

way, will sit in the temple of God showing himself that he is God (2 Thess. 2.4).

The presence of the Spirit of God restrains in measure the full development of evil; so that the usurper of the rights and title of Christ has not yet been manifested in the scene; but we see the spirit and mystery of iniquity, or lawlessness, abroad on every hand, displaying itself in the daring presumption of natural man in the things of God, in the activity of man's mind seeking by its unaided powers to limit and comprehend the infinite, and to set aside as mere myth, fable, or human tradition, what it cannot bring within the narrow compass of its feeble, finite powers.

In the day that thou eatest thereof *thou shalt surely die*. were the words of the one living and true God, the creator and preserver of His creature man, when He had placed him in the garden of Eden, in the midst of all the rich profusion of bounty, which His goodness alone had supplied. But the tempter appeared upon this fair scene and gave man his first lesson, in tampering with the word of God, *Ye shall not surely die*, said the enemy: for God doth know that in the day ye eat thereof, then your eyes shall be opened, *and ye shall be as gods*, knowing good and evil

*This was man's first lesson, he acted on it, and has been an apt pupil in the devil's school ever since* As a fallen being, he prides himself on his opened eyes and his knowledge of good and evil which he acquired through disobedience and sin. For nearly six thousand years man has been developing under the enemy's training, and in no respect has he made more rapid progress than as a meddler with the word of God. How the pride of the human intellect delights in displaying its prowess in the things of God; and that too in the very face of the fact that we are specially warned in God's word against the *enticing or persuasive words* of man's wisdom. Why this warning? The reason for it is given in the verse following, namely, *that our faith might not stand in the wisdom of men, but in the power of God.* (1 Cor. 2 4 5).