

**ORIGIN OF MAN: A TREATISE OF
ANGELS, DEVILS AND MEN, AND A
COMPENDIUM OF WAR IN
HEAVEN; WHICH IS AN ANSWER TO
THE QUESTION. WHAT IS MAN?**

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Origin of Man: A Treatise of Angels, Devils and Men, and a Compendium of War in Heaven; which is an answer to the question. What is man? by James P. Simmons

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PREFACE.

THE theory of our being, which WAR IN HEAVEN presents, is so different from the opinion usually entertained by the Christian world of this age, that, although it is comparatively a small book, it has not had a sufficient reading to attract general attention to the theory therein submitted.

By this COMPENDIUM, it is designed to furnish a brief summary of the leading propositions contained in that work, with references to a few (and comparatively only a few) of the many Scriptural authorities on which the writer has founded his answer to the grave question, "*What is Man?*"

That is *the question* on which the whole science of theology hinges! Without knowing what we are, or why we are here, we can never arrive at any satisfactory *or safe* conclusion as to the true interpretation of the most important revelations as to God's dealings with us, both here and hereafter. Whether the soul is created when the body is born, as held by the Catholic Church; or propagated by and from the parents, with and as the body is, as Protestants generally suppose; or whether the soul is the man, and was created, lived and sinned before this world was made, as the pious Jew and heathen philosopher alike believed, are questions which demand, and should receive, the most careful and serious consideration of all who expect to stand in judgment at the great day of retribution.

The sole purpose sought to be accomplished by the publication of this pamphlet, is to direct the attention of those who think for themselves, and love the truth, in a brief way, to that theory of our nature—origin and destiny—which the writer believes to be the correct one; and which indicates the only battle ground on which Christianity, in

this advanced age, can successfully meet the disciplined hosts of infidelity.

And this is done with a devout wish and humble hope that a careful reading of these few pages may and will, awaken such desire, in the minds of many, to know more of themselves and of their associates in sin as will lead them to a far more thorough investigation of the mystical revelations which God has made to man, and which were, as it is manifest, intended to be more perfectly understood, after the ascension of Messiah, than was permitted before that period.

ORIGIN OF MAN.

SECTION I.

Introductory—The Soul is the Man—Value of the Question—Discrepancies in our Creed—Infidelity—Spiritualism, etc.

Cui bono? It has been asked—what practical good can result from an investigation of questions relating to the origin of our race? It is said—we have souls which must be saved or lost, and it is immaterial when, or how they originated. Such reasoning is not only superficial, but it is irreverent to God, and delusive and damning to man.

We are commanded to "search the Scriptures," and notified that "If the blind lead the blind, both shall fall into the ditch." Let us not be of those who "believe a lie, that they may be damned."

It is not true that "*we have souls.*" Such idea is deceptive and dangerous. We have *bodies*. The soul—the mind—the spirit—is the man, and each has a body, and which is occupied while we live here, merely as a tenement. The bodies of men are but "*houses of clay.*" (Job iv: 19.) "Our earthly house of this tabernacle," (2 Cor. v: 1) and which we must "shortly put off." (2 Pet. i: 14.)

Is it not material to us, whether we are the creatures of an all-wise and perfect Creator, and who will hold us to strict account for our conduct while here, or whether we owe our being to *blind chance!* and have been *evolved* from the lowest order of animal life! Is it a matter of little consequence to us, whether the Bible is true or false! Will any sane Christian, and especially one who professes to

have been called by the Holy Spirit to the sacred work of the gospel ministry, say that any fact is unimportant which tends to sustain the Christian theory of religion against modern infidelity? If there lives such an one, he is not better than "*a wolf in sheep's clothing!*"

And now my Christian friend, pardon me in saying that we cannot successfully defend our holy religion, against the assaults which are made upon it daily, by learned men who lead the infidel hosts, until we go back, review our Bible and learn to answer the question correctly, "*What is Man?*" And we must abandon our present unphilosophical, unscriptural and erroneous notions, about the origin of our race, and in reference to the Divine purposes which brought us into this world.

There are discrepancies in our theory—weak points in the walls of our fortification which must be detected—the bad *materiel* removed, and that which is good, sound and true, put in its place before we can present an impregnable barrier between our citadel and the wily foe. And for the benefit of such as are not fully informed of the vantage ground at present occupied by the enemy, attention is here called to some of the most obvious inconsistencies in our system; and which but for the sustaining energy of the Holy Spirit, would long since have rendered powerless and absolutely disarmed the best drilled and most valliant "*soldiers of the Cross.*"

It is believed and held by Christians generally, both Catholic and Protestant:

1. That there is an omnipotent, omniscient, omnipresent and very merciful God, who created all things, and who reigns supreme over all his rational creatures.
2. That he made our common parents pure and holy—placed them in Eden—gave them a law, and which they violated and fell, under the course of that law.
3. That Satan, who had been cast out of heaven for sin and rebellion there, is the same evil spirit that entered that

sacred place, and in like manner, deceived and betrayed Adam and Eve into sin.

4. That the soul of man is immortal—that there will be a general resurrection and final judgment, and that the redeemed of the Lord will thence be taken up to heaven, and all others sent down to hell:

5. And it is believed by most Protestants (and the Catholic opinion, as to the origin of the soul and original sin, affords them no relief in this respect,) that we have descended, soul and body alike and together, from our parents—have inherited our depraved and sinful nature from them, and as a consequence of the temptation and fall in Eden; and that all who live to mature years and do not seek and find pardon through Jesus Christ, will be driven away "into everlasting fire prepared for the devil and his angels."

Though brief, this is believed to be a fair statement of the popular Christian belief, of this age, on the points mentioned. And all of which, except as to the nature and origin of the soul, and the effect of the fall upon us, the writer feels well satisfied are true, and fully sustained by the word of God.

Now, Christian reader, answer the following questions to your satisfaction, and on the idea that you had no being before this life:

1. Why was Satan permitted to enter Eden, and there to deceive, beguile and ruin that hitherto pure, confiding and happy pair? Could not God have prevented it? Then, why was it allowed? Remember that, according to our theory, God knew beforehand just what Satan would do if not restrained; that He was present, could have prevented it, but did not. *How was all that?*

2. Admit that in some way unknown to us, (but which cannot be true) Satan out-generated his Creator on that occasion, and secretly crept into Eden and in one night, spoiled His whole week's work, when God entered His

garden next morning, and *learned* (?) what had been done, why did He not pardon the sin of Adam and Eve? They repented, confessed and believed, did they not? We hope for pardon on such terms, do we not? And was it denied them? "God is Love," He loved them as His own creatures, made in His own image; Satan was His enemy. How easy and natural it would have been for such a Creator, on that morning of grief and woe, to have spoken kind words to his sorrowing creatures, such as: "Peace be still. Thy sin, though great, is freely forgiven thee; go and sin no more."

In that way (if the case had been as supposed) "the works of the devil" could have been *destroyed* at once. And then, would not our whole race been as pure and holy as our progenitors were, when pronounced "*very good*?" Who will say *that sin* was not pardoned? I would not so say for all the good this world can give!

3. If there was a divine law which forbid such pardon, (but that could not have been) would it not have been better to have destroyed that pair, or to have rendered them barren, and made another, to become the progenitors of such a family of eternal spirits?

4. If eternal wisdom saw fit not to pardon, destroy or make them barren, would eternal justice require that we, who had no existence till near six thousand years thereafter, should be held to such fearful account for that transgression? If not then in being, of course we did not cause the deed to be done, nor could we have prevented it, could we? Then would eternal mercy have permitted our whole race to have been so exposed to the torments of hell—there to burn and writhe and shriek in pain forever—all for that one sin, and which we did not commit, and could not prevent? Would a God possessing all power and wisdom and *mercy* so deal with his unoffending and helpless creatures? He most assuredly would not! And would not such treatment, of His own creatures, be more befitting a *cruel fiend* than a *merciful God*?

5. Now let us pass from original sin and its consequences, and notice the sins of this life, actually committed by ourselves, and their punishment. Is it reasonable that a God of great compassion and tender mercy toward all His rational creatures, would punish the worst sinner that ever lived *eternally* for the sins of this life? Just think of *eternity*, and compare it to the life of Methuselah. The term of his life, is to eternity, less than one second is to ten thousand years! Law-givers and courts of this world, all agree that punishment for crime, should bear some due proportion to the offense committed, but in the case supposed there is none.

6. If any doubt is entertained as to the last question, let us take another case, rather than argue that one. Suppose a kind-hearted, blithesome school miss, of fifteen summers, one who was baptized into the church when an infant, was blest with a pious mother, who learned her to say her prayers, night and morning, as soon as she could lisp the name of Jesus, one who has attended Sunday-school and day school also, regularly all her life, is well educated and intelligent for one of her age, and who *never did an act* in violation of the decalogue in all her life (as many such have not), yet one who has not been "*born again*," should die in that condition, would a merciful God punish her eternally with "*the devil and his angels*" for the sins of *this life*? She died under the curse, did she not? And according to the orthodox creed, she is lost!—damned to all eternity!! And for what? In the case supposed, it would appear to have been done for no sufficient reason, if not for the *pleasure* (?) of seeing such an innocent, lovely creature tormented forever, with devils and damned spirits! Is not the very thought of having charged our Maker and kind Benefactor, with such horrid cruelty, inexpressibly abhorrent, to every true friend of God and of his Christ?

Upon the hypothesis that we are of Satan's rebellious host, and that the Mosaic account of the temptation and