

- A. Two things, viz., 1. the consideration of God's great love for us; and 2. the consideration of sin's certain and tragic consequences both here and hereafter.

John 3:16—"For God so loved the world, that he gave his only begotten Son, that whosoever believeth on him should not perish, but have eternal life." Rom. 2:4—"Or despisest thou the riches of his goodness and forbearance and long-suffering, not knowing that the goodness of God leadeth thee to repentance?" Gal. 6:7—"Be not deceived; God is not mocked; for whatsoever a man soweth, that shall he also reap." Rom. 6:23—"For the wages of sin is death; but the free gift of God is eternal life in Christ Jesus our Lord."

### REVIEW EXAMINATION OVER LESSON EIGHTEEN

38. Q. What is sin?  
 39. Q. What are the two general kinds of sin?  
 40. Q. What are the sins of commission?  
 41. Q. What are the sins of omission?  
 42. Q. What is the essential principle of sin?  
 43. Q. What does reason teach us about the beginning of sin?  
 44. Q. But why did not God so constitute His creatures as to make it impossible for them to sin?  
 45. Q. Why should we strive earnestly to avoid sin?  
 46. Q. What should deter us from committing sin?

### Lesson Nineteen THE BEGINNING OF SIN

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Scripture Reading: John 8:42-47.

Scripture To Memorize: "He that doeth sin is of the devil; for the devil sinneth from the beginning. To this end was the Son of God manifested, that he might destroy the works of the devil" (1 John 3:8).

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47. Q. Within what order of beings did sin have its beginning?

A. The scriptures teach that sin originated among the angels.

48. Q. Did the angels all remain good and happy, as they were when created?

A. No. The scriptures teach that many of them rebelled against the divine government.

2 Pet. 2:4—"For if God spared not angels when they sinned," etc. Jude 6—"and angels that kept not their own principality, but left their proper habitation," etc. Matt. 25:41—"into the eternal fire which is prepared for the devil and his angels." 1 Cor. 6:3—"know ye not that we shall judge angels?"

49. Q. Who was the instigator and leader of this rebellion?

A. The scriptures teach that the archangel Lucifer was the leader of it.

(1) The scriptures intimate that Lucifer, prior to his fall, was an angel of superior rank and attainment. The name "Lucifer" itself means "the shining one," and, in the Revised Version, is translated "day-star." (2) Isa. 14:12—"How art thou fallen from heaven, O Lucifer, son of the morning!" (A. V.) It should be explained here that prophecy usually runs in parallels; hence in this scripture the fate of the king of Babylon is described as analogous to the fall of Lucifer. (3) Ezek. 28:12-14, "Thou sealest up the sum, full of wisdom, and perfect in beauty. Thou hast been in Eden the garden of God . . . Thou are the anointed cherub that covereth; and I have set thee so; thou wast upon the holy mountain of God; thou hast walked up and down in the midst of the stones of fire" (A. V.). Here the prophetic parallel is between Lucifer and the king of Tyre.

50. Q. What did this rebellious angel seek to do?

A. It seems that he sought to break away from God's authority and to set up a rival throne somewhere beyond our universe.

51. Q. What were the motives which prompted this rebellion?

**A. Pride and jealousy, resulting in unlawful and insatiable ambition.**

(1) This is intimated in 1 Tim. 3:6—"not a novice, lest being puffed up he fall into the condemnation of the devil." Here the Apostle Paul admonishes Timothy not to appoint a new convert to the responsible position of an elder in a local church, lest, being puffed up with pride, he should fall into the condemnation of the devil; that is, lest he should fall, as Satan himself fell, by becoming inordinately proud and ambitious. (2) Isa. 14:13-15, "For thou hast said in thine heart, I will ascend into heaven. I will exalt my throne above the stars of God, I will be like the Most High. Yet thou shalt be brought down to hell, to the sides of the pit" (A. V.) Ezek. 28:15-17, "Thou wast perfect in thy ways from the day that thou wast created, till iniquity was found in thee . . . Thine heart was lifted up because of thy beauty; thou hast corrupted thy wisdom by reason of thy brightness" (A. V.) These statements could scarcely have been made with reference to earthly monarchs. It seems evident that orthodox Christian scholarship is right in interpreting them as alluding to the rebellion and fall of Lucifer. (3) It seems that the archangel's fall was due to pride, jealousy and false ambition; and that his appeal to his fellow creatures was the specious plea of "personal liberty"—a plea which has damned more souls than any other single lie. It is quite possible that he influenced other angels with false charges and lying accusations against God, as, for example that the Creator was tyrannical and unjust in imposing His will upon free creatures, etc.; and that he exhorted them to follow Him in breaking away from all divine restraint and in setting up a rival government somewhere in the heavens. Many of the angels evidently listened to his lies and followed him into open rebellion; but by far the greater number rejected his appeal and remained loyal to the divine government. (4) "How pride got possession of Satan's heart it may be difficult for us to conceive. But it seems probable, from the statement of Paul in First Timothy, that it was in some way owing to his elevation above those around him. He may have once been the archangel, superior to even Mir

chael. But in an evil hour his eye was turned from the Creator to himself as the highest, the most gifted, and the most influential of all the creatures of God. His heart swelled with pride; ambition took possession of his soul; and rebellion was then seen in heaven. But justice and judgment are the dwelling-place of God's throne, Psa. 89: 14. He reigns in the midst of the most perfect righteousness, and no sin can be tolerated for a moment in His presence, And hence he had but to speak the word, and Satan, with his rebel hosts that kept not their first estate, were instantly cast out of heaven and bound in 'eternal chains under darkness to the judgment of the Great Day,' Jude 6" (Milligan, *The Scheme of Redemption*, pp. 44-45, fn.).

52. Q. What happened to the angels that sinned?

A. The scriptures teach that they were cast down from their original habitation.

Ezek. 28:16—"therefore have I cast thee as profane out of the mountain of God." Isa. 14:15—"thou shalt be brought down to Sheol, to the uttermost parts of the pit." Luke 10:18—here Jesus says, "I beheld Satan fallen as lightning from heaven" (the Word was of course present when this incident occurred). 2 Pet. 2:4—"for if God spared not angels when they sinned, but cast them down to hell," etc.

53. Q. Why did not God devise a plan of salvation for the wicked angels?

A. No doubt because their sin was inexcusable from any and every point of view.

(1) Prior to their rebellion, they had been in close fellowship with God. They had known Him as their creator and Ruler. They must have been fully aware of His wisdom and omnipotence, and they must have known that all existence depended upon Him for continuance. (2) In addition to all this, they sinned purely of their own volition, without having been influenced from any source outside themselves. They were not seduced, as man was. They decided of their own free will to enter upon a course of rebellion, motivated by their own false, inordinate ambition. For all these reasons and possibly others unknown to us, their sin was inexcusable.

54. Q. What was the effect of this eternal rejection of them by their Creator?

A. They became totally depraved.

Jude 6—"and angels that kept not their own principality . . . he hath kept in everlasting bonds under darkness unto the judgment of the great day." What kind of "bonds," and what kind of "darkness?" Bonds of reprobation, undoubtedly; and the darkness of implacable hatred and despair. Having realized from the time of their fall that they are irretrievably and eternally lost, they have always been and will always be totally depraved.

55. Q. But why did not God annihilate all the wicked angels when they rebelled against Him?

A. It would be sheer presumption on our part to attempt to answer this question dogmatically. Suffice it to say that scientific investigation teaches us that God does not, and reflection causes us to believe that He would not, annihilate anything He has created.

(1) One of the very first laws of nature is that the total amount of matter in the universe is always constant. Matter may change form, but nothing is ever lost in the process. (2) Reason teaches us that if God does not annihilate matter, He surely would not annihilate spirit. (3) As a matter of fact, were God to annihilate anything He has created, He would be acting inconsistently, or in opposition to Himself. To act inconsistently, however, would be contrary to His nature as the Deity; hence it would seem that the word annihilation is not included in the vocabulary of heaven. (4) There is no reason for believing that our earth will ever be annihilated; rather, it will be renovated. See 2 Pet. 3:1-13.

56. Q. How has God rewarded the angels who remained faithful to His government?

A. He has rewarded them with everlasting happiness, which consists in being with Him, seeing Him, serving Him and possessing Him forever.

(1) Matt. 18:10—"in heaven their angels do always behold the face of my Father who is in heaven." (2) They

are called the elect angels. 1 Tim. 5:21—"I charge thee in the sight of God, and Christ Jesus, and the elect angels," etc. This does not mean that their remaining faithful was the result of their election, but rather that their election was the consequence of their fidelity.

57. Q. How do the good angels affect us today?

A. They love us, and they act as ministers of God's providence toward us.

Heb. 1:14—"are they not all ministering spirits, sent forth to do service for the sake of them that shall inherit salvation?" God's special providence is constantly being exerted in behalf of His saints through the ministrations of angels.

### REVIEW EXAMINATION OVER LESSON NINETEEN

47. Q. Within what order of beings did sin have its beginning?
48. Q. Did the angels all remain good and happy, as they were when created?
49. Q. Who was the instigator and leader of this rebellion?
50. Q. What did this rebellious angel seek to do?
51. Q. What were the motives which prompted this rebellion?
52. Q. What happened to the angels that sinned?
53. Q. Why did not God devise a plan of salvation for the wicked angels?
54. Q. What was the effect of this eternal rejection of them by their Creator?
55. Q. But why did not God annihilate all the wicked angels when they rebelled against Him?
56. Q. How has God rewarded the angels who remained faithful to His government?
57. Q. How do the good angels affect us today?

### Lesson Twenty

### THE ADVERSARY

Scripture Reading: John 8:42-47, Eph. 6:10-20.

Scripture To Memorize: "Be sober, be watchful: your ad-