

E.W. Kenyon, The Father & His Family, Pg. 157

DUAL NATURE DILEMMA

There is nothing wrong in the physical body, but if you turn it over to the Devil and allow him to work through it, it will destroy the spirit.

God gave us our body as a servant; we are to rule it, but if the servant rules us, it is anarchy and confusion.

If man is not a New Creation but simply receives a New Nature plus the old Nature, we are led into a strange dilemma.

We know that this old Nature is Satanic Nature, Spiritual Death; then the man who has received this New Nature has two Natures, the Nature of God and the Nature of the Devil.
He belongs to two families, the Family of God and the family of the Devil.

Satan has a legal right to rule over his part of the Nature, and God has a legal right to rule over His part.

This gives to man a double nature; One is Doctor Jekyll, and the other is Mr. Hyde: legally a child of God, and legally a child of the Devil.

To follow this out logically, one half of man can go to Hell, and the other half, to Heaven.

The Theory would be humorous if it were not so serious; but the problem is when does man get rid of this Satanic nature.

Their answer is, at (physical) Death. (traditional, denominational teaching)

We know that Death is of the Devil; this leads us into a still worse dilemma.

If this is so, the sacrifice of Jesus Christ has failed in its object.

The man who has accepted Him as his Savior is only partly saved, and he is not redeemed.

Satan still has a legal right to rule over him.

Jesus Christ is obliged to divide His Dominion with the Devil.
This is humiliating.
The Fall of Man was a finished product; the Redemption is a fumble.

The New Birth is a hybrid, a bitter failure.

The humiliating part of it is that according to this theory God is obliged to seek the Devil's assistance in order to perfect Man.

Death, the first child of Satan, is to put the finishing touches on the New Creation, God's child. If Man is cleansed or made free from the Adamic Nature by Physical Death, why was it that God did not permit Physical Death to save the whole human race, for all die?

This thing is too abhorrent to even contemplate.

It makes God justify a child of the Devil or a hybrid at the best.

It makes God unite Himself with the Devil in the human.
It makes Jesus' statement, "I am the vine, ye are the branches" grotesque.

It makes Satan, our destroyer, in the end our redeemer. The heart shrinks from this teaching.

We believe that the New Birth is a New Birth.
We believe that the New Creation is a New Creation.
We believe that God was able to do as finished a work in Man's Redemption as the Devil did in his Destruction.
We believe that the New Birth glorifies God, magnifies Jesus Christ, and exalts the human.
It is not a desirable task to array one's self against the common teachings of the Church, especially of those who are among the most devout and deeply zealous of all the Family of God, and I know that my readers recognize that I do not come to these great experimental teachings of the Church with the spirit of resentment or hostility, but as a fellow-member of the body of Christ who believes he has an answer to these problems that have agitated the Church during the last hundred years.

The writer loves the members of the Family as he loves himself and would speak with the freedom that love gives on these great themes.

The fact that in the new birth we actually receive the nature of God has not been majored by the Church. This has led us into many difficulties as we have already seen.

One very devout group talks much about Justification and Adoption.

It would seem as though the fact of the New Creation, as a New Creation, had never been given serious consideration.

They teach that when one accepts Jesus Christ as Savior that God justifies him of all that he ever did; that is, He forgives him of his sins, but He does not remove the sin nature, the cause of his sins.

This step which is called conversion, is considered simply a preliminary.

The real work is known as the Second Work of Grace, or being Wholly Sanctified.

This Second Work comes to the convert only when he has surrendered himself utterly to the Lord, has repented deeply, and has sought diligently for a clean heart.

They do not believe that the heart is made clean at conversion, as that term is used.

They make a distinction between sin and sins.

Sin, is what we are by nature; sins, what we do.

Many of their teachers have believed that when one is converted he receives the Holy Spirit in a limited measure, and when he becomes wholly Sanctified the Spirit fills the temple.

They also teach that one can lose this gracious blessing of a clean heart, or Sanctification, by the slightest known sin.

For this reason the majority of those who go to the altar and honestly seek for this blessing lose it in a few weeks or months after the struggle for it.

Those who are familiar with Mr. Wesley's Journal remember that he was confronted with this same difficulty when he returned in his itinerancy, that in some places many who had received this Second

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Work of Grace and rejoiced greatly in its reception, were found under a cloud, backslidden, and the work needed to be done again.

This teaching has produced an unstable and vacillating type of Christianity.

It has made the recipient skeptical of himself and others. It has not been a healthful teaching, but it has produced in the face of all this, by the Grace of God, some very devout Christians.