live forever: therefore the Lord God sent him forth from the garden of Eden." Gen. 3:22, 23.

The loss of life involves the loss of everything. We may lose many things in life, but when our life is lost, we have no more to lose. Life is the greatest of all gifts and blessings, for all other blessings are comprised in it and dependent upon it. In giving Adam the tree of life in the garden in which he was placed, God

made provision for the perpetuation of his life; he might "eat and live forever," By sinning he lost this privilege.

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2. *He lost his dominion over the earth.* Adam and his posterity did not retain that dominion which was given to him in the beginning. In the beginning every beast, and the fowls, and the fishes, were under his sway. After the fall they became wild, and in many cases became the enemies and destroyers of man. And man became the enemy of his fellow-man. Discord and strife seemed to enter into the hearts of all creatures. Everything became changed from the original arrangement. And the Lord placed a curse upon the earth-upon the dominion which he had given to man. Instead of flowers and pleasant fruits, thorns and thistles sprang up spontaneously, to add to his cares and sorrows. Why was this?

In order that we may understand why a curse was placed upon the earth, we raise the inquiry, When man sinned, did the Lord God take back to himself the dominion which he had bestowed upon him? It is true, as was said, that when man sinned he lost everything, but did the Lord withdraw the dominion that he had given him? We do not read that he did. Indeed, we do not believe that he would have put it under a curse if he had taken back to himself all the right with which he had invested man at the beginning. What, then, was the exact nature of the change that took place? Let us examine some facts presented in the New Testament.

We have seen that man, in the beginning, turned

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from his kind Creator, disobeyed His direct commandment, believed the falsehoods of his enemy, and did just what Satan wished him to do. The woman was beguiled to disobey, and the man joined her in disobedience. Now hear the testimony of the Scriptures: "Know ye not, that to whom ye yield yourselves servants to obey, his servants ye are to whom ye obey?" Rom. 6:16. Again: "For of whom a man is overcome, of the same is he brought in bondage." 2 Peter 2:19. They obeyed Satan and became his servants; they were overcome by him, and therefore they were his bond servants. He was the means of their losing their lives, for he had the power of death. Heb. 2:14. When they died, they went into *sheol*, "the land of the enemy." Jer. 31:15, 16; 1 Cor. 15:26. And he was surely the means of their losing the dominion of the earth, for it was lost by sin. It is evident that Satan gained dominion over man and over the earth; that man, in becoming the bond servant of Satan, let his dominion pass into the hands of his new master. The Lord did not at once destroy Satan for his sin, nor did He at once execute the sentence of death upon man, nor did He take back from the usurper the dominion that was given to Adam, of which he had been defrauded, but He put a curse upon it, and reserved further changes till after the judgment shall pass upon all offenses-until the seed of the woman shall bruise the head of the serpent.

Here we will notice again some of the titles that

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are applied to Satan. He is called "the God of this world." 2 Cor. 4:4. Jesus Himself calls him "the prince of the world." John 14:30. Paul, speaking of the foes with whom we have to contend, says: "For we wrestle not against flesh and blood, but against principalities, against powers, against the rulers of the darkness of this world." Eph. 6:12.

Is it indeed so that Satan is the god, the prince, the ruler of this world? So the Scriptures surely teach. And we have yet more testimony to the same point, and if possible more decisive. Consider the temptation of the Saviour. His adversary is called the tempter, and the devil, but Jesus addressed him as Satan. The devil is a title, but Satan is a proper name. It was not an imaginary being that tempted Him, nor was it the mere impressions or imaginations of His own mind, or the promptings of His passions. All such theories and speculations are but the suggestions of the enemy himself; to enable him to conceal his person and his character. Jesus, having fasted forty days, became hungry. The devil said to Him, "If thou be the Son of God, command that these stones be made bread." The tempter appealed to His appetite, made keen by His long fasting, and challenged Him to prove that He was the Son of God. But Jesus refused to gratify his caviling spirit, giving us an example, that we should not bow to the suggestions of Satan, either to meet our own wants or to prove our calling of God. Our relationship to our Heavenly Father

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should be borne in humility, giving no place to spiritual pride. Jesus quoted that scripture which leads to dependence upon the word of God.

But Satan was not to be baffled thus; he, too, quoted the Scripture. But in this another lesson is given us,-not to believe everyone who quotes the Scriptures. Satan quoted the Scriptures correctly, but he misapplied them. The text he quoted has no reference to such an occasion. By reading Psalms 91, anyone can see that it refers to the future time of trouble, when the plagues of God's wrath shall be poured out upon the earth. See Revelation 16. But here Jesus met him with a scripture that is of universal application, and applied especially at that time: "Thou shalt not tempt the Lord thy God." A fitting rebuke to the tempter was contained in these words.

Again the devil took him up into an exceeding high mountain, and showed him all the kingdoms of this world, and the glory of them. A magnificent sight, that has always proved so captivating to the men of this world! "And the devil said unto him, All this power will I give thee, and the glory of them: for that is delivered unto me; and to whomsoever I will I give it. If thou therefore wilt worship me, all shall be thine." Matt. 4:1-10; Luke 4:1-13.

Now it is written that "the meek shall inherit the earth; and shall delight themselves in the abundance of peace." Ps. 37:11; Matt. 5:5. But they can never delight themselves in the abundance of

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peace in the present sinful state of the world. Jesus said, "In the world ye shall have tribulation." Great changes must take place before Ps. 37:11 can be fulfilled. "The righteous shall be recompensed in the earth," but not until the curse is removed, and the design of the original gift to Adam is fulfilled. The promise

that he should be the heir of the world was made to Abraham and his seed (Gen. 12:1-7, etc.; Rom. 4:13); and that seed was Christ (Gal. 3:16); and the heir is to be the Redeemer of both man and his inheritance, according to the Scriptures. But redemption could only be wrought by the power of His blood; His life was the precious price He was to pay to purchase man from his bondage. But Satan set before Him an easier method of getting possession of the dominion. It had been committed to him, and he gave it to whomsoever he would, and he would give it to Jesus if He would bow down to him.

But many make this reply: Satan told a falsehood; he had nothing to give; nothing had been committed to him; neither the kingdoms of the world nor the glory of them were in his power. But if that was so, the Saviour surely knew it. And if He knew that the devil possessed nothing-that he had no power to confer any dominion or glory-then wherein was He tempted? If Satan had them to give, if Jesus could have obtained the dominion of the earth without the dreadful alternative of dying, it would surely be a temptation. If He knew

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that Satan had no power to fulfill his promise, that his words were an idle boast, there could not possibly be any temptation in the case. But the sacred record sets it down as a temptation, and we believe that it was. To Adam it was given in the beginning; Satan obtained supremacy over man; he took all the title that Adam held, which was but a limited power. The possessor of that power could go no further than God sees fit to permit. By overcoming man, Satan became the prince, or god, of this world.

And this is yet more clearly proved in Rev. 11:14-18. The third woe comes upon the earth when the seventh angel's trumpet is sounded. This is the last of the trumpets, and closes up this dispensation. Under this trumpet it is said: "The kingdoms of this world are become the kingdoms of our Lord, and of His Christ." We are accustomed to recognize the Scripture fact that the Father is to bestow the dominion, the kingdom, upon his Son, Jesus Christ. But this text shows that they become the kingdoms *of our Lord*, as well as *of His Christ*. Again, the elders, worshiping him who sits upon the throne, say: "We give Thee thanks, O Lord God Almighty, which art, and wast, and art to come; because Thou hast taken to Thee Thy great power, and hast reigned." The next verse shows that this is when the time has come to judge the dead and to give reward to all the servants of God. What power but that once conferred upon Adam could

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the great God take to Himself, and give to His Christ, just before the close of this dispensation? How can the kingdoms of this world become the kingdoms of our Lord and of His Christ, except by our Lord dispossessing the great usurper, and taking back to Himself the dominion of the earth? Then He confers it upon the second Adam, who redeems it, removes the curse, and restores man to his own inheritance; in a word, recovers from the enemy all that was lost by the first Adam.

In regard to the present condition of the world, John says: "And we know that we are of God, and the whole world lieth in wickedness." 1 John 5:19. On this text Dr. Adam Clarke comments as follows:-

"Lieth in the wicked one,-is embraced in the arms of the devil, where it lies fast asleep, and carnally secure, deriving its heat and power from its infernal fosterer. What a truly awful state! And do not the actions, the tempers, propensities, opinions, and maxims of all worldly men prove and illustrate this? 'In this short expression,' says Mr. Wesley, 'the horrible state of the world is painted in the most lively colors, a comment of which we have in the actions, conversations, contracts, quarrels, and friendships of worldly men. Yes, their actions are opposed to the law of God; their conversation, shallow, simulous, and false; their contracts, forced, interested, and deceitful; their quarrels, puerile, ridiculous, and ferocious; and their friendships, hollow, insincere, capricious, and fickle:-all, all the effect of their lying in the arms of the wicked one; for thus they become instinct with his own spirit and

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because they are of their father, therefore his lusts will they do."

This is a truthful representation of the world in the aggregate. The children of God in this world are so few that they only form an exception to the general rule. They are not of the world, but are chosen out of the world. Of them Jesus said: "If ye were of the world, the world would love his own; but because ye are not of the world, but I have chosen you out of the world, therefore the world hateth you." John 15:19. This is conclusive proof that the world is now under the control of Satan, serving him. If God ruled in this world, to be a child of God would be to do as the world does. But the truth is, this whole world is in rebellion against God, and is serving Satan, God's great enemy. Hence James says: "Ye adulterers and adulteresses, know ye not that the friendship of the world is enmity with God? whosoever therefore will be a friend of the world is the enemy of God." James 4:4. For a season God permits this in His long-suffering and mercy; in His long-suffering He permits the wicked to fill up the cup of their iniquity; in His mercy he delays the judgments until His elect are prepared for an abundant entrance into His everlasting kingdom.

Satan accomplished his purpose when he approached the holy pair in Eden: he destroyed their happiness; ruined an almost countless multitude of their posterity; instilled his own spirit into the

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hearts of their children; spread crime and bloodshed everywhere; and gained to himself a possession on the earth. But he could not foresee that the Son of God, against whom he had rebelled, would even give His life to purchase all to Himself, and work such a triumph over the enemy of all righteousness as would cause every creature in the universe to rejoice in his destruction. When that day comes, may we be of those who shall join in the triumph of the Lamb of God.

B7. POSSESSED WITH DEMONS

We use the term "demons" because it is the language of the Scriptures; to conform to the language and the facts of the Bible we keep up the distinction between the devil, or Satan, and the demons, the fallen angels, who are under his control.

Those who were possessed with demons acted strangely. Sometimes they were exceeding fierce (Matt. 8:28); no man could bind them, no, not with chains; they dwelt among the tombs (Mark 5:3, 4); they would cry out and cut themselves (verse 5); they would throw themselves into the fire and into the water (Matt. 17:15); they knew Jesus and cried out that he was the Son of God (Luke 8:28, etc.). It is expressly said that these persons were possessed with demons; that the demons had entered into them. And it is manifest that the devil had in some way gained possession, or control, of these persons, so that he and his angels acted

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through them, and made them act just as he pleased. All their actions were attributed directly to the devil, or to demons, and not to themselves. Mark 9:17-26.

It is well known that there is such a thing as mesmerism, or hypnotism, by which one person of strong nerves and a strong will can so control another of weaker nerves and will as to gain entire possession of him, body and mind. Then the mesmerizer can put his own thoughts into the mind of his victim, and make him speak and act just as he pleases. In short, the person so mesmerized becomes the passive agent, or medium, of the person who has mesmerized him.

And so it is with persons possessed with demons. They have allowed Satan to mesmerize them until he has gained complete control over them, mind and body. Then he and the demons use them as mediums through whom to speak and act.

Modern Spiritualism, the work of spirit mediums, is nothing more nor less than this. The spirits magnetize the mediums, and thus gain control of their organs, and then speak through them.

Judge Edmonds, a noted believer in Spiritualism, speaking of a manifestation through Dr. Dexter, medium, said:-

"It was conducted throughout with unusual, and, indeed, unknown violence. He [the spirit] took entire possession of the doctor, not merely his arm."

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Professor Brittan, another Spiritualist, says:-

"We may further add, in this connection, that the trance mediums for spirit intercourse are equally irresponsible. Many of them are totally unable to resist the powers which come to them from the invisible and unknown realms."-*Telegraph's Answer to Mahan, p. 10.*

In many cases the spirits treat their mediums just as they did those possessed in the days of Jesus. Here is an example given by Dr. Gridly. Of a medium he says:-

"These spirits would pinch and pound him, twitch him up and throw him down, yell and blaspheme. They forbade his eating, to the very point of starvation. He was a perfect skeleton; they compelled him to walk day and night, with intermissions, to be sure, as their avowed object was to torment him as much and as long as possible."-*Astounding Facts from the Spirit World, pp. 253, 254.*

Compare this with Luke 8:26-30, and it will be seen that the possessions are identical in nature. There is not a particle of difference between the Satanic

possessions in the days of Christ and the *spirit control* of the present time. When once the demons got control of them, the persons possessed had no power to free themselves from their influence. But Jesus had power over these spirits, and He gave the same power to His disciples, through faith in His name. And at the present time, the mediums become helpless in the hands of the demons. But they can get no control over

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those who resist them steadfast in the faith of Jesus Christ. 1 Peter 5:8, 9; James 4:7, 8; Eph. 6:10, 11.

Spiritualists themselves assure us that each medium has an attendant spirit, which appears at every call, and can personate any for whom inquiry is made. This gives opportunity for any amount of deception, and it is identical with the doctrine of familiar spirits, so often mentioned in the Scriptures. But consulting familiar spirits was strictly forbidden, the Lord declaring that it was an abomination to Him. The spirits are demons of darkness, and consulting them leads away from God and from His revealed truth.

B8. MAN IN PRISON

It is written in the Scriptures that "we must needs die." 2 Sam. 14:14. But this necessity was not according to God's original purpose or arrangement. God is the God of life. He has no pleasure in the death of any of His creatures. Eze. 18:23, 31, 32. He pronounced the sentence of death on Adam, but He had warned him against incurring the guilt that would certainly bring it; He peremptorily forbade his pursuing a course that would result in death. Gen. 2:16, 17. That the Lord loved man, and had a strong desire that he should live and not die, is shown in the wonderful provision He made to recover man from death.

"Sin entered into the world, and death by sin." Rom. 5:12. And "he that committeth sin is of

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the devil; for the devil sinneth from the beginning." 1 John 3:8. By his deception and falsehood he led our first parents to sin; but as death inevitably follows sin, he who introduced sin introduced death. Therefore also it is said that he that had power of death is the devil. Heb. 2:14.

Concerning the children of Rachel, the Lord promised that they should come again from the land of the enemy. Jer. 31:16. These children were cruelly put to death. See Matt. 2:16-18. Paul says that death is the last enemy. 1 Cor. 15:26. It is the last enemy, for when death overtakes us, no other enemy can reach us. Life is the first and the greatest of all blessings; so death is the greatest and last of all evils. They were under the power of death, under the dominion of Satan, for Satan, in introducing sin and death, opened the gates of the grave, that great prison house of mankind.

Sheol, the place of all the dead, is always spoken of as a realm of darkness, gloominess, and terrors; its inhabitants have neither light nor knowledge; all their hopes, their fears, their joys, their sorrows, their thoughts have perished. Let us hear the word of the Lord on this subject:-

"For the living know that they shall die; but the dead know not anything, neither have they any more a reward; for the memory of them is forgotten. Also their love, and their hatred, and their envy, is now perished." Eccl. 9:5, 6. "Whatsoever thy hand findeth to do, do it with thy might; for there is no work, nor device, nor knowledge, nor wisdom, in the grave, whither thou goest." Verse 10.

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Job, speaking of the condition of those who fall under the power of death, says: "Thou changest his countenance, and sendest him away. His sons come to honor, and he knoweth it not; and they are brought low, but he perceiveth it not of them." Job 14:20, 21.

The Psalmist gives a striking illustration of the realms of death, as follows: "Wilt Thou show wonders to the dead? shall the dead arise and praise Thee? shall Thy loving-kindness be declared in the grave? or Thy faithfulness in destruction? shall Thy wonders be known in the dark? and Thy righteousness in the land of forgetfulness?" Ps. 88:10-12. And again; "His breath goeth forth, he returneth to his earth; in that very day his thoughts perish" Ps. 146:4.

And it is not merely their knowledge and thoughts of, and interest in, temporal things that have perished; they have lost their knowledge of God and their power to praise Him. "For in death there is no remembrance of Thee; in the grave who shall give Thee thanks?" Ps. 6:5. This does not refer to the grave as we consider that term; it speaks of *sheol*, the place of the dead in general; as Lange says, it refers to that place in which the soul of Christ was not left. Compare Ps. 16:10 and Acts 2:27, 31. We read again; "The dead praise not the Lord, neither any that go down into silence." Ps. 115:17. And yet again, where the contrast between the condition and the power of

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the dead and the living is shown in the most emphatic terms: "For the grave cannot praise Thee, death cannot celebrate Thee; they that go down into the pit cannot hope for Thy truth. The living, the living, he shall praise Thee, as I do this day." Isa. 38:18, 19.

It was not in the order of God that man should come to such a condition as that described by these texts, or descend to such a state of darkness, gloom, and forgetfulness. It was all the work of the enemy, whose object it was to mar the perfect work of the Creator.

Man in the grave is represented as being shut up in its darkness and gloom, as prisoners are shut up in a prison or dungeon. "There the prisoners rest together." Job. 3:18. Speaking of punishing the kings and high ones of the earth, the Lord says:

"And they shall be gathered together as prisoners are gathered in the pit [or dungeon], and shall be shut up in the prison, and after many days shall they be visited." Isa. 24:22.

Such is the condition of all who go into the grave. But many, in all sincerity, believe that only a part of man dies; that a part of him returns to dust, and another part evades the penalty, and continues to live somewhere else, or in some other condition. Of this we find no intimation in the law, nor in the penalty,

nor in the sentence pronounced upon the sin. "The wages of sin is death." "The soul that sinneth, it shall die." Rom.

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6:23; Eze. 18:4. This being so, the whole question turns on this point, as to how much of man, or what part of man, committed the sin. All that sinned must die. Recognizing the fact that man is constituted of parts, we cannot say that a part of him sinned, and a part did not sin. While it is true that the wages of sin is death, it cannot be true that the real man, the truly responsible part of man, does not die. If any part escapes the penalty, it ought to be that part which is the least responsible.

But the Scriptures do not countenance such a theory. They, indeed, teach that man is constituted of different parts, but it takes the different parts to constitute the man. The man-the whole man-was involved in the sin, in the fall, and the whole man must suffer the penalty. No other doctrine than this is consistent with the scriptures we have quoted. In death there is no remembrance of God, no thanksgiving to Him. Death is the land of darkness and forgetfulness. In *sheol* there is no device, no knowledge, no affections. When man dies, his thoughts perish. All this we have read in plain terms in the Bible, and we must either believe it or deny it. Which will we do?

It is this fact which makes the doctrine of the resurrection of such immense importance. Says Paul: "But if there be no resurrection of the dead, then is Christ not risen; and if Christ be not risen, then is our preaching vain, and your faith is also vain; . . . for if the dead rise not, then is not

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Christ raised; and if Christ be not raised, your faith is vain; ye are yet in your sins. Then they also which are fallen asleep in Christ are perished. If in this life only we have hope in Christ, we are of all men most miserable." 1 Cor. 15:13-19.

Here it is plainly shown that without a resurrection we have no hope beyond this life; and, with out a resurrection, they who are fallen asleep in Christ are perished. This is not according to the most popular view, that the dead are already in glory, which makes their salvation and happiness independent of the resurrection. And again the apostle says, in verse 32:-

"If after the manner of men I have fought with beasts at Ephesus, what doth it profit me? If the dead are not raised, let us eat and drink; for tomorrow we die."

On this text Dr. Clarke makes a very appropriate and truthful comment, as follows:-

"What the apostle says here is a regular and legitimate conclusion from the doctrine that there is no resurrection; for if there be no resurrection, then there can be no judgment-no future state or rewards and punishments; why, therefore, should we bear crosses, and keep ourselves under continual discipline? Let us eat and drink, take all the pleasure we can, for tomorrow we die; and that is the end of us forever."

In this Dr. Clarke is quite correct. It is, indeed, the legitimate conclusion from the doctrine that there is no resurrection, but it is not the legitimate

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conclusion from that doctrine according to the more popular view that the dead are already saved in heaven, and glorified without the resurrection. According to the Scriptures man is truly in prison.

39. THE REDEMPTION OF MAN

John bears this testimony to the work of our Saviour: "And we have seen and do testify that the Father sent the Son to be the Saviour of the world." 1 John 4:14. And Paul also says: "We trust in the living God, who is the Saviour of all men." 1 Tim. 4:10. God sent Him to "proclaim liberty to the captives, and the opening of the prison to them that are bound." Isa. 61:1. Faithfully He executed his commission. Speaking of the devil and his kingdom, Jesus said: "When a strong man armed keepeth his palace, his goods are in peace; but when a stronger than he shall come upon him, and overcome him, he taketh from him all his armor wherein he trusted, and divideth his spoils." Luke 11:21, 22. This fitly represents the work of the Saviour triumphing over the enemy of mankind. Satan was indeed a strong man armed, but Christ was stronger than he. So when Jesus came, Satan's palace (the grave) and goods (the dead), which before he kept securely, were threatened to be invaded. Again Jesus said: "No man can enter into a strong man's house, and spoil his goods, except he will first bind the strong man; and then he will spoil his house." Mark 3:27.

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The strong man (Satan) kept his house (the grave); and his goods (the dead) were secure until the stronger man (Jesus) came. Jesus entered the prison house where Satan had bound all the family of man. Says the apostle: "For I delivered unto you first of all that which I also received, how that Christ died for our sins according to the Scriptures; and that He was buried." 1 Cor. 15:3, 4.

In everything He condescended to take part with man, that He might completely meet all his necessities. He entered the prison house, a captive to the last enemy, death. But was He able to come out again? Can He break the bands of death and the grave? Is He stronger than the strong one? Satan appears to have triumphed; none has ever entered the portals of *sheol* that had power to open its gates to free its captives, or to recover himself from its power. This is the critical time for the hope of Adam's lost race. The devil has triumphed over poor, feeble man; but now he must measure strength with the Son of God. He exults over the victory already gained; and now he musters his forces to keep his house, with its royal captive. Jesus had told His disciples that He must be crucified, and would rise from the dead the third day. As the third day begins to dawn, all the forces of Satan are fearfully anxious, and all the forces of heaven are confidently expectant. As the Roman guard keep watch, and Satan and his angels keep a stricter watch, vainly hoping that another day may

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pass, and still the wonderful Captive sleep, suddenly a blaze of light like lightning flashes upon their vision; a deafening noise like the peal of loudest thunder rends the air and makes the earth tremble. Satan and his host forget their charge, and flee in terror and dismay. A mighty, glorious angel comes down from heaven; the

rocks rend, the earth quakes, and the strong angel raises his voice in terrible majesty, because the power of the living God is upon him. He calls to the Son of God to come forth, and the grave opens, and, a triumphant conqueror, Jesus, the crucified One, comes from the prison house of death. The demons flee to their darkness, while the glad tidings ring through heaven and earth that Jesus has risen from the dead.

"And did He rise?
Hear, O ye nations; hear it, O ye dead.
He rose! He rose! He burst the bars of death.
Lift up your heads, ye everlasting gates,
And give the King of Glory to come in.
. . . . Shout, earth and heaven,
This sum of good to man! whose nature then
Took wing, and mounted with Him from the tomb."

Triumphant now He looks upon the grave and exclaims, "I am He that liveth, and was dead; and, behold, I am alive forevermore, amen; and have the keys of *hades* and of death." Rev. 1:18. Satan once had these keys, for he had the power of death. But Christ, by His death and resurrection, broke the power of Satan, and took the keys

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of the grave into His own hands. What would not, what did not, Jesus suffer that He might vanquish the enemy and rescue fallen man? Says Paul: "That through death He might destroy him that had the power of death, that is, the devil." Heb. 2:14.

When Christ came forth from the grave, He brought out some of the prisoners with Him (see Matt. 27:52, 53), both to show His power, and as a pledge that He will bring them all out in due time. When Satan had the power, he refused to let any out of the grave (Isa. 14; 17; Jude 9); indeed, he could not bring any out, for, though he had the power of death, he had not the power of life. He can bring evil, but he never can confer any good on man. God alone can give life. Now the power is given into the hands of Christ, and the saints are quietly sleeping, waiting in the grave till Jesus shall call them forth.

To those who were mourning for their dead friends, as though they were to suffer loss, the apostle says: "But I would not have you to be ignorant, brethren, concerning them which are asleep, that ye sorrow not, even as others which have no hope. For if we believe that Jesus died and rose again, even so them also which sleep in Jesus will God bring with him." 1 Thess. 4:13, 14.

But not the saint alone will be brought forth from the grave. Speaking of his hope and confidence, Paul said: "And have hope toward God,

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which they themselves also allow, that there shall be a resurrection of the dead, both of the just and unjust." Acts 24:15.

All are on probation for eternal life. This is to be obtained only by obedience. "If ye be willing and obedient, ye shall eat the good of the land; but if ye refuse and rebel, ye shall be devoured by the sword; for the mouth of the Lord hath

spoken it." Isa. 1:19, 20. Jesus most decisively shows that there will be two classes raised from the dead:

"Marvel not at this; for the hour is coming, in the which all that are in the graves shall hear His voice, and come forth; they that have done good, unto the resurrection of life; and they that have done evil, unto the resurrection of damnation." John 5:28, 29.

In bringing the evil-doers from the grave, Christ takes away their complaint that they had to die without any choice in the matter. He will restore them to life without any choice on their part. And if they do not then have eternal life, it will be because they have not sought for it. Paul says: "To them who by patient continuance in well-doing seek for glory and honor and immortality, [He will render] eternal life." Rom. 2:7. They have had every opportunity that could be desired-that heaven and earth could provide. Paul says: "For therefore we both labor and suffer reproach, because we trust in the living God, who is the Saviour of all men, specially of those that believe." 1 Tim. 4:10.

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And Christ is the Saviour of all men in more respects than in merely bringing them from the graves. All the privileges of probation, by which they may obtain eternal life if they choose, and all the comforts and benefits of life, are granted in answer to His intercessions. It will hence be seen that, instead of having cause for complaint, all men are under the deepest possible obligation to love and adore the Lord Jesus Christ for His benevolence, which is past comprehension. The vilest sinner of the earth is constantly the recipient of His favors, constantly receiving the benefits of His prayers and intercessions for the lost. Only the day of judgment will awaken them to a sense of their ingratitude, as they shall see what He has done for them, what mercy they have despised, what glory, endless glory, they have lost in their selfish madness. "Oh that men would praise the Lord for His goodness, and for His wonderful works to the children of men!" Ps. 107:8, etc. He has no pleasure in the death of any. It is His desire that all men should be saved and come to the knowledge of the truth. 1 Tim. 2:4. "I call heaven and earth to record this day against you, that I have set before you life and death, blessing and cursing; therefore choose life, that both thou and thy seed may live." Deut. 30:19.

He is indeed the Saviour of all men in very important senses; but the apostle says, "specially of those that believe." And there are two senses in which they that believe are specially saved:-

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1. They are saved from sin. Matt. 1:21. Sin was the ruin of the race; it was that whereby Adam brought death upon his posterity. The first thing toward a full recovering must be the removal of the first difficulty,-the source of all evil,-sin. Without sin no evil had befallen the race; without the removal of sin no good can come upon the race. Let us, then, with all our hearts, seek an interest in the blood of Jesus, which cleanses from all sin. 1 John 1:7

The children of God, the followers of Jesus, have a special redemption in the resurrection. "They who have done good" have a resurrection unto everlasting life; the evil-doers have a resurrection, but it is unto that which they have chosen-

eternal death. Says the apostle: "Be not deceived; God is not mocked; for whatsoever a man soweth, that shall he also reap. For he that soweth to his flesh shall of the flesh reap corruption; but he that soweth to the Spirit shall of the Spirit reap life everlasting." Gal. 6:7, 8.

By not seeking for immortality and eternal life, the wicked reap corruption; they have a resurrection as well as the righteous, but it is unto damnation, according to the words of Jesus. The Scriptures speak of a "second death," which the unholy shall suffer. The first death they suffered because of Adam's sin; that they could not avoid. The second death they suffer because of their own sin; that they could have avoided if they would. Jesus,

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at an immense sacrifice, a sacrifice which no finite mind can comprehend, opened the way to eternal life, but they proved both ungrateful to Him and unwise for themselves. With all the provision of His grace within their reach, they willfully plunge down to everlasting ruin.

Paul, in a text quoted, says that every man will reap according to his sowing, and that they who sow in the flesh shall reap corruption. This sowing refers to their actions. In I Cor. 15 he uses the word sown in another sense, namely, of the body going into the grave. Of the resurrection of the righteous he speaks thus: "It is sown in corruption; it is raised in incorruption; 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. . . . For this corruptible must put on incorruption, and this mortal must put on immortality. So when this corruptible shall have put on incorruption, and this mortal shall have put on immortality, then shall be brought to pass the saying that is written, Death is swallowed up in victory." Verses 42-54.

What a victory for the saints of God! A triumph over sin, Satan, and all possible ills! This is the boon for which even the righteous are now groaning,—"the redemption of our body,"-freedom from the bondage of corruption, an entrance into untold joys. "For eye hath not seen, nor ear heard, neither have entered into the heart of man, the

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things which God hath prepared for them that love Him." 1 Cor. 2:9.

B10. SATAN BOUND

In connection with the first resurrection, John had a view of the triumph of Jesus over the enemy who shut up man in the prison of death. The resurrection of the just takes place at the coming of Christ, as the apostle says: "The Lord Himself shall descend from heaven with a shout, with the voice of the archangel, and with the trump of God; and the dead in Christ shall rise first; then we which are alive and remain shall be caught up together with them in the clouds, to meet the Lord in the air; and so shall we ever be with the Lord." 1 Thess. 4:16, 17. John's vision of these events is described as follows:-

"And I saw an angel come down from heaven, having the key of the bottomless pit and a great chain in his hand. And he laid hold on the dragon, that

old serpent, which is the devil, and Satan, and bound him a thousand years, and cast him into the bottomless pit, and shut him up, and set a seal upon him, that he should deceive the nations no more, till the thousand years should be fulfilled; and after that he must be loosed a little season. And I saw thrones, and they sat upon them, and judgment was given unto them; and I saw the souls of them that were beheaded for the witness of Jesus, and for the word of God, and which had not worshiped the beast, neither his image, neither had received his mark upon their foreheads, or in their hands; and they

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lived and reigned with Christ a thousand years. But the rest of the dead lived not again until the thousand years were finished. This is the first resurrection." Rev. 20:1-5.

To understand the full meaning of this text we must examine the subject of the sanctuary-one of the most important and instructive subjects presented in the Bible. The meaning of the word "sanctuary," as given by the best authorities, is "a holy or sanctified place, a dwelling-place of the Most High." (Cruden.) The Lord commanded Moses, saying, "And let them make Me a sanctuary; that I may dwell among them." Ex. 25:8. But the sanctuary built by Moses, and used so long by the children of Israel for the offering of sacrifices and the service of the priests, was only a type of the real sanctuary in heaven, where Christ, our great High Priest, now officiates, Heb. 8:1-6; 9:1-24.

In the typical sanctuary service every day in the year the people brought their offerings to the tabernacle and confessed their sins over them. The sacrifices were then slain, and the blood, representing the life of the victims over which the sins were confessed, was taken into the sanctuary. Thus the sins of those who made their confessions were conveyed from themselves into the sanctuary during the entire year. Heb. 9:1-7; Lev. 1:3; 4:1-7. At the end of the year the high priest presented two goats before the door of the sanctuary, and cast

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lots upon them. One lot was for the Lord, and the other for the scapegoat. Lev. 16:1-8. The one upon which the Lord's lot fell was then slain, and his blood was taken into the sanctuary, and by it the sins taken there by the high priest (for he acted in behalf of the people) were atoned for. Verses 9-19. Then these sins were taken out of the sanctuary and placed upon the head of the scapegoat, and he bore them away to a land not inhabited. Verses 20-22. All this was typical of Christ's ministration in the true sanctuary above. Heb. 8:1-5. Therefore, Christ will minister in the first apartment of the heavenly sanctuary till the day of atonement or judgment. During this time the sins of God's people are conveyed, by faith in the blood of Jesus, into the heavenly sanctuary. At the day of atonement, the blood of the Lamb of God will be offered to cleanse the heavenly sanctuary from these sins.

According to the pattern, when the heavenly sanctuary is cleansed by the blood of the Lamb of God, the sins of the righteous will be conveyed by the High Priest (Christ) and placed upon the head of the scapegoat, who will then be sent into a land not inhabited. Now we inquire, Who is this scapegoat? The following testimonies afford satisfactory information on the subject:-

"The Scapegoat.-The next event of that day, after the sanctuary was cleansed, was the putting of all the iniquities and transgressions of the children

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of Israel upon the scapegoat, and sending him away into a land not inhabited, or of separation. It is supposed by almost everyone that this goat typified Christ in some of his offices, and that the type was fulfilled at the first advent. From this opinion I must differ, because: 1. That goat was not sent away till after the high priest *had made an end* of cleansing the sanctuary. Lev. 16:20, 21. Hence that event cannot meet its antitype till after the end of the 2300 days (1844). 2. It was sent away from Israel into the wilderness, a land not inhabited. If our blessed Saviour is its antitype, He also must be sent away,-not His body alone, but soul and body (for the goat was sent away alive)-from, not to, nor into, His people, neither into heaven, for that is not a wilderness, nor a land not inhabited. 3. It received and retained all the iniquities of Israel; but when Christ appears the second time, He will be without sin. 4. The goat received the iniquities from the hand of the priest, and *he sent it away*. As Christ is the Priest, the goat must be something else besides Himself, which *He can send away*. 5. This was one of the two goats chosen for that day, of which one was the Lord's, and was offered for a sin offering; but the other was not called the Lord's, neither offered as a sacrifice. Its only office was to receive the iniquities from the priest, after he had cleansed the sanctuary from them, and bear them into a land not inhabited, leaving the sanctuary, priest, and people behind, and free from their iniquities. Lev. 16:7-10, 22. 6. The Hebrew name of the scapegoat, as will be seen from the margin of verse 8, is Azazel. . . . The Syriac has Azail, the angel (strong one), who revolted. 7. At the appearing of Christ, as taught in Revelation 20, Satan is to be bound and cast into the bottomless pit, which

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act and place are significantly symbolized by the ancient high priest's sending the scapegoat into a separate and uninhabited wilderness. Thus we have the Scripture, the definition in two ancient languages, both spoken at the same time, and the oldest opinions of the Christians, in favor of regarding the scapegoat as the type of *Satan*."-Crozier.

On this subject Dr. Charles Beecher, "Redeemer and Redeemed," p. 66, says: "Two goats were to be presented before the Lord by the high priest. They must be exactly alike in value, size, age, color,-they must be counterparts. Placing these goats before him, the high priest put both his hands into an urn containing two golden lots, and drew them out, one in each hand. On the one was engraved 'La-Yehovah' (for Jehovah); on the other, 'La-Azazel' (for Azazel).

"The goat on which the lot La-Yehovah fell was slain. After its blood had been sprinkled in the holy of holies, the high priest laid his hands on the head of the second goat, confessed the sins of the congregation, and gave him to a fit man to lead away and let go in the wilderness, the man thus employed being obliged to wash his clothes and person before returning to the congregation."

With regard to what this scapegoat represents, he says that "one opinion is that Azazel is a proper name of Satan. In support of this the following points are

urged: The use of the preposition implies it. The same preposition is used on both lots, La-Yehovah, La-Azazel; and if the one indicates a

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person, it seems natural that the other should, especially considering the act of casting lots. If one is for Jehovah, the other would seem for some other person or being, not one for Jehovah, and the other for the goat itself. What goes to confirm this is that the most ancient paraphrases and translations treat Azazel as a proper name. The Chaldee paraphrase and the Targums of Onkelos and Jonathan would certainly have translated it if it was not a proper name; but they do not. The Septuagint, or oldest Greek version, renders it by *ἀποπομπαιος* [*Apopompaios*], a word applied by the Greeks to a malign deity, sometimes appeased by sacrifices. Another confirmation is found in the book of Enoch, where the name Azazel, evidently a corruption of Azazel, is given to one of the fallen angels, thus plainly showing what was the prevalent understanding of the Jews at that day. Still another evidence is found in the Arabic, where Azazel is employed as the name of the evil spirit. In addition to these, we have the evidence of the Jewish work Zahar, and of the Cabalistic and Rabbinical writers. They tell us that the following proverb was current among the Jews: 'On the day of atonement, a gift to Sammael.' Hence Moses Gerundinensis feels called to say that it is not a sacrifice, but only done because commanded by God.

"Another step in the evidence is when we find the same opinion passing from the Jewish to the early Christian church. Origen was the most

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learned of the fathers, and on such a point as this, the meaning of a Hebrew word, his testimony is reliable. Says Origen: 'He who is called in the Septuagint, [Greek] (*Apopompaios*), and in the Hebrew, Azazel, is no other than the devil.' Lastly, a circumstance is mentioned of the Emperor Julian, the apostate, that confirms the argument. He brought as an objection against the Bible that Moses commanded a sacrifice to the evil spirit—an objection he never could have thought of if Azazel had not been generally regarded as a proper name.

"In view, then, of the difficulties attending any other meaning, and the accumulated evidence in favor of this, Hengstenberg affirms with great confidence that Azazel cannot be anything else but another name for Satan."-*Id.*, pp. 67, 68.

In conclusion on this point, Dr. Beecher says: "Would it not be strange if, in all the symbols of the sacrificial system, there was not a single intimation of the serpent's existence? And where should we expect to see his baleful shadow, if not here on this great day of atonement?"-*Id.*, p. 73.

In addition to these decisive testimonies, we offer the following from German commentators. Dr. A. Sulzberger, in *Christliche Glaubenslehre*, pp. 101, 102, says:-

"The next time Satan appears no longer in the dark, disguised as a beast, but as a spiritual, personal being, in the desert, known under the name of Asasel (Lev. 16:8), to whom, on the day of atonement, one of the two goats, laden with the sins of

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the people, is sent, in order to bring these sins to the father of all sin, and to inform him that the atonement for the people has been made, and that he, as accuser of the people, has consequently no claim on those whose sins have been expiated.

"That under Asasel a spiritual personality, and this the head of the evil spirits, is meant, becomes evident from the fact that of the two goats which are first brought before Jehovah, one is offered to Jehovah, and the other, laden with sin, is sent to Asasel into the wilderness, the abode of demons. From the relation into which Asasel is brought here to Jehovah, it becomes evident that on both sides stand personal beings; opposite to the personal Jehovah can only stand the personal Satan. With this view side Hengstenberg, Kurtz, Gesenius in his 'Thesaurus,' Delitzsch, Keil, etc."

To this he adds the following note:-

[Word printed in Hebrew script] from the root [another word printed in Hebrew script] *to remove*, and expressing a higher degree of the same, signifies, according to the definitions of many Rabbins, Rosenmüller, Hengstenberg ('The Books of Moses,' p. 166), Gesenius ('Thesaurus'), Ewald ('Antiquities,' p. 402), Vaihinger (Herzog's Real Encyclopedia, I, p. 634), 'the one completely removed.' According to Baumgarten, 'the apostate.' According to the LXX, [Greek], *averruncus*, a demon, who is driven far away."

August Dörschel, "Commentary in Loco," says:

"The word [printed in Hebrew script] (*La-Asasel*), which occurs in the whole Bible only in this chapter, Leviticus 16, and here only four times, is differently explained by different interpreters." "Most interpreters, however, and this justly, appeal to the fact that to the first

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lot-'for the Lord'-only such a second could correspond, upon which, likewise, the name of a personal being, or a proper name, comes. Now they take Asasel in this sense, 'The one wholly removed, the one completely separated,' and understand herewith the devil, the originator of sin, the head of the fallen angels, who is called, in the book of Job, Satan, and by the Rabbins, Sammael."

Also A. Kinzler, "*Biblische Alterthümer*," p. 215, says:-

"The most singular fact in all the ceremonies of the day of atonement is the proceeding with the second, the *living goat*, which is driven, laden with the sins of the people, into the desert, *for Asasel*. The latter word occurs in the whole Bible only in this chapter, Leviticus 16, and signifies neither the solitary wilderness, nor the respective goat itself (Luther, 'the free goat'), nor 'for entire removal;' the words, 'a lot for Jehovah and one for Asasel,' demand, without question, that Asasel is to be considered as a personal being, who is placed in contrast with Jehovah. One can think in this only of the ruler in the realms of the demons, of Satan."

Thus we see that it is susceptible of very clear proof that Satan is the great antitype of the scapegoat. Indeed, we can come to no other conclusion. How fitting, how just it is that Satan, the great author of sin, should receive back upon his own head the sins and transgressions into which he has led God's people!

In the type they brought the scapegoat "alive before the Lord," and the high priest confessed "over him all the iniquities of the children of Israel,

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and all their transgressions in all their sins, putting them upon the head of the goat." So it will be in the antitype. Satan will be arraigned, and Christ, his conqueror, will place upon him the sins and iniquities which he has caused the Lord's people to commit, and send him away into a "land not inhabited." This is that to which reference is made in the text quoted at the beginning of this section. Rev. 20:1-5. That old serpent, Satan, is bound a thousand years, and shut up in the bottomless pit, the abyss.

We can plainly see in this the antitype of the scapegoat. But he was sent into the wilderness, a land not inhabited. Then it is an important point for us to determine what this bottomless pit is, into which Satan is to be cast. If, on examination, we find it to be a "wilderness," or a desolate place, this will confirm the truthfulness of our position, that Satan is the antitype of the scapegoat. Rev. 20:3 says that Satan was cast into the bottomless pit. Rev. 9:1-3 locates the bottomless pit on the earth: "And the fifth angel sounded, and I saw a star fall from heaven [where to?] unto the earth; and to him was given the key of the bottomless pit. And he opened the bottomless pit; and there arose a smoke out of the pit, as the smoke of a great furnace; and the sun and the air were darkened by reason of the smoke of the pit."

What is the meaning of the term "bottomless pit"? The idea commonly attached to it is that of

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an eternally-burning hell. But this is not the Bible meaning of this term. Its primary signification is, a dark place, a waste, a wilderness, an uninhabited region. The original word, *abussos*, which, in Rev. 20:1-3, is rendered *bottomless pit*, is in other places rendered *deep*. Thus Gen. 1:1, 2: "In the beginning God created the heaven and the earth. And the earth was without form, and void; and darkness was upon the face of the *deep*," or the bottomless pit. The word is literally the *abyss*, as given by the American Bible Union. Thus, Rev. 20:1-3: "And I saw an angel come down from heaven, having the key of the abyss." This, compared with Gen. 1:2, "Darkness was upon the face of the deep," the abyss, or bottomless pit, locates this place very definitely. It is the face of this earth in its dark, void, chaotic state.

Then if, in the future, Satan is to be cast into the deep, or abyss, this earth must be reduced back to its original chaotic state, so that it shall be without form and void, and darkness upon the face of the deep. Will this ever be? Listen to Jeremiah, who had a vision of the future condition of the earth (chap. 4:19-28): "I cannot hold my peace, because thou hast heard, O my soul, the sound of the trumpet, the alarm of war. Destruction upon destruction is cried; for the whole land is spoiled; suddenly are my tents spoiled, and my curtains in a moment. How long shall I see the standard, and hear the sound of the trumpet?" He then gives

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the result of this sound of the trumpet, alarm of war, and destruction upon destruction: "I beheld the earth, and, lo, it was without form, and void; and the heavens, and they had no light." Compare this with Gen. 1:2: "The earth was without form, and void; and darkness was upon the face of the deep." Then the time is coming when this earth will be reduced back to its original condition. But he continues: "I beheld the mountains, and, lo, they trembled, and all the hills moved lightly. I beheld, and, lo, there was no man, and all the birds of the heavens were fled. I beheld, and, lo, the fruitful place was a wilderness, and all the cities thereof were broken down at the presence of the Lord, and by His fierce anger. For thus hath the Lord said, The whole land shall be desolate."

The prophets plainly declare that all the earth will be desolate of its inhabitants and turned into a wilderness, so to remain for a period of a thousand years. Remember that it was a place similar to this into which the scapegoat was turned; *i. e.*, a wilderness, a land not inhabited. This is the place where Satan, the great antitypical scapegoat, is to be bound a thousand years. Rev. 20:1-5 places the commencement of this period at the time of the resurrection of the blessed and holy, which is shown by 1 Thess. 4:16 to be at the second advent of our Lord. The battle of the great day, by which all the enemies of the Lord are slain (Revelation. 16; Jeremiah 25), takes place at that time. So

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that is the time of the binding of the dragon and the desolation of the earth. And as this battle takes place in "the day of the Lord," and as the utter and final overthrow of the wicked at the end of the thousand years of Revelation 20, also takes place in the day of the Lord, according to 2 Peter 3:7-10, it follows that the thousand years are in that period covered by this phrase, "The day of the Lord." Of course in that day the desolation occurs. Thus Isaiah says: "Howl ye; for the day of the Lord is at hand; it shall come as a destruction from the Almighty." "Behold, the day of the Lord cometh, cruel both with wrath and fierce anger, to lay the land desolate; and He shall destroy the sinners thereof out of it." Chap. 13:6, 9. "For it is the day of the Lord's vengeance, and the year of recompenses for the controversy of Zion. And the streams thereof [Idumea] shall be turned into pitch, and the dust thereof into brimstone, and the land thereof shall become burning pitch. It shall not be quenched night nor day; the smoke thereof shall go up forever; from generation to generation it shall lie waste; none shall pass through it forever and ever." Chap. 34:8-10.

The expressions "*forever and ever*" and "*from generation to generation*" show that the earth will be desolate for no short period of time. As we have seen, this desolation of the earth takes place at the beginning of the day of the Lord,-the commencement of the thousand years. This is also the

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time when Jesus makes His second advent, for He is the one who destroys the nations. Ps. 2:7-9. In Revelation 19 His advent is described, together with the destruction of the nations and the desolation of the earth: "And I saw heaven opened, and behold a white horse; and He that sat upon him was called Faithful and True, and in righteousness He doth judge and make war. His eyes were as a flame of fire, and on His head were many crowns; and He had a name written,

that no man knew, but He Himself. And He was clothed with a vesture dipped in blood; and His name is called The Word of God. . . . Out of His mouth goeth a sharp sword, that with it He should smite the nations; and He shall rule them with a rod of iron; and He treadeth the winepress of the fierceness and wrath of Almighty God. And He hath on His vesture and on His thigh a name written, King of kings, and Lord of lords. And I saw an angel standing in the sun; and he cried with a loud voice, saying to all the fowls that fly in the midst of heaven, Come and gather yourselves together unto the supper of the great God; that ye may eat the flesh of kings, and the flesh of captains, and the flesh of mighty men, and the flesh of horses, and of them that sit on them, and the flesh of all men, both free and bond, both small and great. And I saw the beast, and the kings of the earth, and their armies, gathered together to make war against Him that sat on the horse, and against His army. And the beast

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was taken, and with him the false prophet that wrought miracles before him, with which he deceived them that had received the mark of the beast, and them that worshiped his image. These both were cast alive into a lake of fire burning with brimstone. And the remnant were slain with the sword of Him that sat upon the horse, which sword proceeded out of His mouth; and all the fowls were filled with their flesh." Verses 11-21. This leaves the world desolate of its inhabitants.

The prophet continues: "And I saw an angel come down from heaven, having the key of the bottomless pit [abyss] and a great chain in his hand. And he laid hold on the dragon, that old serpent, which is the devil, and Satan, and bound him a thousand years, and cast him into the bottomless pit, and shut him up, and set a seal upon him, that he should deceive the nations no more, till the thousand years should be fulfilled." Rev. 20:1-3. Thus we see that just as soon as the earth is made a wilderness, Satan is cast into this desolate region to remain a thousand years.

But where are God's people at this time? They are caught up to meet the Lord, and are taken to heaven, where they reign with Christ during the thousand years. Paul says: "For the Lord Himself shall descend from heaven with a shout, with the voice of the archangel, and with the trump of God; and the dead in Christ shall rise first; then we which are alive and remain shall be caught up

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together with them in the clouds, to meet the Lord in the air; and so shall we ever be with the Lord." 1 Thess. 4:16, 17. Jesus directly states that the saints will go to heaven. (Compare John 7:32-34; 13:33-36.) Then He tells them when and how they shall go there: "In my Father's house are many mansions; if it were not so, I would have told you. I go to prepare a place for you. And if I go and prepare a place for you, I will come again, and receive you unto myself; that where I am, there ye may be also." John 14:2, 3. This shows that the saints will be taken to heaven when the Lord comes.

In Rev. 19:1-10 John sees the saints in heaven, after their deliverance, praising God: "And after these things I heard a great voice of *much people in heaven*, saying, Alleluia; Salvation, and glory, and honor, and power, unto the Lord our God." At His second coming Jesus takes His people to heaven, to that

place which He has prepared for them. The wicked, as we have seen, are all slain upon the earth.

Thus Revelation 19 presents us with these two grand facts: (1) The deliverance of the saints and their triumphant entry into heaven. Verses 1-10. (2) The destruction of the wicked upon the earth. Verses 11-21. Thus the earth is left entirely desolate, without an inhabitant. The next verses describe the binding of Satan, and his being cast into the earth. Rev. 20:1-3. A query may arise as to how Satan is *bound*. Evidently in this manner: The saints are

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all in heaven beyond his reach. The wicked are all dead and in the earth; and hence they are out of his reach. Thus the devil is bound, having nothing to do but to roam up and down this desolate earth and meditate upon his sad condition. And it would also seem that he is confined to this earth, and not allowed to go to other worlds.

That the wicked are not raised till the end of the thousand years is directly stated in Rev. 20:4-7: "They [the saints] lived and reigned with Christ a thousand years. But the rest of dead [the wicked] lived not again until the thousand years were finished. This is the first resurrection."

It was through the devices of the devil that the human family was led into sin, and brought under the dominion of death. Since that time he has ruled in the kingdoms of this world. He has stirred up men to war and carnage, till at last, at the beginning of the thousand years, the whole earth is desolated of its inhabitants. It is now one vast heap of ruins, of crumbling palaces, smoking villages, and forsaken cities. On every hand, in every clime, is written, in characters of blood, *Ruin, Destruction, and Desolation*. Thorns and brambles grow in the streets of once populous cities; wild beasts and satyrs roam through forsaken temples, and the doleful wind moans through their silent chambers. Ghastly skeletons of the dead lie strewn over all the earth. The clouds above are black, and the earth beneath sends up fire and smoke, according to the words of Isa. 34:8-10.

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When this is fulfilled, in what awful state the earth will be! Fire and brimstone on the face of the earth, and clouds and thick darkness above it! *This* is to be the home, *this* the kingdom, of the devil and his angels for one thousand years!

How changed the scene from the years of his triumph! He tempted, persecuted, and martyred the righteous without any mercy. But now his power is broken. The strong man armed has been bound by a stronger than he, and his house has been spoiled of its goods. Luke 11:21, 22. Christ, the mighty Conqueror, has bound the strong enemy, opened the grave, and brought forth the saints. They are now out of Satan's power, and he is bound before them. What a scene! The devil in chains before the God against whom he rebelled, before Christ, whom he despised, before the angels, whom he insulted, and before the saints, whom he persecuted and murdered.

Behold him, majestic and terrible, even though fallen, as he stands and views the scene of ruin, of desolation, and of terror, the work of his own hands. As he looks upon the dark visages around him, the faces of his companions in woe; as

he beholds their features, like his own, haggard and worn; as he glances at the awful scenery around him, his thoughts wander back to Eden, to heaven, to the beautiful city of God. He remembers that he was once there, that he was a glorious and holy angel, the companion of Christ, the friend of God. He

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was then happy, because he was obedient. Heaven was his home. He was surrounded by beauty, innocence, and loveliness. But he rebelled against God, and behold the result! Could he repent, could he be forgiven, oh, how quickly he would embrace the opportunity! But no; he sinned against too much light and knowledge and grace ever to be forgiven. He has so deeply stamped rebellion into his very being that heaven must not again be imperiled by his influence. He caused the Son of God to be put to death, and all the universe now holds him in abhorrence, and justifies his condemnation. He must suffer the consequences of his sins; for a long, dreary thousand years he must wander up and down this dark, desolate earth, without employment, except with his own thoughts, to meditate upon his sad condition. Lack of employment, the absence of hope, the certainty of his final doom, and the wrath of God resting upon him—all these must render him indescribably miserable. This is the harvest of evil-doing. He has fought against God, but now the blows have rebounded upon his own head; he has persecuted the righteous, but now they are beyond his reach and triumphing over his downfall; he has ruined their beautiful home, and now it is his prison. Thus he has fulfilled the proverb: "Whoso causeth the righteous to go astray in an evil way, he shall fall himself into his own pit; but the upright shall have good things in possession." Prov. 28:10.

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He must remain a thousand years in his own pit and suffer for his own evil deeds and for the sins of the righteous, which he instigated, and which have been justly laid upon him by Jesus the Son of God, our merciful High Priest.

§11. THE JUDGMENT OF THE WICKED

We have seen that the righteous dead are raised from the grave, and the righteous living changed, and all taken to heaven, when Jesus comes. The wicked are slain upon the earth at that time. In Rev. 19:1-10 the saints are seen in heaven, just delivered, singing songs of praise, and partaking of the marriage supper of the Lamb. Verses 11-21 relate the destruction of the nations. The first three verses of chapter 20 say that an angel comes down from heaven, binds Satan, and casts him into the abyss, there to remain one thousand years. Having thus disposed of the wicked and of the devil for a thousand years, John again turns his attention to the saints, and reveals their occupation during this thousand years: "And I saw thrones, and they sat upon them, and judgment was given unto them; and I saw the souls of them that were beheaded for the witness of Jesus, and for the word of God, and which had not worshiped the beast, neither his image, neither had received his mark upon their foreheads, or in their hands; and they lived and reigned with Christ a thousand years. But the rest of the dead lived not again until the

thousand years were finished." Then there are two resurrections, and they are one thousand years apart. Verse 6 says they are blessed and holy that have part in the first resurrection, and of course they who have part in the second resurrection are the wicked. They are dead and in their graves during the thousand years, but they will live again when the thousand years are finished. Thus we see that the first resurrection, that of the righteous, takes place at the beginning of the thousand years, and the second, that of the wicked, at the end of that time. Rev. 20:1-6.

Of the righteous John says that judgment was given unto them, and that they reigned with Christ a thousand years. What judgment is to be given to them?-It is the judgment of the wicked, an examination of their cases, for the saints are to judge the wicked, and also the fallen angels. Says Paul: "Do ye not know that the saints shall judge the world? and if the world shall be judged by you, are ye unworthy to judge the smallest matters? Know ye not that we shall judge angels? how much more things that pertain to this life?" 1 Cor. 6:2, 3. This testimony is very plain and direct, and proves that the judgment of which he speaks is not a judgment in this life. Again he says: "Therefore judge nothing before the time, until the Lord come, who both will bring to light the hidden things of darkness, and will make manifest the counsels of the hearts." 1 Cor. 4:5.

When the Lord comes, all secrets will be laid open, and the saints will unite in judging the world; for then they will be perfected and will know as they are now known. 1 Cor. 13:9-12.

Daniel speaks to the same effect. He says: "I beheld, and the same horn made war with the saints, and prevailed against them; until the Ancient of Days came, and judgment was given to the saints of the Most High." Dan. 7:21, 22. By all this we see that the saints are in heaven during the thousand years, judging the wicked who have not had a resurrection. All the deeds of the wicked are written in books; these books are opened before God, and they are judged by what is found written in the books. Rev. 20:12. During the thousand years the saints will have access to these records, from which they can see and know what is the just desert of each one of the lost. They will unite with Christ in the judgment and condemnation of the wicked. At the end of this time, Christ and all the saints will come down to the earth. Jesus will stand upon the Mount of Olives, from which he ascended, and the mountain will part asunder and become a great plain. Zech. 14:4, 5. The holy city comes down and rests upon this plain. The wicked, being raised, are gathered by Satan around the city. Seeing what he has lost, and seeing those over whom he has often triumphed enjoying that glory with the Son of God, rage inflames his heart, and he leads his deceived

ones up to the city in battle array. Vain effort! Then the judgment written will be executed upon Satan and all his hosts. Says Jude: "And Enoch also, the seventh from Adam, prophesied of these, saying, Behold, the Lord cometh with ten thousands of His saints, to execute judgment upon all, and to convince all that are ungodly among them of all their ungodly deeds which they have ungodly

committed, and of all their hard speeches which ungodly sinners have spoken against Him." Verses 14, 15.

B12. THE DESTRUCTION OF SATAN

Will Satan be destroyed? This question may seem strange to some, for we are aware that there are some who regard the eternity of Satan as well settled in their minds as the eternity of God. In the popular opinion the devil and his angel will never cease to exist, but live to all eternity in hell, blaspheming God and tormenting the lost. But is this reasonable? Is it scriptural? For God to perpetuate the existence of the devil and all the wicked, would not benefit them; they are lost beyond recovery, and their punishment is not reformatory. Could a God of love and mercy take delight in such a scene of woe and suffering? Is it necessary to keep such an example eternally in view of the saints and angels to keep them in subjection? Shall such a foul blot eternally remain to mar the beauty and happiness of God's fair universe? No;

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such a thought is as abhorrent to reason as it is opposed to the Bible. Truth and righteousness are alone enduring and eternal. Sin and sinners are both abnormal developments, at war with the Creator and Governor, and, in the very nature of things, must come to an end. God once had a clean universe, and he will have it again.

The Bible teaches that both wicked men and demons will be destroyed, and cease to pollute God's kingdom and government. Speaking of the humiliation of Christ, Heb. 2:14 says; "Forasmuch then as the children are partakers of flesh and blood. He also Himself likewise took part of the same; that through death He might destroy him that had the power of death, that is, the devil." Then, as surely as He died, so surely will He destroy the devil, for the object of His death will be accomplished. We have seen that the covering cherub of Ezekiel 28 is the devil. God says of him; "I will destroy thee, O covering cherub, from the midst of the stones of fire. Thine heart was lifted up because of thy beauty, thou hast corrupted thy wisdom by reason of thy brightness; I will cast thee to the ground, I will lay thee before kings, that they may behold thee. Thou hast defiled thy sanctuaries by the multitude of thine iniquities, by the iniquity of thy traffic; therefore I will bring forth a fire from the midst of thee, it shall devour thee, and I will bring thee to ashes upon the earth in the sight of all them that behold thee. All they that know thee among the

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people shall be astonished at thee; thou shalt be a terror, and never shalt thou be any more."

Here we see that Satan is to be brought to ashes upon the earth, and that he will then cease to exist, for he "never shall be any more." He is the king of rebels. For him God will prepare the lake of fire. All who follow his ways will with him be cast into it. To the wicked the Lord will say, "Depart from Me, ye cursed, into everlasting fire, prepared for the devil and his angels." Matt. 25:41. Upon the same subject the prophet says: "For Tophet is ordained of old; yea, for the king it

is prepared; he hath made it deep and large; the pile thereof is fire and much wood; the breath of the Lord, like a stream of brimstone, doth kindle it." Isa. 30:33.

The devil will be blotted out of existence, and all his works with him. Wicked men are the works of the devil. See Matt. 13:38, 39. "The tares are the children of the wicked one; the enemy that sowed them is the devil." Will they be destroyed? Let John answer; "He that committeth sin is of the devil; for the devil sinneth from the beginning. For this purpose the Son of God was manifested, that He might destroy the works of the devil." I John 3:8. Not only will the devil himself be destroyed, but those also who have followed his ways. Says David, "All the wicked will He destroy." Ps. 145:20.

The Lord says by His prophet: "Behold, the day cometh, that shall burn as an oven; and all the

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proud, yea, and all that do wickedly, shall be stubble; and the day that cometh shall burn them up, saith the Lord of Hosts, that it shall leave them neither root nor branch." Mal. 4:1. Jesus said to His disciples, "I am the vine, ye are the branches." John 15:5. The followers of Christ are branches of the Heavenly Vine, because they bear heavenly fruit by strength drawn from Him. In Rev. 14:18 an angel cries to the reaper on the white cloud, "Thrust in thy sharp sickle, and gather the clusters of the vine of the earth; for her grapes are fully ripe." As Christ is the Heavenly Vine, of which the Father is the Husbandman, so Satan is the vine of the earth; his followers bear fruit that is "earthly, sensual, devilish." They are confederated in clusters of all kinds; but they do not gather with Christ. Root and branch will be destroyed together. Said Jesus, "Every plant, which my Heavenly Father hath not planted, shall be rooted up." Matt. 15:13. Not a vestige of them shall be left to mar the creation of God.

In harmony with this, the book of Revelation speaks of a time when "every creature which is in heaven, and on the earth, and under the earth, and such as are in the sea, and all that are in them, heard I saying, Blessing, and honor, and glory, and power, be unto Him that sitteth upon the throne, and unto the Lamb forever and ever." Rev. 5:13.

The word of the Lord says; "Behold, the righteous

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shall be recompensed in the earth; much more the wicked and the sinner." Prov. 11:31. When the earth is made new, the righteous will have it for an everlasting possession. But they will have a reign of a thousand years in the city of God in heaven. The wicked have their recompense in the earth, for it is here and here only that they suffer their punishment. In this sense they are recompensed in the earth "much more" than the righteous. Peter says; "But the heavens and the earth, which are now, by the same word are kept in store, reserved unto fire against the day of judgment and perdition of ungodly men." 2 Peter 3:7. This present earth is reserved unto fire; for "the heavens shall pass away with a great noise, and the elements shall melt with fervent heat, the earth also and the works that are therein shall be burned up." Verse 10.

This shows that not yet the devil and the wicked are suffering in the fire unto which they are appointed. Jesus says that their departure into fire is after He comes in His glory. Matt. 25:31-41. Peter says that this earth will melt with fervent heat in the day of perdition of ungodly men.

And so the book of Revelation. When Satan gathers the hosts of the wicked about the camp of the saints and the beloved city, fire comes down from God out of heaven and devours them. This is after the thousand years, after the resurrection of the wicked dead. This is the fire that melts the

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earth, and burns up everything that pertains to sin and the curse. This is the fire of *gehenna*, for the melted earth will be the lake of fire in which Satan and his angels, and all his followers, will be destroyed; when all that do wickedly shall be burned up and left neither root nor branch.

Here the controversy between righteousness and iniquity is ended. Now what has Satan gained by his rebellion?-Nothing but the miserable satisfaction of having done evil for a season. He has lost all the joys of heaven, the pleasure there is in doing right, and the consciousness of being pure and innocent, and the happiness of being the friend of God. But above all he has lost eternal life. Had he remained obedient to God, he would have lived to all eternity without pain, or sickness, or the fear of death. But now he has to die-to sink into the darkness of everlasting oblivion. Oh, what an awful thought it must be to Satan, who once occupied such an exalted position in heaven! Can we suppose that the devil has been happy for the last six thousand years, in the woe and misery that he has produced in the world?-No; it is impossible. And what shall be said of those of Adam's race who have been his willing dupes and followers? They have been warned, they have been entreated, by the terrors of death, by the joys of eternal life, by the preciousness of the blood of Jesus shed for them, to turn and live; but against all they have turned away to ruin. Now they appreciate the

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question of the Saviour: "What is a man profited, if he shall gain the whole world, and lose his own soul? or what shall a man give in exchange for his soul" (or life)? When this is lost, all is lost. To them is reserved the blackness of darkness forever. Jude 13.

Β13. REDEMPTION OF THE EARTH

But all the fruit of sin would not be destroyed if the earth were not redeemed from the curse. Peter says that as the earth once perished with water, so it will once again be changed by fire. After saying that the heavens and earth which are now, are reserved unto fire, against the day of judgment and perdition of ungodly men, and that the elements shall melt with fervent heat, and the works that are in the earth shall be burned up, he continues: "Nevertheless we, according to His promise, look for new heavens and a new earth, wherein dwelleth righteousness." 2 Peter 3:13.

Jesus says, "Blessed are the meek; for they shall inherit the earth." Matt. 5:5. In Ps. 37:11 the same statement is made with an important addition: "But the

meek shall inherit the earth; and shall delight themselves in the abundance of peace." And this proves that they do not inherit the earth in its present state, for Jesus said, "In the world ye shall have tribulation." John 16:33.

Were the curse never removed from the earth, the works of the devil would not all be destroyed.

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Paul says that the saints now have the seal of the Spirit, which is the earnest of our inheritance until the redemption of the purchased possession. Eph. 1:14. Both man and his dominion were brought under the curse of sin. Jesus died to redeem them both; the inheritance has been purchased, as well as man, and, as man, waits to be redeemed. But this cannot be while there is a sinner, or a remnant of sin, in it.

For six thousand years the earth has been polluted by Satan and his works, sin and sinners. But all these will be burned up; then the earth will be once more pure as it was when it first came from the hands of its Maker. The lake of fire which destroys the wicked is the same that burns up the last remains of sin and the curse, and purifies the earth. In Revelation 20 this lake of fire is introduced: "And death and hell were cast into the lake of fire. This is the second death. And whosoever was not found written in the book of life was cast into the lake of fire."

The next chapter continues the scene: "And I saw a new heaven and a new earth; for the first heaven and the first earth were passed away; and there was no more sea." Then will Adam be restored to his own Paradise, in his own dominion, given to him at the beginning. He lost them by sin; the second Adam restored them by His obedience and sacrifice. Then all the saints possess the earth, their long-lost home. Then, and not till

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then, will they appreciate the full force of the Saviour's words, "Blessed are the meek; for they shall inherit the earth."

This time will surely come. We have so long lived amid sin and rebellion, have so long been accustomed to vice and wickedness, have so long been shut away from heaven and God, that we cannot realize that it will ever be otherwise. Now, upon this earth, unrighteousness is popular, and "he that departeth from evil maketh himself a prey." Isa. 59:15. Here the righteous are vastly in the minority; but it is only here. When we remember the "innumerable company of angels," who are yet loyal to their God, we see that the righteous are really in the majority. For a short time the devil has succeeded in defiling a small part, a very small part, of God's creation. God has permitted him for a time to go on with impunity, till he has fully developed the awful consequences of sin and rebellion against the all-wise Creator. He will serve as an example to all the intelligent creatures of God, that they may see the utter folly of disobeying the Almighty. God will soon wipe out the blot which Satan has made on His universe, by the utter destruction of Satan and all his works.

Then will be fulfilled what God has spoken by the mouth of all his holy prophets since the world began. God "shall send Jesus Christ, which before was preached unto you; whom the heaven must

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receive until the times of restitution of all things." Acts 3:20, 21. As righteous men and loyal angels behold the punishment of wicked men and devils, they can sing, "Great and marvelous are thy works, Lord God Almighty; just and true are thy ways, thou King of saints." Rev. 15:3.

When we look upon the awful condition of the world, we are sometimes tempted to question the wisdom of God in permitting such a state of things to continue so long. But we must remember that God is from everlasting to everlasting, the eternal One. Our world has existed but about six thousand years. Here is a man sixty years of age. It seems but a short time since he was a little boy; yet he has lived a one-hundredth part of the time that the world has stood. One hundred such men in succession would reach from the foundation of the world to the present time. Then how brief a period is the world's history! At the longest it is but a moment compared with eternity. Think of the eternity that is past. Imagine the eternity to come. Remember that God's purposes reach from eternity to eternity. Then why should it be thought a thing incredible by us that God should permit the devil to continue in his rebellion so short a time, till he has fully developed his character and the consequences of sin?

Again, this earth, as compared with all the worlds of God, is no more than a grain of sand in comparison with the whole universe. The sun

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alone is as large as *thirteen hundred thousand* worlds like ours. At the rate of thirty miles a day, it would take a man over two hundred and forty years to travel around it. The planet Jupiter is four hundred and ninety millions of miles distant from the sun. Its diameter is eighty-nine thousand miles, it being *fourteen hundred* times larger than the earth. The nearest fixed star is so far distant that it would require a ball moving at the rate of five hundred miles an hour, over four million five hundred thousand years, or seven hundred and fifty times the period which has elapsed since the foundation of the world, to reach it from this earth; many of these stars are thousands of times larger than our earth, and, probably, are all inhabited.

"Some astronomers have computed that there are not less than seventy-five million suns in the universe. The fixed stars are all suns, having, like our sun, numerous planets revolving around them. The solar system, or that to which we belong, has over thirty planets, primary and secondary, belonging to it. The circular field, or space which it occupies, is, in diameter, three billion six hundred million of miles, and that which it controls is much greater. The sun which is nearest neighbor to ours is called Sirius, distant from our sun about eight hundred and fifty-two millions of miles. Now if all the fixed stars are as distant from each other as Sirius is from our sun, or if our solar system be the average magnitude of those of all the seventy-five

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millions of suns, what imagination can grasp the immensity of creation? Who can survey a plantation containing seventy-five million of circular fields, each three billion six hundred million of miles in diameter? Such, however, is one of the plantations of Him who has measured the waters in the hollow of His hand, meted out heaven with a span, comprehended the dust in a measure, and

weighed out the mountains in scales, and the hills in a balance,-He who, sitting upon the orbit of the earth, stretches out heaven as a curtain, and spreadeth them out as a tent to dwell in. Nations to Him are as a drop in a bucket, and are counted as the small dust of the balance."-*Christian Almanac*.

When we view the subject in this light, considering the infinitely small portion of creation which this earth really occupies, and the brief period of its history in sin, and remember that Satan's work has been confined to this small sphere, and that even this will soon be restored to its original condition, and that the devil will be punished for his crimes, all is reasonable, plain, and consistent. It is only when we take a narrow, contracted view of the matter that we are led to question the wisdom of God's dealings with this world.

Happy day! May it soon dawn! Then will be realized the glorious scene described in Rev. 5:13: "And every creature which is in heaven, and on the earth, and under the earth, and such as are in the sea, and all that are in them, heard I saying,

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Blessing, and honor, and glory, and power, be unto Him that sitteth upon the throne, and unto the Lamb forever and ever." Dear reader, when the present unhappy state of our world has passed away, when sin and wickedness are no more, when devils and wicked men have been destroyed for their crimes, when the earth shall bloom as the garden of Eden, "when the times of restitution of all things" come, may it be our happy lot to have a part in this joyful song of praise to God and the Lamb. Amen

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