

First Words

Thinking men and women of this age have been rebelling against the orthodox interpretation of the Bible as presented in denominational creeds.

A spirit of unrest has seized the heart of Christendom; many of the old landmarks of Faith have been destroyed by modern Criticism.

The Faith of millions has been shattered; the Church has lost its grip on the imagination of the age; the ministry is wandering in the byways of unbelief; they have found an interrogation point on every signboard of theological thought.

There is almost no coherence of doctrine in any of our great denominational bodies.

We are confronted with questions which demand answers.

Here is the world, a universe, a human family; why are they?

Science has not answered the question nor attempted to solve the problem.

We came to believe in the early days of our investigation that there could be no enduring system of Science, Philosophy, or Theology that was not based upon an intelligent answer to the age-long problem of the "Why of Creation."

I believe that the answer to these questions will be found in the following pages.

I believe that the Faith of those who read will be strengthened, that knowledge will take the place of vague speculations, and strength, the place of weakness.

The Father Fact

The Father Fact and the Family Fact are the two mightiest facts of the Bible; the Plan of Redemption swings about this two-fold center.

These two basic facts of revelation have been covered by the verbiage of Theological speculation.

The whole Plan of Redemption is:

First, the Father God's Dream for a Family.

Second, Redemption from a Sin Catastrophe.

Third, the Dream Coming True.

Fourth, the Family Home, the New Heavens and the New Earth.

The entire Plan of Redemption is a revelation of the heart-hunger and loneliness of the great Father God; the first step in this stupendous drama of Creation was God's dream and His blueprints of Man's beautiful Home.

No prospective husband-father ever dreamed more ardently of the home-nest than did the Father God dream over the contemplated home of His child — the human: so He took ages on ages to build an earth-home, to store it with treasures that only His mind could conceive and His power create.

After He had perfected an earth, He placed the stars and suns and moons and wonderful constellations throughout space, and to each of these seen as well as unseen worlds He fastened the earth by the invisible cords of gravitation.

Each star and constellation is held in its place by the word of His power, and each one has a regular course marked out over which it travels.

Each star and planet, each constellation and group has its own office work to perform for the earth, God's wonderful home for His human, His child, His family.

This book is a story of Love's processes to save man from himself and to present him a faultless, happy family in the presence of the living Father God.

The Family Fact

Christianity is not a religion; it is a family, a Father and His children.

It differs from all the religions in the world in this respect.

It is not a creed, nor a set of Doctrines, nor a body of Ethics.

Creeds have been made out of it.

Laws have been made out of it.

Doctrines have been formulated from its teachings, and the world's best Ethics have been its products.

They are all parts of it, segments of the great Family Fact.

The genius of Christianity is that its God is the great Family God of the Universe.

Christianity is not a science any more than your family is a Science, but it is based upon scientific facts.

Christianity is not a Philosophy, but it is the Revelation of the divine-human relationships.

Christianity is not a Theology, it is the reality of man's Redemption and union with God.

Author's Preface

THE TWO KINDS OF KNOWLEDGE

Years ago in California, a miner found his claim was giving out. He had built a cabin. It had become a home to him. His heart was utterly discouraged. Prospect after prospect had failed him.

Sitting in front of the cabin one morning he decided to plant some flowers. Taking his pick and shovel he began to work. He had worked but a few moments when he uncovered one of the richest veins of ore in that entire section.

He had walked over it for years.

The same thing is true in regard to one of the most remarkable discoveries we have ever made in the Word.

The difference between the miner and ourselves is this: we have known this fact in a vague way, but never realized its significance.

We did not know that it solved the whole rationalistic attitude of the scholastic world toward the Bible.

We did not know that it solved the problem of Biblical interpretation.

We did not know that it was the solution for the condition of the modern church.

We did not know that it solved the problem of the apostasy of a large part of our theological schools.

It is the amazing fact that there are two Kinds of Knowledge in the world today, and we have never contrasted them or compared them.

One is the Knowledge that we teach in our great universities, technical schools, and colleges.

The other is Knowledge that comes from the book called the Bible.

One is Knowledge that we have obtained through the Five Senses; the other is a Revelation from God.

It is an acknowledged fact that all the knowledge that the Scientific world, the Educational world and the Mechanical world have today has come through these Five Senses of Seeing, Hearing, Feeling, Tasting and Smelling.

Every contact that man has ever had with the universe has come to him through his Five Senses. He has gained no knowledge independently of them.

We may illustrate the limitation of sense knowledge by the following example: A blind man who has never possessed the sense of sight, could never know anything of color; a deaf man who had never heard, could never know anything of sound.

So we also with our Five Senses know nothing except as it has come to our minds through these five channels.

In other words that vast body of knowledge has come through experimentation.

Our bodies have been the source of this knowledge.

We call it Sense Knowledge.

It comes through Sense Perception. Our bodies have really been experimenting stations.

The vast knowledge of Chemistry, Metallurgy, and Mechanics has come through man's persistent experiments.

It is no wonder that these men who have only contacted the physical through their Sense Perceptions should deny the existence of God, because they cannot find Him in the material world.

They cannot find spirit nor soul through their experiments in Chemistry or Biology.

You can see why they naturally would rule out the supernatural, why miracles would be impossible to them.

They do not realize the fact that there are just as great realities in the realm of the spirit as in the realm of the material.

They have failed to grasp the fact that man is a spirit being, and that a Revelation from God was imperative.

This Revelation Knowledge leads us into the realm of miracles.

By this Revelation we have come to know God as a real Father.

We have been able to contact Him, able to bring Him into the material world where we have come to know Him.

Sense Knowledge cannot know God, cannot find Him, cannot see Him, hear Him nor feel Him.

Consequently in their realm they deny His existence.

You can understand now why a man who has never been Born Again cannot expound the Scriptures and give us their spiritual content.

Only a man whose mind has been illuminated by the New Birth can know God or understand His Revelation.

This explains why the church should not have taken so seriously the criticisms of the Bible by men of great scholarship who had never been Born Again.

Some of these men have even translated the Bible. We do not question their honesty or their scholarship. They did the best that a man with mere Sense Knowledge could do. We would not feel like criticizing a blind man for his attempt to interpret one of our great masterpieces of art.

This explains why Dr. Darwin gave to us the Darwinian Hypothesis of Evolution.

Sense Knowledge is limited. Natural man does not know the source of life, the source of matter, the origin of man, or the origin of the animal kingdom.

He knows nothing of how creation came into being.

He feels that he must give some explanation, and so he guesses.

Evolution is largely made up of guesses.

We have God's declaration of how all these came into being.

Sense Knowledge repudiates it, and we can understand that.

It would be unnatural for them to do otherwise.

We can see now the limitations of Sense Knowledge. It is explained fully in 1 Cor. 2: and is climaxed in this: (14th verse) "Now the natural man receiveth not the things of the Spirit of God: for they are foolishness unto him; and he cannot know them, because they are spiritually understood."

We are told here that the natural man cannot know the things of God, because they are spiritually discerned. He can only know material things.

We can understand this, for we know that every contact that man has with the outward world is through his central nervous system and its five senses, (the sense of sight, hearing, touch, taste, and smell).

These senses belong to the physical body, and they can only contact matter.

Therefore, man knows only that which is physically discerned. He has learned a great deal about the universe in which he lives but nothing about the Creator. As Voltaire has said, he has been able to study the stars but himself he has not come to know.

God has met man on his own level and given to him a revelation that he can contact with his five senses.

1 Cor. 2:12, 13 tells us how He has done it: "Now we have received not the spirit which is of the world but the spirit which is from God that we might know the things that are freely given to us of God. Which things we speak, not in words which man's wisdom teacheth, but which the spirit teacheth combining spiritual things with spiritual words."

This shows us that in words which man can see with his sense of sight and hear with his sense of hearing God has given a revelation of His plans and purposes to man.

The question might arise in the minds of some: Why is it that God created man in such a way that it would be impossible for him to know Him without a revelation?

God created man, as we shall see more fully in a later chapter of this book, a spirit being and gave to him a body for the home of the spirit. Through his physical body man was to contact the outward world which was to be his home. This knowledge of this world was to come to him through the medium of his five senses. The purpose of the nervous system was never to reveal God to man; man was to know God through his spirit.

When man died spiritually, that is, became alienated from God, he was left without a channel through which he could know God. It then became necessary for God to meet man on the level of the medium through which he gained his knowledge.

God has done this and this revelation is known to us as the Bible.

The natural man, the physical man, the man with only Sense Knowledge cannot understand this Revelation of God.

He must be re-created, his mind illuminated before he can judge spiritual things.

So the church need not be terrified by the new atheistic attitude toward the Bible.

Practically all the modern scientists show in their writings a hunger for God, but they cannot find Him with Sense Knowledge.

We have written this book to show the Sense Knowledge people the need of a Revelation, and the facts that are revealed in this Revelation.

"The more profoundly phenomena have been studied by scientists and scientific philosophers the more gloriously have shown out the truths to which I have alluded: that God has busied Himself through untold ages in preparing for man's advent, that man has been the grand goal of His endeavor, the ultimate Thule of His creative thought on this planet; that all this prolonged preparation could not have been merely to render comfortable a short-lived and low-planned animal existence; that this patient approach could not have been to a consummation so inconsequential and unworthy, but that he for whom the centuries have been so long waiting and wears the crown surely was not born to die."—
W. W. KINSLEY.



Chapter The First

THE REASON FOR CREATION



CREATION SHOWS the Designer's Master Hand.

Blind Chance is not its author.

Whether you explore the mysteries of the mineral kingdom, the vegetable or the animal, from the lowest to the highest, the marks of a well thought-out design confront you everywhere.

Nothing has been left to Chance.

Creation has been governed with the iron hand of fixed laws.

The microscope reveals this even among the most minute forms of life.

That same law prevails from the lowest germ cell to the highest forms of Creation.

An intelligent purpose pervades it all.

There is a grand focal objective in every step of Creation.

He who laid the foundation of the earth had the same plan and purpose, the same blueprints as He who put the last finishing touches upon it.

It may seem strange; nevertheless it is true, that Science has given no adequate reason for Creation.

She has been silent here, and yet this is where she should have launched her first ship of exploration.

There can be no scheme of Cosmogony that does not explain the "Why of Creation."

If Creation is a child of blind, unreasoning, undesigning Chance, Chance is a miracle worker and worthy of our adoration.

Philosophy that recognizes no Holy of Holies in any department of human endeavor has not attempted to answer this question and has left no footprints in these halls; her voice has never been heard in this debate.

The poet alone has turned his lyre to this lofty theme.

Theology, the Mother of the Sciences and Arts and the Inspiration of all Philosophies, has never yet given a reason for Creation.

She has built a mighty superstructure without a foundation; she has argued fluently of Divine Sovereignty and Freedom of Will, but she has been mute here.

Her theologians have found more pleasure in abstract Theology than in personal dealings with God, found more joy in Metaphysics than in divine knowledge, more pleasure in the opinions of men than in the Word of God.

Neither Science, Philosophy nor Theology has ever yet been able to write a textbook that would survive a generation.

We have forgotten that Truth is Eternal, while Theories are time limited.

No one thinks of revising the multiplication table.

Truth has never needed a revision. Theories are revised from age to age.

In spite of all the assaults and ridicule that have been hurled at the first three Chapters of Genesis, they still stand as the only intelligent mind-satisfying reason for Creation. It may be interesting for us to notice first that that portion of Scripture declares that the Earth is the reason for all heavenly bodies that swing in their mighty orbits through dark, illimitable space.

GENESIS HISTORY

Genesis compels a complete reconstruction of our Theories of Creation.

Genesis 1:14-19, "And God said, Let there be lights in the firmament of heaven to divide the day from the night; and let them be for signs, and for seasons, and for days and years: and let them be for lights in the firmament of heaven to give light upon the earth: and it was so.

"And God made the two great lights; the greater light to rule the day, and the lesser light to rule the night: he made the stars also.

"And God set them in the firmament of heaven to give light upon the earth and to rule over the day and over the night, and to divide the light from the darkness and God saw that it was good.

"And there was evening and there was morning a fourth day."

You will notice in this statement that the Earth was already created and held in its place by the Word of God.

Now He begins to place suns, moons, stars, and planets in their respective positions in the firmament to minister to this Earth, to divide the days and nights, to give us signs and seasons, days and years.

It would seem from this Scripture that the Earth is the reason for the Universe.

As far as we know from the best Astronomers, our Earth is the only planet in the Universe that has life upon it.

If this be true, it proves that the Earth holds a place in the plan and purpose of God that is amazing.

To refer once more to our quotation from Scripture, "to let them be for signs and for seasons, and for days and years and to give light upon the Earth."

We know that the tides of the oceans and seas are affected by the influence of the heavenly bodies.

We know that heat and cold, drought and storm are the direct results of planetary influence.

We know that storms can be predicted for certain localities on this continent by the position and influence of certain planets.

This is being done from week to week; it has become one of the assured Sciences.

An earthquake can be predicted years ahead, because certain planets will focalize their influence for an hour upon a certain point of the Earth's surface which will cause a convulsion.

We know that frosts and heat waves are predicted months ahead by the sure knowledge of planetary positions.

From these deductions we see clearly that the planets were placed in the heavens to give us seasons, to be signs, to be the continual companions and servants, always ministering to the Earth.

Once more we want to state that this proves that the Earth is the reason for that great star spangled universe we call the heavens.

To illustrate this it might be interesting to relate a story that is being told of a noted astronomer who was discussing with his

son one day the influence of the heavenly bodies on the Earth.

He made this remark, "I have noticed that at certain times the Earth is lifted out of her orbit or path by an unseen body lying beyond the reach of our most powerful telescope. If ever they build a larger telescope, I wish you would go and search the heavens to find out what it is that so affects this planet of ours."

When the great Lick Observatory was reared with its powerful telescope this son traveled across sea and continent, and one clear night turned the great telescope against the dark space in the heavens where this unseen, uncharted planet reached down its mighty hand and gripped the Earth.

After gazing awhile, suddenly there appeared a tiny speck of light; it was a star swinging in its giant orbit away out on the frontier of the Universe.

He saw the planet that had so strangely affected the earth. It was millions of miles beyond the farthest star that the human eye had ever seen.

Yet, this giant star sweeping on its great orbit came regularly every few years close enough to our planet, so that it could reach its mighty hand of gravitation down through the unmeasured space and grip our little earth and lift it out of its orbit.

As a ship on the ocean responds to the slightest touch of the helm, our Earth responds to the touch of that distant sentinel and veers swiftly out of its course; then when the planet's grip is loosed, back into its path it comes and goes rhythmically on its way.

This establishes one fact: that there is neither planet, nor sun, nor moon, nor star in all the vast universe but has its influence upon this little planet of ours.

How it thrills the heart to realize that this Earth of ours, so small that one thousand of them can be lost in the sun, is the center and reason for the Universe.

Tonight this old Earth of ours is being held as safely in the embrace of those uncounted and uncharted planets as a child in its mother's arms.

The heavens are tonight Earth's only perfect timepiece; no watch or clock ever built by man can give us perfect time; but he who knows the path of the stars knows that every star, or sun, or planet will pass a certain given point in the great unpathed space on schedule time.

The star may not have been seen for thousands of years, but she will appear at the cross-roads of the heavens not one second ahead nor one second behind her schedule.

Oh! the wonder of the Architect, the marvel of the Creator, the might of the Sustainer of this great universe of ours!

THE REASON FOR THE EARTH

If the Earth is the reason for the stellar heavens, what is the reason for the Earth?

Before the Morning Stars sang their first anthem to the heart of the lonely 'Father God, before the foundations of the Earth were laid, before the first rays of light ever passed through the dark expanse, the heart of the great Creator God had a yearning, deep, mighty, eternal.

It was the primordial passion for children.

The Father heart of the Creator God longed for sons and daughters.

This yearning passion took form, and God planned a universe for His Man, and in the heart of that universe He purposed a Home.

There is no time with God.

Time belongs to day and night, to sun and moon.

The Omnipotent God was not hampered by days, nor nights, nor years.

When Love laid the foundations of this mighty universe, He planned, He purposed it all to be the Home of His Man.

It was to be Man's birthplace, Man's Garden of Delight, Man's University where he would learn to know his Father God.

Love took plenty of time.

Ages and ages He worked storing up treasures of all kinds of wealth for His Man.

He filled Earth's bosom with deposits of iron, copper, silver, and gold, with uncounted varieties of metals, chemicals, and resources that would respond to the touch of His Man.

He covered the face of the Earth with mountains, valleys, ravines, plateaus, and prairies, lovely rivulets and mighty rivers, and a garment of green intermingled with many colored flowers that thrilled with joy the heart of His Man.

The mountain sides are covered with giant forests, whose trees are filled with singing birds and droning insects, whose dainty wings beat against the genial wind and make a melody fit for His Man.

Fruits and vegetables abound in profusion, spelling out in nature's language the love of the great Father heart of God for His Man.

This interprets the great dream, the heart plan, the great Father God has for His Man.

The Architect knew on what sections of the earth's surface the human would segregate, and there He placed His great deposits of copper, of iron ore, of coal, limestone, and all the other natural resources and chemicals necessary for the arts, mechanics, and the sciences.

Wherever there are vast prairies for grain support for the millions of earth's teeming population, near it you will find the greatest deposits of chemicals and metals, and minerals and oils.

He grouped them so that they would be ready for man's need. Chance did not rule here.

Had platinum and gold been as plentiful as iron, and iron as scarce as gold, there never would have been a mechanical age.

The steel rails that gird the earth, that bind nations together would have been impossible; the mighty Mogul engine could never have been built of gold or copper.

The great Architect of human need and joy knew man's need while yet unborn, and in Creation's wondrous plan these needs were met.

ANIMAL KINGDOM

In the animal creation it will be interesting to note that there are today approximately twenty-five domestic animals.

Scientists have tried to tell us that the dog and house cat were formerly wild and have simply been domesticated, but nature contradicts it.

There is a dog to meet every need of man from the Arctic to the equator and from the rising to the setting of the sun.

The strange thing about it is that no wild animals as yet have ever been able to take the place of our domestics.

They tell us that the dog belongs to the wolf family, but who has ever been able to take a wolf of any species and tame it to make a lap-dog of it, a guard and companion to his children, or a daily associate on the farm or home? You may keep him twenty generations, and he is still a wolf.

If you let our faithful friend of the human go wild in the forest for twenty generations, then capture and take him to your home, within a week he is your servant and friend and slave who will lay his life down for you.

The dog was created by God Almighty to be the faithful servant and companion and lover of man.

Our common house-cat was created to be the household friend and chum of children and childhood, and pet of the aged.

When the wise Master Builder made the horse He designed him purposely to meet the needs of His Man as servant and beast of burden.

He left a place in its mouth where no teeth grow that a bit might be held without inconvenience, that the horse might be able to eat its food with the bit still in its mouth.

Had the cow been given the fierce disposition of a hyena or lion, she would have been totally unfit for domestic purposes.

Had the dog been given the disposition of the wolf or fox, or had our cat been given the disposition of the tiger, they would have been unsafe for our home.

Had the horse been given the disposition of the zebra, it never would have been man's beast of burden and inseparable friend.

No, He who created man knew that man would need domestic animals that would respond to the touch of love, animals that would pine and yearn for human companionship and that would gladly obey the human voice. So I might speak of the other domestic animals that show the wise provision of an intelligent creator, if I had space.

VEGETABLE KINGDOM

It will be of intense interest for us to look at the great variety of woods that were created for Man.

There are 183 varieties of the Eucalyptus family alone. These with the oak, the sighing pine, the laughing maple, the delicate

willow, the lonely poplar were created to fill a need and want in humanity's development and expansion.

There are over one hundred thousand classified varieties in the vegetable kingdom; there are over five hundred thousand insects that feed on these hundred thousand varieties.

Every plant, shrub, vegetable, fruit or tree of the entire vegetable kingdom was designed and planned for man's use, and as man grows intellectually and delves into the mysteries of the vegetable kingdom he is finding there the answer to thousands of needs that are continually coming in this great mechanical age.

THE REASON FOR MAN

If the Earth is the reason for the heavens, and Man is the reason for the Earth, what is the reason for Man?

There is only one answer, and it is very simple: the lonely heart of the great Father God.

Paul tells us in Ephesians that "all Fatherhood heads up in God, whether the families on earth or the families in heaven."

God's heart yearned for children, craved sons and daughters.

He had angels to minister to Him as servants, but He wanted children, so He spent with Love's wonderful patience age on age in the preparation of the Earth and Heavens for His Man.

If this be true, and true it is; then Man is a most wonderful Being.

If God so wanted Man and so loved Man that He spent millions of years in preparation for him, what a place that Man must hold in His heart, in His dream, in His Eternity!

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Questions

1. How does Creation reveal a designer?
2. What scripture shows the earth to be the reason for the heavenly universe?
3. How does the earth with its treasures interpret God's dream and plan for the human?
4. How do the domestic animals reveal God's thoughtful provision for man's needs?
5. What is the reason for man?

"Man has become master of the world. Other creatures hold their lives at his pleasure; the earth yields her stores of fruits, fuels, and minerals to his machinery; he collects power from the rivers and the sun; he communicates his thoughts around the world almost instantaneously; he explores the universe with his telescope and spectroscope; and he rides on air, land, and water at speeds exceeding that of the swiftest of birds."

(Even in his fallen and dethroned estate man bears traces of his original position as master of the universe.)



Chapter The Second

MAN'S TREASON



IS the present condition of man normal?

Are we living under the Father's ideal and plan for the human?

Are sin, sickness, and death a part of God's plan? Is He their Author?

Are hatred, jealousy, and murder a part of God's plan?

Are the unnatural fratricidal wars that sweep the earth a part of God's original purpose?

Did God have an original plan without sin, without pain, without grief, without hate, and without death?

NATURE OF MAN

We believe that God's heart is the reason not only for creation, but for creation's crown, Man.

"Blessed be the God and Father of our Lord Jesus Christ, who hath blessed us with every spiritual blessing in the heavenly places in Christ: even as He chose us in Him before the foundation of the world, that we should be holy and without blemish before Him, in love having foreordained us unto adoption as sons through Jesus Christ unto Himself, according to the good pleasure of His will." Ephesians 1:3-5.

Man was marked out for sonship before the foundation of the world. Love marked us out for adoption as sons through Jesus Christ unto Himself.

In other words, before the foundation of the world He purposed a family, and Man is the answer to that purpose.

What kind of being was Man in the beginning?

In Genesis 1, it declares that Man was created in God's own image after His own likeness.

What is meant by "in His own image and likeness"?

From what we know of the original Man, God created him to be His companion and Eternal associate.

He is a spirit being, although he lives in a physical body.

Eccl. 3:11 — "God set eternity in his heart."

We know that he was created to be the companion of the Creator; he was not to fill the place of a servant to a Master or a domestic animal to its owner but was to be a son and fellow companion, an associate of the Eternal Father throughout Eternity.

It might be interesting before we go into the subject more fully to note the kind of a being Man was at the beginning.

KIND OF MAN

Darwin's hypothesis of evolution that grew out of Sense Knowledge has thrown her dark cloud of unbelief and fatalism over the age and makes Truth hard to be understood, but in the face of this we want to prosecute our investigation.

In our narrow limits it will be impossible for us to enter into the discussion of evolution.

It is sufficient to say that the latest dictum of Science is that there are three distinct kinds of Life and that these three are separated by impassable chasms; namely, Vegetable Life, Animal Life, and Human Life.

The Vegetable can never cross the chasm to the Animal, and the Animal can never cross over to the Human.

This forever destroys the Darwinian hypothesis, that was born in the realm of the senses.

We might call attention to the fact that in their wild state no animals even of the same species ever crossed; the different varieties never mingled.

Nowhere either in fossil or in forest fastness was there ever found a cross between the bear and the deer, the deer and the tiger, the lion and the hyena, or the crow and the robin, the hawk and the dove, or the horse and the elephant.

Genesis 1:24-25 — "And God said, let the earth bring forth living creatures after their kind, cattle, and creeping things, and beasts of the earth after their kind: and it was so. And God made

the beasts of the earth after their kind, cattle after their kind, and everything that creepeth upon the earth after its kind: and God saw that it was good."

After a most careful and searching examination of fossils in all stages in animal history this statement of Genesis remains true, every animal "after its own kind."

The skeptic cannot find one place in all animal history where there was ever a cross of species from the most minute organism to the largest of mammals; everything has stayed in its own class by itself.

You can find the fern embedded in the great beds of coal, but it is the same fern that you picked today in the cool shade of the forest.

The maple leaf that is found embedded down eleven hundred feet underground, underneath the strata of coal is the same maple leaf that we know; there is no change in it; it has the same number of points, the same shape as the maple leaf that grows on your lawn.

The same form of life that we find today in the bed of the ocean is found in the rocks; it has never changed.

No, Nature knows her laws, and the wild animal lives in perfect obedience to them.

MAN, THE CROWN OF CREATION

Scriptures declare that when man was created he had a mind intellectually of such a character that he was able to name the entire animal creation.

"And out of the ground Jehovah God formed every beast of the field, and every bird of the heavens; and brought them to the Man to see what he would call them: and whatsoever the man called every living creature, that was the name thereof."

And the man gave names to all cattle, and all birds of the heavens, and to all beasts of the field, and the name that was given described the characteristics and nature of the animal.

When we realize that there are more than 500,000 bugs, birds, worms, animals, fish and reptiles, and that man named them, we realize that he could not have been any half developed missing link of the Simian family. No! he came full-orbed from the womb of Creation, fit to be ruler over creation.

He was not only created with an intellect of such marvelous powers but also with spiritual capacities that made him the fit companion of Deity.

MAN'S DOMINION

Again, God gave him dominion over all the works of His hands, as described in Gen. 1:28 and Psalm 8:3, 4.

"When I consider thy heavens, the work of Thy fingers, the moon and the stars, which Thou hast ordained; what is man that Thou art mindful of him? And the son of man, that Thou visited him?

"Thou hast made him but little lower than the angels."
(The Hebrew word translated "angels" in this verse is the same word translated "God" in Genesis 1:1, and should have been translated as follows:

"Thou hast made him but little lower than God, and crowned him with glory and honor, and made him to have dominion over all the works of Thy hands, and put all things under his feet.")

Notice here that man is made but little lower than God.

As one eminent Hebraist translates: "Thou hast made him but a shade lower than God."

In other words, when man was created he was made as near like Deity as it was possible for Deity to create him.

He was made to be God's companion.

Next you notice that God gave him dominion over all the works of His hands.

He ruled not only the animal creation but he also ruled the laws of Creation.

He ruled the very stars in their courses.

He was God's under-ruler.

He was the subject of no being or law save God and the Law of Love.

This in itself is a most remarkable fact, but it perfectly coincides with man's dreams of dominion.

Man was never made to be a subject or slave.

We see glimpses of man's dominion down through the ages of humanity's history.

Moses had the dominion over the Laws of Nature when he spoke to the Red Sea. It opened before him, a huge gap cut by an unseen hand, with its walls towering hundreds of feet on either side; there it stood at the voice of a man, till four million people with their stock and herds, their families and slaves, went pouring through dry-shod to liberty on the other side; and then by the same voice of that same man the waters came thundering together with a crash that shook the heathen nations for generations.

We see Joshua speaking to the Jordan, and that turbulent river responded to the voice of its master and opened a path for triumphant Israel to reach its promised land. We hear the same man speaking to the sun and moon, and they stood still hour after hour while he wrought a victory over his enemies.

We see the intrepid Elijah calling fire out of heaven.

We see Daniel's three companions thrown into the fiery furnace and come out without a burn or smell of fire on their garments.

Then we quietly drop down through the ages to the Nazarene and see Him exercising the same authority given to man at the beginning.

Jesus, having been born free from the taint of Mortality, held the same Authority and Dominion as the first man.

We see Jesus exercising this Authority over the Sea of Galilee, over the maimed legs and arms of suffering humanity, over death, and over the fish of the sea, over the trees of the field, and over Satan.

Jesus ruled as absolute Master and Monarch of Creation.

MAN'S NATURE

When Man was created, he was planned a perfect human being with endless human life.

He was neither Immortal nor Mortal.

The word mortal means "death-doomed" or "Satan-ruled."

Immortality means freedom from the dominion of mortality, incorruptible, deathless.

When God created Adam he was a perfect human being; death had no dominion over him.

He had physical life that had the power of recuperation to the extent that he never wore out; nor was he subject to disease or death.

I suppose that the Physiological Law that man's physical nature renews itself once in seven years was the secret of man's perennial freshness physically.

Jesus had the same kind of a physical body. He was not subject to death. Death had no authority over Him until He became our sin-substitute and our sin-nature was laid upon Him; then He became Mortal and subject to Death.

Man belongs to God's class.

He is an eternal personality.

Before he committed sin, he had Dominion over all angels and demons.

No being but God Almighty, Himself, was greater.

It might be well for us to notice at this point another remarkable feature in God's plan.

TIME LIMIT

God gave to man a Time-Limit Dominion; by accommodation we might call it a Lease of Dominion.

This Lease of Dominion is called in Daniel and in Mark, "the age of the Gentiles," that is, the age of the nations, or the age of the Dominion of Man.

"And behold, they cried out, saying, What have we to do with Thee, Thou Son of God? art Thou come hither to torment us before the time?" Matt. 8:29.

"And Jerusalem shall be trodden down of the Gentiles, until the times of the Gentiles be fulfilled." Luke 21:24.

The word "Gentiles" means the "Human Race," fallen man.

"For I would not, brethren, have you ignorant, of this mystery, lest ye be wise in your own conceits, that a hardening in part hath befallen Israel until the fulness of the Gentiles be come in." Romans 11:25.

"Therefore rejoice, O heavens, and ye that dwell in them. Woe for the earth and for the sea: because the devil is gone down unto you, having great wrath, knowing that he hath but a short time." Rev. 12:12.

In these Scriptures we see that the demons knew they had a Time-limit.

That Time-limit is called the Time of the Gentiles.

This evidently means the Age of Man's original Dominion which was turned over to Satan.

We know that Satan is ruling today through fallen man, but, thank God, that Lease is nearly ended and will expire at the Coming of the Lord Jesus.

MAN'S RESPONSIBILITY

God gave to man the ability to reproduce himself, to beget children.

It happened in this wise.

God, instead of creating the whole human race by a single word, created one man and one woman, and said to them, "I permit you to give birth to My children, to rear, educate, and care for them, teaching them to love Me and respond to My heart yearnings."

So, man's real business was to give birth to God's children.

This gives a responsibility to man that can only be measured by Eternity.

Man gives birth to eternal personalities, children who will live as long as God lives.

Man is then the Custodian of God's joy.

NATURE OF MAN'S SIN

This is the old problem that has confronted Theologians in every generation since Calvary.

What was the nature of man's original transgression?

It could not have been a broken law for there had been no law given as we understood the term from its connection with the Law of Moses.

Then what kind of a sin was it that could compel the Incarnation and the sufferings of Calvary?

What was the sin that may be called man's masterstroke of misery?

Having found that man was invested with such far-reaching authority, that he had an intellect of such calibre as to be the

companion of Deity, and that he had in his hands the joy or the sorrow of God, we can understand now the nature of the sin he committed.

HIGH TREASON

The sin of Adam was the crime of High Treason.

God had conferred upon him the legal authority to rule the Universe.

This Universe-wide Dominion was the most sacred heritage that God could give to Man.

Adam turned this Legal Dominion into the hands of God's enemy, the Devil.

This sin is unpardonable! High Treason has been so considered in all ages of the Human.

Adam's transgression was committed in the white light of absolute knowledge.

He was not deceived by the Devil.

He understood the steps that led to this awful crime.

His wife, Eve, was deceived, but Adam became the Benedict Arnold of Eternity. "For Adam was first formed, then Eve; and Adam was not beguiled, but the woman being beguiled hath fallen into transgression." I Timothy 2:13-14.

He knew God; he knew Satan; he knew the result of the unthinkable crime he committed.

THE EFFECT OF THE TREASON

First, it was the thwarting of God's plan.

Second, it was the separation of God and Man.

Third, it gave Satan universal Dominion over God's creation.

Fourth, it incurred a complete bondage of the Human to the Devil.

Fifth, it brought a blighting Curse upon the Animal and the Vegetable Kingdom.

There had been no death since the face of the earth had been renewed and prepared for man's advent, but now a blighting curse sweeps over God's fair Creation.

Every flower and fruit has a curse upon it.

Worms, briars and thorns abound.

In Genesis 3:17 the story is told of the earth's being cursed as a result of man's sin.

So bitterly was it cursed that its fruit was unfit to lay upon God's altar as we see in Cain's offering.

This hideous, withering curse changed the face of all the earth.

Death and blight are now visible everywhere.

The effect on the animal kingdom is more striking.

Creation was planned under the dominion of love; the whole animal creation lived in the atmosphere of love and peace.

Fear and hatred were unknown.

Suddenly the whole animal creation received a new nature.

There was breathed into them as by a breath of wind a spirit of hatred, of cunning, of fear, and revenge.

The lamb and lion had gamboled and played together upon the green; suddenly the lion is changed; he becomes ferocious; his voice that had known no sounds but love was changed until the very woods and plains resounded with his awful war-call.

Fear grips the heart of the timid.

Man's awful crime is being felt by the whole animal creation.

The earth is suddenly turned into a great battlefield, and down through the ages the silent woods, streams, and deserts have become a huge cemetery.

Fear and death stalk in the shadows of every night.

MAN'S KINGDOM

Man suddenly becomes mortal.

Man becomes death-doomed, Satan's servant.

He is born again.

He is more than a sinner; he is sin.

A new Nature enters into him.

It is not the nature of God but of this enemy, the Devil. A similar nature is breathed into the Animal Kingdom, devilish, cruel, and malignant.

Man's spirit undergoes a change; he has become a partaker of the Satanic nature, spiritual death, and he dies spiritually.

He suddenly becomes a hater of God; his whole nature is rebellion toward God.

He loses fellowship and legal standing with God.

He loses his love and receives hatred and revenge; he loses his faith and receives hesitating, halting, stumbling unbelief.

He loses his rest, peace, and joy.

*He is driven from the garden
With no approach to God,
Save with bleeding sacrifice
Whose blood drips on the sod.*

When God created man He gave him the choice of eating the fruit of either the Tree of Life or of the Tree of the Knowledge of good and evil.

One would have united him with God; the other, with the Devil.

One would have given him Eternal Life and immortality for his body; the other, spiritual death and mortality for his body.

Adam had the privilege of becoming God's child; he forfeits it and becomes the Devil's.

ADAM'S LEGAL RIGHT TO SELL

Did Adam have a legal right to barter his dominion?

Yes, though we question that he had the moral right.

This answers these age-old questions: Why has God not disposed of the Devil if He has the power to do it; why has He permitted Satan to rule the earth and cause so much misery, if He is God Almighty.

Adam evidently had a legal right to transfer this dominion and authority into the hands of the enemy. God has been obliged through the long period of human history to recognize Satan's legal standing, and legal right and authority, and on this ground,

and this only, can we understand the legal side of the Plan of Redemption.

SATAN'S DOMINION

We have come to one of the most interesting features in the Plan of Redemption, Satan's Dominion over Creation.

We have shown how Satan obtained this authority; let us now note some facts in regard to it.

The careful student of the Scripture will notice the perfect Justice of God.

He is Almighty, but He has never taken advantage of Satan.

Adam had legally transferred to him the Authority with which God had invested him.

This Authority was Time-limited.

Had God not been absolutely just He would have dispossessed Satan and punished Man then, but instead of that His Grace makes provision for Humanity's Redemption, showing His Love to Man, based upon perfect Justice.

We remember that when Jesus began His ministry, directly after He was baptized He was led away by the Spirit into the wilderness to be tempted of the Devil.

The Devil said to Him, "If Thou be the Son of God, command this stone to become bread"; Jesus said unto him, "It is written that man shall not live by bread alone."

Then the Devil led Him up and showed Him all the Kingdoms of the inhabited earth in a moment of time.

This he might have done by simply pointing to the Roman Eagle, the badge of Rome's world power.

And the Devil said to Him, "To Thee will I give all this authority, and the glory of them; for it hath been delivered unto me, and to whomsoever I will, I give it. If Thou therefore wilt worship before me, it shall all be Thine."

Now mark, Satan came to Jesus and declared to Him that the authority and glory of the inhabited earth had been delivered unto him and that he could give it to whomsoever he willed.

If the Devil lied to Jesus and Jesus did not know that he lied, Jesus was but a man and not the incarnate Son of God as we have believed. If the Devil lied to Jesus and Jesus knew he lied; then it was not a genuine temptation.

We believe that the Bible is true and it was a bona fide temptation.

If that be true, then Jesus recognized that Satan had authority and dominion over the kingdoms of the human race, authority which he could transfer at will to whomsoever he wished.

This is a hideous fact to contemplate: That the human race has been under the Dominion of the Devil, that his Dominion is a legal Dominion, and that God is unable to break it until such time as the Adamic lease, so-called, expires.

Jesus, moreover, not only recognizes Satan's authority at the opening of His ministry but also speaks of him in John 14:30 as the "prince of this world."

A literal rendering would read like this: "Now is the crisis of this world; now shall the prince of this world be cast out."

Satan here is recognized as the political head of the human race and of the kingdoms of the world.

It does not seem necessary to attempt to defend this point.

In 2 Cor. 4:3-4, "And even if our gospel is veiled, it is veiled in them that perish; in whom the god of this world (or age) hath blinded the minds of the unbelieving, that the light of the gospel of the glory of Christ, who is the image of God, should not dawn upon them."

Satan is called the "God of this world."

Here he takes his position in bidding for the worship of man in competition with the Father God.

Jesus plainly declares that men are either worshiping God or the Devil.

Paul leads us to understand that the entire world is either worshiping God through Jesus Christ or worshiping Satan.

When we realize the extent of Satanic worship in this country, our minds are staggered.

DEMON WORSHIP

When we think of the mothers who are offering their children today on the altars of Satan, on the altar of the Dance Hall, on the altar of the house of Ill Fame, and on the altar of the God of Gold, and of men and women who are making burnt offerings to the God of Nicotine daily, it makes us shudder.

It is not in India, Africa, and China alone that Satan is being worshipped, but the unhappy fact is that every land that does not worship God through Jesus Christ is a devotee of the Devil.

In John 8:44 Jesus brings another phase of this truth before our minds with awful vividness.

He is contrasting two fathers: His Father and the Jew's spiritual father.

They had lost their temper with Jesus and had said some very unkind things, when Jesus said to them, "Ye are of your father the Devil, and the lust of your father ye will do. He was a murderer from the beginning and standeth not in the truth, because there is no truth in him. When he speaketh a lie, he speaketh of his own: for he is a liar, and the father thereof."

Here we face one of the most solemn facts of the human experience, not only a fact, but an explanation for the phenomena of sin.

Man is spiritually in union with the Devil.

He has become a partaker of the Satanic nature, for Paul tells us that "we are by nature children of wrath."

John tells us "in this are manifest the children of God and the children of the Devil."

Man at the dawn of human history became a partaker of Satanic nature. That nature was breathed into his spirit by the Devil, and man became a subject of Satan.

This is the only satisfactory explanation for the power of the Devil in the world.

Satan is declared to be a murderer and a liar: the two outstanding characteristics of the human race are lying and murder.

Deny it as much as we will, ignore it if we can, the fact remains that deception and murder are the chief characteristics of the human race.

Jesus describes as a murderer a man who hates.

Hatred and revenge are deified in all great novels and dramas.

Satan is not only the Prince of this world, the God, and spiritual Father, but Paul also tells us in Hebrews 2:14 that he has the power or authority of death.

Paul tells us in Acts 26:18 that his commission was to go and deliver men out of "the authority of Satan."

John tells us that the whole world lieth in the embrace of the evil one.

These facts are unpleasant; no one would care to write them. Everyone would shrink from telling his dearest friend of them unless duty compelled it.

MAN'S CONDITION

Let us in a word sum up man's condition.

First, he has become mortal, a subject of the Devil.

He is giving birth to children not for God, but for the glory and joy of the Devil.

Second, he has become an heir to misery, pain, sickness, and death.

He is a partaker of a nature that makes him an enemy of God, and since his treason he has had no approach to God except over a bleeding sacrifice, through a God-appointed priesthood, or by dreams, or visions, or angelic visitations.

His mind has become blinded by the Devil; his nature is enmity to God, not subject to the law of God.

His eyes have been blinded to the will of God. Paul sums up his case: without covenant claims on God; without God, Godless; without Hope, hopeless; and in the world with the authority of death in Satan's hands, with no legal approach to God and no legal rights in prayer, a criminal, outlawed by his own Treason.

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Questions

1. What kind of a being did God create when He created man?
2. What scripture reveals the type of mind that Adam had?
3. What dominion did God give to Adam? Give scriptures.

4. What was man's most sacred responsibility?

5. What was the nature of man's sin?

6. What was the effect of man's treason upon creation and humanity?

7. What incident in the New Testament reveals Satan's legal dominion that was given to him by Adam?

*"I am a puny part of the great whole
Yes; but all animals condemned to live
All sentient things born by the same stern law,
Suffer like me, and like me also die
The vulture fastens on his timid prey
And stabs with bloody beak the quivering limbs;
All's well it seems for it
But in a while
An eagle tears the vulture into shreds
The eagle is transfixed by shafts of man
The man, prone in the dust of battlefields
Mingling his blood with dying fellow men
Becomes in turn the food of ravenous birds
Thus the whole world in every member groans
All born for torment and for mutual death."*

— Voltaire

(The above reveals the dominion of Spiritual
Death over all creation.)



Chapter The Third

THE DOMINION OF DEATH



THE Bible is a mystery book until we find the key that opens it; then it ceases to be a mystery and becomes a message.

There are two words that open the Bible.

The two words hang on the same key-ring.

They are the words, Life and Death.

It is impossible to receive a coherent conception of God's message without a full understanding of these two mighty words.

Sin, as we understand it today, is not the reason for Redemption; it is but one of the results of a basic cause, and until we understand that basic cause, there will be no intelligent grasp either of Man's condition or of God's provision for his Redemption.

Death has been a mystery in all ages.

Science stands mute in its presence, unable even to attempt an explanation.

Philosophy turns poetical when it meets this dread enemy of the human.

Theology has only dealt in generalities when attempting to explain it.

That bloodhound-like foe began its dread work at the cradle of the human and has followed it down through the stream of the centuries.

It is not a part of the Creation or a part of God's original plan.

It has ever been the enemy of the human.

MAN IS A SPIRIT

Before we can understand the Nature of Death, it will be necessary to look at the Nature of Man for a moment.

Man is a spirit and possesses a soul and has a body.

His soul and spirit constitute his personality.

Above this soul is he, himself, spirit.

This is the real Man.

This spirit operates through the soul, and it in turn operates through the physical body.

The Man and his Soul live in a body.

At death the Man and his Soul leave that body and go to their home.

It has always been difficult to realize that Man is a spirit instead of a physical being.

Paul in speaking to the Thessalonians says, "And the God of peace himself sanctify you wholly; and may your spirit, and soul, and body, be preserved entire, without blame at the coming of our Lord Jesus Christ."

The real world powers today are spiritual.

God is a spirit.

Man is a spirit.

Satan is a spirit.

KINDS OF DEATH

There are several kinds of Death mentioned in the Scriptures, but we are interested only in three, Spiritual, Physical, and Eternal (which is called "The Second Death").

The real Death is that which lays hold of our spirits rather than our bodies.

Physical Death is but a manifestation of its parent.

"The Second Death" is the ultimate finality of Death, the Home of the Spiritually Dead.

The reader will find it very difficult to think of Death except in relation to the Physical.

Physical Death is the dissolution of the physical body.

In Job 18:13 it is called "the first born of Death."

In other words primal Death is not Physical but Spiritual.

Spiritual Death came to the earth first.

It manifests itself in the Physical by destroying it.

The Physical Death is but a manifestation of a law that is at work within the human, called by Paul "The Law of Sin and of Death."

But before we take up the question as to the nature of Spiritual Death it might be well to look at Life.

There are four kinds of Life, Vegetable Life, Animal Life, Human Life, and Spiritual Life or Eternal Life.

Jesus tells us in John 5:26 that all Life heads up in God.

He is the Author of all Life whether animal, vegetable, human or Eternal, and He has given to the different kingdoms life to fit their spheres.

In other words Life is the Nature of God.

Life is the substance, the being of God.

God is a Spirit; consequently His life is Spirit Life.

Satan is a spirit, but his nature is the very opposite of God's.

God's Nature is Life, and its first manifestation is Love.

SATAN'S NATURE

Satan's Nature is Death, and its first manifestation is Hatred.

Spiritual Death, then, is as much a substance, a force, a fact as Life, but the difference is it emanates from the Devil, while Life emanates from God.

Satan was originally in heaven with God, one of those spirits who stood next to the Throne itself, but he turned against God, and when he did his Nature changed.

It is that Nature which serves as the very fountain of all that is evil, wicked, and corrupt in the human.

We can see that if all that is good, holy, and beautiful heads up in Life — which emanates from God, then all that is evil and bad and corrupt heads up in spiritual Death, which emanates from Satan.

Death, then, is a Nature as really as life is a Nature.

We can understand that out of God's Nature flows love, joy, and peace, and out of Satan's Nature comes hatred, murder, lust, and every unclean and evil force in the world.

There is no solution of the human problem without an understanding of these two super-natural forces, Spiritual Life and Spiritual Death.

If Man is dead in spirit, that is, if he is a partaker of the Nature of the Devil, then we understand his need of Eternal Life.

When God placed Man in Eden, he had the inherent power of choice and responsibility.

If he had not been created thus, he would have been an automaton, a machine under the direction of his Creator.

If this had been so, Man could have brought no more joy to God than a machine could bring to its inventor.

God gave Man not only the power of volition but also knowledge and wisdom beyond anything we have today.

He had been brought into being to be the associate and companion of the great Creator God.

That in itself indicates Man's mental and spiritual capacity.

When he was given control of the Universe God warned him, told him that if he disobeyed he should surely die, or literally "in dying thou shalt die."

This statement suggests the fact that Man is subject to a two-fold Death.

The moment Adam committed High Treason he died in spirit, but he did not die physically for nine hundred and thirty years.

It is very noticeable that the moment Man sinned His Nature underwent a complete change.

This change has no parallel in Nature except in that which is known as the New Birth, for when one is born of God he undergoes as instantaneous a change.

This proves to us that Man was actually Born Again when he sinned. That is, he was born of the Devil. He became a partaker of Satanic Nature just as man today becomes a partaker of Divine nature when he is born of God by accepting Jesus Christ.

THE NEW TESTAMENT VIEW OF SPIRITUAL DEATH

Romans 5:12, "Therefore, as through one man sin entered into the world, and death through sin; and so death passed unto all men, for that all sinned."

Through one man's sin Death entered into the world.

The picture is of Death standing outside a closed door, man's sin is throwing the door open and allowing Death to come in to the human.

This is not Physical Death, as we see in the verses following, for they say that "Death reigned from Adam until Moses," indicating at the time of Moses that there was a cessation, in part at least, of the Dominion of Death.

We know that nothing in Moses' day kept men from dying physically. It has no reference to that, but it does have reference to another kind of Death. The remainder of the chapter proves this, for in this section of Romans Paul is contrasting Spiritual Death and Spiritual Life.

That word "reign" really means "reigned as king"; so we understand that Death reigned as king over the human race from Adam's day until Moses'.

In Moses' day God gave to him the Atonement of the blood of animals.

Blood represents Life, and Atonement means a covering. So God through the High Priesthood gave to the Jewish Nation and to the Gentile world, if they wished it, a Covering of Life. Through this we understand how Death's Dominion as a world Emperor was broken.

Perhaps the most graphic statement in regard to Spiritual Death is in the 17th verse.

A literal translation reads, "for if by the trespass of one, Death seized the Sovereignty through the one."

Here is an awful picture; away back there in the Garden of Eden Death, that hideous monster seized the Sovereignty, the Dominion, the Kingship over Creation. It drove Life out and brought in its own rule of desolation. Then again in the 21st verse the same translator translates "that as sin reigned as king in the realm of death, even so might grace reign as king through righteousness unto Eternal Life, through Jesus Christ our Lord."

Here we have the truth stated clearly: Death has seized the Sovereignty, and God's Creation is under its Dominion.

We understand that sin so prevalent today, scourging and blighting the human race, reigns as king in this awful realm of Spiritual

Death where the whole human race lives today under the cruel Emperor Satan.

This is the only explanation for the present power of sin in the world.

We could not explain sin otherwise.

Sin is the outgrowth of Spiritual Death.

Spiritual Death is the soil out of which all kinds of sin grow just as Spiritual Life, the Nature of God, coming into Man becomes the soil out of which all kinds of good actions spring.

THE NATURE OF SPIRITUAL DEATH

It can be clearly seen now that Spiritual Death is the Nature of the Devil and that Spiritual Life is the Nature of God, that out of Spiritual Death come hatred, jealousy, and murder, and that out of the Nature of God come love, forgiveness, and peace.

We can understand now the prevalence and power of sin in the world.

We may legislate all we please; until we change the Nature of Man, sin will grow and flourish; we may stop it here or there, but it will surely spring up elsewhere.

The only hope of the human is to give him a new Nature.

Spiritual Death, then, is the Nature that lies behind all sin committed.

Man commits Sin, because his Nature produces that kind of conduct.

Spiritual Death made Man mortal.

Spiritual Life alone can make him immortal.

That was a sad day for the human when Satan became Emperor of the Universe and let loose that hideous miasma of Hell, Spiritual Death.

POWER OF DEATH

What an awakening for Adam.

He had been God's under-ruler and king.

Perfect beauty had gladdened his eyes at the rising of every sun, but now devastation has begun; the marks of Satanic Dominion are manifest everywhere.

Spiritual Death has changed the Nature of all the Animal Kingdom, and the discordant cries of Hatred and malice are heard from wooded dell to open glade; carcasses of insects and beasts lie rotting in the sun; and Adam, the uncrowned king of Creation, grovels under the iron heel of Satan.

Spiritual Death becomes a hideous reality to him; his first born son murders the second. He is made to feel with keenness the effect of his treason; he had not only sinned against God but also against his unborn children.

A little grandchild is born into the family, and Adam names it Enosh, which means "mortal," "frail," "subject to Death," or "Satan ruled."

Think of naming the first grandchild of the human race after his sin!

Man is now united with the Devil.

He is an outcast, an outlaw driven from the Garden with no legal ground of approach to God.

He no longer responds to the call of God; he responds only to his new master.

Now we understand why Man is more than a transgressor, more than a law-breaker. Man is spiritually a child of the Devil.

Man partakes of his father's nature.

This explains why Man cannot be saved by conduct.

If he is ever to be saved, it must be by some one's paying the penalty of his treason and giving him a new nature. He can never stand in the presence of God as he is.

Man is lost today not because of what he does but because of what he is. Man needs a New Birth, that is, Life from God, because he is spiritually dead.

SPIRITUAL DEATH IS UNIVERSAL

"And He (Christ) shall destroy in this mountain the face of the covering that covers all people and the veil that is spread over all the nations; He shall destroy death forever and the Lord Jehovah

shall wipe off tears from all faces and the reproach of His people shall He take away from off the earth for Jehovah hath spoken it." Isaiah 25:7-9.

This covering that covers all peoples; this veil is the veil of Spiritual Death.

Now mark, it says here that it is a covering over all people, a veil that is spread over all nations.

Romans 5:12 declares "death passed upon all men, for all sinned."

Matt. 4:16 says, "the nations that sit in darkness shall see a light and they that sat in the shadow of death to them did light spring up."

Romans 3:9, 23 declare "that all are under sin," and "all have sinned and fall short of the glory of God."

From these Scriptures it is clear that the human race is universally under the dominion of Satan, that they have all become partakers of his Nature.

They have no legal right to approach God, and Satan is now their God and ruler.

Jesus in speaking of this in John 5:24-25 says, "He that heareth my word, and believeth Him that sent me, hath eternal life, and cometh not into judgment, but hath passed out of death into life."

Jesus is speaking of the spiritually dead who by hearing His voice may come out of the Realm of Death into the Realm of Life, out of the family of Death into the family of Life.

In the story of the Prodigal Son Jesus makes the father say, "This is my son that was dead and is now alive, was lost and is found."

In 1 John 3:14-15 it says, "We know that we have passed out of death into life, because we love the brethren. He that loveth not abideth in death. Whosoever hateth his brother is a murderer, and ye know that no murderer hath eternal life abiding in him."

Here we have the contrast of Death and Life: that is the contrast of the manifestation of the Nature of the Devil and the Nature of God; one manifests itself in hatred, and the other, in love.

"And you did he make alive, when ye were dead through your trespasses and sins,

"Wherein ye once walked according to the course of this world, according to the prince of the powers of the air, of the spirit that now worketh in the sons of disobedience:

"Among whom we also all once lived in the lusts of our flesh, doing the desires of the flesh and of the mind, and were by nature children of wrath, even as the rest: but God, being rich in mercy, for His great love wherewith He loved us, even when we were dead through our trespasses, made us alive together with Christ (by grace have ye been saved)." Ephesians 2:1-5.

Let us look critically at this section of Scripture: first, we were made alive when we were dead.

Second, we walked according to the prince of the powers of the air.

Third, this prince is now working in the sons of disobedience just as the Holy Spirit works in the sons of obedience.

Fourth, we all once lived in the lusts of our flesh and were by nature children of wrath.

Fifth, but God being rich in mercy, for His great love wherewith He loved us when we were dead in our trespasses made us alive together with Christ.

Take this statement with Col. 2:13, "You being dead through your trespasses and the uncircumcision of your flesh, you, I say, did He make alive together with Him, having forgiven us all our trespasses."

From these Scriptures the case is made: Man is spiritually dead, under the dominion of the prince of the powers of the air, and this spirit is now working in and through man's life carrying out the plans and purposes of this prince.

All this substantiates our foregoing argument: the universal man must be Born Again, and the New Birth is receiving the Life or Nature of God. John tells us that when we receive this Nature we love our brethren, and he that does not receive this Nature has hatred for his brethren.

THE CONTRAST

Here Again Death and Life are contrasted.

In Romans 8:1-14 Paul contrasts the Flesh and the Spirit, Life and Death.

In verse two, "For the law of the spirit of life in Christ Jesus made me free from the law of sin and of death."

The law of sin and of death is that law that is at work today in the realm of Spiritual Death, mentioned in the 5th Chapter, and since Paul has been born again he is free from the dominion of this former ruler.

The term Flesh as he uses it indicates Man's Condition before he is made alive, or Born Again.

The Greek word "sarx" in this connection has reference to Man when he is spiritually dead.

The 6th verse, "For the mind of the flesh is death, but the mind of the Spirit is life and peace."

The mind of the flesh is the mind of the natural Man in the realm of Spiritual death, and this mind, he says in the 7th verse, is "enmity against God. It is not subject to the Law of God; neither indeed can it be."

The Man who lives in the realm of Spiritual Death is enmity against God.

He may be a college professor. He may hold the highest place in the educational world. However, if he has never been born from above, he is God's enemy by nature, and he cannot be a subject of God's Law. However, Paul says of the believer, "Ye are not in the flesh but in the Spirit, if so be that the Spirit dwelleth in you."

In other words if you have been Born Again, passed out of the realm of Death and Satanic Dominion into the realm of Life and the Spirit's Dominion, "ye are no longer in the flesh," and should not be Ruled by the senses.

You remember Paul's pathetic cry in the closing of the 7th chapter of Romans, "Wretched man that I am! who shall deliver me out of the body of this death?" Then he cries, "but I thank God through Jesus Christ I have found my deliverance."

Paul was speaking of the time when he was spiritually dead, a child of the Devil, but awakened by the Spirit to his bondage and also to the privilege of deliverance.

SUMMING UP THE CASE

Let us now in conclusion see what we have found.

First, Spiritual Death is the Nature of the Devil.

Second, Man by his sin has become a partaker of Satanic Nature.

Third, this union with Satan has separated Man from God.

Fourth, Man is now an outlaw without legal ground of appeal or approach to God.

Fifth, if Man ever stands right with God some one must pay the penalty of his transgression and give him a new Nature.

Sixth, neither Education nor Culture can ever change his Nature; the New Birth is Man's only hope.

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Questions

1. What are the two words that open the Bible?
2. Name and explain the three kinds of death.
3. What is Eternal Life?
4. Explain Romans 5:12.
5. Give a discussion of the reign of spiritual death.

"The total picture of life is almost too painful for contemplation; life depends on our not knowing it too well. If we should bring clearly to a man's sight the terrible sufferings and miseries to which his life is constantly exposed, he would be seized with horror; and if we were to conduct the confirmed optimist through the hospitals, infirmaries, and surgical operating-rooms, through the prisons, torture-chambers, and slave kennels, over battle-fields and places of execution; if we were to open to him all the dark abodes of misery, where it hides itself, from the glance of cold curiosity, he, too, would understand at last the nature of this best of all worlds. For whence did Dante take the materials of his hell but from our actual world?"

(The above picture of the reign of evil surely reveals the lordship over the human race of the one whom the Scriptures call "Satan".)



Chapter The Fourth

SATAN



HERE is no explanation for the intelligence and organization that is behind the power of sin, if there be no such a being as Satan.

The prevalence, power, and malignity of sin compel us to look for a cause.

To say that sin is inherent in man is to accuse God of creating a being in whose nature sin forms a part.

We cannot accept this.

If it could be proved that there were no such a being as Satan, then the difficulty of locating the seat, the fountain of sin, would be encountered.

The Scripture is explicit; it tells us as much about Satan as about God. It tells who he was and who he is today, how he became what he is, and tells us how he gained dominion over the human race.

It tells us of his malignant nature and character, tells us also of his end.

All that is holy, righteous, and good heads up in one, and all that is evil, unjust, and destructive heads up in the other.

SATAN'S LEGAL DOMINION

One of the bitterest facts that humanity and Heaven have to face is that Satan has a legal right to rule over the human race.

God gave to Adam dominion and authority.

This dominion was over Satan and over all the works of God's hands.

Man ruled not only Satan, but he also ruled all the angelic beings. He was next in authority to God, and when he turned that vast Kingdom over into the hands of Satan, it was a legal transference. It was so legal that God was obliged to recognize its legality, and

the only way that God could meet the issue was to send His Beloved Son down out of Heaven to suffer the penalty of Adam's transgression.

If you will notice, all through the Scriptures God and the angels treat Satan with a certain deference; they recognize his legal dominion.

If Satan did not have legal dominion, why is it that God, who is Almighty, did not put him out of business and drive him off the earth into his eternal prison-house?

But God could not do it. Consequently there has come into being that marvelous legal document, The Plan of Redemption.

You remember that when Jesus met Satan in the Wilderness in the great temptation that Satan said, "To Thee will I give all this authority and the glory of them, for it has been delivered unto me, and to whomsoever I will, I give it; if thou therefore wilt worship before me, it shall all be Thine."

Jesus does not dispute Satan's claim; He takes it for granted that Satan is telling the truth.

Satan's bold boast and offer to Jesus is one of the striking facts of history.

Satan, then, has legal rights that God must and does recognize.

Adam had a legal right though not a moral right to transfer the dominion that God had placed in his hands into the hands of the Devil, the enemy of God.

There can be no plan of redemption nor theological system that does not recognize Satanic dominion. There can be no excuse for God, if this dominion is not a legal dominion; for if God has a legal right to dispossess the Devil and put him out of dominion and does not do it, He necessarily becomes guilty of all the acts of the Devil.

However, if man with his free moral agency and the legal rights that have been conferred upon him by God turns that dominion into the hands of his enemy, God has no right to dispossess the Devil until man's lease of dominion has expired.

WHO HE IS

This is a study of the Being who is today ruling the earth, who sits as the Prince of the Nations, who has the Authority to rule

the hearts and lives of men, who is the author of all our miseries and sorrows; the Being who has the power of disease and death, and Authority to cast into Hell.

He is the King of the angels of the Abyss; he rules the dark hosts of Hell.

His chief desire and design is to destroy the human race and thereby bring sorrow to the heart of the Father God.

In Luke 10:18 Jesus says, "I saw Satan as lightning cast out of Heaven."

In Isaiah 14:12-15 he is called the "Day Star, Son of the Morning," and his Fall is attributed to his desire to rule the Heavens and cast God out.

He said, "I will ascend into Heaven; I will exalt my throne above the Stars of God; and I will sit upon the mount of congregation in the uttermost parts of the north; I will ascend above the heights of the clouds; I will make myself like the Most High."

This with Ezekiel 28:11-19 gives us a hint of who Satan was.

The 28th chapter of Ezekiel is addressed first to the Prince of Tyre, who is serving under his great Emperor, Satan.

Satan is described as having the dominion over the earth, over the Kings of the earth—this is a picture of Satan's ruling a nation through its King.

Beginning with the 12th verse we see him in his true light: "Thus saith the Lord Jehovah: Thou sealest up the sum, full of wisdom, and perfect in beauty."

This description cannot apply to any man living at the time of Ezekiel, for it says, "Thou wast in Eden, the garden of God."

We know that Satan was there.

"And every precious stone was thy covering," as the precious stones in the crown of a King are his covering the insignia of his office, of his authority.

And so God says that "The sardius, the topaz, the diamond, the beryl, the onyx, the jasper, the sapphire, the emerald, and carbuncle and gold" are in that wonderful covering or crown.

And then He says, "The workmanship of thy tabrets and of thy pipes was in thee; in the day that thou wast created they were prepared."

"Thou wast the anointed cherub that covereth: and I set thee, so that 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, until unrighteousness was found in thee."

The being whom God is describing here (and it is God who is speaking) is a being perfect in beauty, summing up perfection and wisdom, and was the anointed cherub.

The word "anointed" suggests that he was connected with the throne, and the reference to musical instruments, that he evidently led the worship of Heaven; he led the great angel chorus in their worship of God.

He was able to walk up and down in the very presence of the Eternal God, and he was perfect in all his ways until unrighteousness was discovered in him.

"Therefore have I cast thee as profane out of the mountain of God: and I have destroyed thee, O covering cherub, from the midst of the stones of fire.

"Thy heart was lifted up, because of thy beauty; thou hast corrupted thy wisdom by reason of thy brightness."

This could only apply to a heavenly being who held a place of authority, and glory and honor before God Almighty, and whom God cast out from His presence.

When Satan was cast out of Heaven, he evidently lost none of his ability or brilliancy, and none of his wisdom; it simply became corrupted.

PASSION MUSIC

It is a significant fact that music today holds a large place in all the brothels, dance-houses, theaters, and operas and that music is one of the attractive features of sin today.

Satan has not ceased to be a musician; neither has he ceased to lead great choruses and oratorios.

In Revelation 9:11 he is called the King, the angel of the Abyss. His Hebrew name is Abaddon, and his Greek name is Apollyon. He is the great King of the demon hosts of Hell.

He is the mighty Enemy of God today; he is an enemy of angels and of men.

He heads up all the evil of all the ages.

According to the scriptures he has the power of disease, the power of death, the power to bring plagues upon humanity, the power to cause storms and unnatural fires.

His whole nature is malignant and cruel.

He evidently loves the esthetic and beautiful; his fall did not take that from him.

Whenever he has an opportunity he uses these to destroy and wreck the spirits of men.

THE PRINCE OF POLITICIANS

Luke 4:3-7, "And the Devil said unto Him, if Thou art the Son of God, command this stone that it become bread.

"And Jesus answered unto him, It is written, Man shall not live by bread alone.

"And he led Him up, and showed Him all the kingdoms of the world in a moment of time.

"And the Devil said unto Him, To Thee will I give all this authority, and the glory of them: for it has been delivered unto me; and to whomsoever I will I give it.

"If Thou therefore wilt worship before me, it shall be thine."

Here Jesus recognizes that Satan has the political dominion over the kingdoms of the earth and that the whole human race are his subjects.

In a previous chapter we called attention to the means by which Satan obtained this dominion.

Here Jesus recognizes his right to rule.

As the Prince he is the political head of the nations.

I don't believe that any one can doubt this. When we look at the history of the human race, the corruption of our cities, of our politics, of the rulers of the great nations of the earth; when we consider the awful wars and massacres that take place in semi-civilized countries with a tacit recognition of the great nations of the earth, we are convinced of Satan's reign.

Jesus calls Satan the spiritual father of the human race: "Ye are of your father the devil:" and He was speaking to the Jews, the most religious and the best people of the world at that time.

Paul tells us that Satan is the god of this world.

As the father he has given man his nature; as the god he demands man's worship, reverence, and obedience; and that he has it we can't deny.

Satan is more popular today than Jesus; Hell is more popular than Heaven.

More people go the Broad Way than the Narrow.

More people worship the Devil than worship God.

THE AUTHORITY OF DEATH

Jesus tells us in Luke 12:45, "Fear him, who after he hath killed hath authority to cast into Hell: yea, I say unto you, Fear him."

Jesus declares that Satan has the authority of death and the authority to cast into Hell.

Hebrews 2:14, "Since then the children are sharers in flesh and blood, he also himself in like manner partook of the same; that through death he might bring to nought him that hath the power of death, that is the devil."

Here Paul tells us the same thing, that Satan has the authority of death.

This seems a hideous fact, that the authority of death, to slay men, is in the hands of our Enemy.

In Revelation 12:7-9, "And there was war in Heaven: Michael and his angels going forth to war with the dragon: and the dragon warred and his angels: and they prevailed not, neither was their place found any more in Heaven.

"And the great dragon was cast down, the old serpent, he that is called the Devil and Satan, the deceiver of the whole world; he was cast down to the earth."

The earth is Satan's realm; here he rules over demons and nations.

The ninth verse of Jude tells us that arch-angels respect the Devil and show him a peculiar reverence.

Zech. 3:1-2, "And he showed me Joshua the High Priest standing before the angel of Jehovah, and Satan standing at his right hand to be his adversary."

"And the angel of Jehovah said unto Satan, Jehovah rebuke thee, O Satan; yea Jehovah that hath chosen Jerusalem rebuke thee: is not this a brand plucked out of the fire?"

Here the angel of Jehovah dares not directly rebuke Satan, but shows him a peculiar respect and honor.

Satan is greater than any angelic being in Heaven; only God and Jesus Christ are greater.

DEMON DOMINION

Daniel 10:13, "But the Prince of the kingdom of Persia withstood me one and twenty days; but Michael one of the chief princes, came to help me."

Daniel had been praying for one and twenty days and wondered why his prayers were not answered.

Suddenly an angel appears and makes the statement that he had been held up one and twenty days by the Prince of the kingdom of Persia. It was not a human Prince, because no human could have intercepted an angelic being, but a demon who was ruling over the kingdom of Persia had stopped him on his way to Babylon to bring God's message to Daniel.

The angel also makes another declaration.

He says that he is going back now to fight with this same Prince of Persia, indicating that every kingdom is ruled by a demon. Paul declares that our combat is not against flesh and blood but against principalities and powers and world rulers of this darkness; that there are different degrees of demoniacal dominion; and that the world is divided up into kingdoms and states, and communities, and that over each one a demon holds sway.

This, I have become convinced, is true, for in my evangelistic work I find a different kind of demon in almost every community.

This is uncanny and an unpleasant subject, but nevertheless it is imperative that the Church know about it.

In 1 John 3:10 and John 8:44 he is called the spiritual Father of the human race: "Ye are of your father the devil," and, "In this are manifest the children of God and the children of the devil."

1 John 5:19, "The whole human race lieth in the embrace of Satan."

He has a peculiar dominance over the nations of the earth.

It would seem that Revelation 12:11 is being fulfilled, that Satan has already come down to this earth full of wrath, knowing that his days are short.

HIS CHARACTER

We can best understand Satan's nature in the same way that we understand God's, that is by his Names.

The whole series of revelations of God in the Old Testament are revelations through the Names that He gives. Therefore, we will study the names of our great Adversary, Satan, in order to discover his character.

"When any one heareth the word of the kingdom and understandeth it not, then cometh the Evil One, and snatcheth away that which hath been sown in the heart." Matt. 13:19.

Here he is called the Evil One of the earth.

Verses 38-39 of the same chapter. "And the field is the world: and the good seed, these are the sons of the kingdom; and the tares are the sons of the Evil One; and the Enemy that sowed them is the Devil: and the harvest is the end of the world; and the reapers are the angels."

Here he is called the Devil and the Father of the tares.

He not only steals away the good seed that is sown in the hearts of men, but he also sows tares and wickedness in the world.

His name "Devil" means "Accuser," "Defamer," "Calumniator," "Slanderer."

These are titles that describe his character.

The very word "Devil" has enwrapped within it all the significance of these four synonyms.

HE IS THE ACCUSER

He accuses the brethren day and night before God.

He is the Defamer; he is defaming the Church, and the character of God; and the integrity of Jesus continually.

He is the Calumniator; he is ever bringing railing accusations, vile, unclean accusations against the human.

He is the Slanderer; he retails all that is vile and unclean.

He stirs up dissensions; bitter awful scandals are the delight of this archfiend.

It would be well for us to stop here and notice this fact: neither God nor Satan can minister to or destroy the human but through the human.

HE USES MAN

Satan must use human lips or pen to do his dirty work for him.

He has no power to defile, to destroy, or to lead astray, except as he has a human instrument.

God has no power to bless, to inspire, to lift, to save men except through a human instrument.

It seems a crowning pity that man should lend himself to the Devil as a medium through which he can work to destroy the human race, but he does it.

In 2 Cor. 11:3 he is called the Corrupter, "But I fear, lest by any means, as the serpent beguiled Eve in his craftiness, your minds should be corrupted from the simplicity and purity that is toward Christ."

Here Satan is the corrupter, the defiler, the robber of virtue and the purity of the heart.

Satan has always delighted in being the instructor of youth.

He uses some vile man or woman to defile a boy or girl and then sends that boy or girl out as a missionary into our public schools and colleges to defile the minds of the innocent.

How often our sweet baby boys and girls are corrupted and robbed of their purity of heart before they reach the high school grades; nothing is left holy or pure to them.

The holy secrets of life are all dragged into the filth and mire of vile conversation and suggestions, and our sweet babies come back to us scarred forever by Satan's defilement.

1 Thess. 3:5, "For this cause I also, when I could no longer forbear, sent that I might know your faith, lest by any means the Tempter had tempted you and our labor should be in vain."

Here he assumes a new guise, the Tempter.

He is the sly serpent, tempting Eve from her purity; and Paul fears that the virgin Church of Thessalonica shall be tempted from her love and fidelity to her Lord.

He is called the Seducer.

No name is so vile in our English as that, and Satan is known as the Seducer of the virtue and purity of the Church of Jesus Christ.

He is vile, sly, and cruel, the old serpent.

In Rev. 20:2 is a constellation of names that are hideous to contemplate, "the dragon, the old serpent, which is the Devil and Satan."

PASSION DANCE

Perhaps the name of all names here is "the old serpent."

The word "serpent" really means the fascinator, and how truly Satan has fascinated men and women of all ages since the Fall.

He has given to us the ball-room with its fascinating body-gripping passion music, imported to us from the South Sea Islands, from Cuba, and the Negroes of the South, music that throbs and pulsates with a passion that stirrs all that is worst in fallen man.

It is no wonder that 90 per cent of the girls today in the houses of ill-fame in this country went there through the public dance hall.

There is nothing that so un-mans a man and a woman and throws them open to the God of Lust as this subtle passion music of today.

Satan has reached his highest point of fascination in this subtle, dangerous type of music.

He could only reach a few through the so-called classical music, but passion music is based on one of nature's perverted fundamental laws.

However, the dance hall is not the only place where he fascinates.

There is the card table over which \$80,000,000 pass daily, where men blow their brains out, where they throw manhood and character to the winds, where they barter love and home.

And not only does he fascinate with cards and the dance-hall but also with the theater and moving pictures, and today they are holding out a fascination that is emptying our Churches, wrecking the students in our schools, and destroying the boyhood and the girlhood of the nation.

Oh, Satan is a fascinator!

As the bird is fascinated by the serpent, so is the girl and the boy, the man and the woman fascinated by the "old serpent" today, and they walk with closed eyes and benumbed sensibilities into his very jaws.

In Col. 1:13 he is called the "Power of Darkness" out of which we are "translated into the kingdom of the Son of His love."

Darkness stands for ignorance; ignorance has ever been Satan's choicest weapon to keep in bondage the great hordes of humanity.

He has held the hosts of the earth's great family in bitter, soul-blighting ignorance.

Not only has he bound with ignorance, but he also has given them a fear of light so that they fight the force that would set them free.

The light hurts their eyes.

The battle between Light and Darkness has gone on down through the ages.

The darkness tried to overcome the light during the days of the Incarnation.

Oh, the bitter sins of darkness, the unnumbered sins of darkness!

Darkness is really the realm of Satan.

But I want you to look once more at the hideous constellation of horror in Rev. 12.

Here he is called the Dragon, the Devil, the father of hatred, the father of murder, the Adversary, the Old Serpent whose deadly coils have crushed the life out of nation after nation and proud city after proud city, until tonight their only monument is the wreckage of their past glory that we see in the piles of their mighty ruins.

SATAN'S REPUTATION

John 8:44, "Ye are of your father the Devil, and the lusts of your father it is your will to do. He was a murderer from the beginning and standeth not in the truth, because there is no truth in him; he is a liar and the father of lies."

Here Jesus gives Satan a reputation that is not enviable.

He is called a murderer from the beginning, and stands not in the truth for there is no truth in him; he is called a liar and the father of lies.

Perhaps the badge of the unregenerate human today is the lie.

The human race are liars!

Lying is as natural as eating or drinking or breathing.

To overcome lying is one of the most difficult things that any man or woman ever attempted.

We lie in dress, in our appearance; we lie in our speech; we lie with our eyes, with our hands, with our pens; we lie with words, and without words; we lie in business, and in the pulpit.

Satan is truly a murderer of characters, and then he covers his awful tracks with a series of fabrications most malicious, but that does not seem to be his worst name; he has another honorary degree.

He is called in Revelation the Deceiver of the whole earth.

This is to me the bitterest fact that we have to face in connection with the Devil, that he has deceived the whole inhabited earth, that no man lives or has lived, who has not been fooled and deceived by Satan.

He has made sin appear beautiful; he has made error seem as truth, lust as love, crime as virtue, and deception as good policies.

He deceives the babe, the youth, and young manhood.

He deceives us in the prime of life; he deceives us on the brink of the grave when faltering footsteps seek for a guide.

He has deceived us as a world, as nations, as cities, as schools, as homes, and as individuals.

Satan is humanity's Nemesis.

From the cradle to the grave he has sought to utterly destroy the human.

His master stroke is compelling man to carry out his wicked design against God and God's eternal purpose for man.

Man is helpless without God's aid to escape his power.

SATAN'S TIME-LIMIT

There are those who have believed that the Time of the Gentiles began with Nebuchadnezzar's dominion, that is, the Gentile's world dominion.

We know that the Greek word for Gentile means nations, and when Jesus in Luke 21:24 speaks of the Times of the Gentiles being fulfilled or the Times of the Nations, He has reference to a wider interpretation of humanity than this limited view will admit.

Paul, speaking of the same thing in Romans 11:25, says, "that a hardening in part hath befallen Israel, until the fullness of the Gentiles be come in," the fullness of the Gentiles being the fullness of the nations.

We know that the nations of the earth are under the dominion of the Devil, and Jesus and Paul both evidently have reference to the end of the Satanic dominion.

When Jesus began His ministry and began to cast out demons, we have record of a remarkable statement made by a demon which He was casting out.

In Matthew 8:29, demons cried, "What have we to do with Thee, Thou Son of God? art Thou come hither to torment us before the time?"

Again in Rev. 12:12, "Therefore rejoice, O Heaven, and ye that dwell therein; woe to the earth and sea, because the Devil has gone down to thee with great wrath, knowing that he hath but a short time."

From these and other Scriptures we learn that Satan recognized that his dominion was time-limited.

It would seem then that when God gave Adam dominion over the earth and the work of His hands that this dominion was limited as one of our modern leases is limited.

Adam had dominion over the earth for a certain number of years, whether it be six or seven thousand, or how long, we do not know.

When Adam committed High Treason against God and turned this dominion and authority over into the hands of Satan, Satan took Adam's lease, and consequently Satan's dominion will last as long as Adam's would have lasted had he not sinned.

It is evident that Satan's dominion ends at the Second Coming of the Lord Jesus.

The dominion of man is really now the dominion of Satan, or as Paul puts it, "the Times of the Gentiles," or of the nations, which is the time of Satan's dominion over the human race.

The demons that were cast out by Jesus knew their time-limit, and they dreaded being cast into the Pit or Abyss before their time. They appealed to His justice and said, "Hast Thou come to cast us into the Abyss before our time?" And Jesus said, "No, I will not do it."

In the scripture just quoted it says that Satan will come down to the earth with great wrath knowing that the days of his authority are numbered.

That will give a reason likely for The Great Tribulation which ends this dispensation.

Satan, as he sees the hours of his dominion over man draw to a close, will pour out his bitterest vials upon the human race to hurt God and crush humanity before he is finally cast into the "Lake of Fire."

We are living today in the days of Satan's dominion, but thank God, there is a time-limit to it.

Here are some facts about Satan that will aid us.

First, He was an angel of light and led the worship of Heaven.

Second, He was "The anointed cherub that covereth," stood near the Throne.

Third, He fell by trying to take the Throne from God.

Fourth, He was perfect in beauty and wisdom.

Fifth, He lost none of his wisdom.

Sixth, His nature was changed by his fall.

Seventh, Adam gave him Dominion over the Universe.

Eighth, He Rules Earth and Man.

Ninth, He has power to bring storms, pestilence, wars, disease, and death.

Tenth, He is seeking God's place in our hearts; he wants our worship.

Eleventh, He has access to God to accuse the Church.

Twelfth, He is to be bound and cast into Hell at Christ's coming.

Thirteenth, At the Judgment he goes into the "Lake of Fire," and that ends his awful reign.

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Questions

1. What is the only explanation for the intelligence and organization that there is behind sin?
2. Discuss Satan's position before he was cast out of heaven.
3. What facts of history unveil the reign of Satan as god of this world?
4. Show how Satan's character is revealed through the names that are given to him in the scripture.
5. In whose hands is the power of death? Give scriptures.

"The loving, the gentle, the sympathetic, the sacrificial Savior, who loved sinning men so that He came to die for them — He, calmly, deliberately, over and over again, did teach His disciples in such a way that they at that time and since then the great body of the church have believed that He meant us to understand that there is a future state of punishment, and that it is so great and dreadful a thing that all men should with terrible earnestness flee from it.

"He announced the fact. He did not reason upon it, nor point out its place in a system of moral truth, nor give it philosophical definition, nor consider objections to it, nor attempt to reconcile it with any theory of divine power. He raised His hand to the sky to draw aside the curtain, and there, right before His hearers rose the dark grandeur of future Retribution. He bore witness to it as a fact.

*"When I doubt the teaching of Hell, therefore it will be because I doubt the Divinity of Christ."
— Henry Ward Beecher.*



Chapter The Fifth

HELL



If there be a Hell, a place of confinement, a prison for the incorrigibly wicked, it matters not the nature of it, it will be a place of torment.

Under the most humane conditions possible in this century in which we are living, a prison is a prison, and it is horrible even to contemplate.

What we want in this discussion is to know what the Word of God teaches in regard to the state of the wicked after death.

It may be interesting for us to notice this, that Hell is the jail where the wicked are locked up when under indictment until the court sits and their sentences are passed on them; then they go into what is called in Revelation the Lake of Fire, the Gehenna of the New Testament.

The Lake of Fire is the Federal Prison of Eternity; Hell is simply the County Jail.

No one has yet been put into the Lake of Fire.

The wicked angels and wicked men are both locked up today in Hell, awaiting the resurrection of the wicked and the Judgment, after which they go to the Federal Prison.

You know that Heaven is not the permanent abode of the Believers; it is merely a tentative place to which the disembodied spirit goes to await the return of the Lord Jesus and the first resurrection when the Believer will receive his immortal body. He is then ready to enter into the New Heavens and the New Earth, where he will dwell in an immortal, physical body with his beloved ones through Eternity.

When the sinner dies today, he, in his spiritual form, goes to Hell to remain there until the Second Resurrection when his old body will be raised full of sin, disease, and corruption.

He will enter it again and stand in that physical body before the great White Throne of God. Jesus Christ will be Judge. Then the

dread sentence will be passed according to the Court's findings, and he will be sent away with the Devil, the False Prophet, and the fallen angels into the Federal Prison of Eternity.

The reason for Hell and the Lake of Fire is apparent to every thinking man.

ETERNAL CRIMINALS

Man is an Eternal Being. He belongs to the same class as God.

If he dies a criminal, then he enters Eternity as an eternal criminal.

There must be a prison; the criminals must be segregated.

If they were permitted to roam indiscriminately through Eternity, they would demoralize the New Heavens and the New Earth.

We have jails, State Prisons, and Federal Prisons for time criminals who break the laws of man.

Who can raise a protest against God if He has a prison in which are incarcerated the men who violate the laws of Heaven, and who are eternal criminals?

The Universal human believes in some kind of Hell and place of confinement for punishment after death, and this testimony is not easily ruled out of court.

There is no type of testimony so convincing to a jury and judge as the testimony of universal human consciousness.

There must be some basis of fact for this universal belief.

All primitive peoples believe that the Good go to some kind of Heaven and that the Evil go into confinement.

We may believe in a literal Lake of Fire and Brimstone or that the term is only used to illustrate the torture and misery of confinement and separation from God.

A PRISON IS A PRISON

The fact is: to be locked up in a Federal prison away from your loved ones with the loss of freedom and with a consciousness that all your mortal days are to be spent behind those walls, knowing that God's great big out-of-doors is forever closed to you, that no longer can you go where you wish or come when you please, that you have lost the power of volition and of action and that a guard

with a gun walks up and down the concrete corridor before your steel-barred doors in a uniform that becomes hateful to you is Hell enough for any man.

If this is to last through Eternity, God help me, I want to evade it.

I don't need the fumes of sulphur, nor the creeping, biting, burning worms of Hell described in the Scripture.

To be shut in with the incorrigibly wicked through Eternity, to be associated with the blasphemers and murderers, with the whore-mongers, the liar, the thief the dissolute women of all ages, never to see a pure face again, never to hear a baby's prattle, never to hear a hymn of praise or the folklore songs of love, to hear nothing but bitter, biting, hideous blasphemy, the gnawing of the tongue, the gnashing of teeth, the biting agony of long confinement is all that is necessary to make it Hell for me.

As for me, let me escape it; let me never be in danger of it.

MEANING OF THE WORD

The word for Hell in the Hebrew is Sheol.

There are many synonyms as Rephaim, the Shades, the Pit, the Lowest Deep, but the word "Sheol" occurs seventy-six times in the Old Testament.

The Greek word of the New Testament is Hades; there are several synonyms used in the Greek meaning the same place.

The Hebrew word means "Mansion of the Dead," "the Invisible Abode," and "Place of Punishment," "the lowest place or state," or, as another puts it, "the prisons of the Incorrigible," "the place of restraint."

The reason for Hell has been suggested in my introduction; let me state it again.

Man is eternal; angels are eternal.

When men and angels become criminals, they become eternal criminals.

Since man is an eternal criminal, there must be a place for eternal restraint.

Man is a spirit, and there must be a spirit home for man.

Since man is a criminal, and traitor, a jail is imperative, and after Judgment the Federal prison is a necessity.

Hell was not made for man.

It was prepared for the Devil and his angels.

Heaven and earth were the places prepared for man.

God has been compelled through man's sin to build, in spite of love, a place of confinement for Eternity's criminals.

God intended originally that man should live on the earth eternally. It was made for this purpose, and man was made with an eternal body; but when he sinned and became mortal, Hell had to be fitted for his confinement.

God did not intend originally to ever separate man from his body; so Heaven can never be considered man's final Home.

Man's final home must be a place where he can dwell in a physical body eternally either in confinement or blissful liberty.

HELL AND THE GRAVE

There are some teachers who have industriously told us with pen and voice that Hell and the Grave were synonymous terms.

The reason for this error, for error it is, is that the King James Version erroneously translates the word "Sheol" thirty-five times as "Grave."

When they translated it, there was not the knowledge of the Hebrew language that we have gained in this last century.

We know that there are many errors in this translation that have made it imperative that a new translation be given to the world, and I look upon the American Revision as the very best, and recommend it to every zealous Bible reader to use in preference to the King James Version.

The use of a word in either the Hebrew, the Greek, or in our English, determines its meaning, and it will be interesting to notice how the word "Sheol" is used in its seventy-six places in the Old Testament.

We wish to compare it with the word "Queber" which means Grave or Sepulcher, and by this comparison it will be very easy to determine whether the two words can be used interchangeably or not.

A VITAL CONTRAST

The word "Sheol" is never used in the plural: the word "Queber" is used in the plural twenty-nine times.

The word "Sheol" is never located on the surface of the earth; "Queber" is located on the surface of the earth thirty-two times.

Bodies are never put into "Sheol" by man, but bodies are put into "Queber" thirty-seven times.

No individual has a "Sheol" of his own, but individuals have "Quebers" forty-four times.

Man never puts another man into "Sheol," but man puts man into his Grave or "Queber" thirty-three times.

Man never digs a "Sheol"; man digs a "Queber" six times.

Man never touches "Sheol," but it speaks of man's touching "Queber" five times.

By this we see that the word "Sheol" is never used interchangeably nor in the sense of Grave where the human body is placed by man.

It is never used synonymously with the word that we translate grave or sepulcher, and by its use it is very clear that "Sheol" and "Queber" are not the same, and that "Sheol" cannot be translated grave.

The translators of our American Revision saw this, and instead of translating the word at all, they simply put it in the English untranslated.

The one who tells you that the Grave and Hell are synonymously used is either ignorant of the use of the words and their meanings in the Scripture, or else he is dishonest.

We would prefer to feel that he is ignorant.

THE NATURE OF HELL

A very vivid picture of Hell is given in the 14th of Isaiah where it describes the death of Nebuchadnezzar, the great Emperor of Babylon, and his descent into Hell.

"Sheol from beneath is moved for thee to meet thee at thy coming; it stirreth up the dead for thee, even all the chief ones of the

earth; it hath raised up from their thrones all the kings of the nations." Isaiah 14:9.

It would seem that Satan was preparing a great reception for the world Emperor, Nebuchadnezzar, that he had raised up the thrones of all the kings and they sat upon them with their officers and slaves gathered about them in Oriental splendor.

Then down from the upper world is brought the great Nebuchadnezzar, the world's greatest Ruler.

He is suddenly ushered into the presence of these kings and princes sitting upon their mock thrones.

They all answer with one cry, "What? Hast thou fallen as low as we? Is the majesty of thy greatness and the music of thy singers brought down to Hell? Art thou as weak as we?"

This wail of lost men, of kings and princes, of generals and great financiers, sitting on their mock thrones in pitiable agony and helplessness meets the ear.

"The worm is spread under thee," they cry, "and worms cover thee," crawling fiery serpents, coiling and uncoiling about the spirit of the great Nebuchadnezzar.

He has made kingdoms desolate; he has slain the mother with her babe; he has crushed nation after nation; he has put out eyes of kings and princes; and now in a horrid Hell he writhes in agony, and his agony is witnessed by the assembled multitudes, many of whom he sent there.

In Isaiah 66:24, it speaks of Hell as a place where the "fire is not quenched, and the worm shall not die, an abhorrence to all flesh."

Daniel tells us that the resurrection of the wicked shall be a resurrection of shame and contempt.

According to Matt. 25:41, 46, it is the home of the cursed, the eternal fire, which was prepared for the Devil and the rebellious angels. Now it has become the jail and home of the wicked human; it is called the place of eternal punishment or constraint; a place out of which no pardoned has yet gone or ever can go; no pardon can reach them, horrible as it may seem.

In 2 Peter 2:4, it is called the pit or prisons of punishment, and in Rev. 9:1-2, it is a place of fire of sulphuric fumes, the home

of demons; but in Luke 16:19-31 Jesus gives us a picture of Hell that only He could give.

This is not a parable; it is not placed among the parables.

He says, "A certain rich man;" he is quoting history, and He gives a description of Hell and of torment, of conscious intelligible torment that surpasses Dante in his *Inferno*, or Milton in his *Paradise Lost*.

It would be well here to note this fact: that during the period from the fall of man until Christ ascended and took His place at the right hand of the Father on high after His resurrection, the Underworld was in two compartments with an impassable gulf separating them.

On one side were the Old Testament saints who had trusted in the Blood Covenant, the Abrahamic Blood Covenant; so it is called by Jesus "Abraham's bosom."

Across this impassable gulf the incorrigibly wicked were incarcerated awaiting the resurrection, and Judgment.

It would seem evident that when Jesus arose from the dead, and had carried His blood into the Holy of Holies in Heaven, and had satisfied the claims of Justice in the redemption of the transgressors under the first Covenant, that He again went back down into what is known as Paradise and preached to the souls waiting there, and carried to them the good news of redemption, and they with Him ascended up to Heaven, for as far as we know, no human beings had gone into Heaven, unless it was Elijah.

No one could go there, because the sin problem was not yet settled; they only had a promise of redemption written in the blood of bulls and goats.

Jesus came to die for the sinner under the first Covenant; so that they who were called should receive their portion of the inheritance.

So we can understand this picture in the 16th of Luke.

"Now there was a certain rich man, and he was clothed in purple and fine linen, faring sumptuously every day; and a certain beggar named Lazarus was laid at his gate, full of sores, and desiring to be fed with the crumbs that fell from the rich man's table, yea, even the dogs came and licked his sores.

"And it came to pass, that the beggar died, and that he was carried away by the angels into Abraham's bosom; and the rich man

also died and was buried.

"And in Hades he lifted up his eyes, being in torments, and seeth Abraham afar off, and Lazarus in his bosom.

"And he cried and said, Father Abraham, have mercy on me, and send Lazarus, that he may dip the tips of his finger in water, and cool my tongue; for I am in anguish in this flame.

"But Abraham said, Son, remember that thou in thy lifetime receivedst thy good things, and Lazarus in like manner evil things, but now here he is comforted, and thou art in anguish.

"And besides all this, between us and you there is a great gulf fixed, that they who would pass from hence to you may not be able, and that none may cross over from thence to us.

"And he said, I pray thee therefore, father, that thou wouldst send him to my father's house; for I have five brethren; that he may testify unto them, lest they also come into this place of torment.

"But Abraham saith, They have Moses and the prophets; let them hear them.

"And he said, Nay, father Abraham; but if one go to them from the dead, they will repent.

"And he said unto them, If they hear not Moses and the prophets neither will they be persuaded, if one rise from the dead."

We understand this story to be a purely Jewish story. There is no Paradise today, but there is a Hell.

Paradise was emptied, and all its inhabitants taken to Heaven.

This rich man went to Hell, because he had broken the fundamental principles of the Mosaic Law: He did not love his neighbor as himself.

The whole law was summed up in this: Thou shalt love the Lord, thy God, with all thy heart, and thy neighbor as thyself.

This he had broken and was paying the penalty for it.

Now I want you to notice some significant facts in regard to man as he goes to Hell.

"And in Hades he lifted up his eyes, being in torment."

Notice that he has all the faculties of the soul.

Man is not a physical being, he is primarily a spirit.

His tongue was burning in that intense heat, "For I am in anguish in this flame."

Whether we want to insist that this is purely figurative language or not, is beside the question.

The fact is that Jesus declared that this man was in torment in the flames.

If the flame was simply a burning conscience, then give me literal fire.

"Son, remember;" the man remembered.

Memory lives in Hell.

Two things will haunt man in Hell and fill him with sleepless agony.

First, the sins that he has committed against God and man; and second, that he had an opportunity to escape it, but he resolutely preferred Hell to Heaven.

Hell is here a place of anguish, with the great gulf fixed so that there is no passing over from one to the other.

There is no second probation promised here.

The man who is guilty enough to be sent to Hell is guilty enough to stay in Hell.

Then we come to the most pathetic thing.

He said, "Will you not send Lazarus up to earth? I have five brothers there, lest they also come into this place of torment."

Oh, the unspeakable pathos of this hopeless request!

What a preacher a soul would make, fresh from the agonies of Hell, but men would not listen to his message.

Some of the most intelligent men that we have in this country believe that if they can keep the subject of Heaven and Hell and the sufferings of Christ from their minds, or stay away from places where they hear it preached, that they will escape the responsibility of knowledge and that in itself will prove their salvation from Hell.

Oh, how fallacious is that dangerous sophistry!

But the answer came, "They have Moses and the prophets, let them hear them."

"Nay, father Abraham, but if one go from here up there, him they will listen to."

But did they?

Jesus went from Hell's dark dungeons and fiery awful sufferings up to earth and gave His testimony, but have men heeded it?

Nay, verily! Men ridicule it today.

WHO GOES TO HELL

Thank God, we do not believe that babies go there.

We trust, though we could not prove it from Scripture, that all infants until they come to the age of accountability are saved on the ground of the finished work of Christ.

Personally, I have no doubt in regard to this.

Psalm 9:17 says, All the nations that forget God are cast into Hell, that the fearful and unbelieving are cast into Hell.

Every man who refuses to recognize the Lordship of Jesus Christ or confess Him as Savior will go to Hell.

There is no distinction; "Unless a man is born from above, he cannot enter the Kingdom of God; he will enter the Kingdom of Satan.

There will be no educational test, no philanthropical test, no financial test; the man who is not sheltered by the sacrifices of Jesus Christ will go to Hell as surely as does the Devil.

Man does not go to Hell because of what he has done, but because of what he is.

Man goes to Hell on purely intellectual grounds; he can evade it if he wishes.

He goes to Hell today in the face of modern civilization with his eyes wide open, and because he prefers Hell to Heaven.

He goes there, because he has served Satan, and because he prefers Satan as his god to the God and Father of our Jesus Christ.

Sin is more attractive to him, and Hell, more desirable than Heaven is.

Questions

1. Are Hell and the Lake of Fire synonymous terms? Give reason for your answer.
2. Why must there be a place of confinement for spiritually dead man?
3. Show why Hell and the Grave as used in the Hebrew and Greek are not synonymous terms.
4. Who will go to Hell?
5. Why will no one sent to hell be able to accuse God of injustice?

It also presents God to you as reconcilable through a Mediator. In that Gospel "peace is preached to you, by Jesus Christ. That Gospel lets you see God in Christ reconciling the world unto Himself, that sin may not be imputed to them. The Gospel proclaims glory to God in the highest, peace on earth, goodwill towards men. So did the voice of angels sum up the glad tidings of the Gospel, when that Prince of Peace was born into the world. It tells you God desires not the death of sinners, but that they may turn and live; that he would have all men be saved, and come to the knowledge of the truth." — John Howe.

(Man today has no approach to God except through this Mediator Jesus Christ. "For there is one God, one mediator also between God and men, himself man, Christ Jesus," 1 Tim. 2:5.)



Chapter The Sixth

MAN'S NEED OF A MEDIATOR

IN the preceding chapter we found that man is a legal outlaw; he has lost his approach to God and is described by Paul in Eph. 2:12: "separated from Christ, alienated from the commonwealth of Israel, strangers from the Covenants of the promise having no hope, without God in the world."

Notice first, "alienated from Christ;" there is no life, no approach to God but through a mediator, and man has no mediator.

Second, he is a stranger from the Covenants of the promise.

Man has no covenant claims on God; he has forfeited every right which God has conferred upon him.

God had given him legal rights of approach and a standing before him.

These, by his treason, he forfeited, and now his position is described as having no hope and without God in the world.

Hopeless, Godless, and in the world where Satan has the power of death, man's position is certainly desperate.

But more than this, man is described in my previous chapters as having become a partaker of satanic nature.

He is not only a subject of Satan politically, but he is vitally unioned with him; so he is described as "by nature a child of wrath," spiritually dead, and a child of the Devil.

By these descriptions, man's case is absolutely hopeless.

Man has no ground for prayer.

If God hears his prayer, it is on the ground of grace alone.

Man's condition is described in Exodus 33:20, "And He said, thou canst not see my face, for man cannot see me and live."

The testimony of universal human consciousness is that from the fall of man until Jesus Christ sat down at the Right Hand of

the Father no human being has ever approached God but through a divinely appointed priesthood, over a bleeding sacrifice, by dreams, by visions, or angelic visitations.

The universal man recognizes that he has no legal standing with Deity.

The temples, altars, and priesthoods of all nations eloquently confess man's consciousness of sin, and fear of death and of Judgment to follow.

The universal man fears death; the universal man believes in a Judgment and punishment for guilt after death.

Perhaps no more eloquent testimony on this phase of the theme could be offered than the black hopelessness of the heathen lands.

India with its millions of priests struggling in absolute hopelessness, is but one of many.

None of the old religions of the world have any real hope, or solution of the sin problem, or of man's ability to approach God without fear.

The human condition can be summed up in these awful words:

No Hope!

The mind reels at the stroke;
The dying flame, the trembling frame,
The ashen lips that spoke.
No hope!

No hope!
Earth's language of despair;
The aching heart, the bitter part,
The soul's sad solitaire.
No hope!

No hope!
The heart shrinks from the gloom;
The darkling cloud, Sin's awful shroud,
Comes with the sinner's doom.
No hope!

No hope!
The winter blast of death;
Its icy kiss, the dark abyss,
There's frost upon its breath.
No hope!

No hope!
No hope in Jesus.
The death knell of the soul:
No hope, no hope in Jesus,
While endless ages roll!

No Hope!

Job in a very graphic way gathers up the dirge of human hopelessness in his great master poem.

As Goethe caught the inspiration from the folk lore of the Germanic people and gave it to us in Faust, so it has been the privilege of some seer or poet to be the voice of his people at different periods of human history.

Job is not the poet of a single people, but the poet of the human, the poet of the ages, and his theme can be called the question of the ages: "How can man stand right with God?"

The sages and philosophers of all the ages have asked this same question in one form or another.

You remember that the book of Job is the oldest of all the books of the Bible.

It was written evidently by Jobab, a cousin of Abraham, about the time that Jacob went into Egypt, and the portions that I read to you will show how live a subject was "Man's Need of a Mediator" in Job's day.

Turn to Job 4, beginning with the 12th verse; here we have a picture of an Arab lying in his tent in an oasis in the desert.

The night is cool and chill; the heavens are clear, and the stars like jewels are sparkling through the midnight air.

The man is lying in his tent asleep; suddenly he is disturbed by a vision; let us read; "Now a thing was secretly brought to

me, and mine ear received a whisper thereof. In thought from the visions of the night, when deep sleep falleth on men, fear came upon me, and trembling, which made all my bones to shake.

"Then a spirit passed before my face; the hair of my flesh stood up. It stood still, but I could not discern the appearance thereof; A form was before mine eyes: There was silence, and I heard a voice, saying, Shall mortal man be just before God? Shall a man be pure before his Maker?"

This is the old problem; this is the eternal problem that has confronted the thinking man of all ages: Can mortal man be justified or acquitted before God? Shall fallen man be pure in the presence of his Maker?

You will remember that the word "mortal" applies only to the physical body, never to the spirit, and that in both the Hebrew and the Greek, it means "death-doomed," "frail;" in other words, a subject of the Devil.

Jesus was not mortal until He became our sin substitute. Now the problem is: Shall a mortal man, or a death-doomed man, or a Satan-ruled man, that is, one of Satan's subjects, stand uncondemned in the presence of God?

In the 9th Chapter of Job there is a graphic picture of an aged man on his death-bed facing the problem of eternity with all his faculties quickened by the near approach of Judgment.

Job is now speaking out the deepest soul agony of universal man.

Let us see the picture, A man lying in a tent surrounded by those whom he loves, and he opens his heart with perfect freedom speaking out the fears that grip his soul in the death struggle.

He cries, "My days are swifter than a runner. They flee away; they see no good. They are passed away as a swift ship, as the eagle that swoopeth on her prey."

These are all figures of speech describing the rapidity with which days and months and years pass to the aged.

Were we speaking today we would speak of the express train, the speeding auto, the hurtling airplane as it shoots across the face of the sun, swifter than a bird, all telling in living words how rapidly days and months dissolve into each other to the aged.

He continues, "If I say I will forget my calamity; I will put off my sad countenance and be of good cheer, I am afraid of all my

sorrows. I know that Thou (God) will not hold me innocent; I shall be condemned."

Conviction has laid its relentless grip upon his mind.

Sorrow of approaching Judgment gathers in dark clouds over his spirit.

The last sun of hope is rapidly setting in the evening of darkness.

Not one ray of light penetrates the gloom of his tent.

Every false hope has been shattered; he is alone with his sin, his guilt, and his despair, and he says, "What is the use of trying to brighten up and put off my sad countenance; I am afraid of my sorrows."

It is the darkness of despair; it is the hopelessness of full-orbed knowledge, "I shall be condemned."

He knows it, and then in almost petulant despair, he cries, "Why do I then labor in vain, why spend my time making garments of fig leaves? If I wash myself with snow-water, and make my hands ever so clean; yet wilt Thou plunge me in the ditch and mine own clothes shall abhor me."

Here are convictions and a consciousness of guilt that cannot be smothered; it must give vent to itself.

Its agony is the outgushing torrent of stifled convictions of years at last getting fair play.

What a picture! "Thou wilt plunge me in the ditch and mine own clothes (or self-righteousness) shall abhor me; for He is not a man, as I am, that I should answer Him, that we should come together in judgment."

Job knows that he cannot face God, for God is not mortal. He is not under the bondage and guilt of sin as Job is. Then he utters the saddest words that ever fell from the lips of a human.

"There is no umpire betwixt us that might lay his hands upon us both."

In other words, there is no Mediator betwixt us who has a legal standing with God and at the same time can sympathize and understand as well as represent the human.

This is Job's cry for a Mediator; and it is not the cry of Job alone, for Job has gathered up the cry of the ages and breathed it forth in one hopeless sob.

How bitterly he says, "Let Him take His rod (His law), away from me, and let not His terror make me afraid; then would I speak with Him face to face, but now I am not able."

Job has voiced Man's Need of a Mediator.

"How then can man be just before God? or how can he be clean than is born of woman? Behold, even the moon hath no brightness, and the stars are not pure in His sight: How much less man, that is a worm! And the son of man, that is a worm!" Job 25:4-6.

This sounds almost like the New Testament: "How can he be clean who is born of woman?"

The writer here has the fall of man through Eve before his mind, and when he tells us that the stars are not pure in the sight of God, he is referring us to Adam's treason in which he turned creation over into the hands of the Devil, allowing Satan to defile it so that God cannot look with joy upon it.

In speaking of man as a worm, he shows the depths into which man has fallen. The worm has reference to Satan, the Old Serpent, and man here who is a worm is spiritually a child of the Devil, utterly hopeless and without approach to God.

It might be interesting to read Jer. 30:21 in this connection, "And their prince shall be of themselves, and their ruler shall proceed from the midst of them and I will cause him to draw near and he shall approach me; for who is he that hath had boldness of heart to approach unto me? saith Jehovah."

Or, as it reads in the margin, "Who hath surety for his soul that he might approach Me."

Jeremiah recognized that no man had a right to stand in God's presence, nor power to do it, and he tells us that there is one being who will be able to draw near and stand uncondemned in God's presence, our Mediator, Christ.

This gives us a picture of the utter despair, the perfect hopelessness of the human race, and mark you, it is a legal hopelessness.

Man is a legal criminal, and if he ever stands right with God it must be done on legal grounds.

Now we can understand more clearly the reason for the great religions of the world.

All thinking men have sought and are seeking today a solution of the sin problem and grounds whereby man can stand uncondemned in the presence of God.

You read in Gen. 3:9-10, 22-24, "And Jehovah God called unto the man, and said unto him, Where art thou? And he said, I heard thy voice in the garden and I was afraid, because I was naked; and I hid myself."

"And Jehovah God said, Behold, the man is become as one of us, to know good and evil; and now, lest he put forth his hand, and take also of the tree of life, and eat, and live forever — therefore Jehovah God sent him forth from the garden of Eden, to till the ground from whence he was taken. So he drove out the man; and he placed at the east of the garden of Eden the Cherubim, and the flame of a sword which turned every way, to keep the way of the tree of life."

Adam was unable to stand in God's presence after his sin; he was finally driven from the garden, and a flaming sword was placed at the gate so that man could not get to the tree of life.

God would not permit man to eat of the tree of Life until the sin problem had been settled.

It would have been an awful thing had God permitted man to eat of the tree of Life while under condemnation of treason. He would have had a dual nature.

Let me give you some illustrations of man's attempting to force himself into the presence of God before Eternal Life came through Jesus Christ, and Justification on the grounds of His finished work.

Leviticus 10:1-3 is one of those pathetic acts of Divine Justice that was necessary in order to cause Israel to know its spiritual condition before God.

"And Nadab and Abihu, the sons of Aaron, took each of them his censer and put fire therein and laid incense thereon and offered strange fire before Jehovah, which He had not commanded them. And there came forth fire from before Jehovah, and devoured them, and they died before Jehovah. Then Moses said unto Aaron, This is it that Jehovah spake, saying, I will be sanctified in them that come nigh me, and before all the people I will be glorified. And Aaron held his peace."

What a calamitous closing of the dedication of the priesthood.

Aaron and his family that morning had been aspiring to the highest point of divine favor; the tabernacle had been reared; the Shekinah presence had filled it with glory; the majesty of Jehovah was resting upon Israel.

Behind them lay a series of divine interventions or miracles that had marked them as the chosen people of the God of the whole earth. Now Aaron's firstborn, heir to the priesthood, with his brother, is suddenly smitten with death before the whole congregation.

What has occasioned it?

Moses and Aaron at the close of the morning services had gone to their tents for the mid-day meal.

These two sons had been lingering near the tent of meeting where the holy Ark of the Covenant had been placed, and the presence of Jehovah was abiding there.

The young men, in a spirit of bravado or curiosity, take up censers with live coals, pour incense upon them, and attempt to enter the Holy of Holies without being invited by Jehovah and contrary to law.

No one but the High Priest himself could go in there, and he, but once a year.

Suddenly the young men stagger, stumble, and fall back across the threshold, dead.

A cry goes up from those who are looking on.

Messengers run to the tent where Moses and Aaron are and tell them of the awful calamity.

Poor Aaron stands horrified, shocked, stunned in the presence of his dead.

Moses cried to him, "Aaron, this is what Jehovah spoke, saying, I shall be sanctified in them that come nigh me, before all the people will I be glorified."

And Aaron held his peace.

Israel had learned by this awful Judgment that man could not approach God except in His own appointed way.

We have another example of man's attempting to approach Jehovah unauthorized in Numbers 16.

It is the bitter story of Korah and his rebellion.

Korah and a company of the leaders of Israel became jealous of Moses and Aaron and insisted that they had as much right to approach Jehovah as had God's appointed priests.

Moses put the issue to a test in the presence of the whole congregation.

He invited Korah and his followers to appear before Jehovah with their censers ready to worship, and as soon as they came Moses warned the people to get up from the tents of these wicked men who dared to approach God uninvited and in their own way.

No sooner had Moses ceased speaking than the earth opened its mouth, and the fifty men with their families dropped down alive into Sheol.

Israel ran frightened from the awful scene, filled with fear and reverence for such a Holy God.

Another illustration is given us in 1 Sam. 6:19; the Ark of the Covenant had been captured because of Eli's great Sin.

It had been taken down into Gath by the Philistines, and after a series of Judgments had fallen upon the heathen cities because of their desecration of the Ark, they put it on a cart and sent it back to Beth-Shemesh.

The cattle drawing the cart turned off from the road into the fields.

When some of the people laboring in the field saw the Ark, the news spread rapidly over the hillsides till thousands and ten thousands of people gathered from the country around about, reverent and curious.

Then a bolder spirit than the others drew near and threw off the heavy covering from the Ark of the Covenant, and the people for the first time saw that holy receptacle of the Ten Commandments.

Suddenly a plague struck them, and fifty thousand men fell dead upon the ground.

Awful fear and consternation fell upon the people. Beating their breasts, they turned back to their homes.

Israel had learned a lesson: that no one can approach God but through a High Priest or over a bleeding sacrifice.

God's character has not changed.

Fallen man's nature is the same.

Man today can no more approach God without a Mediator than he could in the days of Israel.

Men tell us that if they live a good moral life, that is, pay their debts, do by men as they should do, that this is all God can require of them, and that if there is a Heaven they have as much right to it as those who trust in the merits of Jesus of Nazareth.

Men who say this are either ignorant of the history of the human race, of its long agonies under the burden of sin, of its many attempts to have a conscience cleansed of guilt, of its priesthoods and altars, its sacrifices and prayers; or else they are self-deceived and mentally blinded by the god of this age.

The nations that have not embraced Jesus Christ have steadily sunk lower and lower since His birth nineteen hundred years ago.

Only the people who have welcomed Him as Savior and have received the Life that He brings from God have shown improvement in the Sciences, Arts, Mechanics, and Morals.

Let no one deceive you.

Education will not fit a man to stand right with God. Job shows a mental culture and knowledge that is not surpassed today by any of the great European Savants.

David shows intellectual development that none of the great educators can surpass.

Isaiah shows a chastity and fine discrimination along the highest intellectual lines that is not equalled by any writer that the nations have produced in the last thousand years.

These writers all teach one great truth: "Man needs a Mediator."

Today, scholarship if it is scholarship, knowledge if it is real knowledge, should lead all minds to the same goal: "Man needs a Mediator."

Humanity's hopeless wail, sung in the minor of its uncomforted misery is heard in every generation; "How can man stand right with God, or how can he be pure that is born of woman?" Man needs a Mediator.

Questions

1. Discuss man's condition as revealed by Eph. 2:12.
2. How does history reveal that universal man recognizes that he has no standing before God?
3. How does Job express man's need of a mediator?
4. Give two experiences of Israel that reveal that man cannot approach God in his own way.
5. Why is man's need of a Mediator just as great today as it ever was?

"We know now that God is like this that we have seen in Jesus. He is Christlike. And if He is, He is a good God and trustable. If the Heart that is back of the universe is like this gentle Heart that broke upon the cross, He can have my heart without qualification and without reservation. I know nothing higher to say of God than that He should live like Christ. 'The question to my mind,' said a Yale professor, 'is not as to the divinity of Jesus but as to whether God will act like Jesus.' Strange, a Man lived among us, and when we think of God we must think of Him in terms of this Man, or he is not good. We may transfer every single Moral quality in Jesus to God without loss or degradation to our thought of God. On the contrary, by thinking of Him in terms of Jesus we heighten our view of God. All those who have tried to think of Him in other terms have lowered and impoverished our idea of Him. — E. Stanley Jones.



Chapter The Seventh

THE INCARNATION

OR

THE HUMANITY AND DEITY OF JESUS

THE question of the Humanity and Deity of Jesus was contested more bitterly during the early days of Christianity than almost any other question.

It has been the battle ground of speculators, metaphysicians, philosophers, and theologians.

Jesus puzzles them.

To the natural mind He is a mystery; no man has ever produced such startling results in the human.

He changed liars to truth-tellers, lazy men to workers, thieves to honest men, caused corrupt society to become clean, wholesome, and safe.

In China today thousands of the Literati, Mandarins, principals of academies and Colleges, political leaders, officers in the army, and heads of the local governments are turning to Jesus Christ, and the miracle is that it changes their lives, their hearts.

There is something in this man Jesus that changes one's nature the moment one takes Him as his Savior and crowns Him Lord.

What is it?

The writer knows what it is by experience.

Most of the readers likely know what it is.

Now what is there about this man Jesus that makes Him and every man who embraces Him so different?

You may read Shakespeare, and it does not change your nature.

You may study the works of any man, and your nature will not be changed by it, but you cannot embrace Jesus as your Savior without having a miracle performed in your spirit.

Why is this?

It lies in the fact that Jesus was different.

He was not generated after the common laws of nature.

John says, "The Word was made flesh and dwelt among us and we beheld His glory, full of grace and truth" (or reality).

The Incarnation is the most striking miracle of creation; yet from Heaven's point of view and man's need it is inevitable.

AN INCARNATION FACT

Could the Son of God have been Incarnate if His body had been conceived by natural generation?

Would it have been possible for God to have come into a child born of natural generation and dwell in the child and be Incarnate?

We cannot see how this is possible, for Paul tells us that "All have sinned and fallen short of the glory of God," and that "death (spiritual) has entered into all men for that all sinned."

If Jesus had been born of natural generation and God had come into Him, He would have been a fallen spirit, a being subject to the Devil with God dwelling in Him; that would not be an Incarnation.

This would utterly destroy the idea of a perfect Incarnation of God.

The seed must be of divine origin instead of human.

Man is subject to the Devil; his seed only produces a fallen man.

The Incarnate One could not be a subject of death nor of the Devil; so we believe that Jesus during His earthly walk was not a subject of death, neither was He a subject of Satan.

Death had no dominion over Him until the sins of the world had been laid upon Him on the Cross, and not till then did He become a mortal being.

Jesus was not immortal, but He was a perfect human as Adam was a perfect human before the Fall.

If God could have changed the nature of a child after birth so that He could be Incarnate in the child, He could as well have changed the nature of the whole human race in the same way.

But to do this would have been an injustice to Satan and an injustice to Himself, because the sin problem had not yet been settled and the penalty of man's transgression had not been paid.

The Redeemer must be one over whom Satan had no legal claims or authority, and this could only come by a Redeemer's being conceived and born as was the Babe of Bethlehem.

The teaching of Incarnation is not out of harmony with human desire or tradition.

It has been believed in by all tribes and peoples in some form.

The Universal Man has craved Incarnation.

This is proved by man's drinking blood and by cannibalism, by the naming of his kings after the titles of his deities, and by the universal reverence of the thing offered on the altars of the gods.

Incarnation is supernatural, but all peoples believe in the supernatural.

Education cannot eliminate man's fundamental yearning for and belief in the supernatural.

Incarnation is God's answer to the cry of the Universal Man for a visit of Deity to the earth and for a union with Deity.

Incarnation means that Deity has become united with humanity in an individual.

The Incarnation is the only solution of the human problem.

Since the fall of man the human has steadily been sinking lower and lower intellectually, morally, and spiritually, and the only hope is for Deity's union with humanity to bring man back to his lost estate.

The Incarnation should be desired by every sane man when he understands it, for it offers to humanity a hope, and without it man is hopeless.

Every false religion that denies the Incarnation of Jesus of Nazareth has attempted to provide a theory of universal Incarnation in order to stimulate to a higher moral and spiritual life.

Theosophy tries to make us believe that all men have the nature of Deity.

The same thing is held by practically all our modern liberal theological teachers and preachers! That the so-called "Spark of

Divinity" dwells in all men, that the New Birth is simply the awakening, the blowing-into-a-flame, of this spark of Divinity.

If man had a spark of Deity or any part of Deity abiding in him, then man was already God Incarnate.

We know that this theory is fallacious, for humanity has experimentally proven it false.

The entire New Testament contradicts it.

If we accept any of the Bible, we must accept it all.

The Incarnation of Jesus of Nazareth is no more difficult to believe nor to understand than the creation of the first man or the birth of a child.

If God is Almighty, He had power to beget a child in the womb of the Virgin Mary.

If Jesus was Incarnate, Man and God can become united; God can dwell in these human bodies of ours; God can impart His own life and nature to our spirits, and we may have God's life in these human bodies.

If Jesus was Incarnate, then immortality is a fact.

If we do receive Eternal Life for our spirits, then we have positive assurance that these bodies will become Immortal at the return of the Lord Jesus.

If the Incarnation is a fact, Christianity is supernatural.

Every man who has been "born again" is an Incarnation, and Christianity is a miracle.

The believer is as much an Incarnation as was Jesus of Nazareth.

We cannot conceive of any man's desiring to doubt the Incarnation, as it offers the only solution of life's mystery; it gives the reason for man's being; it makes life with its burdens, sorrows, and grief which culminate in death tolerable; it throws light upon this human problem that can come from no other source.

The Incarnation has been the craving of the Universal Man, and if Jesus of Nazareth was Incarnate, the universal cry has found its answer in Christianity.

The Incarnation is the basic miracle of Christianity.

It proves the Pre-existence of Christ and is the foundation and reason for all subsequent miraculous manifestations of divine power.

Man's condition demands an Incarnation, because he is spiritually dead and without an approach to God.

The Incarnation of Deity with humanity will provide a Substitute of Deity and humanity united on such a ground that the Incarnate One can stand as man's mediator, being equal with God on the one hand and united with man on the other; He can bring the two together.

Again, being Deity and humanity united, He can assume the obligations of human treason, satisfy the claims of justice, and thereby bridge the chasm between God and man.

Gen. 3:15 is God's first promise of Incarnation. It is given in His conversation with Satan just after the Fall.

"And I will put enmity between thee and the woman, and between thy seed and her seed; He shall bruise thy head, and thou shalt bruise His heel."

Let us notice four remarkable promises or statements in this sentence.

First, "I will put enmity between thee and the woman," that is, there will be enmity between Satan and the woman.

This is proved by woman's history; she has been the special object of Satanic hatred and malice in all ages; she has borne the brunt of the Fall; she has been the burden bearer among all peoples; she has been bought and sold as common chattel.

In India today she is not worth as much as a cow in the open market; only where Christianity has reached the hearts of a country has woman ever received any treatment that would lift her above the brute creation.

She is unwanted at birth, the plaything of man's passions, the neglected, the outcast, the sufferer, and in Christian countries she is the heir of our diseases and the victim of the divorce court.

Doctors tell us that 95 per cent of all the hospital cases are of the women; 22 per cent of the married women of this country suffer on account of their husband's having sowed "wild oats," and "sowing wild oats" means sowing our manhood for Satan's reaping.

"I will put enmity between thy seed and her seed: "Satan's seed is the unregenerate human race; woman's seed is Christ.

Christ was hunted from His babyhood by Satan's seed until finally they nailed Him to the Cross, and from the Resurrection of Jesus until this day, the Church has been the subject of the bitterest persecutions and enmity of the world.

Second, I want you to notice that remarkable term, "the seed of woman."

We know that woman has no seed; the seed is of the man; therefore what can this mean?

It is a prophecy that woman shall give birth to a child independent of natural generation, that it shall be called the "seed of woman."

This is not a Hebraism for the term does not occur anywhere else throughout the entire Hebrew Scriptures.

This is a direct statement of fact. That there shall be a "seed of woman," and that seed, Paul tells us, is "The Christ."

"And He shall bruise thy head," that is the head of Satan.

In all Oriental languages, "bruising the head" means breaking the Lordship of a ruler.

Satan has just come into his Dominion; he has the Dominion that God had given to man, and he is going to exercise this Dominion without any interruption until this wonderful Seed of woman comes, who is going to break his Lordship.

This is a remarkable prophecy, and how clearly it found fulfillment: first, in Jesus' bitter persecution which finds its culmination in His death on the Cross, and then in the persecution of the Church which is the Body of Christ, and which is carrying out the will of Christ on the earth.

The long ages of persecution of the Church by the seed of Satan is today merely a matter of history.

"The heel," is the Church in its earth walk.

In the 20th verse of the same chapter, "The man called his wife's name Eve, because she was the mother of all living."

The word Eve in the Hebrew is "Havvah," which literally means the living one, or the mother of the life-giver.

Here God tells man that his wife shall be the mother of life, or the mother of "the life-giving One," our Christ.

BORN OF A VIRGIN

Isaiah 7:13-14, "And he said, Hear ye now, O house of David: Is it a small thing for you to weary men, that ye will weary my God also? Therefore the Lord Himself will give you a sign: behold the Virgin shall conceive, and bear a son, and shall call his name Immanuel."

This child is going to be born of the House of David, and "the Lord Himself will give you a sign."

God Himself will show you a miracle, a wonder. Something out of the ordinary is going to take place, and we say, "What is it?"

And he says, "the virgin," as though he had marked her out, "shall conceive and bear a son, and his name shall be Immanuel."

It is a son that a Virgin is going to give birth to in a supernatural way, and she is going to call His name Immanuel, God with us, or Incarnation.

Take this in connection with Luke 1:31-36, "And behold thou shalt conceive in thy womb, and bring forth a son, and shalt call his name Jesus.

"He shall be great, and shall be called the son of the Most High; and the Lord God shall give unto Him the throne of His father David; and He shall reign over the house of Jacob forever; and of His Kingdom there shall be no end.

"And Mary said unto the angel, How shall this be, seeing I know not a man?

"And the angel answered and said unto her, The Holy Spirit shall come upon thee, and the power of the Most High shall overshadow thee: wherefore also the holy thing which is begotten shall be called the Son of God."

This child you notice is conceived of the Holy Spirit. It is a supernatural birth.

The prophet Isaiah had looked down through the ages and had marked out Mary, the daughter of Heli of the family of David. She was a cousin of Joseph who was also of the family of David; and so the prophet exclaimed, "O house of David, is it a small thing that you weary me; I will show you a sign."

He is marking out this daughter of David, who is going to give birth to that wonderful being in a manger cradle in Bethlehem 750 years later.

Jer. 31:22, God declares, "A woman shall encompass a man," more literally, "A woman shall encompass a man-child."

This Incarnate One could not be born of natural generation, because man is a fallen being and his seed is subject to Satan.

The seed must be of one who is not a subject of Satan, and so this wonderful being must be conceived of the Holy Spirit, and the womb of the Virgin is to be simply the receptacle of that Holy thing until the day it is brought forth.

Isaiah 42:6 says, "I Jehovah have called thee in righteousness, and will hold thy hand and will form thee, and give thee for a Covenant of the people, for a light of the Gentiles."

Adam was created; the rest of the human race were generated by natural processes, but this child that is going to be born, is to be "formed" by a special act of Divine power.

Paul speaks of His birth in the following words, Phil. 2:6-8, "Who existing in the form of God, counted not the being on an equality with God a thing to be grasped, but emptied Himself taking the form of a servant, being made in the likeness of men; and being found in fashion as a man, He humbled Himself, becoming obedient unto death, yea, the death of the Cross."

Notice these terms: He had existed always in the form of God, but now He empties Himself and takes the form of a bondservant, being made in the likeness of men and being found in fashion as a man.

All these suggest a separate and distinct operation of God, different from natural generation.

Here is a being with whom God performs a miracle: first by taking Him out of the Godhead or from the Godhead in Heaven and placing Him in the womb of a Virgin to be unioned with flesh by a unique conception.

Again Paul says, "Wherefore when he cometh into the world, he saith, Sacrifice thou wouldest not, but a body didst thou prepare for me."

God prepared a body, a special body, for this being called the Son of God.

PRE-EXISTENCE OF CHRIST

Psalm 107:20 declares, "He sendeth His word and healeth them and delivereth them from their destruction;" and John says (1:14) that "The Word, (the Eternal Logos, the expression of God,) became flesh and tabernacled with us."

Paul tells us in 1 Timothy 3:16 that God "was manifest in the flesh."

Romans 8:3 says that "God sending His own Son in the likeness of sinful flesh."

Galatians 4:4-6, "When the fulness of the time came God sent forth His Son born of a woman, born under the Law, that He might redeem them that are under the Law."

The Incarnation presupposes that this being who became Incarnate had an existence previous to His coming to the earth.

Seventeen times in the Gospel of John, it is declared that Jesus was sent forth from the Father and came into the earth, and that He again left the earth and went unto the Father.

The entire Gospel of John is based upon the fact that Jesus had a previous existence with the Father, and that while He was walking the earth He remembered His experiences in the other world, and spoke to the Father of these experiences, and also of when He would go back and take up again life with the Father: John 3:16; 8:42; 13:3; 16:28, 30; 17:3-8.

Micah 5:2 is a remarkable prophetic utterance of the pre-existence of Jesus, and His coming to earth: "Out of thee, Judah, shall one come forth unto me that is to be ruler in Israel, whose goings forth are from of old, from everlasting."

Here there is one going to be born of the family of Judah to be a ruler in Israel, and His goings forth have been from of old, from everlasting.

He has traveled up and down through the eternities, and has left His foot-prints on the ages.

From these Scriptures, both prophecy and fulfillment, with the wonderful story of Jesus, the Incarnation seems a very simple and reasonable thing.

We know the reason for the Incarnation: Man is spiritually dead and a servant of Satan, and no man by natural generation could redeem him.

The Incarnation is absolutely necessary, because humanity must be delivered by a human, and any human born of natural generation must be under Satan's dominion.



Questions

1. Why is it that this man Jesus has influenced humanity as no other man ever has?
2. Why was it that man's needs demanded the Incarnation of Deity?
3. Could the Son of God have been incarnate if His body had been conceived of natural generation? Give the reason for your answer.
4. Show why the teaching of the Incarnation is not out of harmony with human desire or tradition.
5. What was the first prophecy of the Incarnation? Give several others.

Christ to come out of her. And he came out the same hour" (v. 18).

That spirit had to come out. No possibility existed of its not doing so. Remember that Philippians 2:9,10 says, *"Wherefore God also 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 [beings] in heaven, and things [beings] in earth, and things [beings] under the earth."*

That spirit had to bow to the Name. Demons have to go at that Name. It is the Name that does it. And that Name has for the Church today the same power it had then. What a treasure we have in the Name of Jesus—and yet, how we have neglected it.

E. W. Kenyon remarked:

One would naturally think in reading our modern religious literature, and listening to the average preacher's sermons, that demons had gone out of existence, or else they had been herded together in the slums of the city and were spending their entire time among the lower strata of humanity.

In December 1952, as a pastor and I were praying in the kitchen of his parsonage, the Lord Jesus Christ appeared to me in a vision. He said, "I am going to teach you concerning the devil, demons, and evil spirits. For from this night forward what is known in my Word as 'discerning of spirits' will operate in your life and ministry when you are in the spirit."

I was caught up in that vision for an hour and a half as Jesus taught me.

During the vision, I saw a spirit operating through a certain individual, harrassing a pastor and creating

problems which could have caused a split in the church.

"Do not deal with the person," Jesus said to me. "Deal with the spirit."

(We have missed it by trying to deal with the person. Paul spoke to the spirit; not to the damsel.)

"How do I do that?" I asked. The pastor was in the same state I was in, but that person was in another part of the country.

"There is no distance in the realm of the spirit," the Lord said. "Simply speak to that spirit and command him, in my Name, saying, 'You foul spirit that is operating in the life of (He called the person's name), that is harrassing and embarrassing the ministry of the servant of the Lord (calling his name), I command you to desist in your operation and stop in your maneuvers this moment.'"

In the vision, I could see the spirit which was operating through that individual. When I said what Jesus told me to say, that spirit cowered down, whimpering and whining like a whipped puppy.

Then he spoke to me, "I know I have to go if you tell me to, but I sure don't want to."

I said, "I told you, in the Name of Jesus Christ."

It was not so much that he was afraid of me—Kenneth Hagin—per se, but he remembered how Jesus died and went to hell in my place, and how, down in the dark regions of the damned, in Satan's own kingdom, Jesus defeated him. He remembered how Jesus rose up and hurled back the forces of darkness; how He spoiled principalities and powers. He remembered how Jesus paralyzed Satan. He remembered how He dethroned him. So that spirit was afraid. At the Name of Jesus, he left, and never caused that man's ministry any more trouble.

A short time later, I was holding a meeting in Pueblo,

Colorado. A man came up in the line while we were laying hands on the sick. He told me he was nervous, and couldn't sleep. (His wife told me later he'd had mental problems and had been unable to work for six months. Doctors had told her that sending him to the state mental institution was the next necessary step.)

I laid hands on him and prayed for his healing—that his nerves would be healed, and that he would be able to sleep. Then I went on to pray for the next person in the line. I continued ministering to four or five more individuals. About ten minutes had gone by since this man had gone back to his seat, which was on my right.

I happened to glance over his way—and with my eyes wide open, God allowed me to see into the spirit realm. (The gift of discerning of spirits is seeing or hearing into the spirit realm.) I saw, sitting on his right shoulder, a demon. It looked like a little monkey. It had an arm lock around his head. I understood what was wrong with the man.

I said to him, "Come back up here."

As he walked up, I could see the demon sitting on his shoulder as plainly as I could see the man.

I said to the demon, "You're going to have to leave."

He said, "I know it. I know I do, if you tell me to."

I said, "In the Name, in the Name of the Lord Jesus Christ, you leave this man's mind and body now." I saw him fall off the man's shoulder, down to the floor. He lay there whimpering, and whining, and shaking. I said, "Not only leave his body, but leave these premises." He ran out a side door.

The man lifted his hands and began to praise God. His face lit up. Then he said, and he did not know until I told him afterwards what I had seen, "It seemed like there was

an iron band around my head, and it just snapped. I'm free! I'm free!" I saw him 16 years later, and he was still free.

When the Lord has permitted me to see into the spirit realm, every single time those spirits would tremble and jerk. But that always happens whether I see it or not, because I know the authority of Jesus' Name. And I can talk to the devil without seeing him—just as I can talk to God without seeing Him.

If this truth ever dawns on our hearts as believers, then life will be different: *That Name belongs to us, and the devil is frightened of us.*

A certain church I held a meeting in was the most difficult church to preach in I have ever seen. The people were good people. They loved the Lord. They loved my preaching. But it was tough to preach there. The very atmosphere was hard. Everything I said seemed to bounce off the wall back into my face.

Some months later I was back in the area, preaching a revival at another church. I went back to this first church and spent some time with the pastor and his family. I spoke at a New Year's Eve watch night service for them. The next day, the pastor's wife asked, "Brother Hagin, can you see any difference in our church?"

I said, "What do you mean?"

She said, "Is it any easier to preach? What about the pulpit now?"

I said, "There's as much difference as between daylight and dark. It doesn't seem like the same pulpit. It doesn't seem like the same church."

She said, "Get my husband to tell you about it."

He said, "I don't tell people about it, because they might think I am crazy."

(The spiritual world ought to be as real to us as water is

to a fish—because that is the world we're swimming around in. Yet when someone touches that spiritual world occasionally, since most of the church lives in the natural and is motivated by the flesh, they think that person is crazy, a fanatic.)

"I won't tell everybody," the pastor said, "but I will tell you. I got so concerned. This was the hardest church I ever preached in. The pulpit seemed to hold me in bondage. I knew the people loved me. They supported us well. We had good fellowship with them in their homes. But that pulpit was like a prison.

"I began to fast and pray about it. The seventh day of my fast, I was kneeling on the platform about three feet behind the pulpit, when I happened to look up directly over the pulpit. The ceiling disappeared."

Discerning of spirits came into manifestation. God allowed him to see into the spirit realm. He saw, sitting up in the rafters directly above the pulpit, a huge spirit. It looked like a big baboon. It was as large as a man.

The pastor said, "I found myself saying to him, 'You're going to have to come down.' He said nothing, but he seemed to draw up as if he didn't want to obey. I said, 'You come down in the Name of the Lord Jesus Christ.'

"He fell down onto the pulpit; then jumped to the floor. I said to him, 'You get out of here!' He said nothing, but looked at me as if to say, 'I don't want to.' I said, 'Just march right out of here, in the Name of Jesus.' He marched down off the platform. I marched right behind him. He would go four or five steps; then stop and look at me, almost begging. I would say, 'No, go on.' But he wouldn't move until I said, 'In the Name of Jesus.'

"We went down the aisle that way, stopping every four or five steps. I went ahead of him and held the vestibule

doors open. (The spirit could have gone through the doors, of course, but this is what the pastor did.) That thing would not go through until I said, 'In the Name of Jesus.'

"Then I opened the front door. I stepped back and said, 'Move on out.' He stood there. He never said a word, but I could tell by the expression on his face, he was begging me, 'Don't!' I said, 'In the Name of Jesus,' and he moved.

"He went down the church steps and got half way out into the yard. Then he stopped, turned around, and looked at me again. I said, 'No, you don't. You go on in the Name of Jesus.'

"He went as far as the curb. I said, 'You'll have to go on. And don't ever come on these premises again.' He stood there until I said, 'In the Name of Jesus.' Then he ran across the street and down the other side about a quarter of a mile. I watched him run into a nightclub called The Green Hut. The next night it burned.

"Ever since, it is easy to preach here. The people have noticed. They have asked, 'What happened?' But I didn't tell them."

After Jesus appeared to me in 1952 and taught me from the Word of God on the subject of demons, I was led to study this subject in more detail. I found that the Scriptures teach a great deal about demons, their habits, their influence, their power over men.

Ephesians 6 points out a combat. This combat is not with fellow human beings; it is not with flesh and blood.

EPHESIANS 6:12

12 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.

Read the entire passage (Ephesians 6:11-18) and you will find that this combat is particularly tied to the area of prayer.

Listen to what Paul wrote to the Church at Colosse concerning a minister named Epaphras.

COLOSSIANS 4:12

12 Epaphras, who is one of you, a servant [minister] of Christ, saluteth you, always labouring [striving] fervently for you in prayers, that ye may stand perfect and complete in all the will of God.

The Greek word translated *labouring* in the King James is rendered by other translations as *striving*. It means to wrestle, to struggle, to combat. Epaphras was always wrestling, struggling, combating for the Colossians in his prayers.

With whom was he struggling? With whom was he agonizing? Certainly not with God the Father. It is God's will to bless men.

Prayer does not change God. God does not change. There is not even a shadow of turning with Him (James 1:17).

We can pray according to God's will (the Bible) and receive the provisions He has made for us. But we do not strive, wrestle, struggle, and combat with Him. The wrestling is with the unseen force that is intelligently warring against the purpose of God.

That unseen force, of course, is the devil, and demons and all their activity. He wars against God's plan.

He has warred against the ministry God called me to fulfill. I would shut myself up in the last church I pastored for two and three days at a time—just fasting and praying. God was dealing with me about leaving the pastorate and

going out into field ministry. So, I left that church in 1949 and went out on the field. I've been there ever since.

But I'll tell you, those first six months, I fought more demons than I had in fifteen years of ministry put together. They ganged up on me. You see, if they could have thwarted God's plan, they would have stopped what we are doing today. There was a struggle! And I didn't know everything I know now. (That's how I learned a lot of things.)

Demons dominate people in more ways than we realize, too. They try to stop people from coming to God. They try to hold Christians back from spiritual development.

In October 1963, I came to Tulsa to speak on a Saturday night at a Full Gospel Business Men's banquet, and then to teach the following Monday through Friday, a Holy Spirit seminar for the FGBMFI. We held the seminar in a local church. God began to move—and instead of five nights, the meeting lasted eight weeks.

I ministered in two services a day—morning and night—for those eight weeks. One afternoon, between services, I was in one of the Sunday School rooms praying about the night service. I had grown tired on my knees, and was lying flat on my back on the carpet, praying in other tongues.

Suddenly, the Spirit of God spoke to me about my son-in-law, Buddy Harrison.

Reverend Harrison is at this writing founding pastor of Faith Christian Fellowship in Tulsa, Oklahoma. He is also president of Harrison House Publishers. But in 1963, he had problems.

He was unable to stay with anything. He would not keep a job; he'd just quit and walk off. He wouldn't stay

in church. One time we'd see him, and he'd be in church, leading the choir, and everything would be fine. The next time we'd see him, he would be out of church, and he would walk up to me and blow cigar smoke in my face. I never said anything. I just loved him. I knew the devil had hold of him. He was a roller-coaster, or a yo-yo Christian. Up and down. In and out.

So, while I was lying there flat on my back, praying in other tongues about the night's service, suddenly the Spirit of God said to me, "There are three demons that follow Buddy around."

I had a quick spiritual vision. I saw him walking down the sidewalk. What looked like three little dogs were following him—one on the right edge of the sidewalk, one on the left edge, and one in the middle.

The Spirit of God said, "He will turn to the right and yield to the demon on the right. Then he will turn and yield to the demon on the left. Then he will turn and yield to the demon in the center. It seems at times that he is almost a different person."

Whatever the demon was that he yielded to, Buddy would act that way. Relatives had even remarked, "I don't understand Buddy. Is he schizophrenic?"

Buddy was a born-again, Spirit-filled Christian. But just because you are filled with the Holy Spirit does not mean you are incapable of yielding to the devil. You still have a will of your own. You can yield to the devil and let the devil dominate you anytime you want. You can yield to the flesh, and let the flesh dominate you. You can yield to the world, and let the world dominate you. The Bible teaches that we have to deal with the world, the flesh, and the devil. But you do not have to yield to any of these, thank God.

The Lord said to me, "You speak to those spirits. Command them in my Name, the Name of Jesus, to desist in their maneuvers. Command them to stop."

I said, "I'm in Oklahoma. Buddy is in Texas."

He said, "In the spirit realm there is no distance."

I said, "Tell me again just how I do that."

He said, "You say, 'In the Name of the Lord Jesus Christ, I command all three of you foul spirits following Buddy around, to desist in your maneuvers and stop in your operations.'"

I rose to a seated position and said that.

Then the Word of the Lord came unto me saying, "Within ten days he will have a job. He will stay with that job until he does something else I have for him."

I wrote it down on a piece of paper, dated it, and put it in my billfold. The next time I saw Buddy, he said, "Dad, I got a job." I said, "I know it." I pulled that piece of paper out and handed it to him. He said, "That's the very day I got the job," as he counted ten days from the day it was dated.

He stayed with that job and made a success of it. They made him assistant manager—and wanted to make him manager of another business. But God called him to Minneapolis to be a choir director in a church.

His boss told someone who told me what he said, "I don't undersand that young man. He went off up there to be a song leader for \$100 a week. I offered him \$20,000 a year to manage this business. I guaranteed him \$30,000 within 18 months. There is no doubt that in 5 years he could be making \$50,000 or \$60,000."

But he wanted to obey God—and he's been going with God ever since.

I did not wrestle with flesh and blood. I did not deal with Buddy. Our problem is that we keep dealing with the

person—when the problem may not be with the person.

As a pastor, I saw people who seemed to be held by unseen forces. This caused me great concern. I wondered how I could help them. Many times, I was led to command the unseen powers broken over them. It worked. I just said, "In the Name of Jesus, I command Satan's power broken over this life." Instantly, the person was delivered. I've seen that happen over and over again.

Here is what Kenyon said along this line:

I found that the reason many men did not accept Jesus as their Saviour was because they were held by the power of demons.

The people are hungry; they want deliverance from sin; they crave eternal life, but they are unable, many of them, to break loose from the bonds that are holding them.

Hundreds of people have said to me, "I cannot become a Christian. I want to, but something holds me."

I have simply laid my hand on their shoulder and said, "In the Name of Jesus of Nazareth, I command the power that holds you, broken. Now, in His mighty Name, get on your feet."

With tears of joy, they have obeyed.

I have prayed with men who were held by habits—tobacco, liquor, lusts, and, in the same mighty Name, I have seen them delivered, usually instantaneously.

I do not believe God wants His children bound by anything. I just refuse to let anything dominate me.

As a young Baptist pastor of a little country church, I took a job in a store at Christmas time to have some extra money. Several times a day, we clerks would take turns buying cola-type soft drinks from the restaurant next door. I was drinking four to six a day. When the job was over, every time I went by that cafe, I just had to have a cola. One day, I stopped still in front of that cafe, and said,

"I will not let colas dominate me. From this day forward, I will never drink another one." I have not had one from that day to this, and it has been nearly half a century.

I did not say it is a sin to drink colas. But if you are a colaholic, a coffeeholic, an alcoholic, or any other kind of holic, do not let it dominate you. If you just have to have something, quit it. It will affect your faith—it will keep your faith from working.

I refuse to let anything dominate me. I drink iced tea. A while back it seemed as if I couldn't get along without it. So I quit a while—just to prove I didn't have to have it.

A man came to me after a night service with tears. He said, "Brother Hagin, you haven't condemned me, but my own heart condemns me. I'm 63 years old. I've smoked cigarettes since I was 12. I want to be free. Can you help me?"

I said, "I sure can. All you have to do is give me permission to do it."

He said, "I give you permission. I want to be helped."

I laid my hand on his shoulder, and said, "In the Name of Jesus, I break the power of nicotine over your life. And I am going to say this by faith: the next cigarette you smoke will make you sick."

He told me later, "I went home that night. Usually the last thing I did before going to bed was smoke a cigarette. I don't know why, but I didn't smoke that night. I didn't smoke the next morning. I did put the cigarettes in my pocket as I left the house."

This man was a truck driver. He picked up a fellow he knew that morning. The passenger was smoking when he got in the truck.

"I never got so sick in my life," the man told me. "I rolled down the window to get some air. Finally, I had to

ask him to put out his cigarette.”

This man came for help. I couldn't do that for just anyone. They may not want to be helped. But, thank God, when people want to be helped, there is authority in the Name of Jesus to help them.

Demons attempt to hinder people in every aspect of spiritual life. They try to keep people from all the blessings of God.

Christians who felt too timid to testify, or to pray in public have had their tongues loosed instantly, in the Name of Jesus.

We must always be sensitive to the Holy Spirit when dealing with people. In praying for Christians to be filled with the Spirit, for instance, sometimes it is the devil that's holding them back. It isn't always, but I am sensitive to the Holy Spirit when I pray with people, and I know when it is.

I knew that it was with one woman when she told me how many years she had been seeking. I laid my hand on her shoulder and said, "I rebuke you, foul spirit of doubt. In the Name of Jesus, leave this woman." Instantly, she started talking in tongues.

This has happened time and time again. I just lay my hands on the person's shoulder, and very calmly, very quietly, sometimes under my breath, I say, "I rebuke every devil that is holding this person." Instantly they lift both hands and start talking in tongues.

Chapter 14

Can a Christian Be Possessed?

People have muddied the water on this demon business. It is to be regretted that the Church either gets into the ditch on one side of the road or the other, instead of going down the middle.

You hear the question: Can a Christian be possessed?

Man is a spirit—he has a soul—and he lives in a body. When one is fully possessed, the devil has taken over his spirit, his soul (mind), and his body. The person would be insane. Here in the United States, because we have so much light, and so much Christianity, we seldom see a truly demon-possessed person.

My son-in-law, for instance, was not possessed of the devil. He yielded to the devil.

The mad man of Gadera, the Bible says, was "possessed" with a devil, and "had" a legion (Mark 5:15). One devil possessed him; a legion indwelt him. He was taken over completely, spirit, soul, and body.

A Christian cannot be taken over *spirit*, soul, and body. So, a Christian is not demon-possessed.

But here is another question: Can a Christian have a demon?

Decidedly, yes!

Some people are possessed with money. Money is their god—it dominates them. I have money, but I am not possessed with money.

Someone can have a demon and not be possessed. Sometimes it is in the flesh, the body.

In dealing with sickness, Jesus sometimes cast out a demon. In one case, for instance, He said, "*Thou dumb and deaf spirit, I charge thee, come out of him, and enter no*

more into him" (Mark 9:25). That demon was not in the person's spirit—it was in his body.

EPHESIANS 4:27

27 Neither give place to the devil.

If a Christian knows his rights, and how to keep the devil out, he cannot come in. But if not, he can come in.

Many Christians unconsciously yield to the devil. They don't mean to—they just don't know any better.

Let's get clear on the subject. Let's not be led by fanaticism. But, let's not get over on the other side and deny their existence.

When the devil is working in some churches, they deny that the devil and demons even exist.

Corinth was a licentious city. Immoral spirits which dominated the city got into the Church. Paul wrote the Church at Corinth, saying, "*It is reported commonly that there is fornication among you . . .*" (1 Cor. 5:1). Sure the Church was saved. Sure they were filled with the Spirit. But I'll tell you this, that's not the last church demons have gotten into.

Chapter 15

Three Necessary Steps

Three things are necessary to take deliverance and victory over demons.

First, you must be a child of God.

The seven sons of Sceva saw Paul casting out demons in the Name of Jesus. So they tried it. They found a man who was demon possessed and they said, "We adjure you by Jesus whom Paul preacheth" (Acts 19:13).

The evil spirit used the man's voice and said, "Jesus I know, and Paul I know; but who are you?" (v. 15).

Then that lone man in whom the evil spirit was, jumped on those seven fellows, overcame them, and pulled their clothes off them, so that they fled out of the house naked and wounded.

They had no right to use that Name. That Name belongs to the children of God. That Name belongs to us. To use that Name, you must be sure you are a child of God.

Second, you must not have any unconfessed, or unforgiven sin in your heart.

If you do, demons will laugh at your prayers.

The Bible says, "*Beloved, if our heart condemn us not, then have we confidence toward God*" (1 John 3:21).

You will have boldness also in the presence of demons. Don't let the devil bother you over your past life. If you've confessed it, you're forgiven (1 John 1:9). Laugh in his face.

Third, you must know the power of the Name of Jesus—and how to use it.

Jesus put them to nought! That means He reduced them to nothing. Now they are being brought to nothing by us. They are doomed to pass away eventually. But they are being brought to nothing right now, because Jesus

defeated them and gave us His Name to use against them.

"In my Name, they will exercise authority over them," Jesus said. Another way to say that is, "In my Name, demons will be rendered useless. They will be brought to nothing."

When you know that, you will do as I do. When the devil attacks, I start laughing. I say, "Nothing, get on out of here." I call him "Nothing."

Some people open the door to the devil and say, "Come on in." They get up in church and brag and testify about what all he is doing.

I like the way the New English Bible says it:

1 CORINTHIANS 2:6, *New English Bible*

6 . . . not a wisdom belonging to this passing age, nor to any of its GOVERNING POWERS, WHICH ARE DECLINING TO THEIR END.

Declining to their end! The devil has hoodwinked the church world. People keep talking about how strong the devil is getting. The Bible says he's declining. He isn't growing stronger—especially in our lives. He's declining to the end.

Why is he holding sway in so many lives? Because they do not know the power of the Name of Jesus.

That's the reason for this book—to teach people what their rights and privileges are.

Now let's look at several translations of 1 Corinthians 2:6:

King James

. . . Howbeit we speak wisdom among them that are perfect: yet not the wisdom of this world, nor of THE PRINCES OF THIS WORLD, THAT COME TO NOUGHT.

Moffatt

. . . only it is not the wisdom of this world or of THE DETHRONED POWERS WHO RULE THIS WORLD.

Young's Literal Translation

. . . and wisdom not of this age, NOR OF THE RULERS OF THIS AGE—OF THOSE BECOMING USELESS . . .

Amplified

. . . we do impart a higher wisdom; but it is indeed not a wisdom of this present age nor of this world OR OF THE LEADERS AND RULERS OF THIS AGE, WHO ARE BEING BROUGHT TO NOTHING AND ARE DOOMED TO PASS AWAY.

E. W. Kenyon wrote:

I cannot conceive how successful work can be done today, or how believers can be in a place of continual victory, unless they know that the source of their danger lies in demoniacal power [*Don't stop there. Some people magnify the demonic powers; that is all they talk about. Kenyon did not stop there.*], and that the power to conquer it is in the Name of Jesus of Nazareth, the Son of God.

The more quickly we recognize that the very air about us is filled with hostile forces, who are attempting to destroy our fellowship with the Father, and to deprive us of our usefulness in the service of our Master, the better it will be for us.

They exist. These principalities and powers and rulers of this age, rule.

We see visible people ruling as heads of governments. Yet behind the scene, very often, wicked spirits are dominating those people.

We must keep in mind, though, that Jesus spoiled

principalities and powers. The same principalities and powers we wrestle against, He spoiled! He made a show of them openly, triumphing over them in it!

COLOSSIANS 2:15

15 And having spoiled principalities and powers, he made a shew of them openly, triumphing over them in it.

Chapter 16

Wicked Spirits in the Heavens

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.

—Ephesians 6:12

The margin of a good reference Bible renders that last phrase, "*wicked spirits in the heavens.*"

Are there wicked spirits in heaven?

Bible scholars agree that the Apostle Paul was talking about his own experience when he said, "*I knew a man in Christ above fourteen years ago, (whether in the body, I cannot tell; or whether out of the body, I cannot tell: God knoweth;) such an one caught up to the THIRD HEAVEN . . . How that he was caught up into PARADISE, and heard unspeakable words . . .*" (2 Cor. 12:2,4).

The Bible speaks of three heavens. First, the atmospheric heaven right above us. Above that is the heaven where the stars are. Above that is the Heaven of heavens, Paradise, where the throne of God is.

When Ephesians 6:12 says, "*wicked spirits in the heavens,*" it is talking about the first heaven—the atmosphere right around us.

The atmosphere around us is literally infested with demons and evil spirits. That is the teaching of the Word of God.

I think most Christians know the first two prereq-

uisites (see preceding chapter), but they do not know the third step as they should. They do not know the power of the Name of Jesus—and how to use it.

The Bible is our textbook.

I've read a lot of books along this line, but I can't swallow everything in them because it is not in line with the Bible. The authors may be good people. They may be friends of mine. I may love them in the Lord, but I cannot go along with all they say because it is not in line with the Acts of the Apostles; it is not in line with the Word of God. I will not follow anybody when they get away from the Word.

The Name of Jesus will work now just like it did in the days of the Acts of the Apostles. Dealing with demons will work now just like it did then.

Read the Book of Acts carefully. Notice how the disciples used the Name. Underline, or write down, all the verses relative to how they used the Name in connection with demons. See what happened—instantly, usually.

If your own life has been defeated and hemmed in by the power of the adversary, rise up in that Almighty Name of Jesus, hurl back the enemy, and take your deliverance. Then go and set others free.

You will not be able to set others free until you get free yourself. Start dealing with the devil in your own life. I don't mean you have to cast a devil out of yourself. But the devil is arrayed against you—just like he is against me. We wrestle not against flesh and blood, but against principalities and powers. If the Church then wrestled against them, we wrestle against them now. But we shall enter into that combat with the consciousness that **JESUS IS THE VICTOR!**

Make these confessions aloud with your mouth because you believe what you are saying with your heart:

**The Name of Jesus belongs to me.
In the Name of Jesus, I have authority over demons.
I refuse to be dominated by any demon.
In the Name of Jesus, Satan, I break your power
over my spirit, soul, and body;
any way that you would try to dominate me.
And I proclaim my deliverance and victory.**

**You are a defeated foe.
Jesus dethroned you and all of your cohorts.
I am no longer afraid of you.
One time, Satan, you were my master,
and I was your slave.
But now I am your master;
Because Jesus has made me master
over all evil powers, over all demons,
And I am free!
It is written,
Whom the Son has set free, is free indeed.
I'm free indeed!
I'm free indeed!**

**The Master said,
Ye shall know the truth, and the truth shall make you
free.
Now I know the truth . . .
Jesus has defeated you.
Demons, all evil spirits, and Satan himself are subject
to the Name of Jesus.
For every knee should bow,
Of things, or beings, in heaven, in earth,
and under the earth.
Heaven, earth, and hell know,
That God raised Jesus up from the dead,
And has seated Him at His own right hand,**

Far above all principalities,
 and powers,
 and might,
 and dominion,
 And has given Him a NAME!
 ABOVE EVERY NAME!
 And that Name belongs to me.
 There's Power in that Name!
 There's Glory in that Name!
 There's Majesty in that Name!
 There's Authority in that Name!

And I have a right to use that Name!
 So, Satan, be gone!
 Sickness, be gone!
 Pain, leave my body!
 All evil, leave me!
 I stand free!
 For I know the truth.
 The truth has set me free!

Chapter 17

In Him

People often ask me about studying the Bible. Although I have many suggestions, there is one I present above all others.

I present it here to you. As a Christian, a believer, read through the New Testament—primarily, the Epistles, for the Epistles are the letters written to the Church.

As you read, look for all expressions such as: in Christ, in Him, in Whom, through Whom, etc. Underline them. There are approximately 140 such Scriptures which tell you *who you are*, *what you are*, and *what you have* because you are in Christ.

They show you your position as a believer. (You are in Christ!) They show you your legal standing. They show you your place in the family of God. They show you your place in God's purpose and plan.

By studying these Scriptures, you will find out what God's Word says about you. You will come to see your place in Christ. You will see that when Jesus gave the Church the right to use His Name, He authorized us to be His representatives in the earth.

In fact, in the Epistles, the Church is called Christ!

The Church has not yet realized that we are Christ. When we do, we'll start doing the work we're supposed to do.

2 CORINTHIANS 6:14-16

14 Be ye not unequally yoked together with unbelievers: for what fellowship hath RIGHTEOUSNESS with unrighteousness? and what communion hath LIGHT with darkness?

15 And what concord hath CHRIST with Belial? or

what part hath HE THAT BELIEVETH with an infidel?

16 And what agreement hath THE TEMPLE OF GOD with idols? for ye are the temple of the living God; as God hath said, I will dwell in them, and walk in them; and I will be their God, and they shall be my people.

The *believer* is told not to be unequally yoked with unbelievers.

Then the believer is called *righteousness*, and the unbeliever is called *unrighteousness*.

The believer is called *light*; the unbeliever is called *darkness* (v. 14).

Now, notice the next statement. "*And what concord hath CHRIST with Belial?*" (v. 15). The believer is called *Christ!*

The Church is called *believers*. The Church is called *righteousness*. The Church is called *light*. The Church is called *Christ!* That's who we are!

Christ is the head; we are the body. We are Christ.

You see, that's what Jesus is saying. "Take my Name; be my representatives."

Christ, with His resurrected flesh-and-bone body, is at the right hand of the Father. We are here as His representatives—not only collectively, but individually.

When we pray in Jesus' Name, we are taking the place of the absent Christ; we are using His name, using His authority to carry out His will on the earth.

—Kenyon

As He Is

Unless you are really grounded in the Scriptures, it may not seem to you that the following Scripture could be true. But it is:

1 JOHN 4:17

17 Herein is our love made perfect, that we may have boldness in the day of judgment: because AS HE IS, SO ARE WE IN THIS WORLD.

As who is?

As Jesus is!

So are we, where? when we get to heaven?

No! In this world! Glory!

As Jesus is, so are we in this world! And Jesus is the same yesterday, and today, and forever (Heb. 13:8).

Jesus is the same right now as He was when He walked the shores of Galilee.

He is the same right now as He was when blind Bartimaeus, a beggar, sat by the wayside outside the city of Jericho, and cried out, "Jesus! Have mercy on me!"

People around, evidently even the disciples, tried to get him to hush. But he would not.

Jesus stopped still, and commanded him to be called. He said unto him, "What wilt thou that I should do unto thee?"

The blind beggar answered, "Lord, that I might receive my sight."

In one place the Word says that Jesus had *compassion* on him.

Keep that in mind. Then consider "as He is," and, "Jesus Christ, the same yesterday, and today, and forever."

He is now all that He ever was—and as He is, so are we in this world. Jesus had compassion, and healed.

John G. Lake, mighty apostle of God, went to South Africa around the turn of the century. In five years, he built 500 churches there.

The wife of one of the government leaders was at the

point of death with terminal cancer. Knowing that Lake taught divine healing, the husband asked him to come and pray.

Because of great pain, the woman was taking pain-relieving drugs. But she made the decision to stop. She said, "I'm going to throw myself completely over on the mercy of God. I'm not even going to take anything for pain."

Lake said, "If that's your stand, and that's your faith, we'll stand with you."

He and some other ministers stayed by her bedside praying 24 hours a day. The only way she could get any rest was for them to pray until she fell off to sleep.

One morning Lake went home to bathe and change clothes. On his way back, within two blocks of the house, he heard her screaming in agony. He rushed back to the house. He stated that as he ran, compassion overtook him. He rushed into the house, rushed up to the bed, and without thinking, he picked up the woman's emaciated body and held her in his arms as he sat on the bed and wept in compassion. While he was weeping, she was completely healed—every symptom of terminal cancer left.

I've noticed in my own ministry that when I can yield to the Spirit of God and allow the compassion of Jesus to well up in me and flow out of me, greater healings take place.

We have His Name.

We have His authority.

We have His compassion.

As He is, so are we in this world!

... we take Jesus' place and use Jesus' Name just as though Jesus Himself were here.

The only difference is that instead of Jesus doing it, we

are doing it for Him; we are doing it at His command.

He has given to us the same authority He had when He was here, and the believer's position in Christ gives him the same Standing with the Father that Christ had when He was here.

—Kenyon

Let that soak through to your inner consciousness. It's an absolute Bible fact. We have the same standing with God that Christ had when He was here on earth.

Jesus was praying for believers—and we are included—in the 17th chapter of John. In His prayer He said:

JOHN 17:23

23 I in them, and thou in me, that they may be made perfect in one; and that the world may know that thou hast sent me, and HAST LOVED THEM, AS THOU HAST LOVED ME.

What did Jesus say? He said that the Father loved them, the believers, *as he loves Jesus*. He doesn't love Jesus any more than He loves us!

An outstanding Bible scholar said, "I wish I could believe that."

Thank God, I can. I can believe it because it is in the Word. He loves us the same. We have the same standing with the Father.

2 CORINTHIANS 5:21

21 For he hath made him [Jesus] to be sin for us, who knew no sin; that we might be made the righteousness of God in him.

We are the righteousness of God in Him!
Somebody said, "I'm trying to be righteous."

That's a waste of time.

Righteousness is one of the most misunderstood subjects in the church world today.

I was teaching on it once in a church in Pennsylvania. To illustrate its true meaning to the people, I suddenly stopped and said to a man on the front pew, whom the pastor had told me was the most spiritual man he'd ever pastored, "Are you righteous?"

"Well," he swallowed, "I'm trying to be."

I said, "I don't want to be vulgar, but I want to ask you a question. Are you a man, or a woman?"

"I'm a man."

"How did you get to be a man?"

"I was born that way."

"That's the way you get to be righteous," I said. "You're born that way."

Righteousness means right standing with God.

JOHN 15:5,8

5 I am the vine, ye are the branches: He that abideth in me, and I in him, the same bringeth forth much fruit . . .

8 Herein is my Father glorified, that ye bear much fruit . . .

When you look at a tree, you don't think of the branches as being one thing, and the main part of the tree as being something else. It's all one tree. Jesus said, "I am the vine, ye are the branches."

Where does the fruit grow?

On the branches! It is because of the vine life, but it is produced out on the branches.

We should be doing the works of Christ. We are in Christ. We have a right to use His Name to the glory of God

the Father.

"The unlimited use of the Name of Jesus," Kenyon points out, "reveals to us the implicit confidence that God the Father has in the Church. This in itself is a challenge."

God is a faith God. He is exhibiting His faith.

Our part is to accept the challenge.

Chapter 18

The Miraculous!

Christianity's Norm

Right in the heart of Mr. Kenyon's book is a chapter entitled "Man and Miracles." It is so important I would like to cover it word for word, but I shall choose only a few quotes from it here. Again, I encourage you to get a copy of his book and to study this chapter until you grasp it.

"Jesus! The very Name has within it miracle working power, even to this day . . . Jesus' life was a miracle."

"A stream of miracles flowed from the hands of the apostles that upset Judaism and shook the Roman government to its foundation. They made a discovery—the Name of the Man Whom they had loved, Whom they had seen nailed to that cross in nakedness, now has power equal to the power that He, Himself exercised when He was among them."

"Christianity began in miracles; it is propagated by miracles. Every new birth is a miracle; every answer to prayer is a miracle; every victory over temptation is a miracle."

"When reason takes the place of the miraculous, Christianity loses its virility, fascination, and fruitfulness."

"Man craves a miracle working God today . . . Man wants a living God. Man craves a miracle."

"The answer to the universal craving of man for the supernatural is found in the new birth, and indwelling presence of the Holy Spirit, and the Name of Jesus."

"God is a miracle worker. Jesus Christ was and is a miracle. The Bible is a miracle Book . . . It is history of the out-breakings of the supernatural realm into the natural."

"When Jesus began His public ministry, it was a ministry of miracles. When the Church began her ministry, it was a ministry of miracles. Every revival since Pentecost that has honored the humble Galilean has been a revival of miracles."

"The Church has never been rescued from Her backslidings by great philosophical teachers but humble laymen who have had a new vision of the Christ, of Him Who is the same yesterday, today, and forever."

"We crave the manifest presence of the Spirit in our religious services . . . All normal men crave the supernatural—they long to see the manifestation of the power of God and to feel the thrill of the touch of the unseen."

"Man was created by a miracle working God—that miracle element is in man."

"Man yearns to perform miracles and live in the atmosphere of the supernatural."

"This miracle element in man has made him an inventor, discoverer, and investigator."

"The miracle realm is man's natural realm—he is by creation the companion of the miracle working Father-God."

The Bible says that we are "*labourers together with God*" (1 Cor. 3:9). Well, if we work together with God, we will have to be workers of miracles, because He is a miracle-working God!

"Sin dethroned man from the miracle realm, but through grace he is coming into his own. It has been a hard struggle for us to grasp the principles of this strange life of faith. Sin has made us workers—grace would make us trusters."

"In the beginning, man's spirit was the dominant force in the world; when he sinned, his mind became dominant—sin dethroned the spirit and crowned the intellect; but grace is restoring the spirit to its place of dominion, and when man comes to recognize the dominance of the spirit, he will live in the realm of the supernatural without effort. No longer will faith be a struggle and fight, but an unconscious living in the realm of God."

"The spiritual realm is man's normal home; it places him where communion with God is a normal experience, where faith in the miraculous, miracle-working God is unconscious, where he will exercise the highest type of faith and yet be as unconscious of having exercised faith as he is when he writes a check."

The Church's problem has been that we have lived beneath our privileges so long, we think that is normal Christianity. But it is abnormal. Absolutely abnormal Christianity!

The whole Church, the Pentecostal, Full Gospel, charismatic move included, is in a babyhood stage. We're trying to have faith. We're trying to believe.

But, thank God, some are coming to see the light of God's Word. And I am more convinced today than I was yesterday, that in these last days, there is going to arise a company of believers who will see and know their authority, their rights and privileges in Christ. They will know that the Name of Jesus belongs to them. They will take up that Name and start using it as unconsciously as they take their car keys and unlock the car door, then put them in the ignition and start the car.

There is coming the knowledge of what was revealed all the time in the Word of God. But which we failed to see because we tried to comprehend it with human reasoning.

The Bible plainly states, "... *the natural man receiveth not the things of the Spirit of God: for they are foolishness unto him: neither can he know them, because they are **spiritually** discerned*" (1 Cor. 2:14).

You could read that, "the natural *mind* receiveth not the things of the Spirit of God."

Remember that the Word of God is of the Spirit of God.

2 PETER 1:20,21

20 Knowing this first, that no prophecy of the scripture is of any private interpretation.

21 For the prophecy came not in old time by the will of man: but holy men of God spake as they were moved by the Holy Ghost.

God's Word contains God's thoughts. Those thoughts are as high above man's thoughts as the heaven is above the earth (Isa. 55:8,9).

You have to get the revelation of God's Word in your heart—your spirit. Your natural mind cannot receive the things of the Spirit of God. They are *spiritually* discerned.

The Church will never see these things unless they are preached—God put teachers in the Church to teach—but it will come, little by little. And when it comes in its fullness, and we grow out of the babyhood stage of Christianity and realize our rights and privileges, and the authority and power in that Name, and rise up to use that Name, it will be said of us as it was of the early disciples, "*These that have turned the world upside down are come hither also*" (Acts 17:6).

Chapter 19

Faith and the Name

If I just had enough faith, you might be thinking, I could use that Name.

You can use it anyway. It belongs to you.

If you study the Scriptures carefully, you will find that nowhere does Jesus mention faith or belief when He talks about using the Name of Jesus, except in the future tense.

Kenyon writes, "the right to use His Name is a conferred blessing to the Church: it is a Right that belongs to every child of God." Then he gives our four-fold right to use the Name.

1. We are born into the family of God and the Name belongs to the family.
2. We are baptized into the Name, and being baptized into the Name, we are baptized into Christ Himself.
3. It was conferred upon us by Jesus Who gave us the Power of Attorney.
4. We are commissioned as Ambassadors to go and herald this Name among the nations.

"I cannot see," Kenyon observes, "where we need to have any special faith to use the Name of Jesus, because it is legally ours. If I had a thousand dollars in the bank, it would not require any conscious act of faith on my part to write a check for one hundred dollars"

"If you are a child of God, then you are an heir of God—a joint heir with Christ—you have a Right to the use of the Name of Jesus, and if you have this Right, it is because of your place in the family."

Faith is normal and natural to children of loving parents who provide for them. They don't worry about the next meal. They don't stop playing to come in and say, "Momma, I know that if I asked for a piece of bread you would give it to me." They automatically know that. And they act on it. They exercise an unconscious faith. No wonder Jesus said, "Except ye be converted, and become as little children, ye shall not enter into the kingdom of heaven" (Matt. 18:3). We need to get to that place of an unconscious faith in God, an unconscious faith in the Word.

Kenyon states, "I believe the hour will come when large companies of believers will live this simple life of Faith; live it unconsciously, live it daily—they will live in this upper realm where they will see in the Name of Jesus the fullness of the authority and power that was in Christ when He walked the earth."

Our problem is we have kept people in a babyhood stage of development.

One of the faults I've found with much of the teaching in recent years about discipleship, submission, etc., is that it held people babies. They couldn't develop. They couldn't make decisions. They couldn't get leadings from God for themselves. Somebody else had to tell them. That's unscriptural, unbiblical, and really unintelligent. It holds people in bondage. It holds them in a babyhood state.

God wants His children to mature—to grow up, spiritually. He wants them to be doers of the Word, and not hearers only. He wants them to begin to reign in the realm of life.

Chapter 20

Reigning by the Name

For if by one man's offence death reigned by one; much more they which receive abundance of grace and of the gift of righteousness shall reign in life by one, Jesus Christ.

—Romans 5:17

You could read that verse like this: "For if by Adam's offence spiritual death (which is the nature of Satan; which is hatred, lying, poverty, sickness) reigned by one; much more they which receive abundance of grace and of the gift of righteousness shall reign in life by one, Jesus Christ."

The *Amplified* translation, and several others, translate that, "*reign as kings in life.*"

What are we to reign over? Circumstances, disease, sickness, sin, hatred—and everything else that is of the devil.

Those things will not dominate us. We will dominate them. That's what it means to reign in life.

Would you think of someone who lives on Barely-Get-Along Street, way down at the end of the block right next to Grumble Alley, who goes through life with nothing much to eat, sick, emaciated, nose-to-the-grindstone, as one who reigns in life? No, you would not.

It is when we get into the Word and think through on its truths that we actually begin to reign in life by Christ Jesus.

COLOSSIANS 1:12,13

12 Giving thanks unto the Father, which hath made us

meet to be partakers of the inheritance of the saints in light:

13 Who hath delivered us from the power of darkness, and hath translated us into the kingdom of his dear Son.

The Apostle Paul is talking about giving thanks unto God the Father for something that belongs to us right now. God has made us able to be partakers of the inheritance of the saints in light. The saints inherited something!

In verse 13 he begins to tell us about that inheritance. First, the Father God has delivered us from the power, or the authority, of darkness. That is, He has delivered us from Satan's authority. From demons. From sickness. From disease. From poverty. God has delivered us from everything that belongs to Satan.

One translation says, "He has taken us out from under the control and the dominion of darkness."

Instead of Satan's reigning over us, we are to reign over him.

Too often Spirit-filled Christians are ruled and dominated by the devil, circumstances, and everything else of this world. They ought to be happy and joyous, filled with life and light.

Let's rise up and take advantage of what belongs to us.

How is it that we're going to reign? By Christ Jesus! I think you could say it this way: We are to reign by the Name Christ Jesus. For He gave us His Name saying, "In my Name, they shall cast out demons."

Chapter 21

There Is Healing in the Name

We have had a treasure without realizing it.

You can ask people, "Does the Name of Jesus belong to the Church?"

"Yes."

"What good is it?"

"Oh, it is just to be adored and praised."

We do adore and praise the Name of Jesus, but that is not its purpose. It was given to us for our benefit.

There is healing in that Name. There must be, because Jesus said, "*In my Name*, they shall lay hands on the sick and they shall recover." There must be, because Peter said to the lame man, "Such as I have give I thee, *in the Name* of Jesus Christ of Nazareth, rise up and walk."

Full Salvation

ACTS 4:12

12 Neither is there salvation in any other: for there is none other name under heaven given among men, whereby we must be saved.

That Name of Jesus is salvation.

When we use the word "salvation"—because we have been trained that way—we automatically think of the remission of sins, the new birth. But that is only part of *salvation*. And if that is as far as you think, you limit God.

In the Scofield Reference Bible, Dr. Scofield points out the full meaning of the word *salvation* in the following footnote reference to Romans 1:16. (Romans 1:16 reads: "*For I am not ashamed of the gospel of Christ: for it is the*

power of God unto salvation to every one that believeth; to the Jew first, and also to the Greek.”)

The Hebrew and Greek words for “salvation” imply the ideas of *deliverance, safety, preservation, healing and soundness*. Salvation is the great inclusive word of the Gospel, gathering into itself all the redemptive acts and processes.

—Scofield

When God says salvation, He is talking about more than most people realize. The Gospel of Christ is the power of God unto deliverance. The Gospel of Christ is the power of God unto safety. The Gospel of Christ is the power of God unto preservation. The Gospel of Christ is the power of God unto soundness. The Gospel of Christ is the power of God unto *healing*.

When God’s Word says, “There is no other name given among men whereby we must be saved,” He is not just talking about the new birth. He is also talking about healing for our bodies.

There is healing in no other name.

Healing in the Redemption

We need to know that healing for our physical bodies is part and parcel of the Gospel of the Lord Jesus Christ. He not only took our sins; He also took our infirmities and bore our sicknesses.

ISAIAH 53:4,5

4 Surely he hath borne our griefs [Heb. *sicknesses*], and carried our sorrows [Heb. *pains*]: yet we did esteem him stricken, smitten of God, and afflicted.

5 But he was wounded for our transgressions, he was

bruised for our iniquities: the chastisement of our peace was upon him; and with his stripes we are healed.

MATTHEW 8:17

17 That it might be fulfilled which was spoken by Esaias the prophet, saying, Himself took our infirmities, and bare our sicknesses.

1 PETER 2:24

24 Who his own self bare our sins in his own body on the tree, that we, being dead to sins, should live unto righteousness: by whose stripes ye were healed.

The healing that He has already provided becomes real to us through His Name. “*In my Name*, they shall lay hands on the sick and they shall recover.” Why? Because healing belongs to us. Jesus provided it in our redemption.

But, you see, we have been taught to divide it. We have been taught to think like this: *The Lord does save nowadays. The Name will work when it comes to* (what we call) *salvation. But the Name doesn’t work any further. That’s the end of it.*

No! That Name will do all it ever did! If it doesn’t, then I have no right to believe there is salvation in that Name.

Thank God, there is healing in that Name!

If we were taught concerning healing in the Name of Jesus like we are taught in what we call salvation in the Name of Jesus, there wouldn’t be any doubt about it. We would have an unconscious faith in healing, like we do in the remission of sins.

The Remission of Sins

Jesus dealt with the sin problem. He *bore* our sins. When we believe that and accept Him personally, it

becomes a reality to us individually. We are born again. We become a brand new creature—a brand new creation with no past.

2 CORINTHIANS 5:17

17 Therefore if any man be in Christ, he is a new creature: old things are passed away; behold, all things are become new.

Old things are passed away!

The old sins that we committed before we were born again do not exist in the mind of God. He does not remember them.

ISAIAH 43:25

25 I, even I, am he that blotteth out thy transgressions for mine own sake, and will not remember thy sins.

MICAH 7:19

19 He will turn again, he will have compassion upon us; he will subdue our iniquities; and thou wilt cast all their sins into the depths of the sea.

If you put Isaiah 43:25 and Micah 7:19 together, you will find that God has hidden our sins in the Sea of Forgetfulness.

As Corrie ten Boom said, "Don't go fishing for them!"

Leave them alone. They don't exist anymore. God blotted them out. They do not exist in the spirit realm. Jesus bore them.

PSALM 103:12

12 As far as the east is from the west, so far hath he removed our transgressions from us.

That distance is immeasurable! You can start

traveling east around the world, and just keep going and keep going. If you lived to be 1000 years old, and went around the world every day of that 1000 years, you still would be traveling east.

That is not the case with north and south. If you traveled north, you would one day pass the north pole and begin to travel south.

Jesus bore our sins away from us as far as the east is from the west!

Now the devil will try to remind you of them. He wants to try to hold you out of the place where the Name of Jesus will work for you. If you are under condemnation, you cannot be bold about using that Name.

He will bring a photograph before your mind of something you have done in the past.

When he does that to me, I just laugh at him and say, "Sure I did that. But all you're doing is showing me a picture of it, because God blotted it out. God dealt with that sin and put it away. He hid it in the Sea of Forgetfulness. You can't get it. You are only bringing me a picture of it."

Looking at some of the pictures he brings is rather like looking at old photographs you took several years ago. They don't look like you now. The pictures that the enemy brings are not really you! You are a new creature.

Forgiveness of Sin

But what about the sins you have committed since being born again?

1 JOHN 1:9

9 If we confess our sins, he is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness.

After you become a Christian, First John 1:9 is the way to forgiveness of sins.

People often use this Scripture in dealing with sinners. But it was not written to the sinner.

A sinner could not comply with it. He couldn't confess every wrong thing he had ever done, because he couldn't remember them. His whole life is wrong.

After becoming a Christian, though, the minute you do wrong, you know it deep within your being. No one has to tell you; you know it. You can stop right then and say, "I missed it. God forgive me." And He will!

In the Name of Jesus, forgiveness of sins belongs to the Christian.

But what I want you to see is this: *It is just as easy to be healed as it is to be forgiven of your sins.*

If people would start believing that, it would work for them!

Back in the '50s, polio was rampant. A mother and her 6-year-old daughter, both victims of the disease, were brought to my meetings.

I learned later how desperate their situation was. The mother had no use of her legs and almost no use of her arms and hands. She was helpless. Someone was hired to come in part time and do the housework, but they could not afford full-time help. So while the father was at work, there were times when there was no one in the home to take care of the two polio victims.

They were not Pentecostal, but they had heard that God was healing people, and they had come in search of healing. The father pushed the wheelchair his wife was confined to down the aisle and positioned it at the front. The little girl sat in her mother's lap.

They attended several services and heard the Word

taught several times before I laid hands on them.

The little girl received her healing instantly. She jumped down off her mother's lap, and ran up and down the aisles in front of everyone.

The woman did not receive her healing.

All three were filled with the Holy Spirit and spoke with other tongues.

I said to the woman as I ministered to her, "You can receive healing for your body as easily as you received salvation. You can receive healing for your body as quickly and as easily as you received the Holy Spirit."

She said, "I wish I could believe that, Brother Hagin." (That's what hindered her.)

I said, "You could be healed as easily as your daughter was."

She said, "I know she is healed. I wish I could be healed that easily."

She stayed in her wheelchair.

But four or five years later, I received a lengthy letter from her. Before, she could not use her hands enough to write, but she wrote this letter herself.

"Dear Brother Hagin," she began. "I wanted you to know that I am out of the wheelchair. I am walking. I have 90 percent use of my body. I will regain all of it. I'm doing all my housework. I see after our daughter. I sweep. I mop. I cook all the meals.

"I want you to know that it was the tapes I listened to sitting in that wheelchair, over and over again"

We did not have tapes at that time. But they had recorded the meetings on their own reel recorder. She had listened to them for years before the truths of God's Word on healing got into her spirit and she could receive her healing.

Many good people who are thoroughly born again have been taught only part of the Gospel. They think it all begins and ends with the new birth. It is difficult for them to believe beyond that. That's why it takes so long.

It doesn't take God a long time.

That little girl in childlike faith just accepted what was taught, and she was healed. Her mother kept sitting in the chair.

Some unbeliever might have said, "That can't be right. Why wasn't the woman healed?"

She had something to do with it.

You see, *we* have something to do with it. God has provided the remission of sins for the sinner. He has provided the forgiveness of sins for Christians. He has also provided healing for us. But we have something to do with it. And it is all wrapped up in the Name of Jesus.

God's Word is true. And we can act upon that Word.

The moment I confess my sins, He is faithful and just to forgive me my sins (1 John 1:9). The moment I confess, He forgives me. When He forgives me, I am forgiven—whether I feel like it or not; whether it seems like it or not.

"On the same ground," Kenyon says, "the moment I confess that Satan has put a disease or infirmity upon me, just that moment He [God] is faithful and righteous to heal me, and I am healed!"

Sickness comes from the same source that sin comes from. It doesn't come from heaven. There isn't any up there. Jesus told the disciples to pray, in what we call the Lord's prayer, "Thy will be done in earth as it is in heaven." Is it God's will that there be sickness in heaven? Everyone knows that it is not. Therefore it cannot be His will on earth.

Listen to Kenyon on the subject:

... when He gave us the right to use His Name to heal the sick, it was simply that we might bring on the scene by the use of that Name the fullness of His finished work, and that the afflicted one might know that in the use of that Name the Living, Healing Christ was present.

It is not *trying* to believe; it is not *trying* to take healing.

Believing becomes unnecessary in the modern sense of that term.

That healing is ours; that Name makes it available to us.

That Name is ours, and in that Name is all help, all victory, all power, all health.

Do not try; do not struggle—just use it.

Use that Name with the same freedom that you use your check book.

The money is on deposit; you write the check without exercising any special faith; that is, you are not conscious of exercising it—you do though.

And in the use of Jesus' Name, you do exercise Faith—it is the unconscious faith, the faith that is borne in upon us by evidences that convince us beyond the shadow of a doubt.

Any other kind of faith is abnormal.

At the Second Coming of Christ, it will not require any act of faith on our part to be translated; neither will it require any effort to receive immortality—we shall simply be made immortal—we shall be translated.

That is in the plan, in the eternal program of God.

It will not require any special faith to be resurrected—the resurrection is in the program.

But what about God's program for today? Kenyon makes this observation, "If we understand His program for today, the sick would simply be healed the moment that sickness touched them."

ROMANS 8:11

11 But if the Spirit of him that raised up Jesus from the dead dwell in you, he that raised up Christ from the

dead shall also quicken your mortal bodies by his Spirit that dwelleth in you.

This refers to our bodies now. Mortal means *death-doomed*.

Your body is the temple of the Holy Spirit only because your body is the temple of your human spirit. The Holy Spirit will not indwell your body after your human spirit has departed. The Holy Spirit will not indwell your body in the grave. He indwells your spirit now. And one of His reasons for indwelling you—not the only purpose, but one is to *quicken* your mortal body; to heal your physical body.

To quicken means to make full of life.

The only times I have been attacked in body (other than those times I violated a law of nature, such as going out into cold night air while still hot and sweaty from preaching, and not wearing a coat) were when I missed God.

I don't mean that I committed some great sin. I just wasn't obeying God exactly. I wasn't in the ministry He wanted me in; I was doing what I wanted to do. I was preaching, and what I was doing was right, but it wasn't His perfect will. So, the door was open for Satan to attack me.

Every single time, this is what happened to me when I was healed. *The Spirit of God in me quickened my mortal body*. He rose up in me.

Death came, more than once, and fastened itself upon me.

One time an Assembly of God evangelist who had been in the ministry many years was with me. (I weighed only 138 pounds and was very thin. That's why it was so easy for him to detect the beating of my heart.)

He said to me afterwards, "Brother Kenneth, I had one

hand over your heart and the other under your back as you were lying there. Your heart had stopped dead still. But when it stopped, you rose up off the bed and stood up. I never did turn loose. I held my hand on your heart as you walked the full length of this parsonage [the living room and bedroom] twice. And your heart never beat one time. The third time you started back, it began beating perfectly."

I'll tell you what happened. I didn't get up off that bed. The Spirit of God in me rose up and *quicken*ed my body. That power in me just lifted me up, stood me on my feet, and started me walking.

At the same time, He enlightened my mind as to where I had missed it. I had pushed my body. (Our bodies are still mortal. We cannot overwork without our bodies' reacting.) I had overworked, gotten too hot, and had something like a heat stroke.

As I turned to walk the length of that parsonage the third time, while the power of God held me, I promised God, "I'll never push my body that far again."

The minute I promised Him, my heart started beating.

Another time, death came and fastened its final throes upon me. (I know; I've been dead twice.) I had missed God, gotten out of His will, and the devil attacked me. The death chill was upon my brow.

Yet the minute that happened, on the inside of me (the Holy Spirit dwells in you) He rose up and *quicken*ed my body. Life went all over my body.

The Lord said to me once in the winter of '48 (and I didn't fully understand what He was saying until now), "I did not put gifts of healings and the Name of Jesus in the Church for the Church to heal themselves with. I put the Name of Jesus and the gifts of healings in the Church for

the Church to heal the world with.”

You see, the Church ought to walk in Romans 8:11!

Listen again to Kenyon:

... one of the reasons of His indwelling is to heal our physical bodies of the diseases that are continually attaching themselves to us.

When we understand this, we shall not be *trying* to exercise faith for our healing, or for any other need—we shall simply recognize the fact that this healing, this need, is in the program, is a part of it, and we shall accept what belongs to us

He bore our sins in His body on the tree and He died because of those sins, and we believe that we died with Him—then we do not have to die again to sin.

He was made alive, and we were made alive with Him.

In Ephesians we see that word *quicken* again. Remember that it means to be made alive.

EPHESIANS 2:1,5,6

1 And you hath he quickened, who were dead in trespasses and sins

5 Even when we were dead in sins, hath quickened us together with Christ, (by grace ye are saved;)

6 And hath raised us up together, and made us sit together in heavenly places in Christ Jesus.

We died to sin in Christ. We were quickened (made alive) with Him. We died to our sins. We died to our old nature. We also died to our diseases. We arose in the fullness of His life. That is what full salvation is.

As we come to understand this, we know that our old sin nature hasn't any right, any privilege, to reign over us because it is dead, and we will not accept any imitation of it that Satan may in our ignorance impose upon us, neither

will we recognize any condemnation that might come to us through any sins we may have committed in the past, for Christ bore them, and we need never bear them again, neither do we need to suffer any condemnation for them because He was condemned for them, and He bore them.

Consequently, we are free, and there is, "therefore, now, no condemnation to us because we are in Christ Jesus."

The same thing is true with our sicknesses. Isaiah 53:4 "He bore our sicknesses and carried our pains." (correct translation)

Now, sickness hasn't any right to impose itself upon us and Satan hasn't any right to impose any diseases upon us.

We are free!

And when these diseases and sicknesses come, all we need to do is treat them exactly the same as we treat our old sins.

—Kenyon

I have not had one sick day in 45 years. I did not say that the devil hadn't attacked me. But before the day is out, I am healed.

When the devil does attack, I say to him, "Satan, those diseases were borne in the body of Jesus. You have no right to bring their photograph around here to frighten me with. Now you just pick up your things, pack them up, and get out of here. I will not accept it."

Someone else says, "I'm taking a cold."

That's a mistake. They accepted it.

Jesus put away sin. He "bare" our sins. He also "took" our infirmities, and "bare" our sicknesses.

The Greek and Hebrew words translated "bare" mean "to remove or convey to a distance."

That sickness is not there. Satan is trying to bring it to me. If I will accept it, he can put it on me. But I won't accept it because Jesus did something about it.

This profound statement by Kenyon sums it up:

There is no more need of our bearing about in our bodies our sicknesses than there is of bearing about in our spiritual nature an unforgiven sin.

Chapter 22

Confession and the Name

Confession holds an important place in connection with the Name of Jesus. We should confess our faith in Jesus as a person, but we should also confess our faith in the Name of Jesus.

I saw this as a Baptist boy 45 years ago. I saw Mark 11:23 and 24. And I began to say out loud—I confessed with my mouth—what I believed in my heart, and within the hour the paralysis disappeared, the heart trouble was gone, the incurable blood disease was gone. I was well. And I'm still well.

Some Christians oppose themselves. They say, "I don't believe in that confession business."

I love them. I'm not against them; I'm for them. I feel so sorry for them, I could weep about it. But if there is nothing to that confession business, then there is nothing to salvation.

ROMANS 10:9,10

9 That if thou shalt CONFESS with thy mouth the Lord Jesus, and shalt believe in thine heart that God hath raised him from the dead, thou shalt be saved.

10 For with the heart man believeth unto righteousness; and with the mouth CONFESSION is made unto salvation.

There is no salvation without confession. There is no remission of sin, no new birth, without confession.

Our Christian experience begins with confession.

The trouble with the church world in general is, they started and stopped right there. They stopped at the starting place—and it has held them in the babyhood stage of spiritual development.

Christianity is called "our confession."

HEBREWS 3:1

1 Wherefore, holy brethren, partakers of the heavenly calling, consider the Apostle and High Priest of our profession [confession], Christ Jesus.

The word the King James translates *profession* here is the same Greek word translated *confession* in Romans 10:9 and 10.

W. E. Vine's *Expository Dictionary of New Testament Words* gives this meaning for it: to declare openly by way of speaking out freely, such confession being the effect of deep conviction of facts. Kenyon points out that it means "witnessing a confession of our lips."

People may not realize what they are saying when they say it, but to say, "I don't believe in confession," is tantamount to saying, "I don't believe in Christianity."

We see the place confession holds in the new birth experience. It holds the same place in our daily walk. For the Christian's daily walk is a walk of faith (2 Cor. 5:7).

HEBREWS 4:14

14 Seeing then that we have a great high priest, that is passed into the heavens, Jesus the Son of God, let us hold fast our profession [confession].

Christianity is a confession.

Let us hold fast to the witnessing and confession of our lips.

Let us hold fast to saying who we are, what we are, and what we have, because we are in Christ.

Let us hold fast to the confession of our place in Christ—to the confession of our rights and privileges in Christ Jesus—to the confession of what God the Father has done for us in Christ, and to what the Spirit through

the Word of God has done in us and is able to do through us.

Our faith is measured by our confession. We can never realize beyond our confession.

The Name of Jesus will work for us when we begin to confess what that Name will do.

Kenyon points out a danger, however:

There is a grave danger of our having two confessions.

One would be the integrity of the Word, and the other would be of our doubts and fears.

To confess the integrity of the Word of God, and then to turn around and confess doubts and fears will build confusion into our spirits.

If God's Word is true—and it is—and if we believe in the integrity of God's Word, doubt and fear can have no place with us. They have to go.

Someone said, "When faith comes in the front door, doubt goes out the back door. When faith comes in the front door, fear goes out the back." You cannot have both faith and doubt. You cannot have faith and fear.

I remember the struggle I had in learning to hold fast to my confession. I hadn't read any books on the subject—I wish I had; it would have helped me immeasurably.

After I was raised up and healed, I went back to high school. I was over 6 feet tall and weighed 89 pounds. They called me a walking skeleton.

One doctor on my case asked my aunt, "Is that boy up?" "Yes."

He said, "I saw him in town the other day, and thought I was seeing a ghost. I believe that boy has the strongest will power of any person I've ever seen. But he won't be up long. I'll give him 90 days at the most to live."

I walked a mile and a half to school. I went up and down

staircases to my classes. Naturally, I was weak. Heart symptoms began to come back on me.

The principal called me to his office.

He said, "Kenneth, do you suppose you ought to come to school? The lady teachers in particular are afraid you're going to fall dead in their classrooms."

One of them had called the doctor. He'd told her, "I don't know how he's made it. He's up by sheer will power. He cannot live. Climbing those steps with the condition his heart is in, he could keel over dead at any moment. You may look up in the classroom, and he'll be dead at his desk."

That really helped those ladies!

So the principal said to me, "Education is fine. I'm an educator. But your health comes first. Should you come to school?"

I said, "Sir, I am not up by will power." Now I was far from being Spirit-filled, but I'd caught a glimpse of the truth. I said (I made my confession), "I am not up by will power. I am up by faith. And my faith will hold."

The heart symptoms did come back on me. But I never told anyone.

I struggled with it in the nighttime. There was no one to help me. Anyone I might talk to, would talk me out of it. I didn't know everything I know now. But I remember how at exactly 4 o'clock one morning, I saw I was making two confessions.

You see, you can make wrong confessions to yourself.

I was saying, "Yes, according to the Word of God my faith will work. According to God's Word I'm healed."

But I was also saying, "Yes, I've got heart symptoms. In fact, if it gets any worse, I don't know what I'm going to do."

The second confession nullified the first.

So, that morning at 4 o'clock I cut off the second one.

I wouldn't even say to myself, "I've got heart symptoms."

I would say to myself (I went to sleep confessing it), "According to His Word I am healed." I would give the Scripture, chapter, and verse for it.

I was attending a convention being held in a large church when a pastor we all knew suffered a heart attack. The doctors told his wife he would never regain consciousness. She knew the convention was in progress, so she rushed out of the hospital room to a telephone and called us to pray.

Raymond T. Richey, a noted healing preacher, was there. They called him to the platform to lead in prayer.

He said, "Let's all lift our hands and pray for the healing of Brother S."

We lifted our hands and prayed in Jesus' Name that the man would live and not die. Two thousand of us prayed at once. The sound was tremendous. After a while, we began to quieten down, one by one, until all were quiet.

Mr. Richey said, "How many of you believe God heard us?"

I lifted my hand. At least 90 percent of the crowd lifted their hands.

"Let's lift our hands and praise God for the answer," Richey said.

We all praised God a few moments for the man's healing. Mr. Richey walked off the platform. The song leader began leading a song.

Then Brother Richey—I will never forget it, because I was standing close by—suddenly whirled around and ran up the steps to the pulpit. He put his arm around the song

leader and said something to him. The fellow stopped singing. Everyone stopped. Everyone was quiet.

Raymond T. Richey said, "How many of you are going to keep on praying for Brother S?"

I didn't raise my hand. I wasn't going to pray anymore. I was going to praise God for the answer because I believe the Name of Jesus works. But I looked around, and I'm sure 90 percent of the crowd lifted their hands.

Brother Richey said, "What for? I thought you already believed God heard you?"

The whole crowd missed what he said. Preachers standing around me blinked their eyes and said, "What is he talking about?"

They missed it. They were living in another realm.

Several years later I heard the man we were praying for tell how as he lay unconscious in the hospital a few blocks away from where we held the convention, suddenly Jesus appeared by his bed, looked at him, and said, "I am the Lord that healeth thee." He rose up well.

Somebody might have said, "Oh, that great convention and all those thousands of people praying got the job done."

No. It was Brother Richey and I, and maybe one or two others. If that man had been depending on the crowd, he would have died. Because if they kept on praying, they would have nullified the effects of their prayers!

Every time we confess weakness and failure and doubt and fear, we go to the level of them.

We may pray very ardently and very earnestly and declare in our prayers our faith in the Word and yet, the next moment we question whether He heard us or not, for we confess we have not the things for which we prayed.

Our last confession destroys our prayer.

—Kenyon

So many prayers have been destroyed. Christians are good at it. And most of the time they don't know what they are doing.

People often come up to me after a service and ask me to pray for their healing. I lay my hand on them, pray and claim it, and thank God for it. For the Word of God says, "In the Name of Jesus . . . they shall lay hands on the sick and they shall recover."

Then I boldly declare, "It's done in the Name of Jesus. You will recover. Glory to God. I believe it."

Many times they say, "Brother Hagin, I want you to keep on praying for me."

I say, "What for?"

"Well," they say, "for my healing."

I say, "It won't do any good. You've just denied the Word of God. You've just denied that you are going to recover, because you want to keep on praying."

You see, I prayed the prayer of faith. But by their confession they nullified my prayer and destroyed the effects of my faith.

The Name of Jesus and faith in that Name always works! It is possible, though, for someone else to nullify the effects of your prayer.

Some of our RHEMA Bible Training Center students asked me about the death of a relative. They said, "Brother Hagin, we laid hands on him. We prayed for him. We had all the faith in the world, but he died. Where did we fail?"

I said, "You didn't fail. God heard you."

You see, the other person can nullify the effects of my faith. I would let them cut off my head before I would say that God didn't hear me. He heard me when I prayed. If someone does die, God still heard me. And He sent the answer. They did not receive it.

I spent many hours praying at the bedside of a returned missionary. He was eaten up with cancer throughout his body. Only 37 years old, he was helpless, the picture of death.

One day I had been praying for about two and a half hours. Suddenly, about a foot away from the foot of the bed, Jesus appeared. He wore a white robe. I saw Him as plainly as I ever saw anyone.

I didn't tell the missionary that I saw Jesus, but I did say to him, "Jesus has come to heal you."

(The healing was already bought nearly 2000 years ago, but Jesus so wanted the man to be healed that He came in person to manifest the healing.)

When I said that, the man did something he was incapable of doing. He leaped out of bed, ran down to the foot of the bed, and stood right in front of Jesus, facing Him.

(He told me later, after I had told him I saw Jesus, "I didn't see Him, but He stood right there, didn't He? I sensed His Presence." A Presence stood there as real as a man would stand there.)

It seemed that Jesus held something in His hands like you would hold a bowl. It must have been the man's healing. It was an oddly shaped *something*. He held it out to the man.

The man reached out his hands to take it. Then he dropped them, dropped his head, and a frown came over his face. He stepped back. He sat down on a stool at the foot of the bed, put his head in his hands and said, "I can't. I can't. I can't."

I said, "You can't what?"

He said, "I can't receive my healing."

I said, "Yes, you can. You can receive your healing.

Jesus has come to heal you."

He stood up and stepped toward Jesus. He stood right in front of Him.

Jesus reached out to hand something to him.

He reached out his hands to take it. (He never saw anything, but he sensed it in the spirit.) Then his hands fell to his side. The frown came over his face. He backed back to the stool and sat down, put his head into his hands, and cried with tears, "I can't. I can't. I can't."

I said, "You can't what?"

He said, "I can't receive it. I just can't receive my healing."

I said, "Yes, you can. Jesus has come to heal you."

He stood the third time, stepped up a couple of steps, reached out his hands, and Jesus reached out to hand him what I knew was his healing. But again he dropped his hands, backed back, sat on the stool, dropped his head into his hands, and said, "I can't. I can't receive my healing."

I will never forget it. I could have reached out and touched Jesus as He said to me with a tone of sadness in His voice, "See, I've come to heal him, and he won't let me. Now, he will be dead in (so-many) days."

And he was.

Was that the will of God?

No! I'm glad he went to heaven. I'm glad he's up there now, shouting up and down the streets of gold. But I'm so sorry he missed out on what he should have had in this life. He ought to have been back on the mission field.

Was it God's will to heal him?

Did God hear my prayer?

Yes. I prayed the prayer of faith and Jesus, in a supernatural manifestation, came to deliver the healing Himself.

What nullified the effects of the prayer of faith?
The man's unbelief.

God always hears me. (When you know it, He hears you.) I came in Jesus' Name. He said to me, and He cannot lie, "Whatever you ask the Father in my Name, He will give it you." You cannot make a stronger assertion than "I will" or "He will." *He will give it you.*

People substitute their thinking for Bible thinking when they say, "Well, if you pray the prayer of faith for me, it will work whether I have any faith or not."

That's erroneous, unscriptural thinking.

"If you pray the prayer of faith for me, it will work whether I'm living right or wrong."

No, it won't.

The Bible plainly states, "*Can two walk together, except they be agreed?*" (Amos 3:3). They cannot.

My confession is, "He always hears me!" He heard me on the part of that 37-year-old missionary. But that dear man annulled my prayer; he destroyed the effects of my faith.

How? By wrong confession.

Your confession must absolutely agree with the Word. When you have prayed in Jesus' Name, you are to hold fast your confession. Do not destroy the effects of your own prayer by a negative confession.

We have included some confessions here. Say these aloud with your mouth because you believe them in your heart.

Confession

*The Name of Jesus is above all names.
The Name of Jesus is greater than every name.*

*The Name of Jesus has authority
in heaven, in the earth, under the earth.
The Name of Jesus has authority at the throne of God.
The Name of Jesus gives me authority
over the demons of hell.
The Name of Jesus belongs to me today, in the earth.
For if two of you shall agree on earth as touching any thing
that they shall ask, it shall be done for them of my Father
which is in heaven.
For where two or three of you are gathered together
in my Name, I am there.
Jesus is here.
He's here to see that my prayer is heard and answered.
He's here to honor what I say—for "If you ask anything
in my Name, I will do it."
His Name has authority.
He has authorized me to use that Name
against my enemies—all of hell, all demons,
sickness and disease, and sin as well—
oppression and depression.
So, in the Name of Jesus, I am free.
I declare my freedom today.
For Jesus has set me free.
And all that He's done, and all of His power,
and all of His authority, and the might of all His
conquests, are invested in the Name.
And that Name belongs to me!
I'm more than a conqueror through Him that loved me
and gave Himself for me.
So I take the Name and I walk victoriously.*

Chapter 23

Scriptures for Meditation

You can learn a lot by looking up every Scripture in the New Testament in relation to His Name.

It's enlightening. It's thrilling. It's enthralling. It's faith-building. It's instructive.

Faith comes by hearing, and hearing by the Word of God (Romans 10:17). Without meditation in the Word of God on the subject of the Name of Jesus, you will not have the faith in it you should have. It will not work, even though you purport to believe in it.

For instance, you believed in the Name of Jesus before you read this book. But through the teaching, your faith in that Name has grown stronger. Your confidence, your assurance, your respect for that Name has grown stronger.

Take time to meditate on all the Scriptures in the New Testament concerning that Name.

Take time to look up every Scripture in the New Testament relative to His Name.

We have included some of them here.

In the Book of Acts you will come face to face with the fact that the early church must have devoted time to instructing people in regard to the use of the Name of Jesus. They must have understood that they had what we call "the power of attorney" or, the legal right to the use of the Name of Jesus.

Jesus gave that to them.

But He didn't give it just to them. He gave it to the whole Church. That means He gave it to us.

I think this is what has happened: The devil has blinded our eyes to the truth because of church teaching that was not scriptural.

People did not take time to examine the Scriptures for

themselves. They were taught things such as this: "The apostles had that kind of power. They could heal the sick and so on to get the Church established. But when the last apostle died, then all that ceased."

Therefore, generally speaking, the Church thought that ceased, so no effort to study or learn about those things was made. The people thought, "That was for them then."

But when one begins to study the Scriptures in detail for himself, he is confronted with facts that raise some questions to such teaching.

If the healings and miracles were wrought in the Name of Jesus—and no intelligent person could deny it—and they are not for us today, then the Name of Jesus is not for us now. If the Name of Jesus is not for us now, then no one is saved, for there is salvation in no other name. And if His Name only works when it comes to the new birth, then that Name has lost half its power, Jesus is diminishing, God is growing smaller, the Church is growing weaker, and the devil is growing bigger.

That is not what the Bible teaches!

If we think these things through, we cannot accept conclusions such as, it all stopped with the last apostle.

The problem with most has been, they were not thinking.

I am not willing to let the other person do my thinking for me. I did a lot of thinking when I was bedfast 45 years ago. And I began to see things in the Bible that my church didn't teach. Though I was just a teenager, I decided, *I am not going to let my church do my thinking for me. I am going to accept God's Word for what it says.*

*The Gospels***MATTHEW 1:21**

21 And she shall bring forth a son, and thou shalt call his name JESUS: for he shall save his people from their sins.

MATTHEW 1:23

23 Behold, a virgin shall be with child, and shall bring forth a son, and they shall call his name Emmanuel, which being interpreted is, God with us.

MATTHEW 1:24,25

24 Then Joseph being raised from sleep did as the angel of the Lord had bidden him, and took unto him his wife:

25 And knew her not till she had brought forth her firstborn son: and he called his name JESUS.

MATTHEW 10:22

22 And ye shall be hated of all men for my name's sake: but he that endureth to the end shall be saved.

MATTHEW 12:18,21

18 Behold my servant, whom I have chosen; my beloved, in whom my soul is well pleased: I will put my spirit upon him, and he shall shew judgment to the Gentiles . . .

21 And in his name shall the Gentiles trust.

MATTHEW 18:5

5 And whoso shall receive one such little child in my name receiveth me.

MATTHEW 18:19,20

19 Again I say unto you, That if two of you shall agree on earth as touching any thing that they shall ask, it shall be done for them of my Father which is in heaven.

20 For where two or three are gathered together in my name, there am I in the midst of them.

MATTHEW 19:29

29 And every one that hath forsaken houses, or brethren, or sisters, or father, or mother, or wife, or children, or lands, for my name's sake, shall receive an hundredfold, and shall inherit everlasting life.

MATTHEW 28:19

19 Go ye therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost.

MARK 9:38-41

38 And John answered him, saying, Master, we saw one casting out devils in thy name, and he followeth not us: and we forbid him, because he followeth not us.

39 But Jesus said, Forbid him not: for there is no man which shall do a miracle in my name, that can lightly speak evil of me.

40 For he that is not against us is on our part.

41 For whosoever shall give you a cup of water to drink in my name, because ye belong to Christ, verily I say unto you, he shall not lose his reward.

MARK 16:17,18

17 And these signs shall follow them that believe; In my name shall they cast out devils; they shall speak with new tongues;

18 They shall take up serpents; and if they drink any deadly thing, it shall not hurt them; they shall lay hands on the sick, and they shall recover.

LUKE 10:17

17 And the seventy returned again with joy, saying, Lord, even the devils are subject unto us through thy name.

LUKE 24:46,47

46 . . . Thus it is written, and thus it behoved Christ to suffer, and to rise from the dead the third day:

47 And that repentance and remission of sins should be preached in his name among all nations, beginning at Jerusalem.

JOHN 1:12

12 But as many as received him, to them gave he power to become the sons of God, even to them that believe on his name.

JOHN 2:23

23 Now when he was in Jerusalem at the passover, in the feast day, many believed in his name, when they saw the miracles which he did.

JOHN 3:18

18 He that believeth on him is not condemned: but he that believeth not is condemned already, because he hath not believed in the name of the only begotten Son of God.

JOHN 14:13,14

13 And whatsoever ye shall ask in my name, that will I do, that the Father may be glorified in the Son.

14 If ye shall ask any thing in my name, I will do it.

JOHN 14:26

26 But the Comforter, which is the Holy Ghost, whom the Father will send in my name, he shall teach you all things, and bring all things to your remembrance, whatsoever I have said unto you.

JOHN 15:16

16 Ye have not chosen me, but I have chosen you, and ordained you, that ye should go and bring forth fruit, and that your fruit should remain: that whatsoever ye shall ask of the Father in my name, he may give it you.

JOHN 15:20,21

20 . . . If they have persecuted me, they will also persecute you; if they have kept my saying, they will keep yours also.

21 But all these things will they do unto you for my name's sake, because they know not him that sent me.

JOHN 16:23,24,26

23 And in that day ye shall ask me nothing. Verily, verily, I say unto you, Whatsoever ye shall ask the Father in my name, he will give it you.

24 Hitherto have ye asked nothing in my name: ask, and ye shall receive, that your joy may be full

26 At that day ye shall ask in my name

JOHN 20:31

31 But these are written, that ye might believe that Jesus is the Christ, the Son of God; and that believing ye might have life through his name.

*The Acts***ACTS 2:21**

21 And it shall come to pass, that whosoever shall call on the name of the Lord shall be saved.

ACTS 2:38

38 Then Peter said unto them, Repent, and be baptized every one of you in the name of Jesus Christ for the remission of sins, and ye shall receive the gift of the Holy Ghost.

ACTS 3:6

6 Then Peter said, Silver and gold have I none; but such as I have give I thee: In the name of Jesus Christ of Nazareth rise up and walk.

ACTS 3:16

16 And his name through faith in his name hath made this man strong, whom ye see and know: yea, the faith which is by him hath given him this perfect soundness in the presence of you all.

ACTS 4:7,8,10,12,17,18

7 And when they had set them in the midst, they asked, By what power, or by what name, have ye done this?

8 Then Peter, filled with the Holy Ghost, said

10 Be it known unto you all, and to all the people of Israel, that by the name of Jesus Christ of Nazareth, whom ye crucified, whom God raised from the dead, even by him doth this man stand here before you whole.

12 Neither is there salvation in any other: for there is none other name under heaven given among men, whereby we must be saved

17 But that it spread no further among the people, let us straitly threaten them, that they speak henceforth to no man in this name.

18 And they called them, and commanded them not to speak at all nor teach in the name of Jesus.

ACTS 4:29,30

29 And now, Lord, behold their threatenings: and grant unto thy servants, that with all boldness they may speak thy word,

30 By stretching forth thine hand to heal; and that signs and wonders may be done by the name of thy holy child Jesus.

ACTS 5:28,40-42

28 . . . Did not we straitly command you that ye should not teach in this name? and, behold, ye have filled Jerusalem with your doctrine, and intend to bring this

man's blood upon us

40 . . . and when they had called the apostles, and beaten them, they commanded that they should not speak in the name of Jesus, and let them go.

41 And they departed from the presence of the council, rejoicing that they were counted worthy to suffer shame for his name.

42 And daily in the temple, and in every house, they ceased not to teach and preach Jesus Christ.

ACTS 8:12

12 But when they believed Philip preaching the things concerning the kingdom of God, and the name of Jesus Christ, they were baptized, both men and women.

ACTS 9:14-16

14 And here he [Saul/Paul] hath authority from the chief priests to bind all that call on thy name.

15 But the Lord said unto him, Go thy way: for he is a chosen vessel unto me, to bear my name before the Gentiles, and kings, and the children of Israel:

16 For I will shew him how great things he must suffer for my name's sake.

ACTS 9:21,27,29

21 But all that heard him [Paul] were amazed, and said; Is not this he that destroyed them which called on this name in Jerusalem

27 But Barnabas took him, and brought him to the apostles, and declared unto them how he had seen the Lord in the way, and that he had spoken to him, and how he had preached boldly at Damascus in the name of Jesus

29 And he spake boldly in the name of the Lord Jesus, and disputed against the Grecians

ACTS 10:43

43 To him give all the prophets witness, that through

his name whosoever believeth in him shall receive remission of sins.

ACTS 10:48

48 And he commanded them to be baptized in the name of the Lord. Then prayed they him to tarry certain days.

ACTS 15:25,26

25 It seemed good unto us, being assembled with one accord, to send chosen men unto you with our beloved Barnabas and Paul,

26 Men that have hazarded their lives for the name of our Lord Jesus Christ.

ACTS 16:18

18 And this did she many days. But Paul, being grieved, turned and said to the spirit, I command thee in the name of Jesus Christ to come out of her. And he came out the same hour.

ACTS 19:5

5 When they heard this, they were baptized in the name of the Lord Jesus.

The Epistles

ROMANS 1:5

5 By whom we have received grace and apostleship, for obedience to the faith among all nations, for his name.

ROMANS 10:13

13 For whosoever shall call upon the name of the Lord shall be saved.

1 CORINTHIANS 1:2

2 Unto the church of God which is at Corinth, to them

that are sanctified in Christ Jesus, called to be saints, with all that in every place call upon the name of Jesus Christ our Lord, both theirs and ours.

1 CORINTHIANS 1:10

10 Now I beseech you, brethren, by the name of our Lord Jesus Christ, that ye all speak the same thing, and that there be no divisions among you; but that ye be perfectly joined together in the same mind and in the same judgment.

1 CORINTHIANS 6:11

11 And such were some of you: but ye are washed, but ye are sanctified, but ye are justified in the name of the Lord Jesus, and by the Spirit of our God.

EPHESIANS 5:20

20 Giving thanks always for all things unto God and the Father in the name of our Lord Jesus Christ.

PHILIPPIANS 2:9,10,11

9 Wherefore God also hath highly exalted him, and given him a name which is above every name:

10 That at the name of Jesus every knee should bow, of things in heaven, and things in earth, and things under the earth;

11 And that every tongue should confess that Jesus Christ is Lord, to the glory of God the Father.

COLOSSIANS 3:17

17 And whatsoever ye do in word or deed, do all in the name of the Lord Jesus, giving thanks to God and the Father by him.

2 THESSALONIANS 1:12

12 That the name of our Lord Jesus Christ may be glorified in you, and ye in him, according to the grace of our God and the Lord Jesus Christ.

2 TIMOTHY 2:19

19 Nevertheless the foundation of God standeth sure, having this seal, The Lord knoweth them that are his. And, Let every one that nameth the name of Christ depart from iniquity.

HEBREWS 1:4

4 Being made so much better than the angels, as he hath by inheritance obtained a more excellent name than they.

HEBREWS 6:10

10 For God is not unrighteous to forget your work and labour of love, which ye have shewed toward his name, in that ye have ministered to the saints, and do minister.

HEBREWS 13:15

15 By him therefore let us offer the sacrifice of praise to God continually, that is, the fruit of our lips giving thanks to his name.

JAMES 5:14

14 Is any sick among you? let him call for the elders of the church; and let them pray over him, anointing him with oil in the name of the Lord.

1 PETER 4:14

14 If ye be reproached for the name of Christ, happy are ye; for the spirit of glory and of God resteth upon you: on their part he is evil spoken of, but on your part he is glorified.

1 JOHN 2:12

12 I write unto you, little children, because your sins are forgiven you for his name's sake.

1 JOHN 3:23

23 And this is his commandment, That we should

believe on the name of his Son Jesus Christ, and love one another, as he gave us commandment.

1 JOHN 5:13

13 These things have I written unto you that believe on the name of the Son of God; that ye may know that ye have eternal life, and that ye may believe on the name of the Son of God.

REVELATION 19:12,13,16

12 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.

13 And he was clothed with a vesture dipped in blood: and his name is called The Word of God . . .

16 And he hath on his vesture and on his thigh a name written, KING OF KINGS, AND LORD OF LORDS.

REVELATION 22:3,4

3 And there shall be no more curse: but the throne of God and of the Lamb shall be in it; and his servants shall serve him:

4 And they shall see his face; and his name shall be in their foreheads.

The following prophetic utterance came through tongues and interpretation as Kenneth E. Hagin taught "The Name of Jesus" seminar in April 1978:

*But, yea, come ye, saith the Lord,
with an open heart,
and a mind that is receptive to My Word;
And the truth of the Word of God
shall dawn upon your spirit.
And ye shall realize that you are thoroughly furnished,
with all that you need,
To meet the enemy in combat from day to day.*

*And so, thou shalt be victorious,
Not just once in a while,
But every single day of thy life.
For thou shalt put the enemy to flight.
And thou shalt enjoy victory in every fight.*

*But some would say, "Oh, that sounds too good to be true.
I've tried before to walk in the light
of what I thought was God's Word.
And it just won't work for me.
I just don't know what's wrong."*

*Yea, saith the Lord,
Humble thyself before Me and My Word,
And acknowledge with all sincerity,
"Thy Word is truth, and I will stand upon thy Word;
And I will speak forth thy Word;
And I will pick up that Name,*

*With all of its authority, and majesty, excellence, and
glory;*

*Even the Name that's above every Name.
Because that Name is mine;
And from this day forward, I will refuse to relent;
I will refuse to be defeated;
But I will stand my ground and enjoy the fullness
of all the blessing that belongeth unto me."*

*Yea, saith the Lord,
Learn all that belongs unto you.
Study to know, and the Spirit of the Lord
will unto you show the mightiness of His glory,
the greatness of His authority, the reality of His presence.
And you shall stand in His Name,
And it will be a strong tower unto thee
For protection against all the storms of life
And the onslaughts of the enemy
And all that the enemy shall seek to do unto you.
You need not cry out in fear,
And cry out in desperation,
Even though sometimes because of the lack of knowledge,
He will hear.
But in all calmness and peace,
And serenity of heart and mind,
Ye can say, "The Truth I do find.
Yea, I've found the way of life and truth.
I've found the way of majesty, royalty, and goodness.
For Jesus has overcome,
And His Name, with all of its majesty and glory
Today is the same.
I will exercise my rights
And walk in the light
Of His Word."*