
BIBLE STUDY TEXTBOOK

SURVEY COURSE IN
CHRISTIAN DOCTRINE

Volume I

by

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LIST OF ABBREVIATIONS

art., article	intro., introduction
cf., compare	l., line
ch., chapter	ll., lines
chs., chapters	p., page
edit., edition	pp., pages
e.g., for example	par., paragraph
ff., following	sect., section
fn., footnote	sv., under the word
ibid., the same	trans., translated
i.e., that is	v., verse
in loc., in this place or connection	vv., verses
	vol., volume

EXPLANATORY

This is the first of a two-volume work under the same title, the last volume to be published at some time before the end of the current year. The content of the entire work is arranged in four series of thirteen "lessons" each, thus providing an entire year of Bible study. The work is designed to present the teaching of the Bible as a whole, hence the overall subject is "**God's Moral System.**"

The Course is prepared for use in Bible colleges, and in Bible study classes in local church and church school groups. Incidentally, these lessons were first prepared and used locally some thirty years ago. They are now being re-issued (with but little revision) for general distribution.

In order to achieve the greatest possible measure of simplicity, the material in these lessons is printed in question-and-answer form. Of course, this material is not intended to be a catechism, nor is it intended to be used by anyone as such. It will be noted also that many of the Answers presented herein are in themselves brief sermon outlines. This homiletic touch should add to the usableness of the work. Brief excerpts from the writings of competent authorities will be found interspersed throughout the matter presented in this Course. In most instances, however, for the sake of brevity, I have not indicated the sources. I vouch personally for the reliability of the sources from which the excerpts are derived. I am especially indebted to the following works:

- The Christian System**, by A. Campbell
- The Scheme of Redemption**, by Robert Milligan
- Systematic Theology**, by A. H. Strong
- The Origin of Sin**, by E. W. Cook
- Commentary on Acts**, by J. W. McGarvey
- Evenings with the Bible**, by Isaac Errett

The abbreviation **A. V.**, as used in this course, refers to the Authorized or King James Version of the Bible. The abbreviation **A.R.V.**, refers to the Revised Version, American Standard Edition (1901). A letter from Thomas Nelson and Sons informs me that permission is no longer necessary to quote from this Edition.

C. C. Crawford

Lesson One**WHY WE BELIEVE IN GOD**

Scripture Reading: Psalm 100.

Scriptures To Memorize: "The fool hath said within his heart, There is no God" (Psa. 14:1). "Know ye that Jehovah, he is God; it is he that hath made us, and we are his; we are his people, and the sheep of his pasture" (Psa. 100:3).

TO INTRODUCE THE LESSON, ask your pupils this question: If you were asked by an unbeliever to state the reasons why you believe that there is a God, how would you reply? What reasons would you give? Insist upon your pupils answering this question in their own words, and thus ascertain how much thought they have given it. You may be surprised to find that the children have clearer ideas of God than the grown-ups.

1. Q. How is the Christian creed stated in the Scriptures?
 - A. It is stated thus: "Thou art the Christ, the Son of the living God" (Matt. 16:16).
2. Q. What must one believe in order to become a Christian?
 - A. One must believe that Jesus is the Christ, the Son of the living God.

John 20:30, 31—"Many other signs therefore did Jesus in the presence of the disciples, which are not written in this book; but these are written, that ye may believe that Jesus is the Christ, the Son of God; and that believing ye may have life in his name." Acts 16:31—"Believe on the Lord Jesus, and thou shalt be saved." Rom. 10:9, 10—"If thou shalt confess with thy mouth Jesus as Lord, and shalt believe in thy heart that God raised him from the dead, thou shalt be saved; for with the heart man believeth unto righteousness, and with the mouth confession is made unto salvation."

3. Q. What is clearly implied in this creedal formula?
 - A. That in order to Divine Sonship there must be Divine Fatherhood.

4. Q. What does Jesus teach in regard to this matter?
A. He says: "Ye believe in God, believe also in me" (John 14:1).
5. Q. What is the first truth of true religion?
A. The first truth of true religion is God.
6. Q. Why is God the first truth of true religion?
A. Because all other truths, and in fact true religion itself, rest upon God, His being, His attributes and His works.
7. Q. What is the first argument for our belief that there is a God?
A. It is called the Argument from Design.
8. Q. What is this Argument from Design?
A. It is that design implies a designer; hence the design of the world around us and within us implies a Divine Designer or Supreme Architect.

(1) Take, for illustration, a building. Ask your pupils to specify the biggest building they have ever seen. Ask if they can remember the time when it did not exist as a building. In what form did it exist before it became a building? The answer is obvious: it must have existed in the mind and plan of the person who conceived and designed it. Everything in our human experience exists first in dream, vision or plan, before it becomes in reality the thing it is designed to be. This is true of the dress you wear, the dinner you serve, the home you build, etc. A building presupposes a builder, design necessitates a designer.

(2) The idea of design includes not only the structure and arrangement of the thing designed, but also its functions and uses. Paley's illustration of a watch and its uses is, though old, quite simple and sound. The design in a watch is obvious. But before there was a watch, there must have been a watch-maker; and the watch-maker must not only have designed and arranged its parts to serve the purpose for which the instrument was constructed, viz., to keep time accurately. Design therefore includes both the structure and the functions of the thing designed.

(3) It is equally clear, too, that the builder must antedate

the building. This being true, the Supreme Architect must have antedated His creation.

(4) For another illustration, take the human body. It is a perfect mechanism. It is more—it is a vitalized mechanism. Call attention to the inter-relations of bone, muscle, blood, organs, etc., each discharging its particular function, and the whole welded together and inhabited by a unifying entity called spirit. To think for one moment that nature could have produced this living mechanism by any operation of "resident forces" is, to say the least, absurd. Suggest the idea that the body is the building in which the real self dwells, i.e., your body is merely the tabernacle in which the real you resides. 2 Cor. 5:1—"the earthly house of this tabernacle." 1 Cor. 6:19—"your body is a sanctuary of the Holy Spirit which is in you," says Paul, writing to Christians. We want to keep our houses clean and wholesome and fit to live in, do we not? Then should we not keep our bodies equally clean and wholesome?

(5) The world in which we live is a vast building roofed by space. Consider the design prevailing throughout this vast material universe! Planets revolving in certain orbits, the earth rotating on its axis, with unbroken regularity. Nature is a cosmos, not a chaos. (Ask the students to tell what they think and know about the stars. Cultivate their appreciation of the beauty and glory of the heavens, of the beauty of a landscape, especially its coloring in the autumn, etc. Students enjoy talking about such things). Everything in this world is cause and effect, and design. Order is nature's first law. No intelligent person can for a minute think that all this design is the work of chance. Besides, what is meant by "chance?"—who can define the term? As Fred Emerson Brooks has written in his poem, *The Grave Digger*,

"If chance could fashion but one little flower,
With perfume for each tiny leaf,
And furnish it with sunshine and with shower—
Then chance would be Creator, with the power
To build a world for unbelief."

We cannot for one moment think, however, that the orderliness of seedtime and harvest, of summer and winter,

of day and night, of cause and effect, etc., is the consequence of any operation of chance. Everything in our material world indicates design.

(6) This design, moreover, is universal. It is everywhere, both around us and within us. Thus two atoms of hydrogen combine with one of oxygen, no more, no less, to form a particle of water. Even the abnormalities of nature, such as cyclones, earthquakes, pestilences, etc., all have their respective causes. Dr. A. H. Strong points out that it is "a working principle of all science . . . that all things have their uses, that order pervades the universe, and that the methods of nature are rational methods." He adds: "Evidences of this appear in the correlation of the chemical elements to each other; in the fitness of the inanimate world to be the basis and support of life; in the typical forms and unity of plan apparent in the organic creation; in the existence and cooperation of natural laws; in cosmical order and compensations" (Systematic Theology, p.77). Why should materialists say: The more law, the less God? Why is it not more rational to say: The more law, the greater the evidence of God. Frances Power Cobbe says: "It is a singular fact that, whenever we find out how a thing is done, our first conclusion seems to be that God did not do it." Such a process of reasoning is, however, wholly irrational; it preceeds from a heart filled with disbelief. We agree with Henry Ward Beecher that "design by wholesale is greater than design by retail." We accept the universality of design as a positive proof of the immanence of God.

(7) We conclude therefore, that before this world could have existed in fact, it must have been designed, planned and created is evident in it, His footprints are everywhere upon it, His Spirit permeates the whole. Even Herbert Spencer admits: "One truth must ever grow clearer — the truth that there is an inscrutable existence everywhere manifested, to which we can neither find nor conceive beginning or end—the one absolute certainty that we are ever in the presence of an infinite and eternal energy from which all things proceed." And Shelley, who wrote his name in the visitors' book of the inn at Montanvert, and added: "Democrat, philanthropist, atheist;" yet loved to think of a "fine

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intellectual spirit pervading the universe." And Charles Darwin, founder of the evolutionary hypothesis, wrote: "In my most extreme fluctuations, I have never been an atheist, in the sense of denying the existence of a God" (Life, 1:274). No one can intelligently and profoundly contemplate the world around us and within us without admitting the fact of God. Gen. 1:1—"In the beginning God created the heavens and the earth." Psa. 19:1—"The heavens declare the glory of God; and the firmament sheweth his handiwork." Heb. 1:10—"Thou, Lord, in the beginning didst lay the foundation of the earth, and the heavens are the works of thy hands" (Cf. Psa. 102:25).

9. Q. What is the second argument for our belief that there is a God?
 - A. It is called the Argument from Intuition.
10. Q. What is the Argument from Intuition?
 - A. It is that the intuition of a Supreme Being is so well-nigh universal among men, we can only conclude that it has its origin and foundation in fact.

(1) Man is universally endowed with religious intuitions and aspirations, all of which point unmistakably to a Supreme Being who is able to supply all his spiritual needs. Religious intuitions common to all races are: a sense of sin and loss; a desire for prayer and worship; a feeling of need of salvation; and a longing for and expectation of life beyond the grave. "However fallen and degraded, there is something within man which reaches after God, and a piteous voice that cries to the unseen for help" (M. M. Davis, How To Be Saved, p.20). (2) All peoples have their belief in God, no matter how depraved their conceptions of His nature. The Vedas declare: "There is but one Being—no second." Back of all the mythological systems of the Greeks and other ancients, as their foundation and support, was belief in the Supreme All-Father. "The lowest tribes have conscience, fear death, believe in witches, propitiate or frighten away evil fates. Even the fetish-worshiper, who calls the stone or the tree a god, shows that he has already the idea of a God" (Strong, Systematic Theology, p. 56).

Sir Charles Lyell writes: "The presumption is enormous that all our faculties, though liable to err, are true in the main and point to real objects. The religious faculty in man is one of the strongest of all. It existed in the earliest ages, and instead of wearing out before advancing civilization, it grows stronger and stronger, and is today more developed among the highest races than it ever was before. I think we may safely trust that it points to a great truth."

(3) We can neither assume nor recognize the finite as finite, except by comparison with the Infinite. As Victor Hugo says: "Some men deny the Infinite; some, too, deny the sun; they are the blind." "Even the Nihilists, whose first principle is that God and duty are great bugbears to be abolished, assume that God and duty exist, and they are impelled by a sense of duty to abolish them" (Culter, Beginnings of Ethics, p. 22). "Blind unbelief is sure to err," writes Cowper. Of course. It errs because it is blind.

(4) All peoples have their conceptions of a future life, too. To the Greeks, it was Elysium; to the Teutons, Valhalla; to the American Indian, "the happy hunting-ground." To the Hebrews, its glories were revealed and expressed in the beautiful word, Paradise. To us it is revealed as Heaven. Have these intuitions been implanted within us merely that we may in the end find ourselves disillusioned and mocked? Does a cruel Satirist sit upon the throne of the universe? A thousand times—No!! (5) We can arrive at but one conclusion, therefore, viz., that the intuition of a Supreme Being upon whom men everywhere more or less conceive themselves to be dependent, is so universal it can be accounted for only on the ground that it was originally implanted in the very nature of man, by the Creator Himself.

11. Q. What is the third argument for our belief that there is a God?
 - A. It is called the Argument from Experience.
12. Q. What is the Argument from Experience?
 - A. It is the argument derived from the testimony of righteous persons who claim to have personally experienced fellowship with God and to have tasted of the benefits and blessings of His grace.

(1) Faith "gives us understanding of realities which to sense alone are inaccessible, namely, God's existence, and some at least of the relations between God and His creation" (Strong, *ibid.*, p. 4). Faith is, therefore, the highest form of knowledge. It is the insight of the two eyes of the heart—understanding and love. Pascal: "We know truth, not only by the reason, but by the heart . . . The heart has its reasons, which the reason knows nothing of." Emerson: "Belief consists in accepting the affirmation of the soul—unbelief in rejecting them" (*Essays*). Heb. 11:3—"by faith we understand," etc. 2 Tim. 1:12—"for I know him whom I have believed." 1 John 3:2—"We know that, if he shall be manifested, we shall be like him," etc. (2) "The errors of the rationalist are errors of defective vision. Intellect has been divorced from heart, that is, from a right disposition, right affections, right purpose in life. Intellect says: 'I cannot know God;' and intellect is right. What intellect says, the Scripture also says" (Strong, *ibid.*, p. 4). 1 Cor. 2:14—"Now the natural man receiveth not the things of the Spirit of God: for they are foolishness unto him," etc. 1 Cor. 1:21—"in the wisdom of God the world through its wisdom knew not God," etc. (3) "As in conscience we recognize an invisible authority, and know the truth just in proportion to our willingness to 'do the truth,' so in religion only holiness can understand holiness, and only love can understand love" (Strong, *ibid.*, p. 5). Psa. 34:8—"O taste and see that Jehovah is good: blessed is the man that taketh refuge in him." John 3:21—"he that doeth the truth cometh to the light." John 7:17—"If any man willeth to do his will, he shall know of the teaching, whether it is of God, or whether I speak from myself." (4) The noblest affirmations of God have their foundation in true religious experience. Consider the experience of thousands who have testified that they cried out unto God and found Him; that their petitions were heard and answered; that their spiritual aspirations were realized through repentance, prayer, meditation, worship and sacrificial service. Dare we be so irreverent as to call this "superstition?" For illustration, the experience of David, and that of Paul. The "Confessions" of Augustine. (5) Develop the thought with your pupils of

a personal intimacy with God. Do you pray? Do you give thanks at the table? Do you know that God answers prayer? Even when as a child you lisped, "Now I lay me down to sleep," etc., you prayed to Someone—to a Person who could hear and understand and respond — did you not? Teach the children to pray unselfishly—not for a new dress, or new toy, etc. Teach them that they can come to God at any time if they approach Him "in Jesus' name."

13. Q. What fundamental conviction do we reach at this point in our study?

A. We reach the conviction that there is no rational explanation of the world, nor of man, nor of personality, without a living God.

Unbelief is highly irrational. The only true rationalism is Christian faith. John 14:1—"ye believe in God, believe also in me."

14. Q. What practical lesson should we derive from these truths?

A. That one who says within his heart, There is no God, is a fool. Psa. 14:1.

Likewise, one who lives as if there were no God is also a fool. Atheism, whether of the intellect or of the life, is folly. Unbelief and irreligiousness are but forms of insanity.

REVIEW EXAMINATION OVER LESSON ONE

- 1. Q.** How is the Christian creed stated in the Scriptures?
- 2. Q.** What must one believe in order to become a Christian?
- 3. Q.** What is clearly implied in this creedal formula?
- 4. Q.** What does Jesus teach in regard to this matter?
- 5. Q.** What is the first truth of true religion?
- 6. Q.** Why is God the first truth of true religion?
- 7. Q.** What is the first argument for our belief that there is a God?
- 8. Q.** What is this Argument from Design?
- 9. Q.** What is the second argument for our belief that there is a God?
- 10. Q.** What is the Argument from Intuition?

11. Q. What is the third argument for our belief that there is a God?
12. Q. What is the Argument from Experience?
13. Q. What fundamental conviction do we reach at this point in our study?
14. Q. What practical lesson should we derive from these truths?

Lesson Two

THREE COMMONPLACE PROOFS OF GOD

Scripture Reading: Psalm 19.

Scriptures To Memorize: "Thou art the Christ, the Son of the living God" (Matt. 16:16). "The heavens declare the glory of God; and the firmament sheweth his handiwork" (Psa. 19:1). "For God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have eternal life" (John 3:16).

TO INTRODUCE THIS LESSON, explain that by commonplace we mean common to our everyday experience. Jesus made use of commonplace things to enforce the most profound spiritual truths, as, e. g., the lily of the field, the sower who went forth so sow, the shepherd and the sheep, the vine and its branches, etc. Following His method of teaching, we call attention here to three commonplace evidences of God in the world which are incidental to our everyday experience, so much so in fact that we are prone to overlook their eternal significance.

15. Q. What is one commonplace proof of God?
A. Life.

16. Q. How does life prove that there is a God?
A. Life is itself proof of the Divine Life-giver.

(1) "One of the most deeply suggestive events in nature is the reawakening of life in the springtime, with the sense of fresh beauty and newness of being which it brings" (H. W. Dresser, *The Philosophy of the Spirit*, p. 1). What is this oft-recurring miracle but another of the many "renewings" of the Divine Spirit?

(2) Life is all around us and within us. As the poet has written:

"Whether we look or whether we listen.
We hear life murmur, or see it glisten;
Every clod feels a stir of might,
An instinct within that reaches and towers,
And, groping blindly above it for light,
Climbs to a soul in grass and flowers."

(3) But what is Life? We do not know fully. It has never been adequately defined or explained. We do know that an essential principle of life is growth. That which does not grow will sooner or later stagnate and die. Age itself, writes George Macdonald, "is not all decay; it is the ripening, the swelling of the fresh life within, that withers and bursts the husks." But as to defining life, neither science nor philosophy has ever been able to do that. "Life is a simple idea, and is incapable of real definition" (Strong, Systematic Theology, p. 251). (4) We do know, however, that the stream of Life flows out from Somewhere, and that it reaches its highest expression, in our visible world, in the self-conscious personality of human beings. Did you ever ponder the differences between you, and the world around you? You are different from a rock, a chair, etc., different from a thing. You can think; you can feel (remorse, hate, love, etc.); you can will (i. e., decide between this and that, choose whether you want a new bicycle or a trip to the country). A mere thing has none of these powers. Intellect, feeling, will, conscience, etc., belong only to personality, spirit, selfhood. (5) Through these faculties you are able to distinguish yourself from the world around you. "Personality is the knowledge that we are apart from the rest of the universe. Our body is made out of the same elements that are in the earth or in the stars. It is a part of the world. But our life is something apart and our consciousness is even more separate. Alone of all animals we can double ourselves up, so to speak, to look at ourselves" (Dimnet, What We Live By, p. 22). (6) From what source did man derive these powers? Not from things; not from nature, or the world around us; for these faculties set us apart from the world around us, lift us above it, in

fact. The life within us has always been. You were born, not made; you were born alive; and your parents were born of their parents; and so on and on. Whence came the first life on this planet? It must have come from the Divine Life-giver, who is Himself the Living God. (7) Again, the source of a stream must be higher than its outlet. If the outlet of Life's stream is in self-conscious personality (the human), it follows that the source is in the Divine Self-conscious Personality. Cf. Exo. 3:14—"I AM THAT I AM" (timeless existence, personality, etc.). John 4:24—"God is a spirit." (8) The evolutionist may trace the stream of life back through numerous "missing links" until he reaches his far-famed "primordial cell." But in so doing he has accomplished little or nothing, for the big question is: How did Life get into the cell? (9) Gen. 2:7—"Jehovah God formed man of the dust of the ground, and breathed into his nostrils the breath (i. e. the spirit) of life." The body of the first man was made of the earthly elements; but his life was the consequence of a Divine inbreathing. Does not this teach that Life is a gift, and a gift from the very essence of God Himself? Where do we find a nobler conception of life and its origin, in all literature? Never forget that life is not a creation, not a reward, not a thing merited by man, but a gift from God! It is a gift to be cherished, to be nurtured, to be utilized for God's glory and for the benefit of our fellows. John 6:63—"it is the spirit that giveth life." The same is true of spiritual and eternal life. It, too, is a Divine Gift. Rom. 6:23—"the free gift of God is eternal life in Christ Jesus our Lord." (10) Without God, Life is without rational explanation. Philip James Bailey has written:

"Let each man think himself an act of God,
His mind a thought, his life a breath of God;
And let each try, by great thoughts and good deeds,
To show the most of Heaven he hath in him."

(11) Our God, the God of the Bible, is a living God. Jer. 10:10—"Jehovah is the true God; he is the living God." 1 Thess. 1:9—"ye turned unto God from idols, to serve a living and true God." Acts 17:24-25, "The God that made the world and all things therein . . . he himself giveth to all

life, and breath, and all things." Matt. 16:16—"Thou art the Christ, the Son of the living God."

17. Q. What is a second commonplace proof of God in our world?

A. Law.

18. Q. How does law prove that there is a God?

A. Law is itself proof of the Divine Law-giver and Sovereign of all things.

(1) Our world is said to be a world of law. But law is merely an explanation of method, not of cause. It deals with the how, not the why. (2) You may throw a ball into the air. Why doesn't it keep on going? Why does it return to the earth? Because, we are told, the earth puts forth an attraction (which we call gravity) that pulls it back. But what causes the earth to put forth this attraction? When we state the law of gravitation, we merely describe how the heavenly bodies act in relation to one another. But what causes them to act in such manner? Again, two atoms of hydrogen combine with one atom of oxygen to form a molecule of water, according to the law of chemical affinity. But what causes them to unite in such fixed proportions? (3) The conclusion is obvious; back of all law, there must be will. Law is the expression of the will of the lawgiver; and as will is an essential part of personality, the lawgiver must be a person. We cannot even imagine that unintelligent things could have originated laws. (4) In a monarchy, law expresses the will of the king; in a democracy, it expresses the will of the people. In the universe, law is the expression of the Divine Will. God's Will is the constitution of our material universe. Psa. 33:9—"He spake, and it was done; he commanded, and it stood fast." Note the significance of the statement, "And God said," recurring so frequently in the Mosaic narrative of creation (Gen. 1:3, 6, 9, 11, etc.). (5) The same reasoning applies to the realm of moral law. God alone, the Sovereign Ruler of all things, has the right to decree what is right, and to distinguish right from wrong. Rom. 7:7—"I had not known sin, except through the law; for I had not known coveting, except the law had said, 'Thou shalt not covet.'" Rom. 3:20

—“through the law cometh the knowledge of sin.” (6) There is no rational explanation of either natural or moral law aside from the Will of the Divine Lawgiver, God. Richard Hooker writes: “Of Law there can be no less acknowledged than that her seat is the bosom of God, her voice the harmony of the world. All things in heaven and earth do her homage—the very least as feeling her care, and the greatest as not exempted from her power.” “Proportion, order, harmony, unity in diversity—all these are characteristics of beauty. But they all imply an intellectual and spiritual Being, from whom they proceed and by whom they can be measured. Both physical and moral beauty, in finite things and beings, are symbols and manifestations of Him who is the author and lover of beauty, and who is Himself the infinite and absolute Beauty” (Strong, *ibid.*, p. 61).

“Back of the loaf is the snowy flour;
 And back of the flour the mill;
 And back of the mill is the wheat and the shower,
 And the sun, and the Father’s will.”

19. Q. What is a third commonplace proof of God in our world?

A. Love.

20. Q. How does love prove that there is a God?

A. Love is unfailing proof of the Divine Lover.

(1) Love is the master passion of our world. It has inspired innumerable hymns, songs, poems, and works of art. It has wrought countless deeds of sacrificial service. (2) But—can a rock, a chair, a mere thing, love? No. Love can be experienced only by a person. Therefore it must have had its source in the Divine Being. As surely as rain falls from the cloud, as surely as light pours out of the perspective of the eye, so Love has its source in the heart of the heavenly Father. 1 John 4:8—“he that loveth not knoweth not God; for God is love.” (3) As the essential principle of life is growth, and of law is authority; so the essential principle of love is sacrifice. He who loves much will give much. One will inevitably espouse the cause of the object of one’s love. Illustrated by the mutual love of sweethearts, by the love of parents for their children, by the love of a mother

for her son, by the love of a patriot for his country. So, when God foresaw the world in danger of perishing forever, He incarnated Himself as its Savior. 1 John 4:8—"God is love," i. e., He is a God of love. John 3:16—"For God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have eternal life."

REVIEW EXAMINATION OVER LESSON TWO

15. Q. What is one commonplace proof of God?
16. Q. How does life prove that there is a God?
17. Q. What is a second commonplace proof of God in our world?
18. Q. How does law prove that there is a God?
19. Q. What is a third commonplace proof of God in our world?
20. Q. How does love prove that there is a God?

Lesson Three

WHO IS GOD?

Scripture Reading: Acts 17:22-31.

Scripture To Memorize: "God is a Spirit; and they that worship him must worship in spirit and truth" (John 4:24).

21. Q. Is God just an idea?

A. The Scriptures teach what God is, i. e., that He has actual being.

(1) Heb. 11:6—"he that cometh to God must believe that he is," etc. (2) The favorite claim of the "Humanist" is that God is just an idea ("concept") of the human intellect; that, instead of God having created man in His own image, man has created God in his own imagination. This is pure atheism. It asserts that there is no God in fact, i. e., apart from our thinking. (3) To this notion we object: that any human being capable of imagining a God with all the perfections of the God revealed in the Scriptures, particularly as He is fully revealed in the New Testament, would himself be a god. "Had Jesus never lived," says Rousseau, "the writers of the gospels would themselves have been as great

as he;" that is, by virtue of their ability to imagine and to portray such a Person and to put upon His lips such a Teaching, as that revealed in the New Testament Scriptures. (4) Even in the dim light of the Old Testament revelation, and in a document as old as the Creation narrative in Genesis, God is presented as the Eternal Spirit who "moved upon the face of the waters" (Gen. 1:2); i. e., who nourished incipient energy and life into operation. Moses presents Him as the one true and living God. Hosea portrays His matchless love and compassion; Amos, his righteousness and justice; and Isaiah, His wisdom and holiness. God manifested His love in and to Israel; and in turn, His mercy, His pity, His justice, and His longsuffering patience. In such times of barbarous iniquity, war, sensualism, and selfish greed, how could man have imagined a God of such exalted attributes? (5) It is highly irrational to think that God is just an Idea, corresponding, let us say, to Uncle Sam, or Santa Claus. The notion is absurd and profane. Heb. 11:6—"he that cometh to God must believe that he is, and that he is a rewarder of them that seek after him."

22. Q. Is God a material object or idol?

A. The Scriptures teach that God is a Spirit.

(1) This means that He is not to be conceived of as a material being, hence He cannot be apprehended by any physical means. (2) The ancients were prone to worship the most powerful object visible to them, such as the sun, for instance. The worship of idols, animals, even insects, has always been characteristic of heathenism. Paul says that the Gentile peoples "changed the glory of the incorruptible God for the likeness of an image of corruptible man, and of birds, and four-footed beasts, and creeping things" (Rom. 1:23). (3) Idolatry in any and every form is expressly condemned in scripture. Exo. 20:4—"thou shalt not make unto thee a graven image, nor any likeness of any thing that is in heaven above, or that is in the earth beneath, or that is in the water under the earth; thou shalt not bow down thyself unto them, nor serve them." Acts 17:24—"God . . . dwelleth not in temples made with hands." 1 John 5:21—"My little children, guard yourselves from idols." "The second command of the Decalogue does not condemn

sculpture and painting but only the making of images of God. It forbids our conceiving God after the likeness of a thing, but it does not forbid our conceiving God after the likeness of our inward self, i. e., as personal. This again shows that God is a spiritual being) (Strong, Systematic Theology, p. 250).

Is not the "veneration" of images, icons, etc., as practised by many of the older denominational groups of institutionalized Christianity, closely related to idolatry, if not in fact the real thing?

23. Q. Is God identical with Nature?

A. The Scriptures teach that God is the Creator and Ruler of Nature.

(1) The theory that God and Nature are one and the same, is quite prevalent in higher educational circles today. This theory is known as pantheism (God is all, i. e., "the totality of things"). Yet this notion is as old as the human race itself. The Brahman philosophy, for example, one of the most ancient of systems, is pure pantheism. (2) The Scriptures teach that God is not "the totality of things," but that He is the Creator and Preserver and Ruler of this "totality." Gen. 1:1—"In the beginning God created the heavens and the earth." Acts 17:24—"the God that made the world and all things therein." Col. 1:16, 17—"for in him were all things created . . . and he is before all things, and in him all things consist."

24. Q. Is God an impersonal influence, energy, or principle?

A. The Scriptures teach that God is personal.

(1) God is not an impersonal energy, such as electricity. God is a Spirit, and where there is Spirit, there is personality and vitality. (2) God is not just an impersonal Principle, such as Mind, for instance. We are right in saying that God has Mind, but we are in error if we say that God and Mind are identical. This is the fundamental error of the disciples of Mrs. Eddy. (3) Nor is God just an impersonal influence. God is good, of course; but God is not to be identified with the abstract moral influence, Good. God is Love, too; but this does not mean that God and Love are one and the same; it means that our God is a God of love.

28 SURVEY COURSE IN CHRISTIAN DOCTRINE

25. Q. Who, then, is God?

A. God is the one and only infinitely perfect Spirit, the Creator and Ruler of all things, and the Author of all good.

(1) We must keep in mind that it is difficult for the finite to define the Infinite; and that any human definition of God Almighty is necessarily imperfect. Richard Hooker, eminent English divine, says: "Dangerous it were for the feeble brain of man to wade into the doings of the Most High, and our safest eloquence concerning Him is our silence, when we confess without controversy, that His glory is inexplicable, His greatness above our capacity and reach." (2) By the term God, we mean the creative Eternal Spirit behind and in the universe to whom we are indebted for our capacities, our privileges and our innumerable blessings. William Newton Clarke says, Outline of Christian Theology: "God is the personal Spirit, perfectly good, who in holy love creates sustains and orders all." (3) "Jesus is God's own manifestation of Himself. He is 'the true light, even the light which lighteth every man coming into the world,' and all revelation must be read in this light" (Boswell, God's Purpose Toward Us, p. 9). Heb. 1:3—"who being the effulgence of his glory, and the very image of his substance," etc. Jesus Christ revealed the nature, wisdom, power, holiness, justice, compassion, longsuffering, sacrificial love, in fact every attribute of God that needed to be revealed to man. John 14:9—"he that hath seen me hath seen the Father." It is our privilege to know God in the respects, and to the extent, that He revealed Himself in and through His Son Jesus Christ.

26. Q. Why do we say that God is the one and only infinitely perfect Spirit?

A. Because the Scriptures teach that there is one, and only one, true and living God.

Deut. 6:4—"Jehovah our God is one Jehovah." Isa. 46:9—"I am God, and there is none else; I am God, and there is none like me." Eph. 4:4-6, "There is one body . . . one Spirit . . . one hope . . . one Lord, one Faith, one baptism, one God and Father of all, who is over all, and through all,

and in all." Note the perfect harmony between the Old and New Testaments in regard to fundamental truths).

27. Q. Why do we say that God is a Spirit?
A. Because Jesus says that God is a Spirit, John 4:24.
28. Q. What do we mean when we say that God is a Spirit?
A. We mean that God as to nature is Personal; having understanding, feeling and free will, but not having a body.

(1) God has mind. Rom. 11:34—"for who hath known the mind of the Lord?" God has feeling. John 3:16—"For God so loved the world," etc. God has free will. Luke 22:42—"not my will, but thine, be done." Isa. 46:10—"My counsel shall stand, and I will do all my pleasuree." Eph. 3:11—"according to the eternal purpose which he purposed in Christ Jesus our Lord." (2) Where there is spirit, there is personality (self-consciousness, self-determination, conscience, etc.). Where there is spirit, there is vitality (life). Where there is spirit, there is sociality (desire for fellowship with kindred spirits). Therefore, our God, who is a Spirit, is a personal God, a living God, and a loving God. In the sense , too, that God is personal and that we are personal, we have been created in His "image" (Gen. 1:26, 27). (3) "God is not only spirit, but He is pure spirit. He is not only matter, but He has no necessary connection with matter." Again: "When God is spoken of as appearing to the patriarchs and walking with them, the passages are to be explained as referring to God's temporary manifestations of Himself in human form—manifestations which prefigured the final tabernacling of the Son of God in human flesh" (Strong, *ibid.*, p. 250).

29. Q. What great lesson should we learn from these truths?
A. That we may commune with our God in loving intimacy.
30. Q. What does the Epistle of James teach us in this respect?
A. James says: "Draw nigh to God, and he will draw nigh to you" (Jas. 4:8).

30 SURVEY COURSE IN CHRISTIAN DOCTRINE

31. Q. How are we to worship God?
A. Jesus says that we are to worship Him in spirit and truth. John 4:24.
32. Q. What does Jesus teach us in this statement?
A. He teaches us that true worship is spiritual; that is, it is communion of the human spirit with the Divine Spirit, according to the commands, means and appointments specified in the Word of truth.

(1) Impress upon your pupils the depravity of image worship, nature worship, animal worship, self worship, etc. These are the ear-marks of heathenism. We are not to worship a thing, nor Nature, nor any creature: we are to worship the Creator. (2) Impress upon your pupils the folly of meaningless rites and ceremonies in connection with Christian worship. Ritualism is not an indication of true spirituality. (3) The Word of truth which we are to follow as our standard of worship, and book of discipline, is the New Testament. We are not under the Law, but under the Gospel covenant, the reign of the Holy Spirit. John 1:17—"the law was given through Moses; grace and truth came through Jesus Christ." (4) The appointments of Christian worship designated in the New Testament Scriptures are: prayer, praise, thanksgiving, meditation, fasting, Bible study, the giving of substance in the form of tithes and offerings, the public assembly of the saints, the ordinances (baptism and the Lord's Supper), etc. (5) Impress upon your pupils that we meet God in these divine appointments. Hence the importance of cultivating regular habits of worship.

REVIEW EXAMINATION OVER LESSON THREE

21. Q. Is God just an idea?
22. Q. Is God a material object or idol?
23. Q. Is God identical with Nature?
24. Q. Is God an impersonal influence, energy, or principle?
25. Q. Who, then, is God?
26. Q. Why do we say that God is the one and only infinitely perfect Spirit?
27. Q. Why do we say that God is a Spirit?

28. Q. What do we mean when we say that God is a Spirit?
29. Q. What great lesson should we learn from these truths?
30. Q. What does the Epistle of James teach us in this respect?
31. Q. How are we to worship God?
32. Q. What does Jesus teach us in this statement?

Lesson Four

THE ATTRIBUTES OF GOD

Scripture Reading: Isa. 55:6-11, Psalm 139:7-10.

Scripture to Memorize: "For my thoughts are not your thoughts, neither are your ways my ways, saith Jehovah; for as the heavens are higher than the earth, so are my ways higher than your ways, and my thoughts than your thoughts" (Isa. 55:8-9).

33. Q. What do we mean when we say that God is infinitely perfect?
 - A. We mean that God is not like created things who are good only in part or measure, but that God unites in Himself all perfections without measure or bounds.
34. Q. What do we mean by the Attributes of God?
 - A. By the Attributes of God, we mean the Perfections of the Divine Nature.
35. Q. What are the Attributes of God?
 - A. These: God is eternal, unchangeable, omniscient, all-wise, omnipresent and omnipotent; infinitely holy, just, and good; infinitely true and faithful; infinitely merciful and longsuffering.
36. Q. What do we mean when we say that God is eternal?
 - A. We mean that God is, always; that He has always been and will always be; that He is without beginning and without end.

God is self-existent. It is His nature to be. Cf. Exo. 3:14—"I AM THAT I AM." Psa. 90:2—"Even from everlasting to everlasting, thou art God."

37. Q. What do we mean when we say that God is unchangeable?

A. We mean that He is eternally the same, without any change in His nature or attributes, or variation from His eternal purpose and plan.

"All change must be to better or to worse. But God is absolute perfection, and no change to better is possible. Change to worse would be equally inconsistent with perfection. No cause for such change exists, either outside of God or in God Himself" (Strong, Systematic Theology, p. 257). Psa. 102:27—"thou art the same." Mal. 3:6—"I, Jehovah, change not." Jas. 1:17—"The Father of lights, with whom can be no variation, neither shadow that is cast by turning." Isa. 46:10—"My counsel shall stand, and I will do all my pleasure."

38. Q. What do we mean when we say that God is omniscient?

A. We mean that He is all-knowing; in the sense that He knows all things, past, present and future; and in the sense also that He knows our inmost desires and thoughts.

Psa. 147:4—"He counteth the number of the stars; he calleth them all by their names." 1 Sam. 16:7—"Man looketh on the outward appearance, but Jehovah looketh on the heart." Prov. 15:3—"The eyes of Jehovah are in every place, keeping watch upon the evil and the good." Acts 15:8—"God, who knoweth the heart," etc. Heb. 4:13—"there is no creature that is not manifest in his sight; but all things are naked and laid open before the eyes of him with whom we have to do."

39. Q. What do we mean when we say that God is all-wise?

A. We mean that He knows how to ordain and dispose all things in the best manner to attain His purposes and ends.

Isa. 46:9, 10—"I am God, and there is none like me; de-

claring the end from the beginning." Psa. 147:5—"His understanding is infinite." Examples: the deliverance of Noah; the saving of the child Moses; the humiliation and exaltation of Joseph; works wrought through the Hebrew people; the saving of the Infant Jesus from Herod's wrath, etc. Eph. 3:11—"according to the eternal purpose which he purposed in Christ Jesus our Lord." (Do you suppose that God is interested in our own selfish desires and schemes?)

40. Q. What do we mean when we say that God is omnipresent?

A. We mean that He is everywhere, and everywhere at one and the same time.

(1) Spirit is unlimited by our poor conceptions of time and space. Illustrate this by your own experience in a dream. In that subconscious state you re-live many of the experiences of a lifetime, in just a few seconds; or perhaps take a long journey in the time that would be required for a clock to tick. (2) Jer. 23:23, 24—"Am I a God at hand, saith Jehovah, and not a God afar off? Can any hide himself in secret places so that I shall not see him? saith Jehovah. Do not I fill heaven and earth? saith Jehovah." (3) Psa. 139:7-10, "Whither shall I go from thy Spirit? or whither shall I flee from thy presence? If I ascend up into heaven, thou art there; if I make my bed in Sheol, behold, thou art there. If I take the wings of the morning, and dwell in the uttermost parts of the sea; even there shall thy hand lead me, and thy right hand shall hold me." (4) Acts 17:28—"he is not far from each one of us; for in him we live, and move, and have our being."

"Speak to Him then, for He hears, and spirit with
Spirit can meet;
Closer is He than breathing, and nearer than hands
and feet." (Tennyson)

(5) How comforting the realization of His ever-presence! Not only "an ever-present help in time of trouble," not only "a cloud by day and a pillar of fire by night;" but also a real Friend, so close that one has but to reach out his hands and feel His presence, so to speak; always near to

hear the cry of His children, to deliver them from the evil one, to lift them up when they have fallen, and to guide them day by day if they will but accept His guidance. One who loves. One who cares. One who rescues. One who forgives. One who redeems. One whose presence fills Heaven, earth, and all places.

41. Q. What do we mean when we say that God is omnipotent?

- A. We mean that He is all-powerful, or almighty; that He can do anything He wills to do, and has only to will it and the thing is done.

(1) Gen. 17:1—"I am God Almighty." Isa. 44:24—"I am Jehovah, that maketh all things; that stretcheth forth the heavens alone; that spreadeth abroad the earth." Heb. 1:3—"upholding all things by the word of his power." Psa. 33:9—"for he spake, and it was done; he commanded, and it stood fast." Psa. 115:3—"He hath done whatsoever he pleased." Psa. 135:6—"Whatsoever Jehovah pleased, that hath he done." Eph. 1:11—"who worketh all things after the counsel of his will." Matt. 19:26—"with God all things are possible" (Jesus). Matt. 3:9—"God is able of these stones to raise up children unto Abraham." (2) Examples: the Creation; the wonders in Egypt and in the Wilderness; the miracles wrought through holy men of old, and through Jesus and His apostles. Acts 2:22—"a man approved of God unto you by mighty works and wonders and signs which God did by him in the midst of you." (3) It is understood of course that God must of necessity always act consistently, and therefore never in opposition to His own nature, attributes, or ends. Heb. 6:18—"in which it is impossible for God to lie." Tit. 1:2—"God, who cannot lie." For instance, it would be impossible for an irresistible force to be brought to bear upon an immovable object, for both such a force and such an object would be infinite, and Infinity is never self-contradictory. God never acts in opposition to Himself or His own ends.

42. Q. What lessons should be impressed upon our minds by these great truths about God?

- A. Three lessons, especially: 1. That we should strive at all times to do good and to keep ourselves from evil; 2. That we should under all circumstances trust in God implicitly; and 3. That we should under all circumstances and conditions be resigned to His dispensations.

Psa. 23:1—"Jehovah is my shepherd: I shall not want." Eph. 3:20—"unto him that is able to do exceeding abundantly above all that we ask or think." John 10:14—"I am the good shepherd; and I know mine own, and mine own know me." Psa. 23:4—"I will fear no evil; for thou art with me; thy rod and thy staff, they comfort me."

REVIEW EXAMINATION OVER LESSON FOUR

33. Q. What do we mean when we say that God is infinitely perfect?
34. Q. What do we mean by the Attributes of God?
35. Q. What are the Attributes of God?
36. Q. What do we mean when we say that God is eternal?
37. Q. What do we mean when we say that God is unchangeable?
38. Q. What do we mean when we say that God is omniscient?
39. Q. What do we mean when we say that God is all-wise?
40. Q. What do we mean when we say that God is omnipresent?
41. Q. What do we mean when we say that God is omnipotent?
42. Q. What lessons should be impressed upon our minds by these great truths about God?

Lesson Five

THE ATTRIBUTES OF GOD (Concluded)

Scripture Reading: Psalm 145.

Scriptures To Memorize: "God is light, and in him is no darkness at all" (1 John 1:5). "I am the way, and the truth, and the life" (John 14:6).

43. Q. What do we mean when we say that God is infinitely holy?

A. We mean that it is His nature to love, desire and will only that which is good and right, and to abhor that which is evil.

(1) Holiness is the fundamental attribute in God, which conditions and limits the exercise of all the other attributes. "In Christ's redeeming work, though love makes the atonement, it is violated holiness that requires it; and in the eternal punishment of the wicked, the demand of holiness for self-vindication overbears the pleading of love for the sufferers" (Strong, Systematic Theology, p. 297). "A God all mercy is a God unjust" (Edward Young). "No one can be just without subordinating Pity to the sense of Right". (Martineau). (2) Isa. 6:3—"Holy, holy, holy, is Jehovah of hosts." Rev. 4:8—"Holy, holy, holy, is the Lord God, the Almighty." Heb. 12:14—"the sanctification without which no man shall see the Lord." Jas. 1:13—"God cannot be tempted with evil, and he himself tempteth no man." 1 Pet. 1:16—"ye shall be holy; for I am holy."

44. Q. What do we mean when we say that God is infinitely just?

A. We mean that under His moral government the righteous shall all receive a just recompense of reward for righteousness; and that all the wicked shall receive a correspondingly just retribution for their wickedness.

Rom. 2:6—"God who will render to every man according to his works." Rom. 2:11—"there is no respect of persons with God." Psa. 89:14—"Righteousness and justice are the foundation of thy throne." Examples: Punishment of the people of Noah's day; destruction of Sodom and Gomorrah; destruction of Jerusalem, and dispersion of the Jews; final segregation of all the wicked in hell, with the devil and his angels (Matt. 25:41). Gal. 6:7—"Be not deceived; God is not mocked: for whatsoever a man soweth, that shall he also reap." Rom. 2:5-8, "But after thy hardness and impenitent heart treasures up for thyself wrath in the day of wrath and revelation of the righteous judgment of God; who will render to every man according to his works: to

them that by patience in well-doing seek for glory and honor and incorruption, eternal life; but unto them that are factious, and obey not the truth, but obey unrighteousness, shall be wrath and indignation, tribulation and anguish, upon every soul of man that worketh evil." Rom. 6:23—"For the wages of sin is death; but the free gift of God is eternal life in Christ Jesus our Lord."

45. Q. What do we mean when we say that God is infinitely good?

A. We mean that it is His nature to act always for the greatest good of His whole creation, and that He really does bestow innumerable blessings upon His creatures daily.

(1) In administering His moral universe, God always acts for the benefit of His creation, not in part, but as a whole. Rom. 2:11—"there is no respect of persons with God." (2) One who might be inclined to question the goodness of God, because of the sin and suffering incidental to our present state, should learn that beginnings are to be judged by endings, and not endings by beginnings. This is especially true with respect to the Plan of the Universe, which is to have its consummation in the "new heavens and a new earth wherein dwelleth righteousness" (2 Pet. 3:13). Only in the Day of Consummation ("the times of restoration of all things," Acts 3:21) shall we be able to properly and correctly evaluate the justice, righteousness and goodness of our God. (3) Psa. 145:9—"Jehovah is good to all; and his tender mercies are over all his works." Matt. 19:17—"One there is who is good." Rom. 8:28—"to them that love God all things work together for good." Let us "count our many blessings, name them one by one." (4) Matt. 6:31, 32—"Be not therefore anxious, saying, What shall we eat? or, What shall we drink? or, Wherewithall shall we be clothed? . . . for your heavenly Father knoweth that ye have need of all these things." When are we as Christians going to learn to take the teaching of Jesus seriously, accept it literally, and actually go to living it day by day?

"Said the Robin to the Sparrow:
'I should really like to know

Why these anxious human beings
 Rush about and worry so!"
 "Said the Sparrow to the Robin:
 'Friend, I think that it must be
 That they have no heavenly Father
 Such as cares for you and me!'"

(Elizabeth Cheney)

46. Q. What do we mean when we say that God is infinitely true?

A. We mean that He cannot err, deceive nor lie; that He desires, loves, wills and reveals only the truth.

Psa. 119:160—"the sum of thy word is truth." John 3:33—"He that hath received his witness hath set his seal to this, that God is true." Tit. 1:2—"God, who cannot lie." John 14:6—"I am . . . the truth." John 14:17—"the Spirit of truth." 1 Tim. 3:15—"the church of the living God, the pillar and ground of the truth."

47. Q. What do we mean when we say that God is infinitely faithful?

A. We mean that He faithfully executes all His judgments and fulfills all His promises.

2 Tim. 2:13—"he abideth faithful." 1 Cor. 10:13—"God is faithful." Deut. 32:4—"a God of faithfulness and without iniquity, just and right is he." Isa. 40:8—"the word of our God shall stand forever." 1 John 1:9—"if we confess our sins, he is faithful and righteous to forgive us our sins, and to cleanse us from all unrighteousness." Heb. 2:2—"For if the word spoken through angels proved steadfast, and every transgression and disobedience received a just recompence of reward; how shall we escape, if we neglect so great a salvation?" Matt. 24:35—"Heaven and earth shall pass away, but my words shall not pass away."

48. Q. What do we mean when we say that God is infinitely merciful?

A. We mean that He is ever willing and anxious to pardon all who are truly penitent.

(1) Ezek. 33:11—"as I live, saith the Lord Jehovah, I have no pleasure in the death of the wicked; but that the wicked

turn from his ways and live: turn ye, turn ye from your evil ways," etc. Psa. 145:9—"His tender mercies are over all his works." Luke 1:78—"the tender mercy of our God." 2 Cor. 1:3—"the Father of mercies and God of all comfort." Eph. 2:4—"God, being rich in mercy, for his great love wherewith he loved us. Tit. 3:5—"according to his mercy he saved us." (2) In the story of the Prodigal-Son (Luke 15:11-32), Jesus tells us that the father "ran" to meet his penitent boy returning home, "and fell on his neck and kissed him." Is this not intended to portray the infinite mercy and compassion of our heavenly Father? Note, too, that the father was "moved with compassion" (Luke 15:20). (3) Robert Browning writes: "God! Thou art love! I build my faith on that." Lowell says: "'Tis heaven alone that is given away; 'tis only God may be had for the asking." Annie Johnston Flint: "Out of His infinite riches in Jesus, He giveth and giveth—and giveth again."

49. Q. What do we mean when we say that God is longsuffering?

A. We mean that He gives the sinner a long time for repentance, even to the limit at which love must give way to justice.

(1) 1 Pet. 3:20—"when the longsuffering of God waited in the days of Noah, while the ark was a preparing" (i. e., for one hundred and twenty years, Gen. 6:3). 2 Pet. 3:9—"the Lord is not slack concerning his promise, as some count slackness; but is longsuffering to you-ward, not wishing that any should perish, but that all should come to repentance." (2) Consider His longsuffering patience towards the children of Israel, despite their numerous and repeated backslidings! Think of the awful wickedness of our world today—yet God waits, hoping that men may come to repentance! (3) God's mercy will follow you to the grave, my sinner friend, but it cannot consistently follow you farther. This life is probationary; in the next world, God's mercy must give way to His justice. No such thing as post-mortem repentance or salvation is taught in the Scriptures. See, for illustration, the narrative of Lazarus and the Rich Man, Luke 16:19-31.

50. Q. What lessons should we learn from these great truths about God?

A. Three lessons, especially: 1. That, because God is infinitely just, we cannot expect to continue in sin and "get away with it;" 2. That, because God is infinitely faithful, we can depend absolutely on His Word with its "precious and exceeding great promises;" and, 3. That, because God is infinitely merciful and longsuffering, He yearns for all sinners to forsake their evil ways and come back to "the Father's house" in true penitence.

(1) Our sins will find us out: if not here, then hereafter. Whosoever we sow, we shall reap in kind. If we sow to the flesh, we shall of the flesh reap corruption. If we sow to the Spirit, we shall of the Spirit reap eternal life. See Gal. 6:7-8. Each after its own kind is a law of the moral as well as the biological realm. (2) We cannot always depend on our emotions, experiences, or notions, nor upon the opinions of others; but we can always depend on God's Word. Therefore let us search the Scriptures diligently, that we may know the way of life and walk in it. (3) God loves you, my sinner friend! He yearns for you. He pleads with you to come back "home." He says: "My son, give me thy heart; and let thine eyes delight in my ways!" (Prov. 23:26). Oh! give Him your heart now and He will fill it with peace and joy!

REVIEW EXAMINATION OVER LESSON FIVE

43. Q. What do we mean when we say that God is infinitely holy?
44. Q. What do we mean when we say that God is infinitely just?
45. Q. What do we mean when we say that God is infinitely good?
46. Q. What do we mean when we say that God is infinitely true?
47. Q. What do we mean when we say that God is infinitely faithful?
48. Q. What do we mean when we say that God is infinitely merciful?

49. Q. What do we mean when we say that God is longsuffering?
50. Q. What lessons should we learn from these great truths about God?

Lesson Six

THE NAME OF GOD

Scripture Reading: Exodus 3:1-15.

Scripture To Memorize: "And God said unto Moses, I AM THAT I AM: and he said, Thus shalt thou say unto the children of Israel, I AM hath sent me unto you" (Exo. 3:14).

51. Q. What is the Hebrew term for the Deity in the first verse of Genesis?
- A. The term Elohim.
52. Q. What is the signification of this term?
- A. It is used to designate "the high and lofty One that inhabiteth eternity" (Isa. 57:15).

(1) This term is translated "God" in our Versions. "In our religion we do not speak of 'a God,' but of 'God'—a single and definite being: there is none like Him" (Clarke, Outline of Christian Theology). (2) This term is obviously used to designate God as the Absolute, the Omnipotent, the Eternal One. Hence it is the designation generally used in those scriptures in which God is depicted in His works of Omnipotence; as, for instance, in the first chapter of Genesis, in which He is revealed as the Creator. Gen. 1:1—"In the beginning Elohim created the heavens and the earth." (3) This term is also plural, which is most significant. It evidently alludes to "a certain plurality in the divine nature." Gen. 1:26—"And Elohim said, let us make man in our image," etc. "The Holy Spirit who presided over the development of revelation may well have directed the use of the plural in general, and even the adoption of the plural name Elohim in particular, with a view to the future unfolding of truth with regard to the Trinity" (Strong, Systematic Theology, p. 319).

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53. Q. By what designation did God reveal Himself to Abram?

A. By the designation, God Almighty.

(1) Gen. 17:1—"Jehovah appeared unto Abram, and said unto him, I am God Almighty," etc. (in Hebrew, El Shaddai). (2) This designation was handed down to Isaac and Jacob. See Gen. 28:3 and 35:11.

54. Q. By what Name did God reveal Himself to Moses and the Hebrew people?

A. By the Name, I AM.

Exo. 3:14—"And God said unto Moses, I AM THAT I AM: and he said, Thus shalt thou say unto the children of Israel, I AM hath sent me unto you."

55. Q. How is this Name rendered in our language?

A. As Jehovah.

Exo. 6:2, 3—"And God spake unto Moses, and said unto him, I am Jehovah; and I appeared unto Abraham, unto Isaac, and unto Jacob, as God Almighty; but by my name Jehovah I was not known to them."

56. Q. What is the signification of this Name?

A. It is used in those scriptures which reveal the Deity as the personal God, the covenant God, the benevolent God, the God of revelation, the Deliverer and Benefactor and Friend of His people.

(1) The true pronunciation of this Name, known only to the early leaders of Israel, is lost. The Jews have long regarded it "the great and incommunicable Name," and have from remotest times avoided even the mention of it. See Levit. 24:16. To even speak this name is regarded as blasphemy by all orthodox Jews. According to tradition, the Name was pronounced only once each year, by the High Priest when he went into the Holy of Holies on each Annual Day of Atonement. No wonder, then, that the Jews charged Jesus with blasphemy when He assumed this Name for Himself. John 8:58—"Before Abraham was born, I am." Cf. v. 59—"They took up stones therefore to cast at him: but Jesus hid himself, and went out of the temple." Jesus must have had the right to assume this Name for Him-

self, else He would be the most blasphemous imposter who ever appeared in the world. (2) This Name is rendered Ehyeh by some authorities; and by others, Yahweh. In our version, it is transliterated into Jehovah. It is commonly rendered Lord in the Authorized Version; but is allowed to stand as Jehovah in the Revised Version. (3) When the Deity is presented in scripture as combining works of omnipotence with those of benevolence, the combined form is used—Jehovah Elohim. This is rendered Lord God in the Authorized Version, and Jehovah God, in the Revised Version. E. G., Gen. 2:7—"and Jehovah God formed man of the dust of the ground," etc.

57. Q. What is indicated by this great and incommutable Name?

A. It signifies especially (1) timelessness, (2) personality, and (3) presence.

(1) By timelessness, we mean eternity or self-existence. Take, for illustration, a problem in mathematics, such as dividing 1000 by 3. You could keep on dividing forever, and there would always be a fraction remaining. So if you could project your mind back into the past, and back and back and back for ever, God was always, at any time, The I AM. Or, you could project your mind into the future, on and on and on for ever, and God would always be The I AM. If you were asked, "Where did God come from?" reason would require that you answer: God never came, God has always been. If God had a beginning, He would not be God, because finite beings only, have a beginning. I cannot fully understand this, any more than I can comprehend the limitlessness of space, but it is entirely logical. God, being Infinity, has the ground of His existence in Himself; and is therefore without beginning and without end. Thus the Name itself signifies timelessness, eternity, self-existence. (2) By personality, we mean self-consciousness and self-determination. Only a person can say, "I am." "I think, therefore I am" (Descartes). "Thinking is self-conscious being" (Ladd, Philosophy of Knowledge, p. 59). It is this faculty of self-consciousness, or realization of self-hood, that distinguishes a person from brutes and things. If a pig could say, understandingly, "I am a pig," it would

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no longer be a pig, but would be a person. I AM signifies personality (understanding, feeling, free will, etc.). God is not the everlasting I WAS, but the everlasting I AM. (3) This Name also signifies presence. God is always The I AM. Not the I WAS—but the I AM. Psa. 139:7-10, "Whither shall I go from thy Spirit? or whither shall I flee from thy presence?" etc. An atheist once wrote on a piece of paper, "God is nowhere." His little daughter changed it to read: "God is now here;" and the atheist was converted. (4) "Observe that personality needs to be accompanied by life—the power of self-consciousness and self-determination needs to be accompanied by activity—in order to make up our total idea of God as Spirit" (Strong, Systematic Theology, p. 253). To summarize: The Name by which God has revealed Himself to us shows that He is not a thing; not nature as a whole; not an impersonal principle, energy or influence; but a personal God, a living God, an ever-present God. John 4:24—"God is a Spirit; and they that worship him must worship in spirit and truth."

58. Q. What other significance has this Name for us?

A. It shows that God is not just a human idea or concept, as some would claim.

This name is of such infinite signification that it utterly destroys the notion that Jehovah was an imaginary tribal deity of the Hebrews, like "Baal" of the Moabites, "Ash-taroth" of the Sidonians, "Dagon" of the Philistines, etc. Such a Name as this could never have been humanly imagined—it must have been revealed.

59. Q. What great lesson should we derive from these truths?

A. We should learn to revere, adore and honor the great and holy Name of our God.

Call attention to the evils of blasphemy. Swearing is a senseless and profitless habit; therefore a most inexcusable sin. Exo. 20:7—"Thou shalt not take the name of Jehovah thy God in vain." Matt. 5:34, the words of Jesus, "I say unto you, Swear not at all," etc.

60. Q. What is the favorite term for the Deity in our New Testament Scriptures?

A. The term Father in Heaven, or Heavenly Father.

(1) This is the term used so frequently by Jesus Himself. Matt. 6:9—"Our Father who art in heaven," etc. Matt. 6:14—"your heavenly Father." John 17:11—"Holy Father, keep them in thy name which thou hast given me." (2) In the apostolic writings, the Deity is often spoken of as "God the Father," as "God and Father of all," and as "the God and Father of our Lord Jesus Christ" (Phil. 2:11, Eph. 4:6, Eph. 1:3, etc.). (3) These New Testament terms all signify relationship—a spiritual relationship to be enjoyed through Jesus Christ. "Through Christ, who has merited adoption and filiation for His people, every believer has a right to call God Father" (Cruden, Concordance, in loco). Cf. Rom. 8:15-16. (4) It will thus be seen that God has revealed Himself progressively: first, as Elohim, the Omnipotent and Eternal One, the Creator of all things; later, as Jehovah, the Benefactor, Redeemer and Friend of His people; and finally, as Heavenly Father, the God and Father of our Lord Jesus Christ, and the spiritual Father of all true believers. And so we are taught to pray: "Our Father who art in heaven," etc. (Matt. 6:9).

REVIEW EXAMINATION OVER LESSON SIX

51. Q. What is the Hebrew term for the Deity in the first verse of Genesis?
52. Q. What is the signification of this term?
53. Q. By what designation did God reveal Himself to Abram?
54. Q. By what Name did God reveal Himself to Moses and the Hebrew people?
55. Q. How is this Name rendered in our language?
56. Q. What is the signification of this Name?
57. Q. What is indicated by this great and incommutable Name?
58. Q. What other significance has this Name for us?
59. Q. What great lesson should we derive from these truths?
60. Q. What is the favorite term for the Deity in our New Testament Scriptures?

Lesson Seven
GOD THE CREATOR

Scripture Reading: Gen. 1:1-27; Psa. 33:6-17.

Scriptures To Memorize: "In the beginning God created the heavens and the earth" (Gen. 1:). "By the word of Jehovah were the heavens made, and all the host of them by the breath of his mouth . . . For he spake, and it was done; he commanded, and it stood fast" (Psa. 33:6, 9). "By faith we understand that the worlds have been framed by the word of God; so that what is seen hath not been made out of things which appear" (Heb. 11:3).

61. Q. What truth is indicated by the design in the world around us?

A. That the universe had a Designer.

(1) Example of a watch. Its marks of design, as we have learned, prove that it had a designer, who foresaw not only its structure but its uses as well. (2) Example of the human eye. It must have been designed for the specific purpose for which it is used. It is inconceivable that both the eye itself and its functions are products of chance, or of materialistic evolution. (3) The same reasoning applies with equal force to all the organs of the body and their respective uses. (4) So it is with the world. It must have had a Designer who foresaw it in all its parts and uses, even before He created it. (5) Impossible for a building to build itself; hence the folly of materialistic evolution, which is today rejected by leading scientists.

62. Q. What is the first great truth revealed in the Bible?

A. The truth that in the beginning God created the heavens and the earth. Gen. 1:1.

(1) God is not identical with Nature, but is the Creator and Ruler of Nature. "The first lesson of the Bible is that at the root and origin of this vast material universe, before whom we are crushed as the moth, there abides a living, conscious Spirit, who wills and knows and fashions all things" (Dr. Marcus Dods). John 4:24—"God is a Spirit."

Gen. 1:2—"the Spirit of God moved upon the face of the waters." (2) It must be admitted that what we call Substance (Matter) was either created, or it has always been. Either Spirit or Matter, one or the other, is uncreated and eternal. No other assumption is possible. (3) The superiority of Spirit to Matter proves conclusively that Spirit was first. For instance, how could you even know anything about Matter, or formulate any theories of Matter, if you did not have Mind? It is obvious that it is only through the avenue of Mind that we are able to form concepts of Matter and theories respecting it; hence, in knowing Matter and its uses, Mind proves its superiority. But Mind is a function of Spirit; therefore we conclude that Spirit is superior to Matter, and that Spirit must have antedated Matter. Both Reason and Revelation teach us that Spirit was first. (See Lesson Thirteen.).

63. Q. What is the full significance of this statement in the first verse of Genesis?

A. It is most significant, in the fact that it challenges all false theories of God.

(1) It challenges atheism—the notion that there is no God. (2) It challenges dualism—the theory that both God and Matter are eternal. (3) It challenges materialism—the notion that Matter is eternal and all. (4) It challenges pantheism—the notion that God is "the totality of things." (5) It challenges polytheism—belief in many Gods. (6) It challenges humanism, the high-sounding name given to that current form of atheism which dethrones God and deifies man. (7) Thus it will be seen that Moses "dipped his pen in the ink of inspiration and, with one mighty sweeping statement, anticipated and challenged all the false notions of God that were to arise in the world throughout all the ages of human history."

64. Q. What is meant by Creation?

A. By Creation we mean that free act of God by which in the beginning He made, without the use of preexisting materials, the whole visible and invisible universe.

(1) Whether He did this a portion at a time or all at one

time, is inconsequential. The fact remains that He did it; and this is the religious truth with which we are concerned. (2) It should be noted here that man does little more than tinker with things. For instance, in building a house, man makes use of materials at hand, such as wood, brick, stone, etc. But when God creates, He does so without using pre-existing materials. Heb. 11:3—"By faith we understand that the worlds have been framed by the word of God, so that what is seen hath not been made out of things which appear." That is, the world was not made out of sensible and pre-existent material, but by the direct Fiat of Omnipotence. (3) This primary or absolute creation is indicated in the first chapter of Genesis by the Hebrew word bara, which is used in Gen. 1:1, 1:21, and 1:27.

65. Q. By what method did God create all things?

A. He created all things by the exercise of His Almighty Will.

God is omnipotent, which means, as we have learned, that He has only to will a thing to be done, and it is done. Spirit is all-powerful in relation to things. Spirit can be resisted only by free will. A realization of the Omnipotence of Spirit would awaken the church to higher and holier living.

66. Q. By what means did God create all things?

A. By means of His Word.

(1) Psa. 33:6, 9—"By the word of Jehovah were the heavens made, and all the host of them by the breath of his mouth . . . For he spake, and it was done; he commanded, and it stood fast." John 1:1-3—"In the beginning was the Word, and the Word was with God, and the Word was God . . . All things were made through him; and without him was not anything made that hath been made." Heb. 11:3—"By faith we understand that the worlds have been framed by the word of God," etc. (2) The medium through which will is revealed and expressed, is word. Law, then, is the expression of will, communicated in words. Hence we read, in the first chapter of Genesis, that at the beginning of each "day" of creation, God said something; and that what God said was done. Gen. 1:3—"and God

said, Light be; and Light was." Psa. 33:9—"He spake, and it was done." (3) Impress upon your pupils the truth that the Word of God is omnipotent and never-failing. Luke 1:37—"for no word from God shall be void of power." God always keeps His promises when we meet the conditions. This is a lesson our generation needs to learn. God's Word for us is embodied in the New Testament Scriptures, our all-sufficient guide in religious faith and practice.

67. Q. Why did God create the world around us?

A. Evidently He created it for man's use and benefit.

(1) Gen. 1:28-31, "And God blessed them; and God said unto them, Be fruitful, and multiply, and replenish the earth, and subdue it; and have dominion over the fish of the sea and over the birds of the heavens, and over every living thing that moveth upon the earth," etc. (2) "God's favor to man is manifested in the fact, that for his special benefit the whole earth, with all its rich treasures of mineral, vegetable, and animal wealth, was provided. For him, all the matter of the Earth was created in the beginning. For him, all the gold, and silver, and copper, and iron, and granite, and marble, and coal, and salt, and other precious minerals and fossils, were treasured up, during the many ages that intervened between the epoch of Creation and the beginning of the Historic Period. For him, the light and the atmosphere were produced. For him, the world was clothed with grass, and fruits, and flowers. For him, the Sun rose and set in the firmament, and the stars performed their apparent daily and yearly revolutions. For him, the sea and land were filled with living creatures, and the air was made vocal with the sweet voices of birds. All these things were provided for the good and happiness of man; and then he himself was created to enjoy them. And thus it happeneed, that what was first in design was really last in execution" (Milligan, Scheme of Redemption, p. 36).

68. Q. Why, then, did God create man?

A. Probably because God wanted a race of beings whom He could love and by whom He could be loved.

(1) Spirit is social, i. e., it seeks the fellowship of kindred spirits. God recognized this when He said, "It is not good that the man should be alone" (Gen. 2:18). (2) Because God, who is Himself a Spirit (John 4:24), sought the fellowship of kindred spirits, it was necessary that He create man "in his own image" (Gen. 1:27). (3) Parents desire children that they may love them, care for them, protect them, and be loved by them in return. Teach the children the reasons why they should love their parents; and that for the same reasons we should love our heavenly Father. (4) God's ultimate objective in inaugurating and administering His entire moral system, is nothing short of a holy universe, "a new heavens and a new earth, wherein dwelleth righteousness" (2 Pet. 3:13); and, in consequence, His own final and complete vindication from the false charges preferred against Him by Satan on the occasion of the latter's revolt against His authority and government. Eph. 3:9, 10—"God who created all things; to the intent that now unto the principalities and the powers in the heavenly places might be made known through the church the manifold wisdom of God," etc. See Jude 6; 2 Pet. 2:4; Rev. 20:10, etc. (This matter will be fully treated in another lesson). (5) Of course it is folly to speculate too extensively with regard to the "secret things" of the Almighty (Deut. 29:29). Suffice it for us that the world is here, and that we are in it. Therefore it should be our privilege and joy to make the very best of it, and of ourselves, under God's guidance and in harmony with His will and plan for us.

69. Q. In view of all these great truths, what should we do?

A. We should praise God unceasingly for His goodness and loving kindness towards us; and we should love and serve Him always, for in so doing we shall find true happiness both here and hereafter.

**REVIEW EXAMINATION OVER
LESSON SEVEN**

61. Q. What truth is indicated by the design in the world around us?

62. Q. What is the first great truth revealed in the Bible?
63. Q. What is the full significance of this statement in the first verse of Genesis?
64. Q. What is meant by Creation?
65. Q. By what method did God create all things?
66. Q. By what means did God create all things?
67. Q. Why did God create the world around us?
68. Q. Why, then, did God create man?
69. Q. In view of all these great truths, what should we do?

Lesson Eight

GOD THE PRESERVER

Scripture Reading: Psa. 148; Acts 17:22-31.

Scripture To Memorize: "For he commanded, and they were created. He hath also established them for ever and ever; he hath made a decree which shall not pass away" (Psa. 148:5-6).

70. Q. Who is the First Cause of all things?

A. God.

(1) He alone is unoriginated, uncreated, eternal. (2) Spirit precedes, unifies and controls Matter. A magnet, for instance, will attract to itself all the steel filings on a laboratory table. That is, it is not the magnet which does it, but the energy stored up in the magnet. In this sense, this invisible energy may be said to build a body around itself. In like manner, I believe, Spirit gathers around itself particles of Matter. Your spirit, or self—the real you—attracts to itself the particles of which your body is composed, and welds them into a unit. When the spirit leaves the body, the body dissolves into its original elements—calcium, phosphorus, hydrogen, oxygen, etc.—because its unifying entity is gone. This change we call death. But it is only the dissolution of the body; the spirit, unaffected by it, lives on. (3) So, when the Divine Spirit began to "move upon the face of the waters" (literally, to brood, vitalize, cherish incipient life, etc.), He assembled around Himself the sub-

stance of which He fashioned our universe. See Gen. 1:2.
(4) It follows, that if your spirit can build around itself a body adapted to your needs in this world, it can also gather (reassemble) from the elements those particles necessary to the building of a spiritual (ethereal) body, which will be adapted to your needs in the next world. For spirit unifies and controls body, and determines its kind; or, to state it in another way, body is subordinate to and subject to spirit, not spirit to body. 1 Cor. 15:44—"If there is a natural body, there is also a spiritual body." It will thus be seen that the scripture doctrines of resurrection and immortality rest upon a sound scientific basis. (5) All this is in harmony with the latest science, which holds that Matter is an "emanation" from Space. Is it not more in accord with facts to say that Matter was called unto being by Divine fiat, i. e., by a decree of the Eternal Spirit? Psa. 33:9—"He spake, and it was done; he commanded, and it stood fast." Psa. 148:6—"he hath made a decree which shall not pass away."

71. Q. What does God still do with respect to His creation?

A. He preserves, sustains and governs it.

72. Q. By what method does God preserve and govern the world?

A. By the exercise of His Almighty Will, as in creating it.

God thus caused the world to continue in such manner and forms as it pleases Him, and as long as it pleases Him, in conformity to His purposes and plans. He also causes it to undergo such changes and renovations as may become necessary at times in the execution of His purposes and in the accomplishment of His divine ends; as for example, in the days of Noah, and as will occur at the close of the present age or dispensation. See 2 Pet. 3:1-13.

73. Q. By what means does God preserve and govern the world?

A. By means of His Word.

2 Pet. 3:1-13—"knowing this first, that in the last days mockers shall come with mockery, walking after their own

lusts, and saying, Where is the promise of his coming? for, from the day that the fathers fell asleep, all things continue as they were from the beginning of the creation. For this they wilfully forget, that there were heavens from of old, and an earth compacted out of water and amidst water, by the word of God; by which means the world that then was, being overflowed with water, perished: but the heavens that now are, and the earth, by the same word have been stored up for fire, being reserved against the day of judgment and destruction of ungodly men. But forget not this one thing, beloved, that one day is with the Lord as a thousand years, and a thousand years as one day. The Lord is not slack concerning his promise, as some count slackness; but is longsuffering to you-ward, not wishing that any should perish, but that all should come to repentance. But the day of the Lord will come as a thief; in the which the heavens shall pass away with a great noise, and the elements shall be dissolved with fervent heat, and the earth and the works that are therein shall be burned up. Seeing that these things are thus all to be dissolved, what manner of persons ought ye to be in all holy living and godliness, looking for and earnestly desiring the coming of the day of God, by reason of which the heavens being on fire shall be dissolved, and the elements shall melt with fervent heat? But, according to his promise, we look for new heavens and a new earth, wherein dwelleth righteousness." Note especially v. 10—"the earth and the works that are therein shall be burned up," i. e., the corruption, iniquity, mortality, etc., incidental to this earthly state, shall be eliminated. This points forward to a renovation, not an annihilation; for, out of the conflagration, we are told, there shall emerge "new heavens and a new earth, wherein dwelleth righteousness." Cf. Isa. 60:18-22; 65:17-25; 66:22, etc. Also Rev. 21:1-5. The first general renovation, in Noah's day, was wrought with water as the element; the final renovation, in the Day of the Lord, will be wrought with fire as the element. Whether this will be fire literally, or a period of universal strife, calamity and suffering that will purge our world of its dross, we have no means of knowing; the matter of importance is that when God speaks the Word, judg-

ment will overtake the world that now is and a complete renovation will take place, to be followed by the new heavens and the new earth wherein dwelleth righteousness. Cf. Psa. 102:25-27, "Of old didst thou lay the foundation of the earth, and the heavens are the work of thy hands. They shall perish, but thou shalt endure; yea, all of them shall wax old like a garment; as a vesture shalt thou change them, and they shall be changed; but thou art the same, and thy years shall have no end."

74. Q. What do we call this Divine care in preserving and ruling the universe?

A. We call it Divine Providence.

75. Q. But if God governs the world, why is so much evil done in it? Is it because God wills it?

A. God does not will evil. God abhors evil. Evil is in the world because man allowed it to come in; and it remains in the world, because man allows it to remain.

(1) Jas. 1:13, 14—"Let no man say when he is tempted, I am tempted of God, for God cannot be tempted with evil, and he himself tempteth no man; but each man is tempted, when he is drawn away by his own lust, and enticed." Heb. 1:9—"thou hast loved righteousness, and hated iniquity."

(2) God's ultimate end in the management of His moral system is to have a holy universe, for the obvious reason that He cannot fully enter into fellowship with moral beings, nor they with Him, unless they are holy. Matt. 5:8—"Blessed are the pure in heart: for they shall see God."

John 17:11—"Holy Father." 1 Pet. 1:16—"ye shall be holy; for I am holy." 1 John 3:8—"To this end was the Son of God manifested, that he might destroy the works of the devil."

(3) But God cannot have holiness without freedom, for the very idea and definition of holiness is a free, voluntary choice of right in preference to wrong. Therefore, in order to make holiness possible in His creatures, God of necessity endowed them with free will. But free will carries with it the possibility of choice, and where there is such a possibility, there is always the possibility of choosing the wrong. And in this possibility of choosing

the wrong, lies the potentiality of sin. It is thus obvious that not even Omnipotence can, in a system of free moral action, have holiness and at the same time prevent the possibility of sin. God's entire moral system rests upon the nature of things. We conclude, therefore, that evil is unavoidable in the best moral system, i. e., the system designed to effect holiness as its primary end. (4) In the final analysis of the case, moreover, the choice between right and wrong rests with the creature, and when man chooses the wrong, chooses his own way above God's way, the consequence is sin; and the responsibility for sin rests upon the creature who makes the selfish and wrong choice. This is how sin came into the world, and it is why sin remains in the world; for the tragedy of it all is that "all have sinned, and fall short of the glory of God" (Rom. 3:23).

76. Q. But why does God, seemingly at least, often permit the wicked to prosper while evil befalls the good?

A. For two reasons: 1. Because the righteous can be confirmed in true holiness only by trials and sufferings; and 2. Because God will not allow even the little good which the wicked may do, to go unrewarded; and therefore, as He cannot reward it in the next world, He takes this means of allowing it to be rewarded in this world.

God tells us repeatedly in His Word, that our state here is probationary, and that justice will be meted out to all persons according to each one's works, not in this world, but in the world to come. Acts 17:31—"he hath appointed a day in which he will judge the world in righteousness." Rom. 2:16—"in the day when God shall judge the secrets of men, according to my gospel, by Jesus Christ." Matt. 5:45—"he maketh his sun to rise on the evil and the good, and sendeth rain on the just and the unjust." Matt. 13:27-30, "And the servants of the householder came and said unto him, Sir, didst thou not sow good seed in thy field? whence then hath it tares? And he said unto them, An enemy hath done this. And the servants say unto him, Wilt thou then that we go and gather them up? But he saith, Nay; lest haply while ye gather up the tares, ye root up

the wheat with them. Let both grow together until the harvest; and in the time of the harvest I will say to the reapers, Gather up first the tares, and bind them in bundles to burn them; but gather the wheat into my barn." Rom. 12:19—"Vengeance belongeth unto me; I will recompense, saith the Lord."

77. Q. What are the two kinds of God's Providence?

A. They are: His general Providence, and His special Providence.

78. Q. What is meant by His general Providence?

A. By His general Providence is meant His preservation and care of the world at large, including the physical world and the unregenerate among men.

Psa. 148:6—"he hath also established them forever and ever; he hath made a decree which shall not pass away."

Psa. 83:18—"That they may know that thou alone, whose name is Jehovah, art the Most High over all the earth."

Psa. 1d3:19—"Jehovah hath established his throne in the heavens; and his kingdom ruleth over all." Job 12:23—"He increaseth the nations, and he destroyeth them: he enlargeth the nations, and he leadeth them captive."

Psa. 104:14—"He causeth the grass to grow for the cattle, and herb for the service of man, that he may bring forth food out of the earth," etc. Eph. 1:11—"him who worketh all things after the counsel of his will."

Matt.6:30—"If God doth so clothe the grass of the field," etc. Acts 17:25, 26—"He himself giveth to all life, and breath, and all things; and he made of one every nation of men to dwell on all the face of the earth, having determined their appointed seasons, and the bounds of their habitation," etc. Cf. Jer.

18:7-10.

79. Q. What is meant by His special Providence?

A. By His special Providence we mean all His special manifestations of grace and lovingkindness towards His covenant people.

Psa. 34:15—"The eyes of Jehovah are towards the righteous, and his ears are open unto their cry."

Psa. 34:7—"The angel of Jehovah encampeth round about them that

fear him, and delivereth them." 1 Cor. 10:13—"God is faithful, who will not suffer you to be tempted above all that ye are able, but will with the temptation make also the way of escape, that ye may be able to endure it." Matt. 7:11—"If ye then, being evil, know how to give good gifts unto your children, how much more shall your Father who is in heaven give good things to them that ask him?" 2 Cor. 4:17—"For our light affliction, which is for the moment, worketh for us more and more exceedingly an eternal weight of glory," etc. Matt. 5:11, 12—"Blessed are ye when men shall reproach you, and persecute you, and say all manner of evil against you falsely, for my sake. Rejoice, and be exceeding glad; for great is your reward in heaven." John 16:33—"In the world ye have tribulation: but be of good cheer; I have overcome the world." Jas. 1:17—"Every good gift and every perfect gift is from above, coming down from the Father of lights, with whom can be no variation, neither shadow that is cast by turning." Phil. 2:12, 13—"Work out your own salvation with fear and trembling; for it is God who worketh in you both to will and to work, for his good pleasure."

80. Q. What attitude should we take, then, with regard to trials and sufferings that may overtake us in this life?

A. We should accept and meet them in the spirit of resignation, and thus allow them to build us up in the most holy faith.

(1) We should accept them in faith believing that "to them that love God all things work together for good," and knowing that "our light affliction which is for the moment, worketh for us more and more exceedingly an eternal weight of glory." (2) We should not pray so much to be delivered from earthly trials, as we should pray for the strength to meet them when they come upon us. (3) We should follow the example of the Master in regarding adversity as the means divinely appointed to make us "perfect through sufferings" (Heb. 2:10), and to thus fit us for the inheritance of the saints in light (Col. 1:12). (4) Finally, we should learn from sufferings and trials and the other incidents of our earthly state, that in this present life we are

but pilgrims, journeying toward that city which hath foundations whose builder and maker is God (Heb. 11:10).

REVIEW EXAMINATION OVER LESSON EIGHT

70. Q. Who is the First Cause of all things?
71. Q. What does God still do with respect to His creation?
72. Q. By what method does God preserve and govern the world?
73. Q. By what means does God preserve and govern the world?
74. Q. What do we call this Divine care in preserving and ruling the universe?
75. Q. But if God governs the world, why is so much evil done in it? Is it because God wills it?
76. Q. But why does God, seemingly at least, often permit the wicked to prosper while evil befalls the good?
77. Q. What are the two kinds of God's Providence?
78. Q. What is meant by His general Providence?
79. Q. What is meant by His special Providence?
80. Q. What attitude should we take, then, with regard to trials and sufferings that may overtake us in this life?

Lesson Nine

GOD OUR HEAVENLY FATHER

Scripture Reading: Matt. 6:19-34.

Scripture To Memorize: "After this manner therefore pray ye: Our Father who art in heaven, Hallowed be thy name. Thy kingdom come. They will be done, as in heaven, so on earth. Give us this day our daily bread. And forgive us our debts, as we also have forgiven our debtors. And bring us not into temptation, but deliver us from the evil one. For if ye forgive men their trespasses, your heavenly Father will also forgive you" (Matt. 6:9-14).

81. Q. What among other things was the mission of Jesus?
- A. It was to make God known unto us.

Matt. 11:27—"All things have been delivered unto me of my Father; and no one knoweth the Son, save the Father; neither doth any know the Father, save the Son, and he to whomsoever the Son willeth to reveal Him." Heb. 1:3—"who being the effulgence of his glory, and the very image of his substance," etc.

82. Q. What does Jesus say about this phase of His mission?

A. He says: "He that hath seen me hath seen the Father" (John 14:9).

83. Q. What does the Apostle John say on this subject?

A. He says: "No man hath seen God at any time; the only begotten Son, who is in the bosom of the Father, he hath declared him" (John 1:18).

"He hath declared him," i. e., revealed Him to men, in His essential nature, attributes and works.

84. Q. What is the favorite New Testament designation for God?

A. It is: Father in Heaven, or Heavenly Father.

In the Old Testament Scriptures the Hebrew name Elohim, as we have learned, is used to designate Him as "the high and lofty One that inhabiteth eternity" (Isa. 57:15); and the name Jehovah is used to designate Him as the covenant God, the Deliverer and Benefactor of His people. But it is not until we open the pages of the New Testament that we find Him revealed in His true spiritual relationship with His covenant children through Christ, viz., as their Heavenly Father. This brings Him close to us, helps us to understand Him and to know Him more intimately. George Meredith says: "I hold to the word 'Father.' No young child can take the meaning of 'Spirit.' You must give him a concrete form or he will not put an idea in what he is uttering. He must address somebody. Later, when he throws off his childishness, he will, if you are watching and assisting him, learn to see that he has prayed to no false impersonation in addressing an invisible 'Father'" (From The Letters of George Meredith).

85. Q. What words are we told to use when we come to God in prayer?

- A. Jesus Himself tells us to say: "Our Father who art in heaven" (Matt. 6:9).
86. Q. What kind of Fatherhood is indicated by this designation?
- A. Spiritual Fatherhood, or the Fatherhood that God bears towards His covenant children through Christ.

(1) There is a sense of course in which God is Father of all men, viz., in the sense that they all derive their personal nature from Him. See Gen. 2:7. Acts 17:25—"he himself giveth to all life, and breath, and all things." Heb. 12:9—"the Father of spirits." (2) But this type of Fatherhood is not, in fact never was, the ground of salvation. Acceptance and reconciliation of man with God have been from the very beginning on the grounds of faith and obedience. Heb. 11:6—"Without faith it is impossible to be well-pleasing unto him, for he that cometh to God must believe that he is," etc. Noah obtained deliverance, not on the ground that he was created in the image of God, but on the ground of his faith which manifested itself in obedience to God's commands. Other cases in point are Abel, Enoch, Abraham, Moses, etc. See the entire eleventh chapter of Hebrews. (3) It is sheer folly for any man to expect God to save him on the ground of his morality, respectability, culture, good citizenship, and the like. Salvation is the gift of God, offered by grace, and accepted by faith. Eph. 2:8—"For by grace have ye been saved through faith, and that not of yourselves, it is the gift of God." Rom. 6:23—"the free gift of God is eternal life in Christ Jesus our Lord." (4) It is obvious that those living under the Dispensation of Grace, i. e., under the new covenant, have little or no right to say, "Our Father who art in heaven," who have not acknowledged His Fatherhood by themselves submitting to the terms necessary to adoption into the household of faith. "Father" is the relationship He bears especially to His covenant people, i. e., to those who are "in Christ." These truths need to be emphasized in our day of loose thinking.

87. Q. What are Christians called, in the New Testament?

A. They are called "children of God."

Rom. 8:16—"that we are children of God." 2 Cor. 6:17, 18—"Wherefore come ye out from among them, and be ye separate, saith the Lord . . . and I will receive you, and will be to you a Father, and ye shall be to me sons and daughters, saith the Lord Almighty." Note well: Be ye separate!

88. Q. How do we become children of God under the new covenant?

A. By accepting Jesus as the Christ, the Son of the living God; by turning from sin and offering ourselves as a living sacrifice unto God; by confessing Jesus as our Christ, in the presence of witnesses; and by being buried with Him in baptism and raised up to walk in "newness of life."

John 3:5—"Verily, verily, I say unto thee, Except one be born of water and the Spirit, he cannot enter into the kingdom of God." Mark 16:16—"he that believeth and is baptized shall be saved." Acts 2:38—"Repent ye, and be baptized, every one of you in the name of Jesus Christ unto the remission of your sins." Luke 13:3—"Except ye repent, ye shall all in like manner perish." Matt. 10:32—"Every one therefore who shall confess me before men, him will I also confess before my Father who is in heaven." Rom. 10:10—"for with the heart man believeth unto righteousness, and with the mouth confession is made unto salvation." Rom. 6:4—"We were buried with him therefore through baptism into death; that like as Christ was raised from the dead through the glory of the Father, so we also might walk in newness of life." Gal. 3:27—"For as many of you as were baptized into Christ did put on Christ." 2 Cor. 5:17—"Wherefore if any man is in Christ, he is a new creature." Rom. 8:1—"There is therefore now no condemnation to them that are in Christ Jesus." Cf. Acts 8:12, 8:35-40, 16:14-15, 16:30-34, 18:8, etc.

89. Q. What is this process whereby the sinner is inducted into the household of faith, called, in the New Testament Scriptures?

A. It is called Adoption.

62 SURVEY COURSE IN CHRISTIAN DOCTRINE

(1) Rom. 8:15-17, "For ye received not the spirit of bondage again unto fear; but ye received the spirit of adoption, whereby we cry, Abba, Father. The Spirit himself bears witness with our spirit, that we are children of God: and if children, then heirs; heirs of God, and joint-heirs with Christ." (2) Explain what adoption means: the right to wear the family name, to enjoy the privileges of the family, and to receive a just portion of the family inheritance, etc.

90. Q. When do we have the privilege of calling God our heavenly Father?

A. We have this privilege as a consequence of being adopted into the spiritual family of God, the church.

Gal. 6:10—"the household of the faith." Eph. 2:19—"the household of God."

91. Q. What does Jesus say about calling any man "father" in a spiritual sense?

A. He says: "Call no man your father on the earth; for one is your Father, even he who is in heaven" (Matt. 23:9).

92. Q. What are God's dealings with us in the relationship He bears to us as our heavenly Father?

A. He exercises towards His children all the obligation, privileges and prerogatives of Fatherhood.

(1) He loves us—so much that He gave His most priceless treasure to redeem us from sin. John 3:16. (2) He is merciful to us. Psa. 103:13, 14—"Like as a father pitith his children, so Jehovah pitith them that fear him; for he knoweth our frame; he remembereth that we are dust."

(3) He protects us. Matt. 6:13—"and bring us not into temptation, but deliver us from the evil one." Psa. 34:7—"the angel of Jehovah encampeth round about them that fear him, and delivereth them." (4) He provides for us—on the condition of course that we earn our daily bread by honest toil. Matt. 6:11—"Give us this day our daily bread."

Cf. Gen. 3:17, Matt. 6:19-34. (5) He puts His Spirit within us. 2 Cor. 1:22—"God who also sealed us, and gave us the earnest of the Spirit in our hearts." (6) He gives us the Family name. Acts 11:26—"the disciples were called

Christians first in Antioch." "Christian" means of, or belonging to, Christ. (7) He gives us a place at the Family Table, i. e., the Lord's table. 1 Cor. 10:21—"the table of the Lord." Cf. 1 Cor. 10:16, 11:23-30. (8) He gives a portion of the Family Meal, i. e., the communion of the body and of the blood of Christ. 1 Cor. 10:16. (9) He disciplines us. Heb. 12:7-11. (10) He eventually gives us a just portion of the eternal inheritance, the joys of heaven. 1 Cor. 2:9—"things which eye saw not, and ear heard not, and which entered not into the heart of man, whatsoever things God prepared for them that love him." Rom. 8:18—"For I reckon that the sufferings of this present time are not worthy to be compared with the glory which shall be revealed to us-ward." 1 Pet. 1:4—"unto an inheritance, incorruptible, and undefiled, and that fadeth not away, reserved in heaven for you." (11) As our Father, He has the inherent right to require obedience, and to exercise disciplinary measures for disobedience. He has all the obligations, rights and privileges of fatherhood.

93. Q. What great lesson should we learn from these truths?

A. That we should deem it a most blessed and precious privilege to belong to the church, the body of Christ and the household of God; and to be thus privileged to say, "Our Father who art in heaven."

REVIEW EXAMINATION OVER LESSON NINE

81. Q. What among other things was the mission of Jesus?
82. Q. What does Jesus say about this phase of His mission?
83. Q. What does the Apostle John say on this subject?
84. Q. What is the favorite New Testament designation for God?
85. Q. What words are we told to use when we come to God in prayer?
86. Q. What kind of Fatherhood is indicated by this designation?
87. Q. What are Christians called, in the New Testament?

88. Q. How do we become children of God under the new covenant?
89. Q. What is this process whereby the sinner is inducted into the household of faith, called, in the New Testament Scriptures?
90. Q. When do we have the privilege of calling God our heavenly Father?
91. Q. What does Jesus say about calling any man "father" in a spiritual sense?
92. Q. What are God's dealings with us in the relationship He bears to us as our heavenly Father?
93. Q. What great lesson should we learn from these truths?

Lesson Ten

FATHER, SON, AND HOLY SPIRIT

Scripture Reading: Matt. 28:16-20.

Scripture To Memorize: "Go ye therefore, and make disciples of all the nations, baptizing them into the name of the Father and of the Son and of the Holy Spirit" (Matt. 28:19).

94. Q. Is there more than one God?
 - A. No. There is one, and only one, living and true God.
- Deut. 6:4—"Jehovah our God is one Jehovah" (Moses). Eph. 4:6—"one God and Father of all" (Paul). Note the perfect agreement between Old and New Testament teaching on all these matters.
95. Q. Of how many Persons does the one God consist?
 - A. The Scriptures teach that He consists of three Persons—Father, Son, and Holy Spirit.

(1) The Scriptures teach: "1. That God is one; 2. That in this sublime and incomprehensible unity, there is also embraced a threefold personality" (Milligan, Scheme of Redemption, p. 19). (2) When we say that God is a Spirit, we mean that as to nature He is personal, or that He must be conceived of in terms of personality. Elsewhere in scripture we learn that His personality is triune.

96. Q. Does this mean that we worship three Gods?
A. No. It means that we worship one living and true God, who embraces within Himself a three-fold personality.

(The term "Trinity" is found only in Theology, not in the Scriptures).

97. Q. Is this threefold personality of God revealed in the Old Testament?

- A. It is intimated only.

(1) Gen. 1:1—"In the beginning God created the heavens and the earth." Here the plural form Elohim (translated "God") is used. This plural form is most significant. (2) Gen. 1:26—"Let us make man in our image," etc. These words could not have been addressed to angels, for two reasons: (a) angels are themselves creatures, not creators; (b) man has not been created in the likeness of angels, who are ethereal, and without sex distinction (cf. Matt. 22:30, Heb. 1:14). Nor could they have been addressed to the earth, as held by certain Jewish commenators (e. g., Maimonides), for the obvious reason that such intercourse as implied in the language of this text must have been among persons, in fact could not have been in connection with inanimate things. This language, then, "serves to reveal and to express the plurality of our Creator in some sense." Are we not justified, then, in concluding that the Father, Son and Holy Spirit were holding a council among themselves with regard to the nature of this being about to be created and placed upon the earth as its lord tenant? Cf. also Gen. 11:7—"Let us go down and confound their language." Also Isa. 6:8—"And I heard the voice of the Lord, saying, Whom shall I send, and who will go for us?" (3) In the Old Testament Scriptures, we read of God, the Word of God, and the Spirit of God. Gen. 1:1—"In the beginning God." Gen. 1:2—"and the Spirit of God moved upon the face of the waters." Gen. 1:3—"And God said, Let there be light," etc. Cf. Psa. 33:6-9, John 1:1-3, Col. 1:16-17. In the New Testament Scriptures, they are no longer God, the Word of God, and the Spirit of God; but Father, Son and Holy Spirit.

98. Q. Why wasn't this threefold personality of God revealed in Old Testament times?

A. We cannot say definitely. Perhaps because God did not fully reveal Himself in Old Testament times. Perhaps, too, because if He had revealed His Triune personality to the Hebrew people, they would have worshiped three Gods instead of the one true God. Polytheism and idolatry were the besetting sins of the ancients.

99. Q. Why is this threefold personality of God revealed in the New Testament?

A. Because Jesus came to reveal God to us, in His essential nature, attributes and works.

(1) We usually say that Jesus came to reveal God to us fully, by which we mean that He revealed all the truths about God that we need to know, as essential to our salvation and growth in holiness. (2) The fact of the threefold personality of God is revealed in three New Testament texts, as follows: (a) Matt. 28:19, the baptismal formula, "baptizing them into the name of the Father and of the Son and of the Holy Spirit." These are the words of Jesus Himself. (b) 2 Cor. 13:14, the apostolic benediction, "the grace of the Lord Jesus Christ, and the love of God, and the communion of the Holy Spirit be with you all." (c) 1 Pet. 1:2—"according to the foreknowledge of God the Father, in sanctification of the Spirit, unto obedience and sprinkling of the blood of Jesus Christ."

100. Q. Does this mean that God consists of Three Persons?

A. It means that as to nature, God is one; as to personality, He is Three.

(1) God is inherently a Spirit (John 4:24); that is, as to nature, He is a personal God. This oneness of nature, however, seems to embrace a threefold personality, scripturally revealed as Father, Son, and Holy Spirit. (2) These Three Persons are so described in the Scriptures that we are compelled to think of them as three distinct Persons, at least on occasions and in their operations. (3) For example, the Son (one Person) told His apostles that He would pray

the Father (another Person) to send the Holy Spirit (a third Person, for Spirit is essentially personal) upon them, to guide them into all the truth. See John 14:16, 17; 16:7-10, etc. (4) Again, when Jesus was baptized, He, the Son (one Person) was standing on the bank of the Jordan River; and at the same time, the Father (another Person) was speaking from heaven; and at the same time also, the Holy Spirit (a third Person) was descending through the air in a dovelike form. See Matt. 3:16-17, Luke 3:21-22. (5) Again, the Father is distinguished from the Son as the Sender from the One Sent; also as the Begetter from the One Begotten. See John 3:16-17; 1:14, 18; 1 John 4:9, etc. The Son is pictured as praying to the Father. See John 11:41-42; also the entire seventeenth chapter of John. Finally, the Spirit is distinguished from both the Father and the Son, and is said to have been sent by both. See John 14:16-17; 14:26; 15:26; 16:7; Gal. 4:6, etc. In view of all this evidence, together with other numerous scriptures which represent the Holy Spirit as having the attributes of a person, as doing the works of a person, and as suffering the slights and experiencing the emotions of a person; it is obvious that Father, Son and Holy Spirit are presented to us in the Scriptures as three distinct Persons.

101. Q. What is the formula according to which believers are to be baptized?

A. They are to be baptized "into the name of the Father and of the Son and of the Holy Spirit" (Matt. 28:19).

(1) This is the command of Jesus, a part of the Great Commission. (2) Note: not names, but name, i. e., Three in One.

102. Q. What is the signification of this formula?

A. It means that in the one act (baptism or immersion) we yield our hearts and lives unto the authority of the Father, Son and Holy Spirit.

103. Q. Does this mean that we should be dipped three times?

A. No. We are immersed only once, because there is only one God.

To be dipped three times would indicate that we worship

three Gods. So-called "trine immersion" is unscriptural for the obvious reason that our God, though embracing within Himself a threefold personality, is still one God.

104. Q. Can we fully understand this triune personality of God?

A. Of course not. Nor is it necessary that we understand it fully.

(1) It is impossible for our finite minds, which cannot even fathom the mysteries of created things, to be capable of comprehending a mystery which is infinitely above all created things. (2) It is equally impossible for the finite mind to understand all the existences, manifestations and operations of Spirit. (3) We must accept this doctrine by faith. Nor does it pay to speculate too extensively regarding such matters. It is beyond the power of the human intellect to peer into the secrets of the Divine Being. Martin Luther warned of the unprofitableness of discussing what God does and thinks "by Himself." Calvin says: "God treats sparingly of His essence. His essence is indeed incomprehensible to us. Let us therefore willingly leave to God the knowledge of Himself." Zwingli says: "A Christian man's task is not to talk grandly of doctrines, but always to be doing hard and great things with God."

105. Q. What is the importance of this doctrine of the triune personality of God?

A. It is evidently essential to both creation and redemption.

How could there be a Scheme of Redemption without the Father to originate, the Son to execute, and the Spirit to realize, apply and consummate it? (Explain that after the Son had made atonement for sin, the Spirit came, on the first Pentecost after the resurrection of our Lord, to apply the redemptive work of Christ to the hearts of men and women. This present dispensation is the age of the Holy Spirit. His dwelling-place is the Church, the body of Christ. Eph. 2:22—"the habitation of God in the Spirit"). Thus it will be seen that in the fullness of God's being we find satisfaction for every human need.

REVIEW EXAMINATION OVER LESSON TEN

94. Q. Is there more than one God?
95. Q. Of how many Persons does the one God consist?
96. Q. Does this mean that we worship three Gods?
97. Q. Is this threefold personality of God revealed in the Old Testament?
98. Q. Why wasn't this threefold personality of God revealed in Old Testament times?
99. Q. Why is this threefold personality of God revealed in the New Testament?
100. Q. Does this mean that God consists of Three Persons?
101. Q. What is the formula according to which believers are to be baptized?
102. Q. What is the signification of this formula?
103. Q. Does this mean that we shall be dipped three times?
104. Q. Can we fully understand this triune personality of God?
105. Q. What is the importance of this doctrine of the triune personality of God?

Lesson Eleven

HOW GOD HAS SPOKEN TO US

Scripture Reading: Heb. 1:1-4, Rom. 1:18-23, 1 Cor. 2:6-16.

Scripture To Memorize: "God, having of old time spoken unto the fathers in the prophets by divers portions and in divers manners, hath at the end of these days spoken unto us in his Son" (Heb. 1:1-2).

106. Q. Is it possible for the world to know God through its own wisdom?

A. It is not.

1. Cor. 1:21—"For seeing that in the wisdom of God the world through its wisdom knew not God, it was God's good pleasure through the foolishness of the preaching to save them that believe."

107. Q. In view of this fact what did God do for us?

- A. He made Himself and His will known to us in a series of revelations.
108. Q. Why has God thus spoken to His creatures?
- A. Because He loves us, wants us to be saved from our sins, and wants us to be holy.

In order for Him to accomplish these ends in us and for us, it was necessary that He reveal to us all the truths we need to know about His nature, attributes, works, purposes and plans; and all the truths we need to know regarding our own salvation and growth in holiness.

109. Q. Why, then, was it necessary for God to speak to us?
- A. Because if he had not done so we should be lost forever.

Without His divine revelations, we could never know what we need to know about God, His attributes, works, purposes and plans; and what we need to know in order to be saved from our sins and to grow in holiness ourselves. Without his knowledge, we should be hopelessly lost forever.

110. Q. Why does God want us to be holy?
- A. For three reasons:

1. Because He loves us; 2. Because His ultimate end in creation and redemption is to have a holy universe; and, 3. Because, in the very nature of things, any lack of that holiness on our part "without which no man shall see the Lord," would make it impossible for God to have that fellowship with His creatures which He sought and purposed when He created them.

111. Q. In what two books has God revealed Himself to us?

A. He has revealed Himself to us in the Book of Nature, and in the Book of Scripture.

112. Q. What do we mean by the Book of Nature?

A. By the Book of Nature, we mean the physical universe or the world around us.

113. Q. What has God revealed to us in the Book of Nature?

A. He has revealed His omnipotence and glory.

Rom. 1:20—"For the invisible things of him since the creation of the world are clearly seen, being perceived through the things that are made, even his everlasting power and divinity." Psa. 19:1—"The heavens declare the glory of God, and the firmament sheweth his handiwork." "Nature is God's art," says Philip James Baily.

114.—Q. Why was it necessary for God to reveal Himself and His purposes further, in another Book?

A. Because He could not reveal his moral attributes, such as His love, justice, goodness, holiness, compassion, faithfulness and longsuffering, in the Book of Nature; and because He could not reveal in the Book of Nature the truths necessary to our salvation and growth in holiness.

(1) In Nature we see evidences of order, beauty, energy, force, even of intelligence. But Nature is silent in the presence of sorrow, suffering, sin, despair and death. Yet these factors are ever present in human life and experience, and we must have a God who will meet these needs of the soul. Therefore "in the fulness of the time God sent forth his Son." In Christ Jesus, these cries are heard and answered. He reveals a personal Father God, a God who cares, a God who forgives, a God who gives the abundant life, a God who redeems; and this revelation is embodied in the New Testament Scriptures. Hence our God is the God of both Nature and Scripture. (2) "While God may reveal Himself to us in many ways, through nature and through the wondrous laws of science, of which He is the Author also, yet He speaks to us only through the Bible. Through nature we may come to know Him as Creator, but only through the Bible can we hear His voice speaking to us as the Father. It is to learn to hear this 'still, small voice' that we study the Word, observing that His voice is ever attuned to those who would hear, whether in the simple days of the beginnings of spiritual knowledge or in these days of completed revelation" (C. J. Sharp, New Training for Service, p. 5). (3) It is obvious that without

the Bible we should still be worshiping the sun, the heavenly bodies, animals or idols, as the ancients did. Psa. 119:105—"Thy word is a lamp unto my feet, and light unto my path." Psa. 119:130—"The opening of thy words giveth light."

115. Q. What do we mean by the Book of Scripture?

A. By the Book of Scripture, we mean the Bible. Scripture is inspired (God-breathed) literature. 2 Tim. 3:16, 17—"Every scripture inspired of God is also profitable for teaching, for reproof, for correction, for instruction which is in righteousness; that the man of God may be complete, furnished completely unto every good work."

116. Q. What does the word Bible mean?

A. It means The Book.

The Bible is the history of redemption through Jesus Christ. It is the faithful and inspired record of God's revelations to man. It is the only Book of which it can be said that God is the Author. In every sense of the term it is The Book.

117. Q. What has God revealed to us in the Bible?

A. He has revealed all the truths we need to know about Himself, His nature, His attributes, and His purposes; and He has revealed in the Bible all the truths we need to know about our own salvation and growth in holiness.

118. Q. By what method did God reveal Himself, His attributes, and His purposes and plans?

A. He did so progressively; that is, as man grew in his capacity to understand and make use of the truths revealed.

Heb. 1:2—"by divers portions and in divers manners." Isa. 28:10—"precept upon precept . . . line upon line . . . here a little, there a little." Mark 4:28—"first the blade, then the ear, then the full grain in the ear."

119. Q. Through whom did God reveal Himself and His purposes in olden times?

A. Through holy men of old, men of great faith.
(1) 2 Pet. 1:21—"men spake from God, being moved by the Holy Spirit." Heb. 1:1, 2—"God, having of old time

spoken unto the fathers in the prophets," etc. (2) Through the patriarchs, He revealed His self-existence, unity, personality and providence; and through them He revealed also the source, nature, evidences and rewards of faith. Abel, Enoch, Noah, Abraham, Isaac, Jacob and Joseph. See Heb., ch. 11. (3) Through Moses and the early leaders of the Hebrew nation, He revealed His uniqueness, His superiority, and His omnipotence. The miracles wrought by Moses were largely for the purpose of demonstrating God's power and superiority to false heathen deities. Through Moses He also revealed the eternal principles of right and wrong, in the Ten Commandments. See Exo. 20. (4) Through the Hebrew prophets, He revealed His wisdom, righteousness, justice and holiness; and His Messianic purposes and plans. The prophets—Isaiah, Jeremiah, Ezekiel, Daniel, Hosea, Amos, etc.—were expounders of personal holiness, national righteousness and social justice.

120. Q. Through whom did God fully reveal Himself and His purposes?

A. Through His Son Jesus Christ and His Apostles.

Heb. 1:2—"God . . . hath at the end of these days spoken unto us in his Son," etc.

121. Q. What did He reveal through Jesus Christ and the Apostles?

A. He revealed especially His divine love and compassion, and His plan for the salvation of the world.

1 Pet. 1:10-12, "Concerning which salvation the prophets sought and searched diligently, who prophesied of the grace that should come unto you; searching what time or what manner of time the Spirit of Christ which was in them did point unto, when it testified beforehand the sufferings of Christ, and the glories that should follow them. To whom it was revealed, that not unto themselves, but unto you, did they minister these things, which now have been announced unto you through them that preached the gospel unto you by the Holy Spirit sent forth from heaven; which things angels desire to look into." Eph. 3:4, 5—"the mystery of Christ, which in other generations was not made

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known unto the sons of men, as it hath now been revealed unto his holy apostles and prophets in the Spirit," etc.

122. Q. What is said of Jesus in this connection?

A. It is said that He was the very image of the Father's substance.

Heb. 1:3—"who being the effulgence of his glory, and the very image of his substance," etc. We humans are the image of God only in a personal sense. But Jesus is the very image of God, i. e., in every particular, moral as well as personal. He manifested in Himself all the wisdom, purity, power and holiness of the Godhead.

123. Q. What did Jesus say of Himself in this connection?

A. He said: "He that hath seen me hath seen the Father" (John 14:9).

124. Q. Did Divine revelation end with Jesus and the Apostles?

A. It did, because with them everything pertaining to life and godliness was revealed.

2 Pet. 1:3—"seeing that his divine power hath granted unto us all things that pertain unto life and godliness." Jude 3—"the faith which was once for all delivered unto the saints."

125. Q. Where is this final and complete revelation recorded?

A. It is recorded in the New Testament Scriptures.

No human being has ever been able to add one iota of moral or spiritual truth to the body of teaching recorded in the New Testament Scriptures. The teaching of the New Testament is sufficient to furnish the man of God completely unto every good work. 2 Tim. 3:16, 17.

126. Q. In view of these facts what should we do?

A. We should search the Scriptures diligently and reverently, in order that we may learn to know the only true God and His Son Jesus Christ, whom to know aright is eternal life.

Acts 17:11—"Now these were more noble than those in Thessalonica, in that they received the word with all ready-

ness of mind, examining the scriptures daily, whether these things were so." John 17:3—"And this is life eternal, that they should know thee the only true God, and him whom thou didst send, even Jesus Christ." John 14:6—"I am the way, and the truth, and the life; no one cometh unto the Father but by me." John 6:68—"Lord, to whom shall we go? thou hast the words of eternal life." John 6:63—"the words that I have spoken unto you are spirit, and are life."

REVIEW EXAMINATION OVER LESSON ELEVEN

106. Q. Is it possible for the world to know God through its own wisdom?
107. Q. In view of this fact what did God do for us?
108. Q. Why has God thus spoken to His creatures?
109. Q. Why, then, was it necessary for God to speak to us?
110. Q. Why does God want us to be holy?
111. Q. In what two books has God revealed Himself to us?
112. Q. What do we mean by the Book of Nature?
113. Q. What has God revealed to us in the Book of Nature?
114. Q. Why was it necessary for God to reveal Himself and His purposes further, in another Book?
115. Q. What do we mean by the Book of Scripture?
116. Q. What does the word Bible mean?
117. Q. What has God revealed to us in the Bible?
118. Q. By what method did God reveal Himself, His attributes, and His purposes and plans?
119. Q. Through whom did God reveal Himself and His purposes in olden times?
120. Q. Through whom did God fully reveal Himself and His purposes?
121. Q. What did He reveal through Jesus Christ and the Apostles?
122. Q. What is said of Jesus in this connection?
123. Q. What did Jesus say of Himself in this connection?
124. Q. Did Divine revelation end with Jesus and the Apostles?

125. Q. Where is this final and complete revelation recorded?
 126. Q. In view of these facts what should we do?

Lesson Twelve

THE WORD WHO BECAME FLESH

Scripture Reading: John 1:1-18.

Scripture To Memorize: "In the beginning was the Word, and the Word was with God, and the Word was God. The same was in the beginning with God . . . And the Word became flesh, and dwelt among us (and we beheld his glory, glory as of the only begotten from the Father), full of grace and truth" (John 1:1, 2, 14).

TO INTRODUCE THIS LESSON, review the following truths which we have learned up to this point: 1. Our God is one God, a Spirit; that is, as the Absolute, He is pure Spirit; as such, His essential nature is personality. He is a personal God, and a living God. 2. He embraces within Himself, however, a threefold personality. 3. In the Old Testament Scriptures, this threefold personality is designated by the terms, God, the Word of God, and the Spirit of God. 4. In the New Testament Scriptures, it is designated by the terms, Father, Son, and Holy Spirit. 5. This does not mean that there are three Gods, but one God rather, consisting of Three Persons. (As the essential nature of each of these Three Persons is personal; it follows that the essential nature of the Three together, or God in His entirety, is personal—a Spirit). 6. These three Persons are so described in scripture, that we are compelled to think of them as three distinct personalities, at least on occasions and in their numerous operations. 7. To these six truths we are now ready to add the seventh, viz., This triune personality of God is eternal; that is, it is inherent in the Deity and consequently has always been, as we are now prepared to show in this lesson.

127. Q. Who was born in Bethlehem of Judea?
 A. The Child who was named Jesus.

128. Q. Why was He named Jesus?

A. Because the name Jesus means "Savior;" and He came to be the world's Savior.

Matt. 1:21—"thou shalt call his name Jesus; for it is he that shall save his people from their sins."

129. Q. By whom was this name given to Him?

A. By God the Father, through the annunciating angel, Matt. 1:21.

130. Q. Did this One whom we know as Jesus exist as a person prior to His appearance as the Child of Bethlehem?

A. The Scriptures teach that He did.

(1) Jesus prayed to the Father in these words: "Father, glorify thou me with thine own self with the glory which I had with thee before the world was" (John 17:5). (2) On another occasion Jesus expressly declared: "Before Abraham was born, I am" (John 8:58); thus assuming for Himself the Name of the Deity, and in so doing asserting His own self-existence from eternity. (3) Paul says: "Christ Jesus who, existing in the form of God, counted not the being on an equality with God a thing to be grasped, but emptied himself, taking the form of a servant, being made in the likeness of man" (Phil. 2:7-11). That is, He did not consider His own equality with God a thing to be striven for, because it was His inherently, as He was deity by nature; and could therefore subordinate His deity and resume it again as he pleased. Cf. John 10:17, 18—"Therefore doth the Father love me, because I lay down my life, that I may take it again. No one taketh it away from me, but I lay it down of myself. I have power to lay it down, and I have power to take it again." (4) In this connection, consider also those scriptures which expressly assert that He participated in the creation of the physical universe. See Heb. 1:2, 1 Cor. 8:6, Col. 1:16, 17, etc.

131. Q. What name is given to Him to describe the eternal relationship prevailing between the Father and Himself?

A. The name, Word of God.

(1) The relationship between God and the One whom

we know, in the flesh, as Jesus, must have been purely spiritual prior to His incarnation; hence it can be described only by a spiritual name. (2) Again, this relationship which existed between the Two from eternity was more intimate than is possible between human beings. (3) As this relationship was eternal, it is obvious that it could not have been designated by the term Son of God, because where there is father and son, the father must of necessity antedate the Son. But God and the Word have always been: they are coeternal. (4) The Holy Spirit selected the only term in our human vocabulary by which this eternal, spiritual relationship can be designated, viz., The Word of God. (5) There is no relationship more intimate than that existing between spirit and its own thought. Or, let us say, between your self and your own thought. No one but you can know your thoughts and ideas. 1 Cor. 2:11—"For who among men knoweth the things of a man, save the spirit of the man, which is in him?" This was the intimacy existing from eternity between God and the Word. (6) Again, the name Word of God describes a relationship that is eternal and purely spiritual. (7) The One whom we know as Jesus, was the Word of God in a two-fold sense: inwardly, in that He was from eternity "in the bosom of the Father" (John 1:18); and outwardly, in that He was the perfect expression, or revelation, of the wisdom, purity, power and holiness of the Deity.

132. Q. What does the Apostle John say about Him as the Word of God?

A. He says: "In the beginning was the Word, and the Word was with God, and the Word was God" (John 1:1).

(1) Explanatory: the phrase "in the beginning" means literally before things began. (2) Before things began, the Word was, i. e., before the creation, the Word was. (3) The Word was with God, i. e., there were Two—God and the Word. When I am with you, there are two of us. (4) But, lest any one get the notion that the Word was less than, nor inferior to God, the Apostle adds: "and the Word was God." That is the Word as to nature was deity, as truly as God is deity.

133. Q. When did the Word of God become the Son of God?
 A. When "the Word became flesh and dwelt among us" (John 1:14).
134. Q. Through whose agency was this miracle wrought?
 A. It was wrought through the agency of the Holy Spirit.

Luke 1:35—"The Holy Spirit shall come upon thee, and the power of the Most High shall overshadow thee," said the Angel to Mary.

135. Q. Through what human instrumentality was this miracle achieved?
 A. Through the instrumentality of the Virgin Mary.
136. Q. What is this miracle called in the Scriptures?
 A. His divine begetting.

Luke 1:35—"wherefore also the holy thing which is begotten shall be called the Son of God."

137. Q. Why was He to be called the Son of God?
 A. In consequence of His divine begetting.
138. Q. What does this name, Son of God, describe?
 A. It is the name used to describe the relationship between God and the Word, then and after the Word became flesh.

In other words, it is the name used to designate the relationship which began at Bethlehem, through Mary. From that time on, it was no longer God and the Word, but the Father and the Son. This Divine Sonship was a matter of eternal decree. See Psa. 2:7.

139. Q. What is the name commonly given to this Mystery?
 A. It is usually spoken of as The Incarnation.
140. Q. What does the Apostle Paul call this great Mystery?
 A. He calls it "the mystery of godliness."

1 Tim. 3:16—"Without controversy great is the mystery

of godliness: he who was manifested in the flesh, justified in the spirit, seen of angels, preached among the nations, believed on in the world, received up into glory."

141. Q. What does the term Incarnation signify?

A. It signifies that the Person who appeared at Bethlehem was the Divine-human Person; the Person who combined in Himself the two natures—the Divine and the human.

142. Q. What name is given Him to describe this Divine-human nature?

A. The name Immanuel.

Isa. 7:14—"Behold, a virgin shall conceive, and bear a son, and shall call his name Immanuel." Matt. 1:23—"and they shall call his name Immanuel; which is, being interpreted, God with us."

143. Q. What, then, was Jesus?

A. He was Incarnate Deity.

144. Q. In what sense may we speak of Mary as the mother of Jesus?

A. In the sense that she, a pure virgin, was the passive instrumentality through whom God wrought this miracle of the Incarnation.

145. Q. Is there any Scripture ground for worshiping the Virgin?

A. None whatsoever.

Of course she should be respected and honored by all people, and especially by all Christians; but not worshiped. To worship the Virgin and to pray to the Virgin, are purely human inventions. After Acts 1:14, she is not even mentioned in the New Testament Scriptures. Jesus Himself said: "For whosoever shall do the will of my Father who is in heaven, he is my brother, and sister, and mother" (Matt. 12:48-50).

146. Q. Did Jesus, then, have a human father?

A. No. God was His Father.

Jesus in all His teaching never once recognized any human being as His father, but without exception referred to God as His Father. Matt. 12:50—"my Father who is in heaven."

Joseph was merely His foster-father. His name appeared in the Hebrew records, of course, as the legal father of Jesus. Luke 3:23—"And Jesus himself, when he began to teach was about thirty years of age, being the son (as was supposed) of Joseph," etc. Note the significance of the parenthesis: "as was supposed." Not however, in fact; because in fact He was the Son of God.

147. Q. In what special sense then was Jesus the Son of God?

A. In consequence of His Divine Begetting; hence He is repeatedly spoken of in the Scriptures as **The Only Begotten Son of God.**

Note the significance of the word only, in all cases where this term is used. John 1:14—"the only begotten from the Father." John 3:16—"For God so loved thee world that he gave his only begotten Son."

148. Q. What other reasons have we for believing that Jesus was the Only Begotten Son of God and Incarnate Deity?

A. Five reasons, especially: 1. He taught as God. 2. He lived as God. 3. He wrought as God. 4. He died as God. 5. He was raised up from the dead.

1. He taught as God. No one has ever been able to find a single flaw in His teaching. No one has ever been able to add a single moral or spiritual truth to the body of teaching which He left in the world. 2. He lived as God. He gave not only a perfect teaching but a perfect example as well. He was tempted in all points as we are, through His human nature of course, yet was without sin. No one has ever been able to point out a single defect in His character. He lived the Perfect Life. 3. He wrought as God. His miracles, as to kind, were of the widest variety. He had absolute power over nature. He had but to will or command, and thing willed was done. 4. He died as God. That is, He gave Himself in utter Supreme Sacrifice, not merely for His friends, but for His enemies as well. John 10:18. 5. He was raised up from the dead. By his conquest of death and the grave, He brought life and immortality to light. The final proof of His deity is His resurrection from the dead.

149. Q. In view of this array of evidence, what should we do?

A. We should believe and confess that Jesus is the Christ, the Son of the living God.

Matt. 16:16, Rom. 10:9, 10. This is the good confession which is to be made with the mouth, unto salvation: What excuse has any responsible person for not confessing Christ —now? Now is the acceptable time, now is the day of salvation (2 Cor. 6:2).

REVIEW EXAMINATION OVER LESSON TWELVE

127. Q. Who was born in Bethlehem of Judea?
128. Q. Why was He named Jesus?
129. Q. By whom was this name given to Him?
130. Q. Did this One whom we know as Jesus exist as a person prior to His appearance as the Child of Bethlehem?
131. Q. What name is given to Him to describe the eternal relationship prevailing between the Father and Himself?
132. Q. What does the Apostle John say about Him as the Word of God?
133. Q. When did the Word of God become the Son of God?
134. Q. Through whose agency was this miracle wrought?
135. Q. Through what human instrumentality was this miracle achieved?
136. Q. What is this miracle called in the Scriptures?
137. Q. Why was He to be called the Son of God?
138. Q. What does this name, Son of God, describe?
139. Q. What is the name commonly given to this Mystery?
140. Q. What does the Apostle Paul call this great Mystery?
141. Q. What does the term Incarnation signify?
142. Q. What name is given Him to describe this Divine-human nature?
143. Q. What, then, was Jesus?

144. Q. In what sense may we speak of Mary as the mother of Jesus?
145. Q. Is there any Scripture ground for worshiping the Virgin?
146. Q. Did Jesus, then, have a human father?
147. Q. In what special sense then was Jesus the Son of God?
148. Q. What other reasons have we for believing that Jesus was the Only Begotten Son of God and Incarnate Deity?
149. Q. In view of this array of evidence, what should we do?

Lesson Thirteen

THE PRIORITY OF SPIRIT

Scripture Reading: John 6:52—65.

Scripture To Memorize: "It is the spirit that giveth life; the flesh profiteth nothing; the words that I have spoken unto you are spirit, and are life" (John 6:63).

150. Q. What is our first objective in this series of lessons?
 - A. It is to help our pupils to know God our Heavenly Father.
151. Q. What is our second objective in this series of thirteen lessons?
 - A. It is to reemphasize the spiritual view of the universe and of life; and to implant in the minds of our pupils the right spiritual attitude towards life and its problems.
152. Q. What fundamental knowledge is necessary to the attainment of this right attitude towards life?
 - A. The knowledge of the Priority of Spirit.

Heb. 9:14—"the eternal Spirit." Gen. 1:2—"the Spirit of God moved upon the face of the waters." John 6:63—"It is the spirit that giveth life; the flesh profiteth nothing." Gal. 5:25—"If we live by the Spirit, by the Spirit let us also walk."

153. Q. What does reason teach us with regard to the universe?

A. It teaches us that there must have been a First Cause of all things.

"Something is; and therefore something eternally was." For, as the ancient philosophers taught: "Ex nihilo, nihil fit," i. e., from nothing, nothing comes. The argument from philosophical necessity, that something must have existed from eternity, is sound.

154. Q. What does reason teach us further about the First Cause of all things?

A. It teaches us that the First Cause must be unoriginated and eternal.

That is, the First Cause must be without beginning; and if without beginning, must therefore be without end. It must have the ground of its existence within itself. It must be, because it is its very nature to be. Cf. Rev. 1:18—"I am .. the Living one.

155. Q. What does reason further tell us that this First Cause must be?

A. That it must be either Spirit or Matter.

No other starting point is possible, for the simple reason that there is no other First Cause imaginable. Dualism, i. e., the notion that both Spirit and Matter are eternal, must be ruled out on the ground that it is unphilosophical to assume two coeternal First Causes, when one is sufficient. Again: the Materialist who assumes that Matter has always been, merely begs the question; for in so assuming, he assumes that Matter is the unoriginated First Cause. Philosophically, there is but one choice; and that is the choice between Theism (belief in God, a Spirit) and Materialism (belief in the eternity of Matter).

156. Q. What do we mean by Matter?

A. By Matter we mean substance, combinations of atoms; popularly, anything that occupies space.

157. Q. What do we mean by Spirit?

A. Spirit is a term which the human intellect is incapable of defining. The best we can do is to

suggest the implications of the term.

158. Q. What, then, are the implications of Spirit?

- A. It implies four things especially, viz., 1. Personality; 2. Vitality; 3. Sociality; and 4. Transcendence.

(1) Personality includes among other things intellect, feeling, will and conscience. It includes self-consciousness and self-determination. (2) Vitality includes life, energy, influence, etc. Where there is spirit, there is life. Cf. John 6:63—"it is the spirit that giveth life." (3) Sociality is the desire for fellowship with kindred spirits, including such attributes as friendship, love, etc. (4) Transcendence, by which we mean that Spirit is not subject to the limitations of time, space, etc. These are all characteristics of Spirit, whether in God or in man.

159. Q. What primary reason have we for rejecting the notion of the Priority of Matter?

- A. The inferiority of Matter is the chief ground on which we reject its priority.

(1) Matter explains nothing, it accounts for nothing. In fact it must be accounted for itself. (2) The attributes of Matter are far inferior to those of Spirit. (3) Atoms are in themselves impotent. "Atoms can do nothing without force, and can be nothing (intelligible) without ideas" (Dr. A. H. Strong). (4) It cannot be demonstrated that matter, atoms, molecules, etc., are realities. These terms are, rather, artifices of thought, conveniences of speech. It is our contention that realities exist only in the realm of Spirit. (5) Materialism is derogatory to human nature. I refuse to believe that I am nothing more than a combination of atoms. I utterly reject the notion that all there is for me in life, is to eat and drink and then lie down to die, like a beast of the field. I know better! I know, from my own experience, that I have been made "but little lower than God" (Psa. 8:5). (6) Materialism breeds vice and iniquity, because it destroys our sense of responsibility. It debases human society. (7) In short, the materialistic theory is contrary to reason, to experience, to intuition, and to common sense.

160. Q. What fundamental reason have we for accepting the Priority of Spirit as a first truth?

A. The superiority of Spirit is the chief ground on which we accept the Priority of Spirit.

(1) The attributes of Spirit are so far superior to those of Matter that no other position is tenable. (2) For instance, Spirit implies continuous personal identity. When matter is acted upon by the application of external forces, it changes form. Not so of Spirit. It is always the same. You will still be you, always. Even in this life, despite the numerous complete changes which your body will undergo in a lifetime, you continue to be you. Physical change has no effect on personal identity. (3) Spirit implies memory. According to the latest science, the human body changes completely every four years or so. This being true, the body undergoes some twenty complete transformations in a lifetime. But memory persists. Our memory is frequently as clear when we are eighty years old, as it was when we were thirty. (4) Spirit implies self-activity. Matter has the property of inertia, i. e., it does not move until acted upon. But Spirit acts of its own volition. It controls Matter and is therefore superior to Matter. (5) Spirit implies unrelatedness to time or space. The highest activities of mind are independent of physical conditions. Mind is always in a process of development, long after physical development has ceased. The subconsciousness, in fact, never ceases to develop. You can take a trip around the world, in a dream, and do it "in the twinkling of an eye." You can live anew the experiences of a lifetime, in a dream, in just a few seconds of what we call "time." The subconsciousness is unlimited by our feeble conceptions of time, space, distance, etc. (6) Finally, the only medium through which we can even know about Matter, or formulate theories of Matter, is Mind: and Mind is a function, or phase, of Spirit. Therefore, in knowing Matter, Spirit proves itself superior to that which it knows: and if superior to Matter, it must have antedated Matter. Until it can be scientifically demonstrated that both Consciousness and the Subconsciousness in us are themselves material (combinations of atoms)—which will never be done—we shall

continue to give priority and superiority to Spirit.

161. Q. Are our conclusions substantiated by the teaching of the Bible?

A. They are substantiated in every particular by the teaching of the Bible.

According to the Bible, the unoriginated and eternal First Cause is God. Gen. 1:1—"In the beginning God." According to the teaching of Jesus Himself, God is a Spirit (John 4:24). No other conception is quite so pure, so satisfactory, so helpful, or so rational, as this.

162. Q. What, then, is the only true Rationalism?

A. The only true Rationalism is Christian Theism; that is, belief in the living and true God who revealed Himself in Jesus Christ.

It is our conviction that mankind cannot maintain its conscience or preserve its morale, on a philosophy that robs human existence of its ultimate meaning. This is what the materialistic philosophy does. It is refreshing to turn from this sordid view to the Christian philosophy, that "over and in the universe, as its Creator and Controller, is a Christ-like Father" (Dr. Henry Sloane Coffin). God is; God loves us; God is longsuffering towards us; God cares for us; God yearns for our fellowship. God wants our hearts, that He may save us with an everlasting salvation. God is saying to us: "My son, give me thy heart; and let thine eyes delight in my ways." Our Redeemer is saying: "Come unto me . . . and I will give you rest." Why not accept these precious invitations now? Why not turn—now—from darkness to light, and from the power of Satan unto God? Why not come back now, to the Father's house?

REVIEW EXAMINATION OVER LESSON THIRTEEN

150. Q. What is our first objective in this series of lessons?

151. Q. What is our second objective in this series of thirteen lessons?

152. Q. What fundamental knowledge is necessary to the attainment of this right attitude towards life?

153. Q. What does reason teach us with regard to the universe? Q1
154. Q. What does reason teach us further about the First Cause of all things? Q2
155. Q. What does reason further tell us that this First Cause must be? Q3
156. Q. What do we mean by Matter? Q4
157. Q. What do we mean by Spirit? Q5
158. Q. What, then, are the implications of Spirit? Q6
159. Q. What primary reason have we for rejecting the notion of the Priority of Matter? Q7
160. Q. What fundamental reason have we for accepting the Priority of Spirit as a first truth? Q8
161. Q. Are our conclusions substantiated by the teaching of the Bible? Q9
162. Q. What, then, is the only true Rationalism? Q10

SPECIAL STUDY ON THE EXISTENCE OF GOD

In the last two or three decades proofs of the priority and sovereignty of Spirit (Universal Mind, Intelligence, Logos, Reason, etc.) have been multiplied by discoveries in the fields of both the physical and the psychical sciences. Among the more significant of these are the following:

1. The basically mathematical structure of the cosmic processes.

Examples: (1) The mathematical precision of celestial movements, not only of the bodies which comprise our own solar system, but of the galaxies as well which go to make up the cosmos as a whole: this preciseness is such that for purposes of dating, any one of these heavenly bodies may be taken as the mathematical center (frame of reference); such that the movements of all of them (as, e. g., eclipses, comets, etc.) can be accurately dated as far back into the past or as far forward into the future as the human mind may care to reach in its calculations. When a celestial event fails to take place as "predicted" by an astronomer, what is the astronomer's reaction? He does not for one moment question the objective precision of the celestial motions; on the contrary, he begins looking for the error subjectively, that is, in his own calculations. (2) The differentiation

of the physical elements on the basis of the number of protons in their respective atomic nuclei and corresponding number of electrons in their respective orbits (from one proton and one electron in the hydrogen atom, up to 92 protons and 92 electrons in the uranium atom); hence, the periodic table of the elements. (3) The differentiation of minerals according to their respective basic geometrical patterns (crystalline forms) such that the plane surfaces become the external expression of the definite internal structure in each case; hence the science of crystallography. (4) The varying arrangements of atoms and molecules in space, in such a manner as to make possible identification and classification of both molecules and compounds, as depicted in stereotypic chemistry. (5) The differentiation of living species generally according to the number of chromosomes in the reproductive cells of the male and female (in the human species, 23 in the male sperm and 23 in the female ovum): the process by which the mystery of heredity is effectuated. (6) The now known possibility of the actual reduction of certain sensory data, such as color and sound, usually described as qualitative, to mathematical quantities. Color sensations are known to be produced by the impingement of refracted light waves of specified different lengths (or of quanta of different frequencies) upon the retina of the eye; sensations of sound by the impingement upon the ear, of auditory stimuli in the form of sound waves traveling at various vibration rates by way of a medium, usually the air. Music has its basis, of course, in the mathematics of sound, a fact discovered by Pythagoras in the sixth century B.C. (Pythagoras is traditionally credited with having coined the phrase, "the music of the spheres.") To summarize: The mathematical structure of the cosmos points directly to a Universal Intelligence, Mind or Spirit as its source and ground. Pythagoras said: "Things are numbers." Galileo: "Nature's great book is written in mathematical symbols." Plato: "God ever geometrizes." Einstein: "How can it be that mathematics, being after all a product of human thought independent of experience, is so admirably adapted to the objects of reality?" Sir James Jeans: "The Great Architect of the universe now begins to appear as a pure mathematician." "The universe begins to look more

like a great thought than like a great machine." "We may think of . . . the laws of nature as the laws of thought of a universal mind. The uniformity of nature proclaims the self-consistency of this mind. . . . If the universe is a universe of thought, then its creation must have been an act of thought" (See Jeans, *This Mysterious Universe*, New Revised Edition, 1943, pp. 158, 168, 175, 181, 182). As a matter of fact, in our day matter, in its ultimate constituency, is found to be metaphysical rather than physical: this is obvious from the fact that its processes are apprehended, not by sense-perception, nor even by sense-perception implemented by the microscope, but by means of mathematical formulas.

2. **The principle of the adaptation of means to ends** — a principle which characterizes the cosmos throughout: the inorganic to the organic, the organic to the conscious, the conscious to the self-conscious, the self-conscious (personal) to the moral and spiritual, etc. Note the following obviously necessary relationships which prevail in the cosmos: that of radiant energy to other forms of energy; that of the inter-relationships (possible transmutations) of all forms of energy (lose mass and gain energy, lose energy and gain mass); that of light and atmosphere to plant photosynthesis and animal life (plant life is dependent on carbon dioxide, animal life on oxygen); that of photosynthesis to all higher organic life (Gen. 1:30—animal life is dependent on plant photosynthesis); that of the physiological and psychological processes in man, as he is now constituted, etc. Cf. 1 Cor. 15:46-49—in the Plan of God, the natural or physical life is the necessary prelude (probationary period) to the spiritual and eternal life. Man must live here before he can hope to live hereafter. (Rev. 22:1—note the metaphor, "river of water of life.")

3. **The fact of the adaptation of nature to man and his needs.** The distinguished scientist, A. Cressy Morrison, makes this fact the thesis of his excellent little book, *Man Does Not Stand Alone* (written in reply to the book by Julian Huxley, *Man Stands Alone*). Throughout the last century, he contends, we have thought so generally in terms of the visible adapting of man to nature that we have

been inclined to overlook the less visible but no less obvious and amazing adaptation of nature to man. Morrison's thesis is, in general, that the wonders of nature and man, and the existence of life itself, can be shown by calculation (the statistics of probability and chance) to be impossible without a Supreme Intelligence and a definite purpose, that purpose being ultimately the preparation of the human soul for immortality. "We have found," he says, that there are 999,999,999 chances to one against a belief that all things happen by chance" (p. 100). Again: "My purpose in this discussion of chance is to bring forcefully to the attention of the reader the fact that . . . all the nearly exact requirements of life could not be brought about on one planet at one time by chance. The size of the earth, the distance from the sun, the temperature and the life-giving rays of the sun, the thickness of the earth's crust, the quantity of water, the amount of carbon dioxide, the volume of nitrogen, the emergence of man and his survival — all point to order out of chaos, to design and purpose, and to the fact that, according to the inexorable laws of mathematics, all these could not occur by chance simultaneously on one planet once in a billion times" (pp. 99-100). Again: "As man approaches a complete understanding of time, he also approaches an understanding of some of the eternal laws of the universe and an apprehension of the Supreme Intelligence" (p. 87). The fact is that apart from man as lord tenant of the earth (God's steward) there would be no earthly reason for the existence of any of the subpersonal species (cf. Gen. 1:27-31, 8:15-17; Ps. 104:14, 136:25, etc.).

4. **The marvelous design of the human organism as a psychosomatic unity.** The body is built up hierarchically, that is, in an ascending order of complexity, from cells into tissues into organs, from organs into systems, and from systems into the organism. Personality, in like manner, is a hierarchical structure, again in an ascending order of complexity, or reflexes, habits, dispositions, traits, and finally the self. There is no alchemy of wishful thinking by which psychology can be reduced wholly to physiology, that is, the higher thought processes to neurosensory arcs, etc. The

human being as now constituted is a psychosomatic unity; interaction of the physical and mental, even though the mode of this interaction remains inscrutable, is a matter of everyday human experience. (Cf. Gen. 1:27, 2:7; 1 Cor. 15:35-49; 2 Cor. 5:1; 1 Cor. 3:16-17, 6:19-20; Ps. 139:4.) (Cf. the quip of the "man of medicine," so oft recurrent in literature, the boast that if he had had the task of creating the human body he could have done a better job than, in his opinion, was done. As a matter of fact, no human being as yet has succeeded in creating a living cell, much less an entire body vitalized with rational life. Nor has any man ever been able to synthesize a living cell in the laboratory, and even if man should succeed in doing this some day, the achievement would leave unanswered the question as to what or who created the first living cell, an event which must have long antedated man's appearance on the earth. Any purveyor of the above-mentioned bit of smart-Aleckism would show about as much consistency as the chap (whom H. L. Mencken tells about) who burst forth on occasion exclaiming, "I am an atheist — thank God!").

5. **The fact of the Will to Live which permeates the whole animate creation:** the natural tendency of all living creatures to resist extinction. Consider also, in this connection, the rhythmicity which pervades the cosmos: the alternation of day and night, of seedtime and harvest, of spring and summer and fall and winter (Gen. 8:22); the varying life cycles of natural species — of the human being, childhood, youth, maturity, senescence, and finally the "eventide"; the play of opposites, especially of life and death, etc. It will be recalled that one of the Platonic (Socratic) arguments for survival is that which is based on the alternation of opposites: contrary states, argued Socrates, pass into each other, and therefore death must pass into its opposite, life (*Phaedo*, 70-71). The Will to Live is evident in every aspect of the upward surge of life, from the process of segmentation ("protoplasmic irritability") in the lowliest cell up to the multiplex psychosomatic unity known as man. No evolution hypothesis even pretends to account for this life movement. To summarize: Order is nature's first law. We must

conclude, therefore, that before this world could have existed in fact it must have been planned, designed and created by the Supreme Architect whom we know as God. His handiwork is evident everywhere in it; His footprints are everywhere upon it; His Spirit is the inexhaustible source of every form of energy by which it is conserved (Ps. 102:25 ff., 119:90-91, 19:1; Job 38:1, 4; Hebr. 1:10).

6. Conclusions drawn from contemporary research into the phenomena of the Subconscious. (1) There is no more generally accepted fact in present-day psychology than that of the unbroken continuity of the psychic process on the subliminal level. The total content of the psyche is at any given time far more comprehensive than the content of consciousness at the particular time. (2) Intimations of the powers of the inner self which has been opened to view by psychic research are found in two of the most common facts of human experience, namely, the **subconscious association of ideas and the subconscious maturing of thought**, as illustrated in the sudden appearing, in a dream or in a dreamlike moment of waking, of the solution of a problem which has been vexing the mind in the hours of objective awareness and reasoning. (3) Students of phycic phenomena describe the human psyche ("inward man," 2 Cor. 4:16, Rom. 7:22, Eph. 3:16), as a house, so to speak, with two rooms in it: a front room which faces the external world and through which impressions from that world make their entrance by way of the physical senses; and a back room in which the impressions which have entered by way of the front room find a permanent abiding place. This front room is commonly designated the objective (conscious, supraliminal) part of the self, or simply the "objective mind"; this back room, the subjective (subconscious, subliminal) part of the self, or simply the "subjective mind." It is to this room that we refer when we speak of the Subconscious in man. The objective takes cognizance of the external world; its media of knowledge are the physical senses; it is an adaptation to man's physical needs, his guide in adjusting to his present earthly environment. Its highest function is that of reason. The subjective, on the other hand, takes cognizance of its environment by means

independent of physical sense; it perceives by intuition; it is the storehouse of memory; it performs its highest functions when the objective processes are in abeyance (that is, in natural or in induced sleep: the latter is hypnosis); it is especially amenable to suggestion. This subliminal part of the "inner man" seems to be unlimited by objective concepts of distance, space and time (one can go back into childhood, or travel throughout the cosmos, in a dream); it functions effectively outside the space-time dimension. It has all the appearance of a distinct entity, with independent powers and functions, having a psychical order of its own, and being capable of functioning independently of the corporeal body. It is in a sense the very core of the human being. It probably is, in its ultimate aspect, the ontological self, the essential and imperishable being of the human individual; that is, as the objective powers of the psyche may rightly be correlated with what we call "mind," so the subjective may rightly be correlated with what we call "spirit," in man. (Cf. Gen. 2:7, Job 32: 8).

(4) Hypnosis is a common occurrence: it is used in medical and dental surgery, and even in childbirth. Catalepsy is a state of deep hypnosis in which the patient is rendered insensible to fleshly pain. Cf. hibernation in animals and suspended animation in human beings.) (5) phenomena of the Subconscious which indicate the human spirit's transcendence of the space-time dimension are telepathy (communication of thought and feeling from one person to another without the mediation of the physical senses), clairvoyance (the power to see physical objects or events apart from the medium of physical sense), and prescience (foreknowledge of events in time). These are the phenomena included under the term Extrasensory Perception. These phenomena are being studied scientifically in various colleges and universities in our day, notably by Dr. J. B. Rhine and his colleagues in the Department of Parapsychology at Duke University. Dr. Rhine affirms that the prevalence of such phenomena has been established beyond all reasonable doubt, and established, moreover, not by hearsay, but by strict mathematical or statistical procedures and norms which rule out the possibility of chance production. Even though materialistic scientists may continue to

doubt these conclusions, he says, largely because they do not want to accept any finding that tends to undermine their own cherished predilections, still and all they have not, and indeed cannot, question the mathematical accuracy of his methods. (See J. B. Rhine, *The Reach of the Mind*, and his latest work, *The New World of the Mind*.) Certainly such phenomena as **telepathy** and **clairvoyance** support the Biblical doctrines of inspiration and revelation: if human spirit can communicate with human spirit without the use of physical media, surely the Divine Spirit can in like manner communicate truth to the human spirit (Acts 2:4, 1 Cor. 2:10-13, Matt. 16:16-17, John 16:13-14, Matt. 10:19-20). The phenomenon of **prescience**, of course, supports the claim of prophetic insight and prophetic transcendence of time that is characteristic of revealed religion.

(6) Phenomena of the Subconscious which point up the human spirit's apparently unlimited power of knowing are **perfect memory**, and **perfect perception of the fixed (mathematical) laws of nature**. Thus the perfect memory of the Subconscious provides a scientific basis for the doctrine of future rewards and punishments. Who knows but that perfect memory, by which the self preserves the records of its own deeds, both good and evil, may prove to be "the worm that never dies," and conscience (that is, unforgiven, guilty conscience) "the fire that is never quenched"? (Cf. Rev. 20:11-15, Mark 9:43-48). Again, the perfect perception, by the Subconscious, of the **fixed laws of nature**, supports the view that Life Everlasting will not be a matter of stretched-out time, but essentially an illumination or fullness of knowledge, that is, intuitive apprehension of eternal Truth, Beauty and Goodness: in a word, eternal life will be wholeness or holiness — the union of the human mind with the mind of God in knowledge, and of the human will with the will of God in love. This will be the **Summum Bonum**, the Beatific Vision (1 Cor. 13:12, 1 John 3:1-3). (In the life we now live this phenomenon of **perfect perception** manifests itself in mathematical prodigies, musical prodigies (perfect pitch), photographic memory, and the various aspects and fruits of what we call **creative imagination**.)

(7) Phenomena of the Subconscious which support

the view that spirit is pre-eminent over body are those which are exhibited in cases of **suggestion** and **auto-suggestion**. These phenomena remind us that all men are endowed by the Creator with psychic powers designed to be of great value to them in maintaining physical and mental health, if they will but utilize these powers as they should. It is still just as true as ever that **as a man thinketh in his heart, so he is** (Prov. 23:7) : this fundamental truth is the basis of what is known in our day as **psychosomatic medicine**. (See the great work by H. Bernheim, **suggestive Therapeutics**, recently republished by the London Book Company, 30-41 Fiftieth Street, Woodside, New York.) (8) Phenomena such as psychokinesis (PK), levitation, automatic writing, the projection of ectoplasms and phantasms, and the like, seem to indicate that the thought of the Subconscious has the power to transmute itself into what we call "physical" energy and thus to produce "physical" phenomena. Psychokinesis (or telekinesis) is that phenomenon in which ponderable objects are influenced, and even moved, by thought energy alone. Dr. Rhine and his associates have long been experimenting in this field and claim to have obtained positive results. In automatic writing the Subconscious assumes control of the nerves and muscles of the arm and hand and propels the pencil. Levitation is not, as often defined, the illusion that a heavy body is suspended in the air without visible support: it is alleged by students of psychic phenomena to be the real thing, produced by subconscious thought power. Ectoplasm is defined by Hamlin Garland as an elementary substance that is given off by the human body, at the command of the Subconscious, in varying degrees. He conceives it to be ideoplastic, that is, capable of being moulded, by the subjective thought power either of the psychic or of the sitter, in various shapes. To quote the distinguished physicist, Dr. Millikan: "To admit telekinesis and the formation of ectoplasmic phantasms is not to destroy the smallest fragment of science —it is but to admit new data, to recognize that here are unknown energies. Materialization does not contradict one established fact: it merely adds new facts" quoted by Garland, **Forty Years of Psychic Research**, pp. 379-380). Phan-

tasms are described as thought projections of the Subconscious, that is, ethereal reconstructions of matter by the power of thought. They may be called "embodied thoughts," we are told, even as man may properly be called the embodied thought of God. Truly, then, thoughts are things. (It should be made clear at this point that these phenomena are not to be identified with aspects of what is known in Scripture as necromancy, such as, for example, alleged communication of the living with the dead. All forms of sorcery, conjuration, necromancy, etc., are strictly condemned in both the Old and New Testaments: see Exo. 22:18; Lev. 19:26, 21; Lev. 20:6; Deut. 18:10-12; Rev. 21:8, 22:15, etc.). (9) All such phenomena as psychokinesis, levitation, ectoplasms, phantasms, etc., serve to support the view of the primacy of mind or thought in the totality of being. In the possession and use of these powers of thought energy, thought projection, and thought materialization, man, it is contended, reveals the spark of the Infinite that is in him, and thus himself gives evidence of having been created in the image of God. For, is not the cosmos itself, according to Biblical teaching, a constitution of the Divine Will, a projection of the Divine Spirit, an embodiment of the Divine Thought as expressed by the Divine Word? Cf. Gen. 1, Psa. 33:6,9; Hebr. 11:3). Biblical teaching is simply that the Will of God, as expressed by His Word, and actualized by His Spirit, is the Constitution (that which constitutes) of our universe, both physical and moral. (10) To summarize: It will thus be seen from the material presented in the foregoing paragraphs, that the phenomena of the Subconscious all go to prove the independence, transcendence, and imperishability of the essential human person, and therefore support the spiritualistic (as against the materialistic) view of man's origin, nature, and destiny. They confirm the fact that the primacy of spirit in man, and, on the basis of the Principle of Sufficient Reason (that that which begins to exist must have an adequate cause) they support our conviction of the priority and sovereignty of the Divine Spirit in whose image man is created. John 4:24—said Jesus, "God is a Spirit: and they that worship him must worship in spirit and truth."

(For those who wish to pursue this study of the Subconscious further, the following books are recommended in addition to those already cited above) : F. W. H. Myers, **The Human Personality and Its Survival of Bodily Death**, 2 vols., Longmans, Green and Company, New York; Hereward Carrington, **The Story of Psychic Science**, published by Ives Washburn, New York; Hamlin Garland, **Forty Years of Psychic Research**, Macmillan, New York. Also **The Law of Psychic Phenomena**, by Dr. T. J. Hudson, the 32nd edition of which was published in 1909. Some of these works are now out of print, but copies are usually available at second-hand bookstores. For out-of-print books, write the London Book Company, Woodside, New York, or Basil Blackwell, Broad Street, Oxford, England.)

INTRODUCTION

It should be made clear at this point that in the remaining lessons of this first year volume we shall be studying God's eternal purpose and plan with respect to the moral universe. There is a notion abroad in the world today that life is meaningless and purposeless; that we humans are merely puppets of chance—whatever that term may signify; that a cruel Satirist, commonly called Fate, sits upon the throne of the universe. This cynical philosophy is of course but a revival of ancient paganism with its characteristic sense of the futility of things. It is our purpose in these lessons to teach the true philosophy of life: that there is a God, and that He has a plan for His moral creatures; that He had an eternal purpose and end in creating them; and that He is slowly but surely bending the course of events toward the triumphant and glorious consummation of this divine purpose and plan. Dr. Edward Beecher has rightly said that "a complete system of the universe is a natural want of the mind." We believe that such a complete system of the universe is fully revealed in the scriptures, and that the one thing most needed at the present time, to dispel current forms of unbelief, is that men should reverently re-study the Bible, under the conscious leading of the Holy Spirit, to ascertain what is "the good and acceptable and perfect will of God" (Rom. 12:2). It is our

desire in this series of lessons to instil in the hearts of parents and children alike, the conviction that life does have a meaning—a profound and vital meaning—especially for all who live in harmony with God's purpose and plan for the human race. One who is acquainted with these essential truths of both reason and revelation is prepared to cope with the agnosticism and unbelief prevalent in our day, especially so-called Fatalism.

It is important that these fundamental matters should be impressed upon the minds of the children as well as adults. For the children, the illustration of a man setting out to build a great building, is suggested. He first draws up the plans and specifications for the structure he proposes to build; then he enters upon the actual construction of it with the definite intention of building it according to the plans already drawn, and for the specific use to which he intends to put it when it shall have been completed. There are three general steps in the entire process, viz., (1) origination, (2) execution, and (3) application. Origination takes in the formulating of the necessary plans and specifications for the building; execution, the actual construction of the building according to the plans and specifications; and application, the actual use of the completed structure for the purpose for which it was designed and built. So it is with God and His universe, which He designed and created, which He governs, and which He is slowly but surely directing toward that

"... one far-off divine event.

To which the whole creation moves."

(Tennyson.)

Lesson Fourteen

GOD'S MORAL SYSTEM

Scripture Reading: Rom. 8:18-25.

Scripture To Memorize: "For I reckon that the sufferings of this present time are not worthy to be compared with the glory which shall be revealed to us-ward. For the earnest expectation of the creature waiteth for the revealing of the sons of God. For the creation was subjected to vani-

ty, not of its own will, but by reason of him who subjected it, in hope that the creation itself also shall be delivered from the bondage of corruption into the liberty of the glory of the children of God" (Rom. 8:18-21).

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1. Q. What do we learn about God from the world around us?

A. That He is a God of order.

(1) It has been rightly said that "nature is a system—a cosmos, not a chaos." (2) "A disorderly Supreme Being is unthinkable . . . Without order there could be no number or measure; no music, no art. Without it there could be no growth, no progress, no life, no cause and effect; no liberty, no social relations, and no science" (Boswell, God's Purpose Toward Us, pp. 11-12). (3) Our world is a world of cause and effect. Even the abnormalities of nature, such as cyclones, earthquakes, tidal waves, pestilences, etc., have their respective causes. To deny that order prevails throughout the universe is to deny the known facts of observation and experience.

2. Q. What great truth do we derive from our conviction that God created the heavens and the earth?

A. The truth that He had a purpose in creating us and the world around us.

Order necessitates purpose, and vice versa. Our God is orderly and purposeful because He is intelligent. He commands that we ourselves do all things "decently and in order" (1 Cor. 14:40); therefore we may rightly expect Him to do His works in the same orderly manner. It follows, then, that God did not create the universe without first forming His purpose with respect to it and its creatures.

3. Q. What do we mean by the physical universe?

A. By the physical universe we mean the world around us, commonly called the natural or material world.

Heb. 1:10—"Thou, Lord, in the beginning didst lay the foundation of the earth, and the heavens are the works of thy hands." Cf. Gen. 1:1, Heb. 11:3, Psa. 33:6-9.

4. Q. What do we mean by God's moral system?

A. By His moral system we mean His eternal purpose and plan with respect to His moral creatures.

(1) By moral creatures we mean all those who have free will, or the ability to choose between right and wrong. Call attention to the differences between you and the world around you. (2) By moral system, we have reference to all moral creatures; that is, to the whole realm of personality. (3) The terms moral universe and moral system, are used by way of contrast with the terms physical universe and physical system. The former allude to the realm of personality; the latter, to the realm of things. (4) For general purposes, when we speak of God's moral system, we have reference to His purpose and plan with respect to us. Thus the idea becomes a matter of personal interest.

5. Q. What was God's purpose in creating the physical universe?

A. It was evidently created for man's use and benefit.

(1) This is clearly indicated in Gen. 1:28-30. (2) The physical universe is in a sense incidental to God's moral system; for, without the human race, the physical universe and the brute creation would both be needless and superfluous. As God had no need Himself of the natural world, He must have created it for us. It should be made clear to the students that the world around us, or what we call Nature, with its manifold blessings of sunshine and shower, seedtime and harvest, of tree and fruit and herb, of fish and bird and beast, etc., was all created for us and for our use and benefit. (3) Hence the natural world was created first, the brute creation next, and man last. The order of creation as given in the first chapter of Genesis is in perfect accord with the nature of things. Everything led up to the creation of man and his establishment upon the earth as its lord tenant (Gen. 1:27-30). (4) How needless the creation of the natural world would have been without the human race to inhabit it, to make use of its vast resources, and to benefit from its operations and productivity! (5) Impress upon the students the fact that God bestows innumerable blessings upon us daily. How little we could accomplish if God did not send the sunshine and the shower, if He had not stored up in the earth its vast resources

of mineral, vegetable and animal kingdoms! Should we not give thanks to God daily for all these blessings? Should we not cultivate the habit of offering Him our thanks each time we gather at the family table to partake of His bounties?

6. Q. What was God's purpose in inaugurating His moral system?

A. Evidently He purposed to have, ultimately, a holy universe.

(1) The primary reason for His moral system seems to have been that He wanted beings whom He could love and who could love Him in return. 1 John 4:16—"God is love; and he that abideth in love abideth in God, and God abideth in him." (2) Spirit is social, i. e., it seeks the fellowship of kindred spirits. It is quite probable that God was speaking from His own experience when He said, "It is not good that the man should be alone" (Gen. 2:18). Both creation and redemption, it would seem, have their source and foundation not so much in God's sovereignty as in His love. (3) "But God could not love sticks and stones and material things any more than we can. Neither could He love the brute creation, for they could not understand and appreciate Him. He could truly love only a proper object of love; and there is no proper object of affection but a free moral agent—one who can understand and appreciate affection, and especially that affection which has its foundation in moral qualities and character" (Cook, The Origin of Sin, p. 94). (4) Such perfect intimacy of association and fellowship with His moral creatures as God desires, is possible only among beings who are holy. 1 Pet. 1:16—"ye shall be holy; for I am holy." Matt. 5:8—"blessed are the pure in heart: for they shall see God." We conclude, therefore, that the ultimate objective of God's eternal purpose and plan is a holy race.

7. Q. What may we expect, then, with regard to God's moral system?

A. We may expect it to have a consummation grander and more glorious than is possible for the human intelligence to imagine!

(1) The scriptures teach that this consummation will be realized in the ages to come. Eph. 2:7—"that in the ages to come he may show the exceeding riches of his grace in kindness toward us in Christ Jesus." (2) It will be realized no doubt in "the new heavens and new earth, wherein dwelleth righteousness" (2 Pet. 3:13). (3) We may expect it to be grand and glorious because it will be the accomplishment of God's eternal purpose and plan. Nothing in this world can compare with it in nobility, magnitude and preciousness. (4) This is all clearly taught in Rom. 8:18-21. Here it is taught that the human race was subjected to a state of vanity (literally, frailty, i. e., physical imperfection, mortality, and in fact all the consequences of having been clothed with a fleshly body); and that this was done according to the direct arrangement of the Creator, and in view of man's liability to temptation and sin; that it was done in the benevolent design and expectation that the human race would, by passing through this earthly state, be moved to seek deliverance from its various forms of bondage consequential to a fleshly organization, and would thus in cooperation with God on the terms and conditions of His Covenant, finally attain that desired freedom from the guilt and consequences of sin, and even from mortality itself, and finally be established for ever in the free and glorious service of God. (5) In this connection read the account of John's apocalyptic vision of the "holy city, new Jerusalem" in the "new heaven and new earth" (Rev. 21:1-4).

8. Q. In view of these truths how should we regard this present world?

A. We should look upon it as being only the stepping-stone to the future world.

(1) If it is not just the stepping-stone to a future glorious world, then life here is purposeless and to a large extent useless. As Browning says:

"Truly there needs another life to come!
If this be all,
And another life await us not, for one
I say 'tis a poor cheat, a stupid bungle,
A wretched failure. I for one protest
Against, and I hurl it back with scorn."

(2) God's moral system is probably yet in its infancy. "Our view is that God is just now laying the foundations of an endless moral universe; and that when these foundations have been laid securely, then the peopling of the material universe will go on through all the ages; so that the ultimate design which God has in view is a moral universe expanding in glory and blessedness forevermore. . . . The solution of the matter may be found in this—that God is building so vast a universe, and laying the foundations of a government over it that will stand the strain of eternity" (Cook, *The Origin of Sin*, pp. 21, 32).

9. Q. What lessons should we derive from these sublime truths?

A. Three great lessons, namely: 1. that God knows and is always doing what is best for the race as a whole; 2. that we should accept His dispensations in implicit faith that to all who love Him all things work together for good; 3. that we should always live and act in harmony with His will as revealed in the scriptures, for in so doing we shall attain that true holiness essential to unbroken fellowship with Him in the ages to come.

(1) Col. 1:12—"giving thanks unto the Father, who made us meet to be partakers of the inheritance of the saints in light." Matt. 6:33—"seek ye first his kingdom, and his righteousness." Phil. 2:12, 13—"work out your own salvation with fear and trembling; for it is God who worketh in you both to will and to work, for his good pleasure." 1 John 3:2, 3—"Beloved, now are we children of God, and it is not yet made manifest what we shall be. We know that, if he shall be manifested, we shall be like him; for we shall see him even as he is. And every one that hath this hope set on him purifieth himself, even as he is pure." (2) Impress the following truths upon the students: (a) that there is a life hereafter; (b) that life here is just preparatory; (c) that we should live here as God wants us to live; (d) that in so doing we shall be a blessing to this world and shall prepare ourselves to live with Him eternally in the next world; (e) that if we refuse to live here as He wants us to live, we can expect nothing hereafter but to

be separated from Him forever; (f) that such a tragic end would be the consequence of our own disobedience, and not of anything that God has desired or willed or done. God wants us to be saved. God pleads with us to forsake sin. God knows what is best for us. Therefore our eternal happiness depends on our working together with God according to the terms and conditions, and in the ways, which He has revealed in His word.

REVIEW EXAMINATION OVER LESSON FOURTEEN

1. Q. What do we learn about God from the world around us?
2. Q. What great truth do we derive from our conviction that God created the heavens and the earth?
3. Q. What do we mean by the physical universe?
4. Q. What do we mean by God's moral system?
5. Q. What was God's purpose in creating the physical universe?
6. Q. What was God's purpose in inaugurating His moral system?
7. Q. What may we expect, then, with regard to God's moral system?
8. Q. In view of these truths how should we regard this present world?
9. Q. What lessons should we derive from these sublime truths?

Lesson Fifteen THE FOREKNOWLEDGE OF GOD

Scripture Reading: Rom. 8:26-30.

Scripture To Memorize: "For whom he foreknew, he also foreordained to be conformed to the image of his Son, that he might be the firstborn among many brethren: and whom he foreordained, them he also called: and whom he called, them he also justified; and whom he justified, them he also glorified" (Rom. 8:29-30).

10. Q. What do we mean by the foreknowledge of God?

A. By the foreknowledge of God, we mean His knowledge from eternity of the events and developments in His moral universe.

(1) Foreknowledge ordinarily means the knowledge of events in advance of their happening. With God it means knowledge from eternity of the events and developments in connection with the working out of His eternal purpose and plan. (2) Knowledge from eternity means knowledge which was held prior to the inauguration of the moral universe. Eph. 1:4—"even as he (God) chose us in him (Christ) before the foundation of the world." Matt. 25:34—"the kingdom prepared . . . from the foundation of the world." 1 Pet. 1:20—"Christ who was foreknown indeed before the foundation of the world," etc. (3) "Two things are evident as demonstration itself. The first—that all the purposes and promises of God are in Christ—in reference to Him, and consummated in Him and by Him; and, in the second place, they were all contemplated, covenanted and systematized in Him and through Him before the foundation of the world" (A. Campbell, The Christian System, p. 32). Again: "The phrase pro and apo katabole kosmou, found ten times in the New Testament, literally indicates the foundation of the world. We quote Eph. 1:4, Matt. 25:34, 1 Pet. 1:20, as unequivocally declarative of this" (ibid., p. 33, fn.). (4) 2 Tim. 1:9—"according to his own purpose and grace which was given us in Christ Jesus before times eternal," etc. Cf. John 17:5, 24.

11. Q. What did God evidently foreknow with reference to His moral creatures?

A. He evidently foreknew that they would lapse into sin and would consequently stand in need of salvation.

(1) We cannot say definitely of course that this was true with respect to the angels, but it was undoubtedly true with respect to man. (2) God evidently foreknew, even before He created the world and man, that man would lapse into sin; and in the light of this foreknowledge He foreordained all the essential features of the Plan of Redemption. (3) 1 Pet. 1:1, 2—"elect . . . according to the foreknowledge of God the Father." Acts 2:23—"him, be-

ing delivered up by the determinate counsel and foreknowledge of God" (the reference here is to Christ). 1 Pet. 1:20—"Christ who was foreknown indeed before the foundation of the world, but was manifested at the end of the times for your sake," etc. (4) We cannot conceive of omniscience without foreknowledge of such important matters as these; nor can we conceive of the true and living God as making experiments.

12. Q. What is the connection between God's foreknowledge and His eternal purpose and plan?

A. It seems obvious that His eternal purpose and plan were formed with the likelihood in prospect that man would lapse into sin and stand in need of salvation.

(1) Before man was created the likelihood of his lapse into sin was evidently contemplated, and the eternal purpose and plan of the creator for a holy race were evidently originated with this eventuality in view. Hence we find that the first intimation of redemption was given immediately after the temptation and fall of our first parents. See Gen. 3:15. (2) "Evident then it is, that the whole remedial or gospel system was purposed, arranged and established upon the basis of the revealed distinctions of Father, Son and Holy Spirit; and by these, in reference to one another, before the foundation of the world; and that all the institutions and developments of religion in the different ages of the world were, in pursuance of that system, devised in eternity, and consummated some two thousand years ago" (Campbell, The Christian System, p. 33). (3) "The Plan of Salvation by Grace was no afterthought, introduced merely upon the event of human sinfulness; but the sinfulness of the race was distinctly foreseen, and the Atonement decided upon, and all the peculiar circumstances and conditions of the race devised from the very outset. The world itself was created at first, and its pillars set up, and its physical peculiarities all arranged down to the minutest particulars, in view of the fact that it was to be the home of a sinful race, in which the grand work of Redemption was to be wrought out" (Cook, The Origin of Sin, p. 148). (4) Redemption is the grand word in God's eternal purpose

and plan for us. The Bible is the history of redemption; that is, the record of the unfolding of the divine plan through which redemption, in its reality and in its effects, has been brought within reach of all men. Rom. 3:24—"being justified freely by his grace through the redemption that is in Christ Jesus."

13. Q. What is meant by foreordination?

A. Foreordination is the term used to describe all those exercises of the Divine Will by which the circumstances and events in the unfolding of God's eternal purpose and plan, were determined and decreed from eternity.

14. Q. What is the scripture doctrine of foreordination?

A. It is that the divine Plan of Redemption for man was foreordained in all its particulars, and in the light of God's foreknowledge that the race would lapse into sin and stand in need of salvation.

(1) This does not mean of course that certain individuals are foreordained to be saved, and others foreordained to be lost. This notion, embodied in many of the man-made creeds, is monstrously derogatory to God, and has driven thousands of confused souls into unbelief. (2) It means, rather, that a certain class of persons is foreordained to be saved, and that another and opposite class is foreordained to be lost. (3) Rom. 8:28-30. "All things work together for good to those that are called according to God's ancient purpose; and they are thus called by the gospel. Those who He foresaw in purpose would obey Him, He predetermined to be, when raised from the dead, of like form with that of His Son. Those whom He thus in purpose predetermined, He also in purpose called; and those whom He called in purpose, He justified in purpose; and those whom He justified in purpose, He glorified in purpose" (Lard, Commentary on Romans, p. 279). It will thus be seen that the apostle is contemplating, in this scripture, God's eternal purpose; and that the class for whom God purposes to work the benefits described (justification, glorification, etc.) is "them that love God," and who of course manifest their love for Him by obedience to His commands. In short, the

elect, or those foreordained to be saved with an everlasting salvation, are those who respond to the overtures and calls of God as extended through the gospel, and who manifest their faith and love by obedience to His commands. Rev. 22:17.

15. Q. What class of persons is foreordained to be saved?

A. The class consisting of those who accept God's offer of salvation through Christ.

(1) Eph. 1:3-5: "Blessed be the God and Father of our Lord Jesus Christ, who hath blessed us with every spiritual blessing in the heavenly places in Christ; even as he chose us in him before the foundation of the world . . . having foreordained us unto adoption as sons through Jesus Christ unto himself, according to the good pleasure of his will," etc. Eph. 1:13, 14—"in whom ye also, having heard the word of truth, the gospel of your salvation—in whom, having also believed, ye were sealed with the Holy Spirit of promise, which is an earnest of our inheritance, unto the redemption of God's own possession, unto the praise of his glory." (2) God's overtures and calls are extended to us through the gospel. 2 Thes. 2:13, 14—"but we are bound to give thanks to God always for you, brethren beloved of the Lord, for that God chose you from the beginning unto salvation in sanctification of the Spirit and belief of the truth; whereunto he called you through our gospel, to the obtaining of the glory of our Lord Jesus Christ." Eph. 2:8—"for I am not ashamed of the gospel; for it is the power of God unto salvation to every one that believeth." (3) All who hear and accept God's calls extended to them through the gospel, constitute the class of accountable human beings that is foreordained to be saved (provided of course that they continue throughout life to be "steadfast, unmovable, always abounding in the work of the Lord," 1 Cor. 15:58). Hence they are known in scripture as the elect. Rev. 22:17—"he that will, let him take the water of life freely." 1 Pet. 1:1, 2—"to the elect . . . according to the foreknowledge of God the Father." Matt. 25:34—"then shall the King say unto them on his right hand, Come, ye blessed of my Father, inherit the kingdom pre-

pared for you from the foundation of the world." (4) "The present elect of God are, then, those who are in Christ, and not those out of Him: for it was in Him that God has set His affection upon them, and chose them to eternal life before the world began. God is not, indeed, in this whole affair a respecter of persons. It is at character, and not at person, that God looks. He has predestinated all that are in Christ 'to be holy and without blame before him in love,' and, at His coming, to be conformed to Him in all personal excellency and beauty and to share with Him the bliss of a glorious immortality. So that 'we shall be like him'—he the firstborn, and we His junior brethren, bearing His image in our persons as exactly as we now bear the image of the earthly Adam, the father of us all" (Campbell, *The Christian System*, pp. 34-35).

16. Q. What class of persons is foreordained to be lost?

A. The class consisting of all those who reject or neglect God's offer of salvation through Christ.

John 3:18—"he that believeth not hath been judged already, because he hath not believed on the name of the only begotten Son of God." Mark 16:16—"he that disbelieveth shall be condemned." Rom. 2:8-11, "but unto them that are factious, and obey not the truth, but obey unrighteousness, shall be wrath and indignation, tribulation and anguish, upon every soul of man that worketh evil . . . but glory and honor and peace to every man that worketh good . . . for there is no respect of persons with God." Heb. 2:3—"how shall we escape, if we neglect so great a salvation?" 2 Thess. 1:7-9—"at the revelation of the Lord Jesus from heaven with the angels of his power in flaming fire, rendering vengeance to them that know not God, and to them that obey not the gospel of our Lord Jesus; who shall suffer punishment, even eternal destruction from the face of the Lord and from the glory of his might."

17. Q. Why is this class of persons foreordained to be lost?

A. They will be lost, not because of anything God has done or will do to cause them to be lost, but in consequence of their own disobedience, indifference and rebelliousness.

Jas. 1:13-15, "Let no man say when he is tempted, I am tempted of God; for God cannot be tempted with evil, and he himself tempteth no man; but each man is tempted, when he is drawn away by his own lust, and enticed. Then the lust, when it hath conceived, beareth sin; and the sin, when it is fullgrown, bringeth forth death." John 5:40—"ye will not come to me, that ye may have life." 2 Pet. 2:9—"the Lord knoweth how to deliver the godly out of temptation, and to keep the unrighteous under punishment unto the day of judgment." Rom. 2:15-16, "in that they show the work of the law written in their hearts, their conscience bearing witness therewith, and their thoughts one with another accusing or else excusing them; in the day when God shall judge the secrets of men, according to my gospel, by Jesus Christ." Matt. 7:18-20, "A good tree cannot bring forth evil fruit, neither can a corrupt tree bring forth good fruit. Every tree that bringeth not forth good fruit is hewn down, and cast into the fire. Therefore by their fruits ye shall know them." Heb. 10:29-31, "of how much sorer punishment, think ye, shall he be judged worthy, who hath trodden under foot the Son of God, and hath counted the blood of the covenant wherewith he was sanctified an unholy thing, and hath done despite unto the Spirit of grace? . . . It is a fearful thing to fall into the hands of the living God."

REVIEW EXAMINATION OVER LESSON FIFTEEN

10. Q. What do we mean by the foreknowledge of God?
11. Q. What did God evidently foreknow with reference to His moral creatures?
12. Q. What is the connection between God's foreknowledge and His eternal purpose and plan?
13. Q. What is meant by foreordination?
14. Q. What is the scripture doctrine of foreordination?
15. Q. What class of persons is foreordained to be saved?
16. Q. What class of persons is foreordained to be lost?
17. Q. Why is this class of persons foreordained to be lost?

Lesson Sixteen**GOD'S ETERNAL PURPOSE**

Scripture Reading: Eph. 3:1-13.

Scripture To Memorize: "... to make all men see what is the dispensation of the mystery which for ages hath been hid in God who created all things; to the intent that now unto the principalities and the powers in the heavenly places might be made known through the church the manifold wisdom of God, according to the eternal purpose which he purposed in Christ Jesus our Lord" (Eph. 3:9-11).

18. Q. What is meant by God's eternal purpose?

A. By God's eternal purpose is meant the objective or end that He had in view when He created the universe and man.

19. Q. What did God's eternal purpose necessitate?

A. It necessitated His divine plan for the universe and its moral creatures.

"A purpose implies and demands a plan. Intelligent human minds formulate plans for the execution of their purposes, and these plans are formed before the attempt is made to accomplish the purpose. If this is true of the human mind, how much more is it true of the divine mind . . . The priority of purpose to creation is no more essential than the priority of plan to creation; for the necessity, which originated the purpose, originated the plan" (Boswell, God's Purpose Toward Us, pp. 20-21).

20. Q. When did God form His eternal purpose and plan?

A. Before He entered upon His work of creation.

(1) The very nature of God makes it essential that He should have formed His purpose concerning the universe and its creatures before He created them. God, who is all-knowing, all-wise, and all-powerful, surely would not have inaugurated a scheme of things without having first formed a purpose and plan with regard to it. If this is not true, then the world and life and man are all without rational explanation or reason for existence. (2) The scriptures teach

that God's purpose is eternal. 2 Tim. 1:9—"God who saved us, and called us with a holy calling, not according to our works, but according to his own purpose and grace, which was given us in Christ Jesus before times eternal." Tit. 1:2—"in hope of eternal life, which God, who cannot lie, promised before times eternal." 1 Pet. 1:20—"Christ who was foreknown indeed before the foundation of the world." Eph. 3:11—"according to the eternal purpose which he purposed in Christ Jesus our Lord."

21. Q. What is comprehended in God's eternal plan?

A. All those divine acts essential to human redemption.

It was His eternal plan that the Word should become flesh and dwell among us as our Savior, that the Savior, Jesus the Christ, the Son of the living God, should make atonement for sin by the sacrifice of Himself; that He should die and be buried and be raised up from the dead, and be made head over all things to the church; that salvation should be proffered all accountable human beings through Him and in His name, on the terms of the new covenant; that both Jews and Gentiles should be united in the one body of Christ, the church; and that through the instrumentality of the church, the gospel with its calls and gifts and promises should be proclaimed unto all nations for the obedience of faith. All this is comprehended in what we know as the Scheme of Redemption. (For reference, see John 1:14, Matt. 1:21, Phil. 2:5-11, Heb. 2:14-17, Heb. 9:24-28, 1 Pet. 2:24, Eph. 3:1-12, Eph. 2:11-17, Eph. 1:20-23, Acts 2:29-36, Acts 10:35-43, Matt. 28:18-20, Matt. 24:14, etc.).

22. Q. How is God's eternal purpose and plan otherwise designated in scripture?

A. It is called "the mystery which for ages hath been hid in God who created all things," Eph. 3:9.

Eph. 3:1-7, "For this cause I, Paul, the prisoner of Christ Jesus in behalf of you Gentiles—if so be that ye have heard of the dispensation of that grace of God which was given me to you-ward; how that by revelation was made known unto me the mystery, as I wrote before in few words,

whereby, when ye read, ye can perceive my understanding in the mystery of Christ; which in other ages was not made known unto the sons of men, as it hath now been revealed unto his holy apostles and prophets in the Spirit; to wit, that the Gentiles are fellow-heirs, and fellow-members of the body, and fellow-partakers of the promise in Christ Jesus through the gospel," etc. 1 Pet. 1:10-12, "Concerning which salvation the prophets sought and searched diligently, who prophesied of the grace that should come unto you: searching what time or what manner of time the Spirit of Christ which was in them did point unto, when it testified beforehand the sufferings of Christ, and the glories that should follow them. To whom it was revealed, that not unto themselves, but unto you, did they minister these things, which now have been announced unto you through them that preached the gospel unto you by the Holy Spirit sent forth from heaven; which things angels desire to look into." 1 Cor. 4:1—"stewards of the mysteries of God." 1 Cor. 2:7—"but we speak God's wisdom in a mystery, even the wisdom that hath been hidden, which God foreordained before the worlds unto our glory," etc.

23. Q. In whom does this eternal purpose and plan of God centralize?

A. In Jesus Christ.

Eph. 3:11—"according to the eternal purpose which he purposed in Christ Jesus our Lord." Eph. 2:7—"that in the ages to come he might show the exceeding riches of his grace in kindness toward us in Christ Jesus." Gal. 4:4, 5—"but when the fulness of the time came, God sent forth his Son . . . that he might redeem them that were under the law, that we might receive the adoption as sons." 1 Pet. 1:20—"Christ who was foreknown indeed before the foundation of the world, but was manifested at the end of the times for your sake." Eph. 1:9-10, "making known unto us the mystery of his will, according to his good pleasure which he purposed in him unto a dispensation of the fulness of the times, to sum up all things in Christ, the things in the heavens, and the things upon the earth," etc.

24. Q. What is the ultimate objective, or end, of God's eternal purpose and plan?

- A. A holy race, to inhabit "the new heavens and the new earth," 2 Pet. 3:13.

Rev. 21:1-4: "And I saw a new heaven and a new earth; for the first heaven and the first earth are passed away; and the sea is no more. And I saw the holy city, new Jerusalem, coming down out of heaven from God, made ready as a bride adorned for her husband. And I heard a great voice out of the throne saying, Behold, the tabernacle of God is with men, and he shall dwell with them, and they shall be his peoples, and God himself shall be with them and be their God; and he shall wipe away every tear from their eyes; and death shall be no more; neither shall there be mourning, nor crying, nor pain, any more; the first things are passed away." Cf. 2 Pet. 3:8-13; also 1 Cor. 15:20-28.

25. Q. What do the scriptures teach about the consummation of God's eternal purpose and plan?

- A. The scriptures teach that because God is unchangeable, His eternal purpose and plan will be triumphantly and gloriously consummated.

Isa. 46:9-10, "I am God, and there is none like me; declaring the end from the beginning, and from ancient times things that are not yet done; saying, My counsel shall stand, and I will do all my pleasure." Mal. 3:6—"I, Jehovah, change not." Rom. 11:29—"for the gifts and the calling of God are not repented of," i. e., not turneth away from, not abandoned or changed. Jas. 1:17—"Every good and every perfect gift is from above, coming down from the Father of lights, with whom can be no variation, neither shadow that is cast by turning." Tit. 1:2—"in hope of eternal life, which God, who cannot lie, promised before times eternal." Men may reject, neglect and even oppose God's eternal purpose and plan, but they will never be able to hinder its ultimate and glorious consummation.

26. Q. In view of all these great truths what should we do?

- A. We should give earnest heed to the calls of God, accept His matchless gifts of salvation and eternal life, and live in harmony with His eternal purpose and plan for us, for we may be absolute-

ly sure that no disappointments will follow a life of consecration and service.

Rev. 22:17—"he that is athirst, let him come; he that will, let him take the water of life freely." Matt. 11:28—"Come unto me, all ye that labor and are heavy laden, and I will give you rest." Rom. 6:23—"For the wages of sin is death; but the free gift of God is eternal life in Christ Jesus our Lord." Rev. 2:7—"to him that overcometh, to him will I give to eat of the tree of life, which is in the Paradise of God."

REVIEW EXAMINATION OVER LESSON SIXTEEN

18. Q. What is meant by God's eternal purpose?
19. Q. What did God's eternal purpose necessitate?
20. Q. When did God form His eternal purpose and plan?
21. Q. What is comprehended in God's eternal plan?
22. Q. How is God's eternal purpose and plan otherwise designated in scripture?
23. Q. In whom does this eternal purpose and plan of God centralize?
24. Q. What is the ultimate objective, or end, of God's eternal purpose and plan?
25. Q. What do the scriptures teach about the consummation of God's eternal purpose and plan?
26. Q. In view of all these great truths what should we do?

Lesson Seventeen

GOD'S INVISIBLE CREATION

Scripture Reading: Heb. 1:1-14.

Scripture To Memorize: "See that ye despise not one of these little ones: for I say unto you, that in heaven their angels do always behold the face of my Father who is in heaven" (Matt. 18:10).

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27. Q. Does God have any creation other than our visible world?
 - A. The scriptures teach that God has an invisible creation.

By invisible, we mean invisible to us. Col. 1:16—"for in him were all things created, in the heavens and upon the earth, things visible and things invisible." Eph. 3:10—"the principalities and the powers in the heavenly places." Cf. Col. 2:10, 15.

28. Q. Who are the inhabitants of the invisible world?
 - A. The angels.
29. Q. What special reason have we for believing in the existence of angels?
 - A. The reason that Jesus in numerous scriptures expressly asserts their existence as a fact.

Matt. 22:30—"For in the resurrection they neither marry, nor are given in marriage, but are as angels in heaven." Matt. 13:39—"the harvest is the end of the world; and the reapers are angels." March 8:38—"when he cometh in the glory of his Father with the holy angels." Matt. 24:36—"but of that day and hour knoweth no one, not even the angels of heaven." Matt. 26:53—"thinkest thou that I cannot beseech my Father, and he shall even now send me more than twelve legions of angels?" These are just a few of the many texts in which Jesus expressly affirms the existence of angels as a fact. One should think seriously before taking issue with our Lord on any subject. What justification has any one for speaking of belief in angels as a "superstition?" As a matter of fact, to believe in angels requires no greater exercise of faith than to believe in atoms.

30. Q. Are the angels created beings?
 - A. The scriptures teach that God created them.
- Col. 1:16—"for in him were all things created, in the heavens and upon the earth, things visible and things invisible." Psa. 148:2, 5—"Praise ye him, all his angels; praise ye him, all his host . . . let them praise the name of Jehovah; for he commanded, and they were created." How long it was between the creation of angels and the creation of man we have no means of knowing, for the simple reason that eternity cannot be measured by our human concepts.

31. Q. What do the scriptures teach regarding angels as to their number?

A. The scriptures teach that they are a great multitude.

Luke 2:13—"and suddenly there was with the angel a multitude of the heavenly host," etc. Matt. 26:53—"twelve legions of angels," i. e., an indefinitely large number. Heb. 12:22—"to innumerable hosts of angels." Rev. 5:11—"I heard a voice of many angels round about the throne." See also Dan. 7:10.

32. Q. What do the scriptures teach regarding angels as to their rank?

A. The scriptures teach that they are of a higher order than man in rank and endowment.

They are supernatural in their attributes, but not infinite. God alone is infinite. Luke 20:36—"neither can they die any more; for they are equal unto the angels." Psa. 103:20—"Bless Jehovah, ye his angels, that are mighty in strength, that fulfill his word, hearkening unto the voice of his word." Cf. Matt. 24:36.

33. Q. What do the scriptures teach regarding angels as to their nature?

A. The scriptures teach that they are an order of celestial beings.

(1) They are ethereal beings. Heb. 1:14—"are they not all ministering spirits?" Acts 23:8—"for the Sadducees say that there is no resurrection, neither angel, nor spirit." (2) They are without sex distinctions. Matt. 22:30—"for in the resurrection they neither marry, nor are given in marriage, but are as angels in heaven." (3) Celestial creatures cannot in the very nature of the case have the characteristics of our physical organization. It is for this reason we must lay aside our earthly bodies, and our blood which is the seat of physical or animal life, and put on spiritual (ethereal) bodies adapted to our environment in the next world, before we can be fully conformed to the image of God's Son (Rom. 8:29). Lev. 17:11—"for the life of the flesh is in the blood." 1 Cor. 15:50—"flesh and blood cannot inherit the kingdom of God." 1 Cor. 15:44, 49—"if there is a natural body, there is also a spiritual body . . . and as we have borne the image of the earthly, we shall

also bear the image of the heavenly." (The reference in this last text is to the saints, not to the unconverted). (4) It is obvious that pictorial representations of angels which have come down to us from medieval art, in which they are represented as feminine creatures with wings, are unscriptural. Angels are invariably referred to in scripture in the masculine; furthermore, ethereal beings would have no need for wings. We must distinguish between scripture teaching and human tradition on all such subjects as this. (5) It is equally obvious that the popular notion that angels are spirits (or souls) of the righteous dead, is also unscriptural. In Heb. 12:22-23, the "innumerable hosts of angels" are clearly distinguished from "the spirits of just men made perfect" (i. e., the righteous dead). (6) Again, the assumption that angels are creatures of the human imagination, corresponding to the demigods of the ancient mythologies, is absurd. Demigods were usually conceived of as the offspring resulting from sensualistic relations between all sorts of imaginary creatures. The gods were represented as consorting with humans, and frequently with brutes; and all sorts of fantastic creatures were supposed to have inhabited the earth as a consequence of such illicit relations. It is silly to think that the Bible writers, surrounded as they were by sensualistic and idolatrous pagan neighbors, could have imagined an order of beings purely ethereal in nature and benevolent in their ministry, as angels are represented to be in the scriptures. We therefore accept the teaching of the Bible with respect to angels and their nature and work, as divine revelation. (7) Summarizing, angels are represented in scripture as an order of ethereal beings, all of whom were probably created at one time; an order of beings without sex distinctions or qualities; an order of beings superior to man in rank and endowment, but inferior to God and subject to His government.

34. Q. What do the scriptures teach regarding angels as to their office and work?

A. The scriptures teach that they are the ministers of God's providence.

(1) Heb. 1:14—"are they not all ministering spirits, sent forth to do service for the sake of them that shall inherit

salvation?" Luke 15:7—"there shall be joy in heaven over one sinner that repenteth," etc. (2) Concerning little children, Jesus said: "See that ye despise not one of these little ones: for I say unto you, that in heaven their angels do always behold the face of my Father who is in heaven" (Matt. 18:10). Does He not expressly teach in this statement that little children have their guardian angels? (3) Again, we are told that angels have ever been interested in the unfolding of God's plan of redemption for man, and the events connected therewith. 1 Pet. 1:10-12, "concerning which salvation the prophets sought and searched diligently, who prophesied of the grace that should come unto you; search what time or what manner of time the Spirit of Christ which was in them did point unto, when it testified beforehand the sufferings of Christ, and the glories that should follow them. To whom it was revealed, that not unto themselves, but unto you, did they minister these things, which now have been announced unto you through them that preached the gospel unto you by the Holy Spirit sent forth from heaven; which things angels desire to look into."

(4) Angels, we are told, will play a leading role in the final judgment of nations and in the renovation of our earth. Matt. 13:39—"the harvest is the end of the world; and the reapers are angels." Matt. 25:31—"But when the Son of man shall come in his glory, and all the angels with him, then shall he sit on the throne of his glory." Mark 8:38—"when he cometh in the glory of his Father with the holy angels." 2 Thess. 1:7—"at the revelation of the Lord Jesus from heaven with the angels of his power in flaming fire," etc. (5) Instances of angelic ministration are frequent in scripture, as, for example, in the following connections: Hagar, Gen. 16:7; Abraham, Gen. 18:2, 22:11-18; Lot, Gen. 19:1-17; Jacob, Gen. 28:12; 32:1; Moses, Exo. 3:2, Gal. 3:19; the children of Israel, Exo. 14:19, Judg. 2:1; Balaam, Num. 22:31; Joshua, Josh. 5:15; Gideon, Judg. 6:11-12; Manoah, Judg. 13:2-21; David, 2 Sam. 24:16; Elijah, 1 Kings 19:5; Elisha, 2 Kings 6:17; Daniel, Dan. 6:22, 7:10; Zechariah, Zech. 2:3; the annunciation to Joseph, Matt. 1:20; Zacharias, Luke 1:11-20; the annunciation to Mary, Luke 1:26-38; the protection of the Child

Jesus, Matt. 2:13-20; the shepherds, Luke 2:8-15; the temptation of Jesus, Matt. 4:11; the women at the sepulchre, Matt. 28:2-5; the disciples at the Ascension of Jesus, Acts 1:9-11; Peter and John, Acts 5:19; Philip, Acts 8:26; the deliverance of Peter from prison, Acts 12:6-9; Cornelius, Acts 10:3; Paul, Acts 27:23-24; John, Rev. 1:1, 5:2, etc. (Many authorities believe that the "angel of Jehovah" frequently mentioned in the Old Testament scriptures was the Word of God Himself in pre-incarnate manifestations, or theophanies. See Micah 5:2, 1Cor. 10:1-4).

35. Q. In what moral state were the angels when God created them?

A. The scriptures teach that they were all good and happy and endowed with many supernatural gifts.

36. Q. What, then, did God do through the angels?

A. He inaugurated His moral system through them.

By moral system, as previously explained, we mean His government, purpose and plan with respect to personal beings, or those who are endowed with free will. That the angels have free will, the same as man, is evident from the scriptures.

37. Q. Of what value to us is belief in the angels and their ministry?

A. It serves to liberate our minds from bondage to the things of flesh and sense.

(1) Things of flesh and sense are to a large extent illusive and transitory. As Rabbi Hillel Silver says, in his Religion in a Changing World, the scientific concepts of "matter, energy, time, space, the atom, etc., are not truth, but only artifices of thought, convenient summaries, not realities." The only realities in this changing world, he rightly contends are "the reality of God, the reality of personality, the reality of truth, beauty and goodness." Reality is found only in the realm of spirit. (2) Therefore we should constantly "look not at the things which are seen, but at the things which are not seen," as we make our earthly pilgrimage; "for the things which are seen are temporal, but the things which are not seen are eternal" (2 Cor. 4:18). A

realization of the fact that there is an invisible world, inhabited by celestial beings who minister God's providence, and who are personally interested in our spiritual welfare as children of God, should help us mightily to resist "the tyranny of things." What is needed most in our day and age is simple, childlike faith and trust with respect to "the revealed things" of God. Deut. 29:29.

REVIEW EXAMINATION OVER LESSON SEVENTEEN

27. Q. Does God have any creation other than our visible world?
28. Q. Who are the inhabitants of the invisible world?
29. Q. What special reason have we for believing in the existence of angels?
30. Q. Are the angels created beings?
31. Q. What do the scriptures teach regarding angels as to their number?
32. Q. What do the scriptures teach regarding angels as to their rank?
33. Q. What do the scriptures teach regarding angels as to their nature?
34. Q. What do the scriptures teach regarding angels as to their office and work?
35. Q. In what moral state were the angels when God created them?
36. Q. What, then, did God do through the angels?
37. Q. Of what value to us is belief in the angels and their ministry?

Lesson Eighteen THE NATURE OF SIN

Scripture reading: 1 John 3:1-12.

Scripture To Memorize: "Every one that doeth sin doeth also lawlessness; and sin is lawlessness" (1 John 3:4). "To him therefore that knoweth to do good, and doeth it not, to him it is sin" (Jas. 4:17).

38. Q. What is sin?
A. Sin is transgression of the law of God.

(1) 1 John 3:4—"Sin is the transgression of the law" (A.V.); "sin is lawlessness" (R.V.). (2) As God is the only Being who is infinitely wise, holy, just and good, it follows that He alone has the necessary attributes for determining what is right, and for distinguishing right from wrong. (3) God's law is the expression of God's will; therefore sin is disobedience to God's will. (4) Crime is transgression of the civil law, which is man-made; sin is transgression of the divine law. (5) Rom. 7:7—"I had not known sin, except through the law; for I had not known coveting, except the law had said, Thou shalt not covet." The Apostle is writing here with reference to God's law. See Exo. 20:17.

39. Q. What are the two general kinds of sin?

A. Sins of commission, and sins of omission.

40. Q. What are the sins of commission?

A. By sins of commission we mean: wilfully doing the things or indulging in the practices which God has expressly prohibited or denounced.

Rom. 2:8—"unto them that are factious, and obey not the truth, but obey unrighteousness," etc. Rom. 13:9—"For this, Thou shalt not commit adultery, Thou shalt not kill, Thou shalt not steal, Thou shalt not covet, and if there be any other commandment, it is summed up in this word, namely, Thou shalt love thy neighbor as thyself" (cf. Exo. 20:1-17). Matt. 5:28—"every one that looketh on a woman to lust after her hath committed adultery with her already in his heart." Gal. 5:19-21, "now the works of the flesh are manifest, which are these: fornication, uncleanness, lasciviousness, idolatry, sorcery, enmities, strife, jealousies, wraths, factions, divisions, parties, envyings, drunkenness, revellings, and such like: of which I forwarn you . . . that they who practise such things shall not inherit the kingdom of God."

41. Q. What are the sins of omission?

A. By sins of omission we mean: refusing or neglecting to do the things enjoined upon us by divine authority as essential to our salvation and growth in holiness.

Jas. 4:17—"to him therefore that knoweth to do good, and doeth it not, to him it is sin." Matt. 22:37—"Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind." Matt. 22:39—"Thou shalt love thy neighbor as thyself." Acts 16:31—"Believe on the Lord Jesus, and thou shalt be saved." Matt. 10:32—"Every one therefore who shall confess me before men, him will I also confess before my Father who is in heaven.") Acts 2:38—"Repent ye, and be baptized every one of you in the name of Jesus Christ unto the remission of your sins." 1 Cor. 11:26—"For as often as ye eat this bread, and drink this cup, ye proclaim the Lord's death till he come." 1 Cor. 16:2—"Upon the first day of the week let each one of you lay by him in store, as he may prosper, that no collections be made when I come." Gal. 5:22, 23—"But the fruit of the Spirit is love, joy, peace, longsuffering, kindness, goodness, faithfulness, meekness, self-control; against such there is no law." Heb. 2:3—"how shall we escape, if we neglect so great a salvation?"

42. Q. What is the essential principle of sin?

A. The essential principle of sin is selfishness.

(1) No sin was ever committed that was not essentially the choice of self above God. (Explain to the students as follows: You commit sin when you do what you want to do in preference to what God wants you to do; or, when you put your own way of doing things above God's way of doing things. This is a rule to which there is no exception). (2) All the confusion, apostasy ,humanism and denomination-alism of modern Christendom spring from two sources, viz., refusing to obey the laws which God has made, and in the manner He intended them to be obeyed; and making laws where God hasn't made any, and forcing them upon the church as tests of fellowship. (3) Some philosophers hold that life is made up of contrasts; therefore, they say, evil is necessary to counterbalance good. But this is an evasion rather than an explanation of the problem. To resolve evil into a principle of eternal necessity doesn't explain anything. (4) Many have tired to solve the problem of the origin of evil by denying its existence altogether, as the disciples of Mrs. Eddy attempt to do. But this is contrary

to the known facts of observation and experience. (5) others hold that the seat and source of evil is in the fleshly body. This is erroneous, however, because our bodies are not evil in themselves; rather, they become instruments for evil only when we use them in violation of the laws of God. We should remember that our bodies are, except in most unusual circumstances, subject to control by mind and will. (6) There is no getting around the conclusion that the essential principle of all sin is selfishness, i. e., its source is in the free, voluntary choice of self above God. There is no other rational explanation of evil and its origin. (7) A writer in *Bibliotheca Sacra* says: "Sin is essentially egoism, putting self in God's place. It has four principal characteristics, or manifestations: (a) self-sufficiency, instead of faith; (b) self-will, instead of submission; (c) self-seeking, instead of benevolence; (d) self-righteousness, instead of humility and reverence." (8) The big word in the vocabulary of evil, is Self. Isa. 53:6—"all we like sheep have gone astray; we have turned every one to his own way."

43. Q. What does reason teach us about the beginning of sin?

A. It teaches us that the first sin must have been committed by a free moral being who chose his own way in preference to God's way.

(1) By a free moral being, we mean one capable of wilfully putting self above God. (2) To speak of good and evil as influences, principles, concepts, etc., is pure sophistry, for it must be admitted that neither good nor evil could exist separate and apart from a person. If sin springs from selfishness, there must first be a self to make the choice which results in sin. In short, there could not be sin without a sinner. And the sum total of good in the universe is the sum total of obedience to the laws of God on the part of all intelligent creatures; while the sum total of evil in the world must be the totality of disobedience to the laws of God on the part of all intelligent creatures. (3) To put it another way: whatever is like God is true and good, and whatever is unlike God is, in proportion to its contrariety, false and evil.

44. Q. But why did not God so constitute His creatures

as to make it impossible for them to sin?

- A. For the reason evidently that not even Omnipotence Himself could achieve the particular end He had in view for His creatures, without having endowed them with free will; and where there is free will there is, in the very nature of the case, the potentiality of sin.

(1) The problem of evil and its origin is the most difficult problem of human life and experience. No solution has ever been proposed from a philosophical point of view that even comes near to an explanation of all the issues involved in the problem. Our own view is that this problem is one, not of philosophy, but of fact; and that God alone can reveal to us the facts in the case. Hence we accept by faith what the Bible intimates and teaches on the subject, and shall continue to do so as long as human wisdom fails to offer a more satisfactory solution. Over and above all the difficulties involved in the problem, however, the following truths stand out clearly. (2) God's eternal purpose is, as we have learned, to ultimately have a holy race. But holiness is the free, voluntary choice of right. It is the choice of God's way above all other ways, and God's way is always right. Before God could have holiness in His creatures therefore, it was necessary that He endow them with free will, or the ability to intelligently and consciously choose the right above the wrong. (3) Had He constituted them incapable of temptation and sin, He would, by the same act, have constituted them incapable of attaining holiness. (4) If you and I, as human beings, were not free to choose between right and wrong, we would no longer be human, and we would no longer be personal beings. Free will is an essential part of personality, in both angels and men. (5) It is also obvious that there is comparatively little virtue in our choosing what God wants us to do when that which God wants us to do is what we ourselves also want to do. The virtue, and corresponding holiness, accrues when we choose to do what God wants us to do in preference to what we want to do ourselves. In the light of this reasoning, although the circumstances of the case are partially obscure to us, temptation becomes a factor in

the development of true holiness. (6) "Could not all sin have been excluded from the world? By assuming man to be a free being, it could not have been avoided, for freedom is always liable to abuse. Therefore, if God decided that man was to be free in some cases to act right or wrong, it necessarily follows that he may act wrong. No Omnipotence could possibly alter this without destroying man's freedom" (Turton, The Truth of Christianity, pp. 75-76.) (7) It seems therefore that God adopted the best possible procedure to attain the end He has in view, in that He supplied His creatures with allsufficient motives and warnings to encourage them in obedience, and left the issues of the case with them. Since God is all-wise, this was to have been expected of Him; for, as we have learned, when we say that God is all-wise, we mean that He knows how to ordain and dispose all things in the best manner to attain His ends. (8) Finally, we should keep in mind that when any free moral being chooses the wrong, he could have chosen the right. In every case, the choice is ours; and, since the choice is ours, ours must also be the responsibility. In the final analysis of the case, sin is in the world because man allows it to stay. Therefore the ultimate responsibility for sin must be borne by the creature and not by the Creator.

45. Q. Why should we strive earnestly to avoid sin?

- A. For the following reasons: 1. Because it is an offense against God. 2. Because it separates us from God. 3. Because, in view of God's overwhelming love for us, it is a manifestation of base ingratitude. 4. Because it disfigures the image of God in us. 5. Because it disturbs the peace of our consciences. 6. Because it weakens us physically, morally and spiritually. 7. Because it engenders hatred, strife and chaos in human society. 8. Because it robs us of heirship to eternal life. 9. Because it entails disease, suffering and death in this world. 10. Because it will bring eternal condemnation upon us in the world to come.

46. Q. What should deter us from committing sin?

- A. Two things, viz., 1. the consideration of God's great love for us; and 2. the consideration of sin's certain and tragic consequences both here and hereafter.

John 3:16—"For God so loved the world, that he gave his only begotten Son, that whosoever believeth on him should not perish, but have eternal life." Rom. 2:4—"Or despisest thou the riches of his goodness and forbearance and long-suffering, not knowing that the goodness of God leadeth thee to repentance?" Gal. 6:7—"Be not deceived; God is not mocked; for whatsoever a man soweth, that shall he also reap." Rom. 6:23—"For the wages of sin is death; but the free gift of God is eternal life in Christ Jesus our Lord."

REVIEW EXAMINATION OVER LESSON EIGHTEEN

38. Q. What is sin?
39. Q. What are the two general kinds of sin?
40. Q. What are the sins of commission?
41. Q. What are the sins of omission?
42. Q. What is the essential principle of sin?
43. Q. What does reason teach us about the beginning of sin?
44. Q. But why did not God so constitute His creatures as to make it impossible for them to sin?
45. Q. Why should we strive earnestly to avoid sin?
46. Q. What should deter us from committing sin?

Lesson Nineteen THE BEGINNING OF SIN

Scripture Reading: John 8:42-47.

Scripture To Memorize: "He that doeth sin is of the devil; for the devil sinneth from the beginning. To this end was the Son of God manifested, that he might destroy the works of the devil" (1 John 3:8).

47. Q. Within what order of beings did sin have its beginning?

- A. The scriptures teach that sin originated among the angels.
48. Q. Did the angels all remain good and happy, as they were when created?
- A. No. The scriptures teach that many of them rebelled against the divine government.

2 Pet. 2:4—"For if God spared not angels when they sinned," etc. Jude 6—"and angels that kept not their own principality, but left their proper habitation," etc. Matt. 25:41—"into the eternal fire which is prepared for the devil and his angels." 1 Cor. 6:3—"know ye not that we shall judge angels?"

49. Q. Who was the instigator and leader of this rebellion?
- A. The scriptures teach that the archangel Lucifer was the leader of it.

(1) The scriptures intimate that Lucifer, prior to his fall, was an angel of superior rank and attainment. The name "Lucifer" itself means "the shining one," and, in the Revised Version, is translated "day-star." (2) Isa. 14:12—"How art thou fallen from heaven, O Lucifer, son of the morning!" (A. V.) It should be explained here that prophecy usually runs in parallels; hence in this scripture the fate of the king of Babylon is described as analogous to the fall of Lucifer. (3) Ezek. 28:12-14, "Thou sealest up the sum, full of wisdom, and perfect in beauty. Thou hast been in Eden the garden of God . . . Thou are the anointed cherub that covereth; and I have set thee so; thou wast upon the holy mountain of God; thou hast walked up and down in the midst of the stones of fire" (A. V.). Here the prophetic parallel is between Lucifer and the king of Tyre.

50. Q. What did this rebellious angel seek to do?
- A. It seems that he sought to break away from God's authority and to set up a rival throne somewhere beyond our universe.
51. Q. What were the motives which prompted this rebellion?

A. Pride and jealousy, resulting in unlawful and insatiable ambition.

(1) This is intimated in 1 Tim. 3:6—"not a novice, lest being puffed up he fall into the condemnation of the devil." Here the Apostle Paul admonishes Timothy not to appoint a new convert to the responsible position of an elder in a local church, lest, being puffed up with pride, he should fall into the condemnation of the devil; that is, lest he should fall, as Satan himself fell, by becoming inordinately proud and ambitious. (2) Isa. 14:13-15, "For thou hast said in thine heart, I will ascend into heaven. I will exalt my throne above the stars of God, I will be like the Most High. Yet thou shalt be brought down to hell, to the sides of the pit" (A. V.) Ezek. 28:15-17, "Thou wast perfect in thy ways from the day that thou wast created, till iniquity was found in thee . . . Thine heart was lifted up because of thy beauty; thou hast corrupted thy wisdom by reason of thy brightness" (A. V.) These statements could scarcely have been made with reference to earthly monarchs. It seems evident that orthodox Christian scholarship is right in interpreting them as alluding to the rebellion and fall of Lucifer. (3) It seems that the archangel's fall was due to pride, jealousy and false ambition; and that his appeal to his fellow creatures was the specious plea of "personal liberty"—a plea which has damned more souls than any other single lie. It is quite possible that he influenced other angels with false charges and lying accusations against God, as, for example that the Creator was tyrannical and unjust in imposing His will upon free creatures, etc.; and that he exhorted them to follow Him in breaking away from all divine restraint and in setting up a rival government somewhere in the heavens. Many of the angels evidently listened to his lies and followed him into open rebellion; but by far the greater number rejected his appeal and remained loyal to the divine government. (4) "How pride got possession of Satan's heart it may be difficult for us to conceive. But it seems probable, from the statement of Paul in First Timothy, that it was in some way owing to his elevation above those around him. He may have once been the archangel, superior to even Mi-

chael. But in an evil hour his eye was turned from the Creator to himself as the highest, the most gifted, and the most influential of all the creatures of God. His heart swelled with pride; ambition took possession of his soul; and rebellion was then seen in heaven. But justice and judgment are the dwelling-place of God's throne, Psa. 89: 14. He reigns in the midst of the most perfect righteousness, and no sin can be tolerated for a moment in His presence, And hence he had but to speak the word, and Satan, with his rebel hosts that kept not their first estate, were instantly cast out of heaven and bound in 'eternal chains under darkness to the judgment of the Great Day,' Jude 6" (Milligan, The Scheme of Redemption, pp. 44-45, fn.).

52. Q. What happened to the angels that sinned?

A. The scriptures teach that they were cast down from their original habitation.

Ezek. 28:16—"therefore have I cast thee as profane out of the mountain of God." Isa. 14:15—"thou shalt be brought down to Sheol, to the uttermost parts of the pit." Luke 10:18—here Jesus says, "I beheld Satan fallen as lightning from heaven" (the Word was of course present when this incident occurred). 2 Pet. 2:4—"for if God spared not angels when they sinned, but cast them down to hell," etc.

53. Q. Why did not God devise a plan of salvation for the wicked angels?

A. No doubt because their sin was inexcusable from any and every point of view.

(1) Prior to their rebellion, they had been in close fellowship with God. They had known Him as their creator and Ruler. They must have been fully aware of His wisdom and omnipotence, and they must have known that all existence depended upon Him for continuance. (2) In addition to all this, they sinned purely of their own volition, without having been influenced from any source outside themselves. They were not seduced, as man was. They decided of their own free will to enter upon a course of rebellion, motivated by their own false, inordinate ambition. For all these reasons and possibly others unknown to us, their sin was inexcusable.

54. Q. What was the effect of this eternal rejection of them by their Creator?

A. They became totally depraved.

Jude 6—"and angels that kept not their own principality . . . he hath kept in everlasting bonds under darkness unto the judgment of the great day." What kind of "bonds," and what kind of "darkness?" Bonds of reprobation, undoubtedly; and the darkness of implacable hatred and despair. Having realized from the time of their fall that they are irretrievably and eternally lost, they have always been and will always be totally depraved.

55. Q. But why did not God annihilate all the wicked angels when they rebelled against Him?

A. It would be sheer presumption on our part to attempt to answer this question dogmatically. Suffice it to say that scientific investigation teaches us that God does not, and reflection causes us to believe that He would not, annihilate anything He has created.

(1) One of the very first laws of nature is that the total amount of matter in the universe is always constant. Matter may change form, but nothing is ever lost in the process. (2) Reason teaches us that if God does not annihilate matter, He surely would not annihilate spirit. (3) As a matter of fact, were God to annihilate anything He has created, He would be acting inconsistently, or in opposition to Himself. To act inconsistently, however, would be contrary to His nature as the Deity; hence it would seem that the word annihilation is not included in the vocabulary of heaven. (4) There is no reason for believing that our earth will ever be annihilated; rather, it will be renovated. See 2 Pet. 3:1-13.

56. Q. How has God rewarded the angels who remained faithful to His government?

A. He has rewarded them with everlasting happiness, which consists in being with Him, seeing Him, serving Him and possessing Him forever.

(1) Matt. 18:10—"in heaven their angels do always behold the face of my Father who is in heaven." (2) They

are called the elect angels. 1 Tim. 5:21—"I charge thee in the sight of God, and Christ Jesus, and the elect angels," etc. This does not mean that their remaining faithful was the result of their election, but rather that their election was the consequence of their fidelity.

57. Q. How do the good angels affect us today?
A. They love us, and they act as ministers of God's providence toward us.

Heb. 1:14—"are they not all ministering spirits, sent forth to do service for the sake of them that shall inherit salvation?" God's special providence is constantly being exerted in behalf of His saints through the ministrations of angels.

REVIEW EXAMINATION OVER LESSON NINETEEN

47. Q. Within what order of beings did sin have its beginning?
48. Q. Did the angels all remain good and happy, as they were when created?
49. Q. Who was the instigator and leader of this rebellion?
50. Q. What did this rebellious angel seek to do?
51. Q. What were the motives which prompted this rebellion?
52. Q. What happened to the angels that sinned?
53. Q. Why did not God devise a plan of salvation for the wicked angels?
54. Q. What was the effect of this eternal rejection of them by their Creator?
55. Q. But why did not God annihilate all the wicked angels when they rebelled against Him?
56. Q. How has God rewarded the angels who remained faithful to His government?
57. Q. How do the good angels affect us today?

Lesson Twenty THE ADVERSARY

Scripture Reading: John 8:42-47, Eph. 6:10-20.

Scripture To Memorize: "Be sober, be watchful: your ad-

versary the devil, as a roaring lion, walketh about, seeking whom he may devour: whom withstand stedfast in your faith, knowing that the same sufferings are accomplished in your brethren who are in the world" (1 Pet. 5:8-9).

58. Q. Do the scriptures teach that there is a personal devil?

A. They do, and it is taught more frequently and more positively in the New Testament than in the Old Testament.

(1) The testimony of Jesus. John 8:44—"ye are of your father the devil . . . he was a murderer from the beginning . . . he is a liar, and the father thereof." John 12:31—"now shall the prince of this world be cast out." Matt. 13:38, 39—"the tares are the sons of the evil one; and the enemy that sowed them is the devil." (2) The testimony of the Apostle John. 1 John 3:8—"he that doeth sin is of the devil; for the devil sinneth from the beginning." (3) The testimony of the Apostle Peter. 1 Pet. 5:8—"your adversary the devil, as a roaring lion, walketh about, seeking whom he may devour." (4) The testimony of the Apostle Paul. 2 Cor. 4:4—"in whom the god of this world hath blinded the minds of the unbelieving." 2 Cor. 11:14—"even Satan fashioneth himself into an angel of light." Eph. 2:2—"according to the prince of the powers of the air, of the spirit that now worketh in the sons of disobedience." (5) The devil is spoken of in scripture as "the prince of this world" (John 14:30, 16:11); "the god of this world" (2 Cor. 4:4); "the prince of the powers of the air" (Eph. 2:2); "the prince of demons" (Matt. 12:24); "the tempter" (Matt. 4:3); "the adversary" (1 Pet. 5:8); "the accuser" (Rev. 12:10); "the old serpent" (Rev. 12:9); the first liar and the first murderer (John 8:44). (6) He is compared to a Fowler (Psa. 9:13); a sower of tares (Matt. 13:25, 39); a wolf (John 10:12); a roaring lion (1 Pet. 5:8); a serpent (Rev. 12:9, 20:2); and a dragon (Rev. 16:13). These terms suggest his total depravity, and his diabolical malice and cunning.

59. Q. What does reason teach us in this connection?

A. Reason also teaches us that there is a personal devil.

(1) If not, then man must be held responsible for all the evil in the world, and such a responsibility would be overwhelming. (2) Why is it more "absurd" that a moral being should have sinned against God in past ages, than that moral beings should sin against Him now, as they obviously do? (3) Belief in a personal devil is far more reasonable than belief in an impersonal spirit of evil. (4) One of the most ingenious devices that the devil employs in deceiving people, is that of "selling" them the lie that he has no actual existence. Beware of this lie! It is destructive and dangerous!

60. Q. Who was the devil, originally?

A. He was, as we have learned, an angel of superior rank and attainment, who was moved by pride and jealousy and false ambition, to instigate and lead a rebellion of certain angels against the divine government.

61. Q. By what name has he been known since his fall?

A. He is spoken of in scripture as Satan, or the devil.

62. Q. What has Satan been trying to do since his fall?

A. He has been trying to hinder and defeat the execution of God's eternal purpose and plan.

(1) He seduced our first parents in the Garden of Eden, but God immediately announced His plan of redemption through the Seed of a woman. See Gen. 3:15. (2) He then corrupted people of the antediluvian world by bringing about the intermingling of the irreligious Cainites and the pious Sethites, Gen. 6:1-4; but God intervened, and preserved the human race and His divine plan through Noah. (3) He then seduced the Hebrew people into idolatry and apostasy at every opportunity, until God finally, as a punishment which they deserved, allowed them to be subjugated and carried off into captivity in Babylon. (4) He incited Herod to try to murder the Child Jesus as soon as the latter was born, but God sent His angel to warn Joseph and Mary, and they fled with the Babe into Egypt. Matt. 2:13-23. (5) No sooner had Jesus entered upon

His ministry, following His baptism and the Father's subsequent introduction of Him to the world as His "beloved Son," than Satan tried to seduce Him; but Satan failed utterly. Matt. 3:13-17, 4:1-11. He made another attempt to overpower Jesus, in the Garden of Gethsemane, but failed again. (6) Finally, in desperation, he incited the Jewish nation through their ecclesiastical leaders, to murder the Son of God. Calvary was the darkest hour in human history. No doubt Satan and his rebel hosts calculated they had won a complete victory when Jesus expired on the Cross! But they reckoned without the working of God's mighty power which He wrought when He raised up Jesus from the dead and set Him at His own right hand in the heavenly places. Eph. 1:15-23. The resurrection of our Lord and the establishment of the church were the two great events in the development of the remedial system which made inevitable the ultimate defeat and subjugation of Satan. (7) Today with the desperation of a lost spirit engaged in a hopeless cause, he makes war on the church. Realizing full well that he faces certain and eternal segregation in hell, he seeks only to drag the human race down into the pit with him! Let us never lose sight of the fact that, in respect to every truth said of God—

"Satan ever watches round him,
Seeks to find the weakest part,
And in moments most unheeded,
Quickly throws his fiery dart."

- 63.** Q. In what great conflict is the church engaged today?
 A. In the final and desperate conflict with Satan and his rebel hosts.

(1) Eph. 6:12—"For our wrestling is not against flesh and blood, but against the principalities, against the powers, against the world-rulers of this darkness, against the spiritual hosts of wickedness in the heavenly places." (2) No doubt the saints are subject to temptation by these unseen evil personalities which inhabit the universe. No doubt that wicked angels influence us to sinful impulses by the powers of telepathy which are inherent in all types of per-

sonality, to which we may surrender unless we are clad in "the whole armor of God."

64. Q. How do the wicked angels affect us today?

A. They try to ensnare us, to entice us into sin, to injure us in body and spirit, and to plunge us into perdition.

Luke 8:12—"and those by the way side are they that have heard; then cometh the devil, and taketh away the word from their heart, that they may not believe and be saved." John 13:2—"and during supper, the devil having already put into the heart of Judas Iscariot . . . to betray him," etc. 1 Tim. 4:1—"giving heed to seducing spirits and doctrines of demons." Eph. 6:11—"put on the whole armor of God, that ye may be able to stand against the wiles of the devil." Jas. 4:7—"resist the devil, and he will flee from you." 2 Tim. 2:26—"and they may recover themselves out of the snare of the devil, having been taken captive by him unto his will." 1 Cor. 7:5—"that Satan tempt you not because of your incontinency." Psa. 91:3—"for he will deliver thee from the snare of the fowler."

65. Q. How will this great conflict end?

A. In the ultimate triumph of the true church.
(See Revelation, chs. 20, 21, 22).

66. Q. What has God promised His children with respect to the wiles of the devil?

A. He has promised that, in consequence of their implicit trust in Him, He will not suffer them to be tempted beyond their ability to resist the temptation.

(1) 1 Cor. 10:13—"There hath no temptation taken you but such as man can bear: but God is faithful, who will not suffer you to be tempted above that ye are able; but will with the temptation make also the way of escape, that ye may be able to endure it." 2 Pet. 2:9—"the Lord knoweth how to deliver the godly out of temptation." (2) That we may be reminded constantly of our heavenly Father's guidance and protection, Jesus has taught us to pray in these words: "and bring us not into temptation, but deliver us from the evil one" (Matt. 6:13). (3) As in the

case of Job, devilish malignity is ever circumscribed and held in check by the power of the Almighty. See Job 1:12, 2:6. The devils could not even plunge a herd of swine to destruction without the Savior's permission, Matt. 8:28-34.

(8) The most effective means of resisting temptation are: knowledge of the word of God and the ability to use it with discrimination, Matt. 4:1-11, Eph. 6:17; meditation and prayer, Matt. 4:1-2, Luke 22:39-43; and faithful keeping of the Lord's appointments, Acts 2:42, 1 Cor. 11:23-30, Heb. 10:23-25.

67. Q. What is the primary end contemplated in God's eternal purpose and plan?

A. A holy race, to inhabit the new heavens and the new earth, 2 Pet. 3:13, Rev. 21:1-4.

68. Q. What additional end is contemplated in God's eternal purpose and plan?

A. Probably His own complete vindication from the lying accusations which were brought against him by the devil and his angels; a vindication before and by all the intelligent creatures of the universe; and a vindication resulting from the matchless demonstration of His amazing grace, love and compassion, as manifested in and through His Son, Jesus Christ.

Eph. 3:10, 11—"to the intent that now unto the principalities and the powers in the heavenly places might be made known through the church the manifold wisdom of God, according to the eternal purpose which he purposed in Christ Jesus our Lord." 1 Cor. 6:3—"know ye not that we shall judge angels?" See also Rev. 15:2-4, 19:1-8, 20: 11-15, etc.

69. Q. What shall be the ultimate end of Satan and his kind?

A. Eternal segregation in hell, the penitentiary of the moral universe.

(1) Penitentiaries are for the incarceration and segregation of only those who will not respect and obey the law. (2) Hell was prepared for the devil and his angels. Matt. 25:41—"Depart from me, ye cursed, into the eternal fire

which is prepared for the devil and his angels." Rev. 20:10
— "and the devil that deceived them was cast into the lake of fire and brimstone, where are also the beast and the false prophet; and they shall be tormented day and night for ever and ever." (3) If human beings, for whom God has given His only begotten Son that they should not perish but have eternal life, do finally perish in hell, it will not be because God casts them into it, but because they cast themselves into hell in consequence of their own indifference and rebelliousness. See Rev. 21:8. In the final judgment, each class will go to its proper place instinctively and voluntarily; and those who go to hell will be driven thereby by their own guilty consciences.

70. Q. In view of all these facts what should we do?

A. We should constantly and prayerfully keep ourselves clad in the whole armor of God, that we may be able to stand against the wiles and snares of the devil. Eph. 6:10-20.

REVIEW EXAMINATION OVER LESSON TWENTY

58. Q. Do the scriptures teach that there is a personal devil?
59. Q. What does reason teach us in this connection?
60. Q. Who was the devil, originally?
61. Q. By what name has he been known since his fall?
62. Q. What has Satan been trying to do since his fall?
63. Q. In what great conflict is the church engaged today?
64. Q. How do the wicked angels affect us today?
65. Q. How will this great conflict end?
66. Q. What has God promised His children with respect to the wiles of the devil?
67. Q. What is the primary end contemplated in God's eternal purpose and plan?
68. Q. What additional end is contemplated in God's eternal purpose and plan?
69. Q. What shall be the ultimate end of Satan and his kind?
70. Q. In view of all these facts what should we do?

Lesson Twenty-one**WHAT GOD DID THROUGH OUR
FIRST PARENTS**

Scripture Reading: Gen. 1:24-31.

Scriptures To Memorize: "And God created man in his own image, in the image of God created he him; male and female created he them" (Gen. 1:27). (Gen. 1:27). "I will give thanks unto thee; for I am fearfully and wonderfully made" (Psa. 139:14).

71. Q. Who were our first parents?
A. The first man and woman, Adam and Eve.
72. Q. Why do we speak of them as our first parents?
A. Because the human race is descended from them.
73. Q. What, firstly, did God do through our first parents?
A. It was through them that He established His moral system in our visible world.
74. Q. How did the first man and woman come into being?
A. The scriptures teach that God created them.
(1) Gen. 1:27—"God created man in his own image . . . male and female created he them." (2) That God created our first parents is a far more rational and satisfactory explanation of man's origin than the so-called "evolutionary hypothesis" that he is the offspring of the brute creation.
(3) The following are major objections to the evolutionary theory: (a) Nature, if left to her own resources, deteriorates instead of progressing. (b) The sterility of crossed species is contrary to the idea of an evolutionary process. (c) Evolution fails to account for all special organs, such as wings, feathers, eyes, ears, fins and electric organs in fishes, poison glands and fangs of reptiles, and others too numerous to mention here. (d) It fails to bridge the chasms between the inorganic and the organic, between the mineral and vegetable, and between the vegetable and animal kingdoms.
(e) It fails to account for instincts peculiar to certain crea-

tures, such as those of the ant, the honey bee, the beaver, etc. (f) It fails to account for the origin of sex distinctions. (g) It fails to account for the moral and spiritual intuitions in man. (h) It fails to explain the origin of life. (i) It fails to account for man's high standing in the category of living creatures. (j) Finally, it is contrary to the known facts of observation and experience. If man were to disappear now from the face of the earth, there is no apparent reason for believing that by any process or change now going on in nature, another creature like him would ever be evolved, however long the animal kingdom might continue to exist. If evolution is true, then when and why did it cease?

75. Q. How did God distinguish man at creation from all other creatures?

A. By creating man in His own image.

76. Q. In what sense is man the image of God?

A. Man is the image of God in a personal sense.

(1) Gen. 1:27—"and God created man in his own image." The term image as used here, means likeness. In the ordinary sense of the term an image is a reflection; hence it may be rightly said that man is a reflection of God. (2) How is man the reflection of God? In a personal sense, primarily. This evidently means that as God is, as to nature, personal; so man is personal as to nature, and was so created. In short, man was endowed at creation with all the essential elements of personality, such as intelligence, feeling, will, self-consciousness, self-determination, memory, etc. (3) By his endowment at creation with the essential elements of personality, man was made a moral creature, and as such is subject to God's will and law. (4) In a nutshell, as God is a Spirit, so man is inwardly a spirit. His body is merely the tabernacle in which the real self (ego, or spirit) dwells; and as such is nothing more than a convenience adapted to his needs in this present world of time and space.

77. Q. What, secondly, did God do through our first parents?

A. He originated our human nature in them.

78. Q. What do we derive from our first parents?

A. Our human nature.

79. Q. What is meant by our human nature?

A. Human nature is what God made to be when He created him.

Human nature is what God has made men to be by virtue of their creation. Human character is what men make themselves to be by their own thinking and acting.

80. Q. What are the two essential elements of our human nature?

A. Body, or flesh; and spirit.

(1) Gen. 2:7—"Jehovah God formed man of the dust of the ground, and breathed into his nostrils the breath of life; and man became a living soul." (2) "Dust of the ground" means, literally, the earthly elements of which our bodies are composed. Dust is used in scripture as the emblem of frailty, humility, mortality, etc. It is obvious from this text that the body of man was mortal from its creation, i. e., subject to dissolution into its original elements. (3) In the sense that the body was originally formed of various earthly, or chemical elements, it was a divine creation; whereas the spirit that was breathed into it was a divine gift. (4) The body was lifeless and useless until God breathed into it "the breath of life." What does this mean? It means, evidently, that God implanted a spirit in the body. Out of His very own essence He breathed into the hitherto lifeless form all the essential elements of personal life. (5) Man as to nature, then, is twofold: he is essentially spirit (self, ego); and spirit dwells in a body of flesh. (6) This duality of man's nature is further indicated by its two-fold destiny. The body, we are told, will be resolved into the chemical elements of which it was originally formed; but the spirit will return to God. Eccl. 12:7—"the dust returneth to the earth as it was, and the spirit returneth unto God who gave it."

81. Q. What great truth about life is revealed in Gen. 2:7?

A. The truth that life is a divine gift.

(1) The body of man was originally a divine creation; but the spirit was a divine gift. And when God implanted spirit in the body, He implanted life in it. "And man (literally,

the man) became a living soul." (2) The story is told that Rowland Hill once conversed with a celebrated sculptor who was hewing out of a block of marble a statue of the great English patriot, Lord Chatham. "There," said the sculptor, "isn't that a fine form?" "Now," replied Mr. Hill, "can you put life into it? Else, with all its beauty, it is still a block of marble." God formed the human body of the dust of the ground, and He then vitalized the inanimate figure by putting spirit into it. Man is able to repair, assemble and arrange matter, but only God is able to make matter excel itself in quality. (3) The picture here is that of the Creator stooping down and placing His lips and nostrils to the inanimate form which He had created, and then expelling an infinitesimal portion of His very own essence into it. (4) Thus our personal life was originally a gift from God. The same is true of eternal life: it is a divine gift. Rom. 6:23—"the free gift of God is eternal life in Christ Jesus our Lord." (5) Since life is God's gift to us, it follows that we should appreciate this gift, cherish it, and make the best use of it for the benefit of our fellows and for God's glory.

82. Q. What resulted from the divine implanting of spirit in body?

A. The result was that the man became "a living soul."

(1) Soul is a term which has reference primarily to the individuality. It stands for the entire being composed of body and spirit. (2) You are a living soul, I am a living soul, every human being is a living soul composed of two essential parts—body and spirit. (3) "We see that the expression 'living soul' is not applied to the breath of God as considered in itself and separate from the body, but that it describes man in his entirety, as the result of the union of the two contrasting elements" (Godet, Biblical Studies: The Old Testament, p. 32). "Soul is spirit as modified by union with the body" (Hovey). "By soul we mean only one thing, i. e., an incarnate spirit, a spirit with a body" (Hodge, Popular Lectures, p. 221). (4) When spirit enters into any kind of body to indwell it and possess it and unify it, be that body terrestrial or celestial, material or ethereal,

the result of the union of the two elements is a living soul.

(5) Human nature is, then, two-fold, consisting of spirit and flesh: a material body vitalized and energized by spirit.

83. Q. What twofold purpose was the human body divinely intended to serve?

A. It was no doubt intended: 1. to serve as a convenience for man in his present environment; and 2. to serve as a check upon whatever imperiousness of spirit he might develop.

(1) It was to serve as a dwelling-place for his spirit, or self; and hence as a convenience adapted to his needs in this present state only. 2 Cor. 5:1—"the earthly house of our tabernacle." (2) It was probably designed to serve also as a check upon man's imperiousness of spirit. This it does by confining his ego to a locality. "The body is to be regarded, not as the origin of want, desire and impulse, but rather as the instrument of their gratification — the medium through which the confined and restless agent within is ever acting out himself, and seeking satisfaction; and through which he is compelled to seek it, that he may, in the process, be crossed and repressed, disciplined and subdued, and thus be made to learn, if possible, the great lesson of submission to God" (Cook, *The Origin of Sin*, p. 152).

(3) It should be kept in mind that under most, if not actually all, circumstances, the body is subject to the control of our mental faculties, and hence cannot be in itself the source and seat of sinful impulses. Such impulses emanate from what is called in scripture "the mind of the flesh" (Rom. 8:6-7), i. e., the "carnal" or "natural" mind (cf. 1 Cor. 2:14). (4) Impress upon the students the importance of resisting these sinful impulses, and of keeping their bodies clean and wholesome as God intended they should be kept.

84. Q. What, thirdly, did God do through our first parents?

A. He revealed in them the glory, dignity and worth of humankind.

(1) The distinction between human nature and human character should be recalled, in this connection. Human

nature is what God made man to be by virtue of his creation. Human character is what men have made themselves to be in consequence of their own thinking and acting. (2) While human nature, like everything that God created, was originally "good" (Gen. 1:31—"and God saw everything that he had made, and, behold, it was very good"); human character has become, says Jesus, more or less devilish (John 8:44—"ye are of your father the devil, and the lusts of your father it is your will to do"). Human character has become depraved because men have made it so ("the lusts of your father it is your will to do"). (3) While the Bible writers portray human character as being depraved in consequence of the inroads of sin, they invariably speak of human nature in the noblest of terms. Gen. 1:27 — "God created man in his own image." Psa. 139:14—"I am fearfully and wonderfully made." Cf. 1 Cor. 11:7, Jas. 3:9. (4) The glory and dignity of man are indicated by the following: (a) By the time of his creation, i. e., after the earth had been fitted up as a dwelling-place for him and all the lower orders had been brought into being to serve his interests. He was the last and noblest of God's creations. (b) By the solemn circumstances of his making. His creation necessitated a Divine concilium at which the Three Persons of the Godhead conferred among themselves with regard to the nature and attributes of the creature about to be placed on the earth as its lord tenant (Gen. 1:26). (c) By the divine origin of his dual nature (Gen. 2:7). (d) By the marvelous range of his faculties. (e) By his extraordinary powers of transmission. In the case of Adam, God "breathed into his nostrils the breath of life;" but from that time on, the creature transmitted both body and spirit, from generation to generation, through the exercise of his own powers of procreation. (f) By his high standing in the scale of created things. Psa. 8:5—"thou hast made him but little lower than God, and crownest him with glory and honor." (g) By the extent of his dominion. The entire natural world was placed under his rule and the divine command was: "Be fruitful, and multiply and replenish the earth, and subdue it" (Gen. 1:28). Psa. 8:6—"Thou makest him to have dominion over the works of thy hands;

thou hast put all things under his feet." (g) If these observations are all true of the natural man, how infinitely more so are they of the redeemed man who is God's special "workmanship" created in Christ Jesus for good works! See Eph. 2:10; cf. Eph. 4:24—"Put on the new man, that after God hath been created in righteousness and holiness of truth."

85. Q. What should we do in consequence of knowing these essential truths regarding our human nature?

A. We should never debase our God-given human nature with sin. We should keep ourselves unspotted from the world (Jas. 1:27). We should present our bodies daily as living sacrifices, holy, acceptable to God, which is our spiritual service (Rom. 12:1).

REVIEW EXAMINATION OVER LESSON TWENTY-ONE

71. **Q.** Who were our first parents?
72. **Q.** Why do we speak of them as our first parents?
73. **Q.** What, firstly, did God do through our first parents?
74. **Q.** How did the first man and woman come into being?
75. **Q.** How did God distinguish man at creation from all other creatures?
76. **Q.** In what sense is man the image of God?
77. **Q.** What, secondly, did God do through our first parents?
78. **Q.** What do we derive from our first parents?
79. **Q.** What is meant by our human nature?
80. **Q.** What are the two essential elements of our human nature?
81. **Q.** What great truth about life is revealed in Gen. 2:7?
82. **Q.** What resulted from the divine implanting of spirit in body?
83. **Q.** What twofold purpose was the human body divinely intended to serve?

84. Q. What, thirdly, did God do through our first parents?
85. Q. What should we do in consequence of knowing these essential truths regarding our human nature?

Lesson Twenty-two
MAN'S ORIGINAL STATE

Scripture Reading: Gen. 2:4-25.

Scripture To Memorize: "And Jehovah God took the man, and put him into the garden of Eden to dress it and to keep it. And Jehovah God commanded the man, saying, Of every tree of the garden thou mayest freely eat: but of the tree of the knowledge of good and evil, thou shalt not eat of it; for in the day that thou eatest thereof thou shalt surely die" (Gen. 2:15-17).

86. Q. What is the probable connection between the fall of angels and the creation of man?
- A. It is twofold: in the first place, it is obvious that when God created the angels, He had in view also the creation of man, for we are told that the office of the angelic host is to minister to the heirs of salvation; in the second place, it is likewise obvious that the apostasy of certain angels made it even more imperative that God should make a demonstration of His infinite love and justice, in and through our human race, sufficient to prove to all intelligent creatures, for all time and eternity, the falsity of Satan's lying accusations against Him.

(1) It should be remembered that prior to man's creation, God had demonstrated only His "everlasting power and divinity" (Rom. 1:29). This demonstration was made in the world of nature. (2) When the angels sinned, a final and incontrovertible demonstration of His infinite love and compassion became all the more imperative. (3) Naturally the field for such a demonstration was our human race, the creation of which had already been planned in the councils

of heaven. (4) This demonstration was consummated in the sacrifice of His only begotten Son on the Cross, and in the offer of salvation to all mankind on the terms of the gospel covenant (John 3:16, 15:13, 3:3-5; Mark 16:16; Acts 2:38; Rom. 10:9-10; Gal. 3:26-27). (5) God's eternal purpose and plan included therefore, the sending of the Word to become flesh and dwell among us and to make atonement for sin, the establishment of the church, the uniting of both Jews and Gentiles in the one body of Christ, and the proclamation of the gospel for a testimony unto all the nations (Matt. 28:19-20, 24:14). (6) This has all been worked out "to the intent that now unto the principalities and the powers in he heavenly places might be made known through the church the manifold wisdom of God, according to the eternal purpose which he purposed in Christ Jesus our Lord" (Eph. 3:10-11).

87. Q. What do we mean by man's original state?

A. By man's original state, we mean his state immediately following his creation and prior to his lapse into sin.

88. Q. What was one circumstance of man's original state?

A. It was one of special providence.

(1) The Garden of Eden was fitted up, as a special bower of loveliness, for our first parents to occupy during the continuation of their original state of innocence. Everything calculated to contribute to their happiness and enjoyment was provided for them in Eden. (2) "Eden was evidently designed merely as a temporary abode for man in a state of innocence. God does nothing in vain, and foreseeing that man would certainly fall, He fitted and prepared the world at large for fallen man; and the Garden of Eden particularly and specially for our first parents. This was wise, and just, and good" (Milligan, Scheme of Redemption, p. 37). (3) The location of Eden has ever been a debatable question. The most generally accepted views are that it lay either in the highlands of Armenia, or in the valley of the Euphrates. Gen. 2:14—"and the fourth river is the Euphrates." Profane history is in agreement with Genesis

in locating the cradle of the human race somewhere in Southwestern Asia.

89. Q. What was a second circumstance of man's original state?

A. It was one of unhindered access to God.

(1) During the Edenic period of man's innocence, the Creator and creature lived in intimacy of fellowship, because sin had not come between them to cause separation and alienation. Gen. 2:15—"and Jehovah God took the man, and put him into the Garden of Eden," i. e., led him by divine impulse to this habitation specially prepared for him. Gen. 3:8—"and they heard the voice of Jehovah God walking in the garden in the cool of the day," etc. Here we have a quaint but striking revelation of the intimacy which existed between the man and his Creator. (2) This unhindered access to God was symbolized by the presence of the Tree of Life "in the midst of the garden." Where God is, there is always life.

90. Q. What was a third circumstance of man's original state?

A. It was one of exemption from physical death.

(1) Though created with a body which was from the beginning subject to dissolution, the first man was given access to the Tree of Life which evidently yielded a fruit, the properties of which served to counteract the inherent mortality of his body and to thus preserve his physical youth and vigor. (2) It is quite evident that this Tree of Life had an actual existence and bore real fruit of some kind unknown to us. There is nothing incredible in such a view. If God provides food for us daily which serves to renew our physical strength, surely He could have provided for our first parents a special food intended to renew and preserve their physical youth. (3) Hence, when they sinned, it became necessary to expel them from Eden and to guard "the way of the tree of life," lest they gain access to its fruit and, though in a state of rebellion, continue to perpetuate their physical youth in such an unnatural state. Gen. 3:22-24, "now, lest he put forth his hand, and take also of the tree of life, and eat, and live for ever," etc. (4) This Tree of

Life was symbolic of their communion with God; it was a type of Christ Himself; and it was emblematic of the food that will be provided for the redeemed in Paradise restored (Rev. 22:2).

91. Q. What was a fourth circumstance of man's original state?

A. It was one of liberty within the circumference of the law.

(1) Gen. 2:16—"of every tree of the garden thou mayest freely eat," etc. Here we have liberty. (2) Gen. 2:17—"but of the tree of the knowledge of good and evil, thou shalt not eat of it." Here we have the first prohibitory law. (3) Gen. 2:17—"for in the day that thou eatest thereof thou shalt surely die." Here we have the penalty for the violation of the law. Law would not be law without its penalty. (4) It should be noted that this first prohibition, like all of God's laws, was for man's good. It was benevolent in its nature and design. It follows, therefore, that the law was not the cause of man's disloyalty when the real test came, but rather the proof of it. (5) Moreover the law was so simple and plain that transgression was inexcusable on any ground. (6) All of which teaches us that there is no genuine freedom under any form of government, divine or human, except within the circumference of the law.

92. Q. What was the fifth circumstance of man's original state?

A. It was one of most intimate companionship with a counterpart of his own flesh and bone.

(1) Gen. 2:18—"and Jehovah God said, It is not good that the man should live alone; I will make him a help meet for him" (i. e., a counterpart for him, a helper answering to him). Also vv. 23-24, "And the man said, This is now bone of my bones, and flesh of my flesh: she shall be called Woman, because she was taken out of man." (2) The creation of the Woman was a particular act of God for the Man's benefit. Gen. 2:21, 22—"and Jehovah God caused a deep sleep to fall upon the man, and he slept; and he took one of his ribs, and closed up the flesh instead

thereof; and the rib, which Jehovah God had taken from the man, made he (buildest he into) a woman . . ." (3) "Not out of his head to top him, nor out of his feet to be trampled on by him; but out of his side to be equal with him, under his arm to be protected by him, and near his heart to be beloved" (Matthew Henry). (4) Why does not the modern man lack one rib? Because only the individual skeleton of Adam was affected by this miracle. Changes in the human skeleton by modern surgery are not handed down by ordinary process of generation. What may have happened to Adam's anatomy does not necessarily affect his posterity. (5) Gen. 2:22-25, "and brought her unto the man . . . therefore shall a man leave his father and mother, and shall cleave unto his wife: and they shall be one flesh" (cf. Matt. 19:5, 1 Cor. 6:16, Eph. 5:31). Jehovah thus appears as the Maker of the first marriage. It was He who presented the Woman to the man. "The word implies the solemn bestowment of her in the bonds of the marriage covenant, which is hence called the covenant of God (Prov. 2:17); implying that He is the Author of this sacred institution" (Bush). (6) Thus, in the manner in which He created the Woman—by literally building her out of the rib of the Man—God has impressed upon His creatures two great truths: first, the sacredness of the mystical union between husband and wife in the covenant of marriage; second, the even greater sacredness of the mystical union between Christ and His bride, the church, in the covenant of grace (Eph. 5:22-33).

93. Q. What great lessons do we learn from our study of man's original state?

A. We learn that life, liberty, law and marriage are all of divine origin, and should therefore be highly regarded by man.

The truth that real life and happiness are to be enjoyed only by living in harmony with God's laws and institutions, cannot be too forcefully impressed upon the minds of both children and adults. Living in harmony with God's laws and institutions is righteousness. Sin means discord, disillusionment, suffering, despair and death; but righteousness means self-control, freedom, peace, joy, and the life that is

abundant and eternal. Tit. 2:11-12, "For the grace of God hath appeared, bringing salvation to all men, instructing us to the intent that, denying ungodliness and worldly lusts, we should live soberly and righteously and godly in this present world."

REVIEW EXAMINATION OVER LESSON TWENTY-TWO

86. Q. What is the probable connection between the fall of angels and the creation of man?
87. Q. What do we mean by man's original state?
88. Q. What was one circumstance of man's original state?
89. Q. What was a second circumstance of man's original state?
90. Q. What was a third circumstance of man's original state?
91. Q. What was a fourth circumstance of man's original state?
92. Q. What was the fifth circumstance of man's original state?
93. Q. What great lessons do we learn from our study of man's original state?

Lesson Twenty-three

HOW SIN CAME INTO OUR WORLD: THE TEMPTATION

Scripture Reading: Gen. 3:1-8.

Scriptures To Memorize: "Let no man say when he is tempted, I am tempted of God; for God cannot be tempted with evil, and he himself tempteth no man; but each man is tempted, when he is drawn away by his own lust, and enticed" (Jas. 1:13-14). "Put on the whole armor of God, that ye may be able to stand against the wiles of the devil" (Eph. 6:11). "Resist the devil, and he will flee from you" (Jas. 4:7).

94. Q. What was man's original state morally?
A. It may be properly described as a state of innocence.

(1) It was at the outset a state of untried innocence. How long Adam and Eve continued in obedience to God after their creation, we have no means of knowing. It is obvious, however, that as long as they did so, they had no knowledge of evil as a matter of experience. (2) The notion of some theologians that Adam was created holy, is absurd. It is absurd for the simple reason that created holiness is impossible. Holiness is attained, and that only through free, voluntary choice of right above wrong. (3) Whatever character Adam earned prior to his lapse into sin, was earned by his obedience to those commands of God which crossed none of his natural inclinations, and which therefore cost him little or no self-denial. His goodness was commendable as far as it went, but of inferior worth because there was no settled principle of obedience in his heart. (4) Hence when the real test came, a test in which the command of God did cross his own desires, and that directly and sharply, his love of having his own way overpowered all other considerations, and he sinned. (5) Gen. 3:5—"ye shall be as God, knowing good and evil," urged the tempter. It is true that when our first parents sinned, they did then learn to know good and evil, but not in the sense they had anticipated. They learned to know evil, not as God knows it, i. e., as something to be abhorred and forever rejected; but as Satan knows it, i. e., as a matter of bitter experience. It was when they came to know evil as a matter of personal experience, that they fell from their original state of innocence and became separated from God by sin.

95. Q. How did our first parents fall from their original state of innocence?
A. They fell by disobeying the law of God.
96. Q. Did they sin purely of their own volition as the angels sinned; or were they seduced from an outside source?
A. They were seduced by Satan, who acted through the instrumentality of a serpent.

(1) Gen. 3:1. What this a literal serpent? Evidently it was, for the following reasons: (a) It is expressly classified with the beasts of the field. (b) It is described as a crea-

ture possessing the instinctive cunning that is popularly supposed to belong to actual serpents. Gen. 3:1—"now the serpent was more subtle than any beast of the field," etc. Cf. Matt. 10:16. (c) It seems only reasonable that Satan should have made use of an apparently harmless agent in seducing the woman, thus, by keeping himself in the background, deceiving her as to the identity of the real tempter. (d) It was evidently a creature well known to her, as she manifested no surprise on hearing it address her articulately. (e) The curse subsequently pronounced upon serpent kind in general (Gen. 3:14-15) would be meaningless if this was not an actual serpent involved in the transaction, or if it had been an unreal creature or apparition of some sort. (f) The language of the New Testament corroborates this conclusion. 2 Cor. 11:13—"but I fear, lest by any means, as the serpent beguiled Eve in his craftiness," etc. Says Olshausen: "We are perfectly justified in concluding from this mention of the fall, that Paul spoke of it as an actual occurrence." (2) That the serpent was merely the instrument through which Satan acted, is evident from the following considerations: (a) Because the power of speech is not a natural endowment of the serpent; hence it must have used articulate language on this occasion as the mouth-piece of a supernatural intelligence. "The speaking must have emanated, not from the serpent, but from a superior spirit, which had taken possession of the serpent for the sake of seducing man" (Keil and Delitzsch). Balaam's ass, by divine impulse, spoke in articulate words (Num. 22:21-30); so the serpent in tempting Eve must have spoken by diabolical impulse. Eve had no fear of it for the reason probably that fear was unknown in Eden, i. e., prior to the entrance of sin into the world. (b) Because there is no other ground on which we can explain the diabolical malice and cunning manifested in the temptation of Eve. (c) Because there is no other ground on which we can explain the words of Jesus in John 8:44. (d) Because this view is confirmed by the circumstances of our Lord's temptation. "The tempter approached the Savior openly; to the first man he came in disguise. The serpent is not a merely symbolical term applied to Satan; nor was it only the form

which Satan assumed; but it was a real serpent, perverted by Satan to be the instrument of his temptation" (Keil and Delitzsch). No doubt Satan approached Christ openly because he was well aware that the latter would be able to penetrate every disguise and uncover every deception. (e) Finally, there is no other ground on which we can account for the twofold implication of Gen. 3:14-15, which includes both literal warfare between mankind and serpentkind, and spiritual warfare between the Seed of the woman and the Old Serpent, the devil; and there is no other ground on which we can explain the various scriptures in which Satan is alluded to as the Old Serpent (2 Cor. 11:3, 14; Rom. 16:20; Rev. 12:9, 20:2). (3) "To a child, there are few things more attractive than a glittering serpent, with its curving motions, its brilliant colors, and the magnetic charm of its eye. It is a fit symbol of the devil in his sly, insidious approaches, his cunning, and the power to charm that precedes his power to destroy" (Errett, Evenings With the Bible, Vol. I., p. 24). (4) "On the hypothesis that there was in this first temptation a twofold agency; that Satan spoke through a literal serpent, just as demons, in the time of Christ, spoke through real men and women; on this hypothesis, I say, all is plain, simple and natural. It is, then, easy to account for all the facts in this eventful case; and especially to see how it was that the woman, being at length deceived and overcome by the hellish malice and diabolical cunning and artifice of the Serpent, stretched for her hand, and plucked, and ate

"Of that forbidden fruit, whose mortal taste
Brought death into the world, and all our woe."

(Milligan, Scheme of Redemption, fn., pp. 43-44). (5) "The serpent itself is the best comment upon the text. Look at it: glittering, lithe, cunning, cold, smooth, poisonous—truly it looks as if it might have done it! I don't think the lion could, or the elephant, the eagle, or the ox; but the serpent brings with it a high probability of baseness and mischief" (Joseph Parker). (6) "It is remarkable that the Gentile idolaters did many of them worship the devil in the shape and form of a serpent, thereby avowing their

adherence to that apostate spirit, and wearing his colors" (Matheuw Henry).

97. Q. What great lesson should we learn from the serpent's part in this tragic affair?

A. The solemn truth that temptation often comes to us like a serpent.

"Temptation comes like a serpent; like the most subtle beast of the field; like that one creature which is said to exert a fascinating influence on its victims, fastening them with its glittering eyes, stealing upon them by its noiseless low and unseen approach, perplexing them by its wide circling folds, seeming to come upon them from all sides at once, and armed not like other beasts with one weapon of offense—horn, or hoof, or teeth—but capable of crushing its victim with every part of its sinuous length. It lies apparently dead for months together, but when roused it can, as the naturalist tells us, 'outclimb the monkey, outswim the fish, outleap the zebra, outwrestle the athlete, and crush the tiger.' How naturally in describing temptation do we borrow language from the aspects and movements of this creature!" (Marcus Dods).

98. Q. What characteristics of Satan are revealed in this story of the first temptation?

A. His diabolical malice and cunning.

(1) His diabolical malice. Who but Satan would have molested that happy pair created in God's image, and thus brought such tragic ruin upon the whole human family?

(2) His diabolical cunning is indicated: (a) by the fact that he selected the woman as the object of his approach.

"Woman has more generally been injured and ruined through the abuse of that affectionate trust, which is really one of her main characteristics, than by any other means" (Isaac Errett). The devil knew, too, that through her the man could be more easily beguiled. (b) By the fact that he approached her when she was alone, and unsupported by her husband. It seems that Adam appeared on the scene later and, probably out of love for her, followed her into disobedience (1 Tim. 2:14). (c) By the fact that he selected such a favorable opportunity for the temptation. It

seems that he made his approach at a moment when the woman was standing near the tree of forbidden fruit and no doubt was gazing upon it with considerable curiosity. Gen. 3:6—"and when the woman saw that the tree was good for food," etc. (d) By the fact that he used a method of approach designed to weaken her faith in the word of God. First, the flippant, ironical question, "Hath God said, Ye shall not eat of any tree of the garden?"—thus insinuating that if God had issued such a prohibition, it was an exceedingly foolish one. Second, the malicious alteration of the divine command, quoting it as a prohibition not merely of the one tree, but of all. Third, the bold contradiction of the divine command. Gen. 3:4—"ye shall not surely die." Fourth, the lying accusation against God. v. 5—"for God doth know that in the day ye eat thereof, then your eyes shall be opened, and ye shall be as God, knowing good and evil." "That is to say, it is not because the fruit of the tree will injure you that God has forbidden you to eat it, but from ill-will and envy, because He does not wish you to be like Himself" (Delitzsch). Finally, the fatal appeal: "ye shall be as God." "They will be independent of God—gods to themselves, free from all restraints, and having all the materials of happiness within themselves. It was an appeal to selfhood against Godhood; and the eating of the forbidden fruit was, on the part of Eve and Adam, an attempt to erect selfhood into Godhood. It was a renunciation of Jehovah's sovereignty, the lifting up of a standard of rebellion against their Maker, who had been to them the fountain of life and blessedness" (Errett, Evenings With the Bible, vol. 1., p. 26).

99. Q. What fatal mistake did the woman make in dealing with the tempter?

A. She made the fatal mistake of temporizing with him.

(1) She might have perceived from his first insinuating question that he had no good end in view, and should therefore have answered with a curt "Get thee behind me, Satan!" But she temporized—and the devil was quick to press the advantage thus gained. (2) "Whoever parleys with temptation is already on the verge of danger" (Pelou-

bet). It doesn't pay to flirt with the devil. 2 Tim. 2:22—"flee youthful lusts." 1 Thess. 5:22—"abstain from every form of evil." Jas. 4:7—"resist the devil, and he will flee from you." (3) Whereas our Saviour resorted to the word of God as his support in resisting Satan's appeals (Matt. 4:4, 7, 10), Eve, by temporizing with him, was inveigled first into doubt, and finally into disobedience. "Satan teaches men first to doubt, then to deny; he makes them skeptics first, and so by degrees makes them atheists" (Matthew Henry).

100. Q. What should our knowledge of the circumstances of this first temptation lead us to do?

A. It should lead us to put on the whole armor of God that we may be able to stand against the wiles of the devil.

"Stand therefore, having girded your loins with truth, and having put on the breastplate of righteousness, and having shod your feet with the preparation of the gospel of peace; whithal taking up the shield of faith, wherewith ye shall be able to quench all the fiery darts of the evil one. And take the helmet of salvation, and the sword of the Spirit, which is the word of God; with all prayer and supplication praying at all seasons in the Spirit, and watching thereunto in all perseverance and supplication for all the saints" (Eph. 6:13-18).

REVIEW EXAMINATION OVER LESSON TWENTY-THREE

94. Q. What was man's original state morally?
95. Q. How did our first parents fall from their original state of innocence?
96. Q. Did they sin purely of their own volition as the angels sinned; or were they seduced from an outside source?
97. Q. What great lesson should we learn from the serpent's part in this tragic affair?
98. Q. What characteristics of Satan are revealed in this story of the first temptation?
99. Q. What fatal mistake did the woman make in dealing with the tempter?

100. Q. What should our knowledge of the circumstances of this first temptation lead us to do?

Lesson Twenty-four

HOW SIN CAME INTO OUR WORLD: THE SURRENDER

Scripture Reading: Gen. 3:1-8.

Scripture To Memorize: "Then the lust, when it hath conceived, beareth, sin; and the sin, when it is fullgrown, bringeth forth death" (Jas. 1:15).

101. Q. What was the threefold appeal involved in the temptation of our first parents?

A. The physical, the esthetic, and the intellectual.

(1) Gen. 3:6—"and when the woman saw that the tree was good for food," etc. What did she see? "That the tree was good for food." "What could she see but the serpent eating that same fruit, all the while ascribing to its virtues his own wonderful elevation and superior knowledge?" (Milligan). It seems that in order to give force to his own infidel assertions and insinuations, he actually ate some of the forbidden fruit himself, and presented his own case as a real and veritable proof of its marvelous effects. "That the tree was good for food"—the physical appeal is the most elementary of temptations. Notable examples of it are found in Alexander the Great, Robert Burns, Lord Byron, Edgar Allan Poe, all brilliant men but unable to resist the appeal to physical appetite and desire. (2) "And that it was a delight to the eyes." Here we have the esthetic appeal. This often accompanies the physical, and, though apparently more refined, is quite subtle and powerful. Great geniuses, musicians, poets, artists and the like, have frequently been grossly immoral. The allurements of certain types of music, for example, and of other forms of fine art, accentuate physical desire and make illicit pleasures more attractive. (3) "And that the tree was to be desired to make one wise"—the intellectual appeal. The desire for unlawful knowledge has stranded many a soul in the mire of unbelief. Theologians have used this appeal most effec-

tively in keeping the church divided, the un-Christian teachers have used it widely in pushing young souls over the precipice of doubt into the deadly calm sea of agnosticism, or into the maelstrom of confusion and disbelief.

102. Q. What was the issue involved in this first temptation?

A. The issue of obedience or disobedience to God.

(1) God had said, "Of the tree of the knowledge of good and evil, thou shalt not eat of it; for in the day that thou eatest thereof, thou shalt surely die." Along came Satan saying, "Ye shall not surely die; for God doth know that in the day ye eat thereof, then your eyes shall be opened, and ye shall be as God, knowing good and evil." (2) Thus the issue was clearly joined. It was the issue between the word of God on the one hand, and the lying denials and accusations of Satan on the other. (3) The final choice rested, however, with Eve and Adam. Their unlawful desires blinded them for the moment, led them into believing Satan's lies and into choosing the wrong. Thus they sinned.

103. Q. In what did the actual sin of our first parents consist?

A. In their overt act of disobedience to God.

(1) The sin was not in the temptation, but in the yielding to it. (2) When curiosity becomes whetted by desire, lust is the result. So it was with Mother Eve: she finally reached the point where she actually lusted for divinity—to be as God. But "lust, when it hath conceived, beareth sin;" therefore "she took of the fruit thereof, and did eat; and she gave also unto her husband with her, and he did eat" (Gen. 3:6). The falling away, which had its inception in lust, or unlawful desire, was consummated in the overt act of disobedience to God. Jas. 1:13-15, 1 John 3:4. (3) "The confluence of all these streams made such a current as swept the feeble will clean away; and blind, dazed, deafened by the rush of the stream, Eve was carried over the falls as a man might be over Niagara" (Maclaren). (4) In a striking parallel, the consummation of our conversion to Christ is, by divine authority, in our overt or outward act of obedience to His command. This overt act

of obedience is Christian baptism, in which we yield ourselves in body and spirit to the authority of Christ, the head of the church. Gal. 3:27—"For as many of you as were baptized into Christ did put on Christ."

104. Q. What was the essential principle of this first sin?

A. It was selfishness — the essential principle of every sin.

(1) Their sin resulted from their following their own desires in opposition to God's command. It was the choice of self above God, which is the essential principle of every sin that was ever committed. Mark 7:21-23, "for from within, out of the heart of men, evil thoughts proceed, fornications, thefts, murders, adulteries, covetings, wickedness, deceit, lasciviousness, an evil eye, railing, pride, foolishness: all these evil things proceed from within, and defile the man" (Jesus). (2) In striking contrast, the essential principle of righteousness is the choice of God above self. Self-giving is the very first principle of our Christian faith; and in the mutual relations between moral creatures, self-denial for the general good must become the law of the universe if peace and joy are to prevail among men. Matt. 16:24—"if any man would come after me, let him deny himself, and take up his cross, and follow me."

105. Q. What followed as a consequence of the fact that our first parents were seduced?

A. It became possible for God to temper justice with mercy, which He did in working out a plan of salvation for the human race.

Because the angels sinned purely of their own volition and without seductive influences having been brought to bear upon them from an outside source, it was impossible for God to maintain the eternal principles of justice and to, at the same time, extend mercy to them. In the case of our first parents, however, the situation was different. They were seduced by Satan the adversary of God and of all good. Therefore it was God's eternal plan to temper justice with mercy, which it was possible for Him to do under such circumstances; and to work out a plan of salvation

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for man, that would ultimately result in the complete defeat and subjugation of Satan, and in the complete renovation of our world of the consequences of all his nefarious enterprises and works.

106. Q. What do we learn from all these facts?

A. We learn that Satan, in tempting us, makes use of the same methods and schemes and pleas, that he employed in the seduction of our first parents.

(1) It is sad, but nevertheless true, that their experience has been re-enacted in the life of every human being on reaching the age of accountability. Rom. 3:23—"all have sinned, and fall short of the glory of God." (2) To read this summarization of the facts connected with the temptation and fall of our first parents, is to realize that the devil has never changed his tactics. Most of us know from personal experience that he still employs the same suaveness, the same cunning, the same deceit, the same half-truths and half-lies, promising so much but actually giving so little! (3) The best that Satan has to offer you for serving him, is ultimate disillusionment, remorse and despair; and incarceration in hell, the penitentiary of the moral universe. "The wages of sin is death"—not only physical death, the dissolution of the body; but eternal death as well, banishment forever from the presence of God and His saints. (4) Where, then, will you spend eternity? The choice rests with you. If you choose the wrong, yours will be the responsibility for such a course of action! Gal. 6:7—"Be not deceived; God is not mocked; for whatsoever a man soweth, that shall he also reap."

REVIEW EXAMINATION OVER LESSON TWENTY-FOUR

101. Q. What was the threefold appeal involved in the temptation of our first parents?
102. Q. What was the issue involved in this first temptation?
103. Q. In what did the actual sin of our first parents consist?
104. Q. What was the essential principle of this first sin?

105. Q. What followed as a consequence of the fact that our first parents were seduced?
106. Q. What do we learn from all these facts?

Lesson Twenty-five

THE CONSEQUENCES OF SIN IN OUR WORLD

Scripture Reading: Gen. 3:7-24.

Scripture To Memorize: "Therefore as through one man sin entered into the world, and death through sin; and so death passed unto all men, for that all sinned" (Rom. 5:12).

107. Q. What was the immediate consequence of the sin of our first parents?

A. The awakening of conscience in them.

Gen. 3:7, 8—"and the eyes of them both were opened, and they knew that they were naked; and they sewed fig-leaves together, and made themselves aprons" (literally, girdles). "And they heard the voice of Jehovah God walking in the garden in the cool of the day; and the man and his wife hid themselves from the presence of Jehovah God amongst the trees of the garden." Thus is indicated the beginning of shame and fear in the human heart, as consequences of sin.

108. Q. What did this awakening of conscience signify?

A. It signified that they had become separated from God by sin.

109. Q. What immediate punishment was inflicted upon them in consequence of their separation from God by sin?

A. The immediate punishment inflicted upon them was their expulsion from the Garden of Eden.

Gen. 3:22-24, "And Jehovah God said, Behold, the man is become as one of us, to know good and evil; and now, lest he put forth his hand, and take also of the tree of life, and eat, and live for ever—therefore Jehovah God sent him forth from the garden of Eden, to till the ground from whence he was taken. So he drove out the man; and he placed at the east of the garden of Eden the Cherubim,

and the flame of a sword which turned every way, to keep the way of the tree of life."

110. Q. Why were they expelled from the Garden of Eden?

A. Evidently in order that the penalty attached to the law which they had transgressed, might be executed.

(1) The law was: "of the tree of the knowledge of good and evil, thou shalt not eat of it." But as law would not be law without a penalty for its violation, the penalty was: "for in the day that thou eatest thereof thou shalt surely die." (2) This penalty pointed forward to physical death primarily. The same God who laid down the penalty, later defined it in such terms that no one can be in doubt as to what He meant by it. Gen. 3:19—"for dust thou art, and unto dust shalt thou return." This couldn't have reference to anything but physical death, i. e., the dissolution of the body. (3) This conclusion is further corroborated by the fact that the only sense in which the word "die" is used in the book of Genesis is with reference to physical death. E. g., Gen. 5:5—"and all the days that Adam lived were nine hundred and thirty years: and he died." Cf. Gen. 5:8, 11, 14, 17, etc. (4) "The clause of the prohibition, 'Thou shalt surely die,' evidently refers to physical death and means no more than 'thou shalt become dieable'" (Shook, Gist of the Bible, p. 62). Dr. Adam Clarke paraphrases it thus: "From that moment thou shalt become mortal, and shall continue in a dying state till thou die." "Thou shalt be subject to death" reads the Targum of Jonathan. "By the eating of the tree of knowledge of good and evil man forfeited his liberty to eat of the tree of life" (Dummelow). (5) Mortality seems to be inherent, however, in all fleshly or animal organization. Our view is, therefore, not that man became mortal when he sinned, but rather that his body had been mortal from its creation; that in Eden he had counteracted this mortality and preserved his physical youth by eating of the fruit of the Tree of Life; that, on becoming separated from God by his own disobedience, he forfeited this great privilege; that consequently in order that the penalty connected with the law which he had violated,

might be worked out in his fleshly body, he was expelled from Eden; and thus having lost access to the food with which he had previously counteracted his mortality and prevented death, in due course of time he died, i. e., he died physically (Gen. 5:5). (6) From these considerations it is obvious that the penalty connected with the law violated by our first parents comprehended, primarily, physical death, or the death of their bodies; and that further, their death physically was a natural and logical consequence of their alienation from God. Thus it was that "through one man sin entered the world, and death through sin" (Rom. 5:12).

111. Q. Do the scriptures teach that our first parents died spiritually when they sinned?

A. The scriptures teach that they entered upon a dying state, both physically and spiritually, the moment they became separated from God by selfishness and sin.

(1) In scripture those who are alienated from God by sin are said to be "dead" in the sense that they are in a dying state. Eph. 2:1—"dead through your trespasses and sins." Col. 2:13—"and you, being dead through your trespasses, and the uncircumcision of your flesh." Luke 15:24—"for this my son was dead, and is alive again; he was lost, and is found." To be in such a dying state is to be lost, and vice versa. (2) Moreover, they are in such a dying state, not because God desires it or brings it about, but because the active principle of sin, selfishness, is enthroned in their hearts, thus separating and alienating them from God. Col. 1:21—"and you, being in time past alienated and enemies in your mind in your evil works." Eph. 2:3—"the spirit that now worketh in the sons of disobedience; among whom we also all once lived in the lusts of the flesh and of the mind, and were by nature children of wrath." (3) "Union with God in some way and by some means is essential to all life, and separation from Him is always death" (Milligan, Scheme of Redemption, p. 54). (4) Actual spiritual death takes place, however; or perhaps it would be more nearly correct to say, is consummated, in the next world. It is eternal death, i. e., the final, complete and eternal

separation of the soul from the presence of God, and its ultimate segregation in hell. See 2 Thess. 1:7-10, Rom. 9:22, Matt. 25:41, Rev. 2:11, 20:6, 20:18, 21:8, etc. (5) In defining the word thanatos (death), Thayer, in his Greek Lexicon of the New Testament, says: "In the widest sense death comprises all the miseries arising from sin, as well physical death as the loss of life consecrated to God and blessed in Him on earth to be followed by wretchedness in the lower world." Cf. Rev. 20:14. (6) In the case of our first parents, their expulsion from Eden meant their loss of unhindered access to God, and the loss, too, of the companionship and fellowship of His real presence. It meant also that they stood henceforth in need of religion with its mediatorial and reconciliatory aspects and offices. (7) The objective of God's Plan of Redemption, and the essence and purpose of true religion, is to eradicate the principle of selfishness from the human heart, and to substitute therefor the principle of sacrificial love; and to thus bridge the chasm, heal the separation, and bring about reconciliation between the creature and the Creator. 2 Cor. 5:18-20.

112. Q. Do the scriptures teach that the whole human race must suffer the guilt of Adam's sin?

A. The scriptures teach that the sins for which we shall be held accountable are those which we commit ourselves.

(1) Sin is a personal intention or act of disobedience to God. Matt. 5:28, 1 John 3:4, 1 John 5:17, Deut. 9:7, Rom. 14:23, Jas. 4:17, etc. (2) Rom. 3:23—"for all have sinned, and fall short of the glory of God, (not have been born in sin, but have sinned). (3) Psa. 58:3—"the wicked are estranged from the womb: they go astray as soon as they are born, speaking lies." They go astray not have been born astray. (4) Psa. 14:1—"they are corrupt, they have done abominable works; there is none that doeth good" (note—have done abominable works). (5) Psa. 51:5—"behold, I was brought forth in iniquity; and in sin did my mother conceive me." The allusion here is to personal sin, not inherited guilt. (6) Isa. 53:6—"all we like sheep have gone astray; we have turned every one to his own way" (note, we have gone astray, not have been born astray).

(7) Eph. 2:1—"dead through your trespasses and sins" (not through Adam's sin, nor the sins of your parents). (8) Eph. 2:3—"were by nature children of wrath." How so? Because they "lived in the lusts of the flesh, doing the desires of the flesh and of the mind" (not because of any inherited guilt). (9) Col. 1:21—"alienated and enemies in your mind in your evil works" (not Adam's works). (10) Col. 2:13—"you being dead through your trespasses and the uncircumcision of your flesh" (not in Adam's trespasses). (11) Job 14:4—"who can bring a clean thing out of an unclean? not one." This is explained by the preceding verse: "Dost thou open thine eyes upon such a one, and bringest me into judgment, when the day of probation will have been ended, and the final decree will be: 'He that is filthy, let him be made filthy still . . . and he that is holy, let him be made holy still'" (Rev. 22:11). (12) Rom. 3:10-18. Note: "they have all turned aside," etc. The allusion here is to general depravity resulting from personal sins, not from inherited guilt. (13) The dogma of original sin is purely of theological origin. The term itself is theological lingo. No such idea as that of inherited guilt is taught in the scriptures. Moreover, the dogma of original sin misrepresents God, and has driven thousands into infidelity. (14) The scriptures teach that each person shall be held accountable in the Judgment for his own personal sins, and not for the sins of Adam or the sins of his ancestors. Rom. 14:10, 12—"for we shall all stand before the judgment-seat of God . . . So then each one of us shall give account of himself to God." Matt. 16:27—"then shall he render unto every man according to his deeds." 2 Cor. 5:10—"For we must all be made manifest before the judgment seat of Christ; that each one may receive the things done in the body, according to what he hath done, whether it be good or bad. Rev. 20:13—"and they were judged every man according to their works." (15) Hear the conclusion of the whole matter: "The soul that sinneth, it shall die: the son shall not bear the iniquity of the father, neither shall the father bear the iniquity of the son; the righteousness of the righteous shall be upon him, and the wickedness of the wicked shall be upon him" (Ezek. 18:20).

113. Q. Do the scriptures teach that the whole human race must suffer the consequences of sin?

A. They do. The human race suffers the consequences of sin from generation to generation.

(1) The dogmas of original sin, total depravity, unconditional election and reprobation, etc., have all arisen from the failure of theologians, scholarly as they were, to distinguish between the guilt and the consequences of sin. For instance, a man may in a few hours gamble away all his possessions, and thus reduce his family to abject poverty and want. The family would thus suffer the consequences of the father's misdeeds; but there is no court in heaven or on earth that would hold the family responsible for his guilt. So it is with our race. We must all suffer the consequences of sin from generation to generation; but a righteous God would never hold us individually responsible for the guilt of Adam or the guilt of our fathers. (2) No one can deny the fact of the operation of the law of heredity, which is defined as the "transmission of physical or mental characteristics or qualities to descendants." Physical features and frailties, sinful dispositions and propensities, and moral imperfections, are all without doubt transmitted from generation to generation by the ordinary processes of reproduction. That there is a close relation also between physical weakness and moral imperfection cannot be denied, but this connection is beyond the ability of the human intelligence to fully understand or explain. Guilt, however, is something acquired by each individual in consequence of his own transgression of the law of God; but is never inherited. (3) Exo. 20:5, 6—"I Jehovah thy God am a jealous God, visiting the iniquity of the fathers upon the children, upon the third and upon the fourth generation of them that hate me; and showing lovingkindness unto thousands of them that love me and keep my commandments." The allusion here is evidently to the consequences of sin. Gal. 6:7, 8—"Be not deceived; God is not mocked; for whatsoever a man soweth, that shall he also reap. For he that soweth unto his own flesh shall of the flesh reap corruption; but he that soweth unto the Spirit shall of the Spirit reap eternal life." (4) It is not only a truth of

divine revelation, but a fact of ordinary observation and experience as well, that our race suffers the consequences of sin from one generation to another, and even unto the third and fourth generations. It is a known fact that most of the diseases which prey upon our fleshly bodies today, are the direct consequences of the sins of our fathers. This knowledge should serve to foster in our minds a realization of the awful malignancy of sin, and to prompt us to flee from it as from a pestilence, not alone for our own well-being, but for the welfare of generations yet unborn.

114. Q. What is the chief consequence of Adam's sin which has descended upon the whole human race?

A. Temporal or physical death.

(1) By physical death we mean the dissolution of the body. The body of man, as we have learned, was created mortal; and this mortality which is inherent in our physical organization, and consequently universal, we inherit through our descent from Adam. (2) As long as our first parents lived in Eden and had access to the Tree of Life, they were given the privilege of counteracting their mortality and preserving their physical youth and vigor by eating of its fruit. But, on being expelled from Eden in consequence of their disobedience to God, they became subject to the law of mortality inherent in their physical organization, and in due course of time they died (Gen. 5:5). We, the whole human race, their posterity, having been born in the world at large, outside of Eden, and consequently not having access to the fruit of the Tree of Life wherewith to counteract our natural mortality, must also all die. It will thus be seen how that physical death has become a natural, inevitable and universal consequence of the sin of our first parents. (3) This explains why infants must die, the same as adults. Though innocent of guilt, infants bear in their bodies the consequences of sin and must therefore suffer physical death as a prerequisite of the redemption of their bodies. See Rom. 8:23, Phil. 3:20-21, 1 Cor. 15:50-58, etc. (4) It should be pointed out, too, that physical death is universal in its scope, not alone in consequence of the sin of Adam, but in consequence of our own sins as well.

For the tragedy of it all is that the apostasy of our first parents is repeated in the life of every human being on reaching the age of accountability. Rom. 3:23, 5:12. (5) Because the consequences of sin are universal, death is universal. Eccl. 12:7—"the dust returneth to the earth as it was, and the spirit returneth unto God who gave it." Eccl. 9:5—"for the living know that they shall die." 1 Cor. 15:22—"as in Adam all die." Heb. 9:27—"it is appointed unto men once to die." Gen. 3:19—"dust thou art, and unto dust shalt thou return." (6) The death, burial and resurrection of Christ are, however, a divine pledge and proof that the same all who die physically in consequence of the sin of Adam, shall be raised up (i. e., their bodies shall be raised) in consequence of the perfect obedience of Christ. This is the substance of Paul's argument in the fifth chapter of Romans; also in 1 Cor. 15:22—"for as in Adam all die, so also in Christ shall all be made alive." The Apostle is writing here with regard to the resurrection of the body. Hence this does not mean that all will be saved, but rather that all (i. e., the bodies of all) will be raised up from the dead by the working of that same mighty power which raised up the body of Christ (2 Cor. 4:14). Jesus Himself authenticates this teaching in John 5:28-29. "The hour cometh," He says, "in which all that are in the tombs shall hear his voice, and shall come forth; they that have done good, unto the resurrection of life; and they that have done evil, unto the resurrection of judgment." Though the scriptures teach that the bodies of all will be raised up, they assert positively that only the redeemed will be clothed in glory and honor and immortality. And when that final great transformation shall have been wrought, then the consequences of sin will have been swept out of our world, and even mortality itself will have been "swallowed up of life" (2 Cor. 5:4). Rev. 21:4—"and death shall be no more; neither shall there be mourning, nor crying, nor pain, any more; for the first things are passed away." May the Lord hasten the day!

REVIEW EXAMINATION OVER LESSON TWENTY-FIVE

- 107. Q.** What was the immediate consequence of the sin of our first parents?

108. Q. What did this awakening of conscience signify?
109. Q. What immediate punishment was inflicted upon them in consequence of their separation from God by sin?
110. Q. Why were they expelled from the Garden of Eden?
111. Q. Do the scriptures teach that our first parents died spiritually when they sinned?
112. Q. Do the scriptures teach that the whole human race must suffer the guilt of Adam's sin?
113. Q. Do the scriptures teach that the whole human race must suffer the consequences of sin?
114. Q. What is the chief consequence of Adam's sin which has descended upon the whole human race?

Lesson Twenty-six
THE CHIEF END OF MAN

Scripture Reading: Rom. 12:1-2, 1 Cor. 3:16-23.

Scripture To Memorize: "Wherefore let no one glory in men. For all things are yours: whether Paul, or Apollos, or Cephas, or the world, or life, or death, or things present, or things to come; all are yours; and ye are Christ's; and Christ is God's" (1 Cor. 3:21-23).

115. Q. For what end are we in this world?
 A. We are in this world that we may know God, and love Him, and serve Him always.
116. Q. What shall we attain by loving and serving God?
 A. We shall attain eternal happiness.
117. Q. Are not the things of this world sufficient to make us happy?
 A. No. The things of this world cannot possibly bring us true happiness.
118. Q. Why cannot the things of this world bring us true happiness?

- A. Because all earthly things are vain and perishable and because man is made for the service of God and for eternal happiness in heaven.

Jas. 4:14—"what is your life? For ye are a vapor that appeareth for a little time, and then vanisheth away." Cf. the testimony of Solomon, Eccl. 2:9-11.

119. Q. Can man find true happiness in riches?

- A. No. True happiness is not to be found in riches.

Read Jas. 1:9-11, Luke 12:16-21.

120. Q. Can man find true happiness in worldly pleasure?

- A. No. True happiness is not to be found in worldly pleasure.

Read the story of the Prodigal Son, Luke 15:11-19.

121. Q. Can man find true happiness in the possession of worldly wisdom?

- A. No. True happiness is not found in worldly wisdom.

Read the testimony of Solomon, who was one of the wisest of men. Eccl. 1:12-18.

122. Q. Can man find true happiness in the possession of great power?

- A. No. True happiness is not to be found in earthly power and authority.

Read the testimony of Solomon, perhaps the most powerful of ancient monarchs, Eccl. 2:1-11. v. 11—"behold, all was vanity and a striving after wind, and there was no profit under the sun."

123. Q. For what end, then, have the things of this world been given us?

- A. That we may use them for the purpose of knowing and serving God.

1 Cor. 10:31—"Whether therefore ye eat, or drink, or whatsoever ye do, do all to the glory of God." Col. 3:17—"Whatsoever ye do, in word or in deed, do all in the name of the Lord Jesus, giving thanks to God the Father through him."

124. Q. Why does God require us to know Him?

A. Because He is the source of all truth; and because to know Him is the secret of life eternal.

John 17:3—"and this is life eternal, that they should know thee the only true God, and him whom thou didst send, even Jesus Christ."

125. Q. Why does God require us to love Him?

A. Because He is the Giver of every good and perfect gift.

Acts 17:25—"seeing he himself giveth to all life, and breath, and all things." Jas. 1:17—"every good and every perfect gift is from above, coming down from the Father of lights." Matt. 7:11—"If ye then, being evil, know how to give good gifts unto your children, how much more shall your Father who is in heaven give good things to them that ask him?" Eph. 2:8—"for by grace have ye been saved through faith; and that (salvation) not of yourselves, it is the gift of God." Rom. 6:23—"the free gift of God is eternal life in Christ Jesus our Lord."

126. Q. Why does God require us to serve Him?

A. Because He is the Sovereign ruler of all things; and because serving Him will result in the greatest good to His creatures.

Psa. 148:5—"Let them praise the name of Jehovah: for he commanded, and they were created." Acts 17:24—"the God that made the world and all things therein, he, being Lord of heaven and earth, dwelleth not in temples made with hands." 1 Cor. 8:6—"to us there is one God, the Father, of whom are all things, and we unto him." Psa. 100:3—"Know ye that Jehovah, he is God; it is he that hath made us, and we are his; we are his people, and the sheep of his pasture."

127. Q. What will become of all those who refuse or neglect to know and love and serve God?

A. They will be separated from Him forever.

Matt. 25:30—"cast ye out the unprofitable servant into the outer darkness: there shall be the weeping and the gnashing of teeth." 2 Thess. 1:9—"who shall suffer pun-

ishment, even eternal destruction from the face of the Lord and from the glory of his might."

128. Q. What must we do, if we would know and love and serve God, and be eternally happy?

A. We must believe what God has revealed; we must keep His commandments; we must faithfully observe all the appointments which He has ordained for our salvation and growth in holiness.

(1) "Or in other words, we must have Religion; for Religion (from *religare*) is the lively union of man with God, which springs from faith, charity, and grace, and is confirmed by the faithful observance of the Divine Commandments" (Deharbe's Catechism). (2) It should be explained that the Latin verb *religare* means "to bind back;" hence true religion proposes and accomplishes the complete reconciliation of the creature with the Creator. 2 Cor. 5:17-20.

129. Q. Where do we get the correct knowledge of divine truth, of the commandments of God, and of the means and appointments of divine Grace?

A. In the Holy Scriptures, and only in the Holy Scriptures.

Acts 17:11—"Now these were more noble than those in Thessalonica, in that they received the word with all readiness of mind, examining the scriptures daily, whether these things were so." See also Psa. 1:1-3, 2 Tim. 3:16-17, etc. Therefore let us never neglect instruction in Christian doctrine, that we may truly learn to know God, to love Him, and to serve Him; and learn how to serve Him properly according to His own commandments and appointments; that in the end we may attain everlasting happiness in the heavenly state. This is indeed the chief end of man, and the end for which He was created in the image of God.

"Praise God from whom all blessings flow;
 Praise Him all creatures here below;
 Praise Him above ye heavenly host;
 Praise Father, Son, and Holy Ghost!" Amen.

**REVIEW EXAMINATION OVER LESSON
TWENTY-SIX**

115. Q. For what end are we in this world?
116. Q. What shall we attain by loving and serving God?
117. Q. Are not the things of this world sufficient to make us happy?
118. Q. Why cannot the things of this world bring us true happiness?
119. Q. Can man find true happiness in riches?
120. Q. Can man find true happiness in worldly pleasure?
121. Q. Can man find true happiness in the possession of worldly wisdom?
122. Q. Can man find true happiness in the possession of great power?
123. Q. For what end, then, have the things of this world been given us?
124. Q. Why does God require us to know Him?
125. Q. Why does God require us to love Him?
126. Q. Why does God require us to serve Him?
127. Q. What will become of all those who refuse or neglect to know and love and serve God?
128. Q. What must we do, if we would know and love and serve God, and be eternally happy?
129. Q. Where do we get the correct knowledge of divine truth, of the commandments of God, and of the means and appointments of divine Grace?

SPECIAL STUDY ON EVOLUTION

Reference has been made occasionally on preceding pages to the theory of evolution. To discuss this theory comprehensively, in relation to Biblical teaching, especially to that of the Hebrew cosmogony (Gen. 1:1—2:3), would require too many additional pages. Hence, I shall have to content myself with a somewhat cursory presentation of the subject.

I should like to say here, however, that no one knows—and it is doubtful that any man will ever know fully (1) how life itself originated, (2) the why and how of the life

movement (what it is that causes cells to divide and thus to multiply, to differentiate in structure and to specialize in function), (3) the *modus operandi* of heredity (how corporeal modifications or changes become incorporated into the chromosomes and genes, as indeed they must, in order to be transmitted to offspring), (4) the why and how of mutations (would not a sequence of mutations resulting in an ascending scale of complexity of existents surely presuppose a directing Intelligence?), (5) in short, how a new species emerges, or could emerge. (As Alfred Russel Wallace once said to his friend Darwin: Your theory may account for the survival of a species, but it does not account for the arrival of a new species.) These mysteries are all inscrutable phenomena of the total life process. As a matter of fact, the time element to which advocates of the theory resort puts it beyond the pale of strictly empirical proof or disproof.

Incidentally, the word "evolution," like the word "nature," belongs among the most ambiguous words in the English language. The most extreme form of the theory is that which is commonly called "materialistic" ("mechanistic" or "naturalistic") evolution. This is the view that all species have come into existence *fortuitously* and as a result of the operation of *resident* forces in each lower species. This view is not only antireligious — it is unscientific. It is unscientific in that it ignores the order which enables us to designate the totality of physical being as a *cosmos*. The Greek *kosmos* means "order," and order presupposes Intelligence. A science is man's attempt to understand and describe the order which he finds in a given area of being. If order did not exist, there could be no science. Sheer fortuity (chance, purposelessness, etc.) simply cannot be reconciled with the order that is known by us empirically to exist. It has been rightly said that if man should ever discover beyond all possibility of doubt that the world he lives in is a world of chance exclusively, that discovery would mark the most tragic day in the story of his life upon the earth. It would denude the world and his own life in it of any possible meaning.

I suggest that each reader of this book secure a copy of

the latest issue of Everyman's Library edition (published by E. P. Dutton, New York) of Darwin's *Origin of Species*, and read therein the Preface written by W. H. Thompson, F. R. S., Director of the Commonwealth Institute of Biological Control, Ottawa, Canada. Thompson states flatly that he does not consider that the evolutionists have proved their claims. I only wish that we might have the space here to reproduce the substance of this Preface. Since this we do not have, I urge the reader to secure this book and read the Preface for himself. Another work that I recommend, dealing with the evolution hypothesis, is that by Douglas Dewar, entitled *The Transformist Illusion*. This book may be secured from DeHoff Publications, 749 N. W. Broad Street, Murfreesboro, Tennessee.

Still and all, the other side of the coin, so to speak, should, I think, receive attention briefly here, for the benefit of students whose faith may have become gravely disturbed by the evolution dogma. There are many educated persons, I find, who in all sincerity hold that the theory, "if properly understood," does not conflict with the Hebrew Cosmogony, if this in turn is "properly interpreted"; in a word, that there is no necessary conflict between the biological and Biblical accounts. These persons look upon evolution, within certain limits, as God's method of creation. They base their position on the following arguments:

1. That the design of the Mosaic account is simply to affirm the truth that our world is the handiwork of the living God, who has only to order a thing to be done, and it is done. (Note the statement, "and God said," which occurs repeatedly in the first chapter of Genesis.) That in short, the Spirit's purpose in giving us the account is to emphasize the *religious* truth of the Creation without regard to the scientific aspects thereof. Hence, although we are told expressly that whatever God commanded "was done," we are not told just how it was done. (Cf. Ps. 33:6, 9; Ps. 148:1-6; Heb. 11:3.) Whether the Creative Process extended over seven week-days or seven (shall we say?) aeonic days is not a matter of special significance, as the same measure of Creative Power would have been prerequisite in either case. Therefore, the problem, according

to those who hold this view, is not one of power but of method. (Obviously, Infinity in God has no reference to magnitude of any kind; rather, it designates the inexhaustibility of the Power which creates and sustains the cosmos.)

2. That there is nothing in the Genesis account to indicate that God spoke all living species into existence at one and the same instant; on the contrary, according to the account itself, the Creation extended over six "days" and a fraction of the seventh (note that God is said to have finished His work on the seventh day, Gen. 2:2).)

3. That considerable indefiniteness characterizes the use of the Hebrew word *yom* (translated "day") throughout the Genesis narrative. E. G., in 1:5 and 16, it means "day-light"; in 2:4, it is used for the whole Creation Era. Moreover, (1) there was no actual measurement of time in connection with the first three "days": chronology had its beginning on the fourth "day"; (2) the "evening" that preceded the "morning" of Day One must have been in the sphere of timelessness; (3) as the distinguished commentator, Lange, puts it: "evening and morning denote the interval of a creative day," the terms indicating respectively the first and second halves of this "day"; we cannot think of the usual evening and morning here, because the earth, and indeed our entire galaxy, did not become astronomically arranged until late in the entire process; (4) God Himself is timeless (always He is I AM, Exo. 3:14), and His activity is timeless (cf. 2 Cor. 6:2, 2 Pet. 3:8); unlike men, and Americans especially, God never gets in a hurry; (5) finally, the account of the seventh "day" does not terminate with the formula, "there was evening and there was morning, a seventh day," such as occurs in connection with the account of each of the preceding six "days": this indicates that the Father's Sabbath is still going on. (This could well be what Jesus Himself meant when in defending Himself against the carping of the Pharisees that He was desecrating the Sabbath by doing works of healing on that day, He said, John 5:17, "My Father worketh even until now, and I work"; that is, the Father has been working works of benevolence throughout all these intervening centuries—His aeonic Sabbath — and now you cavil at me for doing

works of benevolence on your little week-day Sabbath! Cf. Mark 2:27. From the arguments as given above, there are many sincere believers who conclude that the days of the Genesis cosmogony were aeonic (epochal, or geological) days, and not days of twenty-four hours each. I think it only fair to take note here of the fact that this view was held by several of the Church Fathers, even those who adopted the literal rather than the allegorical method of interpreting Scriptures, as, e. g., Ephrem of Edessa, Basil the Great, Gregory of Nyssa, John Chrysostom, Ambrose, Augustine, et al.) (See the book, *Evolution and Theology*, by Ernest C. Messenger, published by Macmillan, New York, 1932.) On the basis of this exegesis, of course, there was ample time to allow for progressive developments — by means of secondary causes, that is, what we call "natural laws" or "laws of nature," which are in fact the laws of Nature's God — claimed by modern science. From the instant that God spoke out, saying, "Light, Be!" (v. 3) to the instant when the Three, in Divine Consilium, decided, "Let us make man in our image" (v. 26), the stretch of time was indeed ample for all the eras that may be claimed by geology, paleontology, and other contemporary sciences.

To the foregoing account of the basic tenets of what is sometimes called "Theistic evolution," sometimes "Christian naturalism," I should like to add the following personal observations:

1. It must be admitted that one of man's most common errors is that of trying to carry his puny concepts of time over into the sphere of God's timelessness. God's timelessness is Eternity. Cf. Paul, 2 Cor. 4:18—"the things which are seen are temporal, but the things which are not seen are eternal."
2. There are philosophers and theologians who take the position that at certain stages in the Creation, God, by direct action (that is, by primary, as distinguished from secondary, causation) inserted new and higher powers into the Cosmic Process, the first above the inanimate world (matter-in-motion) being the life process (cellular activity), then consciousness (the product of sensitivity), and finally,

self-consciousness (person and personality). Obviously, these are the phenomena which mark off, and set apart, the successively higher levels of being as we know these levels empirically. On the basis of this theory, it is held that even though variations — both upward (progressive) and downward (retrogressive) — by means of resident forces, may have occurred on the levels of plant life and animal life, the actualization of first **energy-matter**, first **Life**, first **consciousness**, and first **personality**, must have been of the character of special creation. (The French naturalist, Cuvier, 1769-1832, held that the archetypal forms of all species were direct creations.) (It is significant, of course, that whereas the Hebrew verb *bara*, translated "create," and signifying a primary creation, that is, creation by Divine Thought without the use of pre-existing material, occurs in verses 1, 21, and 27 of the Genesis account, the verb *asah*, translated "make," and signifying a fashioning — reducing to order — of previously created material, is found elsewhere in the account: in Gen. 2:3, the verbs are used together; to signify the completed Creation.) Surely unbiased persons will agree that no theory has ever really bridged the gap between the inanimate and the animate, or that between the brute and **homo sapiens**.

3. Again, the Genesis account of Creation is closely linked up with the Old Testament doctrine of the Sabbath. In Genesis 2:1-3, we have what is called a **prolepsis**, that is, an explanatory connecting together of two events widely separated in time, as if they had occurred at the same time. God rested, we are told, on the seventh "day," after finishing His creative work on that "day." But He did not sanctify the seventh week-day as the Jewish Sabbath until after the Exodus. (For other cases of prolepsis, see Gen. 3:20, and Matt. 10:2-4). It is crystal clear that the first observance of the week-day Sabbath occurred, when the Procession reached the wilderness of Sin, on the eighth day of the eight-day period described in the sixteenth chapter of Exodus. (It is inconceivable that the Procession would have been on the march, as we are told explicitly that it was, on the first day of this eight-day period, for this would also have been a Sabbath, had the institution been in effect at

that time. But the law of the Sabbath forbade the people to do any work whatever, even to kindle a fire or to leave their habitations on that holy day (Exo. 16:29, 31:14-15, 35:2-3; Num. 15:32-36); hence marching on that day would have been a flagrant violation of the divine command.) Not too long after, the Procession reached Sinai, and there the positive law of the Sabbath was incorporated into the Decalogue (the Ten Commandments, Exo. 20:8-11). In Deut. 5:12-15, we are told expressly that the week-day Sabbath was set apart by divine authority to be observed by the children of Israel as a memorial of their deliverance from Egyptian bondage; hence, its observance must have been inaugurated after that deliverance had taken place, that is, after the Exodus. The Sabbath was an integral part of the Decalogue, and the Decalogue was the heart of the Mosaic Covenant. In Deut. 5:4-22, we find Moses repeating the Commandments, including the command to keep the seventh day as the Sabbath; in verses 1-3 of the same chapter, we find him stating positively that God had not made this Covenant with their fathers (the patriarchs), but with the generation that had been present at Horeb (another name for Sinai), and with their descendants to whom he, Moses, was speaking on that occasion (just before his own death and burial). (Cf. Gal. 3:19. Here the Apostle tells us that the Law (**Torah**) was added, that is, codified, because of the growing sinfulness of the people under no restraint but that of tradition. All these Scriptures account for the fact that we find no mention of the Jewish Sabbath in Genesis, that is, throughout the Patriarchal Dispensation. What, then, was the purpose of the inspired writer (Moses, Matt. 19:7-8; Luke 16:29-31, 24:27, 44; John 1:17, etc.) in correlating the observance of the week-day Sabbath by the Jewish nation with the "day" of God's rest from His creative work? The answer is obvious: it is to explain why the seventh day was selected to be memorialized instead of any one of the other six days. We have in Genesis the reason why the particular day was chosen; we have in Deuteronomy what the day was chosen for, that is, what it memorialized. In a word, the Genesis account is to inform us that the seventh day of each ordinary

week was sanctified as a memorial for the Jewish nation because that was the great (aeonic?) day on which God rested from His creative activity "in the beginning." Thus it may be contended, legitimately, it would seem to this author, that the extent of the time involved in these two instances is not any necessary part of the exegetical parallel. (As clearly indicated in the New Testament, Christian assemblies were held on the first day of the week, the Lord's Day, as a memorial of the Resurrection. Cf. Mark 16:9, Acts 20:7, 1 Cor. 16:1-2, Rev. 1:10, etc.).

4. Although the Bible is not a textbook of science, and was not intended to be such, still and all the extent to which Biblical teaching and contemporary scientific theory are in harmony is little short of amazing. This is especially true of the Creation narrative. The order of Creation as given in this account is as follows:

Day One: energy, light, matter-in-motion. (Contemporary physics holds that the first "physical" energy must have been some form of radiant energy. Moreover, the transmutation of energy into matter, and of matter into energy, is a commonplace in our day.)

Day Two: atmosphere ("firmament," literally, "expanse").

Day Three: lands and seas, and plant life ("each after its kind").

Day Four: the beginning of the measurement of time, that is, chronology. (Plant life had probably cleared the gases from around the earth, and so the heavenly bodies came into view for the first time.)

Day Five: the water and air species. (The current theory is that animal life began in the water.)

Day Six: land animals, man and woman.

Day Seven: consummation, and rest.

This is precisely the order of creation envisioned today by Science. Moreover, we have here a remarkable example of the adaptation of means to ends, and of the adaptation of nature to man and his needs. Light or radiant energy necessarily came first; light and atmosphere necessarily pre-

ceded animal life; and all subhuman orders necessarily preceded human life (to provide food, shelter, clothing, medicine, etc., for man). (Note also the correspondence between the picture of man in Gen. 2:7 as a mind-body unity ("a living soul") and the **organismic** (psychosomatic) approach to the study of man that is characteristic of modern science.) Again, I call attention to the little book, **Man Does Not Stand Alone**, by the distinguished scientist, A. Cressy Morrison, published by F. H. Revell, New York. The thesis of this entire book is that of the adaptation of all nature to man and his needs, the vice versa of the over-worked shibboleth of man's adaptation to nature, his "environment.") Now it is well-known that the existence of the **Torah** is traceable historically back beyond the beginnings of human science; in short, we have here a book, with its account of the Creation, which originated in pre-scientific times, and yet is amazingly in harmony with contemporary science. Indeed, I doubt that the time ever existed in which scientific thinking and Biblical teaching were in greater accord than in our own day. How can we account for this, other than on the ground that in Genesis we have divine revelation?

5. It would be well, I think, to list here the various interpretations of the Genesis account of the Creation, as follows: (1) The mythical view, that the account is derived in large part from Babylonian, Indian, Hellenic, etc., folklore. We object to this theory, for the following reasons: (a) the transcendent purity (of the concept of God and His operations) of the Hebrew Cosmogony removes it far from any possible connection with these alleged pagan sources; (b) the fact that this account is attached to the history of the early life of man on the earth gives it historical support that all pagan mythologies lacked; and (c) there is not the slightest trace of myth in the Genesis account, and those who allege to the contrary do not know what the factors are which make a narrative really mythical. To realize that there is no mythology in the Genesis account all that one has to do is to compare it with the actual creation myths of the primitive and pagan peoples. Mythology was polytheistic. Its characters were personifications of natural

forces (as distinguished from the pure incorporeal personality of the God of the Bible, Exo. 3:14), anthropomorphic creatures with sex distinctions and guilty of all the crimes in the category. No mythical, allegorical, or even metaphorical connotations are to be found in the Genesis Cosmogony.

(2) The ultra-literal view, that the Genesis account portrays the Creation as having been consummated in six days of twenty-four hours each. This theory is fairly well treated in the foregoing paragraphs. The vagueness of the time element in the account does, as we have already noted, open to some question this traditional view.

(3) The ultra-scientific view, which require the Genesis Cosmogony to conform to science in every detail. This is asking too much, however, for two reasons: In the first place, the Bible is not a textbook of science, was not even designed to be such; in the second place, science changes its basic concepts from age to age, and therefore no account of Creation could possibly be elastic enough to harmonize with all these changing views. The Biblical account of the Creation is designed to give us the truth about the nature, origin, and destiny of the person, and his position in the totality of being as the lord tenant of the earth which was created for his habitation (Gen. 1:28-30). The essence of this entire Cosmogony is that the Will of the living God is the constitution of our world, both physical and moral; that the Totality of the world we cognize by sense-perception and subsequent reflection is the embodiment of the Thought, Will, and Word of the Creator.

(4) The prophetic-vision theory, that the "days" referred to in the Genesis account were actually seven successive ordinary days in the life of the prophet Moses (cf. Deut. 18:15, 18; Acts 3:22, 7:37, etc.) on which he was vouchsafed what might be called panoramic visions of the progressive stages of the Creation.

(5) The restitution or renovation theory, that we have described here what is called the Adamic renovation of our cosmos following a pre-adamic cataclysmic reduction of this cosmos to a chaos. This view goes along with the cyclical

view of cosmic history (cf. Isa. 65:17, 66:22; 2 Pet. 3:13; Rev. 21:1-2, etc.).

(6) The panoramic (cinematographic) view, that we have in the Genesis account a vivid unrolling, before the mind of Moses, of the process of Creation in its successive stages, and without particular regard to detail. (Dr. Strong calls this the pictorial-summary view.) One is reminded here of the words of Augustine, *De Gen. ad Lit.*, 4:27, "The length of these days is not to be determined by the length of our week-days. There is a series in both cases, and that is all."

6. I do strenuously object to the manner in which the theory of evolution has been built up into what might be called a **dogma**. Many modern textbooks are replete with assertions of, and statements about, what is designated the "fact" of evolution. This usually occurs when, from an author's viewpoint, the wish is father to the thought. It is unfortunately true that when certain of the intelligentsia lose their faith in God, they avidly seek every possible device to bolster their unbelief. To say that evolution is a "fact," however, is going entirely too far, especially in the attempt to establish a theory which is constructed for the most part by **inference**. Whether this inference is **necessary** inference or not, or just sheer conjecture, remains a moot question. Bold assertions do not cover lack of concrete evidence. Although I have never been able to bring myself to the point of accepting many of the exaggerated claims that are made by the evolutionists, yet after some fifteen years of dealing with college students, it has become my conviction that there is no real need for adding difficulties for them unnecessarily, or setting up and shooting at what may turn out to be straw men. Hence, the material of this section has been organized and presented with the end in view of helping the student to be strengthened in the most holy faith. If this can be accomplished without doing violence to the sacred text, on any subject that has been more or less controversial, I think it should be done. I cannot convince myself that acceptance or rejection of any theory of the **method** of Creation that recognizes and allows for the operation of Divine Intelligence and Power should ever

be made a test of fellowship in a church of the New Testament order.

This last word: The most telling indictment brought by W. R. Thompson (mentioned above) against those who have been singing so lustily paeans to Darwin is on the count of intellectual dishonesty. "A long-enduring and regrettable effect of the success of the *Origin*," he writes, "was the addiction of biologists to unverifiable speculation."

"The success of Darwinism," he goes on to say, "was accompanied by a decline in scientific integrity . . . evident in the reckless statements of Haeckel and in the shifting, devious and histrionic argumentation of T. H. Huxley." He points out the fact that even among scientists there is great divergence as to what evolution really is and how it comes about. Yet these men rally to the defense — and dogmatic promulgation — of a doctrine which they cannot even define. To this I might add that it has long been a favorite avocation of the self-styled "naturalistic" school of scientists — whose conclusions were warped by their predilections against any kind of religious faith — to belittle the philosophers of the Middle Ages for their "blind worship" of Aristotle. Yet I am sure that the medieval veneration of Aristotle was relatively mild in comparison with the uncritical devotion which so many scientists of recent vintage have given to Darwinism. Thompson concludes as follows: "Between the organism that simply lives, the organism that lives and feels, and the organism that lives and feels and reasons, there are, in the opinion of respectable philosophers, abrupt transitions corresponding to an ascent in the scale of being, and they hold that the agencies of the material world cannot produce transitions of this kind." The fact of the matter is, as stated heretofore, that no one knows just how a new species emerges or could emerge. With these conclusions this writer is in full accord.

SPECIAL STUDY ON MAKING GOD REAL

I shall follow the time-honored procedure of dialectic, treating this subject first from the negative point of view, then concluding from the positive point of view.

D. Elton Trueblood, in his excellent text, *Philosophy of Religion*, emphasizes the truth that one's belief in the existence of God is not as potent an influence in one's life as is one's concept of the nature and attributes of God; that is to say, the matter of paramount importance to religious faith is the kind of God in whom one believes. It seems to me that this statement is one which can hardly be called in question.

Certainly man needs, and must have, if his worship is of any value, a God who is "real" to him, a God who is in some significant measure understandable by him, a God who is congenial to him, and therefore a God who supplies his human needs and to whom he can commit himself, in body and soul and spirit, without reservation. Where is this God to be found? Where and how has He revealed Himself to man? In reply to these questions we have just three propositions to offer, as follows:

1. Science, despite its achievement in the area of the understanding of the cosmos and its elementary particles, still and all is incapable of making God, or spiritual values of any kind, actually real to us, that is, real in the sense stated above. Science, to be sure, can give us a more comfortable world; it can fill our lives with gadgets which contribute to physical ease — but science cannot tell us much about God. Science points up, of course, the greatest mystery of all — the mystery of being. It brings this mystery to our attention and to our wonder, but it remains incapable of penetrating this mystery to its depths. Science can describe processes — in fact, that is its function; but it has little to say about meanings.

Science does contribute, however, one significant truth that has great bearing on our apprehension of the nature of God. That truth is, as stated heretofore in this text, that the framework of the world we live in is a framework of order. Because our world is a world of order, we can live in it; we could not live in an unpredictable world. And because our world is a world of order (a *cosmos*, not a *chaos*), science is possible: all the sciences are efforts of man to describe the order which he finds in the various areas

of physical being to which he directs his attention. Three facts of the world which science presents to our view stand out in bold relief: (1) that the processes of the physical world are in harmony with, and indeed governed by, strict mathematical norms or principles; (2) that running throughout life as we experience it, and governing the cosmic order in its every aspect, is the principle of the interrelationships of ends and means; (3) that standing out clearly through all human experience is the fact of the adaptation of nature to man.

The mathematical character of our cosmos has been a source of awe and wonder to scientists of every field and from the earliest times. Pythagoras (5th century B.C.) was moved to affirm that "things are numbers." Plato in like manner commented: "God ever geometrizes." And in recent years Sir James Jeans has affirmed that our universe appears to be the handiwork of a pure mathematician, and creation an act of thought. Surely the necessary inference is that such precision of mathematical relations, of the interrelationships between ends and means, and of the adaptation of nature to the needs of man, its lord tenant, presupposes a Universal Intelligence, an Orderer of this universal order and design. There are few materialists indeed in the history of philosophy, and the truly great scientists have ever been humble souls. Still and all, science is helpless to make God real to us. Perhaps the highest degree to which the faith of science can attain is well expressed in these words of the late Albert Einstein:

My religion consists of a humble admiration of the immeasurable superior spirit who reveals himself in the slight details we are able to perceive with our frail and feeble minds. That deeply emotional conviction of the presence of a superior reasoning power, which is revealed in the incomprehensible universe, forms my idea of God.

(This is quoted by Lincoln Barnett, *The Universe and Dr. Einstein*, p. 106.) This, of course, is the intellectualized God of Spinoza, and not the God and Father of our Lord Jesus Christ.

2. Philosophy likewise, even though it can become more human and more positive in its affirmation of values as facts of our world, still is incapable of making God real to us. The whole history of philosophy confirms this statement. The simple fact is that our God — the God of the Bible — is not to be tied down to a Procrustean bed of human speculation and opinion.

One who is informed in the history of philosophy will be impressed with the fact that the uninspired thinkers of all ages — those who have depended on the power of reason alone — have failed to reach any apprehension of God that is appealing to the human consciousness or that meets human aspiration and need. Philosophy offers its classic arguments — the Ontological (based on the concept of perfect being), the Cosmological (whatever begins to exist must have an adequate cause), and the Teleological (design in our universe presupposes the Designer), etc. These arguments, based largely on *a priori* thinking, although having validity of a kind, still do not make God real to us.

Not so long ago I undertook to make a list of the terms that have been coined by the different philosophers to convey their respective concepts of what they call the First Cause, the First Principle, whom believers call God. This list affords some interesting food for speculation, to say the least, as indicated by the following examples (in which the particular philosopher is named first, and his designation for God follows the name) : Pythagoras, Unity; Plato, the Form of the Good; Aristotle, Pure Self-thinking Thought or the Unmoved Mover; Heraclitus, Logos (Reason, Law); Anaxagoras, Nous (Mind-Stuff); Plotinus, The One; The Scholastics, Natura Naturans, or Actus Purus; Bruno, World Soul; Spinoza, Substance; Schopenhauer, The Absolute Will; Hegel, The Absolute Idea; Spencer, The Unknowable; Bergson, Elan Vital (Life Force); Matthew Arnold, The Power That Makes for Righteousness; C. Lloyd Morgan, Nisus (of Activity); Emerson, The Over-Soul; William James, M-O-R-E, etc. (Does not this last approximate absurdity?) Obviously, these designations are, for the most part, purely academic and without content in

terms of human experience. They provoke little interest except within the circle of the intellectually "elect." They can never make God real, in any satisfying sense, to the average man.

We are reminded at this point of the words of Zophar the Naamathite to the patriarch Job in days of old, Job 11:7—

Canst thou by searching find out God?

Canst thou find out the Almighty unto perfection?

The most that human philosophy can do in answer to this question is to give a resounding negative. Man, by the light of his own reason alone, can never apprehend God in any measure that is satisfying to his own nature and needs. Human reason must be complemented and vitalized by faith — by faith that turns to divine revelation. God must have revealed Himself to man; otherwise, no man could ever gain any adequate understanding of Him. If God has not revealed Himself to man, then man is back where he was two thousand years go, utterly ignorant of God's love, and floundering in the muck and mire of human speculation. Of course, we see the manifestations of the power of God in nature all the time, but it is not the Power of God that meets man's deepest needs—it is the Love of God that man must drink of freely, in the Spirit, if he is to become a true saint, meet for the inheritance of all the saints in light. (See Rom. 1:18-23, Ps. 19:1, Rom. 5:5, Col. 1:12.) This leads us to our conclusion which is to be stated in positive terms, as follows:

3. Christ Jesus alone makes God real to us.

It was an integral part of the mission of the Son to our world, not only to provide an atonement for sin, but also to show mankind who and what God is. Said He, on occasion: "I and the Father are one" (Jn. 10:30), "He that hath seen me hath seen the Father" (Jn. 14:9), "No one cometh unto the Father, but by me" (Jn. 14:6), etc.

How many huge tomes have been written and published on the subject of understanding God, knowing God, etc.! How many educated men are still laboriously trying to climb the ladder stretching from earth to heaven when all they need to do is to take the elevator, that is, to look on

Christ and so to see God in human flesh! One who desires to apprehend the wisdom of God needs only to listen to the voice of Jesus delivering the Beatitudes. One who would witness demonstrations of the power of God, needs only to look upon Jesus casting out demons, healing the afflicted, stilling the tempest, multiplying loaves and fishes (a miracle of creation), and raising the dead. One who would know something of the love of God needs only to look upon Jesus, our Passover, the Lamb of God, dying on the Cross, the innocent for the guilty, the Savior of all who will come to God through faith in His vicarious sacrifice. To see the God-man, the Anointed, the incarnate Word, is to see God, and to make Him real to men is to make God real to men. For the very essence of our faith is that "God was in Christ reconciling the world unto himself" (2 Cor. 5:19).

In His teaching, Jesus uses two designations for God which make Him a thousand times more understandable and more congenial to us than all the gobbledegook of the scientists and philosophers. "God is a Spirit," said Jesus, "and they that worship him must worship in spirit and truth" (Jn. 4:24). Again, said He: "After this manner therefore pray ye: Our Father who art in heaven, Hallowed by thy name" (Matt. 6:9). The term "Spirit" gives us insight into the being of God; the term "Father" gives us insight into our potential relationship with God.

"God is a Spirit." Without recourse to metaphysics, let us say that this means that as man is personal, so God is personal. It means that as God in some way similar to man thinks and feels and wills, so man is said to have been created in the image of God. We are not surprised, therefore, that when God revealed His great and incommunicable Name to the saints of old, it was the Name that fairly breathes personality. The polytheistic gods and goddesses of the pagan world were personifications; the God of the Bible is pure Personality: He is the I AM; with Him there is no past, present or future, because it is His nature to be timeless. The Divine Principle of Greek philosophy was pantheistic, THAT WHICH IS; the God of the Bible is

theistic, HE WHO IS. Only a person can say meaningfully, I am! Personality means vitality, activity, rationality, sociality, uniqueness, and otherness: our God is all these. The devotee of an impersonal deity must elbow his way past the language of Scripture to a kind of god that can never be real or congenial to persons.

"Our Father who art in heaven"—what vistas of faith and hope and love this term opens to our view! I hear someone raising the hue and cry of anthropomorphism: you are creating God in the image of man, is the objection. The old Greek Xenophanes raised this cry some twenty-six centuries ago. "If oxen and lions had hands and could fashion images," said he, "as men do, they would make the pictures and images of their gods in their own likeness: horses would make them like horses, oxen like oxen," etc. The implication is that man does the same: that God did not make man in His image; rather, that man has set up a God who is fashioned in man's image. This, of course, is half false and half true. In the first place, it is false to assume that lions, horses or oxen could even conceive of a being they might call "God," hence it is equally false that man should be placed in the same category with brute animals. The objection is true in the sense that man is compelled by his very lack of omniscience to think of any other form of being than human being in terms of his own experience. The person who argues that the world is just a vast machine is interpreting the physical world in terms of the characteristics which he finds in a machine. The person who will contend that his old dog is dreaming by the fireplace is interpreting animal behavior in terms of his own experience. Hence, man is compelled by the limitations of his intelligence to think of Divine being in terms of his own being—he cannot do otherwise. And the designation "Father" is the one which, above all others, makes God congenial to the commonality.

