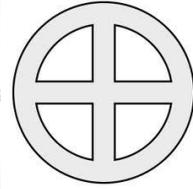


MAT-MAR-BON-CHRIST MISSION

PALALIL THARAYIL MATHEWS VILLA, CHEEKANAL, OMALLOOR.P.O, PATHANAMTHITTA,KERALA-689647,INDIA. Phone: 91-8943099431, 7594092514 Email: mathews.palalil@yahoo.co.in



(“Come to me, all of you who are tired from carrying heavy loads, and I will give you rest.” -Mathew-11:28)

THE PLAN OF REDEMPTION

The fall of man filled all heaven with sorrow. The world that God had made was blighted with the curse of sin, and inhabited by beings doomed to misery and death. There appeared no escape for those who had transgressed the law. Angels ceased their songs of praise. Throughout the heavenly courts there was mourning for the ruin that sin had wrought.

The Son of God, heaven’s glorious Commander, was touched with pity for the fallen race. His heart was moved with infinite compassion as the woes of the lost world rose up before him. But divine love had conceived a plan whereby man might be redeemed. The broken law of God demanded the life of the sinner. In all the universe there was but one who could, in behalf of man, satisfy its claims. Since the divine law is as sacred as God himself, only one equal with God could make atonement for its transgression. None but Christ could redeem fallen man from the curse of the law, and bring him again into harmony with heaven. Christ would take upon himself the guilt and shame of sin, - sin so offensive to a holy God that it must separate the Father and his Son Christ would reach to the depths of misery to rescue the ruined race.

Before the Father he pleaded in the sinner’s behalf, while the host of heaven awaited the result with an intensity of interest that words cannot express. Long continued was that mysterious communing, - “the counsel of peace” (Zech. 6:13) for the fallen sons of men. The plan of salvation had been laid before the creation of the earth; for Christ is “the Lamb slain from the foundation of the world;” (Rev. 13:8) yet it was a struggle, even with the King of the universe, to yield up his Son to die for the guilty race. But “God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life” (John. 3:16). The mystery of redemption, the love of God for a world that did not love him, who can know the depths of that love which “passeth knowledge”? Through endless ages, immortal minds, seeking to comprehend the mystery of that incomprehensible love, will wonder and adore.

God was to be manifest in Christ, “reconciling the world unto himself” (2 Cor. 5:19). Man had become so degraded by sin that it was impossible for him, in himself, to come into harmony with Him whose nature is purity and goodness. But Christ, after having redeemed man from the condemnation of the law, could impart divine power, to unite with human effort. Thus by repentance toward God and faith in Christ, the fallen children of Adam might once more become “sons of God” (1 John. 3:2).

The plan by which alone man's salvation could be secured, involved all heaven in its infinite sacrifice. The angels could not rejoice as Christ opened before them the plan of redemption; for they saw that man's salvation must cost their loved Commander unutterable woe. In grief and wonder they listened to his words as he told them how he must descend from heaven's purity and peace, its joy and glory and immortal life, and come in contact with the degradation of earth, to endure its sorrow, shame, and death. He was to stand between the sinner and the penalty of sin, yet few would receive him as the Son of God. He would leave his high position as the Majesty of heaven, appear upon earth and humble himself as a man, and by his own experience become acquainted with the sorrows and temptations which man would have to endure. All this would be necessary in order that he might be able to succor them that should be tempted (Heb. 2:18). When his mission as a teacher should be ended, he must be delivered into the hands of wicked men, and be subjected to every insult and torture that Satan could inspire them to inflict. He must die the cruelest of deaths, lifted up between the heavens and the earth as a guilty sinner. He must pass long hours of agony so terrible that angels could not look upon it, but would veil their faces from the sight. He must endure anguish of soul, the hiding of his Father's face, while the guilt of transgression- the weight of the sins of the whole world-should be upon him.

The angels prostrated themselves at the feet of their Commander, and offered to become a sacrifice for man. But an angel's life could not pay the debt; only He who created man had power to redeem him. Yet the angels were to have a part to act in the plan of redemption. Christ was to be made "a little lower than the angels for the suffering of death" (Heb.2:9). As he should take human nature upon him, his strength would not be equal to theirs, and they were to minister to him, to strengthen and soothe him under his sufferings. They were also to be ministering spirits, sent forth to minister for them who should be heirs of salvation (Heb. 1:14). They would guard the subjects of grace from the power of evil angels, and from the darkness constantly thrown around them by Satan.

When the angels should witness the agony and humiliation of their Lord, they would be filled with grief and indignation, and would wish to deliver him from his murderers; but they were not to interpose in order to prevent anything which they should behold. It was a part of the plan of redemption that Christ should suffer the scorn and abuse of wicked men; and he consented to all this when he became the redeemer of man.

Christ assured the angels that by his death he would ransom many, and would destroy him who had the power of death. He would recover the kingdom which man had lost by transgression, and the redeemed were to inherit it with him, and dwell therein forever. Sin and sinners would be blotted out, nevermore to disturb the peace of heaven or earth. He bade the angelic host to be in accord with the plan that his Father had accepted, and rejoice that, through his death, fallen man could be reconciled to God.

Then joy, inexpressible joy, filled heaven. The glory and blessedness of a world redeemed, outmeasured even the anguish and sacrifice of the Prince of life. Through the celestial courts echoed the first strains of that song which was to ring out above the hills of Bethlehem, - "Glory to God in the highest, and on earth peace, good will toward men" (Luke. 2:14) .With a deeper gladness now than in the rapture of the new creation, "in the dawn of that day stars sang together, and the heavenly beings shouted for joy" (Job. 38:7).

To man the first intimation of redemption was communicated in the sentence pronounced upon Satan in the garden. The Lord declared, "I will put enmity between thee and the woman, and between thy seed and her seed; it shall bruise thy head, and thou shalt bruise his heel" (Gen. 3:15). This sentence, uttered in the hearing of our first parents, was to them a promise. While it foretold war between man and Satan, it declared that the power of the great adversary would finally be broken. Adam and Eve stood as criminals before the righteous judge, awaiting the sentence which transgression had incurred; but before they heard of the life of toil and sorrow which must be their portion, or of the decree that they must return to dust, they listened to words that could not fail to give them hope. Though they must suffer from the power of their mighty foe, they could look forward to final victory.

When Satan heard that enmity should exist between himself and the woman, and between his seed and her seed, he knew that his work of depraving human nature would be interrupted; that by some means man would be enabled to resist his power. Yet as the plan of salvation was more fully unfolded, Satan rejoiced with his angels, that, having caused man's fall, he could bring down the Son of God from his exalted position. He declared that his plans had thus far been successful upon the earth, and that when Christ should take upon himself human nature, he also might be overcome, and thus the redemption of the fallen race might be prevented.

Heavenly angels more fully opened to our first parents the plan that had been devised for their salvation. Adam and his companion were assured that notwithstanding their great sin, they were not to be abandoned to the control of Satan. The Son of God had offered to atone, with his own life, for their transgression. A period of probation would be granted them, and through repentance, and faith in Christ, they might again become the children of God.

The sacrifice demanded by their transgression, revealed to Adam and Eve the sacred character of the law of God; and they saw, as they had never seen before, the guilt of sin, and its dire results. In their remorse and anguish they pleaded that the penalty might not fall upon Him whose love had been the source of all their joy; rather let it descend upon them and their posterity.

They were told that since the law of Jehovah is the foundation of his government in heaven as well as upon the earth, even the life of an angel could not be accepted as a sacrifice for its transgression. Not one of its precepts could be abrogated or changed to meet man in his fallen condition; but the Son of God, who had created man, could make an atonement for him. As Adam's transgression had brought wretchedness and death, so the sacrifice of Christ would bring life and immortality.

Not only man but the earth had by sin come under the power of the wicked one, and was to be restored by the plan of redemption. At his creation, Adam was placed in dominion over the earth. But by yielding to temptation, he was brought under the power of Satan. "Of whom a man is overcome, of he same is he brought in bondage" (2 Peter 2:19). When man became Satan's captive, the dominion which he held, passed to his conqueror. Thus Satan became "the god of this world" (2 Cor. 4:4). He had usurped that dominion over the earth which had been originally given to Adam. But Christ, by his sacrifice paying the penalty of sin, would not only redeem man, but recover the dominion which he had forfeited. All that was lost by the first Adam will be restored

by the second. Says the prophet, "O Tower of the flock, the strong hold of the daughter of Zion, unto thee shall it come, even the first dominion" (Micah4:8). And the apostle Paul points forward to the "redemption of the purchased possession" (Eph.1:14). God created the earth to be the abode of holy, happy beings. The Lord "formed the earth and made it, he hath established it, he created it not in vain, he formed it to be inhabited" (Isa.45:18). That purpose will be fulfilled, when, renewed by the power of God, and freed from sin and sorrow, it shall become the eternal abode of the redeemed. "The righteous shall inherit the land, and dwell therein forever" (Ps.37:29). "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" (Rev.22:3).

Adam, in his innocence, had enjoyed open communion with his Maker; but sin brought separation between God and man, and the atonement of Christ alone could span the abyss, and make possible the communication of blessing or salvation from heaven to earth. Man was still cut off from direct approach to his Creator, but God would communicate with him through Christ and angels.

Thus were revealed to Adam important events in the history of mankind, from the time when the divine sentence was pronounced in Eden, to the flood, and onward to the first advent of the Son of God. He was shown that while the sacrifice of Christ would be sufficient value to save the whole world, many would choose a life of sin rather than of repentance and obedience. Crime would increase through successive generations, and the curse of sin would rest more and more heavily upon the human race, upon the beasts, and upon the earth. The days of man would be shortened by his own course of sin; he would deteriorate in physical stature and endurance, and in moral and intellectual power, until the world would be filled with misery of every type. Through the indulgence of appetite and passion, men would become incapable of appreciating the great truths of the plan of redemption. Yet Christ, true to the purpose for which he left heaven, would continue his interest in men, and still invite them to hide their weakness and deficiencies in him. He would supply the needs of all who would come unto him in faith. And there would ever be a few who would preserve the knowledge of God, and would remain unsullied amid the prevailing iniquity.

The sacrificial offerings were ordained by God to be to man a perpetual reminder and a penitential acknowledgment of his sin, and a confession of his faith in the promised Redeemer. They were intended to impress upon the fallen race the solemn truth that it was sin that caused death. To Adam, the offering of the first sacrifice was a most painful ceremony. His hand must be raised to take life, which only God could give. It was the first time he had ever witnessed death, and he knew that had he been obedient to God, there would have been no death of man or beast. As he slew the innocent victim, he trembled at the thought that his sin must shed the blood of the spotless Lamb of God. This scene gave him a deeper and more vivid sense of the greatness of his transgression, which nothing but the death of God's dear Son could expiate. And he marveled at the infinite goodness that would give such a ransom to save the guilty. A star of hope illumined the dark and terrible future, and relieved it of its utter desolation.

But the plan of redemption had a yet broader and deeper purpose than the salvation of man. It was not for this alone that Christ came to the earth; it was not merely that the inhabitants of this little world might regard the law of God as it should be regarded; but it was to vindicate the character of God before the universe. To this result of his great sacrifice- its influence upon the intelligences of other worlds, as well as upon man- the Saviour looked forward when just before his crucifixion he said: "Now is the judgment of this world, now shall the prince of this world be cast out. And I, if I be lifted up from the earth, will draw all unto me" (1 John.12:31, 32). The act of Christ in dying for the salvation of man would not only make heaven accessible to men, but before all the universe it would justify God and his Son in their dealing with the rebellion of Satan. It would establish the perpetuity of the law of God, and would reveal the nature and the results of sin.

From the first, the great controversy had been upon the law of God. Satan had sought to prove that God was unjust, that his law was faulty, and the good of the universe required it to be changed. In attacking the law, he aimed to overthrow the authority of its Author. In the controversy it was to be shown whether the divine statutes were defective and subject to change, or perfect and immutable.

When Satan was thrust out of heaven, he determined to make the earth his kingdom. When he tempted and overcame Adam and Eve, he thought that he had gained possession of this world; "because," said he, "they have chosen me as their ruler." He claimed that it was impossible that forgiveness should be granted to the sinner, and therefore the fallen race were his rightful subjects, and the world was his. But God gave his own dear Son- one equal with himself- to bear the penalty of transgression, and thus he provided a way by which they might be restored to his favor, and brought back to their Eden home. Christ undertook to redeem man, and to rescue the world from the grasp of Satan. The great controversy begun in heaven was to be decided in the very world, on the very same field, that Satan claimed as his.

It was the marvel of all the universe that Christ should humble himself to save fallen man. That he who had passed from star to star, from world to world, superintending all, by his providence supplying the needs of every order of being in his vast creation, - that he should consent to leave his glory and take upon himself human nature, was a mystery which the sinless intelligences of other worlds desired to understand. When Christ came to our world in the form of humanity, all were intensely interested in following him as he traversed, step by step, the blood-stained path from the manger to Calvary. Heaven marked the insult and mockery that he received, and knew that it was at Satan's instigation. They marked the work of counter-agencies going forward; Satan constantly pressing darkness, sorrow, and suffering upon the race, and Christ counteracting it. They watched the battle between light and darkness as it waxed stronger. And as Christ in his expiring agony upon the cross cried out, "It is finished!" a shout of triumph rang through every world, and through heaven itself. The great contest that had been so long in progress in this world was now decided, and Christ was conqueror. His death had answered the question whether the Father and the Son had sufficient love for man to exercise self-denial and a spirit of sacrifice. Satan had revealed his true character as a liar and a murderer. It was seen that the very same spirit with which he had ruled the children of men who were under his power, he would have manifested if permitted to control the intelligences of heaven. With one voice the loyal universe united in extolling the divine administration.

If the law could be changed, man might have been saved without the sacrifice of Christ; but the fact that it was necessary for Christ to give his life for the fallen race, proves that the law of God will not release the sinner from its claims upon him. It is demonstrated that the wages of sin is death. When Christ died, the destruction of Satan was made certain. But if the law was abolished at the cross, as many claim, then the agony and death of God's dear Son were endured only to give to Satan just what he asked; then the prince of evil triumphed, his charges against the divine government were sustained. The very fact that Christ bore the penalty of man's transgression, is a mighty argument to all created intelligences, that the law is changeless; that God is righteous, merciful, and self-denying; and that infinite justice and mercy unite in the administration of his government.