

DIVERSIFIED WISDOM OF GOD.

"The much-diversified wisdom of God" (Eph. 3:10. Diaglott) which selected one course with reference to men, chose another course with reference to the angels and did not first deliver them over to Justice under the extreme penalty of the law, but pronounced a lesser penalty until they should have learned of evil and its consequences from the example or "spectacle" furnished them in mankind.

But the result of wisdom's course in either case is the same – The angels being perfect, and having had an example of the extreme penalty of the law will be able and doubtless glad to conform to God's law when again offered the opportunity. Man, who experienced the extreme penalty of the law, when restored will be able to appreciate forever good and evil, and to rightly choose that which is good. While both will then be liable to the extreme penalty – death – neither need come under it because of a perfect appreciation. They will then, as God does, love righteousness because it is good and hate unrighteousness because it is wrong.

Though the experience of angels might at first appear less severe than man's, yet when it is remembered that man's dying experience was limited to an average of three-score years and ten, while the angels who sinned experienced over four thousand years of living restraint under Satan's rule, it will generally be conceded that their experience was not less severe than man's.

In view of the great work to be accomplished, how necessary is the elevation of the Christ (head and body) to the DIVINE nature, since his mission is to govern, direct, and bring to perfection, "whosoever will," both of spiritual and human beings.

And does not the selection of this class, made different both from angels and men – of the divine nature – illustrate yet further the much diversified wisdom of God, whereby he is able to work all things according to the counsel of his own will?
