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Dr. MacRae

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This is Systematic Theology II and we are going in the reverse order under the exigencies of circumstances. We're going in the reverse order to the stage of time. But it actually doesn't make any difference what order you take because all of the is interwoven, always inter-connected. You can't handle any part of it without dealing with another part. You can't understand soteriology without theology. You can't understand ~~THEOLOGY~~ ~~THEOLOGY~~ theology without soteriology. And you can't understand any of them without anthropology nor can you understand anthropology without them. So generally what we do - we have to see the inter-relation and try to make clear all the vital points and in fact the repetition of the vital points is very helpful, very important. And most of the really vital points we will reiterate and repeat probably in all four semesters so that if there are points that are not definite and solid and one of the most vital, we will probably cover them in another. Now this semester's course might be entitled ANTHROPOLOGY because that is the division of Systematic Theology with which we will be concerned this semester. As you know from the Greek, that means "the science of man". And anthropology is today used as a term for a science which is taught in most of our universities, which is comparatively new but which tries to cover the nature of man, his origin, his various differences, and the features which are most vital in his culture. Of course properly speaking it would cover everything about him because the science of man would cover everything man does. But even in this somewhat limited sphere it covers a very wide area. To cover anthropology properly in the scientific sense would take us several semesters. Naturally we are not undertaking to do that. When we use the term, anthropology in this course, we are using it in the theological sense which is different from the scientific sense only in two ways: (1) Its source of information is different. (2) Its content is somewhat narrower. That is to say - everything that we cover in anthropology in Systematic Theology properly ought to be included in scientific anthropology but a great deal of it is not. A great deal of it is ignored but some of it overlaps very definitely. All this properly should come under that head - under scientific anthropology as well as under theological. But there is a great deal in scientific anthropology which has no place in theological anthropology. The reason for that is because



ignore it in the most vital areas in anthropology. Now there are many areas of it in which you can because there are many areas of anthropology which deal with particular sections ~~XXXX~~ on which the Bible throws little or no light. But those areas in which the Bible does throw light, the Bible throws sufficient light that you either have to take it as a source, or you have to reject it as a source. If you simply say nothing about it, you are rejecting it as a source. So that the great point in theology, as to its source is, that the Bible is the basic source for knowledge of anything upon which the Bible gives us light. Now of course right there we pause to note that the Bible is not a textbook of anthropology; that is, in the scientific sense - anthropology which tries to cover all phases of man's life. The Bible is not a textbook of that. If it were Chapter 10 of Genesis would be maybe 20 times as long as it is. The Bible is a book of theology. The Bible gives information about God and His relation to man. And consequently when we are interested in the most important things in life, God's relation to us and our relation to Him, all that is necessary for us to know is in the Bible. There are many, many things in this area that the Bible doesn't tell us. It would have to be based on enough books to fill this whole room - all in this area. But it tells us all in this area that is necessary for us to know. But it does not attempt to be a textbook of scientific anthropology and consequently there are many matters of scientific anthropology, as in theology, and in chemistry, and even in history, even in the history of Israel, on which the Bible simply says nothing. For instance you take myself. My father was the grandson of a man who emigrated from Scotland. So far as I know all of his ancestors were Scotch. My mother was descended from people who came from England 300 years ago to New England. So far as I know all her ancestors; that is, the overwhelming majority of her ancestors, were English. All right - I read about the (9.5) and I read about Noah and his three sons, Shem, Ham, and Japheth. And I ask myself am I a descendant of Shem, of Ham, or of Japheth? And I look into Genesis 10 and I find no mention of Scotch and no mention of English in the chapter and therefore I have absolutely no way in the world to know whether I am descended from Shem, or from Ham, or from Japheth. The Jews are descended from Shem and I think there are many characteristics in most of the Jews which are quite different from the obvious characteristics at least of myself. But that proves nothing because there are many other people descended from Shem, in the Bible, who probably have great similarities to me in many ways. And the same

is true of the descendants of Ham. The Egyptians are the most prominent descendants of Ham - the Egyptians and the Canaanites. And the Egyptians and the Canaanites are very, very different from each other. Probably there are many characteristics I have in common with both the Egyptians and the Canaanites. I might be more similar to them than to most of the descendants of Shem. But there's no mention of any group with which I could connect myself. And that is even more true of the descendants of Japheth because the descendants of Japheth

(10.75) Bible. There's no one of them of whom we have sufficient knowledge to even have a guess that my ancestors might have come/ from them. And consequently I just don't know which of these I come from. Well, that would be very interesting for scientific anthropology to decide for a particular person on the face of this earth, which of these three sons he came from. But there are very, very few of us who are descendants from any one of the races named in the 10th chapter of Genesis as descendants of Shem, Ham, or Japheth - very, very few of us. The Canaanites have disappeared, the Syrians have disappeared, the Babylonians have disappeared. We have the Egyptians of course, we have the Arabs, we have the Jews - they are a very large group of people and we know which of the sons they come from - and we have the Abyssinians. But there are comparatively few other people on the face of the earth today of which we can tell which of these three sons they came. And the descendants of these three sons have passed through many, many changes in this time - there's no question about it. But is it necessary that I know which of the three I come from? I may have the blood of all three of them. Most likely do. But we don't know and so that is a matter which scientific anthropology would be greatly interested in if it could find data, but I don't know where any data could be found to prove of anybody living today, aside from the Egyptians and the Arabs and the Jews, which of the three sons of Noah they are descended from. As to this matter, the Bible simply doesn't

(12.5)-but it doesn't make any difference in the world to my salvation which of the three I came from. It is not important to my relation to God and the Holy Spirit did not choose to give me that information. Now that is true of hundreds of things you could mention in anthropology - that the Bible does not give us the information. But where the Bible does give us light, we in this portion of theology are tremendously anxious to get that light. And most of the matters on which the Bible will give us light in connection with anthropology will be matters in which anthropology and theology are related: that is, as two branches of

theology; that is, as parts of Systematic Theology and so (13.25)

What is important in my relation to God - that the Bible clearly teaches. Many other matters about my relation to God the Bible may not mention but what is important will be clearly taught. And so in theological anthropology we are not simply interested in learning anything about anthropology that the Bible tells us but we are interested in learning everything we can about anthropology that relates to our relationship with God - that's theological anthropology. Anthropology insofar as it relates to man's relation to God - and other matters of anthropology, if the Bible throws light on them, we are interested in noticing - but they are not our primary concern. Our primary concern is anthropology as it deals with man's relationship to God - that is our subject here. So you see when we say anthropology it is something different when we say it in theology than when we say it in a university. But the difference is one of being a smaller field, you might say - perhaps better to say there are two which overlap. And you might

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And I say that scientific anthropology is not scientific to the extent that it leaves out what is included in the other circle - properly it should include all of both circles. But as the term is used and taught in the universities what it deals with is the one circle

and there's a very large area of overlapping. In that large area we will not be able to go into the scientific evidence to any great extent in this course because it will take all our time to deal with ~~the scientific~~ it theologically. We'll touch upon it but it is much more important for us, as students of theology, that we know what the Bible teaches than it is that we are familiar with what science has to add or to discuss about it, much more important. And it is sad that there are young men today - I have met some of them - grand young men, who have gone to a Christian college, and in such a Christian college have had a thrilling course in anthropology. And in this thrilling course in which it has been demonstrated to them at point after point that attacks made on Biblical statements ~~are~~ <sup>by</sup> scientific anthropology were not well-founded. They have been thrilled and stirred to devote their lives to the defense of Biblical truth by study of anthropology and have gone to other universities to take advance graduate work in anthropology in order to defend the Bible and defend Christianity without first taking time to find out what the Bible really teaches on this matter. I think the matter of advance study ~~is~~ of scientific anthropology for defense of the Christian (2.25) is a most valuable

But to do it without knowing what the Bible teaches on it, puts one into a very, very dangerous position. He may spend all his life building up and presenting a defense of something which he thinks is the Bible teaching when it isn't the Bible teaching at all. It may be something that careful examination ~~is~~ of the Bible would prove to be simply not so. Now slightly different subject - but related to it - the president of one of our leading theological seminaries, before he was president, wrote an article in one of our big Christian magazines in the last six or seven years in which he said that a Christian must believe that God created trees with <sup>(using seedlings?)</sup> seedlings - that a Christian must believe. This man has a great name as a defender of Christianity but when he made that statement he simply showed us that he had taken the inferences and guesses that he had made from what he had heard in Sunday School. And that was his idea of Christianity and then he went ahead and tried to defend it. Because a

careful reading of the account of creation in the Bible would show that it is absolutely denied there that God created trees with treelings, absolutely denied. I don't mean in so many words it's denied but if you take what is said there, it proves very clearly that no such thing occurred. And yet this very prominent man with a number of (4.0) then a professor in a theological seminary subsequently made him president, made this statement that a Christian must believe that God created trees with (treelings.) I think there is a very great danger there of people trying to defend Christianity without first learning what Christianity is. And so this is <sup>not</sup> a vital point - what Christianity is but it is a clear point of what the Bible teaches. The Christian who points to the work of science should learn what theological anthropology is first. For if not he will be shadow-boxed instead of doing the real (4.75). Well, so much for general introduction then to our subject of anthropology which is our semester subject. And we will not make Introduction a number. ~~XXXX~~ We will make number I - The Origin of Man. The points I have mentioned under introduction I'm very fortunate but I have not given any separate headings. But number I is The Origin of Man and under that A - The Biblical Data. I like that word "data" in connection with the Bible - in relation to anything which is not a main subject of the Bible. Many people have the idea that you simply go to the Bible and you see what its teaching is and that's that. Well of course that is true in the main subjects it touches. But there are all sorts of subjects which the Bible doesn't directly, specifically deal with, but on which it gives us data. Now of course in this subject it does specifically try(? have a right?) to deal but it doesn't deal at great length upon

(6.25). A man may have an extensive history of the world, or say a history of the French Revolution - an extensive and detailed history of the French Revolution written for the sake of showing the historical development of France. And another man who is a psychologist may go to this for data for psychology and it would be a very excellent source for data for psychology because it would show people in very unusual stress and how they acted in that stress. And it would be a better source for psychology than many books written by a psychologist because the man who wrote this was not trying to prove or disprove his own theories of how people act but simply observing ~~the~~ history of what they did. And so it would

be an unprejudiced source and anybody who goes into any subject to get proof for or against his ideas, inevitably to some extent, misinterprets the data because he is effected by his interest in his theories on the matter to some extent. A person who is looking at it from another viewpoint altogether may be free from that danger as to that particular subject. And consequently a historical book that is full enough to show something of people's attitudes, can be a wonderful source for psychology. Well similarly the Bible can be a wonderful source for all kinds of matters which are not the primary purpose of the Bible. Because wherever the Bible touches on any subject, what it says is correct. But what it says is not necessarily complete. In fact the Bible isn't complete on anything. That may sound like a terrible statement

(8.)the Bible is not complete on anything. Of course no book is complete. Anyone should know that that stopped to think about it. You get a book on medicine and you can get an excellent book on medicine for nurses that will give you in maybe 500 pages a good summary of the whole field of medicine. You can break that up into about 12 sections and each of these sections will have a book equally good, equally large, for textbooks for the medical school. Then you can break each of them up into a dozen books each of which may have books written on them. Then there'll be new books written on little tiny aspects of each of them. Nothing is complete in any area. And even in theology the Bible is not complete. And no statement - well I shouldn't say "no statement" - I should say that in dealing with most matters no statement is complete because there's much more about the matter than is involved in it. There's one distinction right here too that I think is vital - I'd like to make. And that is this - many people talk today as if all knowledge was relative. And there's a sense in which a great deal of knowledge is relative. But people overlook the fact that some knowledge is absolute and there is a great deal of knowledge that is absolute. And that is overlooked today. The emphasis today is on the relative and it's an emphasis we need. How far is it from here to Formosa? How far is it? Could you tell us Mr. , how far is Formosa from here? About 12,000 miles. Thank you. Well all right - there's a statement - 12,000 miles. But is it a complete statement? No, it's not complete because I don't know how far it is - it may be 11,800 - but that wouldn't be complete. To get the exact distance from here to any exact point in Formosa you'd need to go down to the thousandths of an inch to give the exact distance. And the question is how exact are you going to get?





you into confusion where you're not sure whether it's 12,000 miles or 11,900, or 12,100. They talk about that a little while and pretty soon get you to thinking you don't know anything about it when actually you know a great deal. Even if you know it's somewhere between 8000 and 15,000 - you know a very, very great deal in knowing that. Now the Biblical data about the origin of man are found mostly in two places. The first of these of course is in Genesis 1 and there in Genesis 1-it is in Genesis 1:26-28. Maybe 29 and 30 should be included

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giving the context and the background within which the origin of man is complete but not directly bearing on the origin. But Genesis 1:26 to 28 deals with the origin of man very specifically. I guess maybe you might even say 26 and 27. Because 28 like 29 and 30 deals perhaps with his supplement to his origin. And the next passage which discusses something about the origin of man is somewhat more detailed. It is Genesis 2:7 and 2:21-22. The whole of Genesis 2 might more properly be considered related to the origin than the whole of Genesis 1. And before looking more precisely at these two passages it is, I think, necessary to note something of the relationship between them. When I was a student in college I remember hearing it said that some one came into a class at the university and he said, "I believe in creation (2.25). And immediately the professor said, "Which account of creation do you believe in-the one in Genesis 1 or the one in Genesis 2?" And I believe that has been used a fair amount to destroy faith in the Bible - the question "Do you believe in Genesis 1 or do you believe in the creation account in Genesis 2?" And it is a very, very common idea that we have two distinct and contradictory stories of creation which have been put together at the beginning of the Bible. Now no true Bible believer of course can possibly believe it but it is rather important that the minister be prepared to disprove the idea when he is dealing with people who have scientific knowledge, scientific approach. Most of them know nothing about the Bible. But it's true even of most of us - when we hear statements made and we assume they're in the Bible and we read the Bible and take for granted they are. Like my guess would be that if I had asked (3.5) to tell me which of the three descendants of Noah you are descended from, most of you would have put down Japheth. And the only reason that I know of for even thinking of Japheth is that we think we know something about the descendants of the others. Actually we don't know. And we don't know anything about Japheth, therefore we think we must be from Japheth. Because actually there's not a single person named in the descendants of Japheth to whom I see any way in which any person could possibly relate himself. And I don't think there's the slightest reason/<sup>more</sup> to think that anyone here 's descended from Japheth than from either Shem or Ham - we simply don't know. But we assume that and we take for granted and I must confess that I was terribly shocked twenty years ago when Dr. Speiser in the University of Pennsylvania came out with a book on the RACES OF THE (4.5) and

he described about twenty little groups of people, maybe a few hundred thousand people in each group which have distinct languages, altogether different from any modern language, and language somewhat related to each other - and he said I'm going to call these the Japhetic people because the names of Shem and Ham have been used for two large groups of languages - Ham for the language group of which Egyptian is one and Shem for the language of which the Jews and the Arabs are - so why not let the other brother do some work too? So I'm going to call these the Japhetic tribes. And I think he may have had good warrant for his view because some of them had names very similar to the names of the descendants of Japheph. And they may very well be descendants of Japheph. But he ~~XXXX~~ <sup>suggested</sup> the term for these people, the Japhetic peoples and the Japhetic language. And Professor Norman Brown, University of Pennsylvania, Professor of

(5.5) studies, wrote a article later, in which he

that I've never heard anybody use it. And I think it just didn't catch on because of a widespread idea that Japheph is the ancestor of these people who speak Indo-European languages - of which there's not the slightest shred of inference that I know. It just shows how easy it is to read the Bible with a certain idea in mind. And so this idea is so widely taught that Genesis 1 and 2 contain two different stories of creation, that it is important here in discussing the Biblical data that we should look at the two chapters and note whether they are or not. And of course one thing that is immediately apparent is that the archbishop was pretty busy when he started making his divisions of the Bible. And it's just unfortunate that he was. I can't understand why a man would start such an important task as dividing the Bible into chapters and make a terrible boner right on his very first page. It seems pretty difficult to understand. The fact that he did so ought to warn anybody against attaching any importance to where the archbishop put his chapters. But you would think that anybody with any sense at all would see that Genesis 1 describes six days and Genesis 2 tells what happened on the seventh day. And then after telling in verses 2 and 3 what happened on the seventh day, gives us a sort of a summary. "These are the generations of the heavens and of the earth when they were created" and that then he goes on to deal with another subject. And that the chapter division should have been somewhere around verse 4 rather than where it is. You have six parts of the seven parts of the first account in the first chapter, one part in the second, and the rest of the second chapter is describing a different subject. And so the chapter division is

in the wrong place. But of course the archbishop might be excused a little bit because of the fact that it is hard to know where the division is. It's very hard to know exactly where the division is between the first account and the second. It is ~~XXX~~ easy to know where the division is between the sixth day and the seventh day and so perhaps it's the lazy way to do and the easy way to do, "All right, here's a clear division. We'll make ~~XXX~~ our division here rather than to make it at the place where the important division is but where the important division isn't quite so clear. Because exactly where this division should be we don't know. Most scientific scholars today think it's right in the middle of verse 4. They think "These are the generations of the heavens and of the earth when they were created" belongs with the first chapter. And in fact the critical books of Genesis will take that verse and move it to the very beginning of the first chapter as a heading. And of course very often you put a heading at the end instead of the beginning. It doesn't matter a great deal which place it is. It is a heading or a summary - there's no question of that. But they divide it right at that point and then "in the day that the Lord God made the earth and the heavens and every plant of the field before it was in the earth, and every herb of the field before it grew: for the Lord God had not caused it to rain upon the earth" - they take that as the start of the new section. Now as it is punctuated in our English Bible, it looks as if Verse 4 is an introduction to what follows but it surely is not/<sup>because</sup> the heading of verse 4 is ~~XXX~~ "these are the generations they have on the earth, when they were created" unless you're going to take generations meaning the descendants of heaven - and that's a kind of a pantheistic view surely if you think we are descendants of heaven. Unless you take it in some sense like that - if the generations of heaven and earth mean the account of the origin of heaven and earth, there's not a word about the origin of heaven or the origin of earth in the remaining verses of chapter 2. But the creation of heaven and earth is mentioned in verse 1 of chapter 1 and is developed in detail in (10.) . And so "the generations of the heaven and the earth" is a perfect title for chapter 1 and is a very unsatisfactory title for the remaining part of chapter 2. And it would seem most unlikely that the remaining part of chapter 2 is a separate section which would deserve a different head than that head. As a matter of fact when you get to chapter 5, verse 1 you read, "This is the book of the generations of Adam" and

is that the introduction to the genealogy that follows or is that the summary of chapters 2, 3, 4, and 5 which tell of the life of Adam and his descendants up to the time of Noah? Which is it? That's a matter we don't need to argue about here but it may throw light on this other verse we are looking at. Now the common statement of course is, "Here are two contradictory accounts of creation." ~~XXXXX~~ You'll find that in all the critical views, all the books of the higher criticism. "Here are two contradictory accounts of creation" - books which are not necessarily adopting the higher criticism, even some conservative books may say it - "Here are two different accounts of creation". And it is true that these are two different accounts of creation just as a list of the students of Faith Seminary and a list of the foreign students in the United States are both of them lists of students - but the subject matter of the two overlaps, but overlaps to a comparatively small degree. Actually they are quite different. And chapter 1 is the account of the creation of the universe with special emphasis on the earth. And chapter 2 is the account of the creation of man. And nine-tenths of what's in chapter 2 is not in chapter 1. And nine-tenths of chapter 1 is not in chapter 2. If you have two accounts of creation, what kind of an account of creation of the universe do you have in chapter 2 where it tells you nothing of the creation of heaven; nothing of the creation of the earth; nothing of the creation of the firmament; nothing of the creation of the light; nothing of the creation of the sun, moon, and stars~~X~~. Many critical books will say chapter 2 tells about the creation of vegetation - but that bases it on the statement, "And the Lord God planted a garden eastward in Eden". And if that's the story of the creation of vegetation, every account that you'd find of any garden anywhere is an account of creation. It's very clearly not and many of the ~~XXXXX~~ <sup>critical</sup> books omit that statement because they recognize that it is not an account of creation of vegetation. And the second account refers to the creation of the animals. But I believe that a little bit of close examination of it will make clear that it is not describing the creation of the animals, but it is referring back to the fact that they had previously been created and consequently it is not

(13.75). This is more questionable than the statement just made about vegetation. The statement I made about vegetation I believe is absolutely definite. You find many books by great scholars which say, "Genesis 1 and Genesis 2 contradict each other." In

Genesis 1 the order of creation is this: vegetation and trees, animals, man and woman - "male and female created He them". In Genesis 2 the order of creation is man, vegetation, animals, woman. Many, many a book has . And of course if that were true the two would be sharply contradictory accounts of creation. But many books about the subject, many critical books omit vegetation out of that list. All they have to do is to look at the chapter and see that it is describing the planting of a garden, not the creation. And so if you leave that out then your order is this one case they say, the order is animals, man and woman. The other

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two different accounts of creation - but they are not two different accounts of ~~creation~~ the creation of the universe. They are two different accounts of creative work, one of which is the large picture of the creation of the universe, the other of which is a small picture of the creation of man - by "small" I mean a small area is covered - it's covered with the same plan. It's as if somebody had made the comparison of an atlas, which begins with a map of the world followed by a map of North America and you'd say that's an incorrect ~~analogy~~ <sup>analogy</sup>. A proper analogy would be a ~~map~~ atlas that begins with a map of the world and follows it with a map of the United States. On the map of the world the United States is visible but it is very, very small. On the map of the United States you have the Atlantic and Pacific Oceans visible but a very, very small part of them. The map of the world can't possibly do for you what the map of the United States can do. If you have the United States covered in sufficient detail ~~it~~ <sup>to</sup> be of much value to you, the world would cover the whole wall of this room. And on the other hand the map of the United States can't possibly do for you ~~what~~ the map of the world does but again - if the map of the United States gave you the information about the world that a map the same size of the world would do, then it would have to be as big as this wall. And so two different maps are far more help than any attempt to combine the two into one map but they are maps which overlap but overlap to a comparatively slight degree. And I think that is vital. Chapter 1 is the creation of the universe and man has a very small part in it. It simply shows the place where man belongs in it. Chapter 2 is the creation of man and certain aspects of the universe are touched upon but comparatively few and these quite briefly. So actually to say that the two are two different accounts or two contradictory accounts or even two accounts of the same things, is quite an erroneous statement though the error is relative rather than absolute because there is a certain overlapping but it is slight. Now in chapter 1, after telling about the creation of all the different things in the universe - no, of course He doesn't mention all the things in the universe but after referring to many different ~~things~~ <sup>sections</sup> of the universe and implying (3.25) he then tells about the creation of man. And what's actually said about the creation is very, very brief - "so God created man" - that's all that is actually said about the creation of man because all the rest there is telling about God's determination to create man or about the



relationship which man is to have to all the other things in the universe. It's not telling how He created, or when He created, or what means were used in it, or anything like that. The actual creation is described here in four words. While in chapter 2 the actual creation of woman takes up two verses and the actual creation of man takes up a full verse. "And the Lord God formed man of the dust of the ground, and breathed into his nostrils the breath of life; and man became a living soul." And it is much more distinctive than the account of the creation of man in the previous chapter. But to give that an equal extensiveness in the first chapter would require, if your chapter is to be at all symmetric, that you extend the chapter to four or five times its length and give detail about the creation of other things too, which have been dealt with very sketchily. Otherwise it is ~~XXX~~ quite distorted in its structure. So that all that Genesis 1 tells us about the actual origin of man is "so God created man". But of course it does say, "Male and female created He them". It tells you that God created man and He created them male and female. And it has a context that tells where this occurred in the course of His creative (5.25). And it is very interesting that as you read Genesis 1 you have a long, long, long account of creation with many, many things listed and finally you come to these words, "so God created man" and scientists trying to determine how the world came into existence arrange things in an order and somebody has said it's as if you had a great pile of about twenty great big volumes. All the things that they claim belong in this order from the evidence they can find and all the evidence they can find of the existence of man on this earth would be in the top page of the top volume. That is how comparatively small is the place of man's existence on this earth in relation to the evidence about the existence of the rest of the earth as the geologist arranges it, or the biologist. That exactly fits with what Genesis shows, It presents a long, long course of events with many, many things described and then man at the very end of it. Man doesn't even have a whole day. It's divided into six days and in the sixth day you have at least half of the animals are all created and that's given at considerable length and then at the end of all that, "so God created man". You might say it's the last five minutes of the sixth day that man is created. He has a comparatively small spot in the history of the creation. But of course that small part is expanded in chapter 2 in giving us much more information about man because that is more important to us - the creation of man - than anything else.

Genesis 1: 26-28 deals with the origin of man very specifically. I guess you might even say 26 and 27 because 28 like 29 and 30 deals perhaps with his life subsequent to his origin. And the next passage that discusses something about the origin of man is somewhat more detailed. It is Genesis 2: 7 - and 21 to 23. The whole of Genesis two might properly be considered related to the origin of man, than the whole of Genesis 1. And before looking more precisely at these two passages, it is, I think, necessary to know the relationship. When I was a student in college, I remember hearing ~~an address~~ <sup>it said</sup> that some one came into a class ~~at a~~ <sup>in</sup> the university, and he said, I believe in creation

(2). And immediately the professor said, which account of creation do you believe in? The one in Genesis one or the one in Genesis two. And I believe that ~~has~~ been used a fair amount to destroy faith in the Bible. The question, do you believe in the creation of Genesis one or do you believe in the creation in Genesis two. And It is a very, very common idea that we have, ~~of~~ two distinct and contradictory stories of creation, that have been put together at the beginning of the Bible. Now no ~~man~~ <sup>true</sup> Bible believer can of course possibly believe in that. But it is rather important that we

to ~~d~~isprove the idea .(3) Most of them know nothing about the Bible, but it is true of even most of us. When we hear statements made, and we assume they are in the Bible, and we read the Bible, and take for granted that they are right.

My guess would be that if I had asked this class of which of the three descendants of Noah you were descended from, most of you would have put down Japheth. And the only reason that I know of, of thinking of Japheth is that we think we know something about the descendants of the other two when actually we don't. And we don't know anything about Japheth and therefore we think we must be descendants from Japheth. Because actually there is not a single person named in the ~~sons~~ of Japheth to whom I see any ~~reason~~ way to which any person here could possibly relate it. And I don't think there is the slightest reason for us to think that anyone of

us here is descended from Japheth - than from than from either Shem or Ham. But we assume that and we take for granted and I must confess that I was terribly shocked ~~amfiam~~ about 20 years ago, when Dr. (4) in the University of Pennsylvania came out with a book on the and described about little group of people, of maybe a few hundred thousand people in each group, had distinct language altogether different from any modern language, and language somewhat related to each other, and he said, I'm going to call these the Japhetic people ~~(4)~~, because he said the names of Shem and Ham have been used for two large groups of languages, Ham for the language of the and Shem for the language , so why not let the other brother use one, too. I'm going to call these the Japhetic tribes. And I think that he may have had certain warrant to do so, because some of them have had names very similar to the names of the descendants of Jacob. And they may very well be

(5), but he used the terms suggested for these people, ~~no gnaa~~ the Japhetic people and the Japhetic language. And professor Norman Brown of the University of Pennsylvania, professor of Studies, wrote an important article , on which he , but I've never heard anybody use it, and I think that it just did me a ,(5 $\frac{1}{2}$ ), because its a wide spread idea that ~~Japheth~~ Japheth is the ancestor of these people who speak a European language which there is not the slightest thread of evidence anywhere. It ~~na~~ shows just how easy it is to read the Bible with a certain idea. And so this idea is so widely taught that Genesis one and two contain two different stories of creation. That it is important here that we study the two chapters and look at them to see whether they are or not.

And of course one thing that is immediately apparent is that the Archbishop was pretty busy when he started making these divisions in the Bible. And it is just unfortunate he was. I don't see why a man would start such an important task, as dividing the Bible into chapters, and make a terrible boner right on this very first page. It seems very difficult to our understanding. The fact that he did so, ought to warn anybody against attaching any importance of where the Archbishop ~~for~~

put his chapter divisions. But you would think that anybody with any sense at all, would see that Genesis one describes six days and Genesis 2 tells what happened on the seventh day, and then after telling in verses 2 and 3 what happened on the seventh day, it gives a sort of summary, "These are the generations of the heavens and the earth when they were created," and then that he goes on to deal with another subject. And that the chapter division should have been somewhere around verse 4, The chapter division was in the wrong place very definitely. But of course, the archbishop might be excused a little bit, because of the fact that it was hard to know where it ~~the~~ ends. It is very hard to know exactly where the division ends, between the first account and the second account. It is easy to know where the division is between the sixth day and the seventh day, and so perhaps it is the way to do it. And the ~~easy~~ way to do it, is to say, all right, here is a clear division, and we'll make our division here. Rather than make it at the place where the important division is, but where the important division is not quite clear. Because exactly where this division should be, we don't know. Most scientific scholars today think it is right in the middle of chapter four. They think, these are the generations of the heavens and of the earth when they were created, belongs with the first chapter, and in fact, the ~~modern~~ critics of Genesis, would take that verse and would move it to the very beginning of the first chapter, as a heading. And very often they put a heading at the ending instead of the beginning. It doesn't matter which place it is, it is a heading.

But they divide it right at that point. And then, "In the day that the Lord God made the earth and the heavens, and every plant of the field before it was in the earth, and every herb of the field before it grew, for the Lord God had not caused it to rain upon the earth," They take that as the start of the new chapter. Now, as it is punctuated in our English Bible, it looks as if verse 4 is the introduction of what follows. But it surely is not because the heading of verse 4 is, "These are the generations of the heavens and of the earth when they were created." Unless you don't take Generations the descendants of heaven, and that's a

kind of pantheistic

to think we are dependent

, but unless you are going to take it in some thing like that, the generation s of the heavens and earth, means the account of the order of heaven and earth, there's not a word about the origin of heaven or the origin of earth in the remaining verses of chapter two, but the creation of heaven and earth is mentioned in verse 1 of chapter 1, and the development of details, are given. And so the generations of the heavens and the earth is a perfect title for chapter one, and is a very unsatisfactory title for ~~any part of~~ the remaining part of chapter two. And it would seem most vital that the remaining part of chapter two is a separate section which would deserve a different head than that of chapter one. As a matter of fact when you get to chapter 5, verse 1, you read, this is the book of the generations of Adam. And, is that the in@roduction to the geneology that follows. Or is that the summary of chapter two three four and five which tells of the life of Adam, and extends it up to the time of Noah. Which is it? Now that's a matter

, (11) but it may throw light on these other verses that we are looking at. Now the common statement for it is, here are two contradictory accounts of creation. You'll find that in all the

. Here are two contradictory accounts of creation. Now books which are not necessarily adopting higher criticism, even some conservatives will say, here are two different accounts of creation. And it is true that these are two different accounts of creation, just as a list of the students of Faith Seminary, and a list of the foreign students in the United States are both of them list of students. But the subject matter overlap. But over lap with . And actually they are quite different.

And chapter one is the account of the creation of the universe with special  
 emphasis on <sup>12</sup>, and chapter two is the account of the creation of man, and 9/10ths of what is in chapter 2 is not in chapter 1, and 9/10ths of what is in chapter 1 is not in chapter 2. If you have two accounts of creation, what kind of an account of the creation of the universe do you have in chapter two where ~~it~~ tells you nothing of the creation of heaven, nothing of the creation of the earth, nothing

of the account of the creation of the firmament, nothing of the creation of the light, nothing of the creation of a sun, moon, and stars. Many critical books will tell you about the creation of vegetation in chapter two. But that is based on the statement that the Lord God planted a garden in the Garden of Eden. And if that's the story of the creation of vegetation, every account of the planting of a garden anywhere, is the account of a creation. It is very clearly taught and many of the great books take this attitude because they recognize this view that it is not an account of the creation of vegetation. And the second account refers to the creation of the animals, but I believe that a little bit of close examination on this will make it clear that it is not a <sup>13 $\frac{1}{2}$</sup>  but refers back to the fact that they had been previously created. The statement I made about vegetation I believe is absolutely definite. You will find many many books by great scholars which say, Genesis 1 and Genesis 2 contradict each other. In Genesis 1 the order of creation is this, vegetation, trees, animals, man and woman. Male and female together. In Genesis 2 the order of creation is man, vegetation, animals, woman. Many and many a book has that statement. And of course if that were true, the two would be sharply contradictory accounts. But many books on this, many critical books hold that vegetation . All they have to do is look at the chapter and see that it is describing the . And so if you leave that out your order . The order is animal, man and woman: The other is man, animal and woman.

A-4.

So if you look at that closely you see that that also , but it is not quite as . The two are two different accounts of creation. But they are not two different accounts of the creation of the universe. They are two different accounts of creative works of God, one of which is of the creation of the universe, and the other is a small of the creation of man. By small, I mean a small area of it

It is like an atlas, somebody has made the comparison of an atlas, which begins with a map of the world, followed by a map of north America, I would say that's an incorrect ~~map~~ map. And the proper analogy would be an atlas that begins with a map of the world and follows it with a map of the United States. You see the difference. On the map of the world, the United States is visible, but it is very, very small. On the map of the United States, you have the Atlantic and Pacific Oceans, but a very, small part of it. The map of the world can't possible duplicate what the ~~map~~ map of the United States has. If you had the United States covered with sufficient detail, it would be of much value to you, but the whole world would cover the whole wall of this room. And on the other hand the map of the United States, can't possible do what the map of the world does, because again, if the ~~map~~ map of the United States gave you the information about the world, that the map of the same size of the world would be, than it would have to be as big as this wall.

And so two different maps are far more helpful than the attempt to combine the two into one map. But they are maps which overlap but ~~overlap~~ to a comparatively slight degree. I think that is vital. Chapter one gives the creation of the universe. And man has a very small part. It simply shows the place where man belongs. Chapter two is the creation of man, and certain aspects of the universe are touched upon, but comparatively ~~infinite~~ few .(2½)

So actually, to say that the two are two different accounts, two contradictory accounts, or even two accounts of the same thing, is quite an erroneous statement. So the area is relative like the atlas, because there is a certain overlapping. But a slight overlapping. Now in chapter one, after telling about the creation of all the different things in the universe, after referring to them, he then tells about the creation of man. And what is actually said about the creation is very, very brief. So God created man. That's all that is actually said about the creation of man. .(3½) And so God created man. Because

all the rest there is telling about God's determination to create man, or of the relationship that man is to have to other things in the universe. He is not telling how he created it, or when he created it, or what means were used, or anything like

the  
 that. Actual creation is described here in . While in chapter  
 two, the actual creation of woman takes up two verses, and the actual creation of  
 man takes up a full verse. "And the Lord God formed man of the dust  
 and breathed into his nostrils the ~~breath~~ breathe of life, and man became a living  
 account of  
 soul. And it is much more extensive than/the creation of man in the previous  
 equal  
 chapter. But to give that in/extensiveness in the first chapter would require if  
 the chapters are to be at all ~~symmetrical~~ asymmetrical, that you extend the ~~man~~ chapter  
 to four or five times its length and give detail about the creation of other things  
 too, which have been dealt with very definitely. Otherwise it would be quite  
 distorted in structure. So that all that Genesis I tells us about the actual order  
 of man is that God created man. But of course it does say, male and female created  
 he them. It tells how God created man, and tells that he created them male and female.  
 And it has a context which tells of where it . 5.

And it is very interesting that as you read Genesis I you have a long, long, long  
 account of creation, with many things listed, and finally you come to these words,  
 and God created man. And scientists trying to figure out how the world came into  
 existence arrange things in an order and somebody has said, it is as if you have a  
 great <sup>5 1/2</sup> of about twenty great big volumes, all the things that they  
 claim go into this order, from the evidence they could find, and all the evidences  
 they could find ~~world~~ of the existence of man on this earth, would be in the top  
 page of the top volume. That is how comparatively small is the place of man's  
 existence on this earth in relation to the evidences about the existence of the  
 rest of the earth as geologists arrange it, for this (6) And  
 that exactly fits with what Genesis says. It presents a long, long course of events  
 with many, many things described, and then man at the very end. Man does not even  
 have a whole day. It's divided into six days, and in the sixth day you have at  
 least half of the animals. They're all created, and that's given considerable  
 length. And then at the end of all that God created man. You might say it's the  
 last five minutes of the sixth day. And he has a comparative small part in the



creation. Of course, that small part is expanded in chapter two, in giving much more information about it. Because that is more important to us, than the animal creation.

2/4/58.

And we looked at the nature of Biblical anthropology, and compared it with scientific anthropology, and saw the differences and similarities between them, and how they overlap. And then we began section a on the Biblical data given, ~~Ma hana~~ ~~manap hmanp hmanap hmanap hmanap~~ which is on the origin of man. And then we noticed under that, number one, These two chapters do not contain two different accounts of the creation of the universe. And under that I did not list them separately, but we discussed small a. that Genesis 1: 1 to 2: 4a and 2: 4b to the end of the chapter are accounts of two aspects of creation. There are two accounts, yes. There are two accounts of creation, yes. Just like the story of a trip I made to South America and back, and the story that somebody made to Delaware, might be two ~~manap~~ different accounts of travel. But the story of my trip to South America would include my trip to Delaware. Of course, the two would simply overlap, quite distinctly, yet they are not the same. Two accounts of the same thing. Under a then, we noticed (1) that the first is a general survey of the creation of the universe briefly mentioning the creation of man and his proper place. And I told you that I heard a scientist say that if a big pile of books was piled up, showing the history of the world since it first came into existence as far as known from theology, the section that we find that man was upon the earth would be the top page of the top volume of a high pile of volumes. I read during the last three days an account that somebody gave which sounded to me like the same story, although a little bit different. What I read said that if a pile of books were piled as high as the empire state building showing the Theological history of the universe, that that area of which we would find evidence of man would be the top page of the top book piled on top. It is a very small part of Theological history, which has any evidence of ~~man hmanap~~ the existence of man here. (2) The second is a more detailed

account of the origin of man.

Small b. There is no contradiction between these two chapters.

Those who assume that they are two accounts of creation, assume that they are two contradictory accounts. ~~But this was mentioned in the last time in was mentioned that the events~~ And it is true that they do overlap so there would be a possibility of contradiction. But there is no contradiction between these chapters, (1) ~~and~~ as to the order of events. That we looked at the last time. We noticed that the order of events in Genesis 1, among other things created, shows plants before animals and animals before man and woman. And there are many books that say, according to Genesis two, you have man created, and then plants, and then animals and then woman, but most of them recognize that there is no creation of plants in Genesis 2. We did not look at that particular point. That particular point is brought out in verse 19. where it says, "God formed every beast of the field, and every fowl of the air," so here they say, here we have man already there, and then God created the animals. But that verse 19 can just as well be taken as <sup>out of the ground</sup> ~~when~~ the Lord had formed everything ~~man~~, and you don't have to take it as the pluperfect. The pluperfect idea can be <sup>in this</sup> understand ~~that~~ no matter how it is expressed because it is not necessary

this kind because there is a precise, chronological order. You are discussing something, and then you refer to something else that God has made. And there is a reference back to the previous creation of man. It is a parallel to <sup>8 &</sup> the matter of vegetation. We do not have in verses 9 an account of the creation of vegetation, but an account of the planting of a garden. But there also, the order of the thing <sup>parallel</sup>

A-5. (2/4/58.

So, on earth, God has made man, and thus, he breathed into him life. Here's a living soul. What are we going to do with it? Well, the Lord planted a Garden eastward in Eden and there he put the man he formed. Now the ground he made every tree we knew of, and so we say God created man, and now he put him on a shelf to wait for 50 years, and have a garden ready to put him in. That's utter nonsense. It stands to reason that God planted the tree in Eden before he created man. God is not such a poor workman that he would create a man and then procede to figure out some place to put him. He had the place ready. He had the ~~phana~~ trees growing there. He was ready to put man into it. And it stands to reason, and it is of course true

(1) but the same is true down here in verse 19. First, this does not say God said man must have a help meet for him, and so therefore God created a lot of animals and so to his dismay he found that none of them made a good help meet, so he ~~had~~ found that he had to do something else, so he made a woman. That is certainly, utterly contrary to the whole picture of God. It represents God as a careful, intelligent Being, using intelligence and thought

(1 $\frac{1}{2}$ ), and that's the picture of God, and we find all through the book of Genesis, it/<sup>is</sup>utterly destroyed by insisting that there is a precise chronological order of the way the things are mentioned in the pluperfect. These things are not mentioned in the order that they occur. But in connection with the subject, God mentions what we have done ~~in mannaakuh~~ ~~with~~ that had relation to that subject.

So the creation of animals is not presented here, as having occurred after the creation of man, or before the creation of woman. There is no creation of plants or of animals specifically in this chapter. But they are referred back to, as having previously occurred. And the only creation given is man and woman, and so there is no contradiction as to order.

2 under b no contradiction, 1 was order of events, number 2 is as to the original condition. Now this does not relate ~~aha~~ to the matter of the creation of man, but to the whole question as to whether the two chapters are two distinct contradictory ~~though~~ accounts. I laid out two standard commentaries on my desk, to bring into class. But I left them there, and I will not take time now to get them, but I'll merely tell you that in the list of contradictions between Genesis

I and II all the liberals seem to say Genesis I begins with a watery chaos. The earth was without form and void and darkness upon the ~~form~~ face of the deep, and the spirit of God moved on the face of the water. The first creation story starts with watery chaos. The second creation story, chapter 2, verses 4 b to 5. Every plant of the field before it was in the earth and every herb of the field before it grew. For the Lord God had not ~~caused~~ caused it to rain on the earth. A dry case. One starts with a watery chaos. One starts with a dry one. So you have a sharp complete contradiction between the two. One starts with a watery chaos. The other starts with a dry chaos. And of course the exactly same thing would be true if two accounts about me were written. You might find an account that would say Dr. MacRae was born in Kalumet, Michigan, and he ~~was in the~~ lived there in the deep snows for many years before finally moving to California. And then it could go on and give an account of my life. Another account could be a briefer account given as ~~an~~ an introduction to some article I might have written and it would say Dr. MacRae lives in Elkins Park, Pennsylvania where it rarely snows and it is warm half of the year, and hot the other half, or something like that. There would be a sharp contrast between the beginning of the two accounts but the one would be a survey of my life, and the other would be an account of a little section. And Genesis I begins with a watery chaos and <sup>then</sup> the Lord separates the water from the earth from the land and thus the dry land appears. You have dry land. But the two accounts are not two accounts of the creation of the universe entirely and consequently contradicting each other. But they are an account of the creation of the universe and of a small section of the creation of the universe, and naturally the section starts with conditions when it starts ~~and~~ instead of when the whole picture began. And consequently this alleged contradiction is one which we seldom (5) complete failure to examine the nature of the two.

As to the idea that you have two accounts of the creation of the universe, the second one here has no mention of the creation of life, no mention of the creation of a firmament, no mention of the creation of vegetation, no mention of

the creation of the sun, moon, and stars etc. What account of creation is that? It isn't a story of the creation. It is a story of the creation of man.

Capital A was the Biblical Data, Capital B is positive teaching of these chapters regarding the creation of man. Number one. It was preceded by a solemn, divine counsel. That is extremely interesting. It was preceded by a solemn, divine counsel. You have the account of the creation of all the different parts of the universe, in chapter one. God said, and it occurred. But in that chapter one which gives this long survey and from a physical material view point, the creation of man is a tiny thing in this big survey. Yet in ~~that~~ that chapter, you have this long verse, 26, "and God said, Let us make man in our image, after our likeness, and let them have dominion over the fish of the sea, and over the fowl of the air, and over the cattle, and over all the earth, and over every creeping thing that creepeth upon the earth." God said, Let us make men in our own image. Usually God says, I will do this. Usually God speaks of himself in the singular, here it is plural. Why is this plural? Is it a plural because God gathered the angels and discussed it with them and suggested they come to a conclusion of it? Is it a plural because <sup>he</sup> ~~the~~ associated with himself the leader of the spiritual world, whom he had created in this statement. There is no evidence elsewhere in Scripture that that is the case. Is it us that he simply refers to himself in a plural form ~~in~~ of majesty which is rarely paralleled elsewhere. That is possible. But little is parallel toward it. Is it us actually in view of the fact that this was going forth in the divine counsel. The three persons of the trinity participate and unite together in the determination to create man in our image as in our life. I do not think this is positive enough to form the doctrine of the trinity upon it. If we had no other evidence ~~in which~~ we would not prove the trinity from this passage. We could not say that people should have known the trinity. We can say that it is very interesting, now that we have the clear teaching about this trinity, to see how there is a suggestion on it, of an inference that this gives perhaps explanation of the verse, that that is why the plural is used. Because of the fact, even though

that fact is not clearly explained.

So we have a solemn, divine counsel before the creation of man and this stresses the importance about \_\_\_\_\_ and God's plan of the creation of man.

Number two. It involves a special and unusual divine activity. And it can in no sense be regarded as a simple development of something that already existed.

200 years ago, all we would have to give would be the first part, of the account.

Now if you look at theories that are abroad, and ideas that are taught, it is

necessary to state this. And so we stated/fully this way, and including certain  
 negatives or/positive <sup>it</sup> (9.75) . Under this number

two we will give three evidences.

Small a. The use of the word Bara. Bara is the word we translate create.

This word occurs only four times ~~and~~ in Genesis I and two of them are in connection with the creation of man. In the beginning God created the heavens and the earth. God created great whales and every living creature that moveth. It is used for the original creation of matter that God created. It is used for the creation of animal life. God created great whales and every living creature that moveth. And it is used twice in connection with the creation of man as if to stress the fact that this is a creation. This is a ~~new~~ new introduction of something different. This is a creation out of nothing. So God created man <sup>in</sup> ~~after~~ his own image, in the image of God created he him; male and female created he them. It is used here three times as bara, it is used five times in Genesis one, and three of these relates to man. Three times in the ~~one~~ verse (1:27) this word is used to stress the fact this is particularly a creation.

Small b. Genesis 2:7. "And the Lord God formed man of the dust of the ground, and breathed into his nostrils the breath of life; and man became a living soul." Certainly a special stress on the special and unusual divine activity.

No where else is it suggested as in this chapter, that this was such a special divine activity as this. Genesis 1 of all chapters in the Bible gives that in which God acts ~~in~~ five times. He said, Let there be light and there was light.

But here we find Genesis 2 speaking of man. He formed man and breathed into his nostrils the breath of life; and man became a living soul.

Small c. The special events described in connection with the creation of eve.

Chapter 2: verses 21 following. "And the Lord God caused a deep sleep to fall upon Adam, and he slept; and he took one of his ribs, and closed up the flesh instead thereof; And the rib, which the Lord God had taken from man, made he a woman, and brought her unto the man. And Adam 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."

13(Question: They were formed, but man had breathed into him the breath of life. It is the - the Lord formed all the creatures out of the ground, but man in addition to breathing <sup>as</sup> represented - it is - Mr. Elvig's correction is a very good one. <sup>Its the</sup> ~~in~~ a way, I hope, Calvin

1 (Question: We'll go on to that. It's a very good point but we will go on to it.)

1 (Question: The life ~~him~~ was the light of men. I think that that's the difference. And I think that's parallel to this ~~light~~ life. That his ~~light~~ is the light of men. But this is - I think certainly God gave life to the animals' creation. But God gave something to man in which we are not told that he did anything similar for the animal creation. He breathed into him, There is a specific way in forming man, and a way which is described in the first chapter with the triple use of the word create. "God created man in his own image, in the image of God created he him; male and female created he them." There is something distinct in addition to us

2 (Question: But there is some aspect in that. Some vital aspect, which is entirely , does not mean that the whole organization of that is eternal, but some aspect must be.

Well, now, we go on than to the - really its just another aspect of the same thing. This point I was making was that there is a special and unusual divine activity, ~~he~~ shown by this triple use of the word bara, by this explicit statement, he breathed into his nostrils the breath of life, and by the special detailed account, of the creation of Eve. The three of them showing the special divine activity , a direct intervention of God in the creation of man.

Number three. Man's body was made from pre-existing matter.

We cannot say that bara means that man's body and spirit came without any pre-existing substance because it explicitly says that he formed man of the dust of the ground, so that man's body was made of pre-existing matter. God has made the heaven and earth, and God made man's body out of pre-existing material. Material which he had all ready created. They say that you can take the physical elements in a man's body and that all the elements in his body you could buy for less than two dollars, the actual original simple elements. Now of course, you could buy them for \$2, but you couldn't for \$200 million dollars combine them into the organization, the simple organization that they had in the man's body. No



artificial process could make all the substance in the form in which they are, which enters the body, but it is fairly simple to break them down into simple, chemical elements which are very wide spread, and very easy to find. Now that statements can perhaps be carried to extremes because there are small and very unusual

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But these elements are combined in a very wonderful way. But the Scripture says, "The Lord God formed man of the dust of the ground." And so man's body is ~~obama~~ ~~humanly~~ certainly represented here as being made from pre-existent matter.

Small a. This pre-existent matter was not living. That is rather important. This pre-existing matter was not living. He formed man of the dust of the ground. Is dust living? He formed him of natural inorganic material substances. Well, right away you say yes, but (5½) you say the dust, You can take some animals and you can let those animals decay and disintegrate. And after they have decayed and disintegrated then you could mix them up and say that's just dust. And yet it would be full of organic substances, some of which would be impossible under all present knowledge for man to produce. Which would have to have life to produce it upon this earth. You could say you were using the dust of the ground, but you would be using organic substances, which had been living. When ~~you~~ it says here, Dust ~~formed~~ <sup>?</sup> from the ground, could it mean organic substances already formed. Could it mean perhaps an animal? Did God take a gorilla and breathe into him, and make him a man? Did God take something else, something that was already living, and breathed into them a man. Well, the Scripture clearly indicates that that is not the case. Because the verse says, that the Lord God formed man of the ~~substance~~ dust of the ground, and breathed into his nostrils the breath of life. And then what happens. Man became a living soul. When God breathed into him the breath of his nostrils. Then man became the living soul. He was not - well, the living soul. Doesn't that mean the ~~him~~ human being. Well, a way to find out is to look at this phrase. Nephes Haya. And he became a Nephes haya. What is a nephes Haya? It is first used in Genesis 1: 20, where it says, "God said, Let the waters

bring forth abundantly the moving creature that hath life." And that, the Hebrew is nephes Haya. "And God created great whales," they were nephes haya. They were living souls. In that case they were living creatures. In Genesis 1:21, God created great whales, and every living creature that moves. It's nephes haya. In Genesis 1:24. "God made the beast of the earth after his kind, and cattle after their kind, and every thing that creepeth, etc. Oh yes, I read 25. Verse 24. "And God said, Let the earth bring the living creature." The nepesh haya after it. And then in verse 30, I'm not sure that this is in verse 20, but at least it is in 20, 21, and 24, and maybe 30, I'm not quite sure. And then in 2:19. "God brought to Adam every Beast of the field and every fowl of the air, and whatsoever Adam called every living creature, every nepesh haya. Well, now, in all these cases, 4 or 5 cases, animals are spoken of as Nepesh haya, and it is translated living creature. Well, then, isn't it too bad they didn't translate it <sup>all the way</sup> ~~and the way also~~ through <sup>as</sup> ~~through an inanimate animal~~ living creature, because it is the same phrase exactly. And man became a living soul, or a living creature. So whatever the correct English ~~na~~ translation should be, it is nepesh haya in all these cases. So after God breathed into man's knowledge the breath of life, ~~man~~ then became what animals already were, and was not that before, according to Genesis, because that's what happens when God breathes into us. He <sup>?</sup> ~~changes man~~ became what the animals already were. Of course, he became a great deal more than the animals. But he became an animate being, and the animals already were animate beings, and this was after God <sup>9 1/2</sup> ~~to the ground, and~~ breathed into us. / So it was not an animate being which God took to put the breath of life into us. But it is simply matter

10 (Question: Well, then in this verse in 2:7 we don't find any actual <sup>immortal</sup> teaching of the moral soul of man. Answer. No, it was God-breathed. God breathed into him. \* Question: I mean if that results merely in man being a living <sup>the animals</sup> creature, comparable to the animals, / we don't consider to be immortal. Answer. No. As the last part of the verse teaches nothing about the immortal soul. It is the same phrase used, but God breathed into him the breath of life.

We don't prove here, but I think

11 (Q uestion: He certainly could have taken the dust and formed a human man, but not a living one, and then he could have put it in the deep freeze and left it there. I mean it doesn't say he didn't, and it doesn't say he did.)

11 (Question. No, but they were a ~~man~~ <sup>living</sup> creature. They were nephesh haya, But man was not a nephesh haya, until after God breathed into him the breath of life. He was not that before. We would say that when God breathed into him the breath of life he became what the animals already were. Now of course he became a great deal more ~~a human being~~ when he gained the breath of life. But that particular feature, like the animals, is part of what he became then. An animal being. A living being, / He was that. (12) He was not that before. It seems to me that any

previously living creature being made into a man. It is inorganic matter, or if it is organic matter, it is ~~manmade~~ ~~from~~ organic matter from which the life has been formed, which is taken (12).

12 $\frac{1}{2}$ (Question: We don't know whether there is a possibility that God did something somewhat similar in what he did when he made man. But at least it is not exactly. There is a difference, because God said, let us create man in our own image. That is in our likeness. And God made him to have dominion over them, God made man distinct from the animals. That's clear. And whether this phrase, he ~~breathed~~ breathed in him the breath of life, infers that, I think all theologians

13  
it does, but it is perhaps drawing a lot from one verse. And I don't think we should draw this from one verse. How much you can draw from the phrase, he breathed into him the breath of life is questionable. It is a fact that the phrase is used of man, and not used of any other. That does not rule out the possibility that something somewhat similar

13 $\frac{1}{2}$   
without, but this is a fact that it is explicitly ~~taught~~ stated that it was only after God breathed into man the breath of life that the man became what the animals already were. That is definitely to exclude the possibility that a previously living animal was made from /)(13 $\frac{1}{2}$ ). That would seem to me to be that that is a fact but as

to the full bearing of this ~~manmade~~ ~~that~~ ~~man~~ phrase, breathed into him the breath of

life, it is usually assumed that it is of a spiritual nature, and all that. Well, that is clearly stressed, but how much we can draw from this phrase

Well, than many was created from pre-existing matter and this m pre-existing matter was not living.

Number four:

~~xxxxxxxx~~

A-7.

created in the image of God. God said, Let us make man in our image after our likeness. And let him have dominion over the sea etc. And God created man in his own image, an the image of God created he him. Four times stated, the image of God. That is, it is three times the image, and 1 time the likeness. Let us make man in our image, after our likeness. God created man in his own image. In the image of God created he him. Man was created in the image of God. That we can take as definite positive teaching, in the chapter. But as to just what is meant by that, we will leave for discussion under the theme of the constitutional nature of man .(1) In the origin it says he was created in the image of God.

Number five. Mankind is one kind. Now what do you mean by kind? No two people in this room are of the same kind. They say there are no two prints that are the same in all the world. We are all different kinds. Every ~~an~~ one is an individual. And yet ~~m~~ there are larger groups that we can call kind, because God repeatedly says, in this first chapter, that something was to bring forth after its kind. After its kind. That is frequently stated, and yet there is never a time in history anywhere . But after the kind made within a certain area of similarity. It means there are certain types, certain kinds. And there are boundaries over these kinds mentioned last time, that some knowledge is relative and some is absolute. And we can make great confusion in thinking when we confuse these great truths.

People often talk of things that are relative as if they were absolute. You say about somebody, is he big or is he small? Which is it? Well, I'm reminded of the girl who I met once ~~in~~ from St. Louis, Missouri. She said, I went up to the North somewhere to visit, and they said, My, it is nice to have someone from the South. She said, I went down to New Orleans, and they said, we want ~~an~~ ~~man~~ you to meet this girl from the North. She said, I was in Massachusetts, and they said, we have a girl here from the Far West. She ~~man~~ said, I went to California, and they said, here is a girl from the East. She said it was either east, west, north or south, depending on where she went. It is a relative term. I saw people in California talking about people from back east, and found they were from Nevada. They were from back east.

Well, terms are relative. And it certainly ~~man~~ ~~is~~ how much (3<sup>1</sup>/<sub>2</sub>) almost anyone has, is a relative term.

When I was in high school I knew students who were considered as extremely bright, because they practically outshone everybody else. And they got into college, and they were considered as comparatively dull, because there was a much ~~smaller~~ smaller number of students in the college, and they became top students in their grades in high school who were previously now were in the lower . These are relative terms. Most of our terms are relative, but there are terms that are absolute, An animal is a dog or it is a cat, and there is nothing relative about it. It is not one/half dog and two/thirds cat. It is one or it is the other. There is a kind, and the distinction of kind is absolute. God is God and man is man. There is a kind of difference about it. But mankind is one kind. All men are from Adam. God created man ~~after~~ in our image, ~~man~~ after our likeness. Male and female created he them. It is one kind.

In Acts 17: 26, we find that Paul at Mars Hill said, "that God hath made of one blood all nations of men for to dwell on all the face of the earth." God hath made of one blood, all nations of men. And the unity of mankind is clearly taught in this chapter on the origin of mankind. We are all from Adam, but we are all from Noah. There is one kind. All differences are minor except one. As far as human beings are concerned, all ~~man~~ differences are minor. Some are tall, some are short,

some are bright, some are stupid, some have blue eyes, some have brown eyes. All differences are minor, except one, and that one difference is tremendously important. They are either children of God or children of ~~man~~ Satan. And if they are children of Satan, there is no other difference which is as one thousandth as important as the fact that they are lost and on their way to hell. And if they are children of God there is no other thing that is as important as the fact that they are children of God and on their way to heaven. So the unity of mankind is clearly taught in this chapter on the origin of man.

Number six. Man was at once placed in an exalted position. We find that stressed right in chapter one where it is stated in verse 28, that God blessed them, and God said unto them, Be fruitful and multiply, and fill up the earth, and subdue it: and have dominion over the fish of the sea, and over the fowl of the air, and over every living thing that moveth upon the earth." And it also would be stressed in verse 26. "Let them have dominion over all things." And it is brought out very strongly in Psalm 8, in verses 4 to 9 of that Psalm. "What is man that thou art mindful of him? and the son of man, that thou visitest him? For thou hast made him a little lower than the angels, and hast crowned him with glory and honour. Thou madest him to have dominion over the works of thy hands: thou hast put all things under his feet: all sheep and oxen, yea, and the beasts of the field: The fowl of the air, and ~~the~~ fish of the sea, and whatsoever passeth through the paths of the seas." Man was at once placed in an exalted position right from the time of his origin. Distinction between man and all the animal creation in this regard. So much than for the positive teaching of the chapter regarding the creation of man.

### C. Negative Aspects of the Biblical Teaching.

#### Number one. Consideration of the theory of evolution as regards mankind.

It was in 1809 I believe that LeMartin advanced his theory, a theory that I believe was pretty well laid aside before the time of Darwin, nearly sixty years later. But his theory that all creatures had evolved from ~~a~~ simple cells. I believe that he would hold that God created each cell as a separate in the original, but that they evolved

from this by changes through long periods of time until there came the complex formations that we have. Starting from simple cells and developing these different cells into different types of animals and plants. Now of course Darwin came out about fifty or sixty years later with an entirely new theory. But Darwin's theory was that animals reproduce and plants reproduce at a rate far beyond the capacity of the world that sustains them, and that great multitudes of animals and plants are brought into the world and that among these there is much variety in the two organisms as they come into existence and then that of those, those that are adapted for survival last, ~~and~~ in the struggle for existence and the rest are destroyed, and certain characteristics continue and there is a great mass change, and thus that all creatures came from very simple life into very complex life by a very slow development in which there was all kinds of variation accidentally produced, and those variations which were fitted for survival existed and the rest got killed out. And thus the individuals that had the qualities to survive lasted and thus gradually one <sup>10½</sup> came after another and gradually the whole complex and types of life became increased. This theory was held in those days in two different forms, This would be the original form, that a simple, accidental slight change with the fittest one for survival, then these changes when people began to advance the claim that there could not be a change, that the change that happened in life would not be carried on to the next change. Then the claim was made that there were gradual internal changes all the considerable original cell.

Now of course people said, Darwin, now if this is the case, we would have millions of ~~span~~ stages in between all this. You would have all kinds of in between kinds, and Darwin said, well, these were divided off, because they were not fitted for survival. Then they said, how about the geology, how about the fossils, we would expect to find all these in them. Actually, among the fossils we find one type, another type, another type, but we do not find gradual stages in between. And Darwin said we have only a tiny part of the evidence. We have insufficient to show the great numbers of variations. Well, of course a hundred years have gone by and the variations have not been found. It is not the matter of one missing link, it is the matter of millions of missing links. We do not have a period of missing links between dogs and

cats, or between horses and cows. We do not have any. ~~30~~ ~~million~~ Millions of missing links. So today we have here, we say, that everything evolved from a simple start but the evolution takes place with sudden, tremendous changes. Here was a plant or an animal and suddenly one seed instead of producing <sup>one</sup> like the parent, produces an entirely different kind. Some kinds it is ~~now~~ said in recent years, changes would be made once in a million years. Naturally you wouldn't prove it, for it would be the rarest chance that anyone would see it happen. But by sudden great changes, everything develops from one simple cell.

A-8. 2/5/58.

We were starting section C, capital C, negative aspects of Biblical Theories. And we were looking at number one, Consideration of the theory of evolution as regards mankind. Now of course, the theological or the Bible student is interested in the theory of evolution in <sup>general</sup> ~~general~~, apart from the <sup>1/2</sup> of mankind, because of the question of whether it contradicted the Scriptural teaching or not. But he is particularly interested in its relation to mankind, because here the Bible gives us much more, than ~~in~~ it does as to the detail of the origin of the universe, or about the origins of different kinds of plants or animals. And Darwin seems to have taught that the animals adapted themselves to certain standards and then this change would be passed on in the next generation. But very soon, as soon as heredity came ~~now~~ along, with strong evidence that there is no such thing as the transmission of acquired characteristics, and so Darwin's theory was modified to emphasize the survival of the fittest, ~~and~~ that the changes would not come from external circumstances but internal changes and then those were fit would survive and they would reproduce similar. And either of these two would require, it would seem, that there would be an infinite number of variations, and <sup>(1 1/2)</sup> changes, and it would be strange indeed, if either of these <sup>(1 1/2)</sup> would not find millions of intermediate stages between the great, ~~main~~ types of animals which we have. But these intermediate stages are simply non-existent. And while the theory of evolution in general was very widely taught, and when I was a boy, it was <sup>taught</sup> ~~taught~~ in the grammar schools, and greatly emphasized, and there seemed to be an evangelical



urge that its the great duty of life to convince the children that they were descended from the animals, and that the monkey was the first cousin, and there was this close, long process, and they were all related to the one, individual stock from which they came, And in the eyes of many, this ruled out any God or any moral law completely. But I believe there is less emphasis on it, in recent years, because more and more, the evidences advanced for it have chosen to be insufficient, and have proven to be untrue. And today most real scholars in that field will admit that it is largely a hypothetical matter.

3 (Question: I don't think so. I think that Hegel entered into it, the idea of many evolutionists, but I don't think the context alone would necessarily

.)3½

The tendency now is to hold that evolution ~~in~~ did not take place any thing like , but it took place by a series of great sudden jumps. That you had a bird's egg out of which a certain ,(3:75) and that there was one sudden , and that it would be once in several million years, to have such a change take place, and therefore there would be no proof, for it, whatever. Dr. Chism, who is a highly trained medical man, wrote a review about ten years ago of a book by Professor Buckney of the University of California. I've got the book, and looked through it for myself, and as I looked through it I felt that I saw evidences that fit in with ~~Chism's~~ Dr. Chism's interpretation, sufficient to make me feel that his interpretation was correct, but I could not find sufficient statements that I ~~can~~ could quote directly from the book on, because the book was very technical in statements. But as Dr. Chism interpreted he said that this noted professor of Botany in this book on "The Method of Evolution" takes up one after another of the alleged evidences for a gradual evolution and shows that there is nothing to that. That there is nothing that proves it, in fact all the evidence is against it. And then, that his conclusion is, that unless we are to go back to the impossible, antiquated theory of special creation, the only alternative is that evolution occurred not by slow changes, but by sudden mutations, with big jumps all of a sudden, and consequently you couldn't expect to find ~~a~~ it

proven, because there simply is no way to prove it. Well, of course, if that is the case, it then is not a matter of scientific proof on evidence. But a matter of a state, a matter of a belief that we think it must be that way. And of course, you take the human mind, and you say, here is all this complexity in nature. Where did they come from. And it is rather satisfying to the human mind, to say, here is a simple principle by which it developed. ~~It has been~~ With one simple start, the whole thing developed out according to a very simple principle. It's nice to say that, but there is nothing gained by saying it, if you can't prove the fact. The fact that something appeals to you - the ancient Greeks said, there are four  
<sup>6</sup>  
 fire, water, earth, and air, and everything is made out of these four, in combination or in interaction. Well, of course we know, there is absolutely nothing to that. We ~~know~~ know from scientific experiment that such a division is absolutely false, that these four are not even parallel. They are in different area altogether. And that is the danger in any theoretical idea of trying to explain things according to a simple<sup>ly</sup> principle. But untold damage has been done, to the Christian faith and to the Christian world, by the great number who have been turned against the Bible, by the pronounced teaching of evolution which ~~is~~ particularly in the last generation was true.

Now I think, that as recently as six years ago, I ~~thought~~ talked with a man in a Christian college, who said that he had gone to a prominent university, and had worked there for three years, towards his Ph.D, and then had informed that unless he accepts the theory of evolution they would not feel that his intelligence was sufficient to warrant giving him proper consideration for a Ph.D. Therefore his career was completely gone as far as any hope of a degree at that particular university is concerned. Well, ~~unfortunately~~ naturally, if a person is convinced that anyone with any intelligence can see that evolution is true, naturally he can't give a person a degree which is a mark of intelligence since the man lacks what he thinks is the primary attribute of intelligence. And so, from their viewpoint, ~~that~~ ~~and~~ their attitude is very real. But if you take up the evidence that was presented not so long ago, nearly everyone, you can find pretty strong statements by reading

scientists today, denying that that particular has any validity. But unfortunately, the whole matter is greatly clouded over, by the fact that the word evolution is used in so many, many different senses. But of course in the simplest sense it means development, and for any body to say I don't believe in evolution, and mean I don't believe in development is of course absurd, because we see development constantly. We all develop. We develop and we change. There are changes among every group of people in every (8½) and there are constant changes there, but if this is all that was meant, nobody would ever have any objection to evolution. By evolution we mean a large cosmic theory, not simply a fact of development.

I attended the convention of the American Scientific Affiliation in Virginia about 40 years ago, and there, there was a man who gave a lecture which of course this is a meeting of Christians who are scientists who are discussing various problems in connection with Christianity and of science, and this man gave a paper and he said the people among whom he was brought up, he said, that evolution was simply a dirty word. He was probably brought up in a hard shell attitude of feeling that anything that uses this word evolution was just wicked. And it was a natural reaction, that anti-Christians <sup>9½</sup> has been used. But then this man said, he was studying animals, studying birds, and he claimed to tell of a region where he found a certain bird, here, at one end of the region, and he said, you move inland a little ways, and you find a type of bird that is similar, but has ~~an~~ certain differences. And he said, these two can interbreed. And he said, you can go a little further, and you find another one that is a little more different, and it can still interbreed, but he went on with a whole series of about six in a row and any two could ~~in~~ interbreed with each other, and there was a slight difference between each one in the next <sup>10</sup>, until you got to one over here, which was quite different from the one over here, and he said, these two could not interbreed. Now he said, if the one in the middle were to disappear, he would say, you had two different ~~species~~ species. And that would be enough to convince that there was evolution, because here were these, you say there was one

specie, and they can interbreed. You go a certain distance, and they can't. And so if the one in the middle should disappear, you would have two species, where you had one before, there you have evolution, and it seems to me that the moral of the talk, as I can tell, from the fellow, was that we shouldn't talk against evolution. But suppose that one group of birds divides into two, and these two cannot interbreed. Suppose the two divides into six, that certainly does not prove that man came from a monkey, or that the larger animals developed from smaller animals, or that everything was all from one original cell. It merely proves that one kind as described in the scripture, they shall reproduce after ~~that~~ <sup>their</sup> kind, might be large enough to subsequently prove what it appears to be <sup>11 $\frac{1}{2}$</sup> . It would not prove a passing over to the other. And I think that is important that we avoid letting ourselves get into . It is very easy to get into. To say, that if you say, no two given specie is a distinct kind, no two specie can interbreed, at least interbreed and produce others that can continue to produce others. No two ~~one~~ species can. Everyone is distinct, and therefore every specie is a separate creation. We are simply adding to what the Scripture says. Because the Scripture doesn't say, what human beings call specie isn't necessarily what God means by kind. I think the important thing is that we recognize that the Scripture says that God created various kinds. That we recognize that the Scripture says that God created various kinds. But as to how many there are, whether there are (may be theories of kinds) periods of science ? periods of science ? fifteen, 35, or whether there are 500 , or whether there are 5000, ~~kinds~~, the Scripture does not say. We know that all humanity is one specie. There's no question in the world about that. All the scientists recognize all the various kinds of animals of which they divide down until they have the order and the class

A-9.

In fact, I think there's at least a possibility that Darwin himself was really  
 a Christian, and that Darwin in his later years regretted, the unChristian sects  
 that had come from his theory. I'm not sure that can be proven but there's at least  
 a possibility. But Darwin had an attitude towards ~~this~~ ~~ma~~ this matter which was very  
 different from that of the men who recently taught it. Some of whom were very violently  
 anti-Christian. Now as to the particular matter of what might have been Darwin's  
 view, and what might have been the view of the ones who followed him,

( $\frac{1}{2}$ ), but the impression I get, has been, that the earlier  
 evolutionists, some of them at least, taught that man came from a monkey, but that  
 before long, they came to the notion that man and monkey came from the same source.  
 But it wouldn't make it at any rate, that both man and monkey had come eventually  
 from various low types of animal  
 just where any two would come . That would  
 be hard to say. I know there have been evolutionists within the last fifty years,  
 that have themselves  
 and their dogmas .  
 Of course, if the evolution theory is true, why it is true, that the only difference  
 is one ?  
 upon it, of a little further ~~development~~ development, and there are books that have  
 been written, even within the last years, there were books written along this ~~same~~  
~~theme~~ theme, What is the next step in evolution? How are we going to go on further

and produce something that is perhaps much higher than we, <sup>as</sup> and we are

. There are books written which assume that such a process will continue

. I've come across it within the last

But one time I was talking with a man from New York. We were up in Western Canada,

in the mountains. I just happened to be strolling with him, and was discussing

with him. He was a man in some type of intellectual work. I just don't know much

about him. But I remember this, how I happened to remark to him <sup>on</sup> ~~along~~ the fact

that in languages we find the earlier languages, most of them have long sets of

endings, and ~~mainly~~ involved syntactical <sup>(2½)</sup>. You take Greek, and

in Greek, in the classical Greek, you've got the dual form, and you've got the

optative, form, used extensively. / <sup>The dual</sup> Completely disappeared, by the time of New Testament

Greek and you have languages starting with many cases, and gradually simple forms

and simple forms, and getting to simpler forms as they go on, and <sup>losing</sup> ~~making~~ a great deal

of their complexity and that seems to be the case with most languages when we can

trace them ~~in~~ through a period of time, ~~because~~ <sup>?</sup> You take present day Arabic, and it

lost a great many of the endings of the ancient world. / <sup>The present day</sup> ~~in the~~ English has lost

practically all the <sup>(3)</sup>, which we can prove existed in the Anglo-Saxon,

800 years ago. And he was quite amazed, Why, he said, that doesn't fit with

evolution at all. It just can't be true. He said, they should go from simpler to

complex. Not from the complex to the simpler. And he ~~probably~~ evidently had in his

mind, a theory that a definite, established idea that everything must go from the

simple to the complex. From the primitive to the more advanced, that there is a law

of life, which simply ~~and~~ inevitably follows this way.

When I was a student at Princeton Theological Seminary, there was a series of lectures given in the university by a Professor Moore from Ohio State who was a physicist, and he gave them on the title, "The dogma of evolution." And his thesis in these lectures, was that in physics certain principles are proven, and then that the biologist attempts to apply these in biology and gets the theory of evolution, by the applying of principles from physics to biology, where he would say there was no evidence on it. But then, he said, ~~then~~ that the philosophers and the sociologists

take these from the biologists, and takes them to go on to apply them to all of life. And he said, it is like the old man in the sea, He says, the biologist has the sociologist clinging to his neck, ~~my~~ riding on his shoulders, and he would like to shake him off. And he says they are both on the shoulders of the physicist, and he would like to shake them both off. And he was quite eloquent on his view on this, and I think that the great harm of the evolutionary theory is that an anti-Christian world view has been developed, which ~~has~~ been extended to all areas of life, and thought, and which is quite without proof. A matter of ~~firm~~ faith, a matter of speculation.

Small a. Any real theory of evolution is excluded by the Genesis account.

Now as you notice I say real. I don't mean that there may be development. I don't mean ~~that~~ but that there is always development in everything, because something stays static, but whether this development is up or down, varies with the particular situation, and it is more apt to be down than up. But it may be down or up or sideways. There is always change. There is always development. But that's not to say that that is the evolution in any true sense of the word, That is the way that the word has been used in connection with this whole matter that is called the theory of evolution, which is what we're / interested in. Now any real theory of evolution is excluded by the Genesis account. And there are four ways in which I would say that it is excluded and the first of these is the less, but the weakest of the four, the less important of the four, but since it happens to come first, I'm simply going to mention it in this regard, that in Genesis one, verses 20, and 24, God said, let the waters bring forth abundantly, to moving creatures. And he said in 24, Let the earth bring forth the living creature after its kind. Let the waters bring forth living creatures, let the earth bring forth living creatures. He does not speak of the stages of development, which have been reached, as bringing forth advanced stages. But goes back to inorganic matter, goes back to the earth as originally made, and calls upon it, to bring the advanced stages of life. Now that is a comparative minor point, but yet, I think a definite one. It does not fit with the idea, that Genesis gives an order, and the order corresponds to what we find in geological strata, and it is

very interesting to see.

n Genesis tells, - when I was in high school, in Pasadena, we had to read Huxley's lecture on a piece of chalk, in which he took the piece of chalk and developed the whole theory of evolution from the piece of chalk. It was a very brilliant lecture. And I pointed out to the teacher, who was a great ardent advocate of evolution, how the order which was given, was exactly the order in Genesis. Why yes, she said, Genesis is simply a poetic account of evolution. But it is interesting that there is a definite order here, and it could just as well, be an entirely different order. But the order, if you are just making up the story, it is unlikely that you would make the particular order you find here. But the order you find here is the order in which we find evidence in <sup>geology</sup> ~~abundance~~ of these various things, and we find all of a sudden in geological periods, we find great numbers of fossils, of one type of thing, of which there is no trace of a slow beginning, or of a little bit of it, but all of a sudden we find great numbers of them of many kinds, and then we find another phase of life, at a higher level in geology, but we find the order in this they are said to come into existence, is the same as the order in Genesis. But that one developed out of the other is not the language used in Genesis, but rather that God <sup>? taught</sup> thought that each one of them in turn should come out of the original matter, which he had created, until we come to man where there is mention of a specific intervention we make in lieu of separate

. (9)

Number 2 ?

Small b. is the phrase after his kind. This phrase which we find in Genesis I: 11, "Let the earth bring forth the fruit tree yielding fruit after his kind. Verse 12. "And the earth brought forth the tree yielding fruit, whose seed was in itself, after his kind." Verse 21, "God created every living creature that moveth, which the waters brought forth abundantly, after their kind, and every winged fowl after his kind." Verse 24. "And God said, Let the earth bring forth the living creature after his kind, cattle, and creeping thing ~~after his kind~~ and beast of the earth after his kind, and it was so." Two uses there. And then in 25. "God made the beast of the earth after his kind, and cattle after their kind, and every thing that creepeth



upon the earth, after his kind: and God saw that it was good." So we have the many uses of this phrase, after his kind, but we have nothing to indicate how large the kind is. But simply that there are many distinct kinds.

10½ (Question: I would say yes. You take a short man, who has a child, who is tall, there is a development, there is a change within the kind. The two are not identical. The kind must have a range. Sometimes the range is very distinct. And then there are others within the range which aren't.

11½ (Question: Probably there was a development

There are differences within the kind, and somebody has said, that if all the dogs were just allowed to run loose, that pretty soon you would have them all .(11½). It is when you have some in a land where they are all segregated, or where you have them artificially kept back, that they develop specific characteristics. But if they all ran loose, together, they would become one large mass. I don't know about that. That would take a lot of experiments to prove.

Number three. The special creation of man. Which we've already noticed is so stressed in the Scripture that man is a special creation of God. And that does not fit with the theory of evolution, that everything develops by a natural process.

Number four. The special origin of woman. That account in the end of chapter two is certainly very different

A-10.

and move into a different area. The use is forgotten. The word is remembered. It's probably in stories that have gone from generation to generation, but the thing it represents is ~~not~~ <sup>lost and</sup> forgotten, and ~~which~~ eventually you just want to know what that point is. Why, you just can't tell. And so a word like this ~~is~~ exactly, what did that word mean in the time of Adam? Or in the time of Abraham? Exactly what? We have no way to say. And there are many instances where you can show that ~~a~~ words ~~have~~ have gradually shifted their meanings, words with . (1).

And there ~~are~~ are many instances where you can show that German and English come from a parent source undoubtedly. But a word in English is very close to a word in German, and yet where the word has developed, in one direction, and one group in another direction. Some one was telling me, down in Argentina, a man from Mexico was in Argentina, a man connected with the Ambassey. He said, he was giving a speech at a big dinner in Argentina. And he said, in the course of his talk, he made reference to something, using a Spanish word which every body in Mexico would use, in its perfect, ~~unambiguous~~ obvious meaning, which ~~is~~ fit in to his talk, and he said the people in Argentina were so horrified, that that ~~is~~ word in Argentina had taken on such a different meaning. A meaning which would not even be mentioned in polite

society, and here was this person who used that ~~word~~ at this big dinner, and they said they had to smuggle the man out of the back of the place, and get him on a plane out of the country, just as fast as they could, in order to protect his life. And he had never dreamed, <sup>of</sup> ~~him~~ there being anything wrong with what he said, but the word, this man gave me instances where a word had a certain meaning in Mexico, a different meaning in Cuba, a different meaning in Argentina, a different meaning in Peru. And there are - my little boy came out with a phrase yesterday, in the - he called somebody a certain name. And we said, John, we just don't say that. We don't use that word. And then I mentioned the fact that in England no one would think anything of it. It was the most harmless thing in the world to call this name in England, whereas in America here, we don't do that. We think it is terrible. While on the other hand, in America here, you could never think there was anything wrong with telling some one that you were sick in the stomach. It was the natural thing to say. But in England, where you would even mention the word stomach, would put you outside the pale of civilization. They just wouldn't use the word in England, while this other word, they would never think nothing of using it in the way everybody does it. And it is just the way that words - if you are dealing with physical things, which we are using all the time, with words that are apt to keep the same meaning, a but when it comes to parts of your body like the rib, you don't refer to it

(3), and the word can - whether the word would mean just the essential middle portion of the rib, whether it would mean just the bone without the cartilage, whether it would mean the bone plus the cartilage. Whether it would mean just the cartilage. Whether it would mean that area of the body which included the <sup>3 $\frac{1}{2}$</sup>  cartilage, or whether it ~~included~~ means an area which included several ribs. The word would change their meaning like that, and when you get <sup>to</sup> something written long ago, to know exactly what that word meant, in the time of Abraham, or in the time of Moses, we just have absolutely no way to prove it. Now of course, if we came across two or three long books which were made on an other subject, we could hunt through them to see if we could find the word which was used

(3:75) in order to throw light on exactly how large or how

small could be the area in it. But that's the situation we're in, in trying to evolve to get a great deal of meaning out of one particular word in anything like that.

4 $\frac{1}{2}$  (Question: I would say that you can neither infer that nor the other.

5 (Question: That we don't know. It could or couldn't but you can't say dogmatically. He took a portion of the side of Adam, but how large a portion, what specific kind of portion, we just don't know. And if someone wants to advance a theory like that. Say, now it is possible God made man, originally, generic humanity, without distinction, that he divided them into two, it is entirely possible, but we have no reason to say that. None whatever.

5 $\frac{1}{2}$  (Question: God said, Let us make man in our image after our likeness etc, verse 27, so God created man in his own image, in the image of God created he him; male and female created he them, and God blessed them and God said unto them, Be fruitful, and multiply, and replenish the earth." Now verse 26 shows the Divine counsel ~~verse 26~~ verse 28 shows God's blessing to them. Verse 27 is in between, the divine counsel, and the blessing of them. Does verse 27 describe all that happened in between, or does it describe the first part of what happened in between. Nobody can say. That is to say, ~~verse 26~~ God created man in his image. In the image of God created he him, male and female created he them, could mean that God created man who was both male and female, and then God proceeded to separate the two, without mentioning here in this account. It could be that. But it is ever bit as natural, to think that it is summarizing the whole matter of the creation of Adam, and the creation of Eve, ~~the whole matter~~ until you get the one statement, male and female created he them. Like you say, a man visited New York and California. You don't have to mean that he did it on the same day. He could have done it five years apart. ~~So~~ So it doesn't prove one way or the other.

7 (Question: No, absolutely not. That is to say if it is entirely - now this is true, that the Lord Jesus Christ, has within himself all of the best characteristics of ~~both~~ both man and woman. There's no question about that. That all of the mental qualities which we think of as manly, Christ has to a superb degree, He has courage, he has energy, he has all the qualities that we think of as manly. But the

qualities that we think of as womanly, the qualities of tenderness, and of sympathy, and of kindness, and all those qualities we tend to think of as womanly. Jesus Christ had all to the first degree. He is the supreme example of the very apex of humanity, the very best of it, apart altogether from any distinct .

He was a man. But he represents the best of all humanity, regardless of sex. And we are told one place in scripture, that in Christ there is neither male nor female, that in Christ there is neither Greek nor Jew, nor barbarian, Jew nor Gentile, male nor female, but all are one in Christ. And I was speaking at a place not so long ago, and a college girl came up to me afterwards and asked me if I could tell her whether Jesus ever had a girl friend. Well, it is easy to ask thousands of questions you can't answer. And I would say that this particular matter, what difference there was between Adam ~~and~~ as originally created, and Adam after Eve was created, is something that we can know nothing about. And therefore any theorizing upon it, is extremely dangerous. Unless it is very solidly and definitely labeled as theorizing. I say there is no objection, to your theorizing, make any kind of theory you want to on anything that doesn't contradict the Bible, but let's label it theory definitely. Let's say, the Bible doesn't say this, but it just seems to me that perhaps it was this way, because ~~and~~ it is the history of the Bible and science through the ages, that people with a certain scientific idea comes to the Bible, and they say, Look here. The Bible fits with this. The Bible is true, because it says, this, but now this means this, and this means this, and they enlarge, it, into something that it doesn't say, but perhaps it doesn't contradict it. And these find the <sup>science</sup> ~~signs~~ of their day in the Bible, and then in the next generation, the science of that day is proven false in many, many regards. And science moves on, puts off its former errors, people who have heard this told, that's what the Bible can say, will say, yes, but the Bible says this. And then they say that the Bible ~~contradicts~~ <sup>is out date.</sup> And I feel that we ~~can~~ <sup>do</sup> tremendous harm, by taking theories that are merely guesses, add it to the Bible, and giving the people the impression that they are what the Bible teaches. I think that we do a tremendous amount of harm by this.

The special creation of woman - now we can't understand this account of the

creation of Eye. The question as to how, what it was, is one that we don't know. That thing we certainly don't know. We certainly couldn't know. But that's not merely that. The whole account - I don't think we understand it very much, but we know this that God did something very unusual, and very remarkable. There was a tremendous direct ~~and~~ <sup>action</sup> of God, in this production, which is not a process of development, but a direct intervention of God.

Matthew Henry makes a statement about this verse, which I think is very, very good. And I brought this book along to read the quotations of Matthew Henry. I intended to get a little further along in the outline. But rather than to have to carry the book in here again, I decided to read it now. It is on chapter - it is on verse - chapter two, verse 21, and it is a very excellent statement. For Matthew Henry says, Maybe I'd better leave it until the next time.

Small b

B is that the idea of Evolution by slow changes has been largely given up.

I mentioned this in the introduction but I think it is worth stating here.

(1) Lack of evidence of intermediate stages.

Small c. The idea of evolution by sudden, great changes is purely ~~imaginational~~ a matter of faith. If you're going to have faith, what will your faith be in? A book that we believe to be God's word, or of speculative ideas that seem reasonable to certain people. It's faith in either case. It cannot be prove in a situation.

(1) There is little possibility of ever finding <sup>real</sup> evidence in its favor. This of course is admitted, by those who advanced it. The present tendency of evolution, of sudden great changes. There is little possibility of ever finding real evidence in its favor. If a change took place once in perhaps a million years, how would one ever be there, that would happen to ~~know about~~ <sup>notice</sup> it? And if he did, it would startle him as being so strange when he saw this bird's egg, out of which a serpent came, that he would decide that he was mistaken. He could decide that he was mistaken, and that it couldn't happen, etc. In fact you go today - I told a man at the Grand Canyon. He asked me when I made a two weeks' trip down into the interior of the canyon to keep my eyes open and observe the wild life, and tell him what I saw. When <sup>+</sup> I came back, he said, Well, did you see anything interesting? I said, I saw three ordinary brown rattle snakes, but I saw one pretty green one.

I had never seen one before.

A-11.

They weren't much interested in

. It was a mistake of course. So I got home, and I got a letter from Dr. Howard Kelley of John Hopkins, and he had given me some advice about taking care of myself so he wrote me, and he asked me, did you have any experience with rattle snakes. I said, well, nothing to speak of, I saw three ordinary ugly brown rattle snakes, and one green one. He wrote back, and he said, I never heard of a green rattle snake. He was perplexed over it. He had never heard of a green rattle snake. Could you send me some details? And so I sent him full details, and as I thought of it, and remembered how definitely I heard it rattle, and I was sure it was a rattle snake, Roosevelt had just had a octopus named after him, I thought that maybe I should have a rattle snake named after me. So I wrote him full detail on it, and I didn't care anything again from him for about two months. And then I got a letter. He said, I just heard from Professor

(a 1 $\frac{1}{4}$ ) in San Diego, who is a leading expert on rattle snakes, in the United States, and I'm going to send you what he said. Professor said, What Dr. MacRae saw was doubtless a (1 $\frac{1}{2}$ ) found in that part of the world. So that I had not mis-seen after all. But it took one of the world's great experts already familiar with facts to admit that

, because when we hear something which does not fit with the evidence with our senses, we usually decide we made a mistake and nine out of ten chances we have. It is very easy to make a mistake in observation. It is easy. Hume said, you can't prove a miracle, because he said, anyone who thinks he saw one, simply saw a - make a mistake. It doesn't fit with ordinary experience. Well, if that would be true of miracles, it would be a hundred times more true, of mutations

.(2). You couldn't prove it, because if one person happened to see it, no body would believe it. You would have to have a number of people to see it, before it would be pretty definite proof.

So it can't be proven in a nature of things but here's a very interesting point I had never heard given, but I think it is worth mentioning right here.

Number (two). The improbability of this type of evolution is confounded by the facts of .(2 1/2). Supposing that once in five million years a bird hatched out a serpent, and that was the only ~~serpent~~ <sup>serpent</sup> in the world. There wouldn't be any serpent a few years later. It is true, of nearly all of the animal creation, that it takes two individuals to procreate. And any ~~process~~ process of evolution by sudden great changes, would be absolutely ineffective unless just at the same time, it occurred in two individuals of different sex. And you see, that ~~would be~~ multiplies tremendously the improbability of its ever occurring. You might say that there is some natural process, there is some accident that will produce all of a sudden from a bird from this earth. But to say that by <sup>some</sup> natural process once in five million years two of them would hatch out at the same time, is just so very improbable, that the only way that anyone could believe, it, is to believe that there is a great force, a great mind, a great intelligence which is planning and directing this, and it certainly is ever bit as hard ~~as~~ harder to believe that than that a great intelligence created them that way in the first place particularly when his word says that he did.

2/10/58.

We were looking at the origin of man and we looked at positive teaching of these chapters as b and then negative aspects of the Biblical teaching. Under that consideration of the theory of evolution as regards man kind. We noticed, we got on that on down to small c, The Idea of Evolution by sudden great changes is purely a matter of faith. And we noticed under that there is little possibility of ever finding real evidence in its favor. And number two, the improbability ~~of this~~ <sup>of</sup> this type of evolution is compounded by the fact of sex. And where we spoke about the creation of Eve I was going to read you a quotation from Matthew Henry. But unfortunately I don't have a copy of Matthew Henry. I have the comprehensive commentary which includes Matthew Henry with a lot of other ~~material~~ <sup>material</sup>. So it is not easy to find the place exactly, and I looked one ~~page~~ <sup>page</sup> too earliest, so I didn't locate it. So I'll read it at this point. This sentence or two from Matthew Henry,



which I think is very excellent. He says here, "The woman was made of a rib out of the side of Adam. Not out of his head to top him, not out of his feet to be trampled on by him, but out of his side to be equal with him, under his arms to be protected, and near his heart to be blessed." I thought that was very good. That's from Matthew Henry's commentary on verses 21 to 25 of chapter two. But the improbability of this type of evolution is certainly compounded by this fact. It would not be a problem if you had a slow ~~Englishman~~ evolution, in which there were just slow little changes constantly. If the change occurred in one, it would occur in many. But since in nearly all the ~~an~~ animal creation we have ~~male~~ male and female, the idea of just one sudden change producing a new genus or a new type is just - well, it is so unlikely that it would just happen, and then when you take that there would have to be two it makes it practically impossible. The only way it could possibly happen would be by a definite design and plan and not only a general plan but a very specific direction, because if all of a sudden, ~~there~~ there was produced by a sudden change which happens once in ten million years, out of a bird's egg, a serpent, and then a hundred thousand years later another one of the other sex was ~~produced~~ made, it would not ~~make~~ make any possibility of the continuance of the race of serpents. You would have to have two of them right at the same time.

Small ~~an~~ c. was evolution by sudden changes.

Small d. Consideration of so called Theistic evolution. And there have been many Christians who have tried to hold the Christian faith, and at the same time to accept this wide spread philosophy which is called the theory of evolution, who have tried to do it by adopting what they called Theistic evolution. That the evolution occurred but that's the way God created the world. Well, if there is a God who created the world, you can't expect what he did to contradict what he says he did. And if he says he did it a different way, you're not a Theistic evolutionist if you believe he did it in a way that's different from the way ~~that~~ in which he said it. There is - If you'll have to have an outside ~~force~~ force interfering anyway, to make these changes, then there is no reason particularly to assume that the way they are made is the way that the evolutionary theorists assume that they might have been made. And so Theistic evolution is a very poor escape mechanism. To hold the Christian faith and at the same time adopt

an anti-Christian philosophy of life. Evolution as just development of course is no difficulty but why call it evolution? Evolution as a theory that explains the origin of the universe is an unproven theory, a theory that rests to a very large part on pure conjecture. Most of the actual evidences that were produced for it a generation ago, have now been given up, and it definitely contradicts the exact statements of the Bible and also the whole general approach of the Bible. The Bible teaches that man was created perfect and fell into sin. Evolution teaches that man evolved from a lower mechanism into a higher one. So that theistic evolution is just neither satisfactory to Christianity nor satisfactory to a true evolutionist.

Number two. Number one under negative aspect was the theory of evolution.

Number two goes on to a ~~rather~~ another question from a negative view point.

The Bible does not tell us when man was created. I think that this is very important to mention under negative aspects, of the Biblical teaching. The Bible does not tell us when man was created. Somebody says, that's very strange. That the Bible wouldn't tell us such an important thing as when man was created. Well, to the view point of the Christian it certainly is more important to tell when Christ was born, than when man was created. But the Bible does not tell us when Christ was born. And nearly 500 years after the birth of Christ, the attempt was made to change all dates, to have them go from the birth of Christ, and the best figuring that people could make of it, is now believed to be four years off. So we now say today that Christ was born in 4 b.c. 4 years before Christ, Christ was born. In other words the fifth century A.D. the best they could do with the data available was to make a suggested date for his birth which we now think is four years off. But it doesn't make any difference. It doesn't matter exactly which year he was born. And yet <sup>if</sup> ~~the~~ dates are tremendously important, it is true that there is no more important date in history than that. And the Lord did not tell us what the precise date was. He did not cause a monument to be put up in Nazareth, and to say on precisely this date Christ was born. Nor in Jerusalem to say precisely on this date the crucifixion occurred. We feel quite sure we know very close to when the crucifixion occurred. But we do not have absolute/y certainty. There is a certain question as to the precise date of that. Most people believe that Christ was

crucified on a Friday. But there are those who insist it was a Wednesday. Most people question as to the precise date. ~~We do not have absolute certainty. There is a question as to the precise date, of that. Many people believe that Christ was crucified on a Friday.~~ The Bible could have told us precisely. But it did not. There are millions of matters on which the Bible does not give us information. When was Christ born? Well, certainly we have no idea ~~in the world~~ <sup>in the world</sup> of the date of what the year was. ~~We celebrate~~ <sup>We</sup> it was on a December 25. That is pretty definitely given, as the Scripture points out, that that is the date when (13475) was born. When it comes to the creation of man - if we had a corner stone that Adam had laid with the date, we would have evidence, as to the precise date, but he didn't lay such a corner stone, he didn't have (14). The Bible does not say when he was created, and we simply do not know.

Well, under this number two make a small a, "Nature of Chronological evidence." Because I think it is vital enough in connection with the whole matter of dates. How many here can give me the date of the birth of your great grandfather? How many can tell me within 20 years when your great grandfather was born.? Or how many here can give me the names of your four great grandfathers? Imagine, you've only got four great grandfathers. And yet I doubt if any one here can give the precise name of your four great grandfathers.

A-12.

-the eight great grand parents, give the last names of them. I doubt if there are anybody here who can. It just shows how facts which you might say are so extremely important, about us, they just slip. It is just forgotten. We lose touch with them, entirely. And we are accustomed in our day to have our newspapers have a specific date on it, and therefore we get accustomed to the idea, and our contracts have dates on them, so many things have dates on them, and yet if I were to ask one of you to give me the precise date on which you graduated from high school, the chances are that you would have to do a bit of hunting to find the precise date. Probably you could figure out the year, for that you might have to do a little thinking before you do it exactly. You might have to subtract some years according to where you've been. And if those years

haven't all been spent in school, you would soon lose touch with them. We get the impression because there are certain things definitely dated as historical, dates, nowadays in every thing. But this is a comparative recent development. Our system of numbering years one after the other is something that has only been generally used since about 500 A.D., when that system was introduced from the date of Christ. Before that, it was done in a certain part of the world where they figured from the date when Seleucus conquered Babylon, which was 312 B.C. But that date was solely used in a small part of the world, numbering from 312 B.C. was Seleucus conquered Babylon, which continued to be used for Bible manuscripts - for Jewish Bible manuscripts, for centuries after 500 A.D. That's about the only other method aside from our present one for figuring dates - one right after the other. The Romans said who the two consuls were, the Babylonians told that it was the 5th year of such a king, and then the question is, shall you start when the king became king, or ~~when~~ on the first new years afterward, and in some areas they did the one, and in some areas they did the other. And in some areas they would figure right from that date, and in some areas they would start at the beginning of the year, on the first. There are many who did that, and then when they got a new king they'd start all over again. And so did the Egyptians. And chronological systems have been in great flux through history until comparatively recently.

I mentioned a few minutes ago that George Washington, according to his family record was born on February 11th. When he was a ~~mature~~ mature man, about half of the Protestant world changed their dating system to fit with the system that the Roman Catholics had adopted two centuries before, and they jumped all dates, so February 11 became February 22. And so we skipped 11 days, and that's why in his case, we changed the number. If it had been 2 centuries earlier we would have kept the number. It was changed during his life time, but we ~~managed~~ changed it. But the science of Chronology, the study of Chronology, is a very complex thing, and when you get back to the ancient days, there are many cases where we can trace a kingdom for a long period, and we can say this and this happened, and this happened 473 years later, but we may not know within 300 years, when either one of them .(4 $\frac{1}{2}$ ). We know

their relation to each other. And there are many periods that are very, very uncertain about, any chronology. And so the Bible might have said Adam was created at 4:15 in the afternoon on September 12th of 4004 B.C. It might have said that. But as a matter of fact it doesn't even say he was born in 4004 B.C. But there are those who have thought that it would make a nice neat system to assume it was exactly 4000 years before the birth of Christ, so that's how we get the 4004. But it took a bit of twisting to get that. And not just a good bit of twisting, but it also takes a good bit of guessing at places where we do not know, what the days are. How long did Saul reign over Israel? We just have no idea. The Bible does not say. But it probably did say that was the ~~time when~~ ?

(5) time. But the page got torn off and we have no copy. And for one of the other kings it says he was so old when he began to reign, in Saul's case, it just says he was - it is just a blank, it is just a page that has been torn out. The Lord permitted us to lose that knowledge. But there are many other places, where the knowledge just wasn't written in the Bible. And so when somebody tells you that this happened in 4004 B.C. and then you find a record of the ~~ancient~~ <sup>Egyptians</sup> kings as doing something in ~~5700 B.C.~~ <sup>5700 B.C.</sup> they say there's proof the Bible isn't true. Well that isn't true - The Bible isn't true for two reasons. First, because the Bible doesn't say that Adam was created in 4004 B.C. It may have been 400,000 for all we know. Secondly, because there is no Egyptian king that ever did anything in 5700 B.C. The earliest that we know about any Egyptian king is not earlier than 3000 B.C. So what used to look like a sharp contradiction of the Bible is actually false on both sides. We have no datable event previous to 3000 B.C. You can't tell, because you have no writings to tell. And you can't date things without writing. So our earliest datable event in history can not be earlier than around 3000 B.C. ~~But we do have in~~

But we do have in Mesopotamia, we have towns where we can see the ~~the~~ beginning of writing, and you can date it around 3000 B.C. And then back of that we have one town after another under neath, which may have been settled anywhere from 200 to 2000 years apiece. And so there are things which people will tell you happened as early as 6000 B.C. just guessing how long these towns were occupied. So it is just a guess. It would be possible to squeeze everything in which we have clear teaching in the period ~~since~~ <sup>since</sup> ~~during~~

4000 B.C. but it would take a pretty tight squeeze to do it. But so much for small a, the nature of Chronological Evidence, small b. Incompleteness of the Genealogical tables. And this is a matter which every one should be familiar, because people will say, all we have to do is to add together the dates and we get - <sup>if</sup> ~~that's~~ not 4000 B.C., ~~but~~ somewhere between 4500 and 3700. And even if our dates are incomplete, if you could simply add them together, you could say that's somewhere between 4500 and 3700. But we can't say that because we have no reason to think that the genealogical tables are complete, and every reason in the world to think they're not. This problem comes into sharp release, when we look at the story right after the flood. And we read there in chapter 11, "These are the generations of Shem. Shem was a hundred years old, and begat Arphaxad two years after the flood: And Shem lived after he begat Arphaxad five hundred years, and begat sons and daughters." Now you say, Arphaxad was born two years after the flood, and "Arphaxad lived 35 years, and begat Salah." So you say it was 37 years after the flood when Salah was begat. And then you say, in verse 14, "And Salah lived thirty years, and begat Eber." And so you say 30 and 37 say 67 years after the flood, Eber was born. And then you add on that right, and people have figured that it would be entirely possible, that Shem might be a ~~guest~~ guest at Abraham's wedding. And that certainly seems to be extremely improbable, that when Abraham came out from the wicked land, where God was completely forgotten, and God called him up, to go on to a land far to the West, which he would show him, that the people who had been in the ark, were ~~still~~ still living at that time, and practically everybody there was still living. It doesn't seem natural. Now that doesn't prove that it is impossible. But it ~~is~~ certainly doesn't seem natural. Now you take the date of Abraham, and we're not sure what it is. Because the Bible has Ussher's date, and I believe it will say 1950 or something like that, for the important date in ~~Abraham's~~ Abraham's life. But present day archaeologist think it was nearly  
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16 (10.) Well, we don't know. Say Abraham was somewhere between 2100 and 1600 we don't know when it was. Put it at the earliest. Put it at 2100. <sup>Add</sup> ~~These~~ together these dates given, for these people back to the flood. And you get your flood about 500 B.C. And in Mesopotamia we have kings recorded. Their events of one reign after another, building up the period from say 3000 B.C. up to 2000 B.C. We have one event

after the other, and we have the with one after the other. And there is just absolutely no way to squeeze the archaeological evidence for that thousand years into a period between 2500 B.C. and the time of Abraham, whatever that time was. There is just no way to do it. And if this table then is a table that goes straight along from father to son, then there is a sharp contrast not between it and the statement of historian and some ~~historian~~ Archaeologist, ~~an~~ but between it and the facts of many different archaeological phases, both in Mesopotamia and in Egypt.

Now that doesn't prove that the Bible is wrong, but it does mean we must carefully consider the data to see whether we perhaps are misinterpreting the Bible when we find an apparent contradiction like that. And of course the answer is to see what does this word begat mean? And we find clear proof of that at many places in the Bible, but a very outstanding evidence of the meaning of these words is found in Matthew 1. In Matthew 1:1, we read the book of the generation of Jesus Christ, the son of David, the son of Abraham. How was Jesus the son of David? And how was David the son of Abraham? Suppose someone was to come in here, and to say, this afternoon we are going to have a visit from the son of Abraham Lincoln. You would immediately say, well, if some of you knew a little about Lincoln's life, you would say now, Lincoln had four sons, and two of them died  $\frac{1}{2}$  quite young. And of the other two one only lived a few years after his death, and the other lived to a good old age, and died about 1900. Now how can any of these four come here today? You say the son of Lincoln is coming here today. Well, you say the sons of Lincoln are all dead. And of course, if someone were to say, well, now, this man is a son of a man, who was the son of a man, who was Lincoln's. Well you say, you said his son was coming. <sup>u</sup>This is his great grandson. In English son does not mean grand grandson. It means one who is his immediate child. That's what our word son means, in English. But this said, Jesus Christ is the Son of David. And that is not the English word Son. It is the Hebrew. That he is the Son of David, the son of Abraham. Does it mean that Jesus is the son of Abraham? Or does it mean that David is the son of Abraham? Probably David. Now how is David the son of Abraham? There were at least 50 generations in between. The fact is that the word son in the Hebrew means exactly what we mean when we say son. It means the same.

And the word begat in Hebrew means to become an ancestor. Now we read in this chapter. You look down to verse 11. And you read, "Josias begat Jechonias." And you read in the Old Testament how Josias had a son called Jehoiachim who was king, and when Jehoiachim was taken into captivity, that is when he was killed at the beginning of the conquest, his son, Jehoniah became king, and his son reigned for 3 months and he lived in Mesopotamia for many years. And the Old Testament tells us in the most explicit language giving a full account both in Kings and in Chronicals that king Josiah had a son who was king Jehoiachin, and he had a son who was king Jehoniah. And here Matthew says that Josiah begat Jehoniah. And if begat means have him as his immediate son, then this is a definite mistatement, which anybody ~~which~~ would immediately recognize this

(15) and when the book of Matthew was first distributed the Jews would have immediately said, that book is completely false. It makes such an absurd statement, right from the beginning of it, as that Josiah begat Jehoniah.

A-13.

I wasn't interested in looking at any book on (1) ~~history~~ since. Any man can make a mistake. But when a man makes a mistake which is ridiculous and absurd on the face of it, you don't bother to look further into his book. I had, when I was in my early teens, there was a young Irish fellow, who tried to convert me to Roman Catholicism. And she told me how the Lord had given Paul the keys to the kingdom of heaven. Consequently Paul

. (1 $\frac{1}{2}$ ). He ~~had~~ established the Roman Catholic Church. Well, I knew enough ~~nothing~~ about the Roman Catholic Church, to know that it was Peter they claimed that of, and not Paul. And ~~in~~ when she got it that much mixed, I had no further interest in what she said about the Roman Catholic Church. Well, if the people who read Matthew, knew anything about the Bible, had read that Josias was the father of Jehoiachim. That would have ruled (2) as absolute~~y~~ nonsense in either case. But it did not because the statement is not wrong, if you take the word begat in the sense in which you have it in the Bible. Which means not to become a father but ~~has~~ to become an ancestor. And you normally become an ancestor of your immediate father. But the word



is equally usable for becoming the ancestor of a child, a little further on down the line. Things like this are hard for people to understand who only know one language. If you know more than one language, you very soon come to realize how different are the meaning of words in different languages. And how you cannot assume because the word has a precise meaning in your language, that it will have exactly the same meaning in another ~~language~~ language. I told my land lady one time in Berlin. Some one went by, and I said, "There's a friend of mine." She said, "Friend of yours?" How long have you ~~ma~~ known him? I said, "I just met him yesterday." She said, "Met him yesterday and he's a friend of yours?" "Well, I was introduced to him up at the American Express Company." "And he's a friend of yours?" Well, to them, a friend is very different, than to us. So I said, to her, how many friends do you have? Oh, she said, I had one but she died. Well, I said, these ~~him~~ folks that live next door, in the apartment next to yours in the ~~man~~ building. They come into you, and have tea with you one afternoon. You go into their place, the next afternoon. You've been back and forth for 20 years. Would you call them friends? Oh no, just good acquaintances. In German, the word friend differs. I said, just what is a friend? Oh, sir, ~~mm~~ a friend is some one you call thou. Well, that's a very good definition of it in German. If someone was so intimate with you you called him thou. In English that means little. Because the thou does not exist in English. And the word in English, friend, is anyone you've met. You've met them.

(4). You've called . That's what it means in English. Just anybody. But in German, it means somebody who is closer than a brother. And words have different meanings, in differant languages, and you have to know what the word means in the language before you are qualified to interpret. And so here we find clear proof in this verse, that ~~hinough~~ <sup>to</sup> Matthew, begat meant, became an ancestor of. And if that is not sufficient proof, we look back two verses, and we find that we have Solomon, the father of Rehoboam, and Rehoboam of Abia, and Abia of Asa. Asa of Jehoshaphat, and Jehoshaphat of Jehoram, and then we have that Jehoram begat Ozias. And Ozias begat Joatham, and Joatham begat Achaz, and Achaz begat Ezekias. It is sort of confusing to us, due to the silly thing that the King James translators did here. That instead of giving us these words in the form that they have in the Old Testament,

they give us a transliteration of the Greek representation of the Old Testament, words. Therefore you don't immediately recognize, which Old Testament king these are. But Ezekias of course is Hezekiah. And it is exactly the way the Greek Old Testament renders Hezekiah, as it has it here in the New Testament. The Roman Catholic Bible is more consistent. They take the Greek form and carry it through the Old Testament, as well as the New. But we have the Hebrew in the Old, and the Greek in parts of the New, and the Hebrew in other parts of the New, so it is very confusing.

But here we have, actually Jehoram had a son, whose name was Ahaziah and Ahaziah had a son whose name was Joash, and Joash had a son whose name was Amaziah, and Amaziah's son was Uzziah. Any way there are three kings omitted. And this is not a case where someone might make a mistake and leave out three ordinary people. They were kings who were known to every Israelite child. They all knew the names of the great kings of ~~the~~ Judah, and these three are just skipped. And some Bible students have made all kinds of theorising to ~~explain~~ explain why these names are left out. Well, maybe there theories are right, and maybe they are wrong. But the fact is that ~~instead~~ he says the man begat his great great great ~~grand~~ grandson, and that is not an incorrect statement, because the word begat means, become an ancestor, not merely to become a father. Well, now there are many other places where we could find proof that this was the case. And so when we go back to Genesis 12, Genesis 11, at which we were looking, Genesis 11: verse 10, we read these are the generations of Shem. Shem was a hundred years old, and begat Arphaxad, two years after the flood. So when Shem was a hundred years old, and when it was two years after the flood, Shem had a child who was either Arphaxad or was the ancestor of Arphaxad. Shem at that time, became an ancestor of Arphaxad. Whether Arphaxad, was in the next generation, or three generations out, or ten generations out, or a hundred generations, we don't know. And then Arphaxad, when he was 35 years old, he begat Selah, he had a son who was the ancestor of Selah, or who was Selah himself. We do not know. The Bible doesn't say. And so whether ~~man~~ Arphaxad, and Selah lived one right after the other, or whether there was a hundred thousand years in between, the Bible does not tell, because the word begat does not state, which it was. ~~Example~~ It is just that we do not know. It is just like the English word friend. You say, ~~than~~ to

somebody, there is a friend of mine. There is a friend of mine coming on that train. And they don't know whether that friend is a man or a woman. There is absolutely no way that they can tell, because the English word friend, does not state whether it is a man or a woman. In German, you either say frau or fraund fraund. One is masculine and one is feminine. There is ~~absolutely~~ absolutely no way in German, to say that you have a friend coming on the train, and without at the same time saying, whether the friend is man or woman. Because the word is divided, just like in English, if you are interested in whether a person is a member of a family of six in it or eight in it, there is no word that is in common use, to say how many do you have who have the same father and the same mother as you. You have to say how many brothers and sisters you have. But there is no one word that is in common usage that means (9). I think that most use the word , but ordinary people don't even know what it means. And it is not in common use among us. I have three brothers, I have two sisters. An oculist doesn't care whether you have three brothers and two sisters, or two brothers and three sisters. He's tremendously interested that you have five 9½. He always makes note of that, but he doesn't care what their sex is, but he cares how many there are. In German you have a word (9½), which covers both. Languages differ that way. And so here when you say that was 32 years old and begat we do not know whether that child was or an ancestor of . And so the genealogical tables here being incomplete in this way, some of them being at least incomplete, any of them being incomplete, perhaps unless we have further evidence we read, don't we read that Moses father begat the daughter of Aaron, no, married the daughter of Aaron? He took the daughter of Aaron and married her. And Moses was born. The daughter of Aaron. That was at least Aaron's great, great, grand-10½ mother. It certainly was not his direct mother. Not of Aaron, I mean of Levi. At least a great, great grandmother. Because it was a good many years before Levi and Moses. But the word (10½) means be , the word son means . The word g begat means become the ancestor of. That is what both Hebrew words mean. And the word has a variation of possibility, which our English word does not have, ~~because~~ just like our English word friend has a diversification of meaning, which the

German does not have.

11 $\frac{1}{2}$ (Question: No, Shem lived so many years before he became an ancestor of this man. That is before he had a child born who was either this man, or an ancestor. And after this child was born, he lived a hundred years. Now maybe this child is the one named. Maybe it is the ancestor. It is the one through whom this child

(11 $\frac{1}{2}$ ). I think that is an important point, and I'm glad you raised it. I mean it is very important to have an understanding of this because the question is bound to come up. And it is good to have a definite understanding about it. Now, the great problem here, as to the accuracy of the Bible, is not the date of the creation of Adam, it is the date of the ~~man~~ flood. But it sharply contradicts great amounts of the archaeological discoveries, that you can imagine, to say that the flood was just a few hundred years before Abraham. There must be gaps in this particular case.

12 $\frac{1}{2}$ (Question: No, nothing whatever. They are not given for the purpose of adding. They are given to give an idea of how long (12 $\frac{1}{2}$ ), to show how before the flood, people lived long periods of time, and after the flood, it rapidly decreased. That's the reason they are given.

12:25

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12(Question: Chances are that Methesaleh lived long before this. I think that Methusaleh died a few thousands of years before. But we don't know. He's in the line. But where he is in the line, we do not know. We just know the order in which they come. Of course it would be entirely possible that Metheseleh could have died in the year of the flood, but I don't think that it was possible for Shem to ~~h h~~ be living at the time of Abraham's wedding.

14 (Question: We can't be sure why it was used, and why the other was not. The Qal and the Hiphil. The Qal is the general use to become an ancestor. Usually used of a woman. The Hiphil is usually used for man. But the Qal is used in the general sense and the Hiphil in a more exclusive sense. Now it is true that in the line, we have years of there. But we have no reason to think that we can add these accounts.

because there may be some gaps.

A-14.

We don't know when he was created. And we have no way to even guess, when he was created, as far as Biblical statements are concerned. And of course, if we don't know when man was created, we certainly don't know when the universe was created. Man may have been created anywhere between <sup>?</sup> 9000 B.C. and 900 B.C. We just don't know. We have no way of telling. And the universe, it could have been a couple of billion years, before we have no evidence.

One was Evolution. Two was the Bible does not tell us when man was created.

Small 3. Incompleteness of our knowledge, and ~~when~~ utter ignorance in many areas.

That is to say, Incompleteness of our knowledge and utter ignorance in many areas. I think this is extremely important. We believe the Bible is true. We believe that it is free from error, from cover to cover. But that does not mean that we believe that it is complete on any subject. Because all the mind of God would take millions of books to fill, not in any one book. And there are millions of things that we might know about creation, which the Bible does not tell. And which we may learn from a scientific study or we may not. There is much that we don't know, and I think that it is worth stressing on this negative aspect of the Biblical teaching. And we'll stress it a bit more as we go on to some ~~rather~~ rather interesting subjects, that are just after this. But we go on now to Capital D. <sup>Capital</sup> ~~man~~ C was negative aspects of the Biblical teaching. We've been speaking of the origin of man, and I'm going to make D here which most Theologies put under a separate head, instead of under the origin of man. But I think that it can quite logically go.

Capital D. The problem of the origin of the individual.

You say to an individual, who made you, and the answer is God made me. That is the answer, ~~and~~ in our Children's catechism. God made me. Do we mean by that that God created the world in the first place, or are we talking in some way, in relation to the individual's origin. The problem of the origin of the individual.

Number one. The body comes into existence in a manner similar to those of animals.

You say to a child, who made you? The answer is, God made me. When that child grows a little older, he learns that there is a natural, biological process which takes place in the connection with the life of everyone of us. And which even to some extent took place with the birth of the Lord Jesus Christ, even though it was a virgin birth, in other regards it surely - there was not that was analogous similar to the birth of an ordinary person. There was growth there. It was very, very similar. The body comes into existence in a manner similar to those of animals.

Small a. The fundamental process of problem - ~~Death~~ Now this problem I mention here is not much ~~discussed~~ discussed, ~~and~~ but it is a problem that we need to think about. Human will in bringing others into existence ~~an~~ or in preventing it. When I was in college, we had a new college president who started a campaign to get trees for our <sup>? campus</sup> ~~campus~~. And he made this statement. He said, Only God can make a tree, but I can prevent God from making them, by failing to plant them. That was his statement. He was trying to get people to give money to put trees on the campus. Well, you know the fallacy of his statement. Only God can make a tree, but trees come into existence normally through the dropping of ~~man~~ seeds or of cones from some other tree. Dropping by accident or being planted by an individual. God ~~creates~~ <sup>which</sup> all that is, and yet in the creation, /he had made, there are processes which take place. And when you think of an individual, we know the body comes into existence in a manner similar to those of animals, but are we to say that a human being has the power to do that which is apt to bring a human being into existence, or to prevent the human being from being brought into existence. I must confess that I was rather shocked hearing a Roman Catholic missionary one time, I stepped into this Roman Catholic meeting, where this Roman Catholic missionary was holding a mission in the Roman Catholic Church, and he was evidently speaking of the subject of birth control. And he said, imagine he said, a soul in heaven without a name, and it is your fault. A soul in heaven without a name, and it is your fault, and that was his big point. And you see there is an assumption that a soul comes into existence but is prevented from having an earthly life, which would lead on to the assumption that you have the power to bring a soul in to existence, and to prevent that soul from coming into earthly life. You see, there are problems there that we just can't understand. We

don't know just what the answer is. But I think that we should at least be aware of the problem. That the body comes into existence in a manner similar to those of animals, but even when you think just of this problem, there is a fundamental problem, the part of the human will in bringing others into existence, or in preventing that. I felt that the argument that this missionary was addressing to married people, could be addressed to single people for not getting married. I thought that this could apply just as reasonably. I ~~think~~ think it was going beyond what we know of what man can say.

Number two. The Bible does not give us data by means of which we can know when or how that part of the individual begins, which continues after the body ceases to function. You might think it is a rather cumbersome way to state it, but I've tried to avoid taking things for granted that we will look into later. Some people would express it very simply. They would say, the origin of the soul.

Small a. There have been three main answers to these questions, when and how? The first of these is called pre-existence. The soul ~~was~~ existed before. The soul existed before conception and then was united with the body. The second - Creationism. There is a new creation everytime a new individual ~~is~~ comes into existence. And then three, Tridutionism. That the soul comes into existence in just the same way, that the body does. Those are the three theories and it is interesting to pick up some of the books of theology and see how vociferous they become in favor of their particular theory. Hodge is much more reasonable. His conclusion is that we should not try to be  $\forall$  wise beyond what is written, and that we do not know. And I think that is pretty near all you can say about - between these three theories, which many Theologians become very, very (10) about trying to prove. A. ~~Am~~ H. Strong adds a very large section to it, in his Theology, attacking Creationism, and insisting upon Tridutionism. And Henry C. Thiessen, follows him in that idea very strongly for Tridutionism, against creationism, while Berkhof is not quite so strong, but pretty strong for Creationism, as against Tridutionism. The fact of the matter is that we have difficulty with any of them, and the Bible does not state. Who made you? God did. God is the creator, God made everyone of us. We would not exist except for his definite will. That is something that I think we must admit. We must stand upon it. But does he do it directly, or

indirectly. That is the question. But as you see, when you get to the soul, too, you have the same problem as we noticed with the body. The problem of human will, in bringing others into existence, or to prevent it, and as to what I said about the Roman Catholic view, you can see that they hold, as a rule, to Tridutionism.

11 (Question: Creationism. That each individual soul represents a creation of God at the time. You see, pre-existence is that they are created ahead of time. <sup>have been</sup> <sup>to</sup> And there ~~are~~ Theologians who held/every one of these three, but there are very few today who hold to pre-existence.)

11<sup>1</sup>/<sub>2</sub> (Question: You say it can be created in Tridutionism. Answer. I don't want to speak with certainty, because there may be differences among them. But ~~particularly~~ <sup>certainly</sup> what that ~~narrator~~ <sup>particular</sup> priest says would seem to fit that. Question: You mean about a soul being in heaven without a body? Answer. No, that the soul coming into existence, and then not being driven about, going through the after life, without ever having ever a physical existence.)

2/12/58. A-15.

We had reached D, the problem of the origin of the individual. We looked at one, the body comes into existence in a manner similar to that of animals. And we noticed the ~~an~~ fundamental problem, human will in bringing others into existence, or in preventing it, and then number two. The Bible does not give ~~a~~ <sup>data</sup> <sup>means of</sup> ~~statement~~ by/which we can know when ~~and~~ or how that part of the individual begins, which continues after the body ceases to function. And a, there have been three main answers to these questions. These questions were when and how. There are three main answers, ~~mmm~~ number one, pre-existence. Two, Creationism, and three, Tridutionism. That was small a.

Small b. Discussion of the Theory of Pre-Existence.

Number one. This view has been held in two forms. It has been held in two forms which I am naming and in a different way than I have known ~~in~~ ~~from~~ ~~them~~ <sup>it</sup> to be named, ~~because~~ but I think a logical way.

Small a. Previous conscious existence.

Small b. Previous unconscious existence.

Now you see the difference between them. Previous conscious existence would mean that there was a previous life, a previous existence, on the part of the individual.



That is something which is certainly a tremendous thing to suggest in view of the absolute lack of any suggestion of any such thing anywhere in the Bible. And yet there have been those who have suggested this. Origen was the chief representative of this view. He suggested that the soul had a previous experience. A pre-temporal fall. And that, there was a person in India, who was teaching the doctrine of the transmigration of the soul, which holds that a soul at death goes into some other life, and thus it would hold to a life that would be spoken of as Nirvana, or that it goes does if the life was bad, and goes into a snake ~~and~~ or an elephant or something. And so they say don't kill an animal, because you might be killing your grandfather, who is now a part of that animal. But that is typical of the extremes to which the theory has been held, ~~and~~ in certain groups in India. Now Origen was perhaps in the direction of that, a little ~~bit~~ bit. And there have been a few, very few Christians, who have suggested something similar to that. Not nearly as extensive but something a little bit on that line, that there was an existence of the soul before it came into this body, in which it did things, or had experiences before. Now there is not the slightest bit of evidence ~~anywhere~~, for the suggestion for such a thing. And consequently, we would certainly be doing something, I think, without any basis ~~what~~ever, to adopt such a view. Now the Scripture does not specifically deny that. And so I think we are going a long ways, if we say, Origen's view is ~~and~~ definitely un-Christian, Anti-Christian, wrong. But I think we can say this about it - It is outside the Scriptural foundation for evidence, and there is a danger of its leading (4<sup>1</sup>/<sub>2</sub>) for we could certainly get into all sorts of danger in relationship.

But now there is another possibility, it seems to me, which is not much mentioned in ~~and~~ most Theologies, but is without the dangerous possibilities of this one. That is b. Previous Unconscious existence. Berkhof for instance says, about this view, of Origen and a few others. He says that it finds no support in the ~~and~~ consciousness of man. Man has no consciousness as to a previous existence. Nor does he fill that the body is a prison ~~and~~ <sup>or</sup> a punishment place for the soul. In fact, the separation of the body and soul is something that is unnatural. Well, he has various of arguments against it, but he ignores pretty much the possibility of a previous unconscious

existence. Now I don't see how he can ignore it. That is to say that God, when he created Adam, created all the souls. But that they remained in an unconscious state until assigned to bodies, or united with the bodies later. It is something which the Scripture certainly does not teach, but neither does it deny it. There is not mentioned the possibility of the origin of the human soul. Now either of these views however, looks on the soul, each soul,

.(6 $\frac{1}{2}$ ).

Small C. Discussion of Creationism. We find in Ecclesiastes 12: 7., a verse which is , where the statement is made in this book of Ecclesiastes, "Then shall the dust return to the earth as it was: and the spirit shall return unto God who gave it." Now you can immediately of course say, is not Ecclesiastes the wisdom of man under the sun. And it is. And many have suggestion that Ecclesiastes are suggestions ~~of how~~ given of how a man thought Rome should become, all of these avenues of life unsatisfactory. And his conclusion was that apart from understanding of God's judgment, God's justice was no value to us. But this is in the last chapter of the book, where he is giving the conclusion. And he is describing how a man shall remember his creator in the days of his youth, and describing what old age brings at death, and it seems that our belief in ~~the~~ inspiration would certain hold that what Ecclesiastes said here as the description of the death, would not be purely human wisdom. But he was kept from error by the Spirit of God. So then when it says, "Then shall the dust return to the earth, as it was;" That surely is what happens at death. The human body, when one dies, begins very speedily to disintegrate. And very soon becomes but a mass of chemical materials, most of which are of no matter whatever, unless they be picked out and taken care of. They just disintegrate into dust. "Then shall the dust return to the earth as it was; and the spirit shall return unto God who gave it." Now he says, to God who gave it. And the Creationists say this is the proof that the body is 8 $\frac{1}{2}$  ~~that it~~ created by actual ~~creation~~ generation , but that the spirit is the gift of God. Then in Zechariah 12: 1. The Creationists point to it, The statement of Isaiah. "The burden of the word of the Lord for Israel, saith the Lord, which ~~stretcheth~~ stretcheth forth the heavens, and layeth the foundation of the earth, and formed the spirit within him." And they advance this as an evidence that God individually

creates the spirit of each individual human being.

And then in Hebrews 12: 9. We find that the author of Hebrews says, "Furthermore we have had fathers of our flesh which corrected us, and we gave them reverence: shall we not much rather be in subjection unto the Father of spirits, and live?"

And they suggest that this shows a fleshly father of our bodies, a spiritual Father of our spirits. Now there are certain ~~and~~ other verses which are suggested by

(10) but I have not seen any of them which impresses me as nearly as strong as these three. For instance, they often speak of the verse in Genesis that God took ~~the man from~~ it the dust of the earth, and breathed into ~~him~~, of the breath of life, and man became a living soul. Now that is describing the creation at first, it doesn't ~~and~~ ~~and~~ have

about an individual coming into existence of the individual soul. ~~It~~ So it does not seem to me that that verse is particularly

(10 $\frac{1}{2}$ ), to this discussion, and there are other verses like the one in Isaiah, which sound in the same direction, but not quite so clearly. So it seems to show me that if these three verses ~~from~~ Creationism, the few others that are suggested, add nothing to the argument, and ~~and~~ if these do not creationism, neither do the others. So I see no point in adding any Scriptural verses that I know of to these three, which are suggested for Creationism. I think however, we might state this as an added argument, that it is ~~from~~ hard to see of human personality as nearly as .(11 $\frac{1}{4}$ )

Now that doesn't prove anything.

Small d. Discussion of Tradutionism. And I find that A. H. Strong in his Systematic Theology, Shedd of Union, and Dr. Thiessen of Wheaton. The three of these scholars take a very strong stand for Tradutionism. And a much stronger stand for it than I have found in Berkhof or Hodge, for Creationism. ~~Both~~ Both Berkhof and Hodge were very mild, while these three advocate tradutionism, with very strong language. Now we've already noticed what Tradutionism is. It is simply the belief that the soul of man is born as a result of the fact of (12:75.)

Well that is the view of Tradutionism. As ~~a~~ ~~na~~ I said it seems to be an ~~unnatural~~ unnatural to think of it in that way, but . But now I would like to give

some points on discussion of Tradutionism.

(Number one.) It seems mainly to be founded on a desire to explain original sin. ?

That is what is stressed

They say all human nature was in Adam. And therefore when Adam sinned all human nature sinned. And therefore we all inherit original sin, from Adam because we inherit a soul and a body

and therefore we inherit his will and therefore we are sinners. That seems to be the principle reason why feel quite

strongly in favor of Tradutionism., that do not feel how we can explain that we become sinners through Adam on any other basis. Well, I forget whether it was Hodge or Berkhof who pointed out what seemed to me to be a very good point., that it is hardly ~~(hardly)~~ right to say we cannot believe something that Scripture clearly teaches unless we explain it by assuming something ~~that~~ which the Scripture does not claim, nor does it deny, but which is not particularly found in Scripture. Scripture does teach that through Adam's sin we inherit sin. That is definitely taught in Scripture. ?

A-16.

It is not on our present subject today ? to say it is merely taught in Scripture, that because Adam sinned we are lost, and because of Adam's sin we have the penalty of sin upon us, and because , we are in the position of sinners. Now how did we get in us, and as a matter of fact, ~~how~~ I think we are

that Adam sinned, they are guilty because of Adam's sin.

I think we are of that, because we must act by fact. It is a fact of observation that the observation

to those, than it is to them

that have not accepted the covenant,

I think afterwards, then it is possible to understand how

and it is useful to us, in our Christian life, to understand these matters further, to know what's wrong about human nature, and

(2:75)

Now in order to accept it, he does not have to accept something else, which is not

You see what I mean. This is not , but I mean an

. Of course it rests back upon a ~~principle~~

understanding of the philosophy of Realism, which was very active in the Middle Ages,

I've assigned you all Hodges discussion on Realism. It was very active, very wide-

spread in the Middle Ages. ~~Man was not~~ <sup>We're</sup> individual man. That is that

were the same as man before there is any. And there's such a thing as

If you accept that philosophy you may convince yourself that thereby you find an

explanation of how Adam sinned, and how he fell. But it doesn't seem to me we have to

have an illustration <sup>4.</sup> the statement of

fact is there. It doesn't seem to me that this is a satisfactory way of accounting for

original sin. Now I don't say that Tradutionism is wrong, because it is not a satisfactory

way of accounting for original sin. I don't say that , but I say

it is not necessary in order to have a

. So my first point under Tradutionism was, It seems mainly to be founded on the desire to explain original sin.

(Number two.) This method of doing so, is hardly satisfactory. And there is a Creationist statement at the end of Thiessen's discussion of this, in which he says, "The ~~Creationist~~ <sup>Creationist</sup> ~~it~~ says, "Adam ceased to represent the race after the first sin. And the Tradutionist says, Adam ceased to represent the race after the first sin see their way

." Well, I must say I don't make much sense out of that,

that Adam is the race, and we're in that race.

We have to believe that in order to believe we are sinners. Now we are sinners. But to say that you have to believe in Tradutionism, in order to believe that, that does not seem to be necessary to conclude.

(Number three.) It must be admitted that the tradutionist is not unreasonable in saying that the verses about God giving the spirit of a man may be interpreted in an immediate sense. That is to say, all agree in saying that God gave Adam the spirit. There's no question about it. But when we say God us the spirit, when we say to the little child, who made you? God made me. You're not saying that God made that child? God created Adam. And there is an element of immediate creation in that God has directed control over the ~~handy~~ matter between Adam and us. And so while ~~we~~ these verses do sound as if there is a specific divine activity in giving the spirit, they don't necessarily. They could (7 $\frac{1}{2}$ ) that God gave the original spirit to Adam, and from Adam by a process that God watched over, our ~~spirit~~ spirit came directly from Adam, they could. I don't think that that it would.

Now that is a Tradutionist argument which is simply a negative action.

(Number four.) Another argument of the tradutionists is that God ceased his creative work after man was made. And I would say about that,

(Point a). It does not seem

We read that in six days God made heaven and earth, and all that is (9 $\frac{1}{2}$ ) and on the seventh day, he rest on the seventh day. Remember how God ceased his work on the seventh day. It seems to me that God by that is simply showing us the way he made us, that we heed ~~an~~ ~~time~~ a limit of the six days of work, and one day of rest, and we may agree to that rhythm. It does not mean that God bound himself direct creation until this point, and after that the world is like a watch wound up, and that you leave it go on.

. And I certainly do not see, if God created the tremendous things

of the universe, the sun, the stars and this earth, and all that is in it, all the plants and animals, and all of this, that if you say all this creative work stopped here, that

It does not say that.

So, I say A. It does not seem

necessary ~~much~~ to say that all Creation ceased at that time.

(Point b.) If all creative works did stop before there is still the possibility that all the

In other words the pre-existent soul

So that I think we should make a conclusion.

Where<sup>as</sup> if you recall he does not ~~make~~ a strong stand that it is necessary to believe in Creationism.

(13). Now his last paragraph on the top of page

. "The object of this discussion is not to arrive at certainty at what is not revealed in Scripture." That's very important. If we read into the Scripture, we are establishing things which people will think the Scripture teaches, And I would say we don't know.

He says that "If without pretending to explain everything Tradutionism simply will assert

that the child derives its nature from its parent, in operation to physical laws, and then it is controlled by the agency of

Then Hodge says, he <sup>may</sup> ~~would~~ be regarded as based on matters of indifference.

Creationism does not ~~make~~ necessarily , Creationism does not necessarily any other exercise of the immediate power of God, in the of the human, ~~bule~~, but such as takes place

. It only denies that the soul is capable of

that all mankind are

and as Christ

. The fact of the matter is that when

. The myteries of life, the mysteries of

the ~~humanmb~~ human body, is just unknown. Everything that man has discovered is a tñny fraction of the ~~whole~~ whole,

But it is a gift of God. And it is united to the soul of Adam in away

And I must say that ~~whe~~ idea

. Whether he created it originally as

, or whether it is

that is a matter that I don't



We were looking yesterday at the nature of man in general and as originally constituted. We looked at a, the relation of matter and spirit.

b. The problem of dichotomy or tricotemy. And we noticed the real ~~gammah~~ situation regarding this, which is that man is not divisible into two parts, or into three parts. That man can get along with out ~~his~~ <sup>? legs</sup>, but he is not ~~divisible~~ <sup>?</sup>  divisible into life than the rest of us. The legs are a part of him. When he is without them he is in an unnatural situation. You can make a general division. You can say, man has legs, arms, and the rest of him. He could lose his legs and lose his arms, and he could still live. He can't lose his trunk and still live, he can't lose his head and still live. |

8 (Question: I did not say a, that man is made up of two parts, a material part, and a spiritual part. I tried to make a, the general matter of relation of matter and spirit, and said that the relation of matter and spirit is a problem which we don't understand. And spirit is certainly not simply an emanation of matter as some would hold, or non-existence of the behavior. On the other hand, matter is not simply the <sup>? ?</sup> outworking of spirit. There are two distinct <sup>? sorts</sup> sources of material that enter into man. But these two work together and make one man. And it is possible for man temporarily to get along, with the spiritual part without the body. But the man the Scripture tells us is incomplete. He's in an abnormal situation. Even the wicked are going to have the resurrection of the body. The body is the normal, proper part of man, which under a certain unnatural situation, he is for a brief time without. And consequently, to divide man into spirit and matter, I do not think that it properly can be done. I think that you can say that man has two types of material in him. Matter and spirit. That these two types work together. That neither one is simply produced by the other, but that they work together. That each of them greatly affect the other, and that when for a brief time only ~~the~~ one is present, the man is ~~in~~ in an unnatural situation. But to say man is made up of two parts, matter and spirit, would be as if to say, you can take either of these two parts and have it get along by itself. And I don't think you can do that. You certainly can't divide it up. (9 $\frac{1}{2}$ ). There is not such a thing as the body without the spirit. It just doesn't exist. Once the spirit leaves the body, you have a corpse. You just have dead chemical elements. It is not a body. And so I wanted to distinguish

between the idea that there are two types of matter emanating from man, the interaction of which is a mystery, that we can't understand, but which we recognize, and the idea that a man is divisible, actually includes two distinct parts, or three, that if you could divide man into head, trunk, ~~hagan~~ legs and arms, You can divide man into muscles and nerves, and intestines. You can divide man into height and weight. You can divide him into thought, feeling and will. And yet you can't have thought, without feeling and will. You can't have feeling without thought and will. You can't have will without thought and feeling. They are aspects at which we look, which are not divisible into two parts. And that's what I mean to say by dichotomy and trichotomy to my mind, the idea that man is divisible into independent parts I think is utterly nonsense. But that man does after death for a ~~time~~ continue in an unnatural condition which Paul describes as (11), when the matter through which the spirit must ordinarily express itself is not . But I still think that even then there are in the spirit, conditions which are the result of the affect relation with the body, and which will ~~recreate~~ eventually the new body. And in that connection I think that you/draw a sharp line, which .

13(Question: Yes, I would say that Hodge is wrong on that particular point. I think that most of us say that man is made up of two kinds., or that a man is made up of three kinds, and I don't believe that you can divide them. But I do think that you find in man's constitution material as well as the immaterial, but God created both of them. ~~But~~ God created our Spirit, as well as he created our body. And he created our spirit and (13 $\frac{1}{4}$ ) the spirit which to be complete and to be as it should be requires a body and its in an unclosed (13 $\frac{1}{4}$ ) condition when it does not have a body. Now God can move and accomplish things without <sup>the use of a</sup> a body, but we ordinarily have no means of such a thing except the body. (13 $\frac{1}{4}$ ). The body is the instrument, that we have to use. And it is a part of us, because our whole being is sanctified. It's not just something that we take off and put on, but its a definite part of our ordinance. So it is a distinct type of (14) and to that extent there is

14 (Question: There will be a new body and yet it will be the same. It will be

a body that will be free from the imperfection of this world, ~~(14<sup>1</sup>/<sub>2</sub>)~~ but when Christ came in his resurrection body they could recognize him, and they could handle him, and he could eat. His body just didn't stay in the tomb, disintegrate and a new body be given to him. The same body was raised. Now our bodies, there may be a thousand years ~~and~~ in between, and the body may dissolve into new chemical elements. But still I believe there is a similarity, because of that characteristic which is a part of us.

A -19.

try to interpret the things we should definitely say. That is, the one point where I would differ with Hodge is where he says man is made up of body and soul. I would say that man incorporates within himself to have two types of material, matter and spirit. And these two, how they interact, we don't know, but to say that man is body and soul, I don't think you can, because there is not the same without the body and the soul.

2<sup>1</sup>/<sub>2</sub>(Question: Except that I wouldn't say they are divided because the material substance left on the earth is no longer ~~(2<sup>1</sup>/<sub>2</sub>)~~. You take a worm and you cut it in half, and each half would grow another half and go on. But you take the human body, when the Spirit leaves it, there's just a chemical element. They gradually disappear.

2<sup>1</sup>/<sub>2</sub> (Question: I would say that the individual includes certain organizing qualities ~~and~~ or certain directing instruments, qualities or something which is very vital in connection with the body, so that even though these chemicals elements dissolve- You take a person and you eat food and you perspire and you lose various materials in other ways. They say that every seven years every cell in your body changes. Whether that is correct, I don't know. Whether it is three years, or whether it is ten years, but certainly in the course of a number of years, there is not a bit of matter left in you that was there before, and yet there is the same body. There are changes but there's the same body. And there is something that organizes that body. There's an organizing principle, and that organizing principle I would feel is a part

of you, which does not disintegrate, does not remain on the ground, does not go into dust, but is a part of you, that which is necessary to be included in you.

4 (Question: I mean that the matter is lost for the time being, later to be substituted by other matter, but that the organizing principles of the body is part of the person, and goes with the spirit, wherever it is.)

4 $\frac{1}{2}$ (Question: I think that we do have the same type except that it is freed from the imperfections. It is vastly improved, but it has enough similarity to it that you could say it is the body. I don't think we'll look like elephants, I think that we will look like human beings. I think that the vital principles of our body will exist, will be there, but that they will be cleansed of the imperfections that weaken and which come into our bodies.)

5 $\frac{1}{4}$ (Question: I would say that once the person is dead, the person continues  
, (5 $\frac{1}{2}$ ) and that includes the spiritual part of the person, it includes the organizing principle. But I would say that that chemical material that left is of no more actual value after the person is dead, than are the chemical elements that I  
? swap off every day. The perspiration that leaves me and goes out into the air. The chemical elements are always coming into my body, being used ~~up~~ for a time, and then being passed out. And I have no interest in trying to preserve them, and I don't look upon them with any sentimental feeling. There is something that I'll use, and I'll have others to use later, but I won't try to use those over again. And I think that the same applies to the whole body, when one  
of  
? . (6). I personally feel no interest whatever ~~in~~ the preservation of the spot where the body is, what is done to it. Or of that sort of thing. I have great ~~sense~~ feeling, sentimental feeling towards my father who meant as much to me, as any father ever could mean. But I've never felt the slightest interest in going to the cemetery where those chemical elements  
? ? of his were buried. That he used for about the last five or six years of his life. While the elements that he used for the other 65 years of his life are scattered all over the world.

7(Question: ~~is~~ ~~that~~ That brings up a problem which bothers me. I've always felt that a lot of our Christian funeral customs were rather heathenish. Is that heretical?

Answer. No, I don't think there is anything in the Scripture, anywhere, any presentation of what our feeling should be like. My feeling is that it is a very important after a person's death to utilize the opportunities to impress upon people/the fact that if he is a Christian he is not here, but he is with Christ. And the fact that his conscious existence continues and the fact that if he is a Christian ~~was~~ ~~with~~ and we are, we will see him, and that he will be raised again. I think that to impress those things on people's minds, is a very important thing, but - Now George Widener and his son, Harry Elkons Widener lived in this building and they were in the Titanic when it sank, and they had a servant over here that had (8), and their bodies, that chemical material was scattered through the ocean thousands of miles, but to my mind that was just as much a funeral service as if those bits of chemical elements had been present here, and what you do with them, at a funeral service, seems to me is purely a matter of how can you best impress these truths on the mind of the people who are present. And what form you are to use in all matters like that, forms gradual<sup>?</sup> develop, and people get into superstitious habits. Whatever you do, no matter how free from superstition they will get,

.(8 $\frac{1}{2}$ ).

In my bachelor days I used to teach down in the heart of the city, and there was another professor there who was in the same situation I was, and we used to go to restaurants, and I used to let him choose the place we would eat, and after we got to the place, he always sat at the same table. We always sat there. In this restaurant I knew that we would sit at this table over here, and in this other restaurant, I knew we would sit here. Twice around, we would sit in that seat, and after that I ~~knew~~ that was his place. He was pretty upset if somebody else sat at his table, in a particular restaurant. And we all get into that kind of habit. And that's true of any form and ceremony you <sup>can</sup> have, you will get into habits, and I think it is very foolish to go into a church where they've got a lot of habits established, and think we are just going to change them offhand. And upset people unnecessarily. But I think it is a very good idea to think ~~through~~ through the established form of any organization, and to think what is there in this form, which takes spiritual truth and drives it home to the hearts of

people, and what is there in this, which may be developed into a superstition, and if there is, let's try/<sup>quietly</sup>to discuss one or two features, that have that danger, and anything, the finest ceremonies in the world, can degenerate into a superstition, when it becomes something that seems to be an end in itself.

10½(Question: I ~~hmm~~ think you are hurting. I think that death is unnatural. I think death is a result of sin. I think that death need not have come at all. I don't think it is right to say that a person is just as well off if he dies. They may be better off than in the condition of misery of which they were, as the result of the effects of sin on this body that they have, but Paul says, "I do not want to be unclothed." The New Testament tells us, it is an unnatural condition to be without the body. Death is the result of sin. It is God's punishment upon us. And the Christian bears the punishment as the result of sin, along with others, even though the guilt of sin is gone. We in this life suffer as the result of sin, and the death which we suffer, is an unnatural thing, which has come upon us, as a result of Adam's sin, and is continued with out own sin, in addition, and it is a something which is bad, but the bad does not consist in that we are taken and cut in two. But that we lose that which is essential and vital to our well being, and for a time we have to get along with this, just as though I were in the war, and my legs and arms were shot off, they could put me in a basket, and I could still use my mind, and I might be able to continue in that state, and to accomplish as much as I do now, but somebody would have to carry me around, and bring my books to me, and carry my sound scribe to me. I might be able to accomplish just as much as I can now. But I would not be in a natural condition. But you wouldn't say part of me is here, and part of me is over there, where those legs and arms were left. I lose that which decreases me, but I'm not divided in two. I am the unit. And that with me which is me is still here. And when we die that part of us which is us, is gone. And this has been a part of us, and a vital part, and a real part. But it is no longer a part now. So that it is true that it is a part of my body, just as my legs are a part. But I can ~~gah~~ can get along without legs, although it is not easy to do, and it is not nice to have to do, and it is true that the Romans cremated bodies. And the Christians recognized the bodies had been

, and they did not like  
 to burn the body but .But personally, I can't see why  
 . Personally, when that body is no longer, I believe I will  
 have a body, and my having a body doesn't make me these  
 chemical elements , which are now  
 scattered all over

The continuity is made by an organizing principle which is

. When I was in college, we had a Modernistic  
 president, in college,

and he asked a question, now here's a man  
 and he dies at sea, and they throw his body over board and that body is eaten by fish.  
 And those fish are cut and somebody else eats them. Now he said, how can that body be  
 raised from the dead. It was eaten by fifty different fishes, and those fishes eaten  
 by four different people. How can it be raised from the dead. Well, I gave this  
 illustration that we are constantly using chemicals, which have been vital. This  
 chemical element in my brain right now that's thinking and directing my tongue, I won't

. I may be still living but if I am I have other chemical elements,  
 and these particular chemical elements will be somewhere on this earth. They be in  
 some other person. We don't know. But it doesn't matter where they may be. It doesn't  
 matter because it is a temporal thing, ~~where~~ of particular chemical elements

A-20.

teeth ? heard  
 It does not have the power, our present body, to replace heat, I ~~had~~ people say  
 they would rather have a broken arm than to lose their teeth. Because their arm will  
 knit, but their teeth will never be replaced. But I believe that it will be (14)  
 in the . The organizing principle is still there but it doesn't have

that particular building in this life although it had

2 (Question: It will be different but it will be the same. It will have similarities. It will have points in common. And it will be a complex a complex . You could spend a thousand years studying and you wouldn't know all the details of your body, that you have now. It is marvelous. And the new one will be just as marvelous. And there will be a similarity, but there will be certain vital differences. But what the differences are

(2 $\frac{1}{2}$ ). But there is some principle that makes the new body, and keeps it going. And there is a principle which makes this one, and I would say there is something in common to that in its continuity. That it is one body. It is the resurrection of the body. That's simply the giving

3 (Question: No, but it might be like this. You take a tree, and it grows tall and strong in certain soil, and you put that tree in a different place. You plant that tree in a poorer soil, with a terrible wind there, and the very place that is unsuited to ~~the~~ tree, and it grows stunted and narrow, and very awkward. You take that same tree, and you plant it at another place more suitable, and it grows entirely different. . It may be that our bodies ~~in~~ here is in a world of sin, and the condition which is around us, and that that sin is perverted, what would be the normal condition of which I was created. And that once we're in a different environment, the same principle can express itself. It may be of course now (4), but I think that the Scripture clearly teaches continuity, not that he gives us a brand new body, . Of course you can very easily get into what we don't know. The main point I was trying to (4 $\frac{1}{4}$ ), on, that I believe that the great controversy that rages between trichotomists, and dichotomists, - I mentioned one man saying publicly among the great enemies of the church were the dichotomists. I think that it is using a lot of jargon. I think there is absolutely no point in any controversy over such a matter. Because I think that we are much too ~~interested~~ intricate to be able to divide it into two or into three. But I think that you can look at us and see different aspects. Love the



Lord with all thy heart, and soul, and mind. It's three. They are different aspects. They're overlapping. And I think that body is primarily material substance, and spirit is primarily immaterial substance, but I think there is such an overlapping, in their work here, that when the two are separated, the spirit is in an unnatural position, and the body is no longer a body, it is just a corpse. So I feel that the idea that man is sharply divisible into two, or into three, I think both are erroneous enough, that it doesn't make a great deal of difference/<sup>as</sup> between the two. I think it is ridiculous to say that soul and spirit are the same. The terms are used in different ways. But I think that it is equally ridiculous to say that they are two distinct matters which can be divided, so that you have this and that, and the two are put together. I think there is a great overlapping.

6 (Question: I think the phraseology that we are raised - that it is sowed a natural body, that it is raised . I think that that shows the continuity. I don't think that - It is like the man that you take clothed in rags and take his rags away, and you give him a brand new wonderful suit. I don't think that it is like that. I don't think that the terminology is there. It is not simply an assumption on my part that there is such an organizing principle. That is an assumption on my part to try to account for the facts which are spoken of as being raised from the dead. We are not spoken of as simply being given a new body. But as being raised from the dead. And I think that the natural result of that terminology has led people to have a ~~unwarranted~~ superstitious care for the dead body of them. Which care I think is wrong because I think it is carrying that evidence beyond where it should be, but I still think that we ~~have unshakable faith~~ can't cast aside it, and just say it is entirely given up. I think that it isn't. And if it is a continuance, the continuance can not be a result of chemical elements, because the chemical elements are simply lost in most cases. It must be from something. And thereby

7<sup>1</sup>/<sub>2</sub> (Question: He could, but I feel that he just did not use the terminology, as the body is raised from the dead. I feel that he . It is just an attempt to interpret the terminology .

(Question: II Corinthians 5: I was only intending to discuss the matter of whether man is to \_\_\_\_\_ for two or three, and aside from that I did not have that reference right at hand, but we naturally cannot go far into it, without having that reference before us, and - Chapter 5 says, "We know that if our earthly house of this tabernacle were dissolved, we have a building of God, an house not made with hands, eternal in the heavens. For in this we groan, earnestly desired to be clothed upon with our house which is from heaven: If so be that being clothed we shall not be found naked. For we that are in this tabernacle do groan, being burdened: not for that we would be unclothed, but clothed upon, that mortality might be swallowed up of life." And then in I Corinthians 15 you have the references to it being sowed a physical body, and raised, and raised a spiritual body. And I think that these references about being sowed a physical body, and raised a spiritual body, I think that those are what led people to feel that cremation was wrong, but that burial was necessary, <sup>because</sup> and they thought that that body as something that will be \_\_\_\_\_ .(9). And I think that it is that body, and I don't think that it is that ~~particular~~ group of chemicals, that particular chemical material that is there. It think it will be other chemicals, replacing. The old Greeks used to have the question. Here is a knife, and the fellow lost his blade, so he got a new blade, in the knife. And then after awhile, the handle got worn out, so he got a new handle. Now he says this is the same knife. Well, if it isn't, when did it cease to be. It was the same. But the blade was replaced. And the handle was replaced. But there was a \_\_\_\_\_ , (9:75) when the blade went, he tried to get a blade that would fit in that knife. And when the handle went he tried to get a handle that would fit with that blade. There was a continuity. It was the same knife. But it wasn't the same material substance.

10 (Question: Well, my guess would be that new chemical elements are formed together into a body along the line, you might say it is dictated by this organized spirit. Well, I think an example might be a piece of music. You take a piece of music, and you can play that music. You take the same piece of music, and you can transpose it down four notes. And there may not be a single note in a particular place. There won't be on this particular place a single note as the note you had before, but it is

the same music. There's an organizing principle in that music, rather than a particular number of vibrations. It's the relation of these vibrations that makes the music, rather than the particular number.

(Question: The most obvious interpretation of it is that this material body which is the cause of it is ready. That's the most obvious interpretation. I do not believe that is the correct interpretation. Principally because of the fact that there are all these problems that would be raised about it, what's become of the chemical elements of all these places, and so I believe the ~~statements~~ <sup>statements</sup> the Lord makes are correct, that it is raised. That which is planted is raised. But I think that the raising of it is not a matter of the chemical elements but of the organizing principle which, I can't say the principle <sup>is</sup> spirit, rather than the body. I can't define it. But it is something that exists. And of course, when it comes to that to organizing principles the intricacies of God's universe are far beyond our understanding. You take a parent, you take a father and you take a son, and they say that the part of that father that enters into that child is microscopic. It is so tiny, that it takes a microscope to see it, the actual part that enters into that child, and yet that child will have a thousand characteristics, similar to the father, and determined by the father. And those are <sup>13</sup> . Scientists know very little about it. But there's an intricacy far beyond our understanding, but it is not simply a matter of the specific chemical sphere which is in them. It is something else. It is something within that - well, you take a little ant, and this little ant is born. It can't talk, it can't express itself. It can't read books, and yet you find those ants carrying on intricate , and doing their assigned tasks in a particular way. That's not a bit . You can't say it is spirit either.

What I'm trying to say is, I don't think that you have a man of the body, and man of the spirit, and there's a sharp line drawn between them. Their interactions are so great that for purposes of discussion, it is valuable to see this aspect or that aspect but to speak of his being made up of parts, as if we could take this part out or that part out, and each part would still be a part by itself, <sup>14.</sup> .  
 Certainly there is no evidence we can say that body, soul and spirit.

If you are going to divide it into two parts, it would be the material and the immaterial. But the material and the immaterial are so intimately related, that I do not feel that altogether. We can say a man is made up of proteins and carbohydrates, fats, and inorganic matter. You can take four or five different names

. Man is made up of these parts. But the parts are not . It is a matter which is

largely because the main thing I'm trying to say is negative. That we cannot say that it is divisible into three parts or into two parts. But we can say that the use of terms like this is helpful to us to understand our selves better in order to see something more of the various aspects. What does heart mean? You're to love the Lord with all your heart. Exactly what does it mean as to how it is used.

A-21.

But I don't think they're mutually exclusive in the case of the human being in such a case, that you can say that a human being, there are simply two of them, and they are ~~distinct~~ distinct. I think the interaction and so extensive that ~~how~~ while the terms are useful, they can . And I personally feel very strongly about it what I said as to the body, that the body is dead. That it is not a body. It is simply a corpse. And much as we may have esteemed a person before death, and much as we rejoice in the new resurrection body, , to my mind the stone that is raised , or better ~~the~~ still the memorial of it in our hearts is more encouraging than that little bit of ground.

Well, you get unto the edge of a tremendous field here, of which is largely a matter of our ignorance. There are a few things we can know, definitely, and I think they're good to know.

Number c. The moral nature of man. I believe it is Strong's Theology which says, the moral nature of man, number one. Guiltless Conscience, Number two, will.

I don't follow that. I don't see how the will is the moral nature of man. It seems to me that the Will, just like thought ~~is an~~ and feeling, is an aspect which enters in all of our activities. It seems to me that the moral nature is only Conscience. But

everything else is related to Conscience. ~~■~~ Everything else has a relation.

Number one. The ~~ambig~~ obliquity of Conscience. And I think that the fact that in every person there is a conscience, no matter how deeply buried. It is there, as Paul says in Romans 2: 15. "The Gentiles which shew the work of the law written in their hearts, their conscience also bearing witness, and their thoughts the mean while accusing or else excusing one another." I do not think that there is within us an infallible organ of telling us what is right and wrong. I think there is only one way to tell what is right and wrong and that's to see what the Bible says. I do not think that sinful man or regenerate man who still has a long ways to go to be completely sanctified is capable of saying what is right and what is wrong. And I believe that many of us get terribly excited about things <sup>?</sup>, because we have been brought up to believe they're wrong, and ~~maybe~~ there is actually nothing wrong with them at all. And on the other hand we pass over many things that ~~are~~ I think are very wrong, without realizing there is any thing wrong. I don't think that conscience is a guide. But I think that conscience is a modifier, it is something within us which says there is wrong and there is right, and you should do right, and you should not do wrong. That this sense of right and wrong is innate and ~~perhaps~~ planted in us, and you take the most wicked fellow you will ever find in your life. The most Godless fellow. The one that has absolutely no use for anyone else. And does everything he can be mean. And you get to talking with that man, and you'll find out how quite convinced he is that other people are mean, and are doing what is wrong, and what is unjust according to him. In other words you'll find that he has a concept that there is such a thing as right and wrong and that ~~is~~ is an important difference. You'll find that everyone has that concept. There is right and wrong. That is - some people talk as if they world is a jungle, and I should get ahead, in every possible way I can, and ~~what~~ what's the difference? If somebody gets in my way, well, I ruthlessly knock him aside, and that's all there is to it. People talk as if that's the way they feel about themselves. But pretty soon you'll find that if you talk to them much, they don't think other people have the right, to do that way. And when some body else comes along, and just ruthlessly knocks them out of the way, and marches on, they don't just say, well, he is stronger than I am, and he is able to do it. They don't just say that. They say, what a mean

low down cur he is.

So the fact of conscience, the fact ~~which~~ of the existence in every human being, of the feeling that there is a right and a wrong, and that other people ought to do the right rather than wrong, shows that conscience does exist universally, and where did it come from? It is not just a natural question of chemical elements. It certainly is not that. It is something which God has implanted in a human being. We have no evidence that there is any thing comparable to it than what we have. But it is something which God has implanted in the human being, and once the human being lets his better impulses have a bit of reign within his life, you find that pretty soon his conscience is not only accusing the other fellow, but it is accusing himself. In fact, I am inclined to say, I am inclined to think that the most rotten and wicked fellow that ever lived, you will find has moments when he is filled with remorse, for something he has done towards someone else. And that particular thing may be not a hundredth as bad as other things that he has done that don't seem to affect him at all. But you'll find there is something that he has done, that he thinks is pretty bad. And that he really feels very guilty about. It is the obliquity of the conscience. It is in the moral nature of man, and it is implanted there. It is part of the image of God, and it is one of the great proofs of the fact of God. The fact ~~that~~ this thing which is quite unnatural .(7)

I had some friends, a Christian couple who joined this group for the discussion of the great books. And they said it was the most wonderful opportunity of testifying. Because here was organized, in the public library, a group of about twenty people, and they would meet, to discuss the great books, once ever so often, they meet, and they take up these great books of literature, and philosopher, and it was most interesting. But they said that they had the most wonderful opportunity of directing people's thoughts to serious things, and they said there were these people there, ~~They~~ had this modern ? talent - teaching that what is good for number one is what matters, and a lot of these old superstitions of our moral ideas. There is nothing to them. It is just - they were nice people. Cultured people. But these were the ideas they were taught, and they claimed to believe, and if they were on a desert, and if you were cast on a desert island

and someone was there, and he got in your way, and there was only enough for one person, to get along with. Why, he could just ruthlessly kill him and not worry about it. That was their attitude. They got into a discussion of one of these great books, and brought it up, and then these people raised the question, well then, if you would kill these other people, and would think nothing of it, because they were in your way, and interfered with your well being, what would you think of eating them? Oh, the people were horror stricken, to eat anybody that would be awful. No matter, how hungry they were. That would be wicked. They couldn't do that. Actually, of course, if you could get substance to remove chemical elements, the use of them that way, wouldn't be a thousandth as bad as killing them. But they had that in their being. They were brought up to feel that cannibalism was a terrible thing. I've met people who have no religious faith, and believe that - and don't believe in anything as far as Christian teaching is concerned. But who feel terrible that people break the sabbath law. They don't dare break the sabbath law. People who had that ingrained into them. And conscience is not a proper guide. But it is a monitor. And its existence - its universal existence, in the most depraved person, is evidence of the moral nature of which God has implanted, and that there is something in every man that can be appealed to. And it is very interesting, how the Lord came, and caused his disciples to write the gospel, and he just didn't come - ~~the word~~ there were times when he said, ye generations of vipers, who have warned you to flee from the wrath to come? There were times when Jesus spoke that way. There were times when John the Baptist spoke that way, but ordinarily they found the point of need to which to appeal, rather than simply a point of wrong to act. And you have the Gospel of John, I think a most wonderful illustration of that. You have the Gospel of <sup>Matthew?</sup> John, which presented what the Israelites need, authority, power, <sup>and kingship</sup> and showed Jesus as the coming king. And then you get to Mark, written for the Romans who have the kingship, and he doesn't say, you wicked Romans, you're ruling the world, and you shouldn't be. <sup>?</sup> God is going to send his own son to do it. You'll come to that belief if you study Romans eventually. But what he starts in, is the presentation of the One who builds there

a great tomb. And the other note rather than at the start.

And that is in everyone that which can be appealed to. There is a moral nature.  
think

But I think that we make a great mistake if we ~~say~~, that the moral nature is a guide, and conscience doesn't tell us what is right. Conscience tells us we should do right. But this is universally present - a remnant of the moral nature of man.

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And then we proceed to deduce from them what we can about .

14(Question: The moral nature - the fact that a man has a recognition of right and wrong. But when it comes to determining what is right and wrong he needs authority. ~~Man~~ He needs evidence, such as the Bible, which can be found directly in the Bible, but some of it he gets from other people but the other people may have taken it from / <sup>the Bible</sup> and he gathers out of it what is good. I noticed one book on Systematic Theology in which the moral nature of man, was two things, number one, the conscience, number two, the will. <sup>It seems to me that the question</sup> ~~I think the question~~ of whether the will does right or not is of course a very vital question of the moral nature. .

It occurred to me that that is only an aspect of the will. That the will comes under the moral nature., because the will is vital for doing anything whether it has moral influence or not, so I question whether will .

Yet I think that your point is a good one <sup>moral nature</sup> properly developed implies far more than your conscience. Conscience is perhaps

but the moral nature

but we should be waiting for it, the knowledge

A-22.

Heart?

1 (Question: Yes, that's what I wanted to say! The word, part is good.

I have heart here, and I have

here, and I have liver here. And I don't



have conscience in that sense. You can not

I don't have will . They are activities, or abilities  
rather than heart , and the moral nature of matter , the moral  
nature of the universe is not such .

The fact that there is that in ~~man's~~ man's constitution

. And I believe by conscience we mean that that which is  
in the man instinctively, which gives him <sup>a</sup> realization that one should be what he  
is not. I believe that is conscience. And conscience, I don't think, develops

. Is conscience a stage  
I don't think conscience <sup>IS AN INSTRUMENT</sup> /which tells us what is right

~~I don't think conscience~~

~~which is~~

man has an instinctively recognition that he ought to be

, and perhaps more, a recognition that others ought to

2½ (Question: I think we can say that conscience is instinct. That is to say  
that conscience is found universally regardless of

. The person who has been in an environment in which it is felt by  
every body that he is absolutely wrong, ever to go out doors when the moon is  
shining, that that would be terrible, would have such a revulsion to go out when the  
moon is shining, he might even get sick at the thought of it. But that would be a  
matter of influence of environment.

whether it be moral or not. But such a feeling when it is in relation to the matter  
of moral nature, I don't think you can . Conscience might  
tell you to do that which you should, and you would do it, but

I don't think that's conscience. I think that's

with others.

Now there may be certain specific ideas which would be included in the rudimentary,  
instinctive conscience, but I'm not sure that any proper definition would make

. There are a lot of assumptions made, but of course,  
real hope requires one to think. It is either a positive statement of the Word of God,  
or it is a definite observation, to a large number of cases.

So far as I know . . . I do think that we can say definitely that conscience does not tell us what is right, but that there is something in a man that tells him that such a thing has . . . , but at least that he has a right to criticize others because they don't . . . . I think that we could say that . . . is a matter of how much

But I believe that

5 (Question: Romans 2: 14. There Paul says there is conscience . . . , which certainly is recognition of what is right and wrong

5 $\frac{1}{2}$  (Question: But they have the law of God written in their hearts. Well, how much of the law is written? Do they have the sabbath law written in their hearts? I don't think so. Do they have - now you take in India today, in South India, you have many people who have the attitude that it is wrong to kill. Then there we will have someone . . . very gently brushing it aside, lest they step . . . . In Northern India you have people - at least you had a few years ago, . . . who were children in their teens, accustomed to shooting at anyone who wasn't one of their tribe . . . . You have an attitude that anyone outside the family or tribe . . . . And you have such an extreme in all these silly things, that I would question whether Paul means that any extensive portion of the law is written. I would think that it is possible that we would find that there is some particular aspect of God's law which is universally recognized without being taught, but I find it hard to believe that because I don't

. . . . But the recognition of the fact that there is a law - that there is right, and that one should do what is right, and should avoid what is wrong, even aside altogether from the question of his relationship to the individual. Everybody has the feeling, he ought to do what helps the person, and he

should not do what ~~hinders~~ injures the others. But that's not the  
But conscience apart from the fact that there is that which is right and that which is  
wrong. It's simply hard to think of conscience as an imperative without a certain  
amount of intellectual material. What is the imperative about? But I don't think  
there is evidence that there would be much agreement

But how much of the law of God would be written in the hearts of everybody. I'm  
inclined to think which would have some

. Now of course it is altogether  
possible that a fair amount might be in the mind at birth and much of it

8<sup>1</sup>/<sub>2</sub> (Question:

But I think the great thing against your conscience would be deliberately  
doing that which you are convinced is wrong. And it might be a different thing with  
different people. But the person who pushes ahead and deliberately does ~~the~~ that which  
he is convinced is wrong, is sin against his conscience

. He buries it. He reduces its effectiveness. He's  
making it much less able to . So he  
is injuring his conscience, when he goes against it. But on the other hand, we must  
remember this, that there is in every one of us, a certain , well, there  
are irrational impulses, and it is possible to get a feeling about anything. About  
the silliest thing, that it is terrible if you don't do it. I know of a man who ~~got~~  
■ was ready to begin work for the Lord. And he was looking for a place  
, and he was called to a place

And years later he had opportunities

Before I could be  
received of the Lord, I've got to go back up to here, to the place where I failed to do  
what the Lord wanted me to do.

I think if the Lord wanted him in his service

But the fact that the place where he gave way to his weakness and quit  
on the way to a particular calling. I think it is very, very  
easy for us to take little things, and let them become which

People get the feeling that it is wrong to go under a latter. If you do under a latter  
and some - they hear of somebody who went under a latter and something fell and ~~huh~~  
hurt them. Maybe an accident. It may happen several times, all depending on where  
you are looking when you go under the latter. But somebody gets the feeling it is  
wrong to go under a latter . And then they'll  
walk under a latter and the next day they have an accident and they'll blame it on it.  
And they'll have a terrible revulsion and it is easy to get that sort of irrational  
feeling. it is not doing something  
simply because they have a feeling . I believe that we ~~can~~ should  
pay greater attention to our feelings that we should do what is right, but

A-23. 2/17/58. as a young fellow wanting to become a gangster and a criminal and going to Al Capone. And it said that Al Capone would always had a great respect for any religious work, be a Protestant, Catholic, or Jewish. This fellow's father was trained to be a Rabbi. Then he was unable to get a place, so he ran a little grocery. He was a student , a very ardent, earnest, religious Jew, and he said that Al Capone simply refused to allow him to get mixed up with his racket in any way.

Capone used him for a couple of years to do his little errands.

And finally one day he handed the fellow twenty dollars and said, Now you get out. There's no place for you here. And when he tried to object

. He said, Now you heard me. You get out of here. . But there was this wicked criminal , but there was a feeling - he was not doing simply just what would give him pleasure and would to his brutality and his wickedness, and would increase his power. He wasn't simply doing that. He had a feeling there were certain things that it was wrong for him to do. That his conscience was quite , but it was not completely destroyed. I don't think

you can , that the most hardened criminal will find that  
 , but the particular place where it comes out was not in any sense a  
 guide, but that was a portion. It's where it comes out. It's where it gets a chance  
 to express itself. Perhaps the place which is less affect@d by the person  
 , so that the moral nature of man under this heading, the constitution of  
 man, all that I can say that man has a moral nature.  
 That everybody has a moral nature, so that . And  
 should  
 when the moral nature is active, it ~~would~~ utilize many activities

. But that when the moral nature is restricted to the very utmost,  
 there still remains the certain point of it, which shows itself at times, and that part

3 $\frac{1}{2}$  (Question: I would say that conscience is inborn as a recognition that there  
 is a difference between right and wrong, and that we ought to do what is right. But I  
 do not believe we have evidence that conscience is in born, in the sense that a means of  
 telling what is right and what is wrong. That it is altogether possible that if a person -  
 now, if you could take some children, and you could give them food, and make it possible  
 for them to grow up, but keep them from all contact with other human beings, so that no  
 idea would come to their mind, from ~~another~~ any other human being, and bring them up in  
 that way, and when after they are ~~grown~~ grown find out what they think is right, and  
 wrong, you might have a means of finding out how much or how little of knowledge of  
 God's law is inborn in the individual. But whether that's impossible to do, and what-  
 ever there is that is ~~inborn~~ inborn, is tremendously overtopped by the many  
 we have of people who get terribly excited about something, and pay no attention to  
 others, so that among  
 people who have grown up among other people I don't think there is anyway to tell how  
 much of their ideas must be innate, and how much most of us would  
 in relation to it. So that I don't think that you could say the conscience tells us  
 what we should do. It is altogether possible if the child develops without any  
 relation with other people, it might, but I don't know. But I think that you can say  
 that in all human beings, conscience tells us that there are somethings they ought to

do, and some things they ought not to do. But as to what those things are, there is a tremendous variety, and there might even - the mind might be so confused that the conscience might become attached to ~~the~~ things that actually are not according to God's will, but there is that compulsion there.

6 (Question: I think the standard should be the Word of God. There is no  
 . Now whether if children are brought  
 up with no connection with other human ~~influence~~ influence, whether a good bit of the  
 law of God would in their thought, we can't prove .  
 But we are so affected by the ideas of those with whom we come in contact that it would  
 be very difficult/to say that any particular part of our ideas would be, ~~the~~ ,  
 rather than the results of the . Philosophers of course have  
 argued for centuries over whether the mind of man as he is born is simply a blank  
 sheet on which any thing whatever may be written by his environment, or whether it is  
 filled with main ideas, which man has. And unless you can bring some children up  
 without relation to others, you cannot possibly prove it one way or the other. But  
 the influence of the people with whom ~~we~~ we come in contact is so very great that if  
 there are a good many ~~innate~~ innate ideas, I don't think that much of it necessarily remains  
 . There should be a standard, but  
 the standard should be God's law. If God's law, Adam might have known instinctively.  
 The person who is not in sin, who has never known sin, might know it instinctively.  
 The person who has no sin, who has lived in a sinful world, and has had sin working  
 out in his own life, has had his natural impulses corrupted by sin, that though he has  
 a proportion within himself that he ought to do what is right, the only way he can  
 determine with any authority ~~what~~ what is right, is to study the Word of God. There  
 is no other way that I know of.

Among the modernists today there is a very wide spread attitude that that which is  
 the worst thing there is, ~~the~~ ~~human~~ human life. That nothing else compares ~~the~~ ~~with~~  
 with it, in wickedness. And that we must definitely protect human life, regardless of  
 anything. Now that is absolutely unscriptural. Of course, it is the result of  
 Christianity. Among non-Christian people, you never find such an attitude. That is of

course human life specifically unless you take that idea apart that/the  
 taking of any life is wrong. But among - Christianity teaches the worth of the human  
 soul. It teaches the value of the individual and greatly increases our understanding  
 of God's command against murder. But that is only one of the ten commandments, and to  
 make it the one commandment, and to ignore thou shalt not steal, is certainly an  
 un-Christian attitude. But it is an attitude that we find very wide spread. But it  
 is an idea to which ~~woman~~ <sup>people</sup> go to the other extreme, very easily. any  
IT IS RECOGNIZED  
IN MODERNISM

Well, there is much more we might investigated on this matter of the moral nature  
 of man, but I think that in our Semester we have much to investigate, about the nature  
 of sin, and separation to ~~us~~ <sup>its ? us</sup>, and we will touch many aspects of it, here in I ~~was~~  
 merely discussing the nature of matter in general, as originally constituted, and  
 intending principally now to stress the fact that there is in ~~matter~~ a conscienceness  
 which is given us. That there is at least a vestige of a moral nature in all ~~man~~ <sup>? of us</sup>  
 and I think it is true ~~is~~ <sup>a</sup> most remarkable thing of how often - you take people who are  
 most selfish, and who in their dealings seem to have no moral attitude whatever, and  
 no concern for others. If you can get them into the discussion of matters of which  
 they are not concerned, at all personally, most of them are convinced  
 in dealings of importance and in their careful what is right and wrong.  
 A keen alternative. We don't know what their alternative is. But you get them into  
 a situation where

. But still there  
 is that moral there, and if you can find it - it is often buried very strongly  
 of the fact that there is such a

#### D. The image of God in man.

And we will not be able to finish the image of God in man, today, but we can  
 at any rate make a good start on it. And the only verses I know of, that specifically  
 refers to the image of God in man, there are comparatively few of them, so I am going  
 now to read them - to look at them all with you. And I would suggest, if it would be



convenient to you, to take a piece of paper, and divide it up into little pieces, and put them in your Bible, at the places where these are. And then if you did that, you would have it available quickly, investigating them, as we look at them, as day after tomorrow, we will look at these verses. We will not do a great deal with this subject. It is not tremendously vital, but I think you will be able to follow it better, if you look at the verses, as we see them.

Now the first verse that naturally occurs to everybody in that connection is Genesis 1: 26-27. Where we read, that "God said, Let us make man in our image, after our likeness;" ~~and he made him~~ Is that two different things or one? "And let them have dominion over the fish of the sea, and over the fowl of the air, and over the cattle, and over all the earth, and over every creeping thing that creepeth upon the earth. So God created man in his own image, in the image of God created he him; male and female created he them. And God blessed them - and God told them to have dominion over all the earth." Well, now verse 26 says, Let's make man in our image, after our likeness. Did God do it? 27 says he created man in his own image. That he changed his mind, and did not make man in his likeness. God created man in ~~his~~ his own image, in the image of God created he him; ~~male and female~~ ~~male~~ created he them. Did God have an idea of what he was going to do, and then change his mind? (13 $\frac{1}{2}$ )

What is the difference between the image and the likeness?

Then we look at chapter 5, verse 1. And there we find, "This is the book of the generations of Adam. In the day that God created man, in the likeness of God made he him." Well, if you can say from 1:27 he didn't make him in the likeness of God, now you come over here, and it says that he did. And yet it is rather strange isn't it, that in 27 it doesn't say he made him in his likeness, but it does over here. And ~~in~~ here it doesn't ~~make~~ mention the image. What is the difference? Between the image and the likeness? And in verse 3 you have a verse that is not part of our series now, because it is not speaking of the image and likeness of God, but it may throw light on the question that I just now raised. You read there, "Adam lived an hundred and thirty years, and begat a son in his own likeness, after his image; and called his name Seth." Adam was in his likeness after his image. Verse 1 merely says, that Adam

was created in the likeness of God, and 1: 27 merely says, he was created in his image. What is the difference between the image and the likeness? Well, let's go on to what is suggested in 9: 6.

Genesis 9: 6. There we read, "Whoso sheddeth man's blood, by man shall his blood be shed: for in the image of God made he man."

A-24.

for in the image of God created he them. Here we have the image not the likeness. But we have a repetition of that. Man is made in the image of God, and that is why the one who shed's man blood, will also have his blood shed by man. The next - I have not noticed any other verses in the Old Testament in which this statement is made . But in the New Testament we find I Corinthians 11: 7. "For a man indeed ought not to cover his head, forasmuch as he is the image and glory of God." It doesn't say the image and likeness here, the image and glory. Here it speaks of man as the image of God. #

I Corinthians 15: 49., says, "As we have borne the image of the earthy, we shall also bear the image of the heavenly." Now whether that is relevant in this connection, I don't know. It doesn't speak specifically of the image of God. The next verse says however, Colossians 3: 10. "You have put off the old man with his deeds, and have put on the new man, which is renewed in knowledge after the image of him that created ~~in~~ him." The new man which we have put on, is renewed in the knowledge after the ~~image~~ of him that created us. And I gave you this verse from Colossians, before I gave you the verse from Ephesians, because without this verse in Colossians, you might not be ready to admit, that the verse from Ephesians falls into this category. But I think the comparison of the two, proves that it does.

Ephesians 4: 24.(25). "Wherefore putting away lying," which is exactly parallel to Colossians 3: 9, "Putting away lying, speak every man - no that's verse 25, verse 24, says - "And that ye put on the new man, which after God is created in righteousness and true holiness." Notice that Ephesians said that "the new man, which is renewed in knowledge after the image of him that created him." This says, "which is created in righteousness, and true holiness," after God." I think the parallel shows ~~what that~~ <sup>QUITE DEFINITELY</sup>

~~man~~; that after God means the same thing as after the image of God. It is not a temporal sequence, it is a sequence of happening - after God. So I believe that Ephesians 4: 24 very ~~definitely~~ definitely belongs in this list. Whether I Corinthians 15 does or not might be questionable.

James 3: 9. "Therewith bless we God, even the Father; and therewith curse we men, which are made after the similitude of God." <sup>I Think</sup> ~~And~~ that is an extremely important verse, in this point, similitude of course would be the same as likeness. With the tongue we curse men who are made after the similitude of God. "Out of the same mouth proceedeth blessing and cursing. My brethren, these things ought not so to be." He's not speaking here about the wicked man cursing. He's speaking about the Christian person, it is quite evident from the context. Well, those are all the verses that I know of, which deal with this matter. And I think that people who are going to discuss this matter need to realize how few verses there are dealing with it, because the amount of discussion of it, by the Theologians is quite extensive, and it is very interesting to see what they have built upon it. How many different ideas there are, among the Theologians as to the image of God. Berkhof in his theology refers to the different types of ideas that different Theologians have about the image of God, and gives the views of the different groups. For instance he says on page 206, that among the reformed churches, he says, even the reformed churches don't all agree <sup>as</sup> to the exact context. <sup>?</sup> (5½) for instance, the great Southern Theologians, holds, it does not ~~mean~~ consist in anything, essential to man's nature, for then the law would only result in the destruction of man's nature. <sup>?</sup> <sup>?</sup> <sup>assets</sup> And ~~on~~ on the other hand, it belongs to the essential nature of man, and says, that Protestant Theologies would escape much confusion and many endless and unconvincing doctrinal findings if it had not encumbered itself with the idea that it to define sin as the loss of the image, or something wrong with the image. He says that if the image was lost, man would cease to be man.

Among the Lutherans there have been great variety and opinion about it, and then the Roman Catholics had quite a different idea yet. And Berkhof quotes a good many opinions on it, most of which are based I think purely on theory, and not on the Word of

God, because we read all the verses. There are no others ~~in~~ in the Bible dealing with the matter. Now from these verses, however, there are a few matters that we can definitely \_\_\_\_\_, and the place we start is one which would not occur in dealing with most subjects, but I think that from the nature of the verses, it is easy to see that it is the proper place to start.

Number 2. What do these verses teach/ as to the time at which this term can be applied. Now that's a strange place to start, but I think that it is the proper place in connection with this subject. What do these verses teach as to the time at which this term can be applied? I originally headed this, its time, but I think this will make it a little clearer, this way, but even that is made perhaps a little more clearer, to the discussion, I think it will become absolutely clear.

Small a. Man was created in God's image. Now this is definitely stated in Genesis 1: 26, 28 and in 5: 8. So that when man was created, he was in God's image. Sure. "Let us create man in our image. And God created man in the image of God, in the image of God created he him." There are some who make the image of God something that was added to man after he was created. That is certainly unscriptural. It is definitely stated - man was created in the image of God. I didn't say in the likeness, I think right at this point, we might pause for a minute to note what I believe we can safely say that image and likeness are identically \_\_\_\_\_ (8:75). Now that's not to say there are exact semblance, but to say for the purpose of this discussion, there is no recognizable difference between them. I think Berkhof is entirely right, when he says, that the words are used synonymously and interchangeably, and therefore do not refer to two different things. That his image and likeness, means his very image. It is stressed in Theology, You notice ~~man and man~~ how it is sometimes image, sometimes just likeness, sometimes both together, it says ~~in~~ similitude in James. I believe we can safely say the two are used interchangeably, in this connection/ There may ~~be~~ be a slight difference in meaning but it does not affect the basis. You cannot - many of the \_\_\_\_\_ will say, this is the image and this is the likeness. They are general terms to express an idea.

Well, so much for a. Man was created in God's image. Well, if he was created in

God's image, what about him now? Has he lost that image of God? If that's the way, and man was when created, that the image of God is lost. You notice how I read the statement. This great Southern Theologian Baptist says, that the image of God cannot be something essential to man, because man has lost the image. But another Theologian said, It must be something that is essential to man. What about it? Well, we look at Genesis 9: 6, and we notice there that in Genesis 9: 6, he said, "Whoso sheddeth man's blood, by man shall his blood be shed: for in the image of God made he man." But if man lost the image of God, what does this verse have to do with him? It would be rather silly wouldn't it? To say, God created man in God's image, but that image is all gone now, however, whoever sheds man's blood, by man shall his blood be shed. There would be no point to it. No point whatever. This verse certainly implies, that a man is still in the image of God.

I Corinthians 11: 7 we looked at, and there we found that a statement was made about what a man can do, "Forasmuch as he is the image and glory of God:" If the image of God was lost in creation what was the point of this? It has no relation, if it was lost in creation.

Then James 3: 9, we read that he said that we curse men, and he said, "We curse men who are made after the similitude of God." Do we only curse men as originally created? Do we only curse men who are Christians? Do we only curse those who are in the image of God? That would be ridiculous. Certainly then, this verse in Genesis 9: 6 and I Corinthians 11:7, may show, I would say, you can be 90 % sure on either one, that man is still in the image of God. James 3: 9 surely shows that the Bible teaches that man is still in the image of God, and yet small c, man is being renewed after ~~him~~ the image of God.

Small b. Man is still in the image of God.

Small c. Man is being renewed after the image of God.

Colossians 3: 10 we notice we are to put on the new man, which is being renewed in knowledge after the image of him that created him. Ephesians 4: 24 said, that we were to put on the new man, which after God is created in righteousness and true holiness. So that man in his sanctification is coming into the image of God, and yet

man already is in the image of God.

Number 3. There is a sense in which man can be said to have lost the image of God. How do we know that there is a sense in which man can be said to have lost the image of God? Because after we are saved, we are renewed after the image of God. We are built up after the image of him that created us. So there is a sense in which we lost it, but there also is a sense that is justified .

(Question: We will look into it a little. I can't say that I'll tell, but I'll go as far as I can in the matter.

A-25.

There is a sense in which man can be said to have lost the image of God. It is proven by Colossians 3: 10 in which we are renewed unto knowledge after the image of him who created us. And Ephesians 4: 24 which says we are to put on the new man which after God is created in righteousness and true holiness. Surely then, knowledge of God, righteousness and true holiness are a part of the image of God. But a part which we lost.

Number 4. There is a sense in which man never loses the image of God. Now that, I think, the proof is in the previous verse we looked at, that man is still in the image of God. And so it is questionable whether we can prove from the Scriptures what is involved in it. But I think that we can safely mention four aspects which surely belong there.

Small a. He is a spiritual being.

2/18/58.

We began D. The image of God in man. (Repetition of number one - and two.)

Number three. There is a sense in which man can be said to have lost the image of God.) I think we noticed the clear evidence of that, not perhaps/<sup>quite</sup> so clear in the fact that Adam's son is called after his image and likeness, but Adam after God's image and likeness, but certainly very clear in Colossians 3: 10 and Ephesians 4: 24, where we are spoken of as putting on the new man, which is recreated after the image of Him, in righteousness or in true holiness and knowledge after the image of Him who has created us. We are receiving the image of God now. We fell and died, and so there

is a sense in which we lost the image of God. That was number three, and then number four is that there is a sense in which man never loses the image of God. And this we found evidence of in the statement in Genesis, in I Corinthians and James, that even the ungodly man, we are to treat differently than we would an animal, because he is made in the image of God. We curse those who are after the similitude of God. Now how is an ungodly man in the likeness of God? Well, the Scripture does not give us any detail on it. But I think that we can safely mention four heads under it.

Small a. He is a spiritual being. That is clearly taught in the Scripture. That man is a spiritual being, that man is not confined to the body, the body is a part of man, but man can continue to exist without the body. And we are told in the New Testament that God is a spirit. And they that worship Him must worship Him in spirit and in truth. And so the fact that man is a spiritual being, is surely a vital way in which he is in the image of God.

Small b. His conscious existence is of permanent duration. He is made in the image of God in that his conscious existence is of permanent duration. In other words, there is <sup>an</sup>immortality, there is a continuousness to man, even though he dies. He does not end. He is made in the image of God. His conscious existence is of permanent duration.

Small c. Conscience, though sometimes buried deep, always continues to exist. Man in this regard has lost much of the image of God. He has lost the righteousness, the true holiness, which characterizes man as created. He is in the image of God. A <sup>10</sup> sending millions to the torture chamber, cruelly killing them, submitting them to terrible suffering, worse than death, nevertheless he contains <sup>?</sup> somewhere in his nature, a vestment of the image of God, in that conscience, though very deeply, is still present, and shows itself sometimes .

11½ (Question: Yes, I think that's true. I believe that the conscience does not tell us anything about what is right and wrong. But it tells us there is a right and wrong, and that we should do right. Now, a man who has not fallen, would be a man who was anxious to do everything that is doing right. And as he did right, his conscience would be easier to recognize, would be ~~man~~ easier to hear, and he would

be constantly learning more about what is right. But a man who is constantly trying to stifle ~~his~~ his conscience, is pushing his conscience more and more into the background, and listening to it less and less, until he gets to the point where he doesn't hear it. A man can be so interested in studying that he can be buried in his studies, and people can be hammering and yelling, and making all kinds of noise, <sup>he</sup> and/never has any idea. His ears are capable of hearing it, but he does not notice it, his attention is on his reading. And I think the same is true of the conscience. A person can ignore the conscience to the point where he will not hear it. But I believe that he will hear it in regard to <sup>murder</sup>. A man may ~~notice~~ a million people and never ~~see~~ ~~be~~ ~~bothered~~ ~~in~~ ~~his~~ ~~conscience~~ ~~about~~ ~~it~~. And then he may break the sabbath and feel terribly about it. And I believe that you would find that every human being would have certain points on which he would hear the voice of his conscience. And the more <sup>the</sup> the less the point might be, and the less frequently he would listen to it. He would push it back to where he would never hear it. And there is a point where one could

But the fact that there is anything there, is evidence that he still retains something of the image of God. I don't think that conscience was ever given as a guide. As we become more familiar with the scripture and the conscience, as we follow it more, and seek to obey it, naturally we become more aware of what is right and wrong and we listen to the conscience to what it says is right and wrong. But I don't think the conscience itself is a guide.

A-26. (Record bent up here

Surely apart from the law, - well, it may be that the whole law is written in his heart but it is buried underneath where he can't see it. But the part he can see, is certainly



a very small part, but there is some of it.

2½ (Question: But whether that is necessarily simply of his from within or whether the knowledge he gets from the word tells what certain things are that don't fit with that would constitute in . I think that/most cases you would find that the knowledge came from the word. Now of course that we are today, can take an ungodly person with no Christian background, or knowledge whatever, and lead them to the Lord, and then leave them, and say, Let your conscience guide you, as to what is right. That would be a hard , but to lead them with the word, as they study the do Word, and let your conscience direct you to teach what the Word teaches, that would be . But the Word is the vital part not simply

Well D was, as we noticed, man was created to have dominion over the lower Creation. And all men share this to some extent. Why do we mention this as part of the image of God? Dominion over the lower creation. Well, it would be easy to construct a theoretical argument for so doing, God is the king, the ruler, the ~~sovereign~~ sovereign over all the universe. If man is in his image, it would be natural to expect man to have dominion over the lower creation. I'm not sure that that ~~type~~ sort of reasoning is of much importance. I think that you could find more solid evidence. But I think in this case we certainly have it, because we find in Genesis 1:26, he said, Let us ~~make~~ man in our image, after our likeness, and let them have dominion over the fishes of the sea, and over the fowl of the air. Then we read God created man in his own image, in the image of God he created them. And God blessed them and said, Be fruitful and multiply and replenish the earth/<sup>and subdue it</sup> and have dominion over the ~~beasts~~ <sup>fish of the sea</sup> of the ~~fields~~ <sup>every living thing</sup>, and over the fowl of the air, and over ~~everything~~ that moves upon the earth. Twice dominion over the lower creation is mentioned in close proximity to man being in the image of God. Well, certainly that gives us abundant Scriptural reasons to suggest that this may be part of the image of God. And then when we look at it from the viewpoint of reasoning,

as we noticed, it seems natural to think of that as ~~the image~~ part of the image. So we don't have any difficulty in considering it very likely in view of the suggestion of it in the Scripture, that this is involved in the image of God. Yet that doesn't prove it. And Theologians have argued, and debated and expressed at ~~length~~ length the thought - Is the dominion over the lower creation, part of the image of God, or is it simply the result of the image of God? I think that such an ~~argument~~ argument is worthless. I think that we've gone as far as we can, upon the basis of the Scripture. Whether the ~~image~~ image of God includes dominion over the lower creation, or whether since man is in the image of God, it follows that he should have dominion over the whole earth and creation, is a matter of words, It's not a matter

~~as the how~~

6 $\frac{1}{2}$

The two are closely tied together. Whether this should be included in it, or be a result. Therefore I believe we are justified in including it under our discussion of the image of God, but I think that spending time arguing which it is, a part of the image, or simply a result of the image, is a waste of time. It would come under the head of those endless genealogies that Paul told us that we should not waste our time upon. It is purely over words and over thoughts. It is always good to look at the words, and see whether there may be involved in them, something that has ~~look further~~ and if there is, to ~~affirm~~, and if there isn't, then turn our attention to something that will be useful, in the establishment of the kingdom of God. There's been altogether too much time wasted in the Christian church, in arguing over matters upon which the Scripture does not deal. We should look at any matter that is written, but see how far the Scripture goes and stop there.

8 (Question: Part of the purpose of man's creation

. I think it is the other way around. I think that the lower creation was created first, and that after man.

8 $\frac{1}{2}$  (Question: Psalm 8: 6, I'm quite familiar with Psalm 8, but do not recall

specifically the particular verse. Verse 6, "Thou madest him to have dominion over the works of thy hands." That is telling how wonderful God made man. As a creature he should have dominion over the works of his hand. I don't think the two have , but of the prerogative, of the guilt of man. I think that the lower creation was created for man, rather than man was created for the lower creation.

10 (Question: The purpose of man's creation. No, I would not say as a part of the purpose of man's creation, but I would take it as part of the pre-rogative of man as created in God's image. I would take it as the way God created man

over the lower creation. I would think that the lower creation was created for man's benefit, rather than that man was created for the lower creation. All discussions do include <sup>10 $\frac{1}{2}$</sup>  which deals very specifically with the matters of dominion. But I don't think it adds much to our understanding of it, but merely to . Which shows, it stresses the details of it, that God has made man to have dominion over the lower creatures. But I don't think the two . I don't think that it is purposely, but it is scriptural. He has created him as one who can

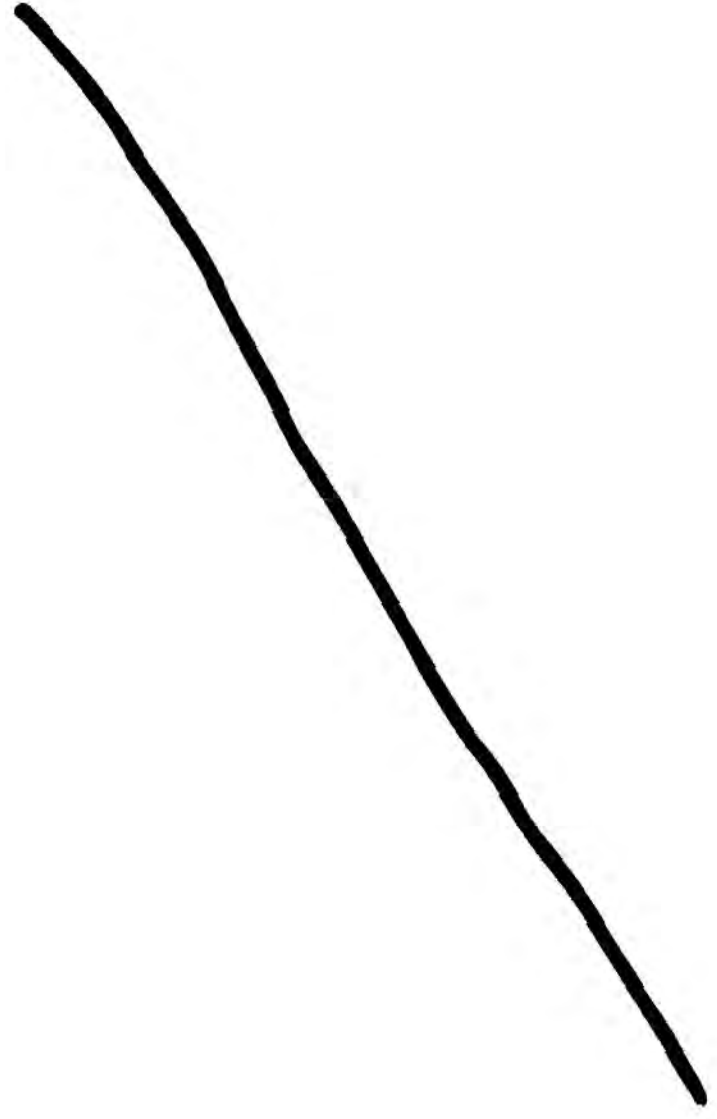
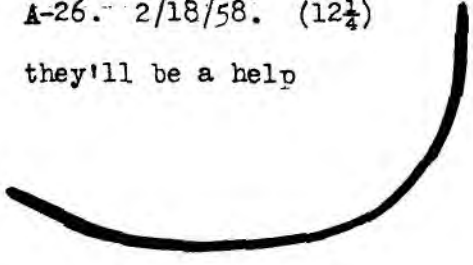
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These four features I think are features of the image of God which man never loses. He never stops being a spiritual being. He never ceases to be one whose conscious existence is of permanent duration. ~~Human~~ Of the last, these two are absolute, c and d are more or less relative. Man always has conscience. But man in sin may - the conscience may be such that he hardly knows he has it. Even those men get disturbed sometimes when bothered. And a few years ago, the psychologists found a way to reach a knife in the head here, that you cut across to make a sharp line between the conscience and the rest of the man. the brain. He made the line in such a way that the man was free wrong in doing things, and people who were greatly nervous and upset were greatly relieved. And felt much better. They had certain striking improvements. I don't think they do that now. They have decided that bad as

A-26. 2/18/58. (12 $\frac{1}{4}$ )

116.

they'll be a help



and man was commanded to have dominion over the earth and to subdue the earth, and man is doing it.

so that man in his natural state, that is, the state that must follow, that man with a great deal of control . Man man retains much of his

Number five. There is a sense in which regenerated man is being made into the image of God. This is the two verses we looked at, Colossians 3: 10 and Ephesians 4: 24. With other passages about our going forward ~~to~~ from glory to glory, and we are made over into the perfect man in the image of the Lord Jesus Christ. That image which Adam had, we recover, as we are saved. But we do not recover it entirely at once. We recover it <sup>?</sup> greatly entirely at once, but in actuality, it is a long, slow progress. This refers to original righteousness. And so it is the natural thing to go on from there to E.

#### E. Man's original condition.

Many of the Theology books have a heading, the original state of man and under it they discuss the image of God. But since the image of God relates to all three, states, unfallen, fallen, and regenerated, I thought it was better to give it a separate head.

3<sup>1</sup> (Question: Jesus Christ, we are told in Hebrews is the expressed image of God. Jesus Christ is the exact image of God. But Adam was the image of God, but not like the Lord Jesus Christ. He was in the image, in the likeness of the Lord God, in being a spiritual being, in having a conscious existence which is endless, in having moral qualities which cannot be completely stamped out. In having ~~an~~ dominion over the lower creation. And then also ~~we note~~ qualities which he lost, at the fall. Those qualities of original righteousness, and true holiness, and knowledge of God. All of these are part of the image of God. And man had all of these. Man still has some of them. And we regain those which were lost, after we are converted. I would say that is the image of God. You will find, as I gave the illustration yesterday, <sup>CONSIDERABLE</sup> different

among  
disagreement ~~in~~ Theologians on it. And I looked at all the passages bearing on it, so that I think that some of their discussion are purely man's reasoning. But I think this far we can say, is pretty definitely Scriptural teaching.

5 $\frac{1}{2}$  (Question: I think that is part of the difference between man and the animal creation. The ant makes its wonderful communal life. It builds its ant hills, and the bees makes their hives and the birds have their - they make nests very elaborately. And many creatures have most involved technique and abilities which they seem to have. But there is no evidence that they grow or improve in this regard, or that one of them works out a brilliant new way of doing things, that revolutionizes the whole life of his specie. That ability to invent, and to think things over, to make new methods, seems to be part of the image of God, which man has, but which the animal does not have. I would say that that - I'm afraid that I don't see where that will fit into one of the four categories I've mentioned. And yet I think it is very valid, and I think it certainly should be included in that idea, of the image of God. One of the ways of which we are like God and different from him.

7 (Question: His ability to have such in himself. I think that perhaps - Yes, that doesn't seem according to conscience does it. Or does it go under that he is a spiritual human being? Perhaps it should be included as another factor. Of course, the difficulty there is ~~that~~ it is pretty hard to what the answer is on that account. ~~It~~ It is pretty hard to prove. I mean, we have fellowship with animals. But it is not like the fellowship we have with one another, but we do have it with a dog, or with a horse, or even with another animal. You can have a certain fellowship. Well, surely to that extent, God could also. It would not be less

(7 $\frac{1}{2}$ ) in that regard. So that I just don't know how to word that, as to include it as an additional item, among those that we mentioned. And yet it ~~is~~ hardly nicely fits under one of these other heads. Of course, though, there is this one in Ephesians, in Colossians where we are renewed, unto knowledge, after the image of him who created us. That may be the knowledge of God.

Perhaps it would fit under that category and if so certainly man has no capability for fellowship with God. That is

perhaps the part of the image of God that has been lost.

8:75 (Question: I don't think one with another means fellowship. I never thought of it. I always thought of it as with other human beings. But that at any rate describes the condition of the regenerate person. I think that is a part of the image of God, but probably is the part that is lost, and regained as regeneration.

9½ (Question: But that's regeneration. That's man who has regained that part of the image of God. And that certainly is a part that Adam had, of the image of God. The ability to have fellowship with God. But I believe that would come under this head, of the original righteousness. The abilities - the knowledge of God which was lost, and which was regained.

9:75

regained in German

is part of sanctification.

Well, then E. Man's original condition, and the first part of that is what we've already looked at.

Number one. He was created in the image of God.

And under that, I've placed, a, b, c, and d, the same four heads that I've just given. a. He is a spiritual being. b. He possessed true holiness. c. He was immortal. d. He had dominion over the earth. You notice that three of those are identical with the 1st, 3rd and 4th of ~~the~~ what the image of God means in the unfallen man. But b. He possessed true holiness, includes both the conscience which the fallen man has, and the righteousness and godliness which the regenerate man recovers. He was created in the image of God in four regards.

Number two. He was created mature, and perfect. Man was created mature and perfect, but that needs some explanation, ~~and~~ so I put an a under it.

Small a. He was distinguished by intellectual, moral, and religious superiority, rather than by superiority in the arts or natural sciences; He had great possibilities ~~in~~ ~~of~~ ~~advancing~~ in knowledge and experience.

Small b. The common idea that man originally existed in a state of barbarism is only an unproven assumption.

Man was perfect. He was mature. But he still had possibilities of advancing, in knowledge and experience. . He did not understand of a full ~~in~~ all the arts and ~~and~~ sciences.

(Question: Yes, but that's after the fall. After the fall, there was considerable development, but we have no mention of the How much of arts and sciences Adam had we don't know, but we certainly know that he was filled with knowledge of all the points that Modern Science would discover, on the other hand, I think intellectual abilities, he was mature in that respect.

(Question:

A-28. 29. (28 is given with 30.) *Should come after Page 124.*

1 (Question: Yes, I said that the common idea that man originally existed in a state of barbarism is only an unproven assumption. And I believe that I finished discussing that didn't I? I - You notice that I did not say that it was - I did not say that we can hold that man did not ~~mh~~ originally live in a state of barbarism. I did not say that. What I said there was to refer to a common idea which is quite contrary to what the Scripture teaches. That man originally existed in a state of barbarism. Because as we noticed under a there, he was distinguished by intellectual, moral, and religious superiority. Which certainly does not fit with barbarism, rather than by superiority in the arts or natural science. He had great possibility of ~~adman~~ <sup>and</sup> advance in knowledge ~~an~~ experience. We don't say that Adam had street cars and locomotives. We don't say that he wrote books of philosophy, or that he studied physics, chemistry, We don't say that he had these various things that we have today. But we say that intellectually, morally, and religiously, was a superior type of humor, not a degraded savage. That we mean to say, that is certainly the teaching of the Scripture. That is the Biblical presentation of the condition of man as originally created. And it is very different from the common idea that man existed originally as a savage, and gradually uplifted himself out of savagery. I gave there the figure of the illustration of how langagues degenerated. Whish is that langagues do not become complex. They become complicated. They become confused. They become symplified in structure. They become confused my mixture with other langagues. They do not become complex, but yet wonderfully developed mechanisms. They, the



earliest form in which we find them are more like that. We have today in ~~the~~ various parts of the world, we have savages living in a condition of superstition and of ignorance, but we have no ~~any~~ evidence that that is the condition of which all and which people have come. people once were at the first. It would rather seem that these have sunk into them, then that people have developed out of them. It is only an unproven assumption, of a very wide spread assumption. I remember one time when I was in Palestine, when we were riding horseback over to Transjordan, and there we came down through that country there, on the other side of the Jordan River, and as you came down out of those hills, we looked over to the right and we saw great ~~columns~~ columns with beautiful pillars, and columns, and the archwork of very advanced civilizations. And we looked over to the other side, and we saw people ~~hacking~~ <sup>living</sup> in caves, living in a very, very backward condition. Living in caves, uneducated, illiterate, on the left. On the right side these beautiful columns with these inscriptions on them. evidences of learning and high civilization. The only thing is that what we were looking at on the right side was the remains of the ancient city of Jarras. , where the Greeks lived in the time of Christ and for three centuries afterward. And some of which remains had stood there for centuries, and others were being dug up, and exposed by the archaeologist. While on the left we were seeing the way the people were living there today, and were very backward.

I thought as I saw it, There you have evolution before you. Here you have the low, savage, barbarian beginning. Here you have the great, advanced gothic civilization. The only trouble is, the order was wrong. The exalted civilization you had 2000 years ago. The cave men were the cave men living today. There are cave men in many parts of the world today. We have remains of ancient skills showing that people lived in caves sometime way back in antiquity, but that is not to say that that is the low stage of civilization, of which things developed. That is a stage which you find, where ever people lived in a low stage of civilization, but the low stage is apt to be something into which people have degenerated. You take the condition of the Arab country, and many parts of the Arab country, are a very, very low state of civilization, and not the cave man type. It is in some sections. But on the whole a very low stage. But you

take the Arab Country of 800 A.D., and they were a civilization way ahead of this world. They had a most advanced, and lofty, and brilliant civilization. And then with the coming in of a governmental ~~mh~~ system of despotism, which did away with all individual initiative, and made it hopeless for a person to try to better himself, the country deteriorated. You have a very low state today. But it has been degeneration rather than evolution. And so all we are saying here is that it is an unproven assumption, the idea that man originally existed in a state of barbarism. An unproven assumption, and something which is definitely contrary to what the Scripture teaches.

Number 3. The Roman Catholic idea of man's original state. 3 and 4 do not deal with the matter so much of ~~him~~ intellectual ability and civilization as number two did. They refer more to one, the matter of man being created in the image of God. The Roman Catholic idea of man's original state, is that man was originally created with higher faculties and potentialities, and with lower faculties, and potentialities. Perhaps somebody might say the bodily passions, the bodily appetites, and other such elements in him as the lower parts of his nature, and the higher parts - the spiritual potentialities, but that these are in a sort of balance, but that in this balance, the lower qualities have a tendency to get out of balance and to assume superiority and in this ~~mm~~ situation which was man's original state, there was a super added gift, which was given to Adam, the gift of original righteousness, the gift of the power to hold the lower faculties in subjection to the higher faculties. So that this super added power is not part of the original state of man, but is something that was added in the garden, and something which Adam lost as a ~~mmh~~ result of the sin. Now that is an idea, a philosophical idea which has been worked out, and is held by the Roman Catholic Theologians, but which we do not find taught in the Scriptures.

The Scriptures shows Adam created in the image of God and does not say anything about a super added gift, nor is there any suggestion that he was created with an imbalance in his nature, but it would seem that the imbalance which we have in our nature is the result of sin, rather than of the natural condition as God created man.

Number four. The Pelagian and Rationalist Idea.

And the Pelagian and Rationalist idea think of man as created innocent, but not as

created perfect. Thinks of man as created innocent, but created without any original righteousness, which must be acquired. And therefore the Pelagian and Rationalist idea, thinks of man ~~as~~ more as a blank sheet, of paper, on which there can be developed righteousness and higher qualities, rather than as created in the image of God with spiritual qualities before lost, as a result of the fall.

10 (Question: I think yes. I think the Roman Catholic idea of man's depravity is quite different from the (10 $\frac{1}{2}$ ) idea at this point. They think of man rather as created in an imbalance, with a tendency of the lower faculties, to assume a primary place over the higher faculties. And they consider this tendency, they call by the name of concupiscence, and they do not consider it a sin, unless it succeeds, but they consider it as a tendency which is in man as created. While we do not consider that man was created with any tendency. We consider that man was created in the image of God, that he has created holy and righteous, and that the tendency of man to sin is something that follows as a result of his sin, rather than that he was created. Well, that's rather brief for number 3 and 4. There is much more, of course, that can be read on them. I'm not going to take much more time to do that unless there are specific questions.

Roman numeral III. Roman ~~Numeral~~ Numeral III, and right here I'm going to change my outline, from what I had until an hour ago intended it to be. Because Roman Numeral III I had planned to call a Logical Order, One, the Origin of Man, Two, the Nature of Man in General and as originally Constituted, and to have number three, deal with something which was true when man was originally constituted, and which chronologically precedes the fall of man. I intended that to be number three. But I'm going to make it number four. And making it number four means that our outline will not be quite as logical, as if it were three, but I think that it will be more pedagogical. That is to say I found that the points under Roman Numeral III, the covenant of works, many of them are perfectly obvious, after you've discussed number four, the fall. But to take them simply out of the material that we have, before the fall is presented in the Scripture, leaves us with all sorts of points at which we have to go forward to the fall to find the proof of them. And therefore I think we would make much faster progress by taking them in the other order.

Logically the covenant of works should be first, but pedagogically, we are going to make number three the fall of man. And then number IV, which logically ought to be III, will be the Covenant of Works.

Number III, The fall.

And under number three, the fall, A. Its Importance.

Number one. It is the turning point of history. Now this is something which the Christian who believes in the Bible and who understand its truth may not have realized, but once you think about it, you will certainly agree with the thought, that before the fall history was moving one way, since the fall, it is moving the other way. It is the most important turning ~~point~~ point of history. Now someone might say, no, the cross is the most important turning point in history. I don't think that's true. I think that for the Christian the cross is the most important thing, in all history. Yes. But for the non-Christian, the cross is something that means comparatively little in his life, and therefore we are thinking of history as that which affects all lives. The effects of the cross will eventually produce the next great turning point, which will be the return of Christ. The return of Christ brings into actuality that which is established and won by the cross. And therefore all the world has another turning point in history which is coming, when Christ comes back, and puts an end to the reign of sin and binds Satan. That is the great coming point of history, which is as the result of the even more important event, ~~the~~ ~~the~~ ~~the~~ the cross of Christ, but the cross is not similarly a turning point in history, because its results as it began only affected a few, and then it affected more and more and more.

(This should come before page 121.

1 (Question: That could very well be. Yes he, as you say, man probably uses a small part of his abilities, and Adam had just as much capabilities as we have, and probably more. But he did not have a history back of him of human beings thinking, and writing, and studying, and observing things. There are a great facts which he would not have, but he had the capabilities to get them.

1 $\frac{1}{2}$  (Question: Some of the Theologies say that his great advanced, intellectual ability is shown in the fact that he gave all the animals the appropriate names. It seems to me that's a false statement. God brought them to Adam, to see what he would name them, and whatever he named them, that <sup>was</sup> ~~was~~ their name thereof. Well, just how much is involved in that, we are not told, but certainly the point here is not to show man his intellectual abilities, but to show the demonstration of the need for the creation point. That man was incomplete without a helpmeet.

(2) to demonstrate how this is given. How - whether man had the intellectual ability <sup>given</sup> ~~given~~ to ~~him~~ ~~by~~ just give a name, a name that was appropriate, whether any of those names survived after ~~him~~ he left the garden, whether we have all new names now, Certainly it is true that today the names that were given in the garden <sup>2 $\frac{1}{2}$</sup>  given. God has not given us a set of names for animals. He limited that to man. Adam was capable of giving the names in a short time, but I'm not sure that that proves much about his intellectual ability. That's quite a few Theological books think that. I might be wrong. But that's the way it impresses me.

3 $\frac{1}{2}$  (Question: I said that the purpose of the bringing of the animals to man, in chapter two is given in the process of man, to demonstrate the need of <sup>3 $\frac{1}{2}$</sup>  God brought the animals to man, but there was not a helpmeet, and man named ~~the animals~~ them all, and there was not found a helpmeet for man. And so God created woman. Now that doesn't mean that God didn't know it, and had to find it out this way. God is demonstrating it to man, by this method. He is showing it to him by <sup>account</sup> this method and the ~~account~~ of it is showing it to us, and explaining to us something that we need, but I don't think that that is the - you have in any passage what is the main thing in the passage, what is the primary purpose and then you have to see what is there

that we have to incidentally learn along the side through it. And from it we learn that God brought the animals to Adam and Adam named the animals but it doesn't necessarily prove a great deal (4 $\frac{1}{2}$ ) and that is his intellectual capability. I would certainly show that he wasn't . It would ? couldn't serve that purpose, because the Scripture wouldn't teach that he possessed real intellectual ability. But as to its showing great intellectual ability, this particular statement I just feel that that's reading into it a bit more than we can properly (4:75. it.

5 (Question: I think that is true. Yes. I think that that is indicated by the decrease in man's ~~human~~ longevity. We find Adam living so very long and we find him living shorter and shorter lengths of time. And that's just one illustration of the - I believe a constant decrease in man's physical constitution. A decrease in man's general effectiveness which is the result of sin. The effects which is upon the race over a period of time. Degeneracy. And of course you find that in language. That is a very remarkable thing in language. Which is, seems to me, in flat contradiction to the whole theory of evolution. I don't know of any language, but what if you trace it back as far as you can trace it. That you find all kinds of complicated forms, which are gradually lost. You take some of the Indian languages in South America, and Central America, and they have hundreds and hundreds of complex verb forms. And you take our English and you trace it back to Anglo-Saxon. You find case endings. You find all kinds of complex forms, which have been lost. Take your Greek. The Greek of the classical writers that's got the optative and which is used a great deal; it's got the dual which is used  $\frac{1}{2}$  a great deal. It has various forms which by the time of New Testament Greek, have been almost entirely lost. And then you go on to the present day Greek, and you find a great many of the points of New Testament Greek, have been lost. And as languages go on, they lose a great many of their fine possibilities for expression, and a great many of their forms. Now where do these forms come from? I know linguistic scholars who delight to spend hours on studying theories as to how these forms came into existence. But it is purely imaginative. I mean we don't know. It may have come into existence

the way they say. But the fact is that we have no record of any language which developed complex forms, as it went along. But we have all sorts of records of languages losing complex forms. Losing endings. Losing all these various things. And there is a degeneration in language.

You take the English of today, and the English of 300 years ago. And its degeneration is frightening. We find it hard to understand the King James version in modern life, because our language has so changed. But we certainly can recognize that many of the changes have produced a confusion. The ambiguity of present day English is frightening. The way the same word, the same expression can be used in so many different things. Look out! What does that mean? Look out the window, or get out of the way? So many different expressions! They have just taken on so many various meanings and so it is just a matter of growth of learning, and I believe that is true of all languages, that as they go on they degenerate. The progress ~~is~~ in language is not from the simple to the complex, not from the elementary to the involved but it is from the involved, to the simple, and by the losing of things which previously were there. It is true that in the arts and sciences there is a great progress by means of the accumulation of knowledge, and of the setting of individuals free to use the abilities they have to make progress in various languages. And the progress that has come as a result of the life established by the Gospel in Europe and America, <sup>in</sup> and the last two centuries, it is unbelievable. The tremendous progress that ~~has~~ has been made in these particular areas, but there are certainly other areas where we have degenerated. And it is an interesting thing to notice how in the history of painting, you find about 1300 A.D. in Italy, they were making all these pictures that are stylized and stiff, and formal pictures, and sometimes the color is very pretty, but they are not natural. They are not life like. And then you find Messapial <sup>?</sup> discovering how to make it more life like. And you find others taking what he learned, and you find Jockel <sup>?</sup> making his advances, and you find Peragenal <sup>?</sup> making certain advances. Leonardo da Vinci making advances. You come right on forward until you get Raphael and Michelangelo, and Leonardo and three or four of them which just seem to stand at the apex. They are the golden age, of painting, and they've got all these features together. The color and the lifelike

expression, and the action and the perspective, It's all there. And there's about 50 years there in which original paintings, of the finest the world has ever seen. And right in those areas, where those paintings were made, the men who studied under these men and have tried to use their methods of following for the next two centuries, made paintings which hardly anybody ever looked at. They just took over the form and of the spirit, and it just stuck, and you look for new paintings, beyond that that was important, and you have to go up to Holland, or somewhere else to find paintings of entirely different type that came to the <sup>genius ?</sup> ~~genus~~ of some great ability, but here was this process that came up to a point, and it just stopped and degenerated. And I think that it would be easier to make a (10:75) that savages represent the

degeneration of groups of people as a result of sin, then to say that civilization has (11). In fact there is no group of savages that ever, by its own efforts has raised itself up, to which we have any evidence, but we find that the great ideas that have advanced the world, usually have started from some man of talent, and spread. And the individual idea has spread, but it is not the spontaneous thing, that (11 $\frac{1}{4}$ ). Of course, our evidence is very incomplete, on this matter. And the usual idea is that man has developed from savagery, but there is absolutely no evidence for it.

And here's an interesting thing about us as an example here. This common idea that man originally existed in a state of barbarism. I picked up a book a few years ago, upon "How to Listen to Music." And I had it among my books, and just happened to look at it, just lately. I was interested in some special things along the line. I came across the book. And I took the cover off. And as I took the cover off, I noticed on the back of the cover an advertisement of another book. I just noticed it a couple days ago, and it fits right in here. "The sacred Fire." The story of sex in religion. Listen to what the man says, "Once absolutely free in the exercise of his sexual desires man was savage, but happy in his savagery. Then society began to circumscribe his sex life and limit his life. (12 $\frac{1}{2}$ ) to break his social taboos, he found an escape from them in a socially approved fashion. Such an escape he found in religion." Isn't that frightful? That is the common idea today. The simple savage. He was absolutely free but happy in



his savagery. Well now, you take savages in the world today, where you find them. And they certainly are as remote a \_\_\_\_\_ that you can think of, they are, the cruelty, the misery that they all have is frightful. And this happy ? happening in savagery, and of course the theory was the sinful, uncultivated savage, just naturally does everything right, so that before the garden of Eden, existed from which we have fallen by getting civilization, but that's not the idea of this. This is the common idea today that from barbarism, from savagery, from brute animals, happy in their savagery, ~~was born~~ ~~fishman~~ as we have developed and after we have developed and got civilization, why, everything has been the result of upward new developments, although this was \_\_\_\_\_ . and I say two \_\_\_\_\_ , there's no evidence for it. The common idea that man originally existed in the state of barbarism, is only an unproven assumption. Though I stated it in a rather negative way. I'm doing that because we do not have evidence of the fact that man has degenerated. We don't have complete evidence of that. But we certainly don't have evidence that man by natural birth has come from savagery up to civilization. When we find man in Sumeria, inventing (14 $\frac{1}{2}$ ) this was a great step forward in the arts and sciences. But the people who invented rice \_\_\_\_\_ , we find in the generation before making the most beautiful pictures with stone work. They didn't have metal to cut the stone. They had to do it with other stones. And they took time for it, but they made beautiful \_\_\_\_\_ . And the life was a high civilized life, though without the arts and sciences, which we have today. And as far as civilization is concerned it would seem to have sprung out from certain groups, rather than to have developed. The step up has been as a result of the coming of the great idea of some brilliant individual for as the coming of the Gospel into the world.

(This follow 29 on page 124.) - on the Fall - the Turning point in History.

And the time that it actually happened, and the time when it will affect the whole world, will of course be eternity. So the turning point of history that is future, is the return of Christ, but the past great turning point in history is that time when man comes instead of being the friend of God, became the enemy of God. And instead of being those who were God's people, became Satan's people. And began to follow him, and individuals came to be saved out from them, little by little, through the ages. Beginning with the <sup>expulsion from</sup> ~~fall~~ ~~in~~ the garden of Eden, and continuing on ever since. And I would think that most likely Adam himself was saved. And so that most ~~mf~~ ~~the~~ likely the individuals who were won, began immediately with Adam. Certainly before very long. But there was always the few who were. So that, it is the ~~a~~ turning point of history number one, but that is what the Christian can see and understand from the Bible.

Number two is a point which is not simply based upon the Bible. <sup>insoluable</sup> ~~unresolvable~~ Number two, Without it, the world is an insoluable and ignorant. That is something which I think it is good for us to realize. To understand. That without the fall, without the knowledge of the fall, the world is an insoluable and ignorant. ~~It~~ A person looks at the world and he tries to explain it, and immediately that one tries to explain the world he immediately sees a fact. There are two facts. And he may see one of the facts so strongly, that he tries to explain the other facts out of existence. Or he may see the other fact, so strongly, he tries to explain the first one out of existence. Now the first fact is, small a. This is a good world. Now that is a fact, this is a good world is a fact which every one must recognize. If he is not blinded by the presence of the second fact, and if he really looks at the situation. This is a good world. Someone once asked Ingersol who was lecturing on the mistakes of Moses, and was actually criticizing God, and criticizing the Bible, somebody said to him, suppose you were creating the world, how would you create a better world than God did? Ingersol said, that I would make health contagious, instead of sickness. That's what he said. Well, the fact of the matter is, that when you think of the tremendous power of recuperation of the human body, you can in a way almost say that health is contagious. You can almost say that. The ability of the human body to repair itself and to take care

of itself, and to meet all sorts of condition and to continue on, is something that is beyond the capabilities of any mechanism that man has ever been able to imagine. Some of us here were at the sealtest <sup>?</sup> ~~(the)~~ factory last week, and there we saw these various intricacies of devices they have made for filtration. How they filter out the ~~hachmanish~~ bacteria out of certain solutions. How they filter and separate these solutions. All these wonderful, involved, intricate things that they used, by the various processes of filtration, which they have developed, and as we saw this, a mention was made by someone there of the filtration apparatus in the human body, <sup>in</sup> ~~and~~ the ~~front~~ back ant <sup>?</sup> of the nose. The hair is there, that is so active to filter out, many sorts of matter <sup>?</sup> from the air, before it comes into the lungs. And the man who showed us the heart blood appartus they've made, which puts the oxygen into the blood in such a way as it did that marvelous apparatus that they have there, mentioned that this is what the human body is doing all the time. And the man from the agent, as he and I came out from the place there, he said, isn't it wonderful how these things are filtrated. ~~In~~ These great scientists have discovered so recently, has been in the human body for thousands of years. And the marvelous structure of the human body is beyond imagination. You ~~man~~ will doubtless find people who will quote to you that statement which the great german student of optics, Von ~~Hommel~~ <sup>?</sup> Homble made half a century of more ago, when he said that the people often <sup>(6 $\frac{1}{4}$ )</sup> ~~that~~ that the lens of the human eye. Why you can get a better lens for 50¢, in any optical service. A better lens than the lens in the human eye. But if you ever hearing anybody quoting that, to show you that God wasn't such an able creator after all, you want to go back and see what Von Homle actually said. Because that's another one of those cases where people quote a few words, out of context. Actually what Von Homble said was ~~man~~ something like this. The lens that is in the human eye is such a comparatively poor optical instrument that you could get a better lens for the equivalent of 50¢ in any optical store, and yet this lens is so arranged with muscles, and nerves, and the whole apparatus, and so it can do what no ~~man~~ has ever been able to imagine, could possibly do. Not only does it see shape, but it sees color. Not only does it get shape and color, but it shows distance. And it has two pictures, two of them which take two pictures and make them on your retina, but you

don't see two pictures. A marvelous mechanism fuses these into one picture. So that you see a picture in ~~depth~~ depth, like a stereo-scopic picture, because the two eyes see one picture, though ~~you~~ you have two instruments here to see two. And with the arrangement of the muscles, and of the nerves, and everything there. There is such a marvelous apparatus, that this comparisonally poor optical lens, is plenty good, for ~~with~~ the purpose for which it is needed, and there is no need for a better lens, than the lens that we have. But the marvelous structure of the human eye, over a million

(8) to detect color and variety of color there in the retina of each eye, the marvelous structure of the human eye, is something which is absolutely amazing. Not only the structure of the human body but the structure of ~~the~~ the world as a whole.

You heard Dr. Ketcham mention this morning about the great number of ~~the~~ atoms, and of elements in uranium. Not only the great number, but the great complication of the structure of everything. The marvelous ~~intricacy~~ intricacy. You take the law of physics, that things when ~~they~~ a gas contracts, and when it becomes cooled off, so it becomes a liquid, it contracts, and when the liquid cools off, so that it becomes a solid, it contracts further, and this contraction this way is true of just about everything in the world. It is the law of nature. And yet you get one of the very commonest of things in the world and when it contracts from the liquid and becomes a solid, instead of contracting it immediately expands. And if it didn't do that, human life would be <sup>?</sup> <sup>?</sup> involved, certainly. <sup>break</sup> (9 $\frac{1}{2}$ ) Can God ~~make~~ his law? Well, he certainly broke one, . He didn't break it, he introduced another principle. But the way the other principle is introduced at this point, makes it possible for human life to continue, because if water was just about like every other substance in the world, that when it gets cold, the water would freeze, and immediately it would contract, the ice being contracted would be heavier so that it would drop to the bottom, and all our lakes and rivers would freeze from the bottom up. And we've had absolutely no liquid at all like the <sup>on nearly half the</sup> (10) in ~~of~~ the world. Because life cannot continue without ~~liquid~~ water. But God has made it that ~~the~~ our rivers and lakes freeze from the top and the water continues flowing at the

bottom, flowing underneath. The protecting layer there, and there is still water there for animals and water for human beings in the whole world. And its gone contrary to his law in nature. He introduced another principle to work differently from the rest. It just shows the marvelous intracy of the adaptation in the world, as the place for man to live and the marvelous intracies of the human body. The wonder, the beauty, and the intracacy of the goodness of this universe that God has created is something that is beyond description.

I read a story once, not a story but a true account, of a woman who, she called it, "My 11 years in a Soviet prison camp." I wish everyone of you might read it. She was a <sup>?</sup> (11) I believe, who became the enamored of the philosophy of Karl Marx, and she was working out in economics and she went up to Moscow, and there in Moscow in 1939, (about that time) she was up there in a school for foreigners studying communism. There they were, these many other countries, studying there, and the ~~woman~~ war was approaching but they knew ~~was approaching~~ nothing about it, because they were interested in the economic principles of this great utopia. They thought it was marvelous. And they were learning about it, and then one morning they came down to breakfast and somebody wasn't there and they said, Where's Henry? Nobody said a word. Nothing would be said. They couldn't understand it. The next day, what happened to Mary? She disappeared. And every morning nearly, for a while ~~somebody~~ had disappeared and she didn't know what was wrong. And then one morning at about 4 o'clock in the morning there comes a rap at her door, and she goes to the door, and there are two members of the secret police, and she said, What do you want? And they said, ~~come quickly~~ Put your clothes on quickly and come with us! And she didn't know what was wrong, but these people were foreigners, and the war was approaching, and they were under suspicion. And so they grabbed ~~in~~ her and put her into a room where she had great lights staring at her in the face and just benches to sit on, and no other conveniences, and she was in there for 11 months. And 3 times in 11 months they called her out, and once they asked her what her name was, and state about herself, the second time they called her out, and said are you ready to confess, and she said, confess what? Why, they said, confess the way that you have been conspiring against the Soviet state. And she said, Why, I haven't been conspiring, and they said, Oh, yes, you have. And they

talked to her that way. Well, you go back to your regular cell. Well, a few months later they pulled her out, and with that glaring light in her eyes, the ~~glaring~~ terrible torture that was dragging on her ~~that~~ resistance that way, They bring her out, and they name one of the other girls, and they say - she's confessed. She told us that you and her conspired in a number of things. They had held the other girl up and made her stand for 36 hours and shone a ~~blazing~~ ~~high~~ bright light right in her face and tortured her until she had to - so that she ~~was~~ would do anything to just get away from it. They made her sign a paper that they had both conspired and so they took this woman out and they brought her before a ~~supposed~~ supposed court and they convicted her for five years in Siberia. They put her in the cattle car and took her out there and they put her up here in Northern Siberia and she was there 11 years, until she finally got out, and then .(13 $\frac{1}{2}$ ). But she was up there and they had to do all kinds of work every day and she said the most disagreeable work was the work where they had to go out and pick a certain kind of plant in the swamp and she said it was cold, very cold and they had to be looking for these and ~~then~~ picking these and you nearly froze and if you didn't get your quota you would get no supper. And the supper wasn't much anyway. It was just agony to eat it. And she said she was out there in this kind of work and misery and there was a woman working near ~~■~~ her who had been a teacher in a school in Moscow. And as they were there at that work in utter misery she said the woman came across a certain flower. I forget the name of it. And she saw this little flower there and she turned to her and she said, Oh, look, look at the flower. She named it, and she felt it was quite ~~messy~~ pretty and the other woman said, Well, do you know the poem and she named a great Russian poem, about this kind of flower. And she said, No, I never heard it. And she said, the other woman, who had been a school teacher began to quote this beautiful poem about this flower. And she said as she quoted that poem, she said the cold shrunk away from here. The misery and the whole disagreeable feeling had all shrunk away and she was just transported with the beauty of the poem.

~~man~~ <sup>bad</sup> ~~man~~ <sup>he</sup> strived to make it ~~back~~ and how cruel ~~man~~ may be, yet there still remains those touches ~~man~~ of beauty that ~~man~~ cannot be (1), which are in us, and work through us. God ~~showed~~ saw all that he had made and it was good. And there are non-Christian philosophers and economists and thinkers that say, who were so carried away with the wonder of the goodness of the world that they see that they tried to explain away everything <sup>in it</sup> that dealt with sin. And the theories are based on the fact that God has created a world beyond the capabilities of man to plan and the goodness of it, the beauty, the loveliness, the greatness of this good world that God has created is something that man cannot help but see once he looks

.(2) The marvelous adaptation of our body. The marvelous intricate arrangement . The marvels of this good world which God has made. And yet though this is true. It is a good world, There is a contradiction in the world.

Small b. This is a bad world.

And there have been philosophers who have been so carried away with this phase that man like Shopenhauer have made a philosopher of (2 $\frac{1}{2}$ ) in which they have looked on everything as bad. Was it Shopenhauer or was it that Danish professor of philosophy. I forget his name, who wrote, the way one should consider this world is as if he was in a penal island where only murderers have been sent. And you were there and you look on everyone there as a murderer and

(2:75) so the less you have to do with them the better. That was his idea of this world. And some of ~~these~~ these men have tried to construct philosophies with ~~mean~~ the idea that the best thing which can happen to ~~them~~ a person is to get in some way of this terrible world. That is of course the philosophy of Buddhists, that hold that existence is an evil and the hope is to get into Nirvana, the forgetfulness of all existence and the best thing to do is to get away from all these elements. Because everything is evil. But when you look at the world you see plenty of bad ~~man~~ on which to base this sort of a philosophy. The beauty of the flower, ~~man~~ and the beauty of the poem I referred you to, was certainly really true, But <sup>3/2</sup>

the wickedness of a system that could put a woman through what that woman went through and I think of the thousands of others who go through it without any Swiss Consulate to intervene and to protect them and to eventually bring them out. The wickedness of the Soviet system is positively beyond imagination, but there is a similar wickedness in the hearts of the ungodly every where, and we find it on a smaller ~~scale~~ scale in our own country. When we think of this boy out in the middle West who killed nine or ten people, shot down in cold blood, a few weeks ago just ~~because~~ because ~~he~~ he was dissatisfied with things and wanted to become known. He shot down people who meant absolutely ~~him~~ nothing to him. That man a couple of years ago who got in and hitch hiked with a family, and got in with them, and made them drive day and night as he demanded and eventually shot them and put their bodies down into a well, and killed several others before they caught him. The wickedness which ~~occasionally~~ occasionally shows up in such terrible ways in individuals is there, though not as obvious ~~in~~ in everyone who is .(4 $\frac{1}{2}$ ).

The wickedness of the human heart - nature even as Tennyson said, "Nature in <sup>5</sup> . The balance of nature so called, made up of constant torture and misery and killing of one part of the creation, by another part of the creation. There is something wrong with this world, and anyone who will look at the facts can't help seeing that this is the case. It is a good world we live in whose goodness is positively ~~mm~~ ~~mm~~ beyond our imaginings. And it is beyond any human conception, to think of how by natural processes this goodness could possibly have developed that ~~a~~ by a natural process you would get this tremendous intricacy of the human eye is impossible to conceive of, as that a group of monkeys hitting type letters at random would write a large, intelligent book. It is just beyond imagination. But similarly the evil of the world, the wickedness of it, the possibilities of misery are beyond imagining. They're both facts. They're facts of observation, but how do they come about? The wickedness is not simply the point where the goodness has not yet evolved to a certain point, because the points to which it has reached, are far beyond all imagination, on a mere basis of development. They are - there is no natural explanation to account for this. We simply have to ignore it, and look away from it, but



to try to explain it, there is just no explanation of the true facts about this world that it is in some ways a world which is as wonderful as any body could possibly imagine, and in some ways it is a world which is as terrible as anybody could possibly imagine. It is a good world and it is a bad world. And how did it ~~come~~ come about? There is no sensible explanation or interpretation. We need a historical statement as to what produced it, and we can set our ~~explanation~~ imagination to work to try to imagine one. We have no proof that our imagining is right or wrong. I don't even know of anything that I've ever heard of as even being imagined by somebody that gave a reasonable explanation. But we have of course the explanation in the story of the book. Because we have God creating this world. A good world. It is a good world. God looked on everything that he had made and behold it was very good. And yet we have man sinning and falling and the curse of God coming upon this world as a result of the sin of man.

And so we have this world which has the good qualities with the coming which is explained in the Bible. And has the bad qualities which God said that there would come death and decay and corruption which produces death, has come. Brutalities which lead to death has come. The animal creation is <sup>8</sup> in tooth and claw. Thorns and thistles have come upon this otherwise lovely earth. We have the curse upon the creation which is principally and originally a good creation. And so we have the two together. We have the good and we have the bad intermingled in a way <sup>?</sup> the full explanation of which is given by the Biblical stories of Paul and there is no other explanation that is satisfactory to explain the origin of the universe of the world as it is today. And in to which we have come.

And consequently the fall is of tremendous importance because it gives us the explanation of the world in which we live. I don't know how many of you have read much of C. S. Lewis' ~~book~~ works. I don't think that C. S. Lewis is necessarily correct in all his ideas, and in fact there are certain emphases in which he is probably heading in the wrong direction. But C. S. Lewis, coming from ~~mann~~ utter unbelief, from utter skepticism to an acceptance of certainly the greater number of these great doctrines of Scripture has got a rare ability to take some of these doctrines and present them in a way that makes that which might seem to be just an

arbitrary statement as found in a book of theology seem to be very natural and fit in with life as you see it. And this is particularly true of his three novels. The novel - "Out of the Silent Planet". The novel "Carol Landre" in which the story of the fall from what came seems to be a natural thing. And the last one which up to about the middle you feel he's heading up towards the <sup>second</sup> coming of Christ and showing conditions exactly as they are leading up to it and then he seems to lose his courage and turns off in another direction toward the end. I've found the end very disappointing. But the first part is a wonderful picture of the world in which we live today. But the first of them - out of the silent planet, portrays a man kidnapped and carried off to Mars by ~~the~~ <sup>some</sup> men who have a space ship in which they are able to get to Mars. And the people in Mars had given them to understand they wanted another person. And they felt they wanted this person for sacrifice, and so they grabbed him and took him with them. And took him up to Mars and there he escaped from them. And he discovers that Mars is a world in which there has never been a fall. And so Mars is pictured as a world in which men are mature and ~~more~~ perfect but not highly developed. They have intellectual, moral, and religious superiority, but not the superiority in the arts or the natural sciences. They are pretty much like man once created. A land imagined in which the fall had not occurred. And when the people there ~~came~~ <sup>point</sup> to this earth they call it the planning planet, because here there was a great rebellion against the great spirit of the universe, and so they don't have communication with this planet like any of these other planets

(11 $\frac{1}{2}$ ) and the picture which he presents, you see its an imaginative picture, but the way he describes these picture on Mars, you get used to it, and you get used to a world without sin. And then after you get used to it contrasting, then these men who have brought him there from the United States are captured. They had shot one of the inhabitants and they are captured, and brought before the great spirit of Mars, and the man who they had kidnapped who was a great linguist and had learned the language there, is asked to act as the interpreter. And they turn to the great spirit of Mars and they say, we are not common robbers, and he tries to put it into the language, there, and he says, where do these people come from? There are people who are satisfied with what belongs

to them, but they go and seize things from others, and take things away from other people. These men say they are not like that. And as he describes this, he just gets the feeling how unnatural this is. You don't get any other writing that I know of that tries to \_\_\_\_\_, but that unnatural thing. The fact that life as it was created and should be is likened with the concept of a robber or of a murderer~~y~~ is something that just wouldn't occur to you, because it is unnatural. And the fall has brought it in so that it becomes natural to us and the thing that seems strange to people is someone who is not motivated in that direction 13. these wicked. Lewis has done I think a very fine job in showing people, in taking these many ideas, and making them seem natural to those who don't have a Christian background. But it seems to me that he brought out in that book that idea very, clear very ~~good~~ of the fact that this is a marvelous world God had created but a world which is unnatural, a world which is a very bad world along with being a very good one. And the explanation for it is the sin. So much then for the importance of the fall. And then we'll go on to examine the (14) of the fall in the world.

A-32. 2/19/58.

Yesterday we began number three, the fall, a. its importance. one, it is the turning point of history, two, without it the world is insoluble and ignorant. a, this is a good world and b, this is a bad ~~world~~.

Only

Small c. ~~And the way~~ through Genesis 3 can we understand how this seeming  
to We have a situation. We have a fact.  
paradox came/be so. The fact is undeniable. People try to shut their eyes to it. The strange thing is that when philosophers, they emphasize one side or the other side and try to forget the other but they don't concentrate on either one. You get your <sup>1 $\frac{1}{2}$</sup>  optimistic philosophers, that every thing is just wonderful, in this finest of all possible world, and they try to convince themselves there is no such thing as evil, and the next thing you know you have a big movement of pessimistic philosophers that go to the opposite extreme and find that everything is bad. There

was a - I remember an article in Time ~~magazine~~ magazine

(1 $\frac{1}{2}$ ) a

couple of years ago about some woman who had emphasized the philosophy of despair.

Utter blank miserable despair, but the whole thing was

. I know a young

fellow in - who came from a very fine evangelical family, but he had some teaching in college that upset his faith very considerably. He came to a sound seminary where I was a student in order to try to get his faith established. And he thought it was established. Everybody thought that it was. Then he went on and became - did graduate work, took a Ph.D, and then resigned with one of the missions with which he had been accepted, for foreign mission work in the heart of Africa. He was a professor on the staff of the University of Chicago, and head of the department of history of another large university, although not of quite the standard of the University of Chicago, but he came back to the University of Chicago for a visit, and I had a chat with him, and was shocked after ten years to see how his thinking had developed. And he had no faith in anything whatever, and he said to me, he said, all we can do is to build on a firm foundation of unyielding despair. What a pessimistic object? I don't know what it means, a firm foundation of unyielding despair, but it simply shows how the philosopher who tries to explain the world apart from God either goes to the one extreme of making everything a beautiful rosy tent that is unrealistic, or to the other extreme, of finding every thing hopeless and sad. And actually both are ~~more~~ true. It is the best of all possible worlds, that God created. And it is the ~~h~~ worse of all possible worlds as man through his sins has recognized. And we have both situations here. And we have them both to face. And we cannot understand our world without them, but how it ever came to be that way, there is just no sensible explanation. Here is the fact, but where did it come from? ~~Answer~~ Apart from the Bible that tells us what happens and what produces the fact. That is what we call a historical explanation, of things, and there are many things in life that are explained that way. ~~But~~ Something happened a certain way, and therefore there results a certain situation.

We don't find that we can simply work out a logical beautiful theory that accounts for everything in history in any statement of prophecy but you'll find philosophers trying to explain the whole universe as a simple beautiful philosophic theory that accounts for everything. It isn't so. You have to see what events occur? to consider, and what is the result of the event. And here we have the result of the events that have occurred, and so Genesis 3 <sup>connects</sup> ~~more~~ to the accounts of Christ and what he said,

Genesis 3 you have philosophically the most important writing that has ever been written, because it gives us the explanation and the only explanation of the world as we have it.

Capital B. The situation.

Number one. God's command. And for this of course does not first come before us in Genesis 3. We already have it told in Genesis 2. In Genesis 2 it is in Genesis 2: verses 16 to 17. God's commandment. "The Lord 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." Here is the specific command, so small a under that -

Small a. A very clear command. People often have questioned. What is right? Have I committed the unpardonable sin in this that I have done? But did I make a great mistake which affects my whole life? I ran into a man not long ago, up in Lebanon, a man who is in terrible shape because of a particular thing that he has done, that he just feels ~~as if~~ as if there is perhaps no forgiveness for it. And as he describes his life and experience I could pick out several things that looked a lot worse than the one thing that was so affecting him. But this one thing, he just felt this was the utter terrible thing he had done. This ~~was~~ one thing. But if it wasn't for other things, he would never have been in the situation where this one could possibly occur. But there comes the discussion. ~~(100)~~. Was this a terrible sin that he had committed or was it not? Was the sin something else? In this case there can ~~be no~~ be no discussion. God's command is absolutely clear. "Of every tree of the garden thou mayest freely eat: but of the tree of the knowledge of good and evil." That limits the every one, everyone except one. All others are freely open to him. But this one he is not to eat. "For in the day that thou eatest thereof thou shalt surely die." What an awful thing it would be if Adam were to be playing some game, and were not to notice and were to run into the edge of this tree, and touch it . There would be no ground to say it would be at all. There is no reason he has to fear such a thing. You may run into it. You may hit it ~~and~~ accidentally, but you won't eat it ~~and~~ without knowing what you are doing.

You have to \_\_\_\_\_, you have to take it, you have to eat it.

Here a man was put into a situation that was not at all ambiguous, like so many of our situations are today. It was perfectly clear. One thing, one specific thing he must not do. He must not eat of this tree.

(one). It is not the tree of life. Many of the higher critics say, this story here is hopelessly confused. It comes from two distinct stories which have been combined. Not the J and E documents because this is according to them all a part of the J document, but within the J document there must be two different stories that have been combined because it is told he must not eat of the tree of the knowledge of good and evil, and yet ~~am~~ over in chapter three the Lord drives him out of the garden, lest he put forth his hand and take also of the tree of life and eat of it and live forever. Now why should God be so concerned that he might take of the tree of life and live forever, when before he didn't command him not to eat of the tree of life, but merely of the tree of knowledge of good and evil. So they say very clearly there are two versions of the story, one of which has the tree of life, the other has the tree of knowledge of good and evil, and these two stories have become confused. As you read on its the tree of the knowledge of good and evil and as you get to the end its the tree of life. Well, it is very easy to make that kind of theory and divide stories up into <sup>supposed</sup> ~~ahh~~ different documents fitting together, ~~am~~ but as it stands it is perfectly clear. Number one in parenthesis ~~I~~ said it is not the tree of ~~of~~ life. There is no prohibition here of eating of the tree of life. Absolutely none. It is only the tree of the knowledge of good and evil which he does not .9.

God says, lest he put ~~him~~ forth his hand, and take also of the tree of life, and eat, and live for ever. Well, did he just trust the man's ignorance that he wouldn't happen to take of the tree of life before, and get immortality, and then there is nothing God can do anything about it. I think a very simple explanation explains it all. I believe that this tree of life was not a magical thing that you touched once, and you secure eternal life. In fact I don't think that immortal life is necessarily intended to be like that. Something that you just get and there it is. You have it, but you have to continue to utilize the means provided for carrying on. And certainly

the continuous existence of the body requires food, and my feeling would be that the tree of life provided those vitamins and other types of material which could not be gotten otherwise, which would cause that the body should completely replace what was lost in exercise and activity during the day. But the tree of life made it possible for the human life to go on ~~and~~ continuously by constant use of it, rather than that it was a magical thing that you take one and it is done for ever. And so there is no reason in the world as it stands to ~~say~~ say that he was not eating from the tree of life right along. But after the fall he no longer

10 $\frac{1}{2}$  ?  
to believe.

When we come to the book of Revelation we find a new heaven and a new earth. There is a river and on that side, (the ~~an~~ old English says on either side) but of course in Old English it means both sides, in Modern English (10 $\frac{1}{2}$ ) just means one side, but in the context it is pretty clear - on either side of the river is a tree of life.) - which bears all manner of fruits, and yields her fruit every month and the leaves of the tree are for the healing of the nation. The tree bearing fruit that gives a continuous life without any need of the machinery wearing out.

But the test did not refer to the tree of life, but it was the tree of the knowledge of good and evil. And that brings us to a puzzling problem.

(two) What was the meaning of the tree of the knowledge of good and evil?

And many commentaries gives many suggestions about it, but our ~~third~~ <sup>third</sup> point will be that it does not matter, so our second point here is that it is one that is merely a matter of interest but not of importance. As far as the test is concerned God said ~~you~~ don't eat of this fruit and that's all there is to it. It is a simple test. You don't have to understand the whys or the wherefores. All you have to do is to know that he is not to eat of this tree, the tree of the knowledge of good and evil. It is not vital to the test what the tree means. But of course, there is a meaning to it, and that meaning has been argued and discussed by commentators and they have many different theories. Some will say, that a man has no knowledge of anything that is bad until he eats of this tree and then he has experimental knowledge, and some believing in saying man cannot develop moral taste for evil. How can he develop morals so he knows <sup>of</sup> the evil? And so you eat of this tree and you get the knowledge

of ~~good and~~ evil experimentally. Well, if that was it why ~~and~~ they call it the tree <sup>evil</sup> of the knowledge of ~~good and evil~~ instead of the knowledge of good. The tree is the tree of the knowledge of good, just as much as the tree of the knowledge of evil. Is it the tree of the knowledge of the difference between ~~the~~ good and evil.? Well, why would god want man not to know the difference between good and evil? He certainly would want them to know that difference. That to me makes no sense at all.

Now there are those who say that eating of the tree did absolutely nothing., to man. It is simply the tree that is the test, and therefore it is the tree by means of which there will come knowledge of good and evil. Whether a man stands it, that will be the knowledge of good and evil. It is the knowledge of man's act, not 13 $\frac{1}{2}$  with what the tree is or anything that the tree does. But it does impress me that the account seems to suggest that the man was affected by the eating, not merely by the fact of his disobeying God. It seems to me that in chapter three, that that account while not absolutely certain. I'm not ready to say that those are categorically wrong, but to hold that nothing happens to the man from the eating, but simply that he had broken the commandment and therefore something happened and yet as I read the account it doesn't impress me to be fully satisfactory explanation. And personally I take a different view of the meaning of the knowledge of good and evil and I feel personally that it is the correct interpretation, but it is not a vital point. It is a point of interest. Dr. Buswell four years ago, gave an elective course here on ethics. And I attended <sup>in the history of ethics</sup> practically all of the sessions. But I was amazed to know/that one day he took this up and referred to the tree of the knowledge and good of evil and referred to it as the knowledge of moral good and moral evil

A-33.

I thought he would be interested, I having studied the Old Testament more specifically and exclusively than he, in my interpretation. I presented it in class and to my amazement, he almost became angry. He was very <sup>much</sup> upset about it and he brought in a lot of material the ~~day~~ next day to oppose it, and you would almost think that he thought I had committed a terrible crime. Well, I hadn't expected such an emotional



reaction to his interpretation, and I don't feel that it is important enough ~~to~~ that I would want to try to make any effort and have anyone agree with me on it. Because the important thing is the test, it is not the 1 $\frac{1}{2}$ .

But nevertheless it is of interest, and to me the explanation which I have come across - to me it satisfies the understanding of the chapter much better to me of the ordinary 1 $\frac{1}{2}$ . So I merely will mention it to you for your interest, and I don't see any reason to get excited about opposing it, neither do I think that it is tremendously vital to accept it. But I do think that you should be familiar with it. Now my interpretation of this came from ~~an~~ my study of the Hebrew word ra' which is translate evil. And this Hebrew word ra' occurs a great many times in the Old Testament. The word which is here translated evil, but as I studied the word I came to the conclusion. Personally, I believe that it is a justifiable conclusion of the use of the word through out the Old Testament, that ra' does not mean moral evil but physical evil. I believe that that is definite. God said in Isaiah, I create good and I create evil. And we believe that God is not the author of evil. Well, I think what he says, I create evil, he means physical evil, not moral evil. Now what is the difference? Well, in our English usage the word evil means moral evil. But in old English the word evil covers both meanings. What is moral evil? Moral evil is something which is against God's ~~command~~. Moral evil is something that does harm to the righteous purposes of God. To break his commandments. What is physically evil? Physically evil is that which tears down instead of building up. Now tearing down may not be morally evil, it may be morally good. To tear down some bad ~~tantaments~~ to build some good houses, is a good thing. But it is destructive. That which tears down is evil in this sense.

God says to Jeremiah, I will bring an evil out of the North. He's not speaking of the moral nature of the Babylonians who were going to dome. He is speaking of the destruction, the calamity that is going to come to the land. There is a ~~physical~~ physical evil. Now this word good and evil are used together many times in the Old Testament. It is used where ~~in~~ Jeremiah took two baskets of fish and one basket

of fish was good, it was luscious, it was beautiful. The other basket of fish, it was bad ra', so bad that you couldn't eat them. Well, I don't think that he meant that these were wicked fish. That these fish had bad, moral qualities. But he means ~~what~~ they were physical evil. That is to say they were rotten, they were degenerate in a ~~physical~~ physical way. Now the English Bible does not translate ra' evil in that case, in Jeremiah. It translates it <sup>?</sup>naughty <sup>?</sup>. (4) These were <sup>?</sup>naughty just so <sup>?</sup>naughty that they couldn't eat them. I think in that case, the word naughty also was used in a different sense than it is today.

But then Joseph had a dream, and Joseph saw seven cows come up. And stood here. ~~Am~~ Great, beautiful, fat cows. Seven good cows ~~(14)~~ he called them. And then he saw seven evil cows come up. Thin, evil cows. Now that was physical evil, that was not moral evil. They represented the years of drought. My personal opinion is that the word ra' in the Old Testament always means physical evil. But that when you use it in relation to God's plan, naturally that which is destructive of God's plan and God's activity is per se morally evil. So that the thought of moral evil, comes along with it when it is speaking of evil to God's plans, but <sup>if</sup> it is speaking of evil ~~in~~ coming to the wicked plans of an enemy of God, ~~in~~ than it is morally good. That which destroys or tears down the evil plans. (5 $\frac{1}{4}$ )

And so I personally believe that when it said that this is the tree of the knowledge of good and evil, it means a tree which gives a man ~~and~~ an advance in knowledge of how to build up and how to tear down. Knowledge of accomplishment. That the knowledge that one secures from it, is not per se good or bad. That it is knowledge in the physical sphere.

You might say it is like giving a little child a razor blade. The razor blade is an excellent thing in the hands of a mature man. You give it to a little child, and the little child may cut himself with ~~the~~ the razor blade. He is not ready for it. And my opinion is that the knowledge of good and evil is here, is like the idea that some people have today. Man has progressed further ~~in~~ physically they say than he has morally. He has the knowledge of the atom bomb, and the knowledge of these great scientific things, and he may destroy himself with them. Now there is nothing moral <sup>ly</sup>

wrong ~~which~~ in the knowledge of the atomic bomb. Nothing morally wrong in it. It is the physical advance in knowledge, but it may be that man is not morally ready to handle this physical knowledge, lately that he has acquired. And so my personal guess is that eating of this tree actually gave an advance in knowledge which in itself was not evil, but which could be used for good purposes and evil purposes, and that it was God's intention that man should receive this later after he has passed away, but that it was not his attention that he have it yet. Now we have a few questions.

7 (Question: from Bob McGill. Yes, my personally belief is that the fall is man's ~~disobedience~~ disobedience to God, rather than to directly show of what happened in the specific evil. That is my personal opinion that ~~in~~ what man secured from the evil was in itself good, but something that God did not wish him to have yet. And that therefore the coming of sin was the sin of disobedience rather than a specific thing that was done, because this thing was not .(7:75). That's my opinion. Now of course that would be the same view of those who hold that the word of knowledge of good and evil merely ~~is~~ describes what the result is going to be, of eating from the tree, and has nothing to do with the tree itself. That is, that ~~is~~ this is a test, therefore it is the tree by which God will know whether God receives good or evil. But those who hold that the tree gives man a knowledge of moral evil, it doesn't seem to me that the name ~~the tree of the knowledge of good and evil~~ fits that, because it says, the knowledge of good and evil, and to know moral ~~and~~ good (8), it should just say the tree of the knowledge of evil.

8 $\frac{1}{4}$ (Question: And it had no effect upon him whatsoever? <sup>by eating the fruit.</sup> Answer. I think it did. But I think the effect of the eating of the fruit was a physical effect. That the eating of the fruit was a good fruit. But the moral effect ~~is~~ of disobeying God was the bad effect. That is my opinion.

8 $\frac{1}{2}$  (Question: But how do we get the immorality that we have in our moral nature. <sup>must have</sup> if it ~~doesn't~~ come from that tree.? Therefore that principle of - Answer: Well, you might say this - that man having disobeyed God, thereby had a character more prone to follow what was harmful and what was contrary to God's will, and that the eating of the

tree, would give him an increased apprehension of the possibility which might be possibility for doing that which would help the world, or possibilities for doing that which ~~was~~ would be injurious .(9 $\frac{1}{2}$ ).

That is that the knowledge of possibilities which it would bring, was not in itself evil, but the disobedience to ~~which would~~ God would be evil, and that it would be more ~~affirmative~~ able to be affected in hurting because it was evil. That would be my personal guess. But as I say this is a theory that I've worked out, in the study of the Word, and I haven't come across anything contrary but I haven't looked long for .(9:75) And somebody else may have

but I have looked at quite a few that haven't

. But the thing that I want to stress is that it doesn't matter what your view is of the nature of the tree. It's an instrument, and it may affect your understanding, of the chapter which we are on, but the vital thing that matters is that this was God's specific command and that it was a clear teaching, and that it was a definite sin to break the clear teaching.

Now right here there is a principle that I think is very vital. The natural human attitude is (10 $\frac{1}{2}$ ) because a theory like this on a

, will ~~may be~~ spend a lot of time trying to present their theory. Maybe they get quite upset if people disagree with them and to stress it so that students go out from the class and so that they are convinced of it, so that they think it is the most important thing in the world to preach and present it. And I think that is wrong. I think it is interesting to look into the side points all we can. To look at what we can about them, but I think ~~the~~ <sup>it is</sup> vital ~~thinking~~ that we all keep our eyes on the main objective, which is what the Scripture stresses, and what there is important in the Scripture. And I think that

from the attitude of good people of insisting on their particular view on it

. I don't want to insist on my view at all on this point, but to me it makes the chapter more intelligent, and therefore I couldn't pass over it.

(Three). It is not vital to the test, what the meaning of the tree was. It is not vital to the test, but when we read over in Genesis 3, that in verse 22, "The Lord 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 the Lord God sent him forth from the garden." To me that is that God realized that man <sup>12 $\frac{1}{4}$</sup> , that something objective can happen, but I don't think he objected to it happening where he knew more about moral good. Because he didn't, <sup>?</sup> moral good. But ~~if~~ that he knew more about constructive and destructive <sup>?</sup> and greatest abilities, and had the understanding whereby he would realize that even though God said he should die here the tree of life within his hands it might greatly increase his longevity and it was God's will that man's longevity decrease as a result

13 (Question: Yes. I would say yes, that spiritual death in one sense occurred at that time. That is a break in fellowship with God. That that occurred when the was broken. We'll look at that a little more later.

Number two (under the situation). The ~~tempting~~ Tempter.

What is the situation of the beginning of chapter three here? We have the woman here, The man is not mentioned. He must have been temporarily not right there. We are not told where he was. But the situation here is that there was a tempter and that is rather <sup>(14)</sup>. So number two. The tempter. Who was it? What was it that tempted? Small a, I would say, not simply a snake. Now as you read chapter three here without examining very fully into it you may think that there is a serpent here and that's all there is. A woman and a serpent. A story like Aesop's Fables. The story of a <sup>myths</sup> talking animal. And so they are very strong about the ~~stories~~, and the myths in ~~Genesis~~ the early part of Genesis.

A-34.

I believe that we are justified in saying as I put number a here, that it is not

simply a snake. I think there is some evidence in the chapter which points in that direction, but I think that we can notice that as we go through a little more. I would rather at this point call your attention to the New Testament, where in Revelation 12: 9 and ~~20: 2~~. In Revelation 12: 9 we read, "And the ~~n~~ great dragon was cast out, that old serpent, called the Devil, and Satan, which deceiveth the whole world." Revelation 12: 9. And Revelation ~~20~~ (Check reference ( 20:2) ( And he laid hold of the dragon, that old serpent, which is the Devil, and Satan, and bound him a thousand years." Now that you might say is not necessarily the same serpent referred to in Genesis 3, and I would definitely agree with you. But I would say that there Satan is referred to as the old serpent in a way which I surely think is reminiscent of Genesis 3 and I think it is at least evidence in the direction of (2 1/4) that ~~was~~ when the serpent spoke there was one behind the serpent using the serpent that old serpent Satan. I think a stronger evidence in this direction than this is Romans 16: 20. We find the statement, where Paul says, "The God of peace shall bruise Satan under your feet shortly." Now certainly he is unquestionably referring back to Genesis 3: 15 where he says, "I will put enmity between thee and the woman, and between thy seed and her seed. He shall bruise thy head, and thou shalt bruise his feet." That is certainly the promise there which Paul is referring back to and Paul says ~~him~~ "The God of peace shall bruise Satan under your feet shortly." I think that shows that Paul understands, not that the serpent in the Garden where was simply Satan having assumed a fall, but that ~~him~~ back of this serpent which was a real serpent speaking to this woman, was Satan leading and using the serpent. I think we are justified in drawing that conclusion. From the verses we mentioned in Revelation, more fully in Romans 16: 20, plus other evidences of the examination of the whole picture of the account.

Small b. Satan's fall must have predated this time but when, we do not know.  
 Satan's fall must have preceded this time but we do not know when it had occurred. It must have preceded this time. Satan couldn't have been there tempting the woman if he hadn't already fallen. But when had Satan fallen? We are not told in Genesis. There are those who say, in Genesis 1: 1, God created heaven and earth, verse 2, the

earth became without form and void, in between came Satan's fall and the great upset in which this wonderful orderly world ~~was~~ was changed into a region that was without form and void. It may be true. But it is an awful lot to build, without any further evidence than this. I think we can safely say that Satan's fall came before Genesis 3. It would seem most likely to me that it would come before the day when God said, let there be light. And in such a case most likely before Genesis 1: 2, but was it between 1:1 and 1: 2 or was it before 1: 1. We don't know. So I don't think we can be dogmatic on it. It certainly is wrong to say that it couldn't be there. But we have no proof that it must be that, that is what it was. We have no other Scriptural evidence to prove that that is when it happened, ~~between~~ between verse one and verse 2. I have seen things written by good scholars who have said, this the earth was without form and void, cannot mean the earth became ~~was~~ without form and void because it is a different word. It is not. This is the word that means became. Well, I pointed that out to a man. He said, I'll change what I said, I'll say that it was a different expression. The different impression was that ordinarily haya is used with lo' to mean become. He said that used with lo' it means was. Well, it isn't that. That very haya for haya to mean become if used with lo'. But it is not a fact that it never means become without lo'. In fact it usually means become. In this first chapter of Genesis the English word, to be, is used about 50 times. And about half of them translate haya, and in about half of them there is no verb. The half of them where there is no verb, are, "God saw that it was good." 6½

But the half where is haya are all a change. I'm not speaking of this one here, because this is the one we are ~~are~~ studying, but in all of the rest, it is merely a change. It was day and it was night. Certainly that is ~~the~~ ~~was~~ became.

The word haya ordinarily means become. It is like our word in. He walked in the room. He walked into it. But if you say he walked in the room, he may have been walking back and forth in the room, or he may have walked in through the door. But if you say he walked into the room, the two makes it clearer that it is into the room, but the last of the two doesn't prove the other. So that when Satan fell, we do not know, but he must have fallen sometime, because he is fallen before Genesis 3, and over in Isaiah

we have, I believe, the description of his fall, but while it tells how wonderful he was before he fell, it does not tell when it occurred. So we do not know just when Satan fell. But we know that he has fallen before chapter three.

Capital C. The progress of the temptation.

8 (Question: Yes, I would say that Satan was used this way. I think there was a moral responsibility in Satan for letting himself be used but I actually think that Satan was used, and he was intelligent in this.

8<sup>1</sup>/<sub>2</sub>(Question: I don't think so. I don't think begins, The serpent was the most subtle of all the beasts of the field. Now Satan might have been. I think that Satan used a beast of the field

. I don't think that he just pretended to look like

9.(Question: Yes, Mr. Mitchell says, God put a curse on the whole creation, and the whole ~~earth~~ creation was not morally responsible. Now that may refer to the serpent, because the way the serpent was used God might have put a special serpent on the earth to remind us of it, rather than there was a moral responsibility in ~~the~~ the serpent. Since it would be pretty hard to prove that there was moral responsibility in other animals as

(9<sup>1</sup>/<sub>2</sub>). I think that was good and true to say that God the serpent was responsible for letting Satan use him. While I'm not ready to say that is wrong, perhaps it is best to ~~say~~ not say that it is right because it does make it difficult, I believe, and it is an unnatural thing (10) and for man's good rather than . That might be a good interpretation. I'm not ready to say. But we'll look into that a ~~little~~ little further, because we get to the results a little further and maybe when we look at that we might even revise this statement again, as we look at it more closely.

10<sup>1</sup>/<sub>2</sub>(Question: I would say personally, I believe I'm justified in agreeing with , which gives haya meaning to become, to happen.

they do not give the meaning to be as the meaning of haya. I don't think



haya means be. But I think it means become. But become means come to be. Become does not mean simply necessarily a change in some aspect of that which is already present. It may be that or it may be a change so that that comes to be altogether, so I would say that it shows that it is dynamic. It is not static. If you say in Hebrew, the man is good, you just say good the man. You don't put in the word is. Only very lately there are a few cases where some interpreters will say its merely a copula. ~~(11 1/2)~~. But in Hebrew a copula in the sense of just putting two things together in an equation like this is good or ~~hahamim~~ the book is black, does not (11 1/2) in Hebrew as you've done by . So when it uses the verb here, as

I would say that it means there was a change, as a result of which there was here an earth without form and void. Well, now, was that a change from a situation of nothingness, and then God created heaven and earth so that there comes  
12.  
an earth without form and ~~haham~~ void. Or is it a change in which God had created an earth without form and void, and then there came into it

. I think that either of them is an equally reasonable ~~hahamamah~~ interpretation of it but I don't think it means be. I think it means .

12 1/2 (Question: I wouldn't say that he points out that way, that he infers that here's a known fact which we call the and that's not the case. He claims. I was with Dr. Ramm one day when he was looking at an article written by F. F. Bruce of English. It was F. F. Bruce

to discuss that passage and he said that haya means be and cannot mean become. And F. F. Bruce is a good New Testament scholar, and he knows a good bit about church history, but he certainly is in error about that point in Hebrew. I would say there is absolutely no question about it. And Ramm is simply following this article by F. F. Bruce. Ramm is certainly not an Old Testament scholar. He is following Bruce on this point. But you look up in 13 1/2 . You look up haya and see what it means. It does not mean and

evidence  
~~maintainly~~ is simply a presentation of the /but - and he may make mistakes in evaluating the evidence but that's what he evaluates. But look at the evidence! Take capital

one here. Take all your English uses of be. And see how many of them have haya expressed and how many don't. And leave this one out because this is what we are considering. And you will find that all the rest. And you will find many a case, where God saw what he had made and it was good. There is no expressed here. He looked at a thing. Here it was. ~~That is the context in the same manner~~ It was good. The book is black. That is the context. There is no case haya in this chapter. Unless. But in the many other cases where haya is used, the English translation, and it was morning, and it was ~~evening~~ evening. But what morning here means is that it became morning. It isn't just that we are sitting here, and we look up and we see that it is morning. It is that God causes things to happen. It becomes morning. It becomes evening.

(15). The Hebrew language does not have

Now in late Hebrew haya comes to be used as a copula. Perhaps in Chronicles and perhaps even there it might be, but in Genesis I don't know of any case where haya rather than or to become

There are many people who do not recognize those facts

We had one of our students here who graduated a few years ago and went to the Middle West

~~Am 35.~~

A-35. 3/4/58.

We were looking at number three, the fall, and under that we looked at a, its importance, b, the situation. ~~Have~~ Had we started c. I don't think we had. I think we were stating, under two, the tempter, and under that b was Satan's fall must have preceded this time, but we do not know when it had occurred. And there are two passages which would seem to rather definitely to speak of Satan's fall, though it is not

obvious at first sight in either case that it does. One of those is Ezekiel 28. And when you look at Ezekiel 28, verses 12 to 17, immediately anybody will say, well look here, Ezekiel 28 is talking about the king of Tyre. And it says in verse 12, "Son of man, take up a lamentation upon the king of Tyrus," How can that be talking about Satan? But when you read on he says, "Thus saith the Lord," verse 13 "Thou hast been in Eden, the garden of God; every precious stone was thy covering." Verse 14. "Thou art the anointed cherub that covereth." "Thou wast upon the holy ~~mountain~~ mountain of God; thou has walked up and down in the midst of the stones of fire." Now how ~~does~~ <sup>is</sup> that proof of the king of Tyre? How did this fit the king of Tyre? And it seems to me that we have to say one of two things. As we look at what we are told here, in these verses, it is quite evident, that there is only one being who could possibly be described in this terminology. And that is Satan. He must be the one who is here described, and yet it is addressed to the king of Tyre. Well, then how can it be? It cannot be the king of Tyre. There was no king of Tyre who was in Eden, the garden of God, who had every precious stone for his covering. Who was the anointed cherub that covereth, and walked up and down in the midst of the stones of fire, and was perfect in thy ways from the day that thou wast created, till iniquity was found in thee. There is no way this could fit anyone but Satan and yet it is addressed to the king of Tyre. And so we must say there ~~ms~~ is one of two things. Either he is addressing the king of Tyre, in the context, but here he looks beyond the king of Tyre to the one who is directing and controlling the king of Tyre at this time and addressing him directly even though calling him the king of Tyre. Or else, he is referring to the bride of the king of Tyre, who is imagining himself as being as great as Satan. Oh, thou art the one who did this? It is sort of ironical. Were you the anointed ~~cherub~~ cherub that covereth? You think that you were as great as Satan and yet look at what is going to happen to him, and similarly will doubtless happen to you. So that in either case we ~~learn~~ learn from it about Satan. And I know of no way to take it that this describes the king of Tyre, but it fits perfectly with what else we know about Satan. And I think is a revelation to us about Satan in this regard.

Now the same is true about Isaiah 14. In Isaiah 14, verses 12 to 15, we have a similar passage. In that case we are addressing the king of Babylon. Chapters 13 and 14 are about Babylon, and here we address the king of Babylon. "How art thou fallen from heaven, O Lucifer, son of the morning! how art thou cut down to the ground, which didst weaken the nations! For thou hast said in thine heart, I will ascend into heaven, I will exalt my throne above the stars of God: I will sit also upon the mount of the congregation, in the sides of the north: I will ascend above the heights of the clouds: I will be like the most high. Yet thou shall be brought down to hell, to the sides of the pit." Surely this also is not the king of Babylon, who is addressed, and who is spoken of specifically in verse 4, but here he looks beyond the king of Babylon, to the one who is moving the king of Babylon, against the people of God. And thus in these two passages, we have eloquent pictures of the pride and greatness of Satan who was perfect in the day he was created until iniquity was found in him. We have these pictures of Satan and then of his fall, and turning against God, and of his ultimate fate when he is to be cast into the bottomless pit for a thousand years. And then eventually into the lake of fire.

5:75 (Question: I don't see how that could be said of Ezekiel 28. It might perhaps be of Isaiah 14. But Isaiah 14, when you look at the two chapters, there is so much in the two chapters that does not fit Babylon, that I'm quite convinced that in these two chapters it is the great anti-god forces of the world which is addressed under the figure of Babylon. That ~~is~~ ~~an~~ ~~am~~ refers to a great deal in the two chapters. So in view of that in the context, I feel that we are justified in saying that Isaiah 14 ~~and~~ 12-15, is speaking of Satan though it is true in this case that these four verses could perhaps be taken as highly figurative language addressed to a human being. But I don't think that is true of the passage in Ezekiel. In Ezekiel 28 here, "Thou sealest up the sum, full of wisdom, and perfect in beauty. Thou hast been in ~~Egypt~~ Edom the garden of God." What would that mean about the king of Tyre? Thou art the anointed Cherub that covereth. "Thou wast upon the holy mountain of God; thou hast walked up and down in the midst of the stones of fire. Thou wast perfect in

thy ways from the day that thou wast created, till iniquity was found in thee." There are many statements there, which did not seem to me to be in a figurative way, to fit with anything about a human being. But it seemed to me that in Ezekiel 28 here, it must speak here, specifically say. In Isaiah 14 I am more moved by the nature of the two chapters, than the particular verses, but in this case, the verses alone seem to me to fit pretty thoroughly, to require pretty thoroughly that interpretation. And you take the two together. It seems to me, we do have a picture clearly to that statement.

c. The progress of the Temptation.

8 (Question: I don't think they make clear, but I think the general impression would seem to be the serpent rather than another . In fact that is the usual idea of Satan, that he was the god of this world, the divine spirit to direct this world himself. And if so that would certainly suggest that his fall certainly took place after the creation of the earth, but sometime before the creation of man. But they don't clearly state this. I think there is an implication. I don't believe we can be dogmatic on it, but I am inclined in that direction. And on the relevance of these two passages, to Satan, I don't think we can be 100% sure on it, yet I do think that we can go pretty far in the direction of Satan. I think we can be absolutely sure (9) that Satan is there back of the serpent, but that these two passages ~~shh~~ throw light on his fall, I feel pretty certain, but I wouldn't be absolutely dogmatic.

Number one. Satan in disguise. Temptation begins when the woman looks for fellowship, for stimulus, for guidance to some extent, to one who was an unworthy guide. She looks to Satan. "The serpent was more subtil than any beast of the field- and he said unto the woman," And the woman starts to argue with him about God's goodness. 1 John 4: 1 tells us that we should try the spirits. We should not simply accept every sort of leadership that comes along, but that we should try the spirits. "Beloved, believed not every spirit, but try the spirits whether they are of God, because many false prophets have gone out into the world. I think it is possible that from any source whatever we may derive something that will be of help to us. It is possible. There is some good, some truth in everything, or it would

not exist. It would not continue. But sometimes the amount of truth is very small, compared with the amount of error. And when we take a source that is corrupt, we must test everything very, very carefully, before we put much confidence in anything. But when it comes to trusting to a great extent to that which is of a dangerous sort, we are putting ourselves into a dangerous ground. I've known many a student who has said, Well, my faith is strong enough to stand it. I can go to this modernistic school and get my training. Look at the prestige it will give me when I graduate from there, and my faith will stand it. I remember six, I guess it was ten years ago, that one of our directors told me of an evangelist he knew who was a very effective young evangelist in another country, and he was coming to the United States, to study and he was going to Princeton Seminary. This director said, Oh, I want to urge this man to come to Faith, instead, of to Princeton. And the fellow said he was being used effectively in evangelistic work. He said, Oh, I'll go there and I'll get the worldly knowledge I can get there. My faith is strong enough to stand it. It won't be harmed by it. And He went. Next thing we heard that he had graduated, and he had become the evangelist for the National Council of ~~Alhmmam~~ Churches. It was the Federal Council of Churches then. He was going to do evangelistic work for the Federal Council. And we began to hear of him going here and there and doing work under their auspices. I read just this last week, that he had left the ministry, now, and was beginning to devote his life to the preparation of mystery stories for television. And that's what I read in a publication that I just came across this week. Well, now, I haven't heard that that - I checked with other things about him, I have heard, but - when one starts to looking for his major direction from a source that is not (12 $\frac{1}{2}$ ) it is hard for him to tell where he is going to end up. Where it is going to lead him to. And the Lord said that we should try the spirits.

"Believe not ~~mm~~ every spirit, but ~~hmm~~ try the spirits whether they are of God: because many false prophets are gone out into the world." And you may get some truth from the most wicked spirit, but the chances are against it, and the changes are that you will get a lot of error, and that which is misleading and harmful from it.

I went into the Mother Church of Christian Science once, in Boston, and there all around the side they had statements from the Gospel. ~~and~~ Statements by Jesus and right beside it, statements from Mrs. Eddy, Mary Baker Eddy. Over a statement from I Corinthians I saw a statement from Mary Baker Eddy, all around that room, and one of the statements from Mary Baker Eddy struck me as pretty good. And it was something like this - "Never go into an environment that is (13 $\frac{1}{2}$ ) and which is injurious to you, except you do it specifically for the purpose of bringing someone out." I ~~■~~ thought that was very good. And I think that it fits in very good with the statement by John here, and is worth noting. Believe not every spirit, but try the spirits whether they are of God.

Now we read in I Peter 5: 8. "Be sober, be vigilant; because your adversary the devil, as a roaring lion, walketh about, seeking whom he may devour." If she would have read this, she would have said well, this is no roaring lion, Satan is a beautiful serpent. If Satan came as a roaring lion, I would know right away. I would run and hide. That's what we all think. But Satan comes as a roaring lion, and injures many of us and misleads us and does terrible havoc in the Christian Church, walking about seeking whom he may devour, but he does still more havoc when he comes ~~and~~ as described in II Corinthians 11: 14. "And no marvel; for Satan himself is transformed into an angel of light."

A-36.

"And no marvel for Satan himself is transformed into an angel of light. Therefore it is no great thing if his ministers also be transformed as the ministers of righteousness; whose ends shall be according to their works." ~~misnomer~~

Eve saw this one whom she took into her fellowship ~~and~~ and looked to for help and discussed these problems with, without realizing that it was Satan transformed into an angel of light. And so the temptation there began with Satan in disguise, and how often we find Satan in disguise. And Satan in ~~his~~ disguise may be making use of one who had ~~misnomer~~ previously seemed to us to have been ~~■~~ and who may actually be most of the time a very Sainly Christian. One who is much used of the Lord. But may allow himself to

become Satan's instrument and Satan's emissary to lead us into temptation. We find in Matthew 16 that one who had just been praised of the Lord, one to whom Jesus gave as high praise as he gave to any human being, for his wisdom and his recognition of Jesus' true character. Jesus said to him, "Thou art Peter and upon this rock I will build my church." And we find that Peter began to lead Jesus away from the way of the cross. And in verse 23, Jesus "turned, and said unto ~~him~~ Peter, Get thee behind me, Satan: thou art an offence unto me: for thou savourest not the things that be of God, but those that be of men." And no matter how fine a Christian, how helpful he has been to you. What great confidence you have in him. If he tries to lead you to disregard the teachings of the Word or to do what is contrary to what God has plainly said for you, it is a good thing to say to him as Jesus said even to Peter, "Get thee behind me, Satan". But that's the beginning then of the process of the temptation, was Eve listening to Satan in disguise instead of trying the Spirits and making sure where she was getting her help. 2:25

#### Number two. Satan's Question.

You notice the very brilliant question that Satan asked.

3:75(Question: No, Satan came to <sup>her</sup> ~~him~~ but she accepted. I think your phrase here is a good one but what I said sounds a little as if she was looking for him. I didn't mean to imply that thought, but I can see how it would sound that way by what I said. Satan came and she accepted it too readily. She didn't look for it, but she accepted it too readily. She was - fellowship is good and fine. But she accepted too readily the fellowship in Spiritual things of one who was not a proper guide. Satan asked her the question, "Is it true. Our English word yea, I guess in Old English would be is it true. Maybe in Modern English you should say Yah, or something like that. You can get the same idea in a slang phrase today. But is it true is certainly what it means. Is it true that God has said you must not eat of any tree of the garden? Well, it certainly is a leading question. It's a question which is either from one who is absolutely ignorant of the situation in Eden or from one who is trying to mislead the woman. "Is it true that you are not allowed to eat of any of these lovely trees? All this beautiful garden here. All these fine fruits. Has God said, you



must not eat of any tree of the garden?" And so the question is a misleading question. It is a question that implies that God is keeping all these good things away from her. And when asked the question, that would be the point where it would be good right away to examine the situation and to see, is this question being asked me by one who is ignorant, whom I can help, or is it asked me by one who is trying to mislead me, by raising questions about the goodness of God. We'll have questions addressed to us frequently and it is much easier to lead people on with a question, than with a direct statement. Much easier. You can imply things and people will accept the implication, when if you present it in bold form they would never take it.

Is it true that God won't let you eat of any of the tree of the garden? The woman says no, God's not that bad. You've got him quite wrong. The woman says, "No, We may eat of the fruit of the trees. But there is this one tree, the fruit of the tree in the midst of the garden. God said, you shall not eat of it. Neither shall you touch it, lest <sup>ye</sup> ~~you~~ die." And there's number three.

Number three. Eve's careless answer.

If she is going to enter into discussion with Satan about the goodness of God, and whether he is withholding all these lovely things from them, she should at least make sure of the facts. "You must not eat of this tree, neither shall ye touch it, lest ye die." And oh how much there is of that today. Carelessness of handling the Word of God. Carelessness in taking - and it is much less excusable today, you might say. Eve had only her memory to depend on, but ~~she~~ probably it was a much better memory than most people today. But we have the Word of God, and we should look things up, before we say this is what God said. How many arguments you hear based upon people not even looking into the Scripture. Just assuming that the Bible teaches something. So we have people going to all kinds of extremes. And how much better it is to stand for what is right and go to an extreme on it, than it is to ignore what is right, and do what is clearly wrong. But when we take what is wrong and we go to an extreme in making a command of God that goes far beyond it, it very often boomerangs and leads people to the opposite extreme. And I think that ~~when~~ it is true often in matters of practice, you find people taking something that is clearly wrong. Now you take the

matter of liquor for instance. Certainly drunkenness is wrong. There's no question about it. Drunkenness is forbidden in the Scripture. It is wrong. I believe that we in America are right and wise to say in view of the evil effects of liquor, in view of the terrible harm that has been done by drunkenness and the fact that we don't know who is going to slip into it. Who is going to develop an alcoholic taste to prove he has one, he didn't know about it. We should say it is a very good thing not to touch alcoholic beverages.

But when somebody makes it into a sin to drink light alcoholic beverages he is going clear beyond anything taught in the Scripture. And I don't think that most Christians do that, but I think there are those who do. And I think there are a few things like this where people go beyond the Scripture and make something into a sin instead of just a wise admonition, which may be a wise admonition to avoid sin, and as a result people react, I think, in the opposite direction. And it often does a great amount of harm. I have great sympathy for the people who are so anxious that we shall avoid worldly pride that they won't wear any buttons on their clothes. I have great sympathy for them. I think that that is far better an attitude than just

(9 $\frac{1}{2}$ ) personal vanity in clothing and everything like that. I think it is far better. But I don't think that God wants us to go to extremes. I think it is good for us to perhaps say, Here is a danger. I'm going to stay clear of that danger. But let's recognize that we are doing it that way. I remember ~~when I was~~ a girl when I was a senior in college

(No sound from 10 - 14 $\frac{1}{2}$ )

Satan came

then he went a step further and denied the Word of God, and it is easy to slip into sin and it is often hard to tell just where these but you may soon find that you have your . Now here Satan denies the Word of God.

The fall had not yet occurred but things were getting pretty dangerous. Even certainly should now have , his attitude of denying God's word. The serpent said to the woman, "Ye shall not surely die." A flat contradiction of God's word. God said. "Do not eat of it. In the day that you eat of it you shall surely die." Satan said, "You shall not surely die."

Number four. Satan said, "You shall not surely die."

Number five. God's character question.

A-37.

God said you are going to die. That's not true. He knows that you are going to be like him, and you're going to be like God. You're going to, instead of dying, instead of being worse off, you're going to be better off. He (1) questions God's character to suggest that God is trying to keep something ~~from~~ good from them. And God does not try to keep anything good from his children. But there are some good things that it is wise for us voluntarily to abstain from, because of the danger they put ~~us~~ us into, along with getting some evil or some good thing that we may have eventually, but is not good for us now. And yet because of the dangers that may be connected with them. ~~Shan~~ Satan questions God's character. He said God is keeping something good from you. And so verse 6, "And when the woman saw that the tree was good for food, and that it was pleasant to the eyes, and a tree to be desired to make one wise," She saw all these good things about it, but the one thing she ignored, that the loving gracious kind God who knew everything, had said you must not eat of the tree, lest you die.

Eve  
Number six. ~~Shan~~ rejects God.

Up to this point she had been playing with the idea. She had been looking at things, but it was better that she hadn't been looking for them. She had been

questioning or listening to questions of God's goodness but now she takes the step. She took of the fruit and ate it. She gave it to her husband with her and he ate it. Eve rejects God. Very seldom, there are cases, but very seldom when a person comes right straight up to a decision, shall I follow God or shall I follow Satan. But usually we look a little further this way, and a little further and a little further and a little further and next we know of, the decisive step may be a very small step, It is the last straw that breaks the back, but there was a lot of straw there before. The back wasn't broken before. But if you would not let all those other straws get there, the last ~~straw~~ straw would never get there. It wouldn't break. And it is good to keep the number of straws down in what you can carry, instead of getting where that last straw will break us. But it is the last straw that does it.

And so she took the decisive step. She took of the fruit and she ate. She gave it to her husband with her and he ate, and that leads us to d.

#### D. The immediate Results of the Fall.

##### Number one. Spiritual death.- Sin and shame.

We are not told this immediately in the account but pretty soon we find God there, and they're hiding from him. There has been a break in fellowship with God. There has been a turning away from God. There is the sense of shame. There is a realization that something is wrong. Spiritual death comes immediately. Physical death later. Spiritual death, sin, and shame.

##### Number two. The Fig Leaves of Human Righteousness.

Man falls into sin, but he realizes that something is wrong. He tries to cover it up. And no matter how deep man is in sin, you'll always find him trying to cover something up. ~~Trying to~~ Trying to make himself ~~him~~ out in some way as better than he is.

##### Number three. Man hides from God.

Immediate result of the fall. Previously man always rejoiced in God's presence. Now he is hiding. Previously he was happy when the opportunity for fellowship came with God. Now he runs.

E. The Divine Intervention.

Here are the immediate results - God, the creator of the universe, God, with all power, God, the loving Father who has ~~man~~ created man, and cared for them, and done so much good for them. And yet man is hiding, as if he could hide from God. Hiding in shame.

Number one. God seeks man.

It is never that man seeks God, but that God seeks man. The Lord comes to the Garden. The Lord calls Adam. Where art thou? And God seeks man. God is always seeking man. But people say, but these men have never had a chance. It wouldn't be fair for God to punish them. They haven't had a chance. They know the difference between right and wrong. They have deliberately chosen wrong. God is - They are not seeking God. The ~~Psalm~~ Psalms say, there is none that seeketh God, no not one. It is God that seeks us. And so here, immediately, God seeks man, number one.

Number two. Man's excuses.

God said, Where art thou? And when the man can't hide any further, he said, I heard thy voice in the garden and I was afraid, because I was naked and I hid myself. He is hiding behind the tree. In my opinion, it is the wonderful picture of Apologetics. We don't win anybody by Apologetics. We don't win anybody by argument. But if we can cut down the tree somebody is hiding behind, we bring them face to face with the Lord. And it is their faith in the Lord, through which they may be saved. But many people are hiding behind arguments and false ideas and thus using it as an excuse to keep from facing God, and facing their need of saving. And if we can remove these obstacles. These barriers which they've put up to hide behind, we may be doing a great service, ~~and~~ in the way of their salvation. So in Apologetics, we don't save anybody by apologetics, or by archaeology or anything of the kind, but it may be a tremendous step towards their salvation, to present evidence to them of the truth of the Word, and to remove the false ideas in their minds. And so man here makes excuses, and there always will be an excuse then. When one thing is removed, he'll make another.

And so the man said, why he hid. The Lord said, Who told you thou wast naked, Hast thou eaten of the tree, whereof I commanded thee that thou shouldst not eat? And

the man doesn't say, Yes, I did. "The man said, The woman whom thou gavest to be with me, she gave me of the tree, and I did eat." He put the blame on somebody else. And that's what man always does. Puts the blame on somebody else. And if you don't watch out, you'll find yourself doing that, time after time in life. Putting the blame on somebody else. I was very much impressed during the war time. Once when I was on the train, and I met a man and he said to me, he was on his way back to San Francisco. He had been visiting his family in the Middle West. He had a ten days furlough. He had been visiting his family, and now he was on his way back to San Francisco to the army camp and he said when I went down to take the train, he said, there was an accident up the line and he said the train was delayed, and he said as a result I'm going to get in six hours late, and I'll be punished for it. He said, well, can't you tell them the train was six hours late? He said, no, what's the use of making excuses? They're not interested in excuses. They just want to know whether I was there or not. I said, Yes, but the train was late. Yes, he said, but I could have taken an earlier train. He said, there is no point in making excuses. They are interested in what the facts are. Whether I got there or not. Well, in the end the Lord is interested in what we accomplish, not in what excuses we have. But Adam begins to make excuses and you will find people always making excuses. And most of the excuses we make are things we could . We could have prevented in some way.

But here Adam makes the excuse. He says, "Its the woman's ~~thing~~ fault." Well, you might say in a way that Adam could have a ground of excuse here. The woman thou gavest to be with me, she gave me of the tree, and I did eat. God gave him his helpmeet. He didn't pick her. He had nothing to say about picking her. God simply provided her to him. You might say that he had some sort of an excuse. But no body in this age has that excuse. We will always blame our associates. We will blame our friends for what happens, but we have no right to blame them, because - Oh, how many Theological students, I've known, who have let their feelings, their superficial emotion, be the thing that decides some of the most important decisions of life. And they will put looks, or <sup>?</sup> noise or personal attractiveness, or any one of a hundred things

which all may have a meaning in themselves ahead of the one vital thing, whether the considered helpmeet is one who truly knows the Lord. And truly belongs to him. And that's more important than all the other matters put together. I've known many a minister, I've known Godly ministers, trying to serve the Lord, whose wives have just been a handicap to them, because they are not interested in the Lord's work and they never were. And I've known fine Christian Godly women who were such before they were married, and they marry a man who wasn't interested in the Lord's work, and they knew it before they were married. Oh, they thought they could change them. But if you are going to change them, you must change them before they are married. Not after. You can't count afterward.

And so, I don't say that Adam had any right to his excuse here, but I'm saying that no one of us can have a further right that he had, if this is true. And so let's not get -

12 (Question: Yes, but on the other hand, Eve just simply faced the facts and of course she was deceived. Satan deceived her. But Adam, he had that wonderful woman that the Lord had given him, that meant so much to him, telling him he should eat. He had a big crush with her and Eve didn't have

.(12 $\frac{1}{4}$ ). And Adam was not deceived but he was misled by his great love for his wife. And Eve was deceived but she was misled by listening to the serpent when she should have never listened to him in the first place, and by failing to indignantly repel his accusation against God. So I think that I certainly don't say that Paul is wrong at all, but what I mean is to say that I don't think that Paul, which is that it is one of them or ~~them~~ the other, he'd just say this is the wrong to get the blame for that one. They were to blame in a different way but they each of them entered into the temptation themselves.

13 (Question: Yes, I think they were wide open but I think that she was them. )

13 $\frac{1}{2}$  (Question: We don't know that they - it says that she ate and she gave to her husband and he ate. Well, it doesn't necessarily say that she ate first. They may as well be eating together, we don't know. And we don't know how quickly they

ate.

14 (Question: Yes, that's right. He said, the woman thou gavest me. He's not blaming God for it, he's blaming Eve for it. And he is really blaming God more than Eve. He is ~~him~~ putting the blame on God for giving her to him. And that's just what you find people doing today. But Adam makes his excuse and did God say - No, you're wrong Adam. You saw what you were doing. You have no right to blame her. You have ~~do~~ right to blame me. God ignores the excuses. You would think that he accents it. He turns to Eve. Adam blames Eve, and so he turns to Eve. And he "said unto the woman, What is this that thou hast done? And the woman said, The serpent beguiled me, and I did eat." So she is passing the buck to him at a very early time, in history. Even today, how ready people are too/ready to engage in this. And God doesn't take time to bother to argue with her. He just goes right unto the serpent. She's just going to put the blame on the serpent. But God dealt with the serpent and then He came back to her. But she just says the serpent beguiled me, but God doesn't give the serpent a chance to make excuses. He just goes right after the serpent and Satan back of the serpent -

A-38.

He doesn't bother to show them that they are wrong. And most of us know that most of our excuses are just attempts to evade the responsibilities that are really ours. I happened to pick up a book in a book store yesterday entitled "Life in 99 years". And this fellow who has just been released from prison after being in their 30 years, wasn't it, or was it more, was it 40? It's between 30 or 40 years that he's been in prison, and of course what the papers were full of at that time was that these two wealthy young fellows in Chicago just for a lark, just for sensation had murdered this younger fellow. And just for sensation. The papers were full of the terrible thing and - Darrel did his best to defend them but they were both sentenced to prison. And one of them was killed in a prison riot after he had been in 10 or 12 years and the other one has just been released from prison now. So, I just happened to see this book in the book store yesterday. A great big thick book, and they say



he was a very able fellow, and I just ~~me~~ happened to open the book to the paragraph in which he said, "Now it had always been assumed at our trial that we two were exactly ~~hm~~ alike in our <sup>motives</sup> ~~reasons~~, in our reasons. Nothing could be further from the truth. He said, the reason why I participated in the murder was just one. He said, I was so devoted to Dick Lowe, that I would do anything in the world to please him. I would even commit murder to please him. And he wanted me to, and so I participated. So he is putting all the blame on the other fellow. And it is all the other fellow's fault. And there's that paragraph I just happened to open to. And that's the attitude he takes on it. Putting the whole blame on the other fellow. He just did what ever would please the other fellow. Well, that's what people do. And we have responsibility because we lead others into what is wrong. And we all have more influence over than we realize. But yet, nevertheless, God holds us each one accountable for our actions, because we don't have to listen to him, and we don't have to follow him. And no body, I don't believe anybody can stand up before God and say, that major ordered me to go and kill this man. And therefore I shot him. That government ordered me to go out and fight and therefore I did it. I think that the Lord will hold us as murderers if we kill people, other than (3:75) for a just ~~mission~~ cause. But <sup>if</sup> we are doing it just because somebody ordered us to do it, we are doing something that we have no right to do before the Lord. If we are doing something in a just cause it is a different situation.

But if we are simply acting under somebody's word we can't evade responsibility and put the blame on them for it. And so -

Number three. The curse on the Tempter.

And here we have God traces it back to its source and deals with the source, you'd think he accepted all the excuses and yet he comes back and metes responsibility and guilt out to each person involved in it. But he starts with the last one down the line. And who does he talk to in verse 14? Does he talk to Satan? "The Lord said unto the serpent,". Did he talk to the serpent, or the one behind the serpent? "Because thou hast done this, thou art cursed above all cattle,". Well, is Satan cursed above all cattle. It doesn't make any sense does it. It's the serpent he

talks about. Not Satan. "Thou art cursed above ~~all~~ ~~ma~~ every beast of the field." That is the serpent, not Satan. "Upon thy belly shalt thou go." Does Satan ~~g~~ ever go on his belly? He probably does sometime when he thinks he can mislead people, by doing it, but never because he has to. You can be sure of that. Satan comes as an angel of light. He comes as a roaring lion. He doesn't come crawling on his belly. This is the serpent, not Satan. "Upon thy belly shalt thou go, and dust shalt thou eat all the days of thy life." Verse 14 is talking to the serpent. But now after looking at the serpent and talking to the serpent, he turns his head and talks to Satan. And the turn of the head is not pictured in the words, but we can easily infer from the context. That in verse 14 he talks to the serpent, and in verse 15 he talks to Satan. It does not fit to put Satan in verse 14 or to put the serpent in verse 15. Satan doesn't crawl on his belly.

But verse 15, "I will put enmity between thee and the woman," I think he is still talking to the serpent, in this part. This is not Satan yet. I don't think there is any greater enmity between Satan and the woman, than between Satan and ~~the~~ man. "I'll put enmity between thee and the woman." He is still talking to the serpent, "and between thy seed and her seed". This continues between subsequent generations. There is between the human race and the race of serpents, there is an enmity, which we find in just about all life. An enmity, a drawing back, a dislike on the part of people towards the serpent. I don't think particularly toward Satan. You don't find enmity between the fallen human race and Satan, or between the fallen woman and Satan. "Between thy seed and her seed." But then in this last clause of 15, he looks to Satan, not to the serpent. "He shall bruise thy head". So if he is talking to the serpent, that seroent is dead and gone a long, long ago. "He shall bruise thy head." But Satan continues. The "he" here is not the woman, it is the seed of the woman. I believe the Roman Catholics take the he here, as she and say it is the Virgin Mary. But certainly that is not what is said here. It is Christ that is the seed of the woman. He, the seed of the woman, will bruise Satan, not the seed of Satan. And thou, Satan, will bruise his, that is the seed of the woman, heal.

Yesterday, we had E. The divine intervention and 3, the curse of the tempter and in that we noticed how there is a shift in persons toward the end of it. I don't think there is <sup>any</sup> question that this is a fact, though it certainly is not obvious at first glance. "The Lord said to the serpent, thou art cursed above all cattle." Certainly not Satan. "Above every beast of the field: upon thy belly shalt thou go." I'm sure Satan never does except briefly by doing so when he can accomplish something by so doing. "Dust shalt thou eat all the days of thy life," is simply another way of saying on thy belly thou ~~shall~~ shalt go. Some raise the question, was the serpent before this, a creature that was altogether different, that did not fall on the earth with its head in the dust. But this dust thou shalt eat doesn't mean the serpent actually eats dust. It means that its head is in the dust. That its head is down low where the dust is. It does not mean in the most literal way that he actually eats dust. The serpent eats organic matter as all animals do. But this is the serpent. It certainly is not Satan. "And I will put enmity between thee and the woman". This woman who took this unnatural relationship between her and the serpent by making the serpent, of making the serpent her (10<sup>1</sup>/<sub>2</sub>), her bosom friend. Now this will be broken. There will be enmity and there is not always. People have dogs for ~~man~~ pets and cats for pets, but not as a rule, serpents. Once in awhile they do.

There was a woman in Los Angeles, about ten years ago I remember, who was very very fond of serpents. And she fondled them and she handled them. She could do anything with serpents. And they had a big write up in the paper about it. How one time there this woman invited a photographer to come out and ~~write an~~ see and write a human interest story, about it. Or maybe he wrote and asked her if he could. She said, fine, I'm just getting a new cobra from India, to add to my collection. And she said, you come out and I'll show you how I handle them. And so in front of this photographer there who was taking her picture, she took this cobra and held it up, and let it wrap itself around her arm, and treated it as a pet, and the cobra just stuck up its head and bit her or stung her. I don't know the details of the story, but at

any rate it was very deadly poison. There was ~~and~~ antidote to it which could be gotten at one place in Los Angeles, and it would take at least an hour before they could get to it, and get it. There was no way she could get it, and within an hour and a half she was dead. And she had had absolute - no fear ~~whatever~~, certain for her ability to handle them and this one for some reason had stung her. There was quite a write up in the paper about that. She had the photographer right there who took the picture. And there are those who have that, who use snakes for pets in that way. But it is not the common thing. Most women seem to have an inbred fear of snakes.

12 $\frac{1}{2}$  (Question: I believe that it is used in a somewhat figurative sense. That it means that the head is down low in the dirt, where a certain amount of dust gets sucked into its lungs and into its stomach. I do not think that a serpent actually gets food from dust. I don't know of anything that does except vegetables. There are animals that eat grass of course, and people when desperate, when they have nothing else, can get a good bit of substance from grass. But grass is already organic matter. There are certain inorganic substances that we eat in very small amounts, like salt. But actual dust as far as I know no ~~animal~~ animal can derive substance from it. Of course, you might say it is dust that all life comes from because vegetables grow from difference kinds of what we would call dust. I don't think that the serpent more than any other kind of animal actually eats dust. I think that it is somewhat of a figurative expression. Now this is of course an extremely important matter. Not in so much a part of our present Systematic Theology as the whole general matter of exegesis that has been (14). The matter of the interpretation of the Scripture.

Do you take the whole Bible literally? Many people think its a wonderful sign of their piety to say they accept the whole Bible literally. They take everything in the Bible literally. But of course such a statement is absolute nonsense. Anybody who takes the whole Bible literally, or any other book literally as a whole, has simply never read it, or never thought about it.

We take most of the Bible literally. There has to be a small part of the whole subject, or the writing is absolutely meaningless. But they are there. They are in any writing on any subject and this is a good example. Where in the Bible there

is a figurative statement that the ~~man~~ serpent eats dust. And the Bible like everything else has its figures of speech. But when you say Revelation is a symbolic book, therefore anything in it, can be anything that you say they are. That of course is nonsense. It is a book that has many things figuratively, and therefore it is harder to interpret than a book that has less figurative, but the great bulk of Revelation is certainly meant to be understood in a literal fashion.

A-39..

1 (Question: His first statement - he hardly disagrees with what I said, that is, as I gather, he is saying that most women have an antithesis to small creatures, but is it any greater than it is to snakes? ~~isn't it~~ <sup>?</sup>

2 (Question: Well, let's look at it. I would say that - "upon thy belly shalt thou go." If that isn't a snake what is it? The 14th verse you are ready to say is a snake. So you will take the 14th as snake definitely, not Satan. Well, then, we agree, thus far. Then in the 15th you mean instead of the last 2 ~~lines~~ lines of the 15th being addressed to Satan, you think the whole verse is addressed to Satan. I think we have to agree the 14th is only talking to the serpent. All right then, up to the end of verse 14, we'll say he is talking to the serpent, and nothing else. Then the end of verse 15, I think we must agree is only talking to Satan. So we have a division there. You might say, here is someone who says this is ocean, this is land. Are we on the ocean or on the land? Well, we are on the land. There is no question about it. Here's a boat a hundred miles out. Is it on the land or the ocean? It is on the ocean. But when you get to the tidal area, there is a section which - we were up in Main last year, and we were out on the shore, and six hours later we realized that the water was very definitely (4) ashore, so that you had to go a full quarter of a mile back, to get to land. There was an area of a full quarter of a mile. Was it water or was it land? It differed at different times. So to make a division between the ocean and the land, would be very difficult. But if you go a half a mile out everybody will agree its water, and if you go half a mile in, everybody will agree it is land. Well, the main thing that I

have in mind here is that verse 14 is the serpent. And that the last part of verse 15 is Satan. That I think is tremendously important, and I think we are thoroughly agreed on that. So the only statement of difficulty is ~~what~~ about this statement, I will put enmity between thee and the woman. And I have puzzled, and I have failed to see how there is any more enmity between Satan and women, then there is between Satan and man. In fact, I felt that most human beings don't have any enmity between Satan at all. And ~~so~~ therefore I have inclined to the feeling that it must refer to the snake. But I see certain difficulties, in that. I see certain difficulties in determining which of the two is part of the first two. I see certain difficulties and up to the present point I'm inclined to ~~think~~ think the difficulties are greater in putting, for the last part of the verse, then in putting in 14th. But I wouldn't want to be dogmatic on it. I'm interested in further facts greatly.

6 (Question: I think that we can agree that the last part of the verse, that "he shall bruise thy head," that he is the seed of the woman. Thy seed. And that the thy seed referred to here is specifically Christ. One individual. I think we can agree on that. But I don't think that necessarily in itself proves that the "thy seed" in the first part is referring to Christ. It may, but I don't think it necessarily proves it. That is to say, I would say that in the first part between thee and the woman thee is not the seed, it is the present individual. Thee and the woman. And the woman here is not the Virgin Mary. And I don't think it is woman kind in general. I think it is Eve. But then - thy seed, what is thy seed. Who is the seed of the serpent. Is that Pontius Pilate? Or who was it? It is collective is it not, rather than individual. The thy seed of the serpent is collective. Well then, as to thy seed of the woman, is the thy seed of the woman collective or is it individual? It could be either, as far as the word is concerned. Which it is we have to see which fits the sense. The vital thing in the verse is the last phrase. The last two lines. And that we are agreed upon. That is the individual seed which is Christ. That we are agreed upon. Now in the first part of the verse, whether it means, I will put enmity between thee, Satan, and the woman Eve, and between thy seed, all those who follow Satan, and

the seed of the woman, (7:75) individual, or whether we say it is between thy seed, all these who follow Satan, and the seed of the woman, all of mankind. Or whether we say it is between thee ~~am~~ the serpent and the woman, and between thy seed and all the descendents of the serpent, and the seed of the woman, all of mankind, there are three possibilities. Personally I ~~am~~ not able to decide between the three. I'm not able to. The interpretation I gave impresses me as having less difficulties, than the other two. But it has difficulties, very definitely. But of course, the last phrase is far~~y~~ the more important. Which of the three we accept here is an interesting question, in which it will be very nice, if we can get a satisfactory, complete answer. I, up to the present point, can't. I find less difficulty with the one of the three, I've presented, than with either of the other two. But I do see difficulties as you've mentioned.

10 (Question: Jesus said, ye are of your father the devil. The seed of Satan would probably mean all those who follow Satan, I would say. But the seed of the woman is not just<sup>all</sup>/the good people. Eve is not just the mother of the good people. She is just as much mother of the bad people, as the good people. So if it is all the people, than it is the seed of Satan and only mankind, but yet you could take the seed of the woman as Christ specifically and alone, than you avoid that problem.

11 (Question: No, you couldn't do that. I couldn't say we will ~~put~~ put enmity between the Texans and the Americans. I couldn't say that. It wouldn't make sense. Because the Texans are Americans. I could say we will put enmity between Texans and Minnesota. I could say that. Because the two are exclusive. But I couldn't say that when I say Americans I don't mean Texans because we've already got Texans in a separate category. I couldn't say that Texans are more intelligent than all Americans. That would be absurd, to make them more intelligent than themselves. I would have to say that Texans are more intelligent than the rest of Americans. To put enmity between thy seed and the seed of the woman couldn't mean between part of mankind and all of mankind. And there is no way to make it only a part. Eve is not the mother of the faithful. She is the mother of all. But of course, she is the mother in a special sense of Christ. So if it is limited to Christ, that would be a possibility there though to me the difficulties in that seem greater than the other. But I think we could

do it either way.

12 $\frac{1}{2}$  (Question: I don't know. My impression is that are  
among the greatest of human beings that there are. But to take them as a whole, there  
is a greater fear of materializing, and particularly of such things as snakes among  
women than among men. That would be my feeling.

13 $\frac{1}{2}$  (Question: Individuals differ greatly. Even little babies. Some seem to  
be afraid of nothing. And some seem to be terrified at everything. And whether there  
is an innate difference between man and woman I wouldn't (13 $\frac{1}{2}$ )  
I know there is among individuals. I've observed that. Somebody may say well that was  
learned in their first two years of life and I couldn't prove it one way or the other.  
I know, I've seen little children who just seem to be afraid of nothing. And I've  
seen children - ~~am~~ <sup>There's</sup> a little child I remember who always

(14) were with and they little child just barely able to  
talk and they got into the car and they began to start the engine and it wouldn't start.  
And the little boy, Oh, they can't get it started. They can't get it started. He was  
just beside himself with fear. So then a friend said, I'll give you a push. And then  
he began to push, and the little child yelled, Oh, he's going to hit us hard. It will  
hurt, it will hurt, and that little child seemed to just have a fear complex. Whether  
it was something that was developed from the environment, or was just innate. I don't  
know. I couldn't say. ~~But there~~

But there is a prediction here that there is going to be an enmity. Now it doesn't  
say fear. It says enmity. And of course, there is another problem. That there is an  
enmity on the part of the snake as a creature against human beings. That doesn't fit  
with what little experience I've had. Because of the little experience that I've had  
with rattlesnakes, they've always wanted to get away. They tried to inch away. They  
didn't show the slightest inclination to -



scared of their lives of ~~man~~ blacksnakes and want to kill them. Well, I'm not sure whether we can make much further progress on this particular point. I think we can all agree that verse 14 is talking about the serpent. Now one thing of course we should have clearly in mind is that when I say verse 14, I am referring to an artificial ~~division~~ division which was put in quite late. It is not part of the original Bible. These words which are in my present Bible ~~are~~ <sup>are</sup> indicated as verse 14 would be a more precise way to say it. We can all agree that these words which are indicated as verse 14, refer to serpents, not to Satan. I think we can agree on that. And then ~~■~~ these words which are here indicated as verse 15, but there is no reason intrinsically why 15 should stand at that point rather than 15 verses earlier or 15 verses later, these words we will all agree that the last part, "It shall bruise thy head, and thou shalt bruise ~~h~~ his heel." These refer to Satan. I think we can agree on that. But the question as to exactly what is meant by "I will put enmity between thee and the woman,

"and between thy seed and her seed." The thy seed here, if it is the serpent, just before is the ~~man~~ continuance of this into succeeding generations. It is later serpents, after this one is dead and gone. If it is Satan, then thy seed means a - is a collected indicating those who follow Satan. The first seed, if this is serpent than the her seed refers to mankind in general. Perhaps with special reference to us, but if the thy seed is Satan, Satan's followers, than the her seed cannot mean <sup>to be</sup> ~~the~~ collective, because it wouldn't make sense. It would in that case have to be Christ only. But as between these three, I'm not in any position to make any decision. Personally the one, the serpent, seems to have less difficulties to me, than the other two, but I see definite differences.

3 $\frac{1}{2}$  (Question: Adam is head of the race, but he is not just head of the men, he is head of the all the race.

4 (Question: Yes, but it could be either way. They are all descended from Eve.)

W (Question: Well, I will definitely say that it could refer to Christ. I'll definitely agree to that. But I won't say that it has to agree with Christ. We just don't know. If it is Satan I think it has to refer to Christ, because I don't think there would be any sense to say between Satan's seed and all mankind. I think if it is Satan, it has to refer to Christ, but if it is the serpent, then I think it is all mankind. As to between the two, I just don't know. I'm still inclined to the view, that it is probably the serpent. Simply that I see less difficulty with that than I see with the other. But I find difficulty both ways. I just can't be dogmatic on it. But I think we can be dogmatic on verse 14, and I think we can be dogmatic on the last part of verse 15, and where we have what I think is an extremely vital principle of interpretation. To take what's clear and stand on it and not to let your attention become diverted from what is clear by your inability to solve certain things. It is one very unfortunate matter, that the average writer, if he will write for instance a commentary on this, or a book of history. You take Professor Ambstead. (5:75) for instance of the University of Chicago. He has the History of Palestine and Syria which came out twenty five years ago, and for that day it is through the archaeological material as well as any book that anybody on earth could write at that time. But Professor Ambstead in his book stated one sentence ~~mm~~ as an off hand remark. Something that all archaeologists know is true. Everybody is agreed upon. This is the fact. Here it is. But here's a point where he has a theory, he just thought of. Nobody on earth has ever heard of. And he is so anxious to get his theory across, that he presents this with so much force, that the person who is not trained in the field, reading this book by this great scholar, thinks that's the thing we can be sure of, when that may be the thing that most people would question. And I think it is extremely important ~~w~~ that we distinguish between what is clear in Scripture and vital for us to stand on, and present. And what there is in it that we are not sure about. And it is a great mistake that many ministers make, particularly young ministers, of spending their time trying to present their peculiar theories to the people on points where they may or may not be right, but at least many others differ with them, or trying

to make a great deal of the uncertainty of difficult things, when what the people need is to take that which is clear, and get it driven home. And then if we are going to grow we need to keep thinking of the other thing, and study about it, and seeing the problem, and some times when you are reading Job or Ecclesiastes, or Ezekiel or some other point, all of a sudden you come on a place, and it gives you the answer. And there is the conclusive proof of what this is, and you would never have known to look there. You never would have thought of it, and you would have passed right over it, and never noticed it, if you didn't have this problem right before you. So it is good to get these problems in our mind, but it is very important to distinguish between them, and that ~~the~~ which is clear. And the thing that I think is clear is that the last part of this verse refers to Satan. "He shall bruise thy heel." That the he here means the seed of the woman, which is one individual, "shall bruise thy head, and thou shalt bruise his heel."

Now there are many who say - know this refers to a perpetual ~~am~~ity between human beings and snakes. "And he shall bruise thy head" shows the human being putting his foot down on the snake, on the head and killing it, and "thou shalt bruise his heel," shows the snake biting at the heel of the person. And they try to interpret it that way, but I think that's a false interpretation. I think it is a figurative expression, referring to Satan, and to the seed of the woman. And so that takes us to our next point in the outline.

#### Protevangeliu

Number four. The ~~Roman~~-Evangelium. An Old Latin word which has been used for many centuries, perhaps nearly two thousand years to indicate this part of this verse. The protevangeliu. Which you all immediately recognize, it means the first evangelist. The first presentation of the message of Salvation. The Protevangeliu. There are many good sound orthodox scholars who deny that there is any gospel in this verse. There are some. But from early days of the Christian church, it has been felt by many that this was a definite prediction of Christ, the first prediction we have of him. And I believe we can safely say that this is a correct interpretation, that we do not need to be hesitant or questioning of it, but we can say definitely that it is

so. I think so because of the verses we've already looked up in the New Testament, where the figure is applied to Satan, where it says, "God shall bruise Satan under your feet shortly." I think that is a definite evidence that Paul considers that this ~~was~~ was a prediction of the bruising of Satan, first by Christ on the cross intrinsic, second in actuality out ~~of~~ looking of what he did on the cross through his eventual complete destruction of the works of Satan. But I think we can go further. ~~Now~~ I think we can say that that is the way that Eve understood it. I believe that we can say that Eve understand that here was hope for her, ~~in~~ that the serpent that had beguiled her, was to have its head bruised by her feet. That one was coming, who would bring deliverance from the curse, and I believe we find proof of this in Genesis 4: 1.

And so if you will turn to your Hebrew Bibles we will look at Genesis 4: 1. But unfortunately some of you came to class without your Hebrew Bible today, I should have had it announced in chapel this morning, or said it yesterday, that everyone should bring their Hebrew Bibles. But not having it, I can't call on you to read the verse. Maybe I'll have to read it to you. ~~Wēha~~\*adham yadh' eth-Chawwah \*ishto watahar wateledh . And the man knew Eve his wife. Watahar - And she became pregnant. wateledh - and she bore a child eth-qayin - She bore Cain. Watto\*mer - And she said, ~~qā qanāh~~ qanīthī . What does qanīthī mean? qanīthī is - as you would all recognize of course, the first common singular perfect Qal from qānāh. I have qānāh. And we ~~find~~ find it over in Genesis 14 where Abraham says I have lifted my hand up to God the ~~?~~ qoneh of heaven and earth. It is translated there I believe, the creator, but I don't think that is what it means. It ~~means~~ is used more of purchasing, the acquirer, the securer. No, I think it is translated possessor. Genesis ~~14~~ 14. The possessor of heaven and earth. Well, it is possessed as a result of purchase. 12 $\frac{1}{2}$

refers to purchase. To secure as a result of . I have

, I think it would be better to call ~~him~~ God the creator there, than the possession in that translation but it is hard to translate it exactly into English. The one who has qanah heaven and earth. But here she says I have qanah a man, ish.

And then we have ~~eth.~~ ~~eth.~~ followed by a ~~?~~ tetragram. And how do you translate that?

I have possessed a man. I have secured possession of a man. I have brought into existence. I don't think the bringing but it is getting possession. A man eth yhw. What does eth mean? Eth is often used as the sign of the direct object. Would that fit here? It would be hard to see how that fits. What else does it mean? ~~mifm~~ I never heard of any eth meaning from. If I went for a walk with you, I could say I went for a walk ~~im~~ 'im you or eth you. either one could be used. It is translated with, but it usually means accompanying. So accompaniment. I have secured a man with the accompanying of the Lord. How does that make sense? Our English Bible translates it as with the ~~im~~ help of, doesn't it. But I know of no other case in the Bible where ~~im~~eth would be translated with the help of. It may mean with in the case of two men going out to build something. He went out with this man to build, so the idea of help might be involved, but certainly this is not the ~~im~~ regular word for help. Now b<sup>e</sup> is used. The preposition b<sup>e</sup> often translated with, for the instrument which is used. He did it with his hand, foot, He did it with a gun, ~~im~~ b<sup>e</sup>. It is the instrument with which something is done. B<sup>e</sup>. But eth ~~im~~ for with the help of or from ~~im~~ with if you want to - oh yes, from with does refer to something, but it ~~im~~ has ~~im~~ always in front of it. from with Adam.

A-41.

What does it mean? It is a preposition with the Lord. Does it mean with the help of the Lord? Well, it would be an unusual use of eth. So some have suggested a possibility that it is the direct object, and it shows that Eve thought that this child she had was the promised king. That this was the Lord. That this was the one who was to be the God incarnate in human flesh who would win the victory over Satan. Now that is assuming a lot of Theological knowledge in any sense. And I doubt if any Jew ~~im~~ made that suggestion before Christianity came into the world. But it has been made by a number of interpreters, and if that were the case, then it would suggest that Eve is looking for the seed that will bruise the serpent's head, and she thought Cain was that ~~im~~ seed. Well, now this verse ~~im~~ alone isn't much to build anything upon,

but let's look at 4: 25. There we won't have to take time to look at the Hebrew. We'll just look right at the English. "And Adam knew his wife again; (after Able died), and she bare a son, and called his name Seth: For God, said she, hath appointed me another seed, instead of Abel, whom Cain slew." Here was Cain. She thought he was the promised seed that ~~was~~ <sup>in</sup> would bruise the serpent's head, and Cain is proved to be a murderer and killed ~~Abel~~ <sup>Abel</sup> so it can't be him. And it can't be Abel because Cain has killed him. So there is a third son. Maybe this is the one. Maybe this is the ~~seed~~ <sup>seed</sup> God has appointed, and so she calls him appointed (the appointed one.) Well, maybe then 4: 25 taken with 4: 1 shows Eve looking for the promised king that will bruise the serpent's head, and hoping that it ~~which~~ <sup>which</sup> has come. Then ~~when~~ you move to 5: 29 you find somebody else having a hope. Lamech, years later. Lamech has a son, and in verse 29, he called his name Noah, which means to comfort, or to cause to repent. It is the same word where you find in Isaiah 40, "Comfort ye, comfort ye, my people," to turn aside from the ~~unhappy~~ <sup>unhappy</sup>, emotional state, to a happier one. Comfort ye, or repent in that sense. Comfort ye, comfort ye, my people saith the Lord, for your iniquity is pardoned. Jerusalem has received from God's hand, the for all her sins. Here he says, he called his name comfort, saying This one will comfort us concerning our work and the toil of our hands, because of the ground which the Lord hath cursed. Does this not mean that Lamech says, "Oh, I guess that the seed has come at last. This little babe may prove to be the promised seed, that will bring us the comfort from the curse, which has come on account of man's ~~sin~~ <sup>sin</sup>. The one who will bruise the serpent's head. Now if that is a ~~true~~ <sup>true</sup> interpretation, of these three verses, then they all gather together, to give evidence that Eve understood that this was a Protevanelium. That this was a promise that a seed was coming, which would bruise the serpent's head. And I feel that there is a great deal to be said for that interpretation. In fact, I personally believe that that is the correct interpretation of these three verses, but I don't think it is a hundred per cent. I think that <sup>it</sup> ~~is~~ the sort of thing, where you put this here together, this and this, and this together, and we can say that seems to be it. But not such as with - where you have absolute demonstrative evidence. I think it is one of those cases where the thing fits together

with that which seems to be doubtless the correct interpretation. So number four, the Protevangelium. I believe that definitely that he shall bruise thy head, and thou shalt bruise his heel, regardless of whether 4: 1 and 4: 25 and 5: 29, show this thing being worked out in their mind, as I think it does. I feel more confident than that, that in ~~chap~~ 15, the end of it is the specific promise of the coming of Christ, ~~and~~ <sup>who</sup> though he will suffer much at the hand of Satan, who will bruise his heel, <sup>5 1/2</sup> nevertheless will be the one who will destroy the power of Satan through his redemption on the cross, and eventually the full out working when he will bind Satan and establish his kingdom of glory and peace upon the earth, as Paul says, God will bruise Satan under your feet shortly.

six.

Number ~~four~~ six. The curse on man and on the creation. No this should be number six.

Number five. The curse on woman. Next he turns to the woman. "Unto the woman he said, I will greatly multiply thy sorrow and thy conception; in sorrow thou shalt bring forth children; and thy desire shall be to thy husband, and he shall rule over thee." The woman had lead in the sense. She had established that which should be done, and Adam had fallen. And part of the punishment of woman is to be a suffering which God predicts is to come upon her, and her desire will be to her husband, and he shall rule over thee. Now this is not certainly an authorization of any degradation of woman, there is certainly nothing like that in it. But a prediction that woman will suffer, through the ages from a degradation ~~which~~ which will come from man, not merely taking that position of leadership which is properly his to take, but going beyond this, and taking a position which will result in degradation of the woman and in some of the most advanced lands in many ways, woman has suffered a degradation which is inhuman, and certainly wrong. Certainly in ancient Greece, that the woman in the better families of ancient Greece, were kept behind closed doors, kept there with no chance for freedom. No change for education. No chance for developing the potentialities that they had. And in ancient Greece, the men of ancient Greece, like Socrates, and these other sages and thinkers and leaders who were not giving their women a decent treatment on the whole, and there were women in ancient Greece who were highly educated and were who exerting considerable leadership in the land, but they were

women who were considered as being immoral, and being outside the pale of regular society and the respectable women of ancient Greece, were in a degraded condition, which certainly cannot be blamed on Christianity, in the slightest way, and was not a Christian land. But it was an illustration of that which has come to woman through the ages. Especially where the influence of the gospel has not penetrated and freed woman from this inhuman treatment to which she has been so often subjected. And that is predicted here in the curse. It is a prediction, not an order. I think that is important to get and understand. It is a prediction. "In sorrow thou shalt bring forth children. I will greatly multiply thy sorrow and thy conception: in sorrow thou shalt bring forth children." It is an artificial thing. It is an abnormal thing. The misery that women have to go through <sup>in</sup> ~~at~~ child birth. But it is true of women, I guess everywhere in the earth, with few exceptions. It is not the thing in most of the lower creation. Child birth is a normal process which was most ~~in~~ of the lower creation, most of the animals. It is very natural, and accompanied by very little of attainment of this. But in humanity almost universally, it is connected with pain and with misery, which is predicted here in God's curse upon the creation as a result of woman's sin. It is part of the curse. Now there is a man in England - a doctor, who has written extensively, during the last ten or fifteen years, on methods which he has tried to ~~work out~~ ~~work out~~ work out, for women to relax and to understand the process of child birth, and methods by which he claims that the pain and the misery of it is decreased to a tiny fraction, of what it normally is. And in many cases, individuals who have followed his methods, have claimed that that worked out. And he tells in his book of having met great opposition, because people have said that what he was doing was unscriptural, for that Genesis said, woman in sorrow shall bring forth children, and therefore his attempts to prove - one of his books is called natural childbirth, to prove that women could have children without ~~makin~~ this misery which - terrible misery which so many go through was wrong, and unscriptural. And I believe that they are utterly wrong in their criticism of him. I believe that this is a prediction of what women through the ages would suffer, and she suffered that. Not that God has said, Eve has sinned, I'm going to make women suffer in this way. No.



But that the sin of Eve and the sin of Adam has brought upon our race, nervousness, and misery, of all sorts, and one of the places, where that shows itself particularly, is in this particular case. And that it is God's will that we learn ways of alleviating it, and ways of living in more natural ways, and a great part of his teaching, is relaxation, and from getting away from nervousness, and the tension that is part of human life, in the world and so I do not personally feel that there is anything the least bit unchristian or unscriptural, in what he is trying to do. I think that it could ~~be~~ combined with unscriptural teaching, but I think that it could just as well <sup>12  $\frac{1}{2}$ .</sup> combined with the true understanding of the divine teaching.

God predicts the misery that comes upon us, as a result of the curse in the world, and we sin, and as a result of our sin, there is misery and suffering that we all go through. And that misery and suffering cannot be cured by getting rid of the original cause because it is already here. You are careless and you fall and you break your leg. Well, after you break your leg you have to use medical means of holding it steady so that it can heal or (12:75) possibly of speeding up the healing. And to be more careful to prevent it was something you should have done before you fell. Now you want to be careful that you don't rebreak it, but the healing of it may require the introduction of other matter and I believe that it's the Lord will that everything that can be done to make human ~~a~~ life more comfortable upon this earth is something we should do. I think these are predictions rather than orders to us. Now there is something of an order in the next part.

Number 6. The curse on man and on the creation. God says, in the sweat of thy face shalt thou eat bread and ~~that~~ a part of the curse is the agony and the effort that man has to go through to wrest a living out of the creation, which in Eden <sup>there</sup> simply handed him his food/and his vegetables there, and all he had to do pluck it and now man has to earn his bread with the sweat of his brow but man needs work and ~~and~~ <sup>?</sup> men in this life ~~can~~ <sup>who</sup> get ahead economically to ~~reach~~ the point where they ~~can~~ think they don't need to work. They can just sit around and ~~take~~ take it easy and enjoy life, usually find themselves in (14) trouble and misery far worse than

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anybody ~~hann~~ suffers who have to go these efforts of working and those people who have money and who do not have to work in order to get their daily bread are not happy unless they find something to work at that is worth while. And many of them do have. I think an ~~inn~~ outstanding instance is John D. Rockefeller, Jr. Most of them who have taken some valuable projects in life. One has ~~made~~ himself a great expert on South American relations and has done a great deal that is worth while simply because he wants to be of service to the country. And he's a hundred times happier than a man like Marshal Fields, the son of the great department store man of Chicago. The son who rode around and enjoyed life and got himself in such misery that he had to go to psychiatrists one after another and finally they gave him

(15) to get to work. And he started a newspaper and got busy and worked his head off on it to try to make ~~at~~ a good. He didn't succeed. But the work that he did it on cured his nerves. And God has shown us that we need to work.

A-42. 3/11/58.

After the class the question was asked of whether this was the right word to use here/. The curse on ~~man~~ woman and the curse on man. And that is a matter of how you define word. And that is a difficulty of all human words. They are constantly changing. We have to define Scripture words. We may find a word used in two different ~~sman~~ senses, in different parts of the Scripture, and we have to decide from context and from usage what the meaning was of that particular word at that time. The word may be an excellent word to use in our discussion, for one period, and maybe for a hundred years, or maybe even 15 years later a word may have changed its meaning, and is no longer suitable. One hundred years ago many excellent books were written under the heading "The Divinity of Christ" written to answer the attacks upon Christ's character that denied that he was God, and ~~thann~~ they called this, "The Divinity of Christ". Then the modernists took over the term and said, certainly we believe in the divinity of Christ. He's divine and we are all divine. And Christians gave up the use of the word divinity and substituted the word Deity. So that divinity which was used a century ago to mean that he was God, now merely means that one is God like.

And anything that you write today, if somebody tells you he believes in the Divinity of Christ you won't be at the least convinced of an evidence of his (2 $\frac{1}{2}$ )  
But if a man used the term a hundred years ago, it means just what we mean by deity today. Such words change their meanings.

Now what does this word curse mean? I think in ordinary usage, well of course in most ordinary usages today curse simply means that somebody uses God's name, and that of course, is certainly not the original of it at all. It means that he uses words that formerly were used in cursing. The average man who is cursing today isn't cursing in the sense of what men meant a century or two ago when they cursed. But he is using the word which they used then. Well, what did they mean then? Then they meant that they hoped or desired or sought to bring about a result which was harmful to an individual, and therefore they cursed them. They'd understand more than that. A judge doesn't curse a man when he is sentenced to prison. The curse seems to imply something of a supernatural aspect. A hope or desire or determination that something injurious will happen to a person. Now in the Bible where we speak of curse, I don't think it means quite that. There's this element and certainly it shows evil results. But it may simply be a prediction of an evil result rather than a desire or determination that such results will occur. Thus when we find Noah placing a curse on Canaan, or when we find Jacob placing a curse on Levi, they are simply permitted of God to see the future and to see an ill result which will come to these men and make it known.

Now in this sense then of curse God's word to woman says that as a result of what has now occurred there is a future for her which is less pleasant than that which was in the past. There are certain miseries which are going to come to her. I think that would come under the head of curse. Man is told that the ground is cursed for his sake and man is told that he shall eat bread in the sweat of his brow. I think in the proper sense of the word curse it is altogether right to ~~am~~ speak of the curse on woman and the curse on man and on the creation. Whether that is a sense which is understood by the ~~average~~ average person today is highly questionable. It might be that you could think of some other word to substitute here. I (5 $\frac{1}{2}$ )

that the declaration. The declaration of God regarding woman in the future, ~~was~~ but certainly that doesn't cover it all. There is something in the idea that there is the prediction of evil results. Now we have ~~the~~ (5 $\frac{1}{8}$ ) the idea that these evil results are in some way related to what they have done that was wrong in the past. I don't quite like curse here because I don't think that to the ~~an~~ average person today it conveys the meaning, but I haven't yet found any words that could convey it better or in fact to convey it half as well. If any of you can and will let me know of it I'll certainly give full consideration to it and possibly we can make a substitution. And as to the present I feel, that while it isn't exactly suitable for today it comes nearer than anything else that I can think of.

6 $\frac{1}{8}$  (Question: If I had any ~~quasi~~ scripture. Yes, my statement was, that when Noah ~~an~~ placed the curse on Cain he was simply permitted of God to see the future. Well, I can't think of a specific Scripture statement which gives that definition as I gave it to you, but I think that we can safely say that there is no where in the Scripture any suggestion that Noah had power to cause that a certain descended of his had either a good state or a bad state in the future. He had no power to do anything. We have no Scriptural evidence that he did. But we do find that he made certain statements which were fulfilled when the Israelites conquered the land of Canaan. The Canaanites were brought into subjection and that which Noah had said was literally fulfilled. When Jacob said I will scatter Simeon and Levi apart abroad in Israel which was later literally fulfilled. Well, it is (7 $\frac{1}{8}$ ) that in both cases they gave a prophetic statement of what would happen in the future. That is (7 $\frac{1}{8}$ ). The prophetic statement that they gave was a statement which was evil. That is if there was an injury, a future harm, and it was related to a dislike of something in connection with them, (8) That much we can certainly say. We have no Scripture to lead us to say that the man had a mysterious power to injure or to better ~~man~~ himself or to (8) so I think what I said ~~was~~ would be safe in ~~a way~~ the light of Scripture though I don't know of a verse or, that would specifically indicate.

I would say that he spoke prophetically of something harmful, that would come to him. I would think that would be a reasonable <sup>definition</sup> ~~explanation~~ of what happened when he gave the curse.

8½ (Question: Yes, I would say that it is not fully upon woman, but I would say that my personal conclusion from the examination of the Scripture and life in general that the way he put it upon woman was not by making one specific regulation for a specific reason but that he makes a general regulation of the death, of the suffering that is to come to humanity and that in this case, speaking specifically to woman, he shows how that is going to be worked out, in her particular case. It shows one of the ways <sup>9¼)</sup> of the way of course in all of us. We all have suffering which was never if it wasn't for the fall of man. Every bit of suffering that we ever have, is the result of sin. But here he points out one specific way in which woman <sup>would</sup> ~~which~~ endure suffering in the future. I interpret it as speaking, simply a statement of the way in which this general data which he predicted and said, "In the day you eat thereof you will die. The way in which death which is ~~sinning~~ physical suffering and tension, decay leading to death. One of the ways in which it will show itself ~~in~~ which will particularly relate to woman, he predicts. That will remind her of (10). Now that is not to say that I would insist that someone would be wrong who would say, no, God has done this. Therefore I punish her, by causing this. Adam has done this. I punish him by causing this. I wouldn't want to say I can categorically say that's the wrong approach but I think the other approach fits better into the interpretation of the Scripture as a whole.

10:75 (Question: Yes, it was a specific way in which relates to woman: It was that. Man's eating, is under a curse, I think in this regard, that we are unnatural (11) and we injure ourselves. We have unnatural tastes and appetites that are the result of sin. It is certainly <sup>in</sup> ~~a~~ natural condition, we would eat just the amount we needed, and stop there. But as it is, many of us eat a great deal, and we suffer accordingly, and that is certainly a cause of the fall.

The curse on man and on the creation, we had already begun to look at. I mentioned it last, because it is found last in these ~~man~~ statements which God made at this time. It is given in the order of which they are given here.

Genesis 3: 17. To man he said, "Cursed is the ground for thy sake". And in sorrow thou shalt eat of it, all the days of thy life. In sorrow, in pain. "Thorns - and thistles shall it bring forth to thee: and thou shalt eat the herb of the field, In the sweat of thy face shalt thou eat bread," This is a ~~punishment~~ <sup>description</sup> of man struggling with nature, that is not (12¼). Struggling with nature in which he has to work hard to weed out, the weeds would just spring up by themselves in this life, He has to work hard to make the good things. It is a nature that has become unwanted. And it is done for man's sake, to make him work, to make him suffer, as a result of the curse and man in a ~~man~~ state of sin, as we noticed, is better off working. God has shown man that he is in need to work.

Now a minister of a large interdenominational church in Philadelphia told me some years ago that he thought that this specific statement, in the sweat of thy face, shalt thou eat bread ~~(13½)~~ related particular to man more than to woman. <sup>as man</sup> (13½) is to woman. regularly, so it is very important to his health and so it is part of (13½). I don't know if his interpretation is true altogether or not, but I think that it is a fact of hard work and

But the curse here, "Thorns also and thistles shall it bring forth. There is a brief statement of the curse upon the animal creation. And certainly the animal creation was cursed for man's sake rather than for anything he had done himself. It is not ~~and punishment~~ considered I think, as a punishment specifically. That has been dealt with under the first head. But this is for man's sake that the curse comes upon the creation and continues until that time when the curse is to be (14½)

It is a fact of life, a fact of observation. I was talking, one day I happened to sit in a train, I think coming from Denver to Chicago, I happened to mention,

this man who was a

in a laboratory there

and he told me, one of the factors that relates

A-43.

He said that every experlement you just have to

repeat it so often to be sure it is right.

wrong.

and says there is always something going on. And I think the man who were working

Isaiah tells us for instance that

I've mentioned to

you in other classes

Dr. Machen used to point to us

To indicate the fact that the idea of making a world that is peaceful and free from all difficulties is nature

because nature is full of misery and

Yet nature

God made it good.

there is something

wrong with the human being.

(2 $\frac{1}{4}$ )

and the result of man's

God has put this curse upon him, but it is to be

Number seven. Man driven from the Garden.

You find that brought out here in Genesis after

things that he said

(2 $\frac{1}{2}$ ). Then we find that

in control of them. There is no explanation given here of that

, the divine

covering

3 (Question: Well, that the curse is to be removed. It is not specifically mentioned here, in Genesis 3. It is suggested there in verse 14, but I think we get it more from Isaiah where the description is given of the removal of the curse, and then of course from Romans 8, where he tells of the creation seeming to improve the animal creation particularly.

4 (Question: You mean under present conditions the curse is there on the animal creation. But Isaiah says it is going to be removed. He says they will get their food in other ways. The time will come when they will. But they get their food this way now, and they will eventually get it another way. And it would make a certain amount of change in the constitution, but certainly the Lord could make that change. There are differences, there are a great variety of plants and animals

and animals and there are others that seem to use mostly animals. Those which use exclusively vegetable food have to have a special arrangement in their system in order to make it possible to do that. But certainly the Lord can adjust what is necessary to make that change. The scripture doesn't go into that, but I think we can assume <sup>(5 $\frac{1}{4}$ )</sup> . I read something right on that line lately. I can't think what it was. It seems to be rather revealing in that connection. But I can't think now exactly what it was. It is an interesting problem. Of course, there have been so many points where in the situation that we have limited information in scripture. The Lord has given us the information that is vital for us to know. Now as we fit that information together, often in the understanding of it we see that a principle explains a number of facts. And we may have the principle clearly explain a number of facts ~~which~~ so definitely that we can infer that without question. There are other cases where there is more question about it. Any event, when we infer in stead of finding specifically stated, I think that we should hold just a little bit ~~on~~ on it, decrees and the dogmatism which which we are <sup>(6 $\frac{1}{4}$ )</sup> . But the Lord <sup>but</sup> has specifically stated that is what we can depend upon, ~~not~~ of course, very often



what is stated is only a part of the whole truth. And sometimes it is figurative language, so I'm not so sure that simply quoting a verse is always the final thing. I think that we get into it and understand it as well as we can, but realize that all of us have minds which have been injured ~~in~~ by sin, and which are finite in a way and there may be some misunderstanding.

We, in interpreting theology and interpreting the Bible are somewhat in the same situation as the scientist is in, in interpreting of the material universe. It is not a question of the Bible vs science, but is the question of interpreting the Bible and of interpreting of the material <sup>7</sup>, and either interpreted may make serious error. And we may be in great error in our interpretation.

, but as each studies and tries to study what is really there, we'll find that our results will come nearer together naturally.

We'll now look at 7, man driven from the garden. And this, while I was a child these verses used to nuzzle me terribly. The Lord 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 life forever; Therefore the Lord 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 Cherubims, and a flaming sword which turned every way, to keep the way of the tree of life. The modernist ~~man~~ of course has an easy answer to it. He says that the two accounts are simply confused and that there is only one tree, the tree of life, not the tree of the knowledge of the good and evil. But they are both mentioned in the one verse, verse 22, the scripture as it stands presents both, and the thing that used to puzzle me particularly was God's (8 $\frac{1}{2}$ ), now man is like us, to know good and evil, therefore lest he put forth his hand and take of the tree of life. It could be interpreted as the <sup>?</sup> theratical (8 $\frac{1}{2}$ ) sort of a ~~phantom~~ figure, that verse 20, that Bishop Oxnam interprets the God of the Old Testament. To me, this could be interpreted in line with that . Here's man. He's got little ahead. He knows ~~more~~ more. He can begin the . Now we'll drive him out. It can be interpreted that way. But certainly, no Christian can believe that <sup>is the CORRECT one</sup> interpretation. I believe personally the correct

Interpretation of it ~~which~~ is that the tree of life which was a proper part of man's existence as unfallen and which will be a proper part of man's existence in the millenium was removed from our reach and consequently that we could not replace all that we destroyed. I don't believe man's body before the ~~immortal~~ fall was immortal in the sense that it was something that stood there, and ~~which~~ <sup>just</sup> was incapable of dying. I don't think that immortality is not/<sup>so much</sup> the incapability of dying as being capable of not dying. That is capable of continuing in eternal existence. But it is not a static thing. It's a living thing. It is a moving thing. It is something which is using up air, using up material, and that has to be replaced. And we lack certain elements, and God said we shall not have those elements, as a result of sin. And of course that fits in ~~which~~ with the fact which we discovered that man who lived for centuries, in the early days after he came out of Eden, gradually decreased his longevity. And we find, ~~man~~ by the time of David living far shorter time, than he lived at the time of Adam. And we find the longevity decreasing, as that which was rendered incapable of  $(10\frac{1}{2})$  was removed from as he got further and further away from Eden.

11 (Question: Well, did he say as wise as God is? He says that God does know that in the day you eat thereof, your eyes shall be open and ye shall be as God. Or like God. Whether it is singular or plural, we can't say. Doing good and evil. Well, now as we look at chapter 3, verse 5, we can immediately say, there is the devil's lie, because certainly much of what the devil said, was a lie. But let us avoid the mistake of thinking that everything a liar says is a lie. It makes life very simple, if you can tag each one simply as liars, and everything they say is a lie, and you just take the opposite and ~~you take~~ <sup>you've got</sup> the truth. But it doesn't work out that way. There is nothing which lacks, any length of time but what has some good in it. And I have found for instance that men like Fos~~tick~~, he has written a great deal of very wicked stuff, but he has some very pleasant thoughts in some of his works, and some very great fine analysis, some very excellent presentation of truth and it is very dangerous to use anything as a source

anything except the Bible. - And when one is ~~going~~ - when something is definitely connect@d with that which is evil, we have to be very, very careful how we use it, but it ~~is~~ is going to have somethings in them that is good, or it just wouldn't last. Nobody would accept its fault<sup>s</sup> , ~~(12:17)~~ and some times the presentation of what is good in it, can be given in a way an insight which we can take and ~~man~~ can use. And here this statement we could say that

(13) must be a lie, but find God's statement behold the man is become as one of us to know good and evil, so it seems to me to prove that that particular statement of Satan was not a lie. Now the rest of what Satan said was certainly a lie. God knows this. The implication was God does not want you to eat of it, because he knows it is good for you. Well, God knew that it would do real harm . That's what he commanded them not to do it, but there were certain elements of good. There is some~~th~~ ways in which man became like God for 13:75. God would seem to say that in verse 22. And that means that personally I cannot believe that/man because he disobeyed God came to know more about good than he did before. And it doesn't seem to mean that it means that he knew more about wickedness than he did before because that certainly would not make him any more like God. But I believe that it means that he became more able to know about building up and tearing down. There was good and evil in that aspect. He knew more about how to accomplish things. He was able to understand

(14½) that had not occurred to him before., and which God wanted him to understand but not yet, and so my feeling is that God must, ~~because~~ man because of the poentiality of man for greater accomplishment, because man's mind

would use it for evil rather than for good. The poentialities in themselves were more like God, but the wrong use of it was not what God planned.

15 (Question: That's entirely true, but I don't think it would fit this particular (15)I think that's the central feature of the temptation, that man but I don't think that it fits this particular

15½ (Question: I don't think that's what happened. I don't think that this word here, translated evil means moral evil, at all. I think that God knew as a

A-43. 3/11/58.

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result of man's disobedience, that man had chosen for evil, rather than for good, but I don't think that man received a great deal of knowledge of moral good. It is true that man proceeded to make his own self a judge but I don't think that

A -49.

trying to reestablish in the millennium but it won't be just one event. It will be a whole series of events. Because you find both types

F. The ultimate results of the fall.

Now this word ultimate here isn't referring to . Ultimate means last. And I don't mean last here, I mean a little further on than the immediate case of God. Some of them aren't as much (1½)

So perhaps it is not a good title but it is the one that I have so far.

Number one, Death, spiritual and physical.

In the day that thou eatest thereof thou shalt surely die. And the day that man ate thereof he had spiritual death. In the day that man ate thereof, the process which ~~eventually~~ would eventually lead him into death, began

So that death, spiritual and physical began at once. if we'd I think that ~~we must~~ realize the spiritually, we'd realize that the physical was a process accumulating and eventually 2½

2½ (Question: God said that on the day that thou eatest thereof, thou shalt surely die. Paul says that he that lives

and he quickens them. In those cases ? interpreted ? seem to be a spiritual death rather than a physical death, rather than a physical death. We have no evidence of any particular ~~kind of a physical death~~ time when the spiritual ? would have come, later on than did the one before. So

(3). Paul clearly teaches that it has come to man. There is no other evidence of any other time that it might have come except from the fall. It seems

to me that we are justified in inferring

? ?  
did come, but

I think we are justified spiritual death came . As far  
as physical death is concerned, we know that in life today there is a breaking down  
and a constant breaking down

. Some people say man begins to die almost immediately when he is born.

in other regards we reach a certain climax where we begin to

. I believe that somewhere in the twenties

climax, when we will speak of them and we'll say

after having been such a wonderful successful, he just finds himself  
realize  
dead on his feet, and ~~the flesh~~ old age is just creeping on him, he is 32 already.

Physically to that regard we

do have a very young. When it comes to the mind there

are those who complain that they are getting to their thirties or forties and they  
think they are too old to learn, and they can't memorize. Personally I believe that

. My own opinion is that a person at 70

My personal

Some people have learned to play very difficult

instruments but chances are that

Most of us are physically decreasing

I have a friend

He told me that if he had a child he was going to teach the child to do that. He claims  
that any child could learn to do that. But he said, I guess by the time you are ten  
probably if you haven't learned, you can't learn anymore. We are decreasing, most of  
our ~~man's~~ lives in one regard or another.

I believe it is a ~~an~~ reasonable inference that it began at the fall. But you're  
right, in saying that which is clearly stated

that we should present all evidence to make sure

very, very easy to do. And some of the finest Theologians, and some of the best writers make dogmatic statements

6 1/2 (Question: In the day thou eatest thereof. Yes, only that I ~~think~~ would think that he is looking forward to the coming of the day

In that case, that's a long time

. I would think. I doubt if

I doubt if

speaking of

a comparative brief

Then we started

But it is used thus making it 24 hours.

(Question: We're not told. I would say that if they act decently  
? the tree of life before the fall would ordinarily be instructed to do so. ~~in~~ That would be my personal judgment. They say that if you take a pig. If you take pigs instead of just taking (8 1/2) and weighing it out

, they say that if you will take that food and you will scientifically figure up the rations you will give the pig, the amounts of the different types of food that he will need, that those pigs will grow much stronger and better in every way, then if you give them whatever you have to give them. They say that/instead of doing that you / ~~if~~ will take however, if you will take the different types of food and you will put them in different ~~amounts~~ troughs so that they have plenty of every kind separately and then you leave them to eat from which trough they take an ocean to that they will select the things that they need and that they will grow better then if

what kind of food

they need and get. But it is not true of mankind. I have heard this said, that ~~if~~ in the Orient, it is custom to take the rice and to take off the cover and

and the vitamins that

, the greater

part of the nourishment

, which is cut off and the

people eat the inner-part without the real nourishment. And they say the millions have died of beri-beri and other diseases produced by the insufficiency of this material which they were simply cutting off and throwing away, and they have not

just simply to grab it and eat it and

there is a sense which animals have

Well, I would say that man

so the question,

whether a man

what will happen to a man if he hasn't

why, I think God made him so that he

11 (Question:

12. Number 2. Broken Fellowship.

You might say that this . The two overlap in one and two and yet I think there is a distinction that it is necessary for us to say on it. Because this broken fellowship, is not only broken fellowship with God, but also extends to most of the fellowship that man has. Broken fellowship occurs as a result of the fall, and you find that the love which existed in the human being and between them and the animal creation is gone. And it is replaced by enmity and by hatred and by fear. Schopenhauer the great philosopher said that we ought to consider all other human beings the way a man a murderer, to consider the other people there, that you are going to have nothing to do with them. That was Schopenhauer's

philosophy. All people

as little as possible to do with them. ■ That is true if you look

at man

God created them

Well, this broken fellowship has come

fallen men, even among regenerate man

who are not wholly regenerated. Most remarkable how

the point where they have something to gain

a break in fellowship as a result of the fall.

Number 3. The

We do not have now. But of course we will have it, we will have  
Eden again in the Millenium.

A-45. (No sound from 0 to 7:75)



A-45. 3/11/58. - (3)

201.

(No sound on record from 0 to 7:75)

NO

SOUND

Does Paul say - you think you are going to be saved by works! Well, that's a former period! God has abrogated that. That is not the condition now. No, that is not what he says. He says, He that is saved by the law is a debtor to fulfill the entire law. Paul assumes that if one were to live completely, perfectly before God, he would thereby receive eternal life. Now of course that does not deny the fact that man already has failed. That if he began to carry out the law perfectly from this day on, he would still owe the debt for the infraction of the past. But its continued promise still holds. This is brought out in Leviticus 18: 5, Romans 10: 5, and Galatians 3: 12. Its continuance, conditional ~~promise~~ <sup>promise</sup> still holds. Its conditional promise still holds. I won't read the verses now,

Small a. It is evident that since the fall, no one can comply with the condition. That is a, it is evident that since the fall, no one can comply with the condition, and small b. Therefore it is foolish and dangerous for anyone to seek to obtain eternal life merely by his own efforts to keep the law. I'm not sure the end of that was phrased quite perfectly, and somebody could draw a false inference. I inserted the word merely to avoid one false inference, and I put an idea around another false inference. We'll discuss it a little more tomorrow.

3/12/58.

We were speaking of d. the continuing force of the covenant of works. We noticed one, it's curse and punishment for those who continue in sin still holds. Number two, Its conditional promise still holds, And just at the end of the hour I thought I would not take time to read these three verses, but I think that perhaps we ought to glance at them together, so I'll do so now.

Leviticus 18: 5. Moses said, "Ye shall therefore keep my statutes, and my judgments which if a man do, he shall live in them: I am the Lord." Its conditional promise still holds. And this is quoted in two places in the New Testament. Romans 10: 5, "For Moses describeth the righteousness which is of the law. That the man which doeth those things shall live by them." And then Galatians 3: 12. "And the law is not of faith: but, The man man that doeth them shall live in them." In other words, in both places Paul is quoting from Leviticus, and quoting the explicit

promise of Leviticus which says that "which if a man do he shall live by them. I am the Lord." The King James translation, he shall live in them, I don't think is quite as good as by them. It is the Hebrew preposition  $\text{בְּ}$  which is often rendered in, but equally as often is rendered by. ~~The use~~ <sup>it is used</sup> of an instrument which one uses. One does this by means of such a thing. "Which if a man do, he shall live in them." That wouldn't mean a thing would it? It wouldn't fit Paul's argument. But which if a man do, he shall live by them. In other words, if a man wholly performs the law of God, if a man completely carries out all of God's commands and never breaks any of his commands that man can live in them. That is the promise of Leviticus which Paul referred to in the New Testament, urging us not to try to reach salvation half way by that and half way by a different way. If you are going to do it by that, do it the whole way. Everyone that seeks to be saved by the law, Paul says is a debtor to keep the whole law. He must do it fully and entirely.

Well, under that, we gave small a. It is evident that since the fall, no one can comply with ~~this~~ <sup>this</sup> condition. Since the fall, we already have Adam's sin imputed to us, we cannot keep the law and be justified before God and we have completely kept it because we have already broken it in Adam. But not only that - We have not only the guilt of Adam's sins We have the pollution which has come upon us from it. We have a sinful nature, so that each one of us before he has reached a very small age in life has already sinned sufficiently that he could never obtain salvation through keeping the whole law, and even if you were to say that God is going to wipe out everything up to the present moment we wouldn't go a day without failing to win our salvation by this method. So we have two questions which was the first?

A-46.

and speaking of the original covenant of works. And that original covenant of works was made with Adam. And Adam failed and therefore we have all failed. But I am saying that potentially, hypothetically the promises of the covenant of works still holds, because hypothetically if anyone today would fulfill it, the ~~the~~ law, which he

can't do, because he has already fallen, but if he does, he would have earned eternal life.

1 $\frac{1}{2}$  (Question: No, the covenant of works as made with Adam, selected one very simple test to give the proof, and that was all that was specifically utilized. And I did not say that the covenant of works as a specific statement holds. I said that its conditional promises still hold. That is the conditional promise of eternal life if God's law is fully kept. In Adam's case, the details were not stressed or laid out. There was just one simple thing given, as the simple test upon which it was based for that time. Of course, we know, that none of us are under the ~~monumental~~ covenant of works. But some say the covenant of works is abrogated, and I think it is a false way to say it. I think that we have failed that, but theoretically it would still be

3 (Question: No, if there had been a law given which could have given that, but the law has not given that. But if a man could have kept the law, then theoretically there would be that. That's all.

3 $\frac{1}{2}$  (Question: Yes, that is what I would mean to say exactly. Yes, I think that what you say could be very well said that it seems useless, but the fact is that so many, many people have tried to act upon it, so many people that I think that it is good to have an understanding of the fact that though actually it cannot possibly be kept yet that purely hypothetically if it could be kept there would be salvation thereby. I think that is worth noting. I think that it is worth noting that Adam was under the covenant of works, and that we are not under the covenant of works because we have failed it through Adam, and God has given us the benefits of it.

4:75 (Question: I wouldn't say that it doesn't make any difference whether you break the law or not. I would say that since he is a sinner, he has broken the law, and is breaking the law. I perhaps like a different way of expressing it better, but it is exactly the same idea to express it. As man is a sinner, it is silly for talking about his trying to keep the law, and winning salvation. He can't do it. He is already a sinner. And as a sinner he has broken it and he is going to keep on breaking it, and he is going to keep on breaking it, as a sinner. But what does Leviticus mean when it says, "This is the commandments which if a man do, he shall live

by them." What does Moses mean? If a man could keep them, he could live by them. And that's what Paul quotes and Paul says, if you are going to live by keeping the commandments, you are a debtor to keep the whole law, and you've got to keep every bit of it, and you can't do it. So, you are much wiser instead of trying to get salvation by that way which you can't do, to try to find a method that you can do. That God gives you the power to do. The method of faith. So Paul contrasts two methods. A hypothetical, impossible method and an actual method which God has provided by which we can receive it. Paul contrasts it. And the covenant of works is inoperative today as far as we are concerned. We cannot find salvation ~~in~~ through it. But the covenant of works, as a theoretical thing might be operative if any body were able to find salvation by that way. That is I think, what we must take from what Paul says. And ~~what~~ from what Leviticus has said.

6:75 (Question: Exactly. I say it is impossible now.

7 (Question: (Dr. MacRae. Mr. Osborne, what's your idea?) Mr. Osborne: It seems to me the whole reason that Paul has brought the whole subject up is because so many people do think there is a point in it. I mean, we know there isn't but there are people today that believe they are saved by the law.

Dr. MacRae: The bulk of the human race think that there is. The bulk of the human race think that if I live a good life I can be saved. And they are right. If they live a good life they can be saved, but they can't live a good life. Because in the first place they've already fallen in Adam. In the second place they've already got the pollution of Adam's sin upon them. In the third place they are already sinning themselves. So they can't live a good life, and if they are going to be saved, it must be through Christ living the good life for them, which he has done.

7:75 (Question: I think that it does. And I think that we receive the promise not because we keep the law, but because Christ did. Because he fulfilled it, and his righteousness is imputed to us. And so we receive it not by what we do, but by what Christ did. And through faith we appropriate what he has earned through His righteousness and through his ~~mm~~ keeping the law. Where Adam fell, Christ stood. Christ kept the law. He earned for us, eternal life by his positive righteousness, and he also bore upon the cross our sins. Our failures, our shortcomings, which deserve

punishment. So we not only get pardoned from punishment, so we not only get pardon from punishment for what he did, but we also win eternal life and receive the great positive blessing which he earned for us by his keeping the law, by his righteousness. So that the covenant of works is operative in that Christ operated. And through faith gives us the benefit of what he did, rather than our having to fulfill it ourselves, which we can't do. So I think there is a point there which is worth our getting a clear understanding of, even though it is very, very easy to express it in such a way as to become confused. Very easy. And there are those who go to one extreme and who go to the other extreme. There are those who say you must see if you can live a righteous life. You must live as good as you possibly can, and hope that God will forgive you where you fall short, and we know that you can't win salvation that way. And there are also those who go to the other extreme, and say it makes absolutely no difference how you live. You can just lie down in sin. You can break the law. You can do everything wicked you want, just so you believe on Christ and you are saved, and it makes not the slightest difference, how you live. Well, the fact is that you are not saved through anything that you do, but if you believe in Christ, you will proceed to do what he wants you to do. And you will proceed to keep the law, not as a means of securing salvation, but as a pattern of the kind of life he wants you to live. And as a way in which you can grow in grace and become more fashioned after the pattern he wants you to have. And so the right use of the law, is <sup>a</sup>/tremendously important, thing for us today, as it was for the Israelites. If it hadn't been, God wouldn't have bothered to spend all those chapters giving law. ~~It is~~ ~~not~~ ~~the~~ ~~same~~

It is very important that we use the law as it is intended to be used. But it is very important that we do not get an idea that we can make it a means of salvation. And it was equally important that the Israelites should not get such an idea. That they could make it a means of salvation. It was equally important. And so while there are very few men who say the covenant of works is advocated, most Theologians agree that the covenant of works is not abrogated, but that ~~it is~~ ~~not~~ ~~the~~ ~~same~~ its conditional promise still holds, but that there is nobody today who can possibly comply

with this condition. Jesus said to the rich young ruler, ~~He said~~ who said, What shall I do to inherit eternal life? He said, You know the commandments, He said, keep them. The fellow said, all this I've done from my youth up. Jesus said, Fine, that's great. Now go and sell all that you have and give it to the poor. And the man went away sorrowing because he had much possessing. It didn't mean that the man was saved if he could take all his goods and give them to the poor. That that would earn eternal life for him. Jesus didn't mean to say that to the man at all. But Jesus meant to show his love of his property, his love of personal comfort. He meant to show his unwillingness to follow the Lord all the way, and show that his claim, of having kept all the commandments was a misunderstanding. He hadn't really kept all the commandments at all. But Jesus said, Keep the commandments. In other words he presented the hypothetical means of salvation in order to show us that we can't possibly come up to this and that we need a different way, the way of faith.

And so I think it is very important that we understand that no one can possibly be saved by keeping the law but we understand also that the hypothetical condition, the conditional promise still holds. And we go on to the next point. It has been won for us by Christ. He has given it.

12 $\frac{1}{2}$  (Question: The only value to it. No, I would say the primary value of giving the law in the first place, the real value of it was not to show the way of salvation but to present a pattern for sanctification. Paul did, - Moses did not say, God did not say, <sup>through</sup> /Moses through the Israelites, "You will be saved if you keep the law." Moses said to them, "You will be unto me a peculiar treasure. A nation of priests, if you will follow me. He gave it for safety, to show the path of sanctification, to give them a pattern to follow in seeking to improve their lives. That is the greatest purpose of the law. That is a vital purpose for us. By means of it we discover those things in our lives which need to be cleansed in the way that we need to take our faults and bring them before the Lord to seek his cleansing and his improvements to sanctification. But it has another very important purpose, but I don't think as important as this. And that second purpose is to show us our failure and to show its primary purpose ~~as~~ is for the saved person, to show the path of

sanctification, but a second purpose is for the unsaved person, to show their failure and their need of a saviour. To show them that if you're going to win salvation, through keeping the law, here is what the law is. Here is what you have to do. You have to live a perfect life

and you say, you cannot do it because you can't.

to bring us to Christ, to lead us to Christ.

14 $\frac{1}{2}$  (Question: The ceremonial law is of course to show typically what Christ will do, and to bring the truth about Christ and about God to our hearts. That also is to lead one to Christ. But I think the moral law more particularly. I think they both are.

A - 47.

You folks have a wrong idea of salvation. If you are going to be saved by keeping the law, you would have to live a perfect life, <sup>as</sup> see what Gamaliel says, or see what this Jewish rabbi has said, but he is wrong. Here's the truth. But that's not what Paul says. Paul says, the salvation by law speaks this way, and then he quotes from Leviticus, which is God's word. And Paul quotes on these two places from God's promise. If a man will do these commandments he will live by them. But of course it is an impossible condition. It shows us our impossibilities of receiving salvation on our own merits. But if ~~w~~ our merits were sufficient, which they are not, then of course we could receive His blessing. And so, the covenant of works, not in the precise form given to Adam, but is the full meaning of which the test to Adam was a vital sample. In the full meaning it still holds in this tyoe today.

2 $\frac{1}{2}$  (Question: Leviticus 18: 5. He says, "Ye shall therefore keep my statutes and my judgments, which if a man do, he shall live by them." That is ~~an~~ an incidental statement there, but it is an incidental statement which does bring out the fact, this would be a means of salvation if he could fully keep it. At least, that's the way Paul quotes it, in the two instances in the New Testament. Well, of course you might say in the context there is a further meaning of it. This chapter goes on and deals specifically with hygenic laws, and with laws of cleanliness which make a tremendous differance in our lives, and not only would we receive eternal life if we keep the law,



fully, which none of us can do, but we receive a better life in this life in a longer life if we live hygienic lives of cleanliness as this chapter points out. That meaning may also be involved, as it stands in Leviticus. But as Paul quotes it, he quotes it to show the law attitude. The attitude must follow this verse in Leviticus, if you are going to be saved in that way. And Paul says, let us not try to mix the two. He says, the law is not a faith. Trying to get salvation through the law is not trying to get it through faith. You can't get it through the law, but you can get it through faith. But after you get it through faith, then you have the law, as a pattern of what kind of lives, God wants you to live, to show you a path of sanctification and of enduring, so that you grow in knowledge, You are renewed after the image of Him who has created us. In knowledge and in righteousness and in holiness. And it is the Holy Spirit which renews, but one way used is by holding before us the pattern of what the righteousness is, that He wants us to live out in our lives.

Small b. Therefore it is foolish and dangerous for anyone to seek to obtain eternal life, merely by his own efforts to keep the law, And I don't think you will find any other statement, none that I know of, in the Pentateuch, than this one upon which someone could pin his hope that he would get salvation through keeping the law. The law is introduced to us (5) that if you will keep my law, you shall be a nation of priests, and a peculiar people ~~if you hear it~~. You have seen already how I've won these people (5). You've seen ~~how~~ how I've already received you. Now I'll show you the path of sanctification, and I give you my law. It is a spiritual law intended for sanctified persons, rather than a law of ~~death~~ death? <sup>death?</sup> Paul says that which was unto life, became unto me unto death. He means, when I took it as a means of salvation, it became unto him unto death, ~~me~~ instead of unto life. So we say it is foolish and dangerous for anyone to seek to obtain eternal life, merely by his efforts to keep the law, and yet the sad thing is that 50 years ago, 50, 70 years ago, in this country you would find pulpit after pulpit after pulpit in which a Godly minister preached, who believed the Bible from cover to cover, never questioned the Deity of Christ, the necessity of salvation through His atonement, the fact of His miracles and so on, but who through sermon after sermon after sermon, on the ethical commands of the Word of God, until the people got the

impression that the way to keep the law - the way to be saved was to keep the law. And that was the impression which many, many people had from the preaching of very Godly ministers, who could have given you a beautiful discourse on justification by faith, and perhaps they did, once in a while, but they were constantly putting a stress on the law in a way which led people to get the false impression of it, and Dr. Machen in one of his books gives an example, to try to show the faulty of such a thing. He says, "What is the Gospel? What is the good news?" He was imagining a man running up the street and saying, I've got some good news for you. The man says, "What is it?" "Keep the commandments!" Well, of course, that is not good news, to keep the commandments. The good news is that Jesus Christ has kept the commandments for us. The good news is that Jesus Christ has ~~the~~ <sup>as a</sup> new life, to give to us, that he has borne on the cross.

But many a minister who thoroughly believes the Evangelical doctrines puts so much of his stress in his preaching on the law, that multitudes of people fail to understand it, and there are great orthodox churches today in the United States. Denominations that, small ones now, but denominations that stand absolutely true to the Word of God, believe it from cover to cover, but in which the stress is such in the preaching that very few of the people get into their minds the understanding of truly what it means to be saved by faith. And so in that situation there were some people who were not perhaps so highly trained, who got a grip on this doctrine of salvation by faith in the New Testament, and as they read the New Testament, and saw the great stress on it, they began to preach it and stress it ~~anman~~ tremendously, Salvation by faith and not by works. By faith in Christ, not by keeping the law. And stressing that, as they did, and reading Paul's contrast between the law method and the grace method of salvation. Between salvation by works and salvation by faith. These people misinterpret what he says, and took it as meaning that in the days of the Old Testament you were in a dispensation by which you were saved by keeping the law. But now we are in a dispensation by which you are saved by believing in Christ. And there are now many people, very Godly people, very earnest.

Bible believing people, who have an idea that one of the greatest dangers to the Christian Church today is what they call dispensationalism, and what they mean by Dispensationalism, is the idea that people in Old Testament times, were not saved through faith in Christ, but were saved, through keeping the law. Mr. Curnow gave me a letter, and it is several days now since I received it from him, and I haven't yet gotten around to answering it. But I hope to soon. But I'm going to read you the letter.

He says, "Thank you for your January letter, just received. I <sup>am</sup> enclosing 10¢ for ten copies of MacRae's the Revised Standard Version and the ~~E~~ Apocryphal. In thinking and praying over the needs of Faith Seminary, and I have often contributed in times past, I would like a straight forward answer to one question. Is Faith truly true to the historic faith espoused by Calvin and other Bible teachers or is it Dispensation (and of the Scofield variety) in its teaching. The reason this doubt has been raised in my ~~mind~~ mind is a list of names, including that of Dr. MacRae who are cooperating in a revision of the Scofield Bible. This list is given in the last chapter, I believe, ~~in the back~~ of Lorraine Boetner's latest book, The Millenium. We know that Dr. Boetner espouses historic calvinistic scholarship from his book, Predestination. We do not know the fine points of Dr. MacRae's education. We do know that dispensationalism violates historically ~~honored~~ honored and basic principles of Bible interpretation. I hope that you can understand the dilemma in which all this places me, and take my request for information in the spirit of my need, and perhaps your need also. I cannot of course withdraw my ~~support~~ ~~from~~ prayers and support from a movement in which I have believed for many years. But some kind of major adjustment has to take place in my thinking if Dr. MacRae and Faith are dispensational in their teaching." Signed by a man whose name has Th.D. after it, but he lives in the Far West, but I don't know anything about him otherwise. And so I did not answer this letter for some little time, because I was waiting to see what it is that is said about me in Dr. Boetner's book, and I only yesterday got ahold of Dr. Boetner's book on "The Millenium" and I find that in the back he gives a list of authors and one of the authors ~~referred~~ he refers to

is A.A. MacRae, page 373. So I look on page 373 to ~~whasee~~ what he says about me. And what he says is this, "It is of special interest to note that a revised edition of the Scofield Reference Bible is now in course of preparation and is scheduled to be published in 1959 or 1960. Members among the committee are - then he names 9 people, and the 5th he names is Allan A. MacRae, President, Faith Theological Seminary. And that's all he says about me in the book. But the fact that I am so named, leads this man who has given us an occasional gift since 1952 and one of them, a gift of a fair size, that this man writes and wonders whether he can still support Faith, because Dr. Boetner has mentioned me in his book, as one of the editors of the Revised Scofield Bible. So I was tremendously interested in seeing what Boetner had to say about the whole matter that he discusses. But that's all he says about me, and that leads this man to say this, as you notice what his question is: "If Dr. MacRae and Faith are dispensational in their thinking." If it is dispensationalism. Well, now that word dispensationalism is a word that I personally wish we could get rid of, altogether, because I find that there are many, many people who think that you are a wonderful person if you are a dispensationalist, and you are no good if you are not. And I find many other people who think the most terrible thing that could happen would be for you to be a dispensationalist, and I don't know of any one definition that any five of these people agree on, on either side, as to what a dispensationalist is. And I find that Charles Hodge has a chapter on the dispensations. I find that most of our Reformed writers have chapters on dispensation ~~which which~~ <sup>Its a go</sup> ~~man~~ good established, sound Theological word which has been used for many centuries and why should people be divided into those who are dispensationalists and those who are not. Because certainly we all believe in dispensations. And if a person doesn't believe in dispensations, then surely every command given to the Israelites must apply to us today. And we ought to be doing everything exactly the way the Israelites did. We have to be dispensationalists. Every Christian has to be a dispensationalist. But if by a dispensationalist you mean that you believe that people in the time of Moses were saved by keeping the law and today they are saved through faith in Christ why that is a belief which has absolutely no support in the Scripture. But I would say, as far as, that being the most terrible thing in the world, to believe, I would

say that the vital thing isn't how Joshua was saved, and how David was saved, but the vital thing is how am I going to be saved. And if a person believes that the way to be saved today is through faith in Christ and that you cannot be saved by keeping the law today and is ~~inordinating~~ <sup>not preaching</sup> that and pushing that. If his ideas of how David and Saul were saved, or how they could be saved, are hopelessly confused, I think are far better off, than somebody who has the absolutely correct idea of how David and Solomon were saved, but would be preaching in such a way, that people would get the impression, that the way to be saved today is through keeping the law.

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and I think that the people who gave a ~~false~~ false impression this way as to how David and Solomon were saved did our country a great service in laying stress upon the way we are saved today. And I think that their misunderstanding of how David and Solomon were saved can easily be forgiven when you read many of the words of Paul, which read carelessly, or hastily, or without a careful study would certainly sound as if the Jews were saved that way, and that we are saved this way. But if you read Paul carefully you find that is not what he means at all. What he means is that the Rabbis are trying to be saved this way, but that is not the way in which they can be saved. Hebrews says the blood of bulls and goats cannot ~~release~~ release from sin, cannot atone for sin. And the New Testament teaching is not that anyone in the Old Testament times was ever saved by keeping the law, and I have never in my life met a person who believed that people in the Old Testament times were saved by keeping the law. And the strange thing is that these who wax ~~in~~ so very very eloquent in their denunciation of dispensationalists for believing that people in Old Testament times were saved by keeping the law, and ~~were~~ <sup>for</sup> putting down the Old Testament to a level to which it doesn't belong, and it shouldn't have for thinking that it presents a false way of salvation. That those who so strongly criticise, so-called dispensationalists for that, criticize them almost as strongly for an extensive and exaggerated system of typology which finds types of Christ at

every turn in the Old Testament. And which also may be an exaggerated error but which is certainly the exact opposite error from the other, because it is constantly finding in everything anybody does in the Old Testament, a pre-figuration of Christ. And the Old Testament is full of pre-figurations of Christ, and it is a lot more important to find the ones that are there, and make the mistake of finding a few that aren't there, then it is to miss the ones that are there, because you are afraid that you will find some that aren't there.

I think it is foolish and dangerous for anyone to speak 3 $\frac{1}{2}$   
to obtain  
 eternal life merely by his own efforts to keep the law, and I think that it was equally so in the days of David and Saul, just as much so as it is today, and I don't think that that's what dispensation - the difference between the dispensations mean, and I don't think that Dr. Scofield or any other real leader has really thought that, but I do think that there are many people, in fact I would say everybody regardless of his view has occasionally made unfortunate mistakes, and everybody regardless of view has fallen into error, and in the Scofield Bible you'll find the clearest statements, that nobody has been or ever can be saved except through Christ, and only by faith was anybody ever saved. You find that very clearly taught in the Scofield Bible. But yet, along with it, in the present edition, you find certain notes which give the impression that the Old Testament was a bad book, inferior to the New Testament, and that the Jews were rash in accepting the Law, when God had ~~commanded~~ <sup>?</sup> them to accept the Law, and that they were on legal ground, in the things that you find in the Old Testament, and that even Christ in giving His sermon on the mount was on legal ground instead of on the ground of faith, which would apply to us. Now those statements do not represent the view of the Scofield Bible. But there are some unfortunate inferences in some of the notes. Very unfortunate. And I hope that such unfortunate statements will not be repeated in the new edition. I don't believe there is anybody on the committee who has any desire that such statements should be repeated. They are unfortunate and misleading but they don't represent the true attitude of the Scofield Bible. But I've known individuals who spent hours and hours and hours going through ~~the~~ the Scofield

Bible and trying to pick a statement here, and a statement there, and a statement there which they can take out of context and show that it presents a false idea of how people were saved in Old Testament times and then hold it up as if was a great enemy and a great error of our day. The great error of our day is the same error, that has been an error all through the ages, the error of thinking we can be saved by keeping the law. It's the great error of all times. And we want to avoid the lesser errors, but that is the greatest error.

And so I think this is important to stress here at this point that though the covenant of works is still in force and a person who would fully keep the law today could claim salvation, that nobody could possibly do it because we have all broken it in Adam, and we have all broken it ourselves. And it to me is a far greater error to ~~say~~ <sup>say</sup> things to lead people to a misunderstanding of how we can be saved today, then to say things that lead to false impressions of how people were saved in the ~~day~~ <sup>days</sup> of the Old Testament times. Dr. Buswell told me once how he got on a train in Dallas and he rode on that train from Dallas to Philadelphia with Dr. Chafer all the way, and he said, all the way he kept trying to get Dr. Chafer to admit that Dr. Chafer held that people were saved in Old Testament times through keeping the law, and Dr. Chafer always insisted that no one was ever saved except through the death of Christ and that it was only through looking forward by faith to the pre-figurations of the sacrifices that people were saved in Old Testament times. But Dr. Buswell would say, Yes, but ~~you~~ look, you said this. When you carry this out logically, it means that ~~it~~ they would be saved by keeping the law. And Dr. Chafer would say, No, I don't hold any such thing of course. People were only saved through faith, and then Dr. Buswell would say, Yes, but you said this, and you carry this out logically and it would lead to that conclusion. And ~~Dr. B~~ <sup>Dr. B</sup> probably Dr. Buswell is right. Probably it would lead to that conclusion and probably it was an unfortunate statement, and it would probably be better not said. But we should not accuse people of views which they flatly refuse even if they very unfortunately do make statements which logically carried out would lead to such views.

I've only looked at this book of Boetner's very little as yet, but I was very much interested in the very little that I have been able to look into it, to know that just before he gives my name here, he says that the virtue of the Scofield Bible is that it sets forth an evangelical theology. The primary doctrines of the Christian faith, such as the full inspiration of authority of the Scriptures, the Trinity, the Deity of Christ, the atonement, justification by faith, the resurrection of the body, final judgement, heaven and hell, are set forth clearly and without any compromise with modernists." Now that's mighty fine virtue but he ~~(Says)~~ says that the virtue is Scofield. Then he goes on to say that its vices here indicated is that along with these notes there are others setting forth a quite ~~(Says)~~ erroneous system of eschatology, as well as errors relating to various other subjects of lesser importance. Now what does he mean by a quite, erroneous system of eschatology? He tells us on the next page. He says in his final page of the book, "We have set forth the case for post-millennialism, which we believe is the system taught in Scripture. We believe that a-millennialism is a comparatively minor departure from that system, acknowledging the spiritual nature of the kingdom as being set up in this world during the inter-adventural period, but failing to do justice to the glorious future that God has in store for this kingdom." And then he says in the next paragraph, "On the other hand we believe that the principle/literal interpretation/characterizes all types of premillennialism, leads to serious error in that it fails to realize, recognize the truly spiritual nature of the kingdom in this world as manifested in the Church, and set forth instead an earthly, political kingdom, that is for most a superficial method of Bible interpretation, and that it is seriously handicapped by its pessimistic view of the future."

Well, I believe that the most optimistic view of the future in the world is that Jesus Christ is coming back to bring an end to the wicked in this age and to set up His own glorious kingdom of righteousness and happiness and the a-millennialists shares half of that optimistic outlook, because he believes that Christ may come back soon to an unconverted world to bring an end to evil. But the post-millennialists



believe that through the preaching of the gospel all the world is going to be converted. And I must say one has tremendous faith if he can believe that that is going to happen, after we've not made any further progress in 2000 years than we have, and there are very, very few people today who hold the post-millennialist view. Very, very, very few. It takes tremendous faith, and it is grand that you have ~~firm~~ faith provided that your ~~faith~~ faith is grounded in something that is solid, but I know of no place in the Bible where it predicts that the Gospel will conquer the whole world. I know of no where where it makes that statement. But it does teach that Jesus Christ will come back and put an end to wickedness. And while he tarries we should preach the salvation by grace, that as many as possible may come to accept him and be saved. And if the Scofield Bible, in its notes has done all these wonderful things that he says are its virtues, I think that it has done a tremendous lot of good, even if it has not supported the eschatological view that he ~~thinks~~ may have, which is this glorious, optimistic view, that we by our ~~firm~~ faith are going to bring in the kingdom. It would be wonderful if God chose to bring it that way, but very, very few Theologians (111)

very, very few. In fact, he's almost the only one that I know of.

11<sup>1</sup> (Question: Well, of course that there is so. I think we should sharply distinguish. A sound, a Bible believing post-millennialist and Modernism can superficially sound very similar, because the Modernist believes that the whole world is going to become righteous and wonderful through social improvement and betterment. The Post-Millennialist believes - the true post-millennialist believes that through the preaching of the Gospel, all the world will be won to Christ. And that will change the world. Superficially they sound alike, but actually a real post-millennialist is a real-evangelical Christian and actually seems miles apart from the modernist who believes in human betterment through human efforts. Actually, he isn't modernist, and it is just unfortunate that many of them spoke so that they can be confused. But Boetner is a sound, earnest Christian who stands for the great doctrines of the Faith, and I'm just sorry that along this particular point he has adopted what I don't think is the Scriptural teaching at all. So I'm twice as sorry

that he put so much stress on it, because I don't think that it should be stressed - I mean if he was right, I don't think it is worthy of that much excitement, and opposition on account of the errors which he and others claim are found and which probably are found in the teaching of many people who aren't very well trained in their presentations, but <sup>in</sup> the leaders in the school

. And Dr. Chafer would say that he never held such a view and I'm certain that he didn't hold it.

3. The covenant of works has been fulfilled by Christ for his people. The covenant of works has been fulfilled by Christ for his people.

Small a. His righteousness is imputed to us. All of us have Adam's sin imputed to us. But all who are in Adam have Adam's sin imputed to us and that's to the whole human race, but all who are in Christ have the righteousness of Christ imputed to them. And the key word of Romans is righteousness. It is the righteousness of God. It is the righteousness of Christ which is imputed to us. It is Christ bearing our sins on the cross and keeping the law in our stead.

Small b. Note the similarity between his temptation and that of Adam. The poet Milton, the secretary of state to Oliver Cromwell, wrote a great poem called "Paradise Lost" and in this poem he shows how man fell. He wrote another poem called "Paradise Regained" which is much shorter and which is not nearly the same though

A-49.

~~and I think that the people who gave me false impressions this way as to how David~~ absolutely superb, supreme in fact. Paradise regained is just as fine as any of the rest of Paradise Lost, but in Paradise regained, which I have read through, though I have not read Paradise lost, fully, in Paradise Regained, Milton shows temptation coming, and he shows Christ meeting Satan, and repelling the temptation, and he gives a very vivid picture of it. And it is interesting I think, to see how similar is the temptation which Satan gave Christ, and which Christ stood off<sup>?</sup>, to the temptation which Satan gave to Adam, and in which Adam fell. Adam was to become like God, to get

the power of accomplishment of building up and tearing down through doing what Satan advised, which was against the command of God. Christ was called upon by Satan to use His divine (2) in order to make an immediate show and to get immediate results, by unspiritual means. He was to go up to the top of the temple and throw himself off, because the angels promised that they would take you up in their hands, lest you dash your foot against a stone. And Satan showed him all the kingdoms of the world, and said, all this will I give you, if you will bow down and worship him. And the temptation to secure power, to secure great ability, great control which he could use for good purposes, the temptation to do that by ungodly means and converse to get a good thing by bad means, was the temptation given to Christ, which he withstood, and I believe it was the very temptation which was given to Adam, and by which Adam fell.

3/13/58.

We mentioned at the end of the last hour, that we would start now with number five, man in the state of sin. And under that A. the Nature of sin - Brief considerations terms. (4) of the Hebrew & Greek, and under that ~~the~~ Number one - The Hebrew.

To study each one of these fully, would of course, take a great deal of time. And that's not our present purpose to make a careful study of the difference between the terms, but it is to get a few main features about this question - What is sin? What is the nature of sin? And so we will rather hurriedly look at the principle terms used in the Hebrew, the commonest words for sin - those which are translated sin, far more than any other terms are, are forms of the verb -  $\text{חָטָא}$ . This term is used with the noun from it, the verb from it, various forms are used, and usually translated sin. There are certain other ~~kanana~~ translations which occur. But the word sin, is rendered by this word far more than any other words put together, in the Old Testament. Now, it is very often said that  $\text{חָטָא}$  originally signified "To miss the mark." It seems to me this is the wrong way of taking hold of it. That is a very technical idea, "to miss the mark". If you take it in the more general sense, a failure or coming short - that would be nearer to it I believe. A failure or a coming short. In fact, I think, that as you find the use of the word in the Old

Testament, that you could say that it means blameworthiness. And this one case where they often say that it is used in its original sense, that is Judges 20:16. where it says that "there were seven hundred chosen men, lefthanded; every one could sling stones at an hair breadth and not miss."  $\text{לֹּץ}$  is used to mean miss. I do not believe that as most seem to take it that this is the original, specific meaning from which the whole idea of blameworthiness is derived. I think that it is rather the other way around. That from the idea of blameworthiness comes a blameworthiness of any man belonging to this company that was supposed to be able to shoot, sling stones so well and yet who would fall short of the mark. But the central idea, there as you see, is the failure, the word  $\text{לֹּץ}$  is not specifically wickedness. It is not iniquity in our modern sense. The emphasis of the word is upon failure, or coming short. And in this one case it is not even failure in the moral sphere, though in all other cases I believe, or in practically all. I think all, it is in the moral sphere. Now this is the commonest word for sin in the Old Testament, but there are other words ~~synonyms~~ with related ideas. There are about ten or 15 of them.

Girdlestone in his book on "Old Testament Synonyms" which has been reprinted I believe, by the Eerdmans company. They wrote me and asked me if I could lend them a good copy that they could photograph for the reprinting of it, but this being the condition of my copy, I thought that they had better use some other, because they wanted a real good one. While mine is complete it is not in quite the shape for that. But the new copy will be easier to handle than this, which I got a good many years ago, but Girdlestone, while he is not to be followed in every point, is very good. He is an English scholar, an Anglican scholar, who has done very careful study and he compares the different words for sin, but the most common one is this word  $\text{לֹּץ}$  and ~~the failure~~ <sup>the thought of</sup> it is failure, it is falling short. It is being blameworthy. The next one that he mentions here is the - after he discusses  $\text{לֹּץ}$  is the word  $\text{לִצְלוֹץ}$ , which he says ~~means~~ <sup>denotes</sup> the perversion or distortion of nature caused by evil doing. To be bent or to be crooked ~~(and)~~ and it is used sometimes in this specific, literal sense, of being bent. But ordinarily it is used in the moral sense

for the perversion or distortion of nature caused by wrong doing. In other words that is- expresses a similar idea to  $\text{לָצַד}$  is  $\text{לָצַד}$   $\text{לָצַד}$  has as its central stress the want of integrity or rectitude. Want of integrity or rectitude. You see, it is another aspect of wickedness or sin. It is rendered iniquity in about 30 pages.  $\text{לָצַד}$ . Now a very general word which is ~~used~~ 18 times rendered "transgress" is  $\text{לָצַד}$ .  $\text{לָצַד}$  simply means to cross over. And as you see this is a very general sense, but it indicates the nature of sin, as crossing over, from that which is right into that which is wrong. Now the word which is most commonly used in the Old Testament with the meaning of bad or evil is the word  $\text{רָע}$ .  $\text{רָע}$  which is translated evil, or wicked in the Old Testament a great deal, particularly evil or bad rather than wicked. This word  $\text{רָע}$  does not mean moral evil but physical evil. Girdlestone brings this out in here that it means injurious. It is rendered calamity, distress, adversity. Girdlestone quotes Judges 11: 27 where ~~רָע~~  $\text{רָע}$  is translated wrong. Where we read, "I have not sinned against thee, but thou doest me  $\text{רָע}$  to war against me." Now in this case, this is one of the many cases where  $\text{רָע}$  represents moral evil without the word meaning moral evil. Is that clear? "I have not sinned against thee," I'm not blameworthy that I've done ~~something~~ ~~in~~ something wrong ~~in~~ ~~relation~~ in relation to you. That is moral evil. But he says, "I have not sinned against thee, but thou doest me  $\text{רָע}$  to war against me." The meaning there, I do not deserve anything at your hand, and yet you are doing me injury. You see, it is physical injury. But physical injury done toward one who does not deserve it, becomes wickedness. Any thing done to injure the plans or laws of God is morally evil, but the word does not mean moral evil, the word  $\text{רָע}$  simply means destructive, injurious. It may be tearing down that which is evil, and then it is good, to do evil to that which is wicked. The word is interesting to translate in the New Testament, in the King James version as (13) ~~because~~ ~~in~~ because it is used that way of or of towns, or of but the word is physical rather than moral.

13<sup>1</sup> (Question: I would say this, that the word has a certain basic meaning.

Now that word can be used to interpret ~~that~~ some thing which has many other features

with it. And consequently in those cases that word is used of something in relation  
 to <sup>(1/2)</sup> teaching ?  
 , which is beyond the basic principles of the word.  
 That this is a building. This building is four stories high. Now the word building,  
 you can use the word building for a hundred story building, but that doesn't make the  
 word building mean be something with more stories. It may be, but that which is  
 intrinsic ~~(which)~~ <sup>four ?</sup> in the word building does not include the idea of more stories.  
 The four stories ~~refers~~ applies to some usages, not to all, and you would not gather  
 from this word but from the context of it. However, if the word building came to be  
 used a great deal about four story buildings the word could very easily come to mean  
 having its meaning change, in to something which ~~had from stoneham~~ we would stop  
 using it about other buildings. And if this word were only used of  
 it would come to mean  
 that which is morally wrong.

because in at least half of the cases  
 where there is a moral in connection. The connection I believe  
 . Now to prove that from this particular  
 word you would have to look at all the cases, where it is found. But I have looked  
 at most of them.

A - 50.

1 (Question: ~~hm~~ In this particular case what Girdlestone says is, "The meanings  
 above noticed imply injury done to a person but do not touch upon its moral aspect,  
 but in other cases we find this element introduced. In Judges 11: 27 we read, "I have  
 not sinned against thee, but thou doest me wrong to war against me." Here the wrong  
 of injury regarding an injustice  
 Now what I say is <sup>?</sup> thoroughly corrupt  
 the wrong, or injustice, the ~~wrong~~ wrong or injury is regarding  
 But I think the designation of it as an injustice is not the matter of  
 it is the matter of . That the word

he brings out very clearly that

but where he speaks of \_\_\_\_\_, sometimes is introduced

in every one of those cases I believe

rather than the word itself

the use of words, to recognize. You say, now this is so and so because that word means that. Well, if the word sometimes doesn't mean that

\_\_\_\_\_, but if we say that this is so and so, because the context demonstrates it, there we have

and as we find the context demonstrating it, in 9/10ths of the use of the term,

then we are ready to say, there's pretty strong evidence that this word \_\_\_\_\_, and therefore when we find the word used

alone, we can go on to say this word belongs

But as he points out, in the great bulk of cases, there is clearly no moral element that is used that way, ~~but~~ and so therefore in those cases, where there isn't moral relevance, it is involved in the context. We should see whether we can find the context or not.

\_\_\_\_\_. Now I believe all the other words are clear here, in this regard, are words that have this moral element and this word he gives and states as a difference from the others in this regard. And I wouldn't mention it, but except for the fact that it is such a common word, and that it is rendered wicked a good many times, or evil, which to us suggests that it is

but you find it used

in Old English in a different sense than we do today

. I mean today, we speak of an evil mind,

It is just like the word naughty in Old English, to mean not of much value.

It is used in modern English.

Now the word  $\psi\upsilon\gamma$  is used in

the Old Testament in connection with evil

. It has the idea of

primarily of revolting or refusing subjection of right to authority.

Quite frequently

but it means revolting or refusing subjection.

Now  $\psi\upsilon\gamma$  the word that is most commonly rendered wicked, in the authorized version,

it is a word that has its stress on

(5), the agitation

Number two. The Greek terms. As you see, at this point we are looking rather hastily at these, because we are getting the main and central features and then certain aspects of about sins. We look at later, and we may want to look at in more detail at some . Now the Greek words, with the idea of sin involved have been pretty well discussed by Archbishop Trench, in his ~~work~~ <sup>book</sup> on "Synonyms on the New Testament", which is a very fine . Trench's book on the Parables and the Miracles stand centuries ago.

and in it he has a paragraph that I think is worth reading to you. I have a quotation here. I'd like to read it to you because it is a very good presentation of different aspects of the New Testament words for sin. He says that we find sin in scripture ~~constantly~~ contemplated on many sides and set forth ~~as~~ under various images. It may be regarded as a missing the mark or aim. It is then  $\acute{\alpha}\mu\alpha\rho\tau\acute{\iota}\alpha$ , or  $\acute{\alpha}\mu\alpha\rho\tau\eta\mu\alpha$ .

It may be regarded this way as the missing or a ~~make~~ mark or aim. You see how similar that is to  $\psi\upsilon\gamma$ , or he says "the overpassing or transgressing of a line. It is then  $\psi\upsilon\gamma$  (E $\frac{1}{2}$ )

. You know how to spell that. . Or he says, it may be the disobedience to avoid. In which case it is . It may be the falling where one should have stood upright. This will be . He says it may be ignorance of what one ought to have known. This will be  $\acute{\alpha}\gamma\nu\omicron\mu\alpha$  .

Now this word  $\acute{\alpha}\gamma\nu\omicron\mu\alpha$  occurs only once in the New Testament, and you might say



what - there it is translated as error. Why then should we consider *ἀγνόημα* as a word for sin. Well, it becomes quite evident, when we look at the place where it is used. It is used in Hebrews 9: 10. "But into the second went the high priest alone once every year, not without blood, which he offered for himself, and for the errors of the people." See the King James Version translates this word *ἀγνόημα* which only occurs once in the New Testament, translated here error. You see how it is related to the word <sup>10<sup>1</sup></sup>. And yet this is what he offers for, for himself and for the *ἀγνόημα* of the people. So very clearly it represents the sin of the people, for which offering is made. But it is used from a root which would indicate that they were ignorant of that which they should have known. It is also used Trench says for "diminishing that which should have been rendered in full measure." This is *ἠττημα*. It is used for "non observance of law which is *ἀνομία*." Now that is quite similar to the King James version translated iniquity. But the word as you know is simply lawlessness. *ἀνομία* or *παράνομια*. It is usually *ἀνομία*. It is only rendered once as *παράνομια* and there it is translated also as iniquity. And then Trench gives one more usage. He says "a discourse in the harmonys of God's universe". but this word does not occur in the New Testament at all. However, it occurs frequently in the Septuagint. The Old Testament translation of the Hebrew. And it occurs sometimes in later ecclesiastical Greek. It brings out an idea which is a vital part of the whole Biblical teaching of *ἠττημα*. "A discourse of the harmonys of God's universe." Now we've look rather hastily at these.

12<sup>1</sup> (Question: The last four Greek words that I mentioned were *ἠττημα*. Diminishing. Diminishing of that which should have been rendered in full measure. *ἠττημα* I have here with me the Englishman's Hebrew and the Englishman's Greek Concordances. But I don't know

how much time we dare to take on it right at this point. But *ἠττημα* was the diminishing of that which should have been rendered in full measure. Non-observance of the law is *ἀνομία* or *παράνομια*, and *ἠττημα* is a discourse in the

harmonys of God's universe.

B. The Catechism's definition of sin. I think you will see how the catechism's definition summarizes the meaning of the word . There are two definitions of the word sin given, in the Westminster standard. There is none given in the Confession of Faith. No definition. But in the Shorter Catechism and in the Larger Catechism the question occurs what is sin? And the Shorter Catechism which is the milk for children answers it, "Sin is any~~one~~ ~~of~~ want of conformity unto or transgression of the law of God." And this is a sufficient answer for the children. But ~~then~~ for the adults who need the meat of the word, the Larger Catechism in answer to "What is sin?" says "Sin is any want of conformity unto or transgression of any law of God given as a rule to the reasonable creature ."

A-51.

Numbers 14 in the Shorter and 24 in the Larger. ~~of~~ sin is any one conformity unto or of transgression unto the law of God. The larger Sin is any one of unto or conformity/transgression of any law of God given as a tool

I would just like quickly at this point to look at four passages ———— quickly as stressing ~~the~~ fundamental idea of sin as brought out in the definition that we looked at. II

I John 3: 4. "Whosoever committeth sin transgresseth also the law: for sin is the transgression of the law." *ἀνομία*. There is a definition for it.

Galatians 3: 10. "For as many as are of the works of the law are under the curse, for it is written, cursed is everyone that continueth not in all things that are written in the book of the law, to do them."

James 2: 8-11. "If ye fulfill the royal law according to the scripture, Thou shalt love thy neighbour as thyself, ye do well: But if ye have respect to persons, ye commit sin, and are convinced of the law as transgressors. ~~For~~ whosoever shall keep the whole law, and yet offend in one point, he is guilty of all. For he that said, Do not commit adultery, said also, Do not kill. Now if ~~thou~~ commit no adultery,

yet if thou kill, thou art become a transgressor of the law."

I John 2: 16-17. It is sort of a summary statement, "For all that is in the world, the lust of the flesh, and the lust of the eyes, and the pride of life, is not of the Father, but is of the world. And the world passeth away, and the lust thereof: but he that doeth the will of God abideth forever." You have the negative and the positive, of it stressed in that passage.

C. Points involved in the definition of sin. The definition, as Thiessen points out in the Larger Catechism, sounds very similar, but actually, on examination, we find that a good many, very vital thoughts are brought out in it. And of these, the first is that sin is a specific kind of evil. Sin is a specific kind of evil. Sin is not simply doing that which is destructive. It is a special kind of evil. There is much in the world, Thiessen says, that men call evil, that is not sin. We speak of cyclones, floods, earthquakes, ~~insects and~~ drought etc. We speak of evil beasts. Dangerous lunatics (5) children. We do not imply that they are sins. Our definition limits sin to the reasonable conclusion. Sin is not simply a physical act. No physical act is sin itself. Sin. It requires much more, ? about it. above . The plunging of a sword into an animal is not sin. The cutting of a human being of an animal. Sin then, is a specific kind of evil. Number one.

Number two.

(The ~~machine~~ record had no sound from here to end.

A-51. 3/13/58. (7)

228.

*No sound on record.*

No  
Sound

No  
Sound

Hodge says that it is clear from the constitution of our nature that we are subject to the authority of a rational and moral being. A Spirit, whom we know to be infinite, eternal, and immutable in His being and perception. In other words, it is related to the law of God. So sin has relation to the law of God, as mentioned both in the ~~and~~ definitions of the Shorter and Larger Catechism, as I think brought out in our brief glance at the Hebrew and the Greek words, and as shown from the possibilities of the other suggested sources of the idea of sin being satisfactory interpretations.

Number five. Failure to do what the law enjoins, is as much sin as doing what is forbidden. Any want of conformity unto or transgression of the law, is in the definition. Failure to do what the law enjoins, is as much sin as doing what is forbidden.

James 4: 17 brings that out, quite clearly. "Therefore to him that knoweth to do good, and doeth it not, to him it is sin." And Christ himself brought out the idea very clearly in his summary of the commandments. The emphasis of the Ten Commandments in their wording is largely a negative emphasis. But when he was asked in Matthew 22: 37-40, "Master, which is the great commandment in the Law?" "Jesus said unto him, Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind. This is the first and great commandment. And the second is like unto it, Thou shalt love thy neighbour as thyself. On these two commandments hang all the law and the prophets." The failure to do what the law enjoins, is as much sin, as doing what is forbidden.

Number six. Sin is a principle or nature as well as an act.

This is clearly brought out in Scripture, and particularly stressed in the New Testament. Matthew 7: 17-18. It says that a corrupt tree can only bring forth evil fruit. For out of the evil heart comes evil thoughts, murders, adultery, fornication, thefts, ~~and~~ false witness, blasphemies. Matthew 15: 19. The Sermon on the Mount, Christ stressed that back of adultery lies the sinful lust. Back of murder the fierce hatred. The law deals with guilt, The law deals with crime. Crime is infraction of human law.

A-52. 3/13/58. (41)

231.

attitude

It is a matter of act. God's Law deals with ~~Adam~~. It is a matter of sin. An

action reveals sin. The act is sinful. It is a sinful act. But the act as a rule  
springs of ~~an~~ the heart ? (5)  
~~brings~~ out an ~~attitude~~. It feeds out of the heart and if the heart is sinful,

but the person is too cowardly to perform the act, he desires to perform it, it is  
just as much sin in God's sight

. The human laws takes account of  
~~Adam~~ attitudes , but the human action. The  
act is the thing that is punished and the attitude may be used as extenuation ~~in~~ or  
~~introducing~~ reducing the punishment. But in God's sight as the New Testament brings  
out very clearly. The attitude is even more important than the act. But the act  
reveals the attitude. Sin is a principle or nature as well as an act.

In I John 3: 4, which we already looked at, we read that sin is transgression of  
the law but the Greek word is *ἀνομία*, which context as etymology shows is better  
"lack of conformity to the law or lawlessness" rather than simply transgression of  
law.

3/14/58.

We were speaking yesterday about ~~Y~~, man in the state of sin. A. The nature  
of sin - brief considerations of the Hebrew and Greek terms. B. The definition  
in the Westminster Shorter Catechism and Larger Catechism. They are a very  
important part in this discussion here, so we will expect them both of course, to be  
in mind. C. Points involved in the definition of sin. 1. Sin is a specific  
kind of evil. 2. The term applies only in reference to creatures with a reasonable  
and Spiritual nature. 3. Sin has relation to law. 4. Sin has relation to the  
law of God. 5. Failure to do what the law enjoins, is as much sin as doing what is  
forbidden. 6. Sin is a principle or nature as well as an act. I think that all of  
those points are, do justice and most of them are pretty clear in the definitions.

9:75 (Question: 3 and 4. Yes, that was moving forward ~~and~~ in thought you must  
say. 4 certainly includes 3. But ~~in~~ ~~take~~ you see, first I took this as a specific  
kind of evil. 2, what kind of evil? An evil only in relation to Christians with a  
reasonable nature. Then what about these creatures with a reasonable nature? Well,

it is not in relation to something inside them done, but to an external law or creed. And then number four, what kind of an external law? Well, it is the law of God. You see, a logical division, might divide into three or 4 exclusive sections each of which would be quite separate from the other. And that is perhaps the more customary way of dividing subjects but occasionally we find it helpful to develop by a progress rather than a (10 $\frac{1}{2}$ ) and that's what I'm doing up to that point. Up to 4 it was a process in thought and then 5 and 6, they are subjects parallel with the first four.

It is just like the book of Romans which has the first four divisions moving forward. Each one just growing out of the other, and then the last two divisions are parallel with these first four, forming subdivisions rather than progress in thought as the first four. I appreciate the question because there is nothing more important in our methods of thought than having clear ideas of classification, which is the very basis of all thought, classification. And the ~~many~~ basic thing in thought is to realize what, and here as in many cases. We have really three divisions of the subject of which one is about half of it, and that one is four. 11 $\frac{1}{2}$

Then on this we were speaking about the sixth one and had not quite finished it. That sin is a principle or nature as well as an act. And I mentioned there, and I'm not sure that I gave the reference, Matthew 7: 17-18, but I mentioned one of the cases where a corrupt tree of having bring forth evil fruit and then I gave you the reference Matthew 15: 19, "For out of the heart come evil thoughts, murders, adultery, fornication, theft, false witness, blasphemies." In other words it is not simply a sin, an isolated act, but the sin is an expression of a principle or of a nature. I don't think that I specifically mentioned Romans 7: 8 and 9, in which Paul speaks of sin as the working of all manner of evil. When the commandment came, sin revived, and I died." The expression for it is very evidently, refers to a principle or a nature, not ~~specifically~~ simply an act.



Romans 6: 12-14, Paul similarly speaks of sin as growing in him and of leading in the heart of the unsaved. I John 1: 8, John says, "If we say that we have no sin, we deceive ourselves and the truth is not in us." He does not in that verse say, if we say that we have never gotten any sin from Adam, he doesn't say if we won't commit any sinful act. He says, "If we have no sin". He refers to it very definitely there as a principle or nature, rather than simply as an act. Sin comes ~~originally~~ originally from an act which began with sin. Sin continues to express itself by means of acts. But sin in addition to being an act is a principle or nature.

D. The origin of sin. This is a rather difficult point to divide approximately. It is rather difficult to separate, ~~them~~ from the points that precede and follows, because many points that might be considered as the nature of sin, or closely related to the origin, and many points that might be related to its origin, cannot be settled with out dealing with its nature. But I don't think we have to worry a great deal as to whether every bit of material belongs under origin or nature. The two are closely related. I think we will get a logical process in understanding the subject by taking it next here at this point, the origin of sin, understanding that in dealing with it we will understand more of the nature and perhaps that we will not fully understand this without to some extent what we've already looked at, under nature.

A-53.

D. The origin of sin, and here we will look at a number of negative points. Some of which might be considered as the nature, rather than origin, but can go into origin. Others will only go into origin. Now, the first of those points, before I mention the points, I will read you a verse. Isaiah 45: 7. I'm interested at the moment in a very small portion of this verse, but I'll read you the whole verse. "I form the light, and create darkness: I make peace, and create evil. I the Lord do all these things." Now we are interested in the phrase, "I the Lord - create evil." All right, are we justified then in saying, the origin of sin, God is the author of sin. Isaiah points out then that God does all sorts of things. It

does not say that God does things of differing moral nature. Everything that God does is good. There is nothing that ~~God~~ is in the verse that contradicts that. But the verse says that God builds up His kingdom and that God tears down the kingdom of Satan. That God brings blessing and prosperity to those to whom he ~~manifests~~ chooses to give these material blessings to <sup>2</sup>, and to all those who are his in the life to come. And that God brings calamity and misery as a just retribution to sin and that God destroys everything in this world that does not <sup>2</sup> with His will. And so the verse as properly understood in the light of our previous examination of this word light, the verse, and also the context of the verse, because the verse throws added confirmation on the fact that that is what the word means. That I form the light, and create darkness. Both of them here, meaning a physical thing, and darkness is also used as a symbol for wickedness, but we certainly have no reason in this verse to say that in this verse it is the physical. He creates darkness, he caused the moon to come between the sun and the earth to make the earth dark. He causes the earth to come between the sun and the moon and to make the moon dark. He causes things to be light or dark as he chooses. He makes peace but he ~~may~~ also brings about destructiveness and injury when this is desirable for his good purpose. And so this verse here is not to prove that God is the author of sin. It is not of course a proof that He was not the author of sin, so we say -

Number one - God is not the author of sin. See Isaiah 45: 7 plus. Now at this point, someone might say, why do we need to go any further. Someone here might have memorized the Westminster Confession of Faith, and if so he could quote to us the statement on the decrees of God. The first part of this which specifically states that God is not the author of sin. And that is the conclusion of those verses. Godly men in their careful study of the Scripture, that the Scriptures teach that God is not the author of sin. We have very excellent statements, careful study of the Scripture in that confession, as other great creeds of the Church, but of course they are through, not because those men say, at all, but because they have studied the Scripture very carefully and they gave us a summary of what they found in Scripture. So our main interest is not in what any Confession says about it, but what the Scripture

teaches. That is our soul source of authority, but the Confession may be an excellent statement of the facts we find in the Scripture. And we go directly to the Scripture on this, and we notice James 1: 13.

James 1: 13, which makes a specific statement and a very definite statement. Not a comprehensive statement, but a very definite one. "Let no man say when he is tempted, I am tempted of God, for God cannot be tempted with evil, neither tempteth he any man." Yet in the Old Testament we read that God tempted Abraham. So right away you find another contradiction. So that in this case is a contradiction in the English version. In the fact that in Old English the word tempt has an area of meaning which in modern English is divided into two sections. A section which means to tempt in the sense of inciting to evil, and that is certainly what James means here. And a sense which means to test. We make an attempt. It is altogether different to attempt ~~somebody~~ something, and to tempt/somebody. The old idea of tempt so that trial which is in Old English tempt, we preserve in the word attempt. We test it to see if we can do it. It is an attempting. But when we use tempt today it means to incite to evil. So there is no contradiction in the teaching of the Bible here, but there is a contradiction in the King James version. I hope that the contradiction will not be in the new edition of the Scofield Bible when it comes out. I proposed that in that, in the Old Testament where it speaks of God tempting Abraham we change the meaning to attempt. And in our committee we had the greatest disagreement that we had over any question yet, over that question, whether to change that to attempt or keep it tempt. And I think that we had the biggest discussion over any point that we had yet perhaps, but in the final vote it was seven to two in favor of changing it. So unless there is a change in count later, it will change.

I've mentioned that I do not say to my class I'm going to tempt you next week in Systematic Theology. I don't think that the word today means that.

7 (Question: The word tempt as used in Old English has a wide area which may mean to tempt something to see whether it is strong or weak or it may mean to attempt to break through the weak part of it. But both can be tempt in Old English. But in Modern English the attempting to break through the moral nature of something at its weak spot is called tempt and tempt is restricted to that of the modern English.

The attempting to prove whether it ~~is~~ strong or weak, not to lead them to moral evil, is called tempt. But in Old English the word was a wider word than it is now. The I believe that in most Romance languages in Europe it is my impression that our word conscious (conscience?) and consciousness are identical in the word word. And there was an Italian professor who was lecturing on Linguistics in the University of Chicago and he told how it was very ~~amh~~ shocking to the Linguistic conscience when he heard certain things said. There was nothing in the least of moral involved ~~mf~~ in it. So I decided what he meant was conscious rather than conscience, but I found that ~~he~~ constantly used the word conscience where we use the word consciousness. Of course in Latin it is identical. to know together exactly like conscience

. And that's just another illustration of how the width and the narrowness of words vary and why it is impossible to make an exact translation of anything from any language into another language. All you can do is to make an approximation. To make a very close approximation is not simply a matter of knowing the two languages, but it may be a ~~affiant~~ matter of many, many attempts to finally get the thought across.

Well, in this case then, James says that God does not tempt anyone, but everyman is tempted, he says, when he is drawn away of his own lusts, and of (95)  
The sinful ~~man~~ nature within man guides him away and leads him into external acts. God is not in this regard here the author of sin. That, as I said, is not very comprehensive, but on this specific field with which it deals it is very definite.

I John 1: 5 is somewhat more figurative. But I think that the meaning of it is quite clear. "This then is the message which we have heard of him, and declare unto you, that God is light, and in him is no darkness at all." Certainly here, light and ~~innondarkness~~ are used in a figurative sense. It is not used of the physical matter of light weight<sup>?</sup>. But it is used in a figurative sense, God is light and in him there is not darkness at all. If we say that we have fellowship with him, and walk in darkness we lie and do not the truth. Surely that is pretty definite there that the Scriptural writings do not consider God to be the author of sin. I don't feel that they thought it necessary to say much about it, because it would have impressed them as a rather absurd idea. A. A. Hodge in his very excellent commentary on the Confession

of faith, in his section on God's eternal decrees, he goes through the Confession of Faith, taking up each section and discussing it. In that section he deals with this phrase that God is not the author of evil. And he says that it "remains certain that God is not the cause of sin", and here he gives three reasons. "A. Because he is absolutely holy. B. Because sin in its essence is anomia, violation of God's will. C. Because man as a free agent is the responsible cause of his own actions. He gives those three which I thought was a very nice, concise presentation of thought regarding the matter. God is not then, the cause of sin, number one.

Number two. Sin is not eternal. That is an idea which various philosophies have held. ~~But~~ <sup>That</sup> there are two self existent and eternal principles, good and evil. That these two have been in conflict with each other from all eternity and will continue always to be in conflict. ~~There~~ are philosophies. There are religions which hold this view. And this view has grown out of a difficulty accounting for the origin of sin, in connection with the belief in an omnipotent and holy God. But it is not a view which fits with the Scriptural teaching, because it makes God a finite and dependent being. It fits with William James idea of a limited God, a finite God. This is not the teaching of the Bible that God has created all things.

13 $\frac{1}{2}$  (Question: I don't think that that is ~~the~~ quite the here, but  
I think that - I think that he is dealing with human forces rather than animal  
forces. I think that possibly this would come in a different section of the course.  
But it does relate very definitely to what we are speaking of, and I think it is very  
worth while to take a few minutes/ <sup>to look at now,</sup> because that chapter Romans 9 there is a very  
important chapter there in the whole connection with this whole question of the divine  
control. ~~While~~ While that is not our present subject, our present subject is the  
Nature of Sin, and yet we are very specifically stating that sin is not God's creation.  
That God did not create sin

14 $\frac{1}{2}$

what it is, which I think makes it easier to understand, but this could easily be  
raised as an objection, and just as the word in Isaiah, the answer is not the thing  
<sup>? ?</sup>  
~~me~~ that is there. I think that we should glance at it for a minute. You notice in  
verse 17 -

In verse 17 he says the scripture says unto Pharaoh, even for this same purpose have I raised thee up, that I might show my power in thee. And that my name might be declared throughout all the earth. Does that mean that God created Pharaoh? In order that he might make Pharaoh such a wicked person that God would then show his power by overcoming him. I don't think so. I think that by <sup>(1)</sup> here have I given thee power . Have I given this evil man Pharaoh the opportunity of in order that I might . And that is, God could have caused that Pharaoh of Egypt and his , would be an easy going sort of a fellow, who could have said, <sup>(1 $\frac{1}{2}$ )</sup> we'll . But he permitted a man of great obstinacy should be in the ~~mansh~~ position of power at that time, in order that he should show his power in him. And the next verse says, Therefore hath he mercy on whom he will have mercy, and whom he will he hardeneth. Now this, he will have mercy on whom he will have mercy, I think brings out clearly the fact that God will grant repentance unto life, to those <sup>to</sup> whom he chooses to grant it. That God calls individuals to be saved through Christ. But I don't think the statement, whom he will he hardens, is a specific statement here of God making a man wicked. I don't think so at all. I think that in the case of Pharaoh he made him obstinate. He made him show forth the wickedness of his nature, in refusing to let lesser consideration lead him to give in of the situation. H

He continues, "Thou wilt then say unto me, why doth he yet find fault, for who <sup>? Nay, but</sup> hath resisted his will? ~~Nahon~~ , oh man, who art thou that replyest against God. Shall the thing formed say to ~~the~~ him that formed him, why hath thou made me thus? Hath not the potter power over the clay of the same lump to make one vessel unto honor and another unto dishonor." Well, you take verse 21, absolutely by itself, and you might gather from it that God makes some men as righteous men in order to show his goodness and other men as wicked men, in order that he might show his wrath <sup>wickedness ?</sup> against the wicked men. But 22 does not use that language at all. 22 says, "But if God willing (wishing that is in modern English willing) In modern English willing

Has come to mean being ready to give permission, but in Old English, willing in this context means determined, desired. Thus, desiring would be better. What if God desiring to show his wrath and to make his power known endured with much long-suffering the vessels of wrath and fitted them for him. He endured with much long-suffering. They are wicked because they have chosen to be. They have chosen to go on in wickedness. Adam's sin is imputed to them, and Adam voluntarily chose, and they themselves have voluntarily chosen to go on in sin. They deserve eternal death, and God instead of immediately destroying them, has endured them with much long-suffering in order to make his power known. And that He might make known the riches of His glory on the vessels of mercy which he had before prepared unto glory. That is, Paul says, the fact that anybody is saved is God's mercy upon him. But there is nothing in this chapter which rightly interpreted would say, God has made people wicked or God has created wickedness. But it does say that God endures the vessels, through much long-suffering, God endures them, but it does not show that God is the author of sin.

If not we'll continue with number two. ~~It is~~ Number two, the ~~most~~ opposite extreme you might say. The one extreme of omnipotence, God has originated sin. Sin is here because God said, Let there be sin. That we have seen is not the Biblical teaching but is quite the opposite. But number two is the ~~opposite~~ opposite of that which says sin is an eternal principle, and ~~in~~ this I don't think is specifically mentioned in the Scripture to deny it, but it certainly is definitely contrary to the whole teaching of Scripture which is that God is sovereign. That God is not limited by a thing that he neither created nor could ~~permit~~ forbid. That God has created the world, he has created man. He is not simply one of two forces that are self-existent and eternal, struggling against each other. And so the idea that sin is eternal, which some philosophies hold to, is very different from the whole teaching of the Bible, about God as a great original sovereign creator.

Number two, was sin is not eternal. Now I don't know if that is a good expression of number two. Perhaps it would be better to say, sin is not an eternal

principle coexisting with God. Maybe that would be clear. If you like that better I will accent the suggestion. Sin is not an eternal principle coexisting with God.

7 (Question: Well, I say both of these are wrong. I say one extreme here is false, and then I say the opposite extreme is also false. And so I'm making them both negative. Sin is not something which God has created. Neither is sin something which God has not created. That is, that it has existed eternally along side of God. They are both false. ~~But~~ Yet they can both be stated almost as if to seem to cover the whole ground between. But the Scripture teaches neither one of these.

Number three. Sin ~~is~~ does not originate in man's finiteness. That is a view which has been held by a good many philosophers. I believe that it is a pretty fair expression of the view of Karl Barth. Now I say pretty fair, because almost any precise expression you would make of Barth, he would say, now that is not what I mean. And that you are misrepresenting him. But if you will read his writings, you will find that the theme that is expressed all through is that man by virtue of being a creature and being finite is therefore so different from God that there's ~~no~~ nothing he can say about God. There is nothing that he can do but that it is evil, and wrong, and is sin. And that he must get completely away from himself with his finiteness before he can be rid of sin. That is the big thing that is stressed over and over in various terms, in various ways in Karl Barth's writings. Man is finite. Man is a limited being. This is in itself sin. Man should recognize his limitation, his finiteness. Therefore his inferiority is utterly ~~an~~ sinful condition. He should realize it, and should realize that nothing but complete negation of himself, can be satisfying in relation to God. Now that is not the teaching of the Scripture. It is not the negation of man that is necessary, but the negation of sin. It is not that there is anything wrong in finiteness, that there is anything wrong in limitation, that there is anything wrong in smallness, but that there is much wrong in sin, much wrong in wickedness, much wrong in that which is morally evil, much wrong in that which is out of conformity with the whole (10) of God. And so sin does not originate in man's finiteness. This point is one that could have been under the nature of sin, or under the origin. It would fit equally as well in either place.



And it is necessary for them studying it, either to have it in mind, but I thought I'd put it here.

Number four. Sin does not originate in Sensuous. This is a view which is very often held. It is a basic view much asceticism. In fact, it is perhaps the central principle of Buddhism. That all existence is evil. That it is man's lower nature struggling against his higher nature. And that is what sin is. Man's flesh struggling against spirit. Now the Scripture does not teach that flesh in the physical sense, that is, the body, is per se sin. The giving the body

(11). The wrong use of the functions of the body becomes sin, but so is the wrong use of the functions of the spirit. The greatest sin of all is perhaps pride, and pride is certainly far from sensuous sin as anything could probably be. Under this head I think we can properly put the view of the English philosopher, Tennant who <sup>(11<sup>1</sup>)</sup> ~~(11<sup>1</sup>)~~ combines this with the Theory of Evolution. And who holds that sin<sup>s</sup> consists in the opposition of the lower propensities of human nature to a gradually developing moral conscience. Some of the evolutionalists have said, If there ever was a fall, it was a fall upward. And by this, they mean that when man first acquired the ability to have moral protection that was the beginning of sin. That it was a step upward rather than a step downward. The realization of the evil of the sensuous nature of of the natural body as constituted. Now this would certainly make God the author of sin. If God had created us with bodies which were themselves evil but the Scripture does not teach that at all. God created man, and he saw all that he had made and it was good. It is the perversion of man, not man's nature, ~~in his~~ his natural condition which is evil.

And so while the ~~sensuous~~ sensuous can become a great test of sin, and sin can express itself through this, yet it is only the body, and the idea of the body is per se wrong or that any bodily connection or activity is per se wrong, is something that is found no where in the Scripture though many ascetic groups have come very near to it, in their attitude. It is basic in the teaching of Buddhists. Sin does not originate in sensuous.

Number five: Now five, I question whether it comes under origin or nature, but it can be put in here quite properly I think. Sin is not merely selfishness. Now the sensuous is a large part of sin, and it is easy therefore to become confused and to think that all is sensuous, and there are people who are as remote from the sensuous as anyone can be, who are as care (14) sinners as there are. Sin can be just as bad or another area of sin. But number five is perhaps getting a little nearer to the central nature of sin. And yet also is an unsatisfactory statement as a complete picture. Sin is not merely selfishness. There are those who hold that sin is simply selfishness.

A -55.

The refusal of the self to obey the law of God. The putting of one's own ideas into God's ideas or one's own purpose and desires instead of those of God, is certainly the very essence of sin. And therefore selfishness is a very large part of man, but it is not a satisfactory, comprehensive statement of the whole. But selfishness is sin, nor is all looking out for oneself sin. The scripture does not say that thou shalt hate thyself and love thy neighbor. It says thou shalt love thy neighbor as thyself. Man is told that his body is the temple of the Holy Spirit. So we don't take a temple and (1<sup>1</sup>). A selfishness in the, not truly the way the word is used today. It could perhaps be applied that way, - looking out for the property of oneself. It certainly is not contrary to the Scripture, nor is it (1<sup>1</sup>). It is an overemphasis of self that is sin. A putting of the self up as over against God. Sin, selfishness is - not all caring for self is sin. Neither is all sin selfishness. There is considerable amount of sin in which selfishness is not the governing principle. We incline perhaps to look much more lightly on the person who breaks the law of God in order to do what he thinks is helping others. The one who robs the rich in order to give to the poor. The one who breaks the law of God thinking he is doing ~~the~~ ~~an~~ it to do good to others. There was a woman down in (I think it was

down in Virginia wasn't it?) Last year or the year before. Or do I have that confused with another woman? The one in New Jersey. Anyway, there were two cases, they were cases of women whose employers had great confidence in. I guess this was in New Jersey. The woman's employer had so much confidence in her, that he paid no attention to the keeping of the books or anything, and this woman simply gave money to whoever needed it. She gave extra funds to all the employees of this small organization, but an organization with a considerable amount of money involved. And she gave help to everybody she could, and a ~~man~~ little to herself, but suddenly the employer found himself with a great bill, which wouldn't possibly be made. The money was absolutely wrong, and this woman had desponded of several hundred thousand dollars. And the state did not say what a good woman she was, for spending so little on herself, and so much for other people. And she was certainly sinning. She was breaking God's law. If all people behaved the way she did it would be impossible for society to continue, or for life to go on. She was a sinner, but we consider her as a much less reprehensible sinner to our mind than one who does the same sort of thing and spends it on their own joys and personal things. But it certainly was sin, it certainly was breaking God's law. It certainly comes under that head. So sin is not merely selfishness.

the

Number six. Sin began as a result of a conscious decision to turn against God.

What is the origin of sin? Did God create sin? No. Was sin always a great force equal with God in the universe? No. But sin began as a result of a conscious decision to turn against God. Doubtless the decision was first made by that wonderful being who God would seem to have placed in charge of a large portion of his universe. It may very well be as some suggest that I Timothy 3: 6 throws light by suggestion upon the nature of Satan's sin, even though it is not talking about that at all. It says that, speaking of bishops, it says that a bishop should be verse 6, "Not a novice, lest being lifted up with pride he fall into the condemnation of the devil." Does that mean lest the devil condemn him? Hardly. So it must mean the condemnation that the devil has received. And that would suggest that the devil's condemnation was for pride. And that man not a novice, becoming a bishop, lest being lifted up with pride, and my, how frequently that happens. I've seen people, the most humble

people, the most conscious of their limitations, afraid to step forward and take any position of importance because they don't feel up to it. And others have seen their abilities and pushed them ahead, and they get into a position of authority, and to their surprise they find they are able to handle the job, pretty well. Then pretty soon, they get so proud of their success, and their accomplishment, that nobody can get along. I've seen that happen. It just ruined many a man falling into condemnation because of his pride when he is lifted up into a higher position. Why is this called the condemnation of the devil? It is quite a reasonable suggestion that that is what brought condemnation to the devil, of being filled with pride, he desired as Isaiah says to be like God, to take over the power of God, to seize the pride, the glory of God, and he fell. It was a conscious decision to turn against God.

Certainly this is the case with Adam. Adam was guilty of a conscious decision to turn against God. He broke the commandments of God. He transgressed God's law. He brought sin and death upon the world of man, upon himself and upon his prosperity. So sin began as a result of the conscious decision to turn against God.

Number 7. The possibility of sin is inherent in the possession of a spiritual nature. There has been a great discussion about the character of Christ. Was he non (8 $\frac{1}{2}$ ) or . And I think it is the ~~same~~ second of the two undoubtedly. The possession of a spiritual nature is one who has ~~power~~ the power of contrary choice. One has the power of making a decision and once you give him that power there is the possibility of his making the wrong decision. God did not create sin, but what God created ~~man~~ ~~in~~ made sin possible. I think that is an important thing. Sin is not an eternal principle existing alongside of God and constantly struggling with God. Neither is sin, a thing which God created. But God could have avoided the existence of sin by failing to create any reasonable creature. Without the reasonable creature there is no sin. ~~Man~~ Without the spiritual being alongside of God there is no sin. And therefore God did not create sin, but God did create the possibility of sin. Or rather God created angels, he created Spiritual beings, he created man which by virtue of his being created, as a spiritual being, had the possibility of sin. The ~~last~~ Latin phrases I quoted a few minutes ago, were to not

be able to sin, or to be able not to sin. Now if Jesus Christ was not able to sin, that would mean that he ~~was~~ was not a reasonable being. Many ~~men~~ have taken that view, which makes him a sort of a wooden indian. He could not sin. He was unable to sin. That would ~~make~~ make him not a reasonable being. Not a creature of consciousness and will. He was able not to sin. He was ~~not~~ able to make the right choice. He was able to keep his will in line with the will of God. He was able to keep the law fully. Now God did not have to create beings which could sin. God has made an animal creation. We don't say that the animal sins. God has made a material creation. I told you the other day ~~an~~ of how this scientist in the University of Illinois spoke to me as if about/it was common talk of him and his associates there of the custodiness of inanimate objects. He did not mean by that that to be of inanimate life would to be of sin. He meant simply that it was difficult for the men to handle the inanimate objects so precise and accurately as to have the results turn out the way they would like them to turn out. He did not mean that when it rains and disrupts something that we were looking forward to we don't call that wickedness or evil on the part of the rain. Sin is the possibility of a spiritual being. Now God did not have to create spiritual beings. God could have made robots. God could have made, you see what men are making now - thinking machines. They are not able to make choices now in the sense that the higher choices that man makes, they are not able to make moral choices, but they are able to take a lot of data <sup>?</sup>, and put them together and process them, and see the alternate possibilities of where they lead, much more quickly and ably than man do. You feed this stuff in them, and they always give the correct results. God could have made us so that he presses a button, you press a button and you go this way, you press a button and you go this way. You press a button and we do this. We would just be mechanical structures. But what God desired was creatures who would choose to walk with him, and enjoy him forever. He chose to make us reasonable beings, to make us spiritual (12<sup>1</sup>), and ~~man~~ once a spiritual being or a spiritual entity existed, there was the possibility that that being instead of choosing to love God, would choose to hate God. There was the possibility that he

would disobey God. So it is in the very nature of saying that if there is a spiritual being there is a possibility of sin. And God created the spiritual being and as a result the possibility of sin is present. But the fall, the wrong, the guilt for the bringing of sin out of the realm of mere possibility into the realm of actuality is the fall of the spiritual being, who chooses to hate God rather than choosing to love God. And so, this discussion of the origin of sin, is something that I think is helpful to us, To have a clear understanding on this, I think, avoids many false philosophies and erroneous attitudes of our day. Not only that, I think that it enables us to deal with the simplest inquirer - to deal with some of the questions which occur to him, simply through the failure to understand this vital thing of the nature of spiritual beings and the nature of

A-56. 3/25/58.

Capital E. The Pollution of Sin.

We've been speaking about the nature of sin, the origin of sin. Now we speak of the pollution of sin.

Number one. The Bible teaches that the natural man is controlled by an evil principle. Now perhaps here we should have a word of warning about this definition. When we say the natural man, we don't mean man as originally created. We mean man created and fallen, ~~an~~ but not renewed. By natural man, we mean man as we see him all around us, apart from the special activity of the Holy Spirit. It is not natural for man to be a natural man. That is, the natural state of man is the state in which he is created, but now it has become man's nature, as a result of ~~man's~~ Adam's sin, and the fall of man. Consequently we call it the natural man, even though we see the term given in a way which is a misnomer. Now then, the Bible teaches that the natural man is controlled by an evil principle. We have already noticed as number 6, of D, that sin is a principle or nature as well as an act. We saw that a corrupt tree can only bring forth evil fruit. That out of the heart comes evil thoughts, murders, and adulteries, etc. That ~~in~~ <sup>lie</sup> back of adultery and back of murder ~~and~~ the lust or the hatred. That Paul speaks of sin as reigning in him. The evidence which we saw <sup>back</sup> ~~that~~ under number six show that sin is the

principle or nature as well as an act. Our present point is that this nature controls the natural man. <sup>he</sup> That/ is polluted by the fact that he is controlled by an evil nature. And so in addition to these verses looked at already under that head, which also apply under this head, we should note Jeremiah 17: 9. In Jeremiah 17: 9 we find the prophet saying that "the heart is deceitful above all things," and it is exceedingly corrupt. "Who can know it?" The recognition of the fact that the natural man is controlled by an evil principle. This is the fact that lies back of the greatest process of psychological treatment, and psychiatric treatment today. The recognition of the evil that is hidden and is showing itself, and pouring its stream of pollutions into man's life. It was <sup>Frued</sup> ~~showing~~ a great part of his activities in Vienna, was taking these highly, respectable people who came to him, and examining their hearts and showing them the nature which was there, which they were holding in, and inhibiting, and it was pouring the corruption into their blood stream, and it was causing them nervous ailments and difficulties of every sort. "The heart is deceitful above all things", Jeremiah said, and it is exceedingly corrupt. "Who can know it?"

In John 15: 3, we find that our Lord said, "Now ye are clean through the word which I have spoken unto you." Before the word then we were not clean. We were under the control of the evil nature. Under its pollution. Romans 7: 24. Paul expressed the feeling of one who is controlled by this evil nature. "O wretched man that I am! Who shall deliver me from the body of this death?" And the previous two verses spoke of him as delighting in the law, but seeing another law in his members warring against the law of my mind, bringing me into captivity to the law of sin which is in my members."

Ephesians 4: 22. Calls upon us to "Put off concerning the former conversation of the old man which is corrupt according to the deceitful lusts." A summary of the material that we have just looked at. The Bible teaches that the natural man is controlled by an evil principle.

Number 2. As a result of this, the Bible teaches that man needs to be cleansed.

We find this brought out very strongly in that great psalm of David, the psalm of ~~contrition~~ contrition. The 51st psalm. Verse 2. "Wash me thoroughly from mine iniquity, and cleanse me from my sin." And verse 7. "Purge me with hyssop and I shall be clean: wash me, and I shall be whiter than snow." Not merely cause me to desist from a certain action, cause me not to perform a certain action, but cleanse me, wash me, purge me. We looked at John 15: 3, which I should have put under this head, rather than under the first. In fact, I have it under this head, but my eyes slipped down. And in my notes, I read it under the wrong one. John 15: 3, "Now ye are clean through the word that I have spoken to you." And then Ephesians 5: 26, where we read that Christ loved the church and gave himself for it that he might sanctify and cleanse it with the washing of water by the word. And then, I John 1:7, where he said, "If we walk in the light as he is in the light, we have fellowship one with another, and the blood of Jesus Christ his son cleanseth us from all sin." The pollution of sin is such that it needs cleansing.

Number three. This pollution affects all parts of man's nature. Ephesians 4: 18, refers to his understanding. "Having the understanding darkened, being alienated from the <sup>life</sup> ~~light~~ of God through the ignorance that is in them, because of the blindness of their heart." The understanding darkened as a result of this pollution. Romans 1: 31, speaks of the natural man as "without understanding," and I Corinthians 2: 14, "The natural man receiveth not the things of the Spirit of God: for they are foolishness unto him: neither can he know them, because they are spiritually discerned." Then it relates to a man's understanding which is darkened as a result of this pollution of sin, and I think that it is vital that we recognize that fact. It is vital that we realize it in our dealings with others. We cannot express it. The simple understanding of everything. We can expect the understanding to be difficult to reach. We can expect that even with the saved man, who is only partially sanctified. We can expect it only with ourselves, also with ourselves. And let's not be too surprised when we see the evidences of this faith of the depravity of man. It shows itself in evil and vain imagination. This is brought out in Genesis 6: 5, where God looks at man before the flood, and he says, "that the



wickedness of man was great in the earth, and that every imagination of the thoughts of his heart, was only evil continually. Then verse 12. "God looks upon the earth and behold it was corrupt. For all flesh had corrupted his ways, upon the earth."

Romans 1: 21. The apostle observed, the fact of all the world being evil and vain in their imaginations. "Because that, when they knew God, they glorified him not as God, neither were thankful; but became vain in their imaginations, and their foolish heart was darkened." It showed itself in vile affection, as shown in Romans 1: 26 and 27. Those terrible verses about the description of the wickedness, the unnaturalness into which the Gentile world had sunk, under the pollution of sin, and which is also found in our world today, and which is within the heart of every human being. Everyone who is a natural man and we all are until we are completely sanctified has these terrible vile affections within his nature.

I remember hearing a talk by Dr. Killen in our chapel two years ago, in which he spoke about alcoholism, and he said that it was very easy for many a person ~~na~~ who had never touched alcohol, if he would <sup>taste</sup> ~~touch~~ this and find that he had within him this terrible craving, a fear of that which ~~him~~ he knew nothing of. That it would be almost impossible for him <sup>11<sup>1</sup>/<sub>2</sub></sup> becoming a drunkard. The same is true of these matters mentioned here. Vile affection, that one person has predilection with one type of vileness, and another in another ~~direction~~ type of vileness, but that ~~there~~ there is plenty of it in every natural man. It is part of the pollution of sin. It is a thing that we can receive. In the lives of people we find great Godly people who have fallen into the most unexpected and surprising things, because the vileness is within their hearts of men and it is only the long process of cleansing by the spirit of God which completely cleanses ~~na~~ any of us from it. Some of us may seem very immune to certain

and some of us may be very subject to other types. I heard a professor once talking in <sup>Germany</sup> ~~New Jersey~~ about, he was talking about professors over in Germany, some of the ~~am~~ men in different lines of linguistic studies, that had fallen into horrible sins, and who were characterised by it, and then, the other one

is not to represent facts, but it is to ~~re~~produce a result

. Therefore if you desire to produce a certain action on someone's part, and certain words will produce that action, those are the proper words to use, whether they bear any relationship to fact or not. Now this of course is simply taking the trait of the natural man of corrupt speech, and to glorify it, and make it something that is acceptable. And yet everyone in his heart knows that he is wrong. Then a defiled mind and conscience, we find in Titus 1: 15, which receives this phraseology, from Paul. "Unto the pure all things are pure: but unto them that are defiled and unbelieving is nothing pure; but even their mind and conscience is defiled." It is the most irritating experience to be with those whose minds are defiled and to see how the simplest remark that you make can be misunderstood sometimes, and can suggest ideas to them, that you never dreamed of. A defiled mind and conscience.

An enslaved, perverted will, Paul speaks of in Romans 7. That great chapter in which he shows a Christian struggling against the corruption and the pollution of sin. The guilt of which God has saved him but from the power of which deliverance is a long thrust. Romans 7: 18-19, "For I know that in me (that is, in my flesh,) dwelleth no good thing: for to will is present with me: but how to perform that which is good I find not." I guess to will there, perhaps would be better to say wish - wish to will. To wish for something. How to perform it, in other words, how to carry out the will, I find not. "For the good that I would I do not: but the evil which I would not, that I do." Thus we find that the Bible teaches that this pollution affects all parts of man's nature. So under three, let's make a small a. And though it is a small a, it will be a rather long statement.

Small a. This is what we mean by total depravity. It does not mean that we are as bad as we can be, but that every part of our nature is affected by sin, and thus we are unable to make ourselves good.

(1). There are degrees of depravity as well as firm of grace for holiness.

there mentioned. He said, In the Theological faculty you don't find such going ons. He said, the men there simply do not do that sort of thing. But he said, at the same time, we find one boasting against the other, and seeking for his own credit, and trying to find how much more he knows on it. He said you find a spiritual wickedness which is ever bit as bad. And so the vile affections which Romans describes here on not something which we can look upon as the clear habits of the wicked world surrounding the apostle before Christendom, and it came  
 tendency of the heart <sup>13<sup>1</sup></sup> of every person of varying

degree evidence of the corruption and pollution of sin. Then corrupt speech, Ephesians @ 4: 29. Corrupt speech and how easy it is for man to fall into this, and how wide spread it is. "Let no corrupt communication proceed out of your mouth, but that which is good to the use of edifying, that it may minister grace unto the hearers."

It was interesting to hear the prison chaplain yesterday say that when he was converted that nine-tenth of his vocabulary could not be used anymore. It seems strange how man falls into such manner of speaking, but it is a very common thing. A profess or in the University of Chicago who studied for a time at Rome. He spoke of the cursing and the blasphemies was common among the men on the streets there in Rome. He said it was so much worse

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worse than anything that he had ever heard in this country. He said that some of us simply would not translate some of the words. We wouldn't think of translating it, if we did translate into some other language. But it is a widespread thing. This of corrupt speech and not merely corruption in language, which is indecent and injurious but in language which is (1); which is characteristic in the natural man, which we find in the smallest children. We find the tendency to which is false and we find in the natural man under the Marxist ideology, we find this raised to the level of a dogma. I believe that it is explicitly stated by <sup>1<sup>1</sup></sup> that the purpose of speech

When we say then that we speak of total depravity ~~in~~ we mean that the pollution of sin affects all parts of our nature, and we are unable to make ourselves good. There are of course degrees of corruption, and there are degrees in various degrees of aspects of a person's heart, and especially in the outward expression of them. So that we are unable to judge from a man by his outward action, as to whether he is saved, or whether he is lost. We will find many a person, of a fine Christian background, but himself not a Christian, who in his outward life, will seem better than many a person who is a true child of God, but who naturally has not had the advantage that the other person had of environment or of background in making it easy for him to give the outward manifestations of righteousness. And therefore we are unable to judge who is saved, and who is lost. There are many areas of degree, but the one who is saved is moving in the direction of complete sanctification, even though it may be a long way off. And the one who is not, is moving in the direction of greater corruption, even though the direct distance he seems to have gone in any particular phase is not ~~as great~~ great as the others, yet he is corrupt in every part of his nature. Oh, it irritates me, when I hear people, as I've had the experience so often, refer to some Christian person, something they do or something they say, or some attitude they make, and say a group of unbelievers wouldn't be so bad. You wouldn't find people in the unregenerate world acting that way. Well, that is not true. You will find among Christians plenty of wickedness, plenty of corruption, plenty of sin, but you will find that in the unregenerate world it is a great deal worse, even though often it is covered up with a veneer that makes that you have to know a little about it, before you realize the extent of this corruption.

I have observed this at times. That in a certain situation a fine Christian person, a person of good moral character will say things or will do things, which will make people ashamed and embarrassed when the worldly person knows the veneer, to avoid that sort of thing, and it gives the impression that they are better, than the ~~worldly~~ Christian, when the Christian is simply innocent and out of the innocence of his heart he does and says those things without realizing their implication which the others will avoid. The fact of the veneer on top, does not conceal the corruption that is underneath.

9 1/4

Total depravity of mankind apart from God.

9 $\frac{1}{2}$  (Question: Point one. That there are degrees of depravity as well as of grace for holiness. I think that it would not be difficult to prove from illustration. I'm sure of this. In the Scripture you would find plenty of evidences of the wicked people who have done good things. You would find plenty of inferences to that. You take Belshazzar. We are accustomed to think of Belshazzar as that monster of iniquity who was the last king of Babylon and who was in his debauchery and his vice and in his ungodliness, brought out the vessels ~~and~~ from the temple of Jerusalem and he used them for ungodly purposes. And it was there at that time that a finger came up and wrote on the wall, Thou art weighed in the balances and found wanting, and we think of Belshazzar as a terrible, monstrous king. And yet when you read what the Bible tells you about Belshazzar you find one quality about him that would put a great many Christians to shame. You find this in Daniel 5. You read there that when Belshazzar saw the writing he was filled with dismay. He wanted to know what on earth this writing meant, and he said, chapter 5: verse 7. "Whosoever shall read this writing, and show me the interpretation thereof, shall be clothed with scarlet, and have a chain of gold about his neck, and shall be the third ruler in the kingdom." And they brought in all the wise men and none of them could tell him. And then the Queen mother told him ~~and~~ that there was a man in the days of his father who had been very able to explain mysteries. They called Daniel. Belshazzar said in verse 16, "now if thou canst read the writing, and make known to me the interpretation thereof, thou shalt be clothed with scarlet, and have a chain of gold about thy neck, and shall be the third ruler in the kingdom." And then Daniel said to the king, "Let thy gifts be to thyself, and give thy rewards to another for I'll read the writing unto ~~and~~ the king." And these Chaldeans had the originality and imaginations which should go with their wickedness, you would expect them to have prevented him from reading the writing, and say Belshazzar is the greatest king in the world deserving wonderful praise and he would have probably given (12 $\frac{1}{2}$ ) But what Daniel told him was that it means, "God hath numbered thy kingdom, and finished it. Thou art weighed in the balances, and art found wanting. Thy kingdom is divided

and given to the Medes and Persians. And the verse after that, verse 29, I think is one of the most methodical verses in the Bible. I can't imagine Hitler or Mussolini or any modern despot or dictator doing what this verse says, verse 29, "Then commanded Belshazzar, (after Daniel had said this terrible thing about him), he turned around and commanded that Daniel be clothed with scarlet, and put a chain of gold about his neck, and made a proclamation concerning him, that he should be the third ruler in the kingdom." Belshazzar had integrity. He was true to his word. He carried out his promise, even though he had every reason from the standpoint of a dictator, to do the exact opposite. Now there was a case of a man who we would think of as sunk into depravity far below most of the men we ever know, and yet who had

. (13).

And I think that we must recognize of course, that when we say depravity, we are speaking not of guilt but of pollution. The state of corruption. And no man is utterly without good features, because if he did, he would be a monster and not a man. Every man has something of the image of God left within him, and so, it is not a good phrase in a way perhaps to say (13 $\frac{1}{2}$ ) depravity because in ? different aspect. One might be much worse in most things than this and not quite so bad in another areas, but surely there are different levels of corruption in human beings and before they are saved and after they are saved and yet if you take all the unrighteous people and put their degrees in the first foot above the floor here and if you take all the Christians and put all theirs in the second foot from the floor, you have a long distance up from the ceiling which would be quite a lot. So looking at it in comparison with God's law, it might seem like a dead level. Although I don't know a direct Scriptural statement I think the evidence would be sufficient to justify this statement of the degrees of

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1:75 (Question: Now, there are two distinct things. There is guilt and there is pollution. We are not speaking of guilt. The matter of guilt is what man deserves, every man deserves . Our guilt is very great. But we are now

looking at the corruption, and if it from the sight of God, from the viewpoint of God  
 you might say <sup>the difference</sup> ~~different~~ from the two, it is like the <sup>sputnik</sup> ~~space man~~ looking down, or should I  
 now take the vanguard, looking down upon the earth and seeing the difference between  
 a two story building and a hundred story building. From a hundred miles up they might  
 look identical, yet there is a difference, and if the difference be only a hundredth  
 of an inch there is a difference, so I think that seeing from God's sight, there is a  
 difference, there are degrees, even though the comparison is

. I think that this is not relating now to guilt  
 but to pollution, and its relation to corruption. There is a difference among the

. And no man is as bad as he can be today. The man can  
 sink deeper and deeper into sin, but all our  
 are polluted (2 $\frac{1}{4}$ ), but no one of them is completely polluted and  
 certainly not all of them, but everyone is affected, and no one <sup>?</sup> is a man capable  
 of himself of bringing up to the point where it can receive God's justification, so  
 that total depravity I think is an improper term, but the term I don't think should  
 lead us to the misunderstanding as meaning depravity of which regarding every aspect

. There are

. The matter of

You notice in our definition of depravity under a there we brought in a new  
 thought which we had not mentioned yet, that we are unable to make ourselves good.  
 Now that doesn't properly go under three. Because three was that the pollution  
 mentions all parts of man's nature. But ~~we are~~ <sup>it was</sup> introducing this phrase, total  
 depravity, and since this phrase covers both pollution and in ability I brought it in  
 there but since it doesn't properly go under three, I'm going to make it 4, and so  
 number four, parallel with the three that we just had,

Number four. Man is unable to do what is spiritually good. That inability.  
 I put in ~~an~~ inability separately there, because it is a term used in Theology, as  
 the term Total Depravity in Theology, and we should be familiar with it.

Small a. The Bible represents mankind as spiritually dead.

Ephesians 2: 1, 5. "And you hath he quickened, who were dead in trespasses and sins." "Even when we were dead in sins, ~~ha~~ (God) hath quickened us." Now that's the Old English. We speak of the quick and the dead. Today we don't say a man is quick. We may say that ~~ha~~ in crossing the head, he should be quick or he will be dead, but that is the modern English word. In Old English quick is modern i .

(5). And you hath he quickened here, would be better to say, you hath he may alive, who were dead. Now when you say man is dead in trespasses and sin, we don't mean that he is a lump of clay that has no life. We don't mean that he can't move. We don't mean that he can't exert himself. But we mean that he is just unable to make himself good. That he is in a helpless condition as far as changing himself into one who can be pleasing to God is concerned. He is spiritually dead.

I Corinthians 2: 14. is applicable here. "But the natural man receiveth not the things of the Spirit of God: for they are foolishness unto him: neither can he know them, because they are spiritually discerned." We had a student here some years ago, who had been over in Czechoslovakia as a young man. He had been in business over there. And he had an aunt who came to this country and over here she heard the gospel and she was converted. And she had some ~~Q~~ property in Czechoslovakia which he took care of for her, so she had to write business letters to him. And after she was converted, in every letter she put a witness. He said that that sounded like craziness. It sounded silly to him. He couldn't make any sense out of it. The natural man does not receive the things of God. They are foolishness to him. He can't know them, because they are spiritually discerned. And the time came when the Spirit of God touched his heart and gave him life and he could understand them, and he was dead in trespasses and sins.

Romans 8: 7. "The carnal mind is enmity against God: for it is not subject to the law of God, neither indeed can be." He is unable to bring himself into subjection to the law of God. And there are those who have struggled and have tried to make their lives good. And there are those who have whipped themselves, who have fasted, who have locked themselves up alone in cells for years trying to get away from the pollution and the corruption of the world, and when they came out there was



the same corruption and pollution within themselves. Because man is unable to make himself good.

Jeremiah 13: 23, uses a very vivid figure for this man. "Can the Ethiopian change his skin, or the leopard his spots? Then may ye also do good, that are accustomed to do evil." He doesn't say here, stop doing evil. Do ~~an~~ good. All you have to do is exert your manliness, as the Pelagian says. Show your character. Turn aside from this wickedness and start doing good. That's not what Jeremiah says. Jeremiah says, Can the Ethiopian change his skin, or the leopard his spots? Then may ye also do good, that are accustomed to do evil. The Bible represents mankind as spiritually dead.

Small b. This inability is asserted ~~in~~ only in ~~MMMMMMMM~~ relation to the things of the Spirit. The things of ~~God~~ God. It does not say that man can not learn to be kind, to do justice, to fulfill his social duties in a way to secure the approbation of his fellow men. It doesn't say that he can learn to avoid certain things that lead outwardly, to make his life pleasant before others, to seem to be a gracious, gentleness. What it says is that a man can not make himself such that he deserves God's approval. That he deserves God's commodation. That he reaches a stage that ~~nacain~~ requires God's acceptance. In ability is in reference to the things of the Spirit. Man by his natural effort can make himself seem much more pleasing to others. And the Christian needs to exert himself to improve himself, not to just sit back and expect God to do it to him. But we must realize that without God, we can make no progress.

10<sup>1</sup>/<sub>2</sub> (Question: Because it is the motive, that determines whether it is good or not. It is the motive behind it that determines whether it is good or evil, And the motive is evil in the case of the unsaved man. In the case of the Christian there is a good motive but also there is evil. And that the Lord has already atoned for.

11<sup>1</sup>/<sub>2</sub> (Question: No, not if you are speaking of inability. I would say that before he was saved, every aspect of his being is affected by the pollution of

his heart, but there are degrees of it . . .

of

natural goodness affects . . .

13<sup>1</sup>/<sub>2</sub>. c. This inability in no way lessens our obligation to obey God's law.

That is a claim that some people make. We are unable to do good, and therefore eat, drink and be merry, for tomorrow we die. There's nothing you can do about it, so why worry about it. But God has created us, to serve him, to please him. We have the obligation to keep God's law. The writer of Hebrews says in one place, "You have not resisted yet unto blood striving against sin." And every man recognizes that he falls far short. He recognizes that he has an obligation. But the fact is this, the fact that the obligation is still there.

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d. This inability is not a valid argument against seeking God.

It may be a sort of a fatalism which can say, I can't help myself. I'm not one of those elected to be saved. So what's the use of wasting my time trying to be good. I can't help myself. Well, that's not the Bible teaching. The Bible teaches that everyone has an obligation to obey God's law. The Bible teaching is that it is everyone's duty to try to find God, to try to be as God would want him to be. The Bible teaching is that no one ever seriously sought in vain, and that God offers salvation to them. God is anxious to save us.

e. This inability does not excuse delay. I don't think we find this so much today as we did a hundred years ago, when there was more Theological preaching, and there were those who made an excuse out of it. Hodge quotes those who would say, "I must wait God's time.<sup>2</sup> As he gives man a new heart, as faith and repentance are his gifts, I must wait till he is pleased to bestow these gifts on me." ¶ The parallel to that you see today is when people sometimes say that you have ~~been~~ ~~of~~ ~~a~~ ~~possibility~~ left an apostate denomination. You have stepped out of such an association. That's wonderful. I'm certainly glad that you've done it. And if the Lord leads me that way, I'll do it, too. The Lord hasn't led me that way. It is his will that every man should leave apostate denominations. And it is his will that every

man should turn to him and seek him. And if somebody says well, I'll look to God on my death bed. <sup>I</sup> ~~God~~ can't do anything about it now, but God is going to save me, and he'll save me sometime. Well, that may be pretty good evidence that he never will. There's no excuse for delay in the fact of our inability, because though we are unable we certainly are not without obligation. We are subject to God's law. It is our duty to seek to obey him. To resist unto blood, striving against sin, and then to find the way to secure victory. He sent Christ to make it possible that we should be saved from the guilt of sin and also to be delivered from the pollution and from the corruption.

Number five. The Pollution of our nature is inherited from Adam. hence we call it original sin. I don't know if that is a very good name but it is a widely used ~~naman~~ term. And that's true in any science. Theology as well as any other science. There are many terms that are used which have become started and we think of them not etimologically, but as to what the term is used to designate. And this pollution of our nature, the fact that it is inherited from Adam we call it original sin. The Westminster Confession says of Adam, "By this sin they fell from their original righteousness and communion with God and so became dead in sin and wholly defiled in all the faculties and parts of soul and body. They being the root of all mankind. the guilt of this sin was imputed and the same death ~~n~~ in sin and corrupted nature conveyed to all their posterity, descended from them by ordinary generation, from this original corruption whereby we are utterly indisposed, disabled, and made (5<sup>1</sup>/<sub>2</sub>) to all good and wholly inclined to all evil, to proceed ~~nn~~ of actual transgression." Now by actual here, he doesn't mean the other is theoretical. It means act. The transgression being an act. The other is just as actual, but it is the principle rather than the act. "This corruption of nature during this life doth remain in those who are regenerated. And ~~n~~ although it be through Christ, pardoned and mortified, yet both itself and all the motions (6) thereof, are truly and properly sin."

It is inherited from Adam, hence we call it original sin.

Psalm 51: 5, we have a statement by David which is often quoted, but frequently misunderstood. He says, "Behold, I was shapen in iniquity; and in sin did my mother conceive me." In the context I think that is quite clear that David is here expressing the fact of original sin. He is declaring the fact that he from the very beginning of his existence is sinful and deserving God's wrath, and that this sin shows itself in his outward act, which has brought him to this present position in which he is praying this great psalm of contrition and remorse, <sup>? remourse</sup> for his sin. Now there are two ways in which this verse is sometimes misinterpreted. In sin did my mother conceive me, some take as a criticism of his mother, or a question of the legitimacy of his birth. Now that in the context is certainly without foundation. There is no reason whatever to interpret it that way. More common than that is an interpretation which makes all conception to be sin. I heard of a man not so far from here, who is supposed to be a very fine and earnest Christian family, in which the man and the woman look upon their children as evidences of their sin. That is certainly contrary to Scriptural teaching. Because the New Testament very clearly says, that the natural relationship of life ~~is~~ are holy and right and proper when carried out in the proper way. And David certainly could not be meaning anything like that here. But what he is meaning is that from the very beginning of his existence, there is this sin upon him. The guilt and the pollution of sin. The original sin which is inherited from Adam.

In Romans 1 and 2, the apostle spends his effort in the two chapters in showing the universality of sin, which certainly is a result of original sin. There are no exceptions. The pollution of sin, has come from Adam upon ~~him~~ all his descendents, and is upon all members of the human race, whether they come from the most degraded or the most seemingly exalted. It is upon all of them. And this, we recognize that our children are a gift of God, but that our children are born in sin. That they are sinful from their birth and that they require the regeneration activity of the Spirit of God upon them. And we give evidence to our belief in that fact when we bring them before the Lord in baptism. That we declare before the Lord by that rite,

by that by virtue of birth and a birth in a Christian home, they are not thereby saved, but something more is needed, That it is necessary that the Spirit of God come upon them. That the Lord Himself cleanse them from their sin. And we give expression to our faith that God in answer to our prayers will bring this blessing to our children if we do our part ~~in~~ in presenting the Word of God to them. We are not simply bringing little heathen into the world in the hope that perhaps they might turn to the Lord and be saved. We bring children of Christian parents into the world, children who are lost in sin, ~~among~~ upon whom original sin is. But whom we do not have to look upon with fear and trembling knowing that only a very small proportion of the human (10<sup>1</sup>/<sub>2</sub>) are saved, but upon whom we can look, as those whom God has given us, and regarding whom he has given us a responsibility to bring them up in the nurture and the admonition of the Lord and ~~we~~ promise that if we do our part, he will, in his own time, bring them to himself, and bring to them, the salvation, the knowledge of himself which is necessary if they are to be saved.

And so then this original sin is a fact, a universal fact, and something which results in the pollution of the nature of all men. I think at this point that I will read again the statement, the summarizing statement about this matter from the Westminster Confession which I think is a very good summary of it. This is from the Westminster Confession, chapter 6, paragraph 2 to 5. "By this sin (that is, Adam's sin) they fell from original righteousness and communion with God and so became dead in sin, and wholly defiled in all the faculties and parts of soul and body. They being the root of all mankind, the guilt of this sin was imputed, and the same death in sin and ~~corruption~~ corrupted nature, conveyed to all their posterity, descending from them by ordinary generation. From this original corruption whereby we are utterly indisposed, disabled, and made opposite to all good, and wholly inclined to all evil, to proceed all actual transgression. This corruption of ~~all~~ nature, during this life doth remain in those that are regenerated." And although it be through Christ, pardoned and mortified, (now that's an Old English word of course. In Modern English, mortify, I think, just means to be embarrassed. But in Old English it means what it would etimologically mean, to doom to death. To destroy, to gradually

disintegrate and remove) and although it be through Christ, pardoned and mortified, yet both himself and all the motions thereof are truly and properly sin." Now in these paragraphs we've read, there was one precept, the guilt of sin. We've not been speaking of that thus far. We've been dealing with the pollution.

Capital F. The Guilt of Sin.

First, a definition. Guilt is liability to justice. Guilt is obligation to the penalty of law. Guilt is the necessary expression of the justice of God. This is expressed in many ways in different parts of the Bible.

Romans 1: 18. "For the wrath of God is revealed from heaven against all ungodliness and unrighteousness of men." The wrath of God, the necessary expression of the justice of God.

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Ephesians 5: 6. "Let no man deceive you with vain words: for because of these things cometh the wrath of God upon the children of disobedience." The necessary expression of the justice of God. The wrath of God.

Colossians 3: 6. "For which things' sake the wrath of God cometh on the children of disobedience." Now under this -

not  
Small a. This does ~~not~~ mean simply the unpleasant consequences of sin. That is liberal the old ~~liberal~~ view. It is not the view that the Neo-Orthodox presents now. It is pretty hard to say what definition they hold. It is a lot of words but it doesn't mean much to us, to the rational person. But the old liberal view meant a great deal to a rational person, and found it very reasonable and very beautiful, as expressed. One writer who expressed it was Washington Glad<sup>?</sup>. He said, "the old theology made the penalty of sin to consist in suffering and inflicted upon the sinner by a judicial process in the future life. The penalty of sin as the new theology teaches consists in the natural consequences of sin. The penalty of sin is sin. "Whatsoever a man sows, that shall he also reap." That is the view that the Old Fashioned liberals consently presented. And I must say that you are not going to accept the Biblical view, the old fashioned liberal view, the Pelagian view is the view which

sounds more reasonable, than the Neo-Orthodox view which accepts most of the phraseology of orthodoxy but gives up all its meaning. But this view is that a person sins, and they naturally suffer. A person's honesty is the best quality. A person who gives a good life experiences happiness and joy. A person who is mean and deceitful, he is going to suffer. / <sup>The natural results</sup> And it is true of course that there are natural results of sin, that inevitably comes sometime in most unexpected ways. I have ~~not~~ a number of references here, attached with a scripture, of the wicked digging a hole and falling into it. Leaving a snare for the righteous and falling into it. This gives us sometimes a poetic justice.

I was out in Colorado, and as we drove up the valley, somebody pointed to a place where there had been an old saw mill. He said that one of the greatest scoundrels you ever saw, ran that sawmill there. He said, I know a man who came down with a great number of truck loads of lumber and he brought it in to the man, and he wanted it to him, and he said the man simply juggled his fingers, so as to move the decimal point over one point, and he said he got the man all confused with his mathematics and actual paid him one tenth as much as what he should properly figure. He said the man was always doing that sort of thing. But he said, you know, people who often do that, to take other people in, are often taken in themselves. He said, a smart fellow came out <sup>from</sup> ~~of~~ Wall Street, that had some beautiful guilt edged bonds to sell. He talked to this fellow. He thought he could make a killing in the stock market, and the money he robbed others of, he was going to multiply by buying this. He put his money in, until it came that he had nothing. And that happens very often. The person who cheats others gets cheated himself.

But that is not what Scripture means by the penalty of sin. That is a result and there are results in the life of a person that is honest and open and above board even if he is taken in, and may be freed from a great deal of emotional trouble and emotional pain, and ready to be calm and suffer evil rather than to try to show his wrath against others. You may see on his face, a different attitude, than the attitude of one who is fighting for his rights, and trying to get a lot of things that are not his rights. That is true, that sin brings misery. But it doesn't

necessarily bring misery to the man who is guilty of sin. Very often, one man's sin brings misery to a lot of other people, and he himself may in this life be comparatively happy, and comparatively successful. You find many instances of this. It is not simply the unpleasant consequences of sin that we mean when we speak of guilt. We have those but they are not what guilt mean. They are results. They are not the guilt. They are consequences. It is partly because it has such consequences that it has guilt, but the consequences are not the penalty and are not the guilt of the sin. ¶

I was so much struck by the story once that I have so often repeated it, so I have given it two or three times. But it was a dentist who told me that he had a spiritualist girl come to have her ~~fix~~<sup>teeth</sup> fixed, and he loved to have her as a patient, because when he would begin to dig into her tooth, it hurt, and he would say does that hurt you, and she would say, don't you worry. Don't you bother. If my tooth hurts, it is the result of some sin, I've done. It is not your fault at all. He said it was wonderful to work on her. He didn't have to bother to keep his little chart like he did with me when I objected that they weren't sharp, and hurt me as a result. But that's not the Scriptural teaching, that as a result of our sin, we suffer in this life. We may. We suffer as a result of sin. But it may be other people's sin for which we suffer, and the other people suffer for our sins, and the suffering in this life, is in no way proportional to our actual sin here, and we speak of its guilt and its penalty we do not simply mean the unpleasant consequences of sin in this life.

People will say, the slothful man comes to poverty. The drunkard brings ruin on himself and his family. The cripple is burdened with shame, and even when leaving the prison walls finds it extremely hard to ~~fin~~ make a new start in life. Sin brings its own punishment. While sin brings its results. And often results in misery ~~and~~ in the person involved. But by no means always. And this is not the penalty of sin.

b. This view would really do ~~(8)~~ away with the idea of guilt altogether. It would make it simply the result. And we often suffer the results of our mistakes, and not simply a result of our standing. But this idea, would do away



with the idea of results of guilt altogether, this view would, while God's word clearly teaches that sin must be punished.

Psalm 62: 12. "Also unto thee, O Lord, belongeth mercy: for thou renderest to every man according to his work." It teaches a definite meting out of reward or punishment proportional to one's work.

I Peter 1: 17. "And if ye call on the Father, who without respect of persons judgeth according to every man's work." There is a definite teaching in many passages of the Bible that there is guilt attached to sin, that man is to be dealt with according to his work, that sin will be punished.

c. Punishment or infliction of penalty is altogether different from chastening. This is a very common idea that the purpose of punishment is simply to improve the one who is punished. That is not punishment. That is chastening. You find in Hebrews 12: 6-11. You find it taught, "Whom the Lord loveth he chasteneth, and scourgeth every son whom he receiveth. If ye endure chastening, God dealeth with you as with sons; for what son is he whom the father chasteneth not? But if ye be without chastisement, whereof all are partakers, then are ye bastards and not sons. Furthermore we have had fathers of our flesh which corrected us, and we gave them reverence: shall we not much rather be in subjection unto the Father of spirits, and live?" "Now no chastening for the present seemeth to be joyous, but grievous: nevertheless afterward <sup>it</sup> yieldeth the peaceable fruit of righteousness unto them which are exercised thereby." Chastening is for our good, and brings us blessing. We chasten our children and they are very, very unfortunate if we do not. And if we are God's children, he chastens us. But this is not the guilt of sin. It is an altogether different thing, and it is meted out on altogether different principles.

11<sup>1</sup> (Question: That was the view of a. The view of a - This does not mean simply the unpleasant consequences of sin. Instead of this view lets say such a view. Thank you for your suggestion.

d. Guilt of sin and <sup>TURNING</sup> turn to crime are two entirely different  
kinds. <sup>CONCEPTS</sup> ASPECTS

Berkhof, in his Systematic Theology Has a section which he calls, "The Nature and Purpose of Punishment" and under that he gives the three most important views respecting the ~~punishment~~ purpose of punishment of which he makes one to vindicate divine righteousness and justice, 2 to reform the sinner and 3 to turn them from sin. As you see what ~~man~~ he gives as his third there is the point that I'm expressing simply as guilt of sin and <sup>the</sup> turning <sup>the</sup> ~~in~~ crime are two entirely different concepts. He ~~gives~~ comes to the conclusion (14) by number three, that only the first of them is a really valid expression of punishment of sin. I came to the same conclusion, but only used a different approach to it. But I think that it is good for us to have in mind this fact and the idea of turning from crime is a proper and true idea, but it is an idea for man's justice rather than for God's justice. Man cannot take the place of God.

A-61.

but it is absolutely impossible for man to mete out fair punishment for sin. It is absolutely impossible for men to deal with failure men on <sup>a</sup> ~~the~~ basis of justice. It is impossible because no man (1). No man is in a position to make proper judgment on . Man goes down the stream here, filled with hatred , so filled with hatred that he would tear that person from limb to limb, and yet he actually - he is actually a coward and knows that he himself will suffer if he does anything against that person and he holds <sup>1;</sup> does nothing against him. He is a far worse sinner in his than someone else who in a bit of emotion kills, or who is involved in some types of things which he should very greatly, that lead to it. We can not judge that. As human beings we are not in a position to judge it. If that we would be absolutely lost. And that is not the purpose of man's justice, but it is the necessary penalty of men, and God, who sees the heart, will deal with all men according to their hearts. But man has to have a government, not for the ~~purpose~~ purpose of meting out **RIGHTNESS** (2) but for the purpose of turning man

from crime. Therefore man has to be entirely upon scriptural basis with this regard. The basis which is not inherently vital. Principles of righteousness and justice enter into it, but it is the matter of the expediency. We make our laws in order to produce results. One thing that disgusted me ~~a few~~ ~~in~~ much a few years ago, in Chester, Pennsylvania about 1932 United States government investigators brought together a great deal of evidence and brought a large number of leading politicians there before the court and brought proof of conspiracy on the part of these men, conspiracy to break the prohibition law. And with great effort of collecting the evidence and presenting it and making it water tight they proved that these men had carried on against the law of the land, had carried on a business in the handling of alcoholic liquors and making their men drunk, contrary to the law and done it by ~~was~~ working together in such a way as to connive against the law and to make the law ineffective in that area. And they brought the evidence in and it was absolutely water tight, had collected tremendous evidence, it could not be disproven, and the leading politicians were convicted of the matter, and then just after they had been convicted, but within the period in which it was permissible to appeal, and of course, such things are appealed to higher courts anyway, on one ground or the other, within the period of which they could be appealed, the prohibition law was ~~repealed~~ repealed, and when the appeal was made that on the ground that this law has been repealed and was no ~~law~~ longer a law at all which they were accused of having conspired to violate over a period of quite a large number of years, that therefore the decision should be quash and the case should be thrown out of court, and the higher court acted upon this and these men were released.

And it seemed to me at the time I was thoroughly disgusted because I thought that these men were violating the law and conspiring together to do it, and even if that was no longer a law, it certainly was a crime against the law of the nation, against all decency and uprightness, but it was no longer a law and the men were released. But of course from the view point of man's justice there was no purpose in trying to to turn them from trying to break that law, when it was no longer a law. And so the case was dropped. Of course you might say that the attitude, the disregard of all

law in that deserved some sort of punishment and yet that was a mighty hard thing to

. So perhaps from a view point of what human governments can do it was all right. But from the view point of God's justice those men are just as guilty regardless of whether man's law has changed or not.

And God deals with our hearts and deals with our actual sin but man must deal with the objects of the law and not so much to deal with individuals who commit something wrong and to protect others from the ~~ones who~~ acts of the one. So our laws deals with overt acts rather than attitudes though the attitudes are ~~far more~~ certainly far more important than the attitudes. And so the turning of man from sin is the proper basis for a great part of human law but it is not the purpose of God's law. God's law is to maintain the righteousness and holiness and the justice of God, to mete out the penalty that sin deserves and that a righteous God must visit upon sin. Well, so much for number one, the definition of sin. The definition of guilt as over against three wrong ideas of it.

Number 2. We do not suffer the full penalty of sin in this life. In a way, you might say that is going back to a. This not mean simply the unpleasant consequences of sin, and yet not necessarily, because it might be possible to think of God as controlling this world and bringing the results of people's sins upon them, as a direct punishment for this life and that that is all. And there are those who have tried to advance a theory that every man in ~~him~~ this life is (2) recognized for his deeds. We can not bear out that theory in view of life as it is. But is there a penalty for sin, in which the full penalty is not borne in this life, in fact the greater part is not borne in this life.

Small a. All of our suffering here is a result of sin, but most of it is result rather than specific penalty. We look there at a passage as to the first part of this that we don't suffer the full penalty of sin in this life. We look at Mark 9: 42-48. Our Lord says, "And whosoever shall offend one of these little ones that believe in me, it is better for him that a millstone were hanged about his neck, and he were cast into the sea." It is better for him. Well, many people could not think of anything in this life, that would be worse than that. A millstone be hanged about

his neck, and he be cast into the sea. This verse would certainly seem to look beyond this life, but if that is to be questioned, the next verse surely makes it clear. "And if thy hand offend thee, cut it off: it is better for thee to enter into life maimed, than having two hands to go into hell, into the fire that never shall be quenched: where their worm dieth not and the fire is not quenched. And if thy foot offend thee cut it off, cut it off: it is better for thee to enter halt into life than having two feet to be cast into hell, into the fire that never shall be quenched: where their worm dieth not, and the fire is not quenched. And if thine eye offend thee, pluck it out; it is better for thee to enter into the kingdom of God with one eye, than having two eyes to be cast into hell fire: where their worm dieth not, and the fire is not quenched." Now there are people who talk about the God of love portrayed in the New Testament, the beautiful loving attitude of Christ, compared with the harsh God of justice and retribution of the Old Testament. Actually you will find just as strong passages of retribution in the New Testament as anything you will find in the Old, and some of the strongest passages that you will find in the New Testament are from the very lips of Jesus Christ himself, as with this passage that we have read here. It is certainly is a complete proof in itself, three times repeated that we do not suffer the full penalty of sin in this life.

11<sup>1</sup>/<sub>2</sub> (Question: Oh, that we do not suffer the full penalty of sin in this life.

No human being suffers the full penalty of sin in this life. The loss suffers it after this life, the saved has it borne for him by the Lord Jesus Christ. But we ourselves, whether saved or lost, do not in the events that come to us in this life according to the scripture receive the full penalty for our sins. In fact, it is questionable of how much we receive in this life is to be considered under penalty. Whether most of it is not ready to be considered as result rather than penalty.

Matthew 3: 7. This is where John the Baptist speaks. John the Baptist, "when he saw many of the Pharisees and Sadducees come to his baptism, he said unto them, O Generation of vipers, who hath warned you to flee from the wrath to come?" That's the new covenant. That's not that brutal old covenant, different from the loving new covenant. That is the new covenant which quotes John the Baptist as saying those words.

Then in Luke 13, 2 to 5, we have a very interesting passage. "There were present at that season some that told Christ of the Galilaeans, whose blood Pilate had mingled with their sacrifices. And Jesus answering said unto them, Suppose ye that these Galilaeans were sinners above all the Galilaeans, because they suffered such things." He is dealing directly with these questions. Here are these people who committed this sin, who suffered in this awful way, they must be terrible sinners or they never would have come to this terrible suffering, would they? He says, Do you suppose that's true? "I tell you, Nay: but, except ye repent, ye shall all likewise perish. He doesn't mean that we will all have our blood mingled with our sacrifices, if we don't repent. He means that we will all suffer as bad as we've been

(13<sup>1</sup>). "Or  $\forall$  those eighteen upon whom the tower in Siloam fell, and slew them, think ye that they were sinners above all men that dwelt in Jerusalem? I tell you, Nay: but, except ye repent, ye shall all likewise perish." Misery and suffering in this life shows us the results of sin. It shows what sin has brought, the suffering of our fathers. It shows us the results of the death that came into the world through them. It shows us the affects of sin and shows us how terrible sin is and that should enable us to realize how much the penalty of sin must inevitably be. But it is not <sup>given ?</sup> . It is not written out in accordance with the ~~man~~ varying (14<sup>1</sup>) of individuals because we find plenty of places where vary differently from the relationship to the sin of the particular individual. This passage in Luke I think is one of the clearest expression of this that I've ever seen.

A-62.

Matthew 11:21-24. There we have a clear teaching by our Lord of the fact that punishment for sin, the full penalty of sin is not suffered in this life. He says, "Woe unto thee, Chorazin! Woe unto thee, Bethsaida! For if the mighty works, which were done in you, had been done in Tyre and Idon, they would have repented long ago in sackcloth and ashes." Now isn't that unfair. Here is Chorazin and Bethsaida with the people living unhappily and every thing going fine for another <sup>48</sup> ~~five~~ years

after he spoke about the people there at that time. The bulk of the people there at that time probably being dead before having to suffer the great misery of the Roman invasion. Even at that time these towns of Galilee did not suffer anything like the people of Jerusalem did. But Jesus said, "If these miracles, had been done in Tyre and Sidon, they would have repented long ago in sackcloth and ashes." Well, look here, here is Tyre and Sidon. Look at the terrible judgment that came upon them. They went through all that suffering, and he said, they would have repented in sack cloth and ashes if they had the opportunity that Chorazin had. But look what he said. "But I say unto you, It shall be more tolerable for Tyre and Sidon at the day of judgment, than for you." What a clear statement, that we don't suffer the full penalty of sin in this life, but that there is a future judgment which is related to actual sin. Not to the opportunity of which people happen to have or to the courage that they had to show but the (21) in Sidon or the amount of ~~sufficient~~ self-control they had to keep their meanness inside or hiding it from outside. He continues, "And thou, Capernaum, which art exalted unto heaven, shall be brought down to hell: for if the mighty works, which have been done in thee, had been done in Sodom, it would have remained until this day." And we read about the terrible destruction of Sodom. How God rained down fire on Sodom and destroyed the people there because of their iniquity. And we think of how terribly wicked the people of Sodom were, and how terrible was the punishment that came upon them for their sin, and Jesus said, the people of Sodom would have repented if they had the mighty works done there that were done in Capernaum. We would never have dreamed that, but he that knows the hearts of all ~~men~~ men says that that is true. "But I say unto you, That it shall be more tolerable for the land of Sodom in the day of judgment, than for thee." In other words, God is going to deal in absolute fairness with ~~him~~ ~~me~~ them. In absolute fairness. Some have better opportunity than others. Some have a better chance. But God will deal in absolute fairness. And it is not in this life that most of the penalty for sin is settled.

Revelation 21: 8. We look forward to ultimate days and we see there a very clear

statement of the penalty of sin, "But the fearful, and unbelieving, and the abominable, and murderers, and whoremongers, and sorcerers and idolaters, ~~and all liars~~ ~~liars~~, shall have their part in the lake which burneth with fire and brimstone: which is the second death." And I am sure that we all say, well now, they all deserve it, these people who do these terrible things, these murders, sorcerers and idolaters. They all deserve that. But of course we never would have. We never would have come into that, but I left out one or two words. He says, but the fearful, and unbelieving, and the abominable, and murderers, and whoremongers, and sorcerers and idolaters, and all liars, shall have their part in the lake which burneth with fire and brimstone: which is the second death. So it shows that God's condemnation of lying and deceit would be put into the same category as these other things and the result which is to come for these acts.

### 3. There are degrees of penalty.

Luke 12: 47-48. This is from a parable and I don't think you could prove this, by this passage alone, but it is a clear statement of the principle of these passages that we've already looked at. "And that servant, which knew his lord's will, and prepared not himself, neither did according to his will, shall be beaten with many stripes. But he that knew not, and did commit things worthy of stripes. For unto whomsoever much is given, of him shall be much required: and to whom men have committed much, of him they will ask the more." Now this is a statement which I think very clearly teaches that there are degrees of penalty, that various circumstances enter in~~to~~ with the determination of penalty, but if somebody wished to make an argument that this is a parable and there are certain things in the parable which might enable you to cease using this as a general principle but apply it in certain other instances, well we are not just dealing with this passage.

7 $\frac{1}{2}$  (Question: Yes, I believe that in the context the strong argument can be made for that because he is here speaking of the servants of the Lord who should be feeding his people and who aren't watching for his return, and so in the context, the strong argument could be made for his returning for believers, rather than unbelievers. But I think that the principle can be applied to the other, though I



wouldn't wish to say so, simply on the basis of this passage, because the context could strongly suggest it. But in view of other passages which we have, I think they justify us in saying that this is a good general expression of the principle even though it is specifically related here to the believer rather than the unbeliever. The other passages are those at which we have just looked. The passage in Matthew 11: 21-24 and the parallel in Luke 10: 13 and following, where we read that it will be more tolerable for Tyre and Sidon in the day of judgment than for you. It will be more tolerable for the land of Sodom in the day of judgment than for thee. Now when he says the land of Sodom, he certainly does not refer to a bit of ground. Here's a piece of ground. It is going to be in a better condition in the day of judgment than this other piece of ground . (8:75). There wouldn't be any sense in that. When he speaks of the land of Sodom he is clearly speaking of the people of the land of Sodom. The people of it, and he is saying that it will be more tolerable for the wicked citizens of Tyre, of Sidon, of Sodom, than for the very highly respectable people in fine Christian communities who have had the most marvelous opportunities to hear the word of God, and whose lives have been greatly ~~benefited~~ benefited by the ethical teachings around them, and they have lived beautiful lives of helpfulness and kindness but their sin has been upon them and they have failed to accept Christ as Saviour, and they have fallen far short of living up to a <sup>light</sup> ~~high~~ ~~high~~ they have, than these others, in these degenerate and backward areas which have no such opportunity, have fallen short of living up to the far stronger light which they have. Therefore, he said, it will be more tolerable for these than for thee. That is, I would say, quite absolute area of degrees of penalty. That it is not unified. There are degrees of penalty.

Number four. Under certain ~~own~~ conditions penalty can be transferred.

You notice we have talked about the pollution of sin. The pollution of sin makes one certainly blameworthy. The pollution is blameworthy. But the guilt of sin requires penalty. There is an obligation. Under certain conditions this penalty, this obligation can be transferred. I don't say it can always - I don't say it can generally. But it certainly can under particular conditions. We find

this recognized by Paul when he writes Philemon. And he says to Philemon that he is sending back to him a run away slave. And he says that in verse 18 ~~in~~ "If he hath wronged thee, or oweth thee ought, put on mine account." Paul recognizes here that there is an obligation of Onesimus to Philemon. That Onesimus has wronged Philemon. But he says, put that to my account. But he goes on to say, I don't say to you how you owe me even your ownself.

Isaiah 53, we find the statement made by the prophet in Isaiah 53: 6. "All we like sheep have gone astray; we have turned every one to his own way; and the Lord hath laid on him the iniquity of us all." Well, certainly, iniquity here means guilt. It doesn't mean, the Lord has made him polluted. Has made him wicked. Has caused him to have the evil traits which we have. He doesn't mean that. He means, he has laid on him the penalty of our error and of our sin. That the Lord has transferred the penalty that is due to us, has transferred to him. It is possible then under certain conditions for penalties to be transferred. That's a little difficult thought, so many people today, because in our most serious crimes, it is inconceivable to us that penalty could be transferred. It was customary in the Middle Ages to transfer penalty of (13 $\frac{1}{4}$ ). Now a days we do not permit it on the most serious crimes. They must be paid the penalty through our lives by

(13 $\frac{1}{2}$ ). But with our lesser crimes we permit the transfer of penalty today. And very often a penalty is so many weeks in jail, or so much of a fine. And no one else can spend the time in jail, but anybody else can pay the fine. Once the fine is paid it is paid. As long as the fine is unpaid, the person has the obligation before the state, but anyone can pay the fine.

We permit transfer of penalty under certain conditions. God permits transfer of penalty under certain conditions. We don't say that penalty is always transferrable. But we say under certain conditions it can be transferred.

A-63. 4/9/58.

The last time we were on number four, Under certain conditions penalty can be transferred. We had noticed in Philemon 18, where Paul speaking to Philemon says if he has wronged thee, if he has done something against thee, stolen something of

thine, lay that to my account. And here in this case Paul was asking that whatever guilt Onesimus had in relation to Philemon, be ~~made~~ <sup>laid</sup> against Paul's account, that it be transferred to him. In Isaiah 53: 6 we noticed that it says that he has laid on him the iniquity of us all. And iniquity there of course means the guilt. The penalty for sins, does not mean the wickedness. It does not mean that he was made wicked in our place. That he became the wicked one that we were, but it means that the penalty of our wickedness was transferred to him. In our judicial life today there are certain penalties which can be transferred. There are others which can not be. The principle is clear though that the will of the lawgiver under conditions which he considers reasonable he can permit  $\phi$  transferrance of penalty.

Number 5. All men are guilty before God for three reasons.

The Bible clearly teaches three reasons why we are guilty before God. I'll give them now in reverse order, not in order of time, not in order of importance, but perhaps in order of approvability you might say. That is to say, starting with the latest, but the ~~most~~ one that is most obvious.

a. For our own voluntary and involuntary transgressions.

Certainly no one who is honest can deny that he has voluntarily, ~~deliberately~~ deliberately broken the law of God. That he has voluntarily and deliberately sinned. And then with a little reflexion one will see that he has also involuntarily sinned. That is to say it is not the result of his immediate volition. He may be able to show where in most cases it is the result of earlier volition. We choose to do certain things and then later on it becomes a habit to us. And without any conscious choice at that time we do  $\phi$  that which we know to be wrong as a result of choices which we have made at an earlier time. I believe there are instances where men have been in prison for very <sup>have</sup> (L<sub>3</sub><sup>1</sup>) offences and where they/look back to some thing, what we consider to be very slight thing, which they have done in childhood. And they have said, that is where I started. That was the first step which I took in the direction which has landed me here. It is very difficult to draw a line between voluntary and involuntary transgressions, because we don't understand the full nature of our mind. We often act impulsively. We act quickly. We act seemingly

without thought. And yet in many, many cases we can trace that back to earlier methods of thought. To earlier decisions we have made. To earlier acquiescence which we have done. It is very easy to just slip into something little by little. And you never dream when you start where you are going to go then. But that every one all over the world is guilty before God in that every individual has sinned both ~~voluntarily~~ voluntarily and involuntarily.

Small b. Pollution of our nature.

We are guilty before God for the pollution of our nature. It is recognized I think, by the universal conscience of mankind that there is such a thing as being sinful. As being wicked apart from specific acts. That there is a guilty nature. There is a polluted nature. There is a polluted attitude. There is a pollution. There is a sin which is apart from individual acts. In fact, most acts proceed

(6 $\frac{1}{2}$ ) the sinful nature. And we can even see it in a small child. We can see the outworking of the sinful nature even in the smallest of children. It is often quite evident if one would look for it. And so this is ? b for the polluted nature which we have. We are guilty before God.

Small c. We are guilty because of Adam's sin.

Now this is something which the consciousness of the race has pushed to the background and blotted out. The book of Romans tells us that man put God out of his consciousness. Man did not desire to remember God. And though man tries to forget God yet the signs of God are all about him, so great ~~and~~ ~~is~~ an extent that in any time of crisis the knowledge of God, the recognition of God comes back inevitably. But the remembrance of Adam's sin is something that can be put out of mind and can be forgotten, and we would not know it, if it were not for the specific and clear teaching in the Scripture. But we find it definitely taught in the Scripture that we die in Adam and on account of Adam's sin we are guilty. That just as we are saved by the imputation of Christ's righteousness to us, we deserve condemnation because of the imputation of Adam's sin to us. ~~Now it is~~

Now I intended to give these three in the opposite order, because in the order of time, certainly it is the reverse order. And in the order of chronology, and in the

order of importance also I think you can say that they are in reverse order because it is from Adam's sin that comes not only our guilt from his sin, but our pollution. And it is from our pollution that our own voluntary sins come, and yet we each of us voluntarily go along in the line of sin. We voluntarily turn away from God. All we ~~have~~ like sinners, all we have gone astray like sheep, we have gone every one to his own way, but the Lord has imputed to Christ the guilt of those who are his.

Number 6. The imputation of Adam's sin.

Number six is a little more detailed in examination than this third point. The imputation of Adam's sin. The imputation of Adam's sin.

Small a. It is taught in Romans 5: 12-21. There in Romans 5: 12-21 we have the classical passage on it. The passage in which the apostle Paul expresses it so clearly. "Wherefore, as by one man sin entered into the world, and death by sin; and so death passed upon all men, for that all have sinned: Verse 14. Nevertheless death ~~was~~ reigned from Adam to Moses, even over them that had not sinned after the similitude of Adam's transgression," Verse 15. "For if through the offence of one many be dead, much more the grace of God, and the gift ~~of~~ by grace, which is by one man, Jesus Christ, hath abounded unto many." Verse 16, "And not as it was by one that sinned, so is the gift: for the judgment was by one to condemnation, but the free gift is of many offences unto justification." Verse 17. "For if by one man's offence death reigned by one;". Verse 18. "Therefore as by the offence of one judgment came upon all men to condemnation;" And verse 19, "For~~as~~ as by one man's disobedience many were made sinners," I believe those specific instances I picked out from it show how frequently in this one passage it is reiterated. The imputation of Adam's sin.

Small b. The representative principle is mentioned many times in Scripture.

Somebody says, Yes, but I wasn't there when Adam sinned. I knew nothing about it. I did not decide that he should ~~be~~ be sin. How can that be held against me? But the representative principle is very common in scripture. We have many instances of it. And I have a number of references I want to give you, but I wrote down the wrong number for the page on which the references are, so I'll have to look for a

for a second. The representative principle - Exodus 34: 6-7, is a very good illustration of it. "The Lord God, merciful and gracious, longsuffering, and abundant in goodness and truth, keeping mercy for thousands, forgiving iniquity and transgression and sin, and that will by no means clear the guilty; visiting the iniquity of the fathers upon the children, and upon the children's children, unto the third and ~~the~~ to the fourth generation." There is a representative principle. Goodness and truth, through thousands of generations, iniquity of the fathers to the third and to the fourth generation.

Jeremiah 32: 18. "Thou shewest lovingkindness unto thousands, and recompensest the iniquity of the fathers into the bosom of their children after them:" God said to David, the sword shall never depart from thy house. He said to Gehazi, the leprosy of Naaman shall be unto thee and thy seed forever. The terrible recognition of this principle in the case of those Jews in demanding the crucifixion of Christ, said his blood be upon us and on our children. There are many instances in the Scripture of the representative principle. The children of Moab and Ammon were excluded from the congregation of the Lord forever. God said to Elah, the iniquity of this house shall not be purged through sacrifice and offering forever. Many instances of this representative principle in scriptures.

Yet an interesting thing to note in connection with this is that God in his grace always permits escape for the individual who looks to him to find relief from the guilt which has come to the house to which he belongs. I think that is a very interesting fact about -

## A-54.

We find that case illustrated in the case of Levi. You remember that on account of Simeon's and Levi's sin God punished their whole progeny (1:75) and Jacob said in Genesis 49. "I will scatter them abroad in Israel," and Simeon was so scattered abroad that they lost their Tribal identity completely, but in the case of Levi, when they stood with Moses in the wilderness, and stood true to the Lord more than any other, God ~~changed~~ ~~the~~ changed the curse in their ~~case~~ case into a blessing.

You might say that some of the curse remains. The Levites never had a Tribal headquarters, as the other Tribes had. They never had a center around which they all gathered and from where they had the glory and the name and the joy that came to other tribes as they had their great center. The Levites were scattered, and yet they were not scattered in the way that Simeon was. They were scattered in such a way that they became God's representatives, and God's emissaries, and he made them a very particular blessing. A blessing that even remains to this day. If you wonder whether the Levites are blessed to this day, see the many people who are wealthy and prosperous and successful whose name is \_\_\_\_\_ or \_\_\_\_\_ or <sup>2</sup> \_\_\_\_\_ or any of the other forms of this word which represents one of the leading houses of the tribe of Levi today. They were scattered abroad but they - the curse came upon them ~~mm~~ but with it there was a blessing given because of their loyalty to the Lord. And similarly under the imputation of Adam's sin, every man is born in sin, every man has the guilt upon him, but God has graciously offered the opportunity of escape to every man so there is no one who can say, I can't help myself. No one can help themselves, but everyone can help himself. Everyone can look to Christ to help him.

#### Number seven. The penalty of sin.

This comes under guilt here, I think. It could perhaps be given a separate heading, but guilt and penalty are so closely connected, guilt being liability to penalty, that I think it is better to speak specifically of the penalty of sin here under number 7. And the penalty of sin of course was mentioned in Genesis 3 as death. Death is the penalty of sin. And that sin is found in various ways.

##### a. Temporal death.

Now temporal death, the separation of soul and body - the unnatural condition into which comes at death. The loss of the natural powers of expressing the soul through a body. This has come upon all men and all men have had to pass through this, with very, very few exceptions. Enoch of course was one. Whether Elijah passed through it or not might be hard to say. He was taken up to heaven in a chariot of fire. Did he die or did he not? Certainly Enoch is represented as not having died. The instances are very, very few. Death came upon all men. There are

hardly any exceptions until the time of the rapture, when there will be those who will be changed without having to pass through death. But then as a part of temporal death, there comes the pain and suffering in this life. Pain and suffering in this life is of course ~~an~~ a part of the penalty of sin. And that comes upon every human being and the one who is saved does not necessarily escape it. In fact, many who are saved have to endure great pain and suffering. Great pain and suffering though it is true that on the whole there is probably less suffering because so much suffering is brought upon themselves by people in the ordinary course of sinful life, that the saved one may escape it. But there is part of the penalty of sin which is here and which we all suffer.

?  
c. Eternal death

Eternal death is the penalty of sin from which those who are saved through Christ are released. This is laid upon Christ who bore it for us. He bore our penalty and so eternal death, the ultimate penalty of sin, that which is far more in quantity and in quality than the first two by far this is the greater part of the penalty of sin and this of course is in the future life.

Number one. There are degrees of punishment.

I don't think we need to now to look again at evidences of it because we mentioned them under number three. There are degrees of penalty we noticed and we have noticed statements in Matthew 11: 21-24 and Luke 12: 47- 48, which made it quite definite that there are degrees of penalty. This eternal death is spoken of under various figures. Number two. The figure of fire, is a very common one. That that of course does not mean literal fire in the sense of ordinary human fire, that would destroy someone completely, because eternal death is a condition in which there is no end. But the figure of fire is much used in scripture. We find in Revelation that all liars and other descriptions given shall have their part in the lake of fire. And so it is a figure which is ~~an~~ used of eternal death, but there are degrees of punishment but there are degrees of punishment as we noticed in number one.

7:75 (Question: What do you mean by eternal death? I was using that title in contrast to a temporal death. A temporal death, I meant the death which comes, which



is simply cessation of physical life. But eternal death seems to be separation - a permanent separation from God and a permanent endurance of the punishment of sin. I don't know if the phrase eternal death in exactly those words occurs in scripture, but the language where their worm dieth not, and the fire is not quenched seems to fit pretty well here with the title.

~~am~~ We are under V, which is man in the state of sin. And I'm going to call G, common grace.

G. Common grace. Now most usually that is given under soteriology in Theology. It is given either in discussing the activity of the Holy Spirit, or it is given in discussing how God saves. But I think that while it is true that any activity of God can be ~~discussed~~ <sup>discussed</sup> under the study of God, or of one person of the Godhead, it is equally appropriate to discuss its relation to that which is accomplished through the activity. Common grace is quite usually discussed in ~~the~~ connection with Soteriology in order to show that the application of grace, the grace whereby men are saved, is different from common grace, and that ~~is~~ there is a common grace, which is different from ~~efficacious~~ efficacious grace. Well, if that is the case where it logically belongs, it is where it has the most reference, and that is right here. And so I think it should be discussed at this point even though referred to in those points also.

Common grace. That is to say, man in a state of sin. What would normally be expected to happen to man in a state of sin. It would be expected that he was degenerate to such an extent that he would utterly perish. He would degenerate to such an extent that there would be absolutely no good in him. Now we have looked under pollution of sin at total ~~depravity~~ depravity. We have seen that it means that every aspect of man's being is affected by sin and that man cannot do that which is pleasing to God. That he is absolutely unable to reckon himself under the condition of sin, but we notice also that it does not mean that man is as bad as he could possibly be. Not by any means. Now the reason why he is not as bad as he could possibly be - the reason is common grace. And so I think that common grace very properly belongs ~~at~~ right at this point.

1. What is meant by grace?

There are various definitions that have been given. Undeserved favor is perhaps one of the best. It is love exercised ~~by husband~~ toward one who is unworthy. It is that favor which one has no obligation whatever to give, but which he gives simply because of his desire to do goodness. But there is absolutely no (12) upon him to give. Now the grace of God is one of the great themes of the New Testament. And we think of the grace of God ordinarily in connected ~~with~~ of course with salvation. We think of the efficacious grace of God. We think of the grace of God, that those who deserve nothing good at his hand, he chooses to save from their sin and to give the wonderful blessings through Christ. But if it were not for God's grace we should all perish very quickly.

2. What is meant by common grace? Now there are two senses in which the word common is used in this term common grace. It is not a term that was used much up until a couple of hundred of years ago. You see that the phrase was taken from earlier Theologians but not developed and sometimes used in just general terminology where it doesn't refer specifically to what Theologians now speak of as common grace. But now it is referred to as common grace, and by common grace there are two ways in which common is used. That is the unfortunate thing about language. Words have various meanings. This word common has pretty much the same meaning, whether it be used ~~in connection~~ <sup>words</sup> in our own language or various ~~things~~ ~~representing~~ the thing found in other languages, have these two possibilities. It can be common in the sense that it is not special or it can be common in the sense that it is wide <sup>difference in</sup> spread. You see the ~~different~~ ideas. Well, now the word common grace is a rather good way to express what we mean by this, because <sup>14</sup> the meaning across, by what we mean by common grace. That is to say common grace is that activity of the Holy Spirit of God which is applied ~~to all men~~ ~~in~~ varying degrees to all mankind. It is undeserved favor, but it is not the grace which produces salvation. This is common grace. That is special grace.

The scripture tells us that God causes his rain to fall upon the just and upon the unjust. And this is a good expression of common grace. It is undeserved. God sends the bounty of nature. He sends the goodness of this life upon all humanity.

1 (Question: Romans 1:28. "And even as they did not like to retain God in their knowledge, God gave them over to a reprobate mind, to do those things which are not convenient." God gave them over to a reprobate mind, even as they did not like to retain God in their knowledge. I think that would mean that he did not cause that his common grace should be - shall we say - irresistible. That he permitted them to go in their own ~~ma~~ sinful ways. He gave them over to a reprobate mind. I think that is what it means here. That is one feature of common grace. That is that it is resistable. All grace is resistable. But special grace or efficacious grace cannot be successfully resisted, while common grace is resisted by all men to greater or lesser degrees. And it is not made irresistible.

### Number 3. What common grace involves.

a. The blessings of nature. Sinful man sees the beauties of God's handiwork. Sinful man enjoys the warmth of the sun. He enjoys the good things that God has created. He enjoys all this that is of God's grace alone. Man does not deserve it. God made Eden as a place for his own children to live in. And the world is not Eden, but the world is a place of ~~grand~~ great beauty. A place of much that is very, very lovely. And man has perverted much of it and has changed much of that which is unlovely but there remains a tremendous amount that is lovely, that which is attractive, and that is pleasant, which is the result of the grace of God. Common grace involves the blessings of nature.

b. Common grace involves the vestige of conscience. Man would completely wipe out his conscience, but God causes that this be not done. God causes that even in the lowest, the most degraded, the most polluted of men, there remains a vestige upon him. There remains a vestige of moral life. And it is amazing really in the most reprobate of men ~~what~~ kind what flashes of human goodness, of human kindness one occasionally comes across. But flashes of goodness do show themselves as a result of the common grace of God. The result of sin would naturally be, if left entirely to itself, complete pollution,

complete disintegration of life. But the common grace of God prevents it from going that far. Now these things, the blessings of nature, and the vestige of conscience are found universally, are found throughout the world. But there are also certain blessings which come as a result of the grace of God, to those who live in an area in which the gospel ~~is~~ has been preached. Even to those who are not saved. And so we will call c.

c. The blessings of a Christian environment. This is a blessing which is not possessed by those who live in areas in which the gospel has not been preached. But in those areas in which the gospel has been preached as a result of the grace of God, through the preaching of the gospel, through the <sup>lives</sup> ~~lives~~ of those who belong to Him, there is a great betterment in conditions of life for all people. And so the blessings of a Christian environment are part of the common grace of God, and d -

d. The external call of God's word. It is a part of the common grace of God that the - in the places where there is a Christian environment, the people have the opportunity to hear the Word of God. That they have an opportunity to hear the call to accept Christ and that the lives of many are greatly benefited even who do not accept him, as a result of these blessings. Part of the common grace of God. \*

e. The action of the Holy Spirit on the unregenerate heart. Because while the Holy Spirit changes the one who is saved, takes away the heart of stone, and gives him a heart of flesh, there is an activity of the Holy Spirit upon the unregenerate keeping them from being as bad as they could be, and leading them to a certain amount of goodness a certain amount of spiritual insight. Hebrews speaks of those who have ~~taken~~ tasted the good gifts of the Holy Spirit. Have tasted it, but have not actually been born again.

8<sup>1</sup> (Question: Well, I think that one would have to know the particular instance. I saw an article once in a magazine on tithing, and it said that it was remarkable how many people, this magazine claims to have investigated it about 30 years ago, they named about a dozen men who were, I think Sinclair the oil man was one, I'm not quite sure now. But there were men of that type who said they had tithed all through their lives very, very carefully, and then the article had a psychologist discuss how the great share of these people's success in life was due to the fact that they felt themselves to be in

partnership with the ruling Spirit of the human-being, and ~~hence~~ ~~they~~ hence they had a confidence and ability to go ahead, and made lots of money etc. I think it is possible for one from a selfish motive to do a thing which would be good if done from the right motive. And there might be, something might actually be a demoniac ~~answer~~ answer to prayer rather than a Divine ~~answer~~ answer to prayer. I think it would depend on the individual. Or there might be cases where the Spirit was really striving with a person, and it would eventually lead to salvation. It would be pretty hard to make a general rule.

10 (Question: Yes, they could have been, and then in other cases the - we read in Romans that the longsuffering of God and the goodness of God leads people to repentance. Yes, that would certainly come under the common grace of God, that God had ~~showed~~ ~~him~~ showered his good gifts upon us often in order to lead us to look to him and to turn away from ourselves. I think that is undoubtedly true. But that would be under common grace.

10 $\frac{1}{2}$  (Question: It could be misunderstood, but I think it is perfectly all right. As you say, I think it is quite correct. God does not answer the prayer of the unsaved person except in order to lead them to be saved. But God might do something of what the unsaved person, wanted. He might do that, very definitely. And of course, we can't draw the opposite from it, that anything a Christian prays for he can get. The answer to the Christian prayer may be known, but I think that He does answer the prayer. He gives that which is for his best. That which he needs ~~to~~ rather than that which he asks for. There are cases where he grants our requests even though we would be better off if we hadn't made it. There are cases of that. But certainly that is not the usual thing ~~and~~ <sup>which</sup> the true Christian who is looking to God to show him where he is wrong.

There have been errors theologically, great errors, on the one hand of denying common grace. We find ~~this~~ that in many (11:75). We find the denial that there is such a thing as common grace. That everything is purely natural. It is just like (12). God created the world and left it, and that's the way with the world of the unsaved. And that only God's grace shown to those

who are here. But the scripture definitely teaches that there is a grace of God toward the whole world. There is a grace of God for the unsaved. There is undeserved favor shown to them, and this unsaved favor should turn him to God, and cause him to seek the Lord. There is common grace. There are those who deny it and say there is no such things: Then there are those who deny special grace and try to make common grace all grace. That God's grace deals with every man equally and that certainly is contrary to the definite teachings of scripture which is that the spirit of God saves those who are chosen before the foundation of the world. That it is no cleverness in us that causes us to look to him for salvation. It is not the fact that we have better sense than others, so that we happen to be lucky and be around when somebody came by and told us about it. But God has <sup>ordained</sup> ~~provided~~ the means from before the foundation of the world whereby he leads us to the knowledge of Christ.

And so there is efficacious grace and there is common grace. They are both activities of God but there are distinct differences so that it is good that we have the difference in mind. They both are true, so we do not have to deny either one.

I think we will instead of taking a section H, I think we'll make it VI. Now VI could be H -

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We could have made it H, because it is part of the same subject as ~~in~~ VI. Man in the state of sin. But as in these outlines we frequently find that two subjects will cover an area more or less equal, but one of them will have more material in it we have to deal with. Well, perhaps we will be nearer to our own particular situation and therefore it takes more time and more development. And for that reason rather than have one subject which has comparatively few sub-divisions, and another which goes down to very small sub-divisions, we take ~~them~~ the one and put two or three main heads, that really go together. And I find that it is probably best to do that here, even though I'm not going to be able to take the time on this division that I would like to. We are going to have to run over it rather hurriedly, because the material before was perhaps less well-understood but extremely vital. In fact, yesterday when we went through a good deal with

no questions at all, it made me wonder whether I was making it clear. Whether I was making it either so unusually ~~am~~ clear that everything was so thoroughly understood without questions, or else I was failing so badly to make it clear that people weren't realizing the need of questions, and of course that would be bad if that were the case. because there were some very vital points upon which we touched yesterday that are extremely important, and yet they do have many interrelations that we have touched upon to some extent before and were probably made pretty clear there.

law ?

Now this matter of the lost, we are taking up in relation here of man to sin, rather than the relation <sup>to</sup> ~~of~~ man in the state of grace. Well, of course it has a close relation to both, so that we can not divide it strictly. It relates to man in sin. It relates to man in grace. But since sin comes first, the state of man's sin comes first, and that is a part which ~~the~~ Paul greatly stresses. It is a school master to bring us to Christ. It is to show the man his failure before God. It is to be a help to the Spirit in convicting him of sin. Therefore it is logical that we take it up here and deal with it, rather to take it up fully again under grace, we will now have in mind also its relation to one who is saved, because certainly no true Christian really believes though some talk as if they believe, that the man who is saved, can just utterly ignore God's law. That now he is no longer bound to have any thought of whether he is doing what is right before God. Free from the law. It is sometimes expressed ~~that~~ as if it meant that man is a law unto himself and does what ever comes into his head. That is of course - I don't think that anyone really believes that though some talk as if they do. But certainly the man who has been saved, has been saved to a life of righteousness. And as one who is saved, he is not going to be able to keep the law perfectly any more than he could before. And he is not going to have to keep watching every second fearing whether he has lost his salvation because he failed to keep the law. But his life is going to be transformed more and more by the Spirit of God into conformity to God's will. And as he proceeds in the Christian life, he is going to find a very ~~valuable~~ valuable element in the information as to what kind of life God desires him to have in the law of God.

VI.

?

A. The Decalogue. In the Westminster Larger Catechism we have the question

comprehended

"wherein is the moral law summarily ~~comprehended~~. Answer. The moral law is summarily comprehended in the Ten Commandments which was delivered by the voice of God on Mount Sinai and written by him on two tables of stone. And are recorded in the twentieth chapter of Exodus, the first four commandments containing our duty to God, and the other six are duties to man." Now this statement, the moral law is summarily comprehended in the ten commandments is a statement which is not contained specifically anywhere that I know of in the Scripture. But I believe that we have excellent warrant for it, in the statement of our Lord when the rich young ruler said to him, What shall I do to inherit eternal life? And he said, Thou knowest the commandments and proceeded to refer to these Ten Commandments. He referred to them as a summary of the moral law which the man should be following if the man were to have a righteousness in himself which could be thought of as meriting God's favor. And then when the rich young ruler thought that his life was thoroughly good in the relation to the commandments Jesus gave him a statement, a command which simply pierced to the bottom of his heart, and showed that he was wrong. That actually that he wasn't as perfect as he thought that he was.

Now this statement doesn't say the moral law is the Ten Commandments. It doesn't say that. I say the moral law is summarily comprehended. Now comprehensive doesn't mean that it is absolutely complete, but it means that it sort of covers it. And then summarily means that here we have a general survey in the Ten Commandments. It doesn't mean that this gives us by any means a complete picture of everything God requires. But that it gives us a summary. A sort of an overview of it at brief length. Then the importance of the Ten Commandments, ~~in~~ is stressed in the way that they were given in ~~the~~ Exodus. Now I noticed that I only brought with me my Hebrew Bible, and of course it is more accurate and correct to get it from the Hebrew Bible, but sometimes we can get it - cover more ground more rapidly by looking at the English. So if somebody could let me glance at an English Bible, we could go just a little more rapidly on certain points on which the precise wording is not essential. But I just want to call your attention to the fact that the Ten Commandments were given in a way that no other commandments were ever given. That no other set of commandments. No other part of the law was given as these Ten <sup>C</sup>Commandments. How were the Ten Commandments given to Israel?



They were eventually written with God's finger. That is very important. But that is not what I had in mind. They were written up there by the finger of God, and Moses brought them down to the people but before that happened they had already heard them, because we read at the beginning of Exodus 20, that "Moses went down from the mountain and spoke to the people and then we read, "God spake all these words saying," and then we have the Ten Commandments. And at the end of the statement about the Ten Commandments it says the people saw the thunderings, and the lightnings, and the noise of the trumpet, and the mountain smoking; and when they saw it they removed, and stood afar off, and ~~when~~ they said unto Moses, Speak thou with us, and we will hear: but let not God speak with us, lest we die." "And Moses said unto the people, Fear not: for God is come to test you, and that his fear may be before your faces, that ye sin not." And so then we can gather from Exodus here that the voice of God spoke the Ten Commandments so that they could hear them, so they could all hear him. Later on, the finger of God wrote them so they had a permanent record of it. So we have these two aspects, stressing its importance.

Well somebody may say, what I've said about Exodus 20 here is not absolutely certain. God spoke to them and they all hear them. Maybe they just heard thunderings and lightnings and Moses gave them the Commandments. Well, I fear that from Exodus 20 we would have a hard time proving conclusively that God spoke the words so that all the people heard them, so I believe that a proper exegesis of the chapter would lead to that conclusion, yet I don't think we should be dogmatic about it because one could question our exegesis. But that question is removed when we turn to Deuteronomy 5. Because in ~~Deuteronomy~~ Deuteronomy 5, we read, that in verse 4, Moses said, to the people, well, starting at the beginning of chapter 5, "Moses called all Israel". This is at the end of Moses life. 38 years later. He says, "Hear, O Israel, the statutes and judgments which I speak in your ears this day, ~~1~~ Verse 2. The Lord made a covenant with us in Horeb. Verse 3, "The Lord made not this covenant with our fathers, but with us, even us, who are all of us here alive this day. The Lord talked with you (not with me but with you) face to face in the mount out of the midst of the fire. (I stood between the Lord and you at that time, to shew you the word of the Lord: for ye were afraid by reason of the fire, and went not up into the mount;) saying," and then he quotes the words

and then he quotes the words and then in verse 22 after the commandments said "These ~~¶~~ words the Lord spake unto all your assembly in the mount out of the midst of the fire, of the cloud, and of the thick darkness, with a great voice; and he added no more. And he wrote them in two tables of stone, and delivered them unto me." So we have the two tables given in Exodus 20, given more clearly in Deuteronomy 5. God spoke the words so they all heard him. And then the people said, Oh, don't let God speak to us anymore, let him give <sup>further things</sup> you the ~~words~~, and you give them to us.

And the further things, the judgments and the details of description and all that was given through Moses, but the Ten Commandments were given directly from God to the people so the people could hear the words of God speak them and then they were written by the finger of God. So the Ten Commandments then, the decalogue~~¶~~ has an important, perhaps under decalogue than we should make number one. Importance.

1. Its Importance. We've noticed the importance of the Decalogue. Its importance because of the stress which Christ lays upon it. Its~~¶~~ importance because of the way it was given. Its importance ~~is~~ because of the permanency with which God gave it by writing it after he spoke and of course this is summarized in the statement of the Westminster Catechism as I read to you. And so then this is the importance of the Ten Commandments.

## 2. The numbering.

We are told that there are ten commandments. But in the numbering of them, in the Hebrew Bible and in the English Bible, it does not say, commandment number one, commandment number two, commandment number three, it does not do that. And we have been brought up to be shown number one, number two, number three, and so we think that this is the way it is, there is no question about it, but you find that when you look at the Bible, that it does refer to them as the Ten Words. We translate words, commandments, the Ten Words. It is so rendered and we know they are ten commandments but it does not say specifically what they are. And consequently it is interesting, to know that there have been different methods of numbering. I think it is vital that you know that there are different ways of numbering them. I don't think that it is necessary that we memorize these different arrangements. But it is good to have them down so you can refer to them in case the time should come when it is important to know them.

The first is that the Jews from an early period regarded the words in Exodus 20:2 as constituting the first commandment. "I am the Lord thy God which have brought thee out of the land of Egypt, out of the house of bondage." This is according to the Jews, even today the First Commandment. Now we don't like calling that a commandment, because it doesn't command anything. It simply makes a statement. But after all, the Hebrew is words rather than commandments. "I am the Lord thy God, which have brought thee out of the land of Egypt, out of the house of bondage." And after all there is good reason for the Jewish stress on this. What is the importance of the commandments? That they might show us how to live in order to live good lives? No. That they show us the good kind of life that God wants us to live. That they show us the kind of character that God wants His Spirit to develop within us. That they show us the points of danger that we should avoid, in avoiding that which is harmful before the Lord. And so the stress on God from the beginning, "I am the Lord thy God" is very vital. But not only that, "I am the Lord thy God, which have brought thee out of the land of Egypt, out of the house of bondage." God does not say to the Jews, keep these commandments and I will deliver you out of the land of Egypt. He doesn't say that. He says, I am the Lord thy God, which have man brought thee out of the land of Egypt. And to the Christian God does not

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"I am the Lord thy God, which have brought thee out of the land of Egypt, out of the house of bondage." And so this introduction to the commandments is of tremendous importance and as ten words it is not at all out of place to consider it as the first words. However it is not the usual thing among Christians to consider it as a commandment because we take they are, all the rest of them do this or don't do this and we think of them as commandments rather than simply as verses. And we like to think of this as an introduction. So if you see in front of a Jewish synagogue some morning, you see the Table of the Law put up and you see ten words there. The first one is - I am the Lord. That is the first commandment to them, rather than thou shalt have no other gods before me. Now that is the first commandment to the Jews, and then what we call the first and second commandments they consider as one commandment, making that a tremendously long

commandment. "Thou shalt have no other gods before me. Thou shalt not make unto thee any graven image." They take that as one commandment against having or worshipping any idols or other gods than the Lord. Now Saint Augustine and the Latin Church and the Luthern Church follow Saint Augustine. That is, the Roman Church after Saint Augustine and the Luthern Churches have agreed with the Jews in uniting the first and the second commandments into one. But they consider the first words as a prologue like we do. And consequently keeping the first two commandments, the first and second commandments as one leaves them with only nine commandments. And they make up for that by taking what we call the tenth and dividing it into two. Now I think pretty good evidence can be shown that they are wrong. The main evidence against it is that the Tenth Commandment as in giving in Deuteronomy and given in Exodus is different. The Tenth ~~Commandment~~ Commandment in Exodus according to our number is "Thou shalt not covet thy neighbour's house, thou shalt not covet thy neighbor's wife, nor his manservant, nor his maidservant nor his ox, nor his ass, nor any thing that is thy neighbor's. But as it is in ~~Deuteronomy~~ Deuteronomy, is "Neither shalt thou desire thy neighbor's wife, neither shalt thou covet thy neighbor's house, his field, or his manservant, or his maidservant, his ox, or his ass, or anything that is his neighbor's." Do you see the difference? In Exodus it starts with the house. In ~~Deuteronomy~~ Deuteronomy it starts with the wife. Now of course the house there doesn't mean the building, it means the household. Which in a sense could include the wife or it can be taken as the whole, the family and the property, the whole organization of family and household, as it stands in Exodus. But as it stands in ~~Deuteronomy~~ Deuteronomy, the wife is put separately right at the beginning. And Augustine, and following him the Roman Catholic Church and the Luthern Churches take the - Augustine followed the text of Deuteronomy. And he made thou shalt not covet thy neighbor's wife the 9th commandment and then the rest he made the tenth commandment. But in the Roman Church they follow Exodus and they make the house the 9th, and the wife and the manservant and the maidservant etc the tenth. Well you see the difference. There is a difference in arrangement. And if it were intended to be two commandments, surely they would have never changed it around.

So the third method of arrangement - was it followed by Josephus, Philo, by Origen, followed by the Latin Church as far as we can prove until the time of Augustine, followed by the Greek church ever since. And it is followed by the Reformed Churches today. And has the sanction of almost all modern Theologians and that's the one which you doubtless, most of you are familiar with. The prologue is not considered as one of the commandments. The coveting is all one commandment. But then what we consider the first and the second are divided and the first commandment is the worship of false gods, and the second is the use of idols in divine worship, according to our understanding. You see the difference. Because to our understanding, the first and second aren't simply against idolatry. The first is against false gods and the second is against false methods of worship, making a graven image. Well, those are the three different ways of dividing the commandments, and I don't think that it is tremendously important, but the main thing is what is included in them - the body of it. But I'm rather pleased with the fact that the tradition which we belong to, happens to be the one that I think is the more logical one. But I don't think it is tremendously important. The important thing is that we have everything in it.

### 3. The first commandment.

The first commandment is against having other gods. Thou shalt have no other gods before me. Now this you notice is not a commandment against having a false idea that other gods exist than god. God is not primarily interested in our ideas. He is interested in our attitudes. To have right attitudes it is good for us to have right ideas. In fact, it is difficult ~~to~~ beyond a certain point to have correct attitudes with false ideas. But correct ideas are worthless unless they have the correct attitude with them. They are a necessary step but only a step. It is sort of like the time, I remember when I was at a boy scout camp and there was a little crick which you jump across, and one of the fellows made it in two jumps. Well, his first jump was necessary to get him across the crick, and if he had only made the first jump, he would never have made it across. It took the two jumps to get him over the crick. And we have the two steps and the second step is necessary in order to get there. The first step is also necessary but it is not complete. And so it is a tremendous danger for us. We stress

scholarship, and we should. We stress right ideas and they are vital. They are foundational. They are necessary. But oh, too many people, too many people in the world's history, too many people today after they get the right ideas decide that all that is necessary is to get other people to have right ideas and they are more concerned with having the ideas exactly right than they are with the attitudes which must go with the ideas and must proceed from them or the ideas are worthless. I don't mean that they aren't worthless, but I mean, they don't reach the goal. They don't go far enough to win God's approbation. There is no one more orthodox than the devil, because he has brains enough to know the facts. He deceives others, but he himself knows the truth. Knowing the truth doesn't save, but you should know the truth.

And so this first commandment is not, you should know the fact that there is only one God. You shall not mislead yourself into thinking there are more than one god. No. The first commandment is, You shall not take an attitude toward another god of putting him before your God. Now of course the critics take this to show that the Jews were not monotheists originally. That they were for a time *MONOLATERS* (9). That they worshipped one god but they believed the others existed, and when I was in Berlin there, I preached one Sunday in the American Church on the certainty of the Resurrection, and the next Sunday a young graduate of McCormick Seminary, who took up the collection when I preached, he preached, when I took up the collected, he preached on how Jacob believed in a Tribal God. He believed that as soon as he crossed over Jordan he got into territory where his god was no longer powerful. He believed that they believed in these various tribal gods. Well, the commandment, does not specifically deny that. It does not specifically assert that the other gods do not exist. We find that in the Old Testament. The Old Testament never says they do exist. But the stress is on our attitude towards Him, because after all, you can follow a God that exists, as you can follow a god that doesn't exist. You can follow a creature of your imagination. You can follow an imaginary being, you can follow a demon pretending to be a god. You can follow a man, thinking he is a god. You can follow Father Divine. You remember when Father Divine was arrested for speeding. Was it breaking a traffic law or something and the judge fined him fifteen dollars. And three days later the judge dropped dead of a heart attack.

Father Divine said, Well, I hated to do it/

The vital question, we know that it is a fact that Father Divine is not God. But the vital thing is that having an attitude toward him, that he is god, having other gods before me. The philosophical question whether they are is important. But as far as the moral law is concerned, the thing is that our devotion is at rest to the true God of the universe. A man told me - a very fine street preacher in California, told me one time that the city of Commerce in Bakersville invited him to speak - no, I guess it was the Rotary Club invited him to speak to them. But they said, now we don't want any religion or <sup>11</sup> ~~politics~~. So he said, "No religion or ~~politics~~ .." So he spoke on thou shalt have no other gods before me. Well, I said then he showed how your money could become your god, your desire for personal advancement and all that sort of thing. And I said, well, I thought they didn't want any religion or ~~politics~~. Oh, he said by religion they meant arguing about various denominations. He said they didn't object to that at all. But I think that the point there was that he was not dealing with matters of theory, important as these are. He was dealing with them with matters of their happiness. (12)

And you can believe theoretically in one god, but you can make money a god. You can make your family a god. You can make your personal advancement a god. You can make your favorite great theologian a god. So the first commandment while it ~~in~~ includes within itself the denial of the existence of other gods, it does not specifically put its stress upon that. Its stress is on your attitude of putting the God of the universe in the place where he belongs. "Thou shalt have no other gods before me." It is the commandment which our Lord had when he faced Satan. Satan asked him to take him as his god and offered to give him everything he wanted if He would work with him and make him His god. And we can even when advancing a good person, we can make sects, we can make reaching lots of people a god, instead of the pleasing of the God of the universe, who is the one who we worship and the one who we follow. Now the first commandment then is tremendously important. I don't think there is a great deal of further discussion we can have of it.

Let's look on to number four. The Second Commandment.

"Thou shalt no make unto thee any graven image, or any likeness of anything that is in heaven above, or that is in the earth beneath, or that is in the water beneath, or that

under the earth." One of the most beautiful buildings I've ever been in, in my life, is the dome of the **Rock**. The Moheemandan Mosque which is built on the site of Solomon's Temple. I believe that the revenue, the taxes from Egypt for eight years, went into the building of that Mosque. The most beautiful of things with the most finest of art work, the most excellent of material, but the thing that is amazing about it is there is not a single representation in it of anything. There's not a picture of an animal, of a plant, of a human being, anything. It is purely geometrical figures. But so worked together as to make a most harmonious and beautiful impression on ~~man's~~ one. The Moheemadan s take this command, "Thou shalt not make unto thee any graven image, or 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." The Jews to a large extent take the same attitude. The difference is that the Moheemadans, at least the Moheemadans of the western area, have taken it in relation to every extent and have avoided all art. The more easterly Moheemadans have confined it to religion and have <sup>?</sup> no beautiful pictures, but the western Moheemadans avoid pictures. Now

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So their mosques do not have pictures in them of events or of individuals. We Christians do not interpret that way. We do not think that it forbids ~~any~~ art. We go on. We read further. "Thou shalt not bow down thyself to them, nor serve them;" And we interpret it as meaning, you shall not make an image or a likeness of any thing for the purpose of ~~a~~ bowing down to it and serving it, ~~from~~ "for I the Lord thy God am a jealous God, visiting the iniquity of the fathers upon the children unto the third and fourth generation of them that hate me." We take it, "You shall not make a likeness or image for the purpose of worship." We do not take it simply, you shall not make a graven image. Mr. Taylor told me an interesting story that when he was in college there was a beautiful picture of Christ which someone gave to the college. And this beautiful, imaginary picture of Christ was in one of the rooms there. I think it was in the dining room over on the side, and there was this beautiful large picture of an artist's concept of the character, and the kindness, and the gentleness of face, and the expression of



true love which was the best the artist could imagine and which was a help to the individual in contemplating the greatness and the love of the character of Christ. And they had it, I believe he said, on the side of the dining room, and he said, one day, as they were there singing a hymn, and they sang, "Look unto Jesus" or when we look on His wonderful face, I forget the words but as they sang those words the students ~~with~~ all with one accord turned and looked at that picture as they sang. And he said, the next day when they came in they found the picture was gone, because the authorities of that Christian college had seen that that beautiful picture which conveyed a wonderful Christian idea could easily pass over into becoming an object of worship. I believe that later on it was put back into some less conspicuous place but for a time it was taken away altogether. And I think that we saw there the difference between a picture and a picture as an object of worship. The difference is sometimes hard to draw exactly.

"Thou shalt not ~~now~~ make unto thee any graven image", certainly is not meant in the sense simply of no art, nor even of no art in religion, because God said to Moses, make a copper serpent and put it up on a staff - put it high up, and when anyone is bitten by a serpent, let him look to that, and he will be healed. And here was this image of a serpent put up there and people looked to that and as they looked they thought of God, who had caused it to be put there, and who as Jesus said, "As Moses lifted up the serpent in the wilderness, so shall the Son of Man be lifted up," they thought of God's provision to heal them, and they were healed, but later on we read that God had Hezekiah take the brazen serpent that Moses had made, and break it up, because it was becoming an object of worship, and was taking the place of God. And we simply can't say we won't have any art work for fear that we will worship it. I don't think that is the attitude that God wants us to take, but I think that He wants us to watch very, very carefully, that it does not become an object of worship instead of simply something pointing us to God.

The Roman Catholics theoretically, their art is simply all suggesting eternal spiritual things. And the theory of their Theologians, it is certainly all right, the use of art. But in the practice of their church, it becomes idolatry. I don't think that we are wise that we react from it to the point where we will have no art, because we can wonderfully have our spiritual life enriched by pictorial representation, but we must guard

against that danger into which we believe that they have fallen. So this second commandment then is, I believe, a commandment against false worship, against letting something come between us and God. There is a question which I don't think we are in a position to solve about the worship of the northern kingdom. Was the worship of the northern kingdom a breaking of the first commandment or of the second commandment. The common idea is that the golden calf which Jeroboam put up was another god, which was put up, and that the people of the northern kingdom with this worship of the golden calf were strictly idolaters, breakers of the first commandment. But there are archaeological scholars in recent years following on the analogy of matters found in various lands around Israel, who suggest that the golden ~~calves~~ calves which Jeroboam put up, were supposed to be the platform ~~on~~ from which the visible God of Israel was imagined to stand. We actually have statues from some of those lands that have cows and other animals with God standing on top of them, and that this was the platform upon which the invisible God of Israel was imagined as standing. I don't think we can decide. It is certainly between the two. But we can say this, that it was at least breaking of the second commandment, if not of the first. And it is interesting to note how many of the kings of the northern kingdom who kept this golden calf business, gave their children names which had  $\frac{17}{7}$  <sup>(?)</sup> (7) included in them, which suggests that they were worshippers of the Lord. We find that Ahab even did that and we find that Ahab, only to a limited extent, gave into the Baal worship of his wife which was definitely a worship of a false god. And we find that the Lord sent Elijah and Elisha to rebuke the Baal worship with a method which went far beyond anything ever done against the golden calf, against the calf that Jeroboam put up. That was wrong, but there is a good argument can be made, that it was the second ~~COMMANDMENT~~ (7<sup>1</sup>) rather than the first that was involved in it.

Number five. The third commandment. (Oh, before we take this up, let us first read what the Larger Catechism says. What are the duties of the Second Commandment? The duties required in the Second Commandment are ~~to be~~ <sup>THE</sup> RECEIVING, (8) observing in keeping pure and entire all such religious worship and ordinances as God has instituted in His work, particularly prayer, and thanksgiving, in the name of Christ, the reading, preaching, and hearing of the word, the administration of receiving the sacraments, church government and discipline, the ministry and maintenance thereof, religious fasting, swearing by the name of

God, and bowing unto him as also the disapproving, detesting, opposing all false worship and according to each one's <sup>place</sup> ~~name~~, and calling it, removing it and all monuments of idolaters." And what are the sins forbidden in the Second Commandment? The sins forbidden in the Second Commandment are dividing, <sup>S</sup> ~~COUNSELLING~~ (8<sup>1</sup>/<sub>2</sub>) commanding, using, and any wise ~~approving~~ any religious worship, not instituted by God himself. The making of any representation of God of all or any ~~persons~~ of the three persons, either inwardly in our mind, or outwardly in any kind of image or likeness of any creature whatsoever, all worshipping of it, or God in it or by it, the making of any representation of <sup>FEIGNED</sup> deity and all worship of them, or service belonging to them, all superstitious devices corrupting the worship of God, adding to it or taking from it, whether ~~are~~ invented and taken up of ourselves or received by tradition from others, though under the title of antiquity, custom, good intent, or any other pretense whatsoever: simony, sacrilege, all neglect content, hindering and opposing the worship and ordinances of which God has commanded. Those are rather detailed statements of certain aspects of this second commandment, and stress again the idea that the basic principle which is given, we need to develop and carry through, but I think on the details of carrying through, we should think them through ourselves and look for Scriptural evidence on them, not simply take the word of any authority on them.)

The third commandment is "Thou shalt not take the name of the Lord thy God in vain: for the Lord will not hold him guiltless that taketh his name in vain." The Hebrew  $\gamma \frac{\gamma}{\tau} \psi ?$  (7) (10), in vain, it begins with to or for rather than ~~and~~ in, in the Hebrew. Thou shalt not take the name of thy God for vanity, for nothingness, ~~for~~ "for the Lord will not hold him guiltless that taketh his name in vain." The taking it for vanity, taking up the name of the Lord is literally lifting up. It raises the question just what is meant by this first commandment. Of course, the most obvious thing that comes to our minds is the profanity. To take the name of the Lord in vain. To use his name lightly. And yet literally there is a question whether that is just what it says, to take it in vain. Does it just mean literally to use the name of God, or does it mean to take it up for a vain purpose. I think the fact of the matter is that most of our profanity today which uses the name of God so lightly, began with the using of the name of God rather heavily, rather

than lightly. That is, it was a using of the name of God for purposes of implication. It was actually for purposes of making a curse upon someone and the, most of our profanity can be traced back to a, well, it is a light view, but it is not just simply saying the words, but it is thinking of putting a curse on someone or of using the name of God for our purpose. And Dr. <sup>? vos</sup> Barth (11<sup>1</sup>) in his discussion points out the affinity of this to magic. Magic is using the Deity, using supernatural powers, for our purpose. Religion is bringing ourselves into conformity to the desires and purposes of the supernatural power. I think that is the basic definition between magic and religion. And the idea that we can compel God to do something by taking up his name.

Theron Oppenheim, the German diplomat in the Near East, was also greatly interested in archaeology, and he had heard of an archaeological site, which he was anxious to find, one of the great ancient capitals of the second millenium B.C. And he was with a group of Arabs, and he understood that they knew where some ruins were which he thought might be this place, and he was anxious to do ~~thamam~~ <sup>some</sup> digging there, but they wouldn't tell him where it was. And he was one day the guest of the chief of this tribe, and after the dinner, he asked the chef to tell him where it is, and the chef said, I don't know. I have no idea of the place. And he got up and he turned to the chef and he reviled him with the strongest cursings, and brought some of the strong Arabic words of ~~hannar~~ terrible curses upon him, and the chef looked in horror and said, You talk to me this way and you are my guest. He said, Yes, because you ~~mana~~ <sup>as</sup> my host are not performing the rites of hospitality in your lying to your guest and saying you don't know but you know perfectly well of course where it is. And he so shocked the chef that he took him out and showed him where it was. He excavated there, and found most important ancient ruins. He dug up maybe 50 large beautiful statues. He offered to sell them all to me, but he wanted half a million dollars for them so I didn't buy them. But the way the Arab chef was afraid of these curses, it showed that idea which pretty well disappeared from our present civilization, but which was quite common. ~~They say~~

They say that when William the Conqueror was to become king of England, that ~~he~~ the young Harold (14) who some thought was next in line, then the king of Saxon, king of England, was visiting in Normandy, and William told him, he said, that I am next in line

to the reign of England. After the king lived, that is they were both related in certain ways. Neither was directly related, and he said, I would like you to promise that you will give me your help and your support, and they say that Harold was afraid William would kill him if he didn't agree to support him, and so - ~~both~~ but he didn't want to give an oath and William took him in and said, "Look here. Here is (I forget whether it was the jawbone of the ass which Samson had slain the Philippians with, or some minor thing like that). He said, put your hands on this and swear that you will do everything you can to help me to become king of England." And they say that Harold put his hands on it thinking what's that at all? It won't bind me at all. So he put his hands on it, and swore but as soon as he finished, William lifted up the cross underneath it, and underneath that they had some of the most holy relics in Christendom

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got safely back to England and after the death of this other king declared himself king. Then when William called on these people to join with him, in forcing Harold to fulfill his oath, that he took on these sacred relics, they rallied around him, and William the Conqueror crossed the channel and conquered England. As a result King Harold was killed in the battle. And those people thought of the oath in this terribly strong way. Now ~~in~~ we in this country used to make people put their hand on the Bible and swear and we are getting away from that now. We don't have to go to a notary and get your income tax statement out. You simply say, under the penalties of perjury, I <sup>SWEAR</sup> .(1 $\frac{1}{2}$ ) And we are looking to an earthly court to punish us if we lie, rather than looking to the heavenly courts to punish us for our lying. And I think we are more correct in this attitude, because God does not enforce his moral law in this age. This is an age of sin and we are all sinners, and God is saving those whom he has called, and teaching us to go forward in our spiritual life, but he does not enforce the details of the moral law in that way today. But that's an idea very common in heathendom, and it was very common among so called Christian circles until comparatively recently, and we find the traces of it, in our swearing in our courts, even though the reality of that is pretty largely disappearing. But the traces of it ~~is~~ are still there. And Vol 5 (2) thinks that is the basic idea of

this third commandment. "Thou shalt not take up the name - lift up the name of the Lord, for your purposes in vain, for vanity, for your purposes. Because the Lord will not hold him guiltless that thinks that he is compelling God to be an instrument for the accomplishment for his purpose. And there are some people who make big arguments for orthodox Christianity, that this is the way to clean up the world, to get a better civilization, to make people good. It is our incentive to make the kind of life we want. In order to carry on the social idea that we would like to have, well, let's accept the gospel and follow the Lord, and we will all have a better life. It is true we will. It is true that all men are better off, when Christianity is supreme. But that ~~is~~ not our basic purpose and can not be, or the Lord will not bless it. It is taking his name in vain, to use the Gospel for the purpose of cleaning up a community rather than for the purpose of winning souls to eternal salvation to the Lord.

I heard a young evangelist tell me one time of a woman who came to him, and she said, I would like ~~to~~ you to talk to my son. She said, my son is not, he doesn't go to church. He is not a Christian. He is getting mixed up with all kinds of little wickednesses and I'm afraid he'll bring disgrace on the family in some really bad thing. And he said, Well, do you have other children. Yes, she said, I have a ~~da~~ughter. Well, is she a Christian? Well, no, she doesn't go to church, but she is very respectable girl. She's a teacher, and she is well liked and highly thought of. There is no problem about her~~g~~ at all. I want you to talk to the son who is apt to bring this disgrace upon the family. Well, he said, the woman was interested in the disgrace upon the family, and in the respectability of the children, rather than in the ~~hard~~ ~~n~~ will of the Lord in saving them from eternal perdition. I think that this third commandment has a relation to all of our lives, in thinking of whether we are using the Lord as an instrument for our good. Taking up his name in vain to help us or whether we are trying to make ourselves his instrument, and to do his will, and to become the sort of people that he wants us to be. And let us  
? of course eventually are profanity doubtless develops out of this, but perhaps it is even one step worse in the Lord's eyes. Instead of taking up terrible implications, the Lord condemn you to hell for this thing you are doing, as would have been done three hundred years ago. Today they use the word in just the lightest expression, as if it meant absolutely

is  
 nothing at all, and perhaps that/one step worse, to use these terrible implications-as  
 just a light off hand way of meaning nothing. So that our profanity is I think properly  
 under this third commandment, it is a development from this magical use of the name of God.  
 But the relation has been pretty well forgotten by most people who use it today.

I remember a man who was a student in college when I was there, who came from a  
 wonderful Christian family. The government of the fraternity which had a lot of  
 wickedness in it. And he came to me and he was trying to defend these fellows. And he  
 said you know, when they say so and so, and he began to quote some of the vile obscene  
 words that they were using constantly. He said, "They don't think of those things at all.  
 They are not imagining those wickednesses. They are just words that they just use, which  
 mean nothing. And he was trying to defend it on that ground. Well, they didn't mean it,  
 but that's what it came from. And it certainly is forbidden in the Ten Commandments, and  
 in a way it is one step worse than the other. In another way you might say it is not quite  
 as bad. Because people often take things over from others without realizing their  
 significance. Yet again, to carry it to the extreme, that a person is afraid of any  
 expression, which seems to be derived in anyway from it. Anything which was profanity,  
 I think can be made a rather silly - carried to a rather silly extreme. I think some  
 people spend a lot of time trying to argue against little statements which perhaps have a  
 bad background, but which as used today are just nothing. Which time could be spent in  
 dealing with more important things.

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We are speaking about the law of God, and under that we took up first, A. The  
 Decalogue. We are on 5, the 3d commandment. And we noticed that the third commandment  
 probably originally related to magic. The using of the name of God for the purpose of  
 thinking that you can compel supernatural forces to your will. And as such it is a  
 warning against the attitude that is so easy to follow into of looking to the Lord as  
 simply someone who can be used to satisfy the desires of our hearts. The honesty is the  
 best policy sort of attitude. Of course, honesty is the best policy. But if it ~~an~~ is  
 done merely because you will advance yourself that way, it will not gain any special  
 favor from the Lord. It is not what he wants. That sort of an attitude. And so the third

commandment about taking up the name of the Lord thy God in vain, I believe originally referred to this sort of thing. The magic. But it has a development out of this magic idea, this idea of calling upon God to curse those who you don't like, and to bless those you do like simply for your own advantage out of which there comes the profanity we have today which is lifting up the name of the Lord for rightness, for vanity in a sense is going beyond doubtless the original sense of it. And perhaps in some ways one step worse. And so these two seemingly unrelated things are both very definitely involved in the commandments. ~~Now we have~~ The third commandment then I think could well be studied further on various points of interest.

Number 6. The 4th Commandment. The 4th commandment is the sabbath commandment.

Small a. Purpose of this law. What is the purpose of this law? Well, there is a statement very often that we hear that seems to show immediately what the purpose of the law is. People say, "The ten commandments divide in to two groups. The first four relate to our duties to God, the last six to our duties to man." The first four relates to what is for God's benefit, the last six for what is man's benefit. Now if that statement is true, it immediately decides the question. What is the <sup>purpose</sup> ~~basis~~ of the fourth commandment? It is to glorify God. It is to do that which He desires and thus we glorify Him. Well, this is true in everything in our Christian life. ~~Everything~~ But is this one specifically a commandment which purpose is to glorify God.

Number (one). Statement of Christ. What did our Lord say about it. Why was the sabbath given? Who says in Mark 2: 27, "The sabbath was made for man, and not man for the sabbath." The Pharisees were criticising him. He was plucking corn as he went through the fields. They were saying, you are working on the Sabbath. Well if you glorify God by abstaining from working on the sabbath, if you show your devotion to the Lord as <sup>some</sup> ~~the~~ modern Jews hold, by not lighting a match on the Sabbath, making a fire on the Sabbath, not doing any work on the Sabbath. I know of an instructor in the University of Pennsylvania, a very learned fellow, who would not think of turning on the electric light on the Sabbath. He would feel that that would be dishonoring to the Lord. Is it a day when you observe these particular details and honor God because that is the way which would glorify and honor the Lord. Well, Christ did not accept the criticism, of the Pharisees,



and the scribes. He said, "Have ye never read what David did, when he had need, and was an hungred, he, and his brethren were with him? How he went into the house of God in the days of Abiathar the high priest, and did eat the shew-bread, which is not lawful to eat but for the priests, and gave also to them which were with him? And he said unto them, The sabbath was made for man, and not man for the sabbath: Therefore the Son of man is Lord also of the sabbath."

(a) This shows that this law is not primarily a matter of glory to God. Was the Sabbath made in order that God may be glorified? Were men made in order that they should keep the sabbath, and thereby glorify God? Jesus said, the sabbath was made for man, and not man for the sabbath. So this law is not primarily a matter of glory to God. Now of course it is a matter of glory to God. It is glorifying to God that we should not ~~steal~~ steal. It is glorifying to God that we should be honest. It is glorifying to God that we should not suffer. But it is not primarily a matter of glory to God. The sabbath was made for man and not man for the sabbath, ~~man~~

(b). It shows that it is not a mere matter of Ceremony. The scribes and pharisees treated it pretty much as a matter of ceremony. And certainly that is the way, when a person won't turn on the electric light on the sabbath. It is a ceremonial aspect. It is honoring to God to fulfill this ceremony, ~~in~~ in the precise details. That is, the idea which is held by that. It is just a matter of ceremony. Now there are ceremonies described in the Old Testament, ~~which are~~ <sup>to be</sup> done in exactly in a certain way. And it is important that they be done in just that way, but most of that is done away with. We don't have any ~~a~~ New Testament ceremony described in one tenth of the detail in which practically every (2:75) is described in the Old Testament. It is not that the ceremonies were any more important than, then they are now, but that those ceremonies look forward to something and that we have that thing now, and can understand it better, and therefore don't need as much pictorial representation to convey the idea to our minds. But this is not a mere matter of ceremony, because Jesus said the sabbath was made for man, not man for the sabbath.

(c). It shows that it serves a useful purpose. If it was made for man, it wasn't just made in order to make man waste time. In order to make him the inconvenience. It was

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made for man. It must have a useful purpose.

(d). It shows that it is of value to all men. Jesus didn't say the sabbath was made for the (l). He didn't say the sabbath was made for Israel? He didn't say the sabbath was made for the followers of Israel. He said, the sabbath was made for man, and not man for the sabbath. And so we see these matters which are inherent in the positive portions of the Lord's statement. The sabbath was made for man. Of course, in the context, he was stressing the negative part, not man for the sabbath. These men were treating it as if the purpose of man, ~~was~~ one of his great purposes was to keep the sabbath, and thereby glorify God. Jesus said, no, the mere keeping of the sabbath is not a way of glorifying God. But the sabbath is made in order to do something worth while for man. Man is the end of the sabbath, rather than the means of the sabbath.

Number (two.) The principle involved. And this is very important. You have a little child, and you have to say to the little child, "This must be done this way. This is the way ~~in~~ in which we do this. We do it this way, and you must do it this way." And it is important to make the little child do things in that way. But if you keep on simply doing that ~~way~~ way, you either get, as they have in some cultures, adults who simply go through certain forms unreasonably, because that is what is handed down, as the tradition of the elders, or in most of our western cultures at least, in the developments of recent centuries, you get a rebellion against it. And a reaction against doing something, which is done simply because that is the thing to do. And I think it is vital on, I know it is vital, in training children, and it is vital ~~in~~ I think, in God's training of us, that we understand with all His commands, and with all His principles, with everything that He gives. It is not a matter, here are these words, you stick to these words and follow it, because that is what is desired, but these words present a principle. There's a meaning there. There is a purpose. There is an idea. And find out what that idea is. And it is certainly possible to follow the <sup>word</sup> ~~word~~ and miss the idea. The Modernists are always saying, the letter kills, the Spirit gives life, and interpreting it as if it meant, Don't pay any attention to what the ~~matter~~ letter is, the letter doesn't matter, it is just having a nice spirit that matters. The principle that they are misusing is a real principle. A ~~na~~ slavish adherence to letter, in the sense of trying to get the precise words as an end in

themselves can reach into absurdity in anything whatever. It leads to that attitude which the (6:75) took in Northern Africa where they never used swords because the Lord said to ~~the~~ ~~parab~~ Peter, "Put up thy sword," so they beat people to death with clubs instead. It is the purpose, the principle which the letter seeks to convey and we cannot cast the letter aside. We must carefully study what the letter is, but we must study it for the purpose of determining what is the meaning that the Lord has given us and presented by means of that letter. By means of those words.

I remember the most interesting incidence, which a young Jewish fellow, who was about to get his Ph.D., at the University of Pennsylvania, told me, of a group of fellows he was with, who he said, never liked the idea that they had to fast. There were certain day on which the first born was supposed to fast, according to Jewish tradition. And these fellows who were the firstborn in the family, had to fast on those particular days, and they didn't like it. So he ~~says~~ ~~they~~ said that they found that there was another regulation that when you finish reading a substantial portion of scripture, a main section, then you celebrate, and you feed on that day. And so he said, when the fast days drew near, they, a week ahead, the first born would immediately begin to read from the latter part of a certain section of Scripture, in such a way that they would come on the day before the fast day to read the last part. Then they would have a right to celebrate, to feast on that day, and they wouldn't have to observe the fast days. They were following the letter of the law, without seeking to find out what the meaning was, and the purpose of the letter.

Well, now, what is the purpose of the sabbath? What is the principle involved? I think that any reading of the statements in Exodus and in Deuteronomy, makes it obvious that one part of it, is physical rest. So, we will call that (a) under 2.

(a). Physical rest. The principle of rest is certainly part of the meaning. We are to rest on that day. The principle of rest is a principle which the Lord has implanted in all of humanity. It is in the very constitution of our being. We have to have a regular rest. And the sabbath gave a provision for regular rest. In the French Revolution they decided to do away with it, and instead they had a ten day week, with a day for games and for relaxation, once every ten days, and they found it just did not work.

God made us such that the seven days alternation, the one day of rest, in seven, is calculated to our need. And He made us in such a way, and gave us the sabbath, with the principle that just as we need the sleep every day, we need the greater rest one day in seven. This is the principle. Now you read in Exodus and in Deuteronomy how these farmers working in the country there in their fields doing hard manual labor were told that they must walk only a very short distance on the sabbath day, and were restricted greatly in their physical activity on the sabbath day. For a person who sits around all week, doing mental labor, then to sit around all day on the sabbath may not be restful at all. In fact, a longer walk in which he can meditate and he can rest his brain and stretch out his muscles, may be the very thing that fulfills the sabbath principle for him, rather than the sitting still. It is not just the thing of physical cessation, but it is rest, physical rest in the sense physical here including everything except the spiritual, speaking of mental as well as muscular including all parts of the human frame. Physical rest.

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(b). There is certainly a principle involved in the sabbath of returning opportunity for meditation and prayer. It is desirable that we should meditate and pray every day. but it is for man's good. It is for man's good that he should have larger amounts of time devoted to the development of his spiritual life, to meditate in prayer at regular intervals.

(g). Recurring reminder of God. We all slip away from our loyalty to the Lord and from the ~~and~~ strictness of our adherence to his Word. Everything spiritual I think - I sometimes thought of the sun as an illustration. It draws the water up with its beam, and then it starts coming down again. It goes down, down, down, down, and it takes the influence from above to lift it up. That is the way in everyone of our lives. I don't believe that anyone just goes steadily, up, up, up. We take a series of steps up, and then slide down a ways and then up again, and then down a ways. And most of life is that way. It is God that lifts us up, and we naturally slide back. And we need something that will establish a return, every so often, to remind us again of God and of our duty to God, and God's goodness to us. We can think of these things all the time, but regularly returning intervals <sup>to specifically</sup> ~~is good to~~ remind us that it is, while it is glorifying to God, it is a blessing and providing that which man needs, and so it is made for man to provide this.

(d) The eschatological principle. That is, the recognition of a purpose in the universe. The sabbath law is tied up in the fact that God performs His works, bringing toward a goal. He did His creative activities and He ceased from His work on the seventh day. He ceased and He contemplated what He had done, and recognized that it was good. The eschatological principle. Dr. (1') in his Old Testament Biblical Theology, feels that this is the main purpose of the sabbath that it would give the impression upon the mind of a purpose of God toward working towards a goal, or as to be able to move it toward a goal. That in the universe we have the sabbath rest, that God is working toward a goal.

~~2~~ ~~2~~

A-71.

~~2~~ In the Old Dispensation. I'm using the term old here, simply meaning the dispensation which precedes the definite thing. There is a definite (1) dispensation of the death of Christ, as must be recognized by all Bible interpreters. It is absolutely impossible to take that in any other way, than that there is a marked change in dispensations made. How many dispensations there are may be argued. (1 $\frac{1}{2}$ ) But that there is a change of one to the other at the time of Christ is beyond question. And in the dispensation before the death of Christ, there was a looking forward to the completion of God's work. And the work has been completed in ~~dispensations~~ principle, in the death of Christ on the cross for He paid the redemption for our sins. And so this was looked forward to in the Old Dispensation, and now we are looking back to it. We look backward. We still look forward to the consummation of God's work, but we look back to the foundation of the consummation, in that which preceded his death and resurrection, and we observe the same principle, and we secure the same objective as was secured by the Old, but by having this principle of recurring ~~recurring~~ recurring periods of rest, the ~~recurring~~ reminders of God, the recurring opportunity for meditation and prayer, of the recurring reminder of God's working towards a goal but having this with the remembrance of the day when the Lord was raised from the dead. And so while we have ~~no~~ <sup>no</sup> specific commandment given to make (2:75) we have the fact that the great mass of Christians in very early times, made the ~~shift~~ <sup>shift</sup> change, and we have, almost of

the Christian experience observing the altered arrangement which puts its stress on the resurrection of Christ, while maintaining the same purposes which were observed in the Old ~~covenant~~ dispensation, and with exactly the same personage, only with additional great emphasis - It's like with all the ceremonial law. We look forward to the death of Christ. We see through a glass darkly. We look back ~~ward to Christ~~ now, and we still see somethings darkly, but we understand it much more fully, our figures, our types, are much clearer to us, and so we don't have to put quite so much stress on them. We now look back to the work of Christ, but we also look forward to the consummation, just as in the communion service we say we remember the Lord's death till he comes. And so the eschatological principle is very important and these four principles are involved in the matter of the sabbath.

b. The origin of this law. And there we have a very interesting matter. What is the origin of this law?

(1). The comparison of Exodus and Deuteronomy. And there we find a most striking thing. Look at Deuteronomy 5, and there in Deuteronomy 5 you find the commandment, verse 12, "Keep the sabbath day to sanctify it, as the Lord thy God hath commanded thee. Six days ~~shalt~~ thou shalt labour, and do all thy work: But the seventh day is the sabbath of the Lord thy God etc." How did this start? It starts with - Keep the sabbath day to sanctify it as the Lord thy God hath commanded thee. This is a simple beginning to the commandments. Do this. Observe this. It is a simple stating of the (5<sup>1</sup>)  
 But as it is contained in Exodus, it begins differently. It begins in Exodus 20 verse 8, not keep the sabbath day to keep it holy. קבץ keep or guard, but "Remember the sabbath day זכור, Remember the sabbath day to keep it holy. Now how can you remember a thing if you don't know about it already. I must confess that every once in awhile I get a bit irritated, when my wife says to me, now don't forget to remind so and so <sup>of</sup> ~~and~~ such and such a thing, and ~~the man~~ she refers to somebody I ~~has~~ never heard of before. And I say how can I keep him from forgetting it, when I've never yet heard of it. Of course, it is ~~a~~ <sup>she would like me</sup> her rather playful (<sup>she would like me</sup>) way of telling me/to do something, to ~~me~~ say as if I already knew about it. But ordinarily when you say don't forget this, remember to do this, the implication is that they already know it. And it is interesting that of the Ten Commandments, nine of them are in Exodus

given as if it is simply a law. This is the thing to do. And all ten of them are given that way in Deuteronomy but in Exodus, the account of the first presentation of the Ten Commandments because in Deuteronomy, Moses forty years later is repeating them. In Exodus we have it given in this way, which reminds us of the fact that it is not a new command given, any more than they did not know you should not murder or you should not commit adultery, or that you should not steal, but now it is a new thing they never heard of before. They knew this before, but now they are given this command, in the Ten Commandments, but in this case, he specifically states, Remember it, suggesting very definitely, that this is not something new, but something which is given its proper place in the decalogue, but which was previously known.

(2). Reason Based on creation. It is interesting that it seems to be based differently in Exodus, than it is in Deuteronomy. In Exodus it says, Do this "for in six days the Lord made heaven and earth, the sea, and all that in them is, and rested the seventh day." It is based on creation. And it is the principle of the way in which God created man. It is, we are to do this not because God said something to Moses, but because God made heaven and earth in six days, and rested the seventh day. It is something which rests back upon creation, for its validity, for its force, and it is something which is based upon the constitution of man as God made him, and which God, wishes man to do, not simply as a way to glorify God, not simply because it is a command given, that should be followed, but because God made it for man, and it is for man's good, that he should receive the benefits which he can receive from the sabbath. Now in Deuteronomy he says, "the seventh day is the sabbath of the Lord thy God; ~~in the land~~ and that the manservant and the maid servant shall rest as well as thou. "And remember that thou wast a servant in the land of Egypt, and that the Lord thy God brought thee out thence through a mighty hand and by a stretched out arm; therefore the Lord thy God commanded thee to keep the sabbath day." "How does the sabbath day relate to God bringing them out of the land of Egypt? Well, very evidently, the real foundation of the sabbath day is what is contained in Exodus. God created work. But there is an added reason and a vital reason, which stresses the redemptive significance. God brought them out of Egypt, with a strong hand, and we remember God with the alternation which he has provided and we recognize that

even as God brought the Israelites out of Egypt, He has delivered us from sin. He has delivered us from the life long bondage and the eternal suffering for ~~sin~~ our sin, by His death on the cross and His resurrection. And so we remember the saving purpose of God, and what He has accomplished for us, that the ~~Egyptians~~ Israelites would receive the deliverance from Egypt. It is the great type of the deliverance from sin.

c. Consideration of special place. We have today two extremes. We have the extreme of those who think that nothing matters except observing the sabbath with absolute rigidity. I used to have a friend some years ago, who would never ride on a street car on Sundays. And one day he was preaching in a church. The minister was away, and this person was preaching in his church, and he and I walked down there. It was a walk of about two miles. And after the service, the minister's wife had a dinner, and we went there in the afternoon, and all of a sudden he remembered that he hadn't brought his notes, and <sup>would have to</sup> walk~~d~~ back home two miles and brought them, and that would be quite a walk, and so the minister's wife that he could tarry with her. One of us could take the street car, and could go up to his place to get them, and bring them down so that he would have them for the evening service. But that was a principle ~~kind~~ of precise words like the Jews that won't turn the light on, but will go and get a Gentile to go and do it. It is certainly not observing the principle, but observing the letter of the law. At the same time he left a small denomination. He left that denomination because it excommunicated a person from the membership, for riding on a streetcar in order to go to church, and he held that a friend of his who was also excommunicated at the same time wrote a book that I have in my library "Shall Sabbath Keeping Prevent Church Going?" He thought that it is necessary in order to go to church to ride the street car on the sabbath. It is permitted. I remember one time I was taking a train at twenty minutes of twelve to go to California. (14)

Well, we have that attitude that takes the use of these very, very common words and



which is very common, the attitude of insisting upon precise details.

A-72.

to forget it altogether, and of course there is a worldly ungodly attitude that it would all (1:75) which we naturally, none of us has any sympathy here, but we are much more affected by it, than we realize. But I am not referring to that now. I am referring to an attitude which - I've met some people who say, "The sabbath is part of the ceremonial law, which was done away with by the death of Christ. There is now no difference between any <sup>two days.</sup> ~~Sunday~~ I remember a person telling me, "any thing that I would do on any day, I will do on Sunday. It is wrong to say. It is absolute nonsense. It is a very fine lofty ideal that we will have all days consecrated to the Lord, and everything will come to the level of absolute devotion to him, but it is an ideal which nobody ~~nearly~~ reaches. And I believe we will come nearer to reach the ideal by having (1:75) if we follow his of taking a portion of it and making a special to concentrate that to the Lord.

I think there is also a danger that we may think of the sabbath day, that is Sunday, as simply a time of a special opportunity to propagandize for our religion, and to bring others to the knowledge of Jesus Christ, and actually, we're then we do on other days, and not take the time for meditation and for prayer, and for the development of our own spiritual life which <sup>is</sup> ~~is~~ certainly one of the great purposes of the day. Now I would incline to think that we must remember the principle. And not make these things a matter of precise regulation, but to determine the principle and of trying to apply it. I don't think the Lord holds, a particular thing <sup>?</sup> or a particular time,

3

attitude as what we are going to make

and that we should seek to get in our lives the principles of the sabbath. Now ~~in~~ a minister naturally is very busy, with his preaching, with his religious activity. He may not get the rest that he should at all, but I don't think that he should cut down on

his (37) the opportunity to save the lost, but he should  
that one day in seven

change from his normal method of activity, in order to get the principle  
that is good which God wants . We want to get  
our recurring time of rest. We want to get our recurring time of special  
time for meditation and prayer, and we want to get the impression upon our mind of the  
principle of the sabbath, that God is working toward a goal, and that the redemption of  
Christ is the foundation of our lives ~~as~~ at his return of the great consummation. And to  
get that driven home.

The New Testament says Let no  
man judge you in respect to sabbath days. And I don't think that means that we should  
strictly guard . I don't think it means that at all. But we are  
not to - Paul said, Let no man judge me of whether I should eat meat offered to idols. He  
said, I have a right to eat if I choose. But he said, if it makes my brother to offend,  
I will not eat while the world standeth. We are not to be judged in the matter of our  
adhering to the precise regulation .(5). In fact,  
we should not be judged by others at all. We should stand or fall before the Lord, and  
not worry what other people are going to think about. But we should endeavor to have our  
and our lives as one which will lead them to be drawn toward Him, rather  
than to be driven away from Him, or strive to be hindered in their spiritual lives

We've taken a longer time on this than on any of the commandments up to this point.  
Not because it is any more important, than the first three, Certainly not. But because,  
there is much misunderstanding upon it. There are many wrong attitudes about it. There is  
much of missing the great blessings and the great values that there are in this, which our  
Lord said, God made for man. And he did not simply make it as a whim in order to put  
people under a certain rule, but he made it because it was adapted to man's good,  
man and had certain objectives which it can reach which we need to  
~~inculcate~~ inculcate in us.

One other question which should be looked at very briefly here, is the question of

. Of course, we have already referred to that

I do not believe that government should force relations upon people. But I believe that government should make it easy for people to get that which is good for them, and to have the opportunity to worship God in the way which they think is right. And therefore that sort of a development of the social structures in a way which will make people find it easy to observe ~~what is established~~ <sup>the sabbath</sup> rather than to make it very difficult for them to do so because of the necessities of having to work. Now it certainly is a great sin of course. Now in Scotland, they used to be very, very sick on the sabbath <sup>7</sup>. I was amazed in 1947 in Aberdeen, a big city in Northern Scotland, to go into the railway station and it was just as quiet as good bye. Not a person in sight. But at one of our railroads it would be a bedlam. They had absolutely no trains in sight. None running before the war. Now they are.

8 (Question: I don't know it yet. Much would depend on the method which is used. I would think that, particularly in these days it has become customarily for people not to have to work on Saturday. And it seems to me that it is altogether fair to people who want to ~~work~~ observe Sunday as a day of worship to their Lord to have

. I do not think that we should say to ungodly people, you cannot have any kind of work on the Lord's day. But I think that in the community which is mainly Christians, at least in background, it would be a general precept that it would be made easy for Christians to observe worship whenever they can. Now I know a young woman who worked in a bank, in 1929, when they had the crisis in the stock market dropped tremendously. And they felt that they had 10 times the business then they ever had before, making up the figures and all that, and it would come Friday night and they would work real late on Friday night, and then they would say, well now we have to <sup>?</sup> change Sunday. We've got to change <sup>?</sup> Sunday and worship. They felt that in a special time of emergency people were willing to come in Sunday and work. But she did not feel that she should come in Sunday and let them go off Saturday and have a good time on Saturday, and then make her get <sup>?</sup> up out, her worship God on Sunday, in order to come. She said, she refused to do it. She said, I'll come in Saturday and work, but she said, I will not come in Sunday, particularly Sunday.

I think she had a right. I think that anything that pushes toward more recognition of a person's right, and a recognition of the basic principle, foundation of <sup>107-</sup> sense. I think that it could easily be made a thing, as if the keeping of the day was something which in itself would win God's favor, apart from relation to Christ. ~~in~~ There is that harm that we can get into, in our preaching any point if we don't (107).

11 (Q uestion: I know of a case down here at Wildwood, New Jersey where a man the folks had a garage there and ~~in~~ ~~was~~ down there on the shore couldn't stand that fellow, and this man said, I'm not going to do any work on Sunday. He said, Sunday is the day to worship the Lord and he said I'm not going to worship and open this garage on Sunday. And people said, Well, who do you think you are? Why, they said, Sunday, we make more money, then all the rest of the week put together. And you close it up. You can't take care of the emergency repairs. You will just go bankrupt. And during the week he had a good business. He did good honest work. People liked his work. But on Sunday he would close it. When the great mass of the people came in, his garage was closed. People said, you're going bankrupt. Well, he said, if I do, then it is what I do is right. But, business began to pick up, and next thing you knew, people were coming to him from all over the state, during the week, And a man came driving in one day. And the garage-man said, well, how do you come to come way down here? The man who had come was not a Christian man at all. He said, well, I was down here on Sunday, and we needed a tire change, and we saw your garage here, so we came up, and it said closed. And we asked someone why it was closed, and he said that you did not believe on working on Sunday, and so I figured that a man who is that foolish to do what is right, I can trust to give me decent service on my car. And in the end the man had more business then he could think of.

13 (Question: If they were all desirous of observing the day, they could make an alternation that one would work on that day, and then another the next week. That could be worked out. But there will be enough to take care of them all. We won't have to worry about that. But these are all interesting problems and they are problems we need to think through, but I think that the important thing is that we think them through in relation to the principle, rather than a matter of precise regulations. These regulations

don't necessarily apply to a new situation. Situations are changing. God gave us laws, eternal verities in the Ten Commandments, but he gave <sup>civil</sup> laws applying to conditions in Palestine in that day. And those conditions are changed a great deal.

15 (Question: I would think that if a person observes the worship of God in other parts of the day, and had no other opportunity to get that relaxation I think that he might be able to do that, but under our present civilization there is hardly anybody who doesn't it is not necessary  
to on that day and there are some men, ungodly persons,  
on the day that is devoted to the Lord

A-73. 4/17.

7. The Fifth Commandment. The fifth commandment as you know is "Honor thy father and thy mother; that thy days may be long upon the land which the Lord thy God giveth thee." This commandment has been, I believe, much misused. Twenty years ago, nearly twenty-five years ago now, when we formed the Independent Board for Presbyterian Foreign Missions, in order to send sound missionaries to distant lands, and to make it unnecessary for the members of the denomination of the church to which we belonged, "The Presbyterian Church of the USA" to send their Presbyterian missionaries to a board having modernists leading them and sending modernists to work alongside of them, charges were brought against those who were original members of the board. And these charges were accusing them of disloyalty to their denomination, because they were not giving their money and their support to the established Denominational Board. And in these charges they said they were breaking the Ten Commandments, and disobeying the Scripture. And then they quoted ~~this~~ this verse, "Honor thy father and thy mother." In other words, they were taking the position that the leadership of the presbytery or of the general assembly was in the position of father and mother and that it was their duty to obey the father and the mother in all things and consequently this was the basis of charges brought against them and they were deposed from the ministry for breaking the commandment and not supporting the denominational board. Of course, the answer given was that the board was unsound, that it was presenting

modernism, but its charges were based upon this commandment. An interesting thing happened down in South Philadelphia at a rather large church there, in which two laymen were members of the Independent Board and so the charges were brought against them, not in the Presbytery, but in the local church and the modernist leaders of the Presbytery got the people in the local church to bring these charges against them and in the trial there they got the sexton of the church to act as prosecutor and evidently they wrote the speech out for the sexton to give, and in it it gave the reference in Roman numerals, that they had broken the scripture, Exodus 20: 12. But the secretary who was copying evidently was not very familiar with the Roman numerals and so it got copied as Exodus 19 instead of Exodus 20, and so this so called prosecutor, who was really a figurehead of course, said these people have broken the law of God, as it is recorded in Exodus 19: 12, "And thou shalt set bounds unto the people round about, saying, Take heed to yourselves, that ye go not up into the mount, or touch the border of it: whosoever toucheth the mount shall be surely put to death." And he read that and went on with his attack, and no body even smiled. It was only one of the defenders who later on asked, "What was the charge which was quoted." And they found out that what they were supposed to be quoting was the fifth commandment that they were supposed to be breaking. But this fifth commandment is often interpreted in that way that the father and the mother represent the leaders of state or church and that there is to be an unthinking loyalty and obedience which is to be given to them.

I think it is well that we note what the commandment really means. "Honor thy father and thy mother; that thy days may be long upon the land which the Lord thy God giveth thee." Does this say, that if you do what your father and mother say, you will live on the land, and if you don't you won't? I don't think that is what is meant. I don't think that it is giving a conditional promise there. What we are - I think that the promise given with it, is a rather something to give a reason for. It is a promise that those who obey God's commands have longer life than those who don't. That does not tie to just one particular command. It is a fact of life, while individuals who are very godly die young. Yet on the whole, longevity is greatly increased among those who live godly lives. But in this particular case, this question of God is tied up with this commandment to convey this

meaning to us. Your father and your mother as they are getting old, and there is a tendency to think that they are not good for much, and they are a nuisance. They don't understand the things that you are interested in. They've lost touch with your world. And there is a tendency to slight them. Think of the fact that God may bless you with long life. Do to others as you would be done by. It is the principle of the golden rule, to think of how you<sup>r</sup> would like, when you are old, and impotent, to have people honor you for your care that you took of them when they were small, and you were in your prime. And give you that honor and that respect which is proper to a . (6)

Honor your father and your mother. The day will come when you will be old too, if God gives you this blessing. Honor your father and your mother, that your days may be long upon the land the Lord your God gives you.

Now of course, in the New Testament, children are commanded to obey their parents. And it is important in the upbringing of a new generation that children be brought up right. And this requires a very considerable amount of obedience to the parents. I think that it is much more effective if the obedience is not as a rule made just a blind obedience. A certain amount of blind obedience is necessary because there are matters which the children cannot understand, but if they are given to see that there is a reasonable ground for the parental attitude, the value of it is far greater and their training is much better. This doesn't say obey your father and your mother. It says honor them. And I think that the child should give honor, and should give obedience. But as the child grows older, certainly it is the Lord's will that he as an individual, should think for himself, and there is too many a parent who lets the child, slide through in his childish days, just letting him do what he feels like, and to say, oh, well, he is very young and he doesn't understand, and when he gets older, then we will deal with him when necessary, and the child gets too big and too strong for anyone to deal with them, and then they expect an obedience, when the child is older, on matters in which they should have ~~in~~ inculcated in the child, when the child was younger. A parent has a duty to train the child rightly when the child is small, and then as the child grows older, the parent will either, if he is able to force the child as he grows up to be absolutely subject to the parent, He produces an individual ~~which~~ with no mind or thought of his ~~own~~ own, which is not worth

much, or else he provokes a rebellion in the child, which leaves the child to throw off, not only an unreasonable obedience, but also the many good things that he should have learned from the parents.

Obeying the father and the mother is proper and right with small children, but as one grows older, there is no statement in Scripture, that a grown person is supposed unthinkingly to obey the parent. Now the tendency of the grown person as a young person is to reach the point where they decide their parents didn't know very much. And where they decide that they know everything, and that their parents have been rather weak on most things, and when they get another twenty years older, they find that they were wrong, and their parents knew an awful lot more, than they gave them credit for when they were in early manhood or early womanhood. And I think there is an importance in this commandment, in young manhood. Honor thy father and thy mother. Give their ideas respectful consideration. Give them honor as the ones who have brought you up. As the ones who have done much for you when you were small. Give their ideas respectful consideration, and you may find much in it that is very excellent, the excellency which is not immediately apparent. But when this is carried to the point of inspiring a grown person to give unthinking obedience to the parents I have seen many instances of where much harm and much wrong has been done by it.

There was a young woman in college when I was there who graduated from college, and was very much in love with a fine young fellow there, she met in college, and the parents were determined that their daughter should become a scholar. And she must come east to a graduate work school and she would take advance work, and they wanted her to have a career for herself, and they forced her into it, and neither her inclinations nor her abilities were in that direction. And I think they ruined her life of that young woman. But the parents insisted on deciding for her, when she was old enough to make her own decisions in which matters which were affecting her life in various, vital ways. It can work both ways, and I believe that it is very important that we do not make this verse say something that it does not say, that grown children should give obedience to their parents. Then of course as one gets older, there is a natural tendency as the parents get weak, and decrepit, the godless person is very apt to ~~g~~ not give them the



proper care, the proper attention. And for the Christian, they may find it a nuisance, and they may neglect the proper honor to the father and the mother, and the commandment has a real (11<sup>1</sup>) there, and the promise that is made with it, that it will become more effective on you than ~~and~~ you ~~cannot do it~~ when are younger. That thy days may be long upon the land which the Lord thy God giveth thee.

But the stress there, to demand unthinking obedience to grown people to parents, and especially to stress it to make it give unthinking obedience to officials, whether of church or state, I believe is reading into the Bible things that are not there, that may result in decreasing the proper attitude. It does not say obey thy father and thy mother. And in the New Testament, when the command to obey the parents is given, it is referred specifically to children.

12:75 (Question: Well, I think it would be rather hard to give a reasonable honor to parents that are in difficult circumstances

I don't think that it specifically speaks of taking care of them

reasonable care

I do not think that it means that a person should give up their own work in life in order to . I have known cases where elderly parents have insisted that their married daughter shall come and do service for them which could just as well have been done by someone else, but which they could have gotten ~~um~~ along pretty well without. But they have insisted that the daughter should be there during these and they have often said that the daughter shouldn't

But I do think that

14<sup>1</sup> (Question: I don't think that this specifically speaks of taking care of, but there are principles in the Scripture that and for a parent -

neglect to save for their age, thinking that their children are required to take care of them would be wrong. Nevertheless, if a parent did that, I hardly see no objection about it, to simply let them go. But I don't think they're required to keep them. If they have been careless, and negligent, I don't think they're required to

1 1/2 (Question: No, I think that that commandment ~~is~~ Jesus is pointing out - he is sneaking against the matter of taking the letter of the law and ignoring the spirit. And the letter of the law, according to the letter of the law, a person could evade their proper duty to their parents. They are following the letter, but they are evading the spirit and they are doing what is definitely wrong by it. If the parent has sufficient themselves, there certainly then is no obligation to take care of them. But if the parent have been wronged for their need, why, there are heart breaking experiences that I know of. I know of people who live in luxury while their parents are destitution, and that of course - you don't need this command to prove that

Clynes

I don't know whether Mr. ~~Whitman~~ referred where the parents laying up for their children, whether he referred to the custom in Europe which is very common there, and I think much can be said for it. Of the customs we don't have here, of the parent laying up to give their children a good start in life. When I was a student in Germany twenty years ago, it was understood there that a young woman from any family of any standing at all, she was married

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because it was unselfish. The parents would say that, in order for the young couple could marry at a reasonable age, instead of having to wait years to get established ~~in~~ and start in life, that they would have this money to start. And the parents were expected to set the children up in life, and that has been the established custom in Europe. But we do not have that custom in this country. And in this country, I think our custom would expect the parent to take care of the children until they are in their late teens, and would think it a very desirable thing, for them to put them through college, but I don't think that public opinion here would expect the parents to do anything for their children after they are , But certainly it is true up to that point. And then again, in addition to that, we have of course,

we have established facilities for saving here which were not available which were not available so that people can lay up for their old age in a way that is much more disciplined. Under ~~those~~ those circumstances, there might be an obligation then to take care of the parent in old age, which would be under normal conditions would be taken care of the parent. But no matter how economical or how careful parents might be their kids are always and emergencies which may arise which can bring them into destitution in their old age. And certainly it would be the obligation of their children to take care of them.

4. (Question: II Corinthians 12: 14. "Behold, the third time I am ready to come to you; and I will not be burdensome to you; for I seek not your's, but you: for ~~the~~ the children ought not to lay up for the parents, but the parents for the children." Of course, he is speaking in the first place of his relation to the church, and he thinks of himself as the parent who takes care of the church, and the analogy to human beings, I would think to be an analogy to small children. I think it would relate to the obligation of parents to take care of their children while small, rather than to expect that, many have the children's right to work, as children. That's been done in many a public (5'). Even in our own , the children have been expected to work and take care of their parents when they were small children, but I don't know of any custom this would refer to of expecting the parents to lay up a large sum of money to take care of the children, while the parents were in their old age.)

6 (Question: I think it is natural and right that while the children are small, I would incline to think that he is speaking of children here, but of under age.

8. The sixth commandment. The sixth commandment is, thou shalt not kill. And this is a very, very unfortunate mistranslation. And I strongly urge in the Scofield Committee that in our next edition, we change the wording a bit, in the text, and nearly half of the committee felt very strongly with me, but the other half felt that you could not temper with the language of the Ten Commandments, so it will come out, as it is here, Thou shalt not kill, but there will be a foot note or a marginal note, which will say what the Hebrew says here, Thou shalt not commit murder. Because that is what the Hebrew says. The Hebrew does not say, Thou shalt not kill. It says, Thou shalt not commit murder. And it is quite different. There is a Hebrew word for kill, It is not used in this case, nor the

Hebrew word for slay or for smite or any of the various words which - the various words in Hebrew which indicate the doing of bodily injury or the taking of life simply. The word used is a word which means the same as our word murder. It is to take life maliciously and with intention to do harm. That is what this word means. And it is very unfortunate, that it is translated this way. The earliest English translation is not translated this way. Wycliffe, and I think Tyndale too, I'm not quite sure. But I'm quite sure it is translated thou shalt do no murder. I believe the word is to murder and not to kill. Now among modernists in the last thirty years there has grown up a tendency of making this commandment be the greatest commandment in the Bible. The taking of human life, many get the impression, is the worse thing that can be possibly done, and there is no warrant for that in the Scripture. It is a very heinous sin to commit murder. There is no question of that. It is one of the ten commandments. It is a heinous sin. It is utterly wrong to commit murder. But the idea of the taking of human life is per se the worst thing that can possibly be done, is something that is without warrant in the Scripture. And yet the modernist in giving up the great teaching of the scripture have to have something to put their zeal and their enthusiasm on, and this has become one of their great foci of their attention.

It is my impression that in Union Seminary, in the (9) this was one of the great teachings of the law. Thou shalt not kill. And when the draft law was put through, before we were in the war, twenty Union Seminary students refused to register for the draft because they would not take part in anything that would lead to killing. They believed all war to be wrong, and they refused to take part in the draft, though as Theological students, they would have been exempt from being drafted. They refused to even register. And the courts called them before it, and tried to persuade them to register and assuring them that they would not be taken in to service, as conscientious objectors, but they didn't even need to do that as Theological students, they would not be taken into war. They said, no. We cannot give any support or sanction to war. And so they were sent to prison for two years in the penitentiary because they refused to obey the draft law. And then when they came out, they were ready then to go back to seminary, and finish their course, but by this time Union Seminary had fallen into the (10) attitude

that the only thing that mattered was destroying Hitler, and any measure was all right for that, and ~~they~~ Union refused to receive them back. They said, yes, if you promise to be good and go and register now we'll take you back. So they could not come back to Union, when they had followed out, the teaching - conscientiously the teaching that professor (10 $\frac{1}{2}$ ) had given them. It seems to me a terrible indictment of modernistic superficiality and that they would change in this way. The young fellows gave up two years of their lives and lost their citizenship in order to stand by what they were taught, and then the professor who had given this to them, and taught them to stand by it, required from them which -

But I admire the sincerity of the students in standing by what they thought was right. But it is not the teaching of the Scripture. Murder is wrong. The taking of life without a proper reason is wrong, and personally I incline to think that if a man goes out ~~outside~~ fighting in an unjust war, conquering some other land simply because officials order him to do it, it seems to me he is guilty of murder. It seems to me it is the duty of an individual to judge of the rightness of the cause, in which he takes part. But to engage in war for a just cause is certainly not condemned in the Scripture, but is commanded, at various places. And this does not refer to that certainly, and it does not have any reference to animals. There is a certain group in India, a large group in Southern India that holds that the taking of any life is wrong, but they base it upon their view of transmigration of the soul. The little insect that you step on and kill may be your great grandmother. And therefore it would be terrible for you to kill it, and so the upper classmen have servants going before them sweeping out the path in order to get every little insect out of the way, lest there be a killing of any life. ~~Other~~ From the scripture, there is no such command. This does not refer to the use of animals for food. The use of animals for food is permitted in the scripture very definitely.

I had a friend at the University of Berlin in America. He was an atheist in his religious views, but he had a very strong foundation of character. He was a very nice fellow, a very pleasant fellow, and I knew him quite well. And he would walk for miles in Germany to get to a vegetarian restaurant where he would not have to eat anything that was cooked in animal fat. And one time, just as I was leaving, he helped me pack, and my

landlady prepared some scrambled eggs for us and as a special case he took them, as special honor to us. He said, I know that it won't hurt me, but it is the principle. He did not believe that an animal should die in order that he might not live. I mentioned it to a friend, and he said, well, why does he wear shoes then. Well, I said, don't suggest that to him. He is queer enough already. But it certainly is not a teaching of the Scriptures.

A-75.

I admired the man's sincerity, but I did not agree at all with the thing he was doing. I don't think that it is taught in the Scripture. "Thou shalt not murder" is exactly what it means in English. It is not - "Thou shall not kill". It does not refer to animals. It does not refer to killing in war, it does not refer to capital punishment. Certainly, capital punishment is ~~commanded~~ in the Old Testament.

1 1/2 (Question: Suicide. Is that murder? Taking life without a just cause. Personally I don't see. That is a very wide ~~spread~~ view among Christians. I remember a - two people having an argument about the persevance of the Saints. And one person was trying to ~~be~~ prove that a person could be saved or lost. And he said, Well, now, suppose I should commit suicide. That would prove that I was lost, even though I have been truly saved. And the other person would say, yes, but you wouldn't be lost. It does seem to me that certainly the life that God has given us. It certainly would be wrong for us to live in such a way as to shorten our lives through neglect to take proper care of our bodies. It is certainly wrong, but to say that suicide under all circumstances, in all conditions is sinful, I just don't see any Scripture for it. Now that is not to say that there is no such valid ground.

3 (Question: There is a great deal of opposition used in (3) on the ground that it breaks the commandment, "Thou shalt not kill." Well, personally, I think that Euthanatus is wrong, but for a different reason. I believe that, I do not believe that another individual has enough information to know what our circumstances are. I think it is too big a responsibility for anyone to take it. In the case of proven wickedness, proven murder, we consider the state is right, in authorizing to take life for

it. But there have been many cases where people have been considered, absolutely, hopelessly, ill, and have recovered, and there are many changes of very griveious error, and it would seem to me that the permission of Euthenasia would open the door to all sorts of wickedness which would come in, and it would be a very dangerous thing. But simply to say that in principle the idea is absolutely wrong, because of the commandment thou shalt not kill. That to me seems to be going beyond the word. I must say one thing that for many years has irritated me, and yet it may be necessary. It may be necessary in view of the fact that I just mentioned, is that in our hospitals a person may be dying of a terrible disease. There's not a chance in the world of their recovering, but the doctor is just expected to keep that life moving, the last possible moment. Do everything possible to keep life fluttering there, just as long as he can and prolong the person's misery, and I don't see the necessity for that. But ~~to~~ of course to refrain from doing something that would just enable life to keep going a few minutes or hours longer, and to deliberately do something to cut it off, are two different things. And I wouldn't be ready to carry it to that latter point. But to say that it is ~~isn't~~ our duty under all circumstances, regardless of the suffering, to prolong the life just as long as possible, I disagree with that. I don't see how it could be. But to give doctors who vary in their character as much as other individuals do, from the very best to the very rotten of their character, to give them the authority to determine the issue of life or death would be pretty dangerous. And it would seem to me that probably it is best that the doctor has it drummed into him, to be an established rule of his profession that regardless of a person's character of anything about the ~~person's~~ individual, since he is a doctor, professional duty calls upon him to protect from a lot of injuries.

I was reading just yesterday an article about how very many doctors become dope fiends. How very many of them. And of course they have the potentiality just as anyone else would, and yet the article went on to say, that in California, ~~he~~ it told how many, many doctors in the last years have become dope fiends, but it says of those who they have tried to cure, only 5 % have ever been cured from the dope habit, but it claimed that 92 % of the doctors were cured of it. That's what it says. But this idea of not wanting to put too much power in an individual doctor's hand - The average person's that had no contact with

Doctors think of him as a sort of miracle man that can look you over and give you a prescription and that settles everything. If you have been raised in a doctor's family as I have, you would know that they are struggling with a little knowledge of a great, unknown field and there are a few things which they must get exactly down, and they know exactly ~~do~~ what they do, but there are a great many things on which they are guessing, and five of them might make five different guesses. They are ~~manin~~ valuable men with a certain amount of good training, and there are a great many things that they know very well. There are a great many other things that they know nothing about. One doctor said, when I was a young fellow, and they used to congregate in my father's house - he said, 3/4ths of the patients that come to me, he said, I can see that there is nothing in the world that I can do to help them, he says. And he said the chances are almost certain that they shall cure it, and he said, I just say, you just go home, and forget about it, and you'll be all right in a few days. But he said, if I do, they will go off to some other doctor, and say I'm not interested. So, he said, I have to give them a little sugar water or something, and put on a very serious face and say take this three times a day and he said, in three cases out of four, if it doesn't do them any harm, they think I've done a good thing. But the tendency is to make the doctor a miracle man, and this makes the doctors have to put on a curentation and pretend they know everything when they know in their hearts that they don't know as much as they do. If we were frank in these things, I think, we would be all much better off.

But this commandment, thou shalt not murder, is a very real, vital, important command, but it is not the most important command of all. And the taking of life is not the worse thing in the world. But it is a very heinous sin to commit murder.

Number 2. 7th Commandment. Thou shalt not commit adultery.

Q (Question: Of course, there's a difference. There is an unfortunate feature of democracy. Democracy ~~of man~~ is certainly infinitely superior to monarchy. It has great advantages, but naturally it has some disadvantages and this is one disadvantage. In the Medieval system, in the monarchial or dictatorial system, a great chivalry ~~of man~~ about war developed. And people fight as their duty to their country, and when when the battle is over they shake hands and they are friends. But in a democaracy, no democracy will make



war unless the war affects them. And as a result they have to tell all kinds of lies, and make up all kinds of propaganda to persuade them that the enemy are all extremely wicked people, in order to get them to fight at all. And that continues after the war is over. And two monarchies can fight each other, and the people fight desperately, and then in the next war, they can be close friends. But in the democracy, you work the people up with this terrible propaganda to have another race, and the result is that many years later, you find individuals hating. Something of an attempt was made in the last war, to distinguish between the German people and the Nazis. No such thing was done in the first world war. The armistice was in the fall of 1918. I went to a Bible conference a month after the armistice was over in Los Angeles and they ~~hrought~~ had quite a heterogeneous group of people, many of them just brought into one message, and I'm ~~not~~ ~~quite~~ ~~sure~~ ~~of~~ don't know how sure they were of these different individuals, but there was one that was quite unexpected. A man came in and his talk was on this. He said that if the German people come to us and say, we have done wrong. We ~~have~~ should not have done as we did. We are sorry. We repent. We ask your forgiveness. We should be willing to forgive them. And my, the feeling was just electrified from what that person said. I think it was just terrible, the attitude of hatred by the propaganda of the first world war, and most of it was lying propaganda. The propaganda was instilled in order to just make people hate Germany. And actually every race has many good people and many wicked people. ~~But~~ It is natural for an officer, particularly a non-Christian, intending to train a group of men to fight vigorously, who realizes that he can make these people much more effective fighters if he fills them with hatred ~~so~~ for the enemy. But in so doing, he may win the battle much more quickly, but he is bringing tremendous harm on the nation later.

13 $\frac{1}{2}$  (Question: I think that the German army was just as an efficient army and my guess is that there was less hatred on the part of the Germans. Now of course Hitler did resort to a lot of wickedness in order to instill these people with hate. I know, I've heard this, that in the German army, the evangelical pastors were drafted just like the other people. And when it would come to the difficult task and they called to Rome and to Peter, for men to risk their lives, many people took the statements in the New

Testament by heading the king,

(14) and probably a larger number lost their lives in the war, than at any other time. But it is my impression that among the Germans as a whole, there was probably less

(14) but it was a very, hard thing to get over. Sometimes you are placed in a position, where you have to do things you can't avoid and under ordinary circumstances you wouldn't do. But it certainly would be the duty of a Christian to -  
to fight  
I think, ~~despise~~ the wickedness strongly, but to make clear the difference between the opposing of the wickedness of the wicked individuals who have~~y~~ gotten control in their hands, and the innocent men who have been forced to obey the commands of the leaders.

15 (Question: I might have felt so myself after the first world war. But it was a month later when I attended this Bible conference, and I could feel it. What I mean to say is that you probably got into a particular group, and you did not have a chance of observing as I did. But in that one particular instance I did. I know that in this nation the plan would suggest that the wicked - the Morgenthau plan of taking Germany after the war, and dividing it up into little sections and reducing them to poverty. And there wasn't any great

A -76.

But I think that it would be much different if the Russians cared as much for us. My impression is that that would (1) That's my impression. I know there was against the Germans after the last world war. I knew German people here who were ashamed

Thou shalt not commit adultery. The sixth commandment we noticed among the Modernists as in recent years has been made almost the essence of religion. Now this seventh has among many Christians, has been made almost the essence of religion. And again as in the case of the sixth, it is a very vital and very important matter, but it is not the most important, and it is not the primary one of religion. And I think that harm has been done by the false attitude towards it in that regard. "Thou shalt not

commit adultery." What it ~~man~~ specifically states refers to the marriage bond. And the specific purpose of this command relates to the bringing up of children. It relates to the bringing of children into the world. That their parenthood should be known, that the people are certain who ~~the~~ children are, it is for the protection and benefit of the children, and for good order in society. That is the primary purpose of this. Now anything else which can lead toward the breaking of this command, or interfere with it, naturally would <sup>21</sup> . But some people have taken this command, as if it included all relationship between man and woman other than a purely, impersonal relationship. You find that attitude carried to its extreme among the Mohemmadans, where the women go around veiled, lest a man shall look upon the face of the woman, who is not his wife. They cover their face lest any man shall derive a sexual pleasure from seeing the face of a woman. And actually among the Mohemmandans I think you will find lust and wickedness as fully if not worse than in our Christian nation. The Lord does not want us to go to an extreme with one command, anymore than he does with the other. He wants us to take what it is, and stand by it rigidly. But the matter of - God has made man and woman such that there is a natural pleasure which is derived from observing the grace of the other person, from seeing their expression, their face, from having contact with ~~them~~, and my observation is that the young fellow who has no relationship with <sup>young</sup> ~~men~~ women, at all, and keeps away from them entirely, is the man who is apt to fall a victim to terrible passion toward a sudden burst of emotion that he has later on. I think the Lord wants us to have natural relationship <sup>of</sup> ~~with~~ the sexes, and has put into that a joy, in each other's company which he wishes us to experience.

In our present age as in the age of the Roman ~~on~~ Empire at the time of Christ, this one thing has been taken out of its context, and people have gone to wild excesses in this, and it has become a terrible thing which the Christian ~~in~~ just find themselves polluted with literature and pictures and with many things of society. It makes it very difficult toward the Christian. But I don't think that we should get in our spiritual <sup>(41</sup> and have an absolute attitude that goes to an extreme on the matter. I think that we should try to ignore

(4:75) recognizing that all that God has made is

good, and has its good purpose and its good place in life. But realizing the commands which

he gave, for a good ordinance, that everything has its place, and

and it is for the order of society and for the order of human life, and is a vital thing just as is the command - the next one, not to steal, and the previous one - not to commit murder.

A-76. 4/22/58.

It is a question of how much time we ~~can~~ dare take on the details of The Law of God. When I was in seminary there was an elective given which ran a whole semester, two hours a week on The Ten Commandments. I never had the course myself but many of those who took it seemed to feel that it was one of the most valuable courses in the Seminary. We of course can do nothing like that in this course. It is not our subject. It is only a small portion of the work of the semester. And yet I think it is important that we touch on some of the most vital aspects of some of these commandments. And therefore I have taken a bit of time upon some of the features of them thus far. The last one that we looked at was number nine, the seventh commandment. There is much more that could be said about that but I think that we have the principle matters, in connection with it, and we'll go on now to number ten, the eighth commandment.

10. The 8th Commandment. The 8th commandment is - Thou shalt not steal. And the minute you say, thou shalt not steal, you immediately express an acceptance of a principle which has ~~much~~ been debated in certain aspects of modern society. The question of private property, because if somebody does own something you can't very well steal it from him. In Russia I understand that stealing from another individual is counted very lightly, but if one steals a hammer that belongs to the government it is a penalty which is extremely severe. ~~if~~ Because everything is actually thought of as being the property of the state. There is then the concept of property - most things belong to the state, although they do admit a certain amount of private property. The command - Thou shalt not steal, certainly raises a ~~great~~ many questions as to its ~~carrying out~~ carrying out. It does recognize however that basic principle that there is such a thing as property. It recognizes that. And in most countries it recognizes the idea of private property. The idea that individuals own things and we do not ~~in~~ have a right to take that which belongs to another individual.

People often don't think it through. I've known students who wouldn't think of stepping up to another student, grabbing a ten dollar bill from him, and walking off with it, who would eat in the dining room while not paying their bill, not realizing that that means that some other student who is paying for the groceries that are placed on the table and they are taking from the other student just as surely as if they went up and took the money from his pocket. Now of course, they may sincerely intend to pay it back some time in the future, but you might grab ten dollars from a person's pocket sincerely intending to pay it back sometime in the future, and it would still be considered as guilty of stealing. The matter of private property is certainly recognized in the Bible, though not dwelt upon at any length. I believe that we should note in Matthew 25 the parable of the talents, in which Jesus told about the Kingdom of Heaven being like a man travelling to a far country, who called his servants and delivered to them his goods. Five talents to one two to one, and one to another, and these men, the one that had five traded with it and gained five more. The Lord said, well done, thou good and faithful servant. Thou hast been faithful over a few things. I will make you ruler over many. Enter thou into the joy of thy Lord. And the same thing happened to the one who had been given two talents, that he gained two more. But the one who had only one talent, had said, Lord, I knew thee, thou art an hard man, reaping where thou hast not sown, and gathering where thou hast not strewn, and I was afraid and went and hid thy talent in the earth. Lo, ~~thou~~ there thou hast that is thine. His lord answered and said unto him, Thou wicked and sloughful servant, thou knewest I reap where I sowed not, and gather where I have not strewed, thou oughtest therefore to put my money to the exchangers and then at my coming I shouldest receive my own with usury. Take therefore the talents from him and give it to him that hath ten talents. For unto everyone that hath shall be given and he shall have abundance, but to him that hath not, shall be taken away even that which he hath. And cast ye the unprofitable servant into outer darkness. There shall be weeping and gnashing of teeth.

Now this parable of our Lord has many implications for our lives. One of its lesser implications, and yet a very definite one, certainly is its approval of putting money out to interest and its approval of capitalistic enterprise. I don't see how that can be avoided, recognizing that that is in the parable even though it certainly is not the main feature.

We find that in the book of Acts, Peter said to Ananias - Ananias, why hast Satan filled thy heart to lie to the Holy Ghost, and to keep back part of the price of the land. While it remained was it not thine own. And after it was told, was it not in thine own power, certainly these statements recognize private property in very clear and unambiguous language. The recognition is ~~clearer~~ clearer here than in the parable of the talents. I gave the other first because it was in the words of our Lord. These are the words of Peter, but they are the words of Peter given on an occasion when he was acting as the Lord's representative in pronouncing judicial punishment against Ananias who was killed. Immediately thereafter. Certainly Peter was as much under the control of the Holy Spirit at this point as anywhere in his whole life. And certainly if Peter had made an error at some point here The Holy Spirit could have kept his error from being quoted from in the scripture and would have given us the statement which wasn't in error. The statement is very strong, in proving that the Scripture does approve of the principle of private property.

But now when we recognize the principle of private property we have made a very vital start, we have laid a very vital foundation in the understanding of economics and sociology, as to see how anybody gets private property. And when you get back of this, you will find that ~~property~~ private property is an established situation but it would be pretty hard in any nation to prove that this established situation brings into existence two absolutely correct procedures. That is to say, we are in a world of sin. We are in a world where there is sin all around us, there is sin involved in every thing, that is found in this world and certainly gives the entire background of it. And the Scripture recognizes the principle of private property and tells us not to steal. Therefore those people who have property - we have no right to steal it from them. If you go back in the beginning to it, some people say that we stole a country here from the Indians. And there have been in recent years many suits that ~~tribal nations~~ <sup>clever lawyers</sup> have brought on behalf of certain tribes of Indians and have received millions of dollars for them, and in some cases they may be -

in other cases I think that there is no question that they are quite unjust. If we took the land from the Indians where did the Indians come from. Did they just come in and take it. If they just had a right to come in and take it, why didn't we have a right to come in and take it. And if a hundred thousand of them came in and took it, what right do they have to say that a hundred million of us have to grant prior right to the hundred thousand of them that have it. And maybe they stole it from the (1) there. Where does the right of the individual to ownership of a certain portion of land come from?

The Bible recognizes the principle of private property, and I believe that in this world it is proper that individuals shall (1), but this custom that we have in America, is far superior to the system that they have in Great Britain where great areas, hundreds of square miles are held by individuals, simply by descent from someone who held it centuries ago. And they receive rental from all the people living in that whole big area. It would be wrong to steal that land from them, but something should be done of breaking it up and getting a better system than they have in Great Britain. Where do these rights come from? It is a matter which can be disputed and discussed, and (2) we might work out a much better system than what we have, and we might find ~~was~~ the system we've got is much poorer than the one we had before. But we don't have a right to go back into it, What the scripture gives us is that the principle is correct. There is to be such a thing as private property and it is for the well being of mankind in the condition of this age, that there be the rights to recognize and that we abstain from stealing, from seizing that which belongs to another individual. It is very easy for us to carry this further and if someone doesn't pay us as much as we think we deserve as some people have done, and say that they are stealing from us, or if somebody pays us a full price <sup>if</sup> and they are clever enough to use what we <sup>have</sup> ~~are~~ done to make themselves wealthy (3). There are all sorts of questions there which can be considered as to what would be the best social development. But the basic principle, the principle of private property, the principle of safety in holding that which you own, except you make an agreement of passing it on to someone else. That is ~~the~~ the principle of the scripture and it is this commandment. Thou shalt not steal.

And it is given just as definite a place in the Ten Commandments that thou shalt not steal, and thou shalt not commit adultery.

4 (Question: Oh, I believe that is true of any of these commandments. I think that there are situations which enter in. You remember what Christ said about David and when he took the shew bread, which it was not lawful for him to 4<sup>1</sup>  
 There was this situation which overruled normal situations. And it certainly is the Lord's will that all shall be (4<sup>1</sup>). That all people upon this earth shall find a means of living. A means of livelihood. It is His will that some way shall be found and certainly if a person looks for it, in most cases they can find a much better way than by stealing. And the person who steals in order to keep from starving is subject to penalty for he has stolen. He has broken the law. But almost any (5) would be treated in a different fashion, than the man who simply steals for his own excitement, or to get himself. I think that men do not despise (5)  
 It did not say it is right for a man to support his family by stealing. Nothing of the kind. But the man, who through no fault of his own, comes into a desperate situation, where his family is in danger of starvation and as a result thereof seizes something which was available and which would keep them alive, is certainly looked upon differently, than a man (5<sup>1</sup>) an ordinary thief. But in most cases, such a person could have worked out in advance some way of getting it in a different way or of preventing himself from getting .. But the basic question question asked - are there degrees? I think it is true of all these. Certainly you cannot just make a basic question and say this is it, and anybody who does this is absolutely broken God's law, and is extremely (6) and in an utterly different category than those who have not. There are degrees in all of them. There are principles. But the basic principles are the vital thing, for us to know and apply to our own lives.

Of course, the greatest sin of all, is stealing from God. There may be some question as to whether the United States has a right to certain piece of land, <sup>or</sup> and Russia or England, or some other country. There may be some question of the validity of the title under which I have purchased it, or have inherited it, or something, but there is



no question that God who has made all things, that are beautiful and upright, that all things belong to God, and if you rob God of that which is His, is certainly the worst application, the worst breaking of the Eighth Commandment of stealing. We find this brought out in Malachi 3:8, where the prophet says to the people, "Will a man rob God? Yet ye have robbed me. But ye say, Wherein have we robbed thee? In tithes and offerings. Ye are cursed with a curse: for ye have robbed me, even this whole nation." Well, this certainly applies to the unbeliever. That the unbeliever who lives upon this good land, that the Lord has given, enjoys the promise that the Lord may grow, and enjoys the benefits that the Lord gives to all on the face of the earth, and then gives no sign of recognition of God for his goodness, is certainly stealing from God. Certainly everyone who does not show proper gratitude to God, for the goodness that God shows, is very definitely, stealing from God. And the Christian who does not consider that what he owns he owns only because God gives it to him. Because God lends it to him, that there it is proper that a very substantial proportion of it should be given for the direct work of the Lord. Certainly that much is stealing from God.

The New Testament application of it is brought out very clearly by Paul in I Corinthians 6: 20, where Paul applies it not merely to what we own but to everything that we have. And he says in I Corinthians 6:20, "For ye are bought with a price:" ~~in the~~ the verse before, "What? know ye not that your body is the temple of the Holy Ghost, which is in you, which ye have of God, and ye are not your own? For ye are bought with a price: therefore glorify God in your body, and in your spirit, which are God's." Surely, many a person who is saved, many a person whom God has delivered is breaking the eighth commandment and stealing from God in taking the good energy that God has given him, in taking the sanctified blessings that God makes available to him, and failing to return to God, that which God desires. It is stealing from God. We belong to God. We are bought with a price. All of our time, all of our energy, all of our effort, should be devoted to helping him carry on His work, and to do His purpose. And we are stealing from Him. Well, perhaps that is enough for this very involved question, which like most other questions: the question is involved and has many ramifications but there are a few main simple principles which we should not try to evade by paying attention to the complexity. And if that is true of this, it is certainly far more true in the next commandment.

### 11. The ninth Commandment.

The ninth commandment says - Thou shalt not bear false witness against thy neighbor. This is extended a bit in the book of Revelation. In Revelation 21, we find in verse 27, that we read about the city of God that "there shall in no wise enter into it anything that defileth, neither whatsoever worketh abomination, or maketh a lie; but they which are written in the Lamb's book of life." And in verse 8 of that same chapter, Rev. 21:8 we read, "But the fearful, and unbelieving, and the abominable, and murderers, and whoremongers, and sorcerers, and idolaters, and all liars, shall have their part in the lake which burneth with fire and brimstone; which is the second death." What a strong

(11) of the breaking of the ninth commandment. There are Christians who seem to take the attitude, some of them, that the seventh commandment **is** all that matters. If a person doesn't break the seventh commandment nothing else matters. There is certainly not that attitude in the Scripture at all. The seventh commandment is a vital and important commandment, but so are the eighth and the ninth and the tenth. And the ninth here, Revelation shows how serious it is, in telling us that all liars shall have their part in the lake of fire.

a. It is wrong to say anything that will injure another, except for the cause of justice and good order is advanced by not presenting facts about

About the first or the second year of the seminary there was a man who applied to the Independent Board to be sent as a missionary to a distant country. He and his wife came before the board and gave a very fine testimony and the members of the board were very well impressed with him. In the student body I had noticed him doing things that I had liked very much. He had not shrived certain tasks that others did, and this had an impression very well about him, so I gave a good ~~witness~~ word about him. There were little matters that I had questions upon and I presented it. But they were considered very carefully. Nobody else presented anything against him. He went to the foreign mission field. He was there for maybe a year and a half and then the board found it necessary to bring him home. And ~~that~~ after he had returned home I heard such a quarrel from the people who lived in the same house as he had, who said, if they had known what we knew they would never have sent that couple as a missionary. If they had known the way these people did this, and that and the other - all the bitter things that I heard about that person, after the board had brought him back. Would it be making false witness

against thy neighbor, to have told those things before he was sent, or was not that

had been advanced the cause of Christ by making the facts available to the board, in order that it could consider whether these and whether the individual would make a good missionary, or whether they were such as to involve the work of God in a large amount of (14<sup>1</sup>) and take a year and a half out of the family's life with no accomplishment. Thou shalt not bear false witness against thy neighbor.

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Thou shalt not bear false witness against thy neighbor. It certainly does not mean that one should not present facts about another to those who have proper right and duty to consider those things in connection with the advancement of the Lords work for His administration of justice. We are - there are places - there are times where it is our right and our duty to present the facts that we know about others. So I think that final part is a necessary part. But the first part - my, what a lot there is in back of it, of criticising little things or of big things about other people or saying things about them that gives a bad impression about them, that cause people to think lightly of them, or not to deal with them in a kindly way. That has no good purpose, even if the thing stated, should be proven. Thou shalt not bear false witness against thy neighbor, is not so stated as to put the first emphasis upon the matter of being absolutely truthful in what you say, is certainly involved in the statement. But the first emphasis is upon the not injuring another person by the thing that he says about him. You can bear false witness against another by saying things that are absolutely true about them. But by saying them in such a way that to the mind of those who hear you, they assume a disproportionate emphasis in their impression of that person and they cause them to take an attitude toward that person that would not be justified if they knew all the facts about them. To make statements critical of others, to make light judgments upon them, to pass on things that are detrimental to another's interest are certainly to break this ninth commandment, one of the Ten Commandments on the par with all the rest. And a very, very vital part of God's . 3. And perhaps the most broken among Christians. One of the most

lightly dealt with, aside altogether of that element of it of absolute (3)  
 this element of bearing witness, saying that which is injurious, which is harmful. That which  
 interferes with his having his proper happiness, or of (3½) that is  
 pleasing the Lord. It is very easy for people to see something in some ~~way~~ one else that  
 they don't like. And that other person may have a hundred qualities that are most  
 admirable which this person may not even know of, but they know of one thing about them,  
 which they don't like, and they come out with a slashing denunciation of them, on the  
 basis of this one thing, which causes people to judge them as if this one thing was all  
 that matters about having (4) they are certainly bearing  
 false witness toward them. And certainly breaking this ninth commandment. And so this  
 simple statement -

4:75 (Question: I heard a man say once, if people knew what I know about that man they  
 would have nothing to do with him. My, it seemed as if he was a terrible person. In this  
 particular case, I asked him, what is it that you know about him? And he told what he  
 knew and it was (5) that no body would have thought anything  
 of it, but the tone of voice, and the manner of the statement, and the general attitude  
 of this man, seems to me to be bearing false witness against - that is bringing on an  
 injury to the man, by giving an impression of that which is not according to fact.

4:8 (Question: On this particular point a, I'm simply summarizing it, it is wrong  
 to say anything that will injure another, except for the cause of justice and good order  
 is advanced by presenting facts. Now of course, we can't always tell where the cause of  
 justice and good order may be advanced by presenting facts and if you know a fact that  
 is (6) to another's character, it may advance the cause of justice to  
 state the fact in a simple way, unemotional way that will make the facts available to those  
 who have to make them, that are vital. But it is this sort of gossip, in this tearing down  
 of character, this whole sale condemnation of individuals, which is certainly false witness  
 against him, even if it is based upon a small amount of true information. That is  
 (7) But the , there is an  
 emphasis in the commandments on maliciousness. There is an emphasis in doing harm. There  
 is an emphasis on injuring. Of course, there is also an emphasis on (7½)

But there is this emphasis

there is this emphasis on maliciousness and we often are un unrealizing

(7 $\frac{1}{2}$ ) And I've often seen results. I've seen people get

they are just ready - they just work up an emotion where

they are just irresponsible. <sup>?</sup> There is an impression made upon their mind by people who

have been making remarks which may not be specific at all, but which are possible to

individuals as to produce unthinking reaction toward them. It is a thing which I believe

is thoroughly contrary to God's will. And it varies with very much

.8

b. It is always wrong to twist or misrepresent facts. It is always wrong to misrepresent facts. Now that is perhaps what we ordinarily mean by lying. It is always wrong to misrepresent facts. Now I don't think that you could draw it just from the command alone. Perhaps you can draw it from the statement in Revelation about all lying. It is always wrong to misrepresent facts. I think we can agree upon it, that it is something which is condemned in the Scripture. For me to say I have not done something that I have, or that I have done something that I have not, would make a statement which deliberately we are/being contrary to facts. I was disgusted when I was in Princeton Seminary. I went into the store and the man had some shoes to sell and I got the shoes on me, and I said, Now, will these shoes freeze up and hurt my feet. He said, No. He made such a positive statement that I took his word for it, and bought the shoes. And I wore them for a day and I had big blisters on my foot where (10) And I went in and told him about it and he said, why, any shoe will do like that. Of course. Well, why did he tell me they would not. Why did he deliberately misrepresent facts. I was much more concerned about that, than I was about the fact that I had gotten a pair of shoes (10 $\frac{1}{2}$ ). If I had gotten the shoes out, picked them out myself, and found they didn't work, I would have said, well, I made a mistake, and mark it up to experience, ~~but~~ so perhaps I described some way to make the shoes do, (11) but I was so disgusted with it. What I felt was the utter misrepresentation but when he began to argue about it, I left them on the shelf and walked off. And I felt that that impressed me as definitely contrary. That he had misrepresented facts. ~~Definitely~~ That it is so and definitely wrong.

Now it is very easy for us, in having strong views, to deliberately misrepresent facts. I inclined to think that there is no sin in the misrepresentation is so utterly ~~that~~ (11), that no body could possibly think he was . But it is mighty hard to make it that way. I heard a person say to somebody, did you know that I was descended from one of the first settlers from Massachusetts? No, ~~that~~ is that so? I ~~had~~ told him I was descended from one of the first settlers and he believed me. What do you think of that? What a big joke. Well, why shouldn't he believe you? He thinks you are an honest person. Why should he think that you would deliberately lie? Some of you think it is such a big joke to get somebody else to believe a lie. I certainly think that even though the motive is not malicious it is altogether different than bearing false witness that injures a person's character. But yet it certainly goes contrary to the teaching of the Scripture. For one to deliberately lie in thinking that he (12) in that way.

12<sup>1</sup> (Question: It is very easy to prove. Take out of context something in such a way as to give an absolutely false impression. You can say the Bible says there is no god. The fool has said in his heart, there is no god. You just leave out the first words, and you are giving a correct statement of what the Bible says. It is wrong to take a statement and give an impression contrary to that which the person meant. This is certainly sinful and the breaking of the commandment. On the other hand there, we must remember this, that there are writers that carry (13<sup>1</sup>) in presenting a view point and presenting it in such a way that it is almost impossible to find a quotation you can give to show what they really (13<sup>1</sup>) It is as a whole very difficult to do that and yet we can be absolutely sure because the article/makes it absolutely sure. and in such a case it is often necessary to make a quotation which quotation we base more upon than really is in the quotation, but is in the article. We must be convinced that this is what the man actually believes, and then try to present evidence from this article to prove to others, and it may be that our evidence is not conditioned to prove our point but we're are sincerely convinced that is what he really believes , we're certainly not lying.

Well, that was a pretty strong statement, I made. It is always wrong to misrepresent facts. Em

c. It is our duty to maintain a standard of truth-telling that will enable people to place justifiable confidence in what we say. When I was in Germany, I had become ordained by the Presbytery of Los Angeles, in the Presbyterian Church of the USA, and had gone to Germany to study two days after I had been ordained. And about a year later, I heard that the President of the Bible Institute of Los Angeles was being severely attacked for a book he had written in which many of the statements of this book were strongly attacked, and eventually the man left the Presidency of the Bible Institute, and some of the directors left with him, who felt that his statements were being misunderstood. But when I was in Germany I received a letter from a man who had been formerly on his staff of the Bible institute, who was now a free lance writer. He had a little magazine he published, and this letter was evidently sent to all members of the Presbytery of Los Angeles. And in this letter he gave, I think, 25 reasons why the charges made against Dr. McGinnis are absolutely false, and wrong. Well, now most of it, that's what

(21). Most of what he said were matters I knew nothing about. I was thousands of miles away. I didn't know the details. I was not in a position to judge him. But I found one statement in it, in which, I guess it was number 13 or something like that, he said, Dr. McGinnis is a member of the Presbytery of Los Angeles/d in the Presbyterian Church of the USA. No charges have been made against Dr. McGinnis in this presbytery. His ministerial standing are unquestioned. No charges have been made against his orthodoxy. Therefore it is wrong for us to admit, that he is in any way tainted with false doctrines. Well, this man was a baptist who sent the paper out. But I still think that he knew enough about the Presbytery of Los Angeles, as in the Presbyterian Church of the USA at that time, to know that one of ~~the~~ its leading ministers was a man who constantly tore the Bible to pieces and believed in none of the outstanding doctrines of Christianity, and there were several others of very similar

(3:75) and for him to give an argument like that - it seemed to me either showed that he was extremely ignorant, which I did not believe about that very

intelligent (\*) or else that he was giving an argument which would appeal to people when he knew himself there was nothing to the argument. And that giving of the argument, he didn't say anything, he didn't give any fact that was wrong, but it lowered my confidence in him. And in the succeeding 15 years, time and time again, I heard people quoting statements from his magazine, some of which were very excellent statements, but I've always hesitated about using it, because I didn't feel like depending on the standard of truth of a man who would give an argument like that in a situation. And so I think this is a general statement, which is vital. It is our duty to maintain a standard of truth-telling that will enable people to place justifiable confidence in what we say. Now this is the positive part. Perhaps we can go on to the negative part now.

d. Scripture does not require us to tell everyone all that we know. There are those who have a right to demand certain information from us, and there are those who do not have any such right. And Scripture nowhere says, that anybody at all, has any right to ask you any question at all, and you have ~~him~~ to give him an answer from which he can deduce what is the fact about the question that he has raised. It is very easy to go to somebody and ask him a whole lot of fishing questions such as on this, that and the other, in such a way, as to get ~~them~~ from them information about their plans, information about their decisions regarding certain things which are not ~~your~~ your affair, your right to inquire into. And it is very easy to feel that an invasion in such a case, constitutes a lie. Now there are two scripture evidences on this, that I want to mention.

I Samuel 16: 2. "The Lord said unto Samuel, How long wilt thou mourn for Saul, seeing I have rejected him from reigning over Israel? fill thine horn with oil and go, I will send thee to Jesse the Beth-lehemite: for I have provided me a king among his sons. And Samuel said, How can I go? if Saul hear, he will kill me. And the Lord said, Take an heifer with thee, and say, I ~~am~~ come to sacrifice to the Lord." Did Samuel state what was his purpose to Beth-lehem. No. Why are you coming to Behlehem? I'm coming to sacrifice to the Lord. Was that a lie? He was going there to anoint David king. But he said, I am coming to sacrifice to the Lord. It was not an untrue statement, because he did sacrifice to the Lord. But it was very far short of telling the whole truth. But it was God's command to Samuel in order to avoid Saul's wrath, that he should call attention



to a fact that was true, but was not the whole truth, nor the most vital part of the reason for him to go to Bethlehem. Saul could have said, I am going to Bethlehem because the Lord has commanded me to go there, and to anoint another king in place of Saul. He could have said that. He could have made Saul so angry that he would be killed for sinning. He avoided that by an ~~in~~ evasion. A statement which was true but was very far from being the whole truth.

8<sup>1</sup> (Question: It would be deceiving and so the scripture does not say that deceiving, if by deceiving we mean giving a false impression of our true purpose is wrong. It does not say that. It does say that it is our duty to give the whole truth to those who have a right to ask it, the whole truth. I as the president of this school might have a right to ask you for your full purpose in being here. If I see Mr. Carpenter writing a letter to a young lady, and I wonder if that is the same young lady that I saw Mr. Watt writing to yesterday. I might come up and say Mr. Carpenter, who is the person to whom you are writing this letter? Mr. Carpenter would have a perfect right to tell me that it was none of my affair. A perfect right to do it.

He was going there for a certain purpose. He told a true statement. That was a true statement. I don't think that the king had a right to ask everyone why they were doing everything. I don't have a right to ask everyone here why they do everything. I have the right to ask that which concerns the welfare of the seminary. That I have. A king is not sovereign. A king is there to protect his people, and to prevent individuals from doing that which will hurt others. In our courts we ask a man to ~~take the~~ swear to tell the truth and the whole truth. And we feel that the court is a governmental agency to investigate charges against individuals which entitles the defendant to - a person has a duty to give the whole truth there to the court under those circumstances. But you meet the judge outside and the judge asks you a question. You have a right to tell him part of the truth. He has no right to go into your personal affairs, except under proper judicial circumstances.

12<sup>1</sup> (Question: I want to call your attention to one more case.

Jeremiah 1/ 38:25-27, we have an instance when the prophet spoke with King Zedekiah. And he told Zedekiah he ought to surrender to the Babylonians. It is God's will for Zedekiah to surrender. Zedekiah's life will be spared. "Then said Zedekiah unto Jeremiah, Let no man know of these words, and thou shalt not die. But if the princes hear that I have

talked with thee, and say unto thee, Declare unto us now what thou hast said unto the king, hide it not from us, and we will not put thee to death; also what the king said unto thee: Then thou shalt say unto them, I presented my supplication before the king, that he would not cause me to return to Jonathan's house, to die there. Then came all the princes unto Jeremiah, and asked: and he told them according to all these words that the King had commanded. So they left off speaking with him; for the matter was not perceived." Here the Scripture gives no word of criticism for Jeremiah the prophet of God for doing what King Zedekiah asked, to evade the attempt of the princes to know what the subject was of his discussion with the king. He gave an answer which was true. He did not tell them the whole story, which would have led to his death. I do not say that you find in the Scripture the standard that it is always necessary to give everybody the most complete possible understanding of the precise fact. Somebody says how are you this morning? Well, my foot is hurting, and my back is terribly sore, and I'm tired, and I don't know how I can get everything done that I should today, and yet I say, I'm just fine. Did I tell a lie? If I stopped and gave a complete, precise description of the whole situation I might take half the day to make the whole thing clear, and neither he nor I would find time to do anything else. The Scripture teaches that we must present the full information to those who have a right to ask it. It presents - we must not do that malicious thing that will injure others. It presents arguments that we must not say that which is physically harmful to some. But I think the scripture will uphold this statement that it is not ~~malicious~~ our duty to tell everyone all that we know. I think that the scripture will uphold that. And after all, it isn't what you or I think. It is what the scripture as a whole tells. I think that we must learn from the scripture what is vital, and what are the elements that are not vital.

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We were on 11 - the 9th commandment. And it was - it is our duty to maintain a standard of truth-telling that will enable people to place justifiable confidence in what we say. You notice that I did not say it is always our duty to make every statement that we make absolutely accurate to the hundredth of one percent. I did not say that. Because if you took a standard like that, you would take ~~many~~ ten years thinking of the

things you say in one day. And you would never get anything done. You would never get anywhere at all. ~~You would never get~~ We'll look at that a little later. But by standard what I gave in this, did not call for that. Suppose I had said, it is our duty everytime we open our mouths, to tell the truth, the whole truth, and nothing but the truth. I think that none of us would ever open our mouths again. Because you cannot tell the whole truth on anything, without talking two or three days on it, and you cannot tell nothing but the truth on anything unless you plan your statements way ahead, with every word very carefully planned. Otherwise in every paragraph that anybody says, there are implications discussing matters which diverge somewhat from that which is absolute truth and accuracy.

D. Scripture does not require us to tell everyone all that we know. And under that we noticed I Samuel 16. We noticed that God said to Samuel when Samuel said, if I go down and anoint David to be king, when Saul hears it, he will kill me. God didn't say, well, Samuel, you go down and anoint David, and tell everybody, I've come to anoint David to be king, because that is God's command. God is able to protect you. And if it is God's will that you should die, for doing his will in anointing David here, well, certainly you don't object to dying for the Lord's cause do you. That's not what God said. God was not ready for Samuel to die at this particular time, nor did he feel that it was necessary ~~in~~ at this time, to exert supernatural protection, to ~~d~~ keep him from dying at this time. So God said to Samuel. Take a heifer and say I am come to sacrifice to the Lord. And call Jesse to the sacrifice and I will show you what you shall do. And so Samuel went and he made the announcement, and ~~the~~ announcement was true. He went down there to perform a sacrifice, and he performed the sacrifice. And he did not go out of his way to make the full facts of it known. If Saul had called him before him and had demanded as king that he give him an accounting for whether he was involved in something like this, I'm sure that Samuel would not have pleaded the fifth <sup>amendment</sup> ~~commandment~~. He would have declared the facts, and told him. But he did not speak in such a way as to call the facts to Saul's attention, and cause that he should enter into this situation, in order to protect his throne.

We find a similar instance in Jeremiah 38. Where we found that Zedekiah calls

Jeremiah to his throne. And Zedekiah asked Jeremiah what he ought to do, and Jeremiah said, surrender. And this, of course, in modern days would be called Collaborationism. It would be - Jeremiah would be considered a traitor. He was acting in the interest of the enemy. He was weakening the forces of Israel by telling Zedekiah he had no chance. And he would have been considered as a traitor. He would then, too, if the Kingdom of Israel or Judah was the ultimate goal, but the ultimate goal is no earthly nation, but it is God's will. And God's plan, even though Israel was God's people, it was God's plan that they should be conquered by the Babylonians for their sins. And so Jeremiah was constantly telling the people to surrender to Nebuchadnezzar and to submit to him, wicked as Nebuchadnezzar and his people were. God was turning Judah over to them. And permitting them to conquer because of the sin of the people of Judah. And so, Jeremiah told Zedekiah exactly what would happen. That if he surrendered, God ~~would~~ would protect his life. But if he does not surrender, even worse things will come to him, then if he does surrender.

Zedekiah said unto Jeremiah, Let no man know of these words, and thou shalt not die. He could have had Jeremiah put to death as a traitor. As a collaborationalist - as one who was injuring the efforts of the people to defend themselves. He could have done that. And he would not have been criticized from the civil viewpoint. But Zedekiah said, I won't kill you. But if the princes hear that I talked to you, and they come to thee, and they say to thee, Declare unto us now what thou hast said unto the king, hide it not from us, and we will not put thee to death; also what the king said unto thee; Then thou shalt say unto them, I presented my supplication before the king, that he would not cause me to return to Jonathan's house, to die there. And that we read is what Jeremiah did. What Jeremiah told was true. He did not tell a lie, but he gave a false impression. He evaded the question which was raised. He kept the knowledge of what he had discussed with the king, as a secret between him and the king, and even the purpose of his going to the king, and he did not speak in such a way that one could infer what the purpose was. And so I think that these two instances here, are surely evidence of which we can draw the conclusion that I've mention - Scripture does not require us to tell everyone ~~in~~ all that we know.

e. Complete accuracy in every statement is humanly impossible.

(1). Facts are often very complex. Someone says what do you think of so and so? Well, if you know that person well, and you give him a fair and correct answer to it, you will probably write a whole book on him. You don't think that person is perfect. And you don't think that that person is utterly, absolutely depraved. You see good qualities in him. You see bad qualities in him. If you know them very well, sometimes you are so pleased with something that they do, that you just feel like praising them to the sky. At the same time, if you know them pretty well, there are probably some times when you were so disgusted with things they do or say that you wish you never met them. And you have both reactions toward the same person. And somebody asks you, what do you think of so and so? And unless you are going to plead the fifth ~~ammm~~ amendment, you have to give a generalized answer. And I think myself that it is always well to err <sup>?</sup> (8:75) on the side of charity. But you are right to give an approximation which does not err too much and to deal either with your general impression of the person, or with some one phase of their character. Well, certainly there is nothing wrong with dealing with some particular phase of their character. Here's a student here that is lazy. He doesn't study. He doesn't work. He is not what he ought to be. But he's got a wonderful gift of fluency, and he stands up and he speaks to us, and we just love to hear him. But I meet somebody and they say, I know one of your students. I met so and so down there. But I don't say, oh, he's a lazy, shiftless sort. No! I'll say, my that fellow has a real ~~fine~~ gift as a speaker hasn't he. What I say, is absolutely true. But it doesn't give the whole picture of my judgment of the person. On the other hand, here is another fellow, and he listens to what I say here, thinks it through, studies it in the light of the Word, gives examinations to show that he clearly understands what I say, and also, has thought it through in the light of the Scripture, and has some criticisms of his own. Not just parroting everything that I say, but thinking it through. And I give him the highest mark that I'm capable of giving him, but when he gets up to give a talk in chapel, I wish I didn't have to go to chapel that day, because he talks in a monotone, ~~an~~ in an uninteresting way, and it is hard to keep attention on it. Well, somebody says, I met one of your students. I met so and so. I don't so, oh, I hate to listen to him preach.

I say, boy that fellow's got a fine mind. He's a real . . . I skip a portion of the truth. And the portion of the truth which I give is true. But there is no reason in the world why I have to try to take a day or half a day in framing my words, so as to give him a three sentence statement that will exactly give a complete summation of my understanding of that person's whole character. ~~And I don't~~

And I don't think that is half as important in my case as it is in the case of a person who is a pastor of a church. You're constantly going to have occasions when you make discussions or references to other people, and if you stick to the truth, but put your emphasis on the favorable side, it is going to be I think as a rule a help in the ministry, and no matter how accurate your statements are, if you put the emphasis on the other side, you're going to probably find your ministry won't last very long in that particular place. Now it is a different situation where you have to sit in judgment for the appointing of somebody to a position of responsibility or recommending somebody to something of real ~~(uh)~~ importance. I remember ~~something~~ one time some years ago, I got a letter from the president of a very large, orthodox Theological Seminary, it was a good many years ago. And he wrote me and he said, we are considering such and such a man for the professor of New Testament. He said, would you mind please writing me and tell me what you think of his fitness for this position. Now this fellow had been a room mate of mine. He was a very, lovely chap. And I was at that time, was getting some work from a stenographer who was also ~~gaining~~ doing some work for Dr. Machen. And I dictated the letter, and I praised this fellow's character, very highly. What a fine Christian fellow he was. And I said ~~uh~~ I hope this information is of some insistence to you. And when I stopped, she burst out laughing. She said, Dr. Machen said exactly the same thing you did. She said, he wrote and answered that inquiry, and praised the fellow's character, but he never said a single thing about his scholarship or his teaching. When the next bulletin of that seminary came out, it told how this fellow had become the professor of this subject and letters had been received from over 100 prominent educators who had been unanimous in declaring that he was the man ideally fitted for the position. One year later he was dropped. And I was glad when they dropped him, that they couldn't go back to their files and find my letter saying that he was a good teacher, or a good scholar.

But I don't think that it was my duty to say that he wasn't much of a scholar. He had a good mind, but he wasted so much time on little details that he never got to the main issues. And I don't think that it was my duty to say that he wouldn't make much of a teacher, because he'll take a few little things and talk about them by the hour and never get to the main points. I didn't think it was my duty to say that. But I certainly wouldn't say the opposite. I simply left it blank. And it seems to me that if those people had been on their toes at all in evaluating those letters they would have taken the good things ~~and~~ that were said and not taken for granite something was good for

(14) said. I certainly did not tell a lie about the fellow. But neither did I bear any false witness ~~for~~ <sup>for</sup> him. I bore a true witness to what I considered

(14<sup>1</sup>) as to the fine character of that very earnest intelligent fellow who is not overly conceited, I think. I think that he is just slightly more than the average in conceit, but even if his conceit was 10% less than it is, I would have felt free to go to him and point out the faults in his scholarship and in his teaching and my ~~substant~~ guess is that if he would give attention to ~~himself~~ some he could remedy those points and make himself a really useful teacher, having, slightly more than the ordinary modesty. I don't think that he would even listen to me, if I tried to give him such advice, and so I didn't try to do it.

A-81.

those people

I thought he would make a good professor. I did not say that. I did not say he would make a good professor. I did not say that ~~the~~ I thought they ought to appoint him. I may have said, may the Lord give you wisdom as you consider the filling of this important position or something like that. But I did not make any statement that they could quote and say Dr. MacRae thought we'd be right to get this man. I didn't feel that I had to say in so many words. I think you may not be. There is always a possibility my judgment might have been wrong. And I would have been very, very happy, if they had been proven wrong, and he had proven to be good.

1 $\frac{1}{2}$  (Question: I think this is a problem that is worth our thinking through. On the one hand there is a mental reservation which has been developed to a science like the

Jesuits. In which a thing can be said, and the exact opposite of it can be meant. And I think that is wicked, false. And I think that we should ~~may~~ stay just as far away from that as we possibly can. But I also think that we must recognize this fact, I mentioned here, ~~the fact~~ <sup>fits</sup> that facts are very complex, and to make a brief statement that ~~is~~ exactly the situation is very, very difficult. And I think that it is better to err on the side of charity than ~~have~~ on the other side. But to make a precise statement on certain things is very difficult. Now there are other things on which it is much easier. But - now if you will say - someone will ask you, is so and so - is he an old man? Well, what is an old man. Some people think that someone over thirty is an old man. And others think you are still young at eighty. The terminology varies so greatly in people's minds. There are degrees of determination in these statements., that make it very very difficult to give statements. I do not think that we should undertake to try to hide ~~that~~ <sup>facts</sup>, except perhaps from those who have no right to those particular facts. Somebody comes and asks me who is this particular prize going to be given to? And it is a prize that is to be announced at commencement. If we say, is it going to be given to so and so? Is it going to be given to so and so? It is not my right to give you the information. I certainly won't give them a false statement. But I certainly will feel that it is my right and my duty to refuse to pass out information that is not mine to pass out. There are certain circumstances that enter in. No body has a right to quiz me down, and think that they can judge by my facial expression as to what the truth of it is.

When you are giving evidence in a court, it is a different matter. You have vowed there to give to that court which is set up by the government, in order to determine on the fact of this matter, to give them everything that in your mind is pertinent to the problem. To give it in such a way ~~as~~ that they understand your viewpoint in the matter. They are not interested in your opinion. You say ~~that~~ <sup>will</sup> I think that that fellow is a fellow that would have murdered somebody. I don't like him. They ~~don't~~ say, that is your private judgment. It has nothing to do with the case. You must ~~not~~ even mention what did you see, what did you hear. And on these matters you give the facts, to them. And if you try to evade and give a false impression, as to what you saw or heard ~~that~~ there, you are lying, and that is wrong.



5 (Question: If I got a letter from a person. If I was considering a man for a position and I wrote and said, What do you think of this man's scholarship, character, and teaching, <sup>ability</sup> and he wrote back and praised the scholarship to the sky and never mentioned the teaching, ability, I would think that fellow's teaching ability must be pretty bad, if he doesn't even say a word about it. That's the effect it would make on me. I have written several letters of recommendation for various things within the last three or four days in which I have gone out of my way in dealing with certain aspects of the questions that were asked. You say I don't know of this phase. I do not feel that I'm in a position to judge at all regarding this matter. I've done that very specifically. I don't want them to draw that I think the fellow is good in that aspect, because I don't know that he is, and on the other hand I don't want them to think that my failing to say that he is good means that he is bad, because I just don't know. I've tried very clearly, very strongly to make it clear that I do not want them to consider that I'm giving a judgment one way or the other.

6 (Question: That particular letter. I personally think that anybody that has brains enough to be in charge of getting people for an important position, should be able to read a letter of recommendation and note the omissions as well as the answers. I don't think that I should be required to specifically ~~not~~ knock a man, particularly when my judgment <sup>in</sup> may be/error. I think, if I got a letter like that, I would write back to the man and I would say, you have - I appreciated greatly what you said about his character. You've made no reference to his teaching ability or to his scholarship. Now have you had no opportunity to judge of these, or am I to infer that you do not feel that they would come up to the standard that we are trying to maintain. I would write him and try to get specific answers on it. But I certainly think they were utterly wrong in saying, these men had said that he was the man for the position. Because if they wrote like I did, I said nothing at all. I praised his character, and it deserved praise. He ~~was~~ was a fine chap. A man who has gone into several lines of work, and brought a wonderful Christian zeal to everyone of them, but not stayed in anyone of them very long, because he just hasn't organized himself, as to work in a special way to accomplish something. And I've often felt, maybe I should get up the nerve to go and talk with him, and say look here,

here is a flaw in your approach to things which maybe you are getting too old to remedy now, and on the other hand if you get at it, and work at it, who knows that you might be able to - but I don't think that you will be able to make much progress until you remedy this flaw in your character. But if he is like most people I've tried that with, he would immediately turn to me and start telling me how ~~un~~ wicked these people were, because of the way that they didn't give him a fair break. That's what people usually do. Try to show them how to improve themselves. It's natural human nature. It is the natural tendency of everyone of us to start in to defend ourselves instead of trying to profit by the chance to see where we might have failed.

(a) The degrees on matters which are matters of comparison. The degrees of good or bad. That's true of most qualities. It is very hard to give a definite judgment. It is very hard to make predictions of the future. And also it is true of many facts of which we can not make a precise determination. We cannot tell <sup>often</sup> exactly how much exactly a thing was. We make a guess. We give the impression which we have and it is remarkable how frequently people's impressions are wrong. Somebody will tell you, oh my, there were just thousands of people milling around in ~~that~~ place, and you count them and there were 42. But their impression is thousands, and one man will say the place was just jammed with people. Another one will say there was hardly anybody there. And both are telling the truth. Because neither of them counted. Both of them went by the impression that was made upon them. ~~One~~ maybe was accustomed to small groups and it seemed like a large group to him. Another was accustomed to large groups, and it seemed like a small group to him. If I were to ask one of you, how far is it from here to city hall, in Philadelphia. Chances are I would get many varying answers. Because you wouldn't know the precise distance. Somebody says something is two hundred miles. Somebody else says it is 70 miles. And we vary in our estimates. And if we are going to be absolutely accurate in every statement, we will just make very, very few statements.

(b). Often only a proximation of certain facts is known. We talk about many, many things of which we know comparatively little.

(g). Situations change without our knowledge. You will find this repeatedly. That somebody will tell you that it is this way, and it has just been changed, and they didn't

know it, and they will declare categorically that this is the situation, and they are not lying. They just don't realize, or don't know, about the change that has occurred. But situations are constantly changing.

(d). Human memory is very fallible. A number of times during the past two years, when I told somebody of an experience I've had, and I described to them as well as I could exactly what happened, and then they told somebody else, and they told somebody else, and they told somebody else, and then I heard it, as it came to me, and there would hardly be anything which would be correct. The thing gets all twisted around. If we were to take some event, at which five or ten ~~any~~ of us were present within the last two weeks, and get each one of you to describe exactly what happened, you would be amazed at the variations which you would see in your recollection, in your ~~am~~pression of what had happened. Sometimes you would have the exact opposite, and you would be sure it was this way, and the other fellow would be sure that ~~mm~~ it was that way. It is amazing how fallible a human memory is. And yet we have to go by our memory, and we have to trust other people's memories, <sup>but</sup> ~~and~~ let's put a big question mark and not base too much upon things that we haven't checked into very carefully. I've been amazed a number of times when people have given very strong judgments for or against other people, which was based on some situation that occurred or something they've done, when the details were just twisted around.

I attended a Sunday School class not long ago and a man took a little material from archaeology. And he told how the Hittites went into Egypt and controlled Egypt some hundreds of years, and then the Hittites were driven out of Egypt. And I was trying to think, when did the Hittites control Egypt? And then he told how David went down into Egypt when there was a Hittite king there and coming from Asia, he received him in a most friendly fashion and then when the native Egyptians drove out the Hittites they remembered that they no longer knew Jacob, or the Israelites <sup>were friends</sup> and most of the others, and they turned against him. And I pointed out that it would not necessarily be so. That even people of the same Dynasty sometimes took a very different attitude. And that's all I said. And when he got through he said, Now, I hope that Dr. MacRae agrees with everything that I've given from archaeology, etc. I didn't want to start anything. I said nothing. But I realized that when he said Hittites, he meant Hyksos.

And the Hyksos and the Hittites are just as different, as maybe the Americans and the British. They're quite different. But their names sound alike. They both seem from Asia. I did not want to embarrass him there. He was a man who was a Ph.D., in the field of natural science. He's a good scholar. He was taking material - this was out of his field, but he read it in a book and he just remembered. And if he had stopped and said, Dr. MacRae, did I get the name right, was it the Hittites? I would have corrected him. This is another instance of how easy it is for human memory to be confused.

There was a course that I used to give in Old Testament Introduction. I would present material on the Apocryphal just as strongly and clearly as I could and two years later those fellows would be seniors and they would come up before a committee of the Presbytery for examination and I was a member of the committee. I wasn't a chairman. I was just one of the members. And some of the mem on the committee were quite

(15) toward the seminary, and quite unfriendly to it. But on that committee they would ask those fellows questions on that which I had taught them two years before and I would just squirm, and I was so wanting our students to have them correct.

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As you grow older you will realize just how falliable human memory is and let's remember that our own is too. Let's not think that it is only the other fellow's.

(e). Words can be misunderstood - voice tone and facial expression are often vital. It's amazing how much people take from your voice tone and from your facial expression. Often much more than the words. I used to find it amazing to say to somebody. To say something and use the exact opposite tone. And it is remarkable how in three cases out of four, they will answer your tone, instead of your words. You say, this morning I broke my leg and sprained my ankle. Isn't that wonderful? And you say, oh, yesterday, I won a prize and got the top marks in this subject, and say your poor fellow. It is just the way that people respond to tone. I've had this experience of having two men talk together, and then I've heard each of them tell what happened. And the words that they gave were just about exactly the same. I could say that each of them truly told what happened. The words were correct, but words - isn't it terrible the way he say this, this, and this.

And the other said, my, I don't see how anybody could object on this, this, and this. When you heard one, you just felt like saying, isn't that wonderful? When you heard the other, you felt, isn't that just terrible. It was exactly the same thing. Well, people will often take things from our tone and facial expression, we don't mean. M

I know of a minister who was put out of a church once, because he told about one of the students who had gone off to a college before he came there, and the people said, he didn't seem to be enthusiastic about it at all. He just didn't sound as if he was enthused about the letter. He read the letter to the people, and I think that he felt enthusiastic about it, but his face was sort of a dead pan, and they thought it was criticism. This fellow they all loved, and he was put out of the church. The complete accuracy and every statement is humanly impossible. People will get an impression of a mere voice tone, and the facial expression often far beyond what you meant to say, and if you are going to be absolutely sure they get the correct impression, you will spend maybe a week rehearsing for every few minutes that you talk with anybody.

(f). Yet a certain measure of positiveness in speech is generally necessary.

I think that that is important. The man who is so afraid, that he won't represent the thing just exactly, often will often give an impression far different from what it is, because he will not put in his real feeling, his ~~feelings~~ enthusiasm, his joy, or his disgust, or his irritation. They won't come in, if he is so concerned about trying to get the detail just exactly right and he won't give a true picture of what he really thinks at all.

~~(g)~~  
f. Summary of our duty.

(1). We should use extreme care in making promises. And should stand by every detail of such promises. I think this comes under the ninth commandment very definitely. I've noticed the falliability of memory to such an extent, that I try to impress it upon people that any thing in relation to credits or to ~~sumas~~ <sup>courses</sup> ~~for~~ graduation or anything about seminary advancement, I would like them not to count anything that I say, unless I give it to them in writing. Because my observation is that people can so misunderstand. And maybe they don't understand. Their memory is so falliable. I've had students come to me time and time again, and say, you said this. And it is something the exact opposite of

what I would have said to anybody, because I would ~~have~~ never thought of such a thing. They're sure that is what I said. And sometimes I would be able to see just how it happened. Now a misunderstanding of a word, how the forgetfulness of words, something came in. But it is very important I think that we are careful about making promises, and then when we make a promise that we stand by it. It is very easy to make lots of promises, and I think that there is nothing that is more harmful to our testimony, then that we go around making promises, and then we don't stand by them. We fall down. We make people offers. If you ever feel like being polite and offer me something don't do it. Because I detest your sincerity by taking it. I feel that somebody should not offer somebody something unless they mean it. And I'm just apt to take it. It is just a matter of how ridiculous it may seem to your idea. We should not, I believe, make promises that we don't mean. And we should stand by our promises.

(2). We should never state as a fact, anything that we know to be false.

That's a definite matter of truth. We don't find in the scripture, I believe, any instance, where a man has stated as a fact, that is a Godly man, doing the Lord's will, has stated as a fact, that which he knew to be false.

8 (Question: He also there took of the shew bread and ate it, and Jesus Christ made his taking of the shew bread an example as showing that it was permissible in a crisis to make use of sacred things for other purposes, but he did not quote this statement with any proof. David was only a man, and David certainly did many things that were wrong. And he did in that case, but in the case of Jeremiah here, I think we are in a different situation, because he was acting as God's prophet very specifically, coming to the king, and bringing a message from him.

9 (Question: In other words, you would feel that a certain - that this statement, we should never state as a fact, anything that we know to be false, is a little too strong. You feel that it would be true in most cases, but that there might be exceptions even to this. I don't think there is an exception to the sixth commandment, because the sixth commandment isn't thou shalt not kill, but thou shalt not murder, and if you kill someone in self defense, that is not murder. So that is not a breaking of the sixth commandment.

That would seem to come under Mr. Mitchell's category the category we just referred, to. I think that it is necessary that a government under a present condition of sin and wickedness that a government have spies. I think that it is necessary. But it is rather hard for me to see how a Christian could serve as a spy. It seems to me that it would be very difficult. I would certainly recommend for a Christian, that he find some other line of work.

11 (Question: You remember that when David fled that time he put something in the bed and fixed it up to look as if he was lying there and that kept them waiting quite a long time until they found that it wasn't. That certainly is deceitful.

The Lord Jesus Christ said, if your ox falls into a ditch on the sabbath day, ~~don't~~ pull it out. Don't let it lie there and die. But I was visiting some friends in Montana once and it came Sunday and they went out and they harvested all day Sunday vigorously and they said to me, well, ~~if~~ the scripture says, if your ox falls in the ditch on the sabbath pull it out, and they said, if we don't get all this harvest in there won't be enough food to keep our oxen through the winter, and that would be just as bad. So we would have to work hard on Sunday. I think there is the principle of the emergency. is recognized in the Scripture, but the human tendency is to take the emergency and to apply it where it does not belong at all. If you have to harvest on Sunday, as a regular thing in order to keep your oxen through the winter, you've probably got too many oxen, and you'd better get rid of some. I think it would be a different situation if it would have rained vigorously through the week, and it was an unusual situation. But if it is a regular situation and it is necessary in order for you to continue, you'd better trust the Lord to continue on another basis.

(3). We should make reasonable effort to have our words and attitudes give correct impressions of our thoughts. I think that this is a matter of reasoning here. I do not think that it is reasonable because there is something you don't like about somebody else, that you should give them an impression that shows the wicked hostile attitude of your mind toward them. If their personality doesn't appeal to you, and they are real Christians, try to give them the impression, of the attitude that the Lord wants you to have towards them if they are real Christians and then try to get that attitude rather than giving them

an impression of the ungodly attitude that you have in your heart towards them and shouldn't have. Make reasonable effort to have our words and attitudes give correct impressions of our thoughts. That may be a strange thing to say in a Theological Seminary, but since 1929, teaching in theological seminaries, there are many times when I have found Godly Christian fellows planning for the Lord's work that had no use for one another and couldn't stand to be in each other's company. And the thing that amazes me is that both of them have been wonderfully used of the Lord in later years and I'm sure that they have been used of the Lord in spite of ~~their~~ this ungodliness on their part, and not on account of it, because the Lord wants us to have an attitude of love toward other Christians and not an attitude in which little matters of their personality affect our attitude toward (15) seeing them as servants of the Lord that we should love in the Lord. But even in a seminary that is devoted to God's truth and stands for his word, it is amazing how people, real Christians can get attitudes of hostility and hatred toward other Christians.

A-83.

use us in a way in our ministry that He can honor. I'm sure that there are many of us who are going to be saved as by fire, and ~~many~~ there are men who accomplished a tremendous lot for the Lord and done a lot of good things, that are going to receive a pretty strong rebuke from the Lord for the attitude which they have taken toward other individuals.

(4). Above all, we should scrupulously avoid statements that can ~~be~~ injure others.

Here we come back to the fact that the commandment is not given - thou shalt not say anything that is not absolutely accurate. The commandment is given, thou shalt not bear false witness against thy neighbor. In other words, the affect upon the neighbor is a vital part in God's judgment of our statement. We should scrupulously avoid statements that can injure others. It is very easy to say something which is so far as we know, is ~~the~~ true to the fact or at least our impression of the facts, and our impression might be quite wrong, that can do an ~~and~~ injury to others. I've known many a person injured because somebody else, said, ah - that person. Just an ~~im~~ expression like that, has given an attitude towards them and kept them from giving them opportunities of Christian service



in which they would have been abundantly used because someone else who should have at least reserved judgment has come out with a tone of voice or a generalized statement, which was injurious to them.

(5). We should be very careful about accusing others of lying - such accusation can easily amount to bearing false witness. In view of the complexity of facts, and the difficulty of getting them exactly right, of the fact that there are many facts that aren't known to us, that situations change without our knowledge, that our human memory is very falliable, let's be careful about accusing others of misrepresenting the facts. How easy it is when somebody for some reason or other turns against another person, for them to begin to notice things they say, and consider them to be lies, and accuse them of lying. It is a very common method of bearing false witness, because there is nobddy who says very much but ~~if~~ who if you're going to take every little statement they make and examine it with a fine tooth comb, you will not find cases where they've misjudged situations, where they've spoken on the basis of the way it was before, ~~and~~ not knowing that it was changed, or perhaps having heard it and having forgotten it. Or where their memory has not lapsed to such an extent that they have made statements that can be shown to be not in accordanced with facts. And I have seen an awful lot done of that, of accusing other people of misrepresentation where there was absolutely no motive to misrepresent and I do not believe in accurate misrepresentation either. But it is a very common way of bearing false witness, to accuse other people of bearing false witness. A very common way. And I think in relation to this, and I think in relation to this, as to all the other commandments, it is a mighty good thing for us to judge ourself very strictly and to set a high standard for ourself and do our very best to keep up to it, but in our judgment of others to be tolerant and realize that it is the Lord who judges them, and the Lord knows all the ifs and buts and he knows ~~thems~~ their character and their attitude and He's going to give a mighty high place to some people that some of us would put low, and a mighty low place to some people that some of us would put high. Let's leave these things in His hands. Judge not that ye be not judged. Let's apply that when it comes to our judgment of other individuals particularly on matters where we're not in a position to know the facts, but on the other hand judge righteous judgment the Scripture says when it comes to

determining how we're going to work with other people, or who we're going to recommend for something or what is going to be done in a place where it is going to affect the progress of the work of God. There let's us judge righteous judgment and not let our prejudices and emotions and our feelings lead us into interpretations. I've known people who will think so well of a person, that anything they do is good, and will explain a way anything, and then they get turned against him and now everything he does is bad. And anything they do they can show is evil. I said to a friend of mine once, a very Godly man, I said, you can't walk across the street, but these people will prove that you are a sinner, because that's the attitude that people get towards people. Let's not bear false witness against our neighbor and particularly in this very difficult point.

4/24/58.

In Hodges theology in his discussion of the ninth commandment that he says that some people have asked the question, is it wrong to deceive by leaving a light on in your house so as to make a burglar think that there is somebody present when you are away. Well, that is certainly ~~an~~ is an exception isn't it? It is very definitely an exception, to do that which will give a false impression, but certainly there is nothing in the Scripture that says that we have to make it possible and easy for people to come in and rob us. And if it is deception to leave a light on, why there are other methods of deception which might go beyond that which would be very definitely and clearly for the purpose of preventing that which was sinful and wrong, and not for the purpose of merely of carrying forward our own schemes, our own plans, our own advantages. I think in this ninth commandment as in all matters the purpose, the motive is a very vital thing, which has to be taken into consideration.

12. The Tenth Commandment. The tenth commandment is one which is not nearly so much referred to, among Christians, as I guess all the other nine. "Thou shalt not covet thy neighbor's house, thou shalt not covet thy neighbor's wife, nor his manservant, nor his maidservant, nor his ox, nor his ass, nor anything that is thy neighbor's." Many a Christian who would stand aghast, at the thought of murder, or of committing adultery, or of stealing, just gives no thought to this commandment which is another of the Ten Commandments raised on a par with those, as far as the arrangement is concerned. Thou shalt not covet anything that is thy neighbor's. Now, thou shalt not covet thy neighbor's

wife is of course related to thou shalt not commit adultery. It is a thought which that is the overt act. Thou shalt not covet thy neighbor's house, nor his ox, nor his ass, is a thought that is related to thou shalt not steal. And so we have an overlapping between these commandments. But we have in this tenth commandment, we have the evidence plainly given that it is not simply the overt act which in God's sight constitutes sin, but that it is the thought of the heart which constitutes sin. There is many a man who would not think of stealing. He would be too conscious of the penalty which would come to him if he were caught. Too conscious even aside from penalty of imprisonment or anything like that, of the reputation, the thought of anyone thinking of him as a thief. But he indulges in thinking of how he wished he had this and he had that, which someone else has. But this is put as a commandment on a par with the others. The idea that something<sup>people</sup> will have, that the Old Testament is material, lateral, it deals with overt acts, physical, the New Testament is spiritual. The New Testament is in a different category. Christ took these laws and put spiritual meaning into them, is absolutely contrary to the facts as you see from the mere reading of this tenth commandment. Jesus said in Matthew 5, you have heard that it was said of them in old times, thou shalt not kill. But the Greek ~~murder~~ here, is like the Hebrew, murder and not kill. Thou shalt not murder and whosoever shall murder shall be in danger of the judgment. But I say unto you, whosoever is angry with his brother without a cause shall be in danger of the council. You have heard that it was said of them in old time, Thou shalt not commit adultery: but I say unto you, that whosoever looketh on a woman to lust after her hath committed adultery with her already in his heart. Christ puts the emphasis on the spiritual on the thought, on the motive rather than simply on the overt act. But that is not a new thing in the New Testament. The Tenth Commandment is definitely very closely related to these statements of the Lord Jesus Christ. That in God's sight that the thought of the heart is just as bad as the overt act. We won't say just as bad, because there is a great difference between the thought being in one's mind and dwelling upon it. Temptation per se is not a sin. But the giving in to temptation in the mind is a sin. It does not have to be in the overt act. And there is many a man who is perhaps much more wicked than some who are breaking the

sixth and the seventh and the eighth commandment. Many of these men are deterred by motives of fears, by the motive of the thought of doing more good for himself by having a good reputation or of having a continued happy existence rather than getting the benefits of these crimes, which in his heart are just as wicked and sometimes more wicked to engage in these external acts. The human law must deal with external acts. In many cases we can not find the thoughts of the heart without the overt act. But God's interest in the thoughts of the heart, is just as much true in the Old Testament as it is in the New. And so I think that we need more thought, we need more emphasis, we need more realization that it is not more - the external act, than it is the attitude of the heart. It is the vital thing, and it always precedes the external act. Sometimes the external act is performed suddenly without premeditation. One doesn't realize, one ~~am~~ cannot understand how it happened, but he suddenly found himself in a situation and he took this thing. He committed this murder. He did this thing that he never dreamed of before. He can't understand it, how he acted in a situation. Usually it is preceded by a life of the thought of the heart. A life of coveting. But he never dreamed that it would come true. He was afraid to do that. He would have more sense than to do that. But he indulges in coveting and desires that which is not his. Now this is not in any sense opposed to normal and reasonable ambition. The desire to have something like what your neighbor has. And the willingness to perform hard labor and toil in order to -

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- covet earnestly the best gift.

Now there again the same principle can be applied. Here is a man who stands up as a great and effective evangelist and does a tremendous work for God and someone sits in the crowd and wonders why am I not getting the (13) that he is getting. I have just as nice a personality as he has. I have just as good a knowledge of the Bible as he has. I'm just as able and effective as he is, but he's the one they give these opportunities to, He's the one that gets the call. He's the one who gets the praise. He is coveting, and he is not coveting the best gift. He is coveting his neighbor's fame, his neighbor's adulation, his neighbor's effectiveness. But here's another man

who sees a minister or an evangelist who is very effective, and he says what a wonderful work for God that man is doing. Oh, that God would enable me to do a similar work, and he gives himself to prayer, and he gives himself to study, and he gives himself to work, and he gives himself to training, and he fits himself and he enables himself to do a better work because he is coveting the best gift, and desiring that he may be used of the Lord the way the other fellow is. He is doing a good work. He is coveting the best gift. While the man who desires the favor of the other man, he is in a different situation already: He is breaking the tenth commandment.

A fellow graduated four years ago. One of the faculty members who was counselling him, told me that this fellow was having quite a difficulty because he had intentions in his mind, partly caused by his mother's attitude. She kept writing to him. She said, what's Billy Graham got that you haven't got? Why aren't you doing as great a work as Billy Graham is doing? And that of course is a matter for the Lord to show with His blessing, whether a person has the particular gift of accomplishing a great deal for God. This man went out, with an idea that he should be accomplishing far more than his talents were up to. He went out, terribly frustrated, and he dropped out of the ministry altogether. I think he was greatly injured by an attitude which his mother had, which was for him I think, probably a breaking of the Tenth Commandment. It was not a desire as far as I can see, that he should be used as much as possible for the Lord's service. We can break the Tenth commandment in connection with Christian work, but that's no excuse for anybody lying down and being satisfied with not accomplishing the utmost they can and not training themselves and not having ambition to amount to much more, than they do, and then expect the people to praise them.

This will end A. This was number 12 under A, now we go on to B.

B. Types of Law in the Bible. And there is a terminology which I have never come across in the Scripture but which is very widely used by Theologians which I think is helpful, regarding the Old Testament and the New Testament, in understanding the bearing of law. And this is to think of three distinct types of law.

Number one. The moral law. The moral law is that which is an expression of the character of God. It is that which is a declaration of those things which are

intrinsically right in themselves. And if a thing is morally right it is always morally right. If it is morally wrong it is always morally wrong. This is eternal immutable law. And we have various aspects of it revealed in different parts of the Bible and anything that is revealed to us of what God's moral law is is vital for any believer at any period. The moral law is always valid and is always binding.

Number two. There is a second ~~law~~ type of law which is not in the Scripture specifically differentiated from the first. But it is a sort of law which is given - of which there is much in the Scripture and we understand it better by differentiating. Civil Law. Now civil law is a term which is applied to it by Theologians. I'm not sure if it is the best term because civil has other meanings. We can think of the word civil as opposed to the word religious. Civil can mean secular. But that's not what it means here. We can speak of the civil law, the law of the courts, as opposed to the religious law, or moral law, the law of the Bible. But that's not what we mean here. Here by civil law we mean that law which is related to civilization or to situations or to particular times or circumstances. That is what we mean by civil law as applied to the Bible. Moral law is always binding. And civil law is always binding as long as the particular circumstances are present. Now civil law may ~~be~~ have relation to three different phases of government. In relation to the first phase of government, that of protecting the citizen from injury, and wickedness. Civil law is the carrying out of the moral law in particular situations. The sabbath law is a law which God gives us, showing us the principle which is in the nature of God and in the nature of the universe as he has made it. That there should be regular intervals of work, and repetition of specific periods set apart for work. That is the moral principle of the sabbath law. Now as the sabbath law is given in the Ten Commandments, there are particular civil elements involved in it. Now whether one would call the question of which particular day it was on the matter of the civil law or not, that is a question I won't enter into. There might be difference of opinion or difference of definition on it. But on the second point, in the law, it says you shall not go more than a certain small distance on the sabbath day. That is civil law. That is the application of the moral law of the sabbath to a time when everyone was engaged in physical labor. When the men on their farms had the physical labor during the week,

and when it came to the day of rest, the rest consisted in the abstention from physical labor. If people are primarily in mental labor, these same principles would apply as to intellectual or to mental activity, rather than to physical activity. But there is a very strict law in the Bible, which, if I recall correctly, a sabbath day's journey is only about half a mile. I know of no group ~~and~~ in modern times which apply that rule. You are not to go more than this very brief distance.

9<sup>1</sup>/<sub>4</sub> (Question: The moral law is the day of rest. The civil law is confined to the activity of that period of that individual, or of that situation. Now I've mentioned to you a friend of mine, who was preaching and he would not go two miles on the street car to get the notes that he had forgotten. He would not ride the street car on the sabbath day. But he did not hesitate to walk the two miles. He did not hesitate that at all. And yet there is no command of the Old Testament, thou shalt not ride a street car on the sabbath day, but there is a specific command, not to walk more than this distance, which I believe is a third of a mile, or half of a mile. Now he paid no attention to that. He understood that law to have only application in that period, which is not applied today.

In Los Angeles, as I used to go down town, we used to go through a tunnel, there was a hill there on the way, and the tunnel through it, and the road went right through the tunnel, and as late as I believe, 1925, there was a sign there in front of the tunnel - a big sign - one hundred dollars fine for riding, driving or propelling any vehicle through this tunnel at a rate faster than 7 miles per hour. And every car was going at least 25 or 30 miles an hour. I think it's been that way for ten years, It was a reasonable law for the situation. The situation changed, the law was just left standing there. There are laws which are very important as applications of the moral law to a particular situation, but situations change. And the Christian has to study for himself to determine what is the moral law and what is the civil law in the sense of the application of the moral law to a situation.

Paul says that it is wrong for a woman to sit in church without a veil on. People in modern times refer to that as a hat, but it does not refer to a hat, it refers to a veil. Paul is not giving a moral law there that it is wrong for a woman to sit without a veil on. Paul is giving a civil law that relates to the moral law that it is wrong to

do that which is - - from the teaching of the prophets and which will cause us injury to the cause of Christ. The people in Greece were accustomed there to a certain situation in which for women to sit there in church with their faces uncovered would be considered to be brazen and wicked by the heathen round about. And Paul commands them to observe this custom which was round about them to avoid giving offence. And there are matters of dress which we might consider proper in certain circumstances. But which might in particular cases be a carrying out of the moral law. The Old Testament says that the man shall not wear that which appertains to the woman and the woman should not wear that which appertains to the man. And I knew some men ~~w~~ at summer Bible camps who were very indignant that women were coming in wearing trousers. They thought it was very, very wicked, but that's not what the Scripture means at all. It refers there to the raising of men as women or women as men which was in wicked heathen ceremonies carried on at the time, and which it was entirely wrong for the Christian or believer to have a part in. And it separated them from the wicked idolatry of the Canaanites ~~r~~round about them. A particular feature was selected. In another case we read that we shall not seethe a kid in his mother's milk. Here was a heathen ceremony which was very common among the Canaanites. We have pictures of it, references to it, in the remains that have been excavated, and it would be very easy for an Israelite in some situation to have - just like in some situation today, someone ~~in~~ ~~have~~ would say now you've got certain people at your table - we had a very lovely group at our house the other evening. We had 13 of them. It was very nice, but some people say, don't have 13 ~~in~~ at the table, invite an extra one. Avoid the 13, and you'll be luckier. Most ~~finch~~ hotels don't have a 13th floor on them. It is very rare to get a ~~number~~ ~~in~~ room with a number 13 because people have such an idea, and even Christians fall into it. It would be very easy for someone to say among the Israelites, well now, your kid is sick, just seethe a kid in its mother's milk, perform this ceremony. It helped in our ~~child~~ family. Our child got sick and we performed this ceremony, and our child got well. It will do no harm. The Lord commends abstention from idolatry and superstitious practices. This one, which was performed there, and they were very apt to fall into, the Old Testament commands not to do. It is an application of the moral law - Thou shalt have no other gods before me, to a particular situation.



The butter might come from the same animal whose meat they were eating, and thus they would be seething a kid in its mother's milk and breaking the commandment. Now the orthodox Jew has two whole sets of dishes, one set for which they use milk products and the other they use for meat products, so there is no danger of getting the two mixed together. It is the carrying on of a commandment, which was not a part of the moral law, but is a part of the civil law. And so there is civil law which is the application of moral law, and this civil law may be tremendously important, because it is application of moral law, but the moral law may be changed.

Dr. Buswell told me that when he was president of Wheaton College, one of their missionaries, somewhere in the Orient sent them a little souvenir and they put it up in one of the rooms of the college, and there it was a little statue of Buddha, and they put that up in one of their rooms at the college. Then, he said, one of the students from the Orient came to them very much disgusted. He said, I thought this was a Christian college, and you've got a statue of Buddha out there in the front, just as it would be in a Buddhist temple, and he was very upset and disturbed about it, and they immediately took it and removed it. To them who were in a situation where Buddhism was unknown, this was just a little decoration that meant absolutely nothing. There was absolutely no harm in it. But to one who was connected with the situation in which this was used as a means of leading people astray, it was a means of leading the same as sin, and therefore it was a proper criticism of this one. And thus civil law is ~~changed to moral~~ changeable depending on circumstances, but is an application of the eternal, moral law, and is tremendously important, when the situation is such as to render that the reasonable application of the moral law. Well, that is one type of civil law in the Bible, and then there is a second type of civil law which corresponds to a second phase of government, which is the phase of planning the cooperation of three people so that they can work without getting in each other's way.

That is law like our traffic law. If there was nobody but yourself in Philadelphia, it would be perfectly silly for anybody to say that you shouldn't drive on the left hand of the street. ~~Perfectly~~ Perfectly silly and ridiculous. If there was nobody here, it would be perfectly silly to say that you shouldn't drive sixty miles an hour, right down the

middle of the street. But once you have other people there, if everybody drives anyway they feel like you have chaos. And you don't increase people's freedom. You decrease it. Nobody can get anyplace. And so certain laws are made, which are not good in themselves, are not ~~necessary~~ the carrying out of the moral law, there are not anything necessarily right about them, but it is highly desirable that there be something upon which people agree, and so, we can have civil law of this type in the Bible. I believe that under this heading would come the law which apportioned the land among the tribes, instead of just going in and seizing this land and then fighting over who would be where. There was a system set up to divide the land among the tribes, and to divide the land within the tribe, among the people. It was a particular system. The United States when we opened up the new section to people to take up, we have made specific laws. They have to put down a stake at certain places. They have to do a certain amount of work on it, in the course of a certain number of months. They have to register within a certain length of time. There is nothing wrong or right about these procedures, but it is right that there be a definite procedure, so as to avoid misunderstanding and confusion over such matters, and so there is civil law, in this second section.

And then there is civil law, of the third type, which relates to the getting forms of the necessary things. To the getting of necessary duties accomplished. There was a specific law as to how this tabernacle was to be carried through the wilderness. There was specific law as to the order of the people on the march. There was laws which were made in order that they should work together effectively to accomplish certain principles. And this is a third type of civil law. And so - we have these types of law, all of them in the Old Testament, but we have them in the New Testament, and we have a duty to examine specific law given in the New Testament, and to ask ourselves the question, to examine it seriously and objectively. Is this part of the moral law? Is Paul here giving a law of God which is found upon the nature of God and upon the nature of the universe which God has created, laid down what is right and what is wrong, and what is there always to be carried out? Or is Paul here giving a civil law? Is he giving the application of moral law to a particular circumstance and the law is just as important as it ever was, the circumstance changes, and therefore the application of the law becomes

different. Or is he giving the ~~chance~~ of civil law that relates to a means for the early Christians to work together which was a satisfactory means in the condition of the world at that time and which would reasonably be changed as circumstances changed. Or is he simply laying down a principle which will be accountable in their work in connection with the condition in which the Roman Empire was at that time, was a valid and necessary rule but which should be replaced by something similar but applicable to the condition of our own days.

Interpretation of the Bible is not just taking a verse, and glancing at it, and saying, what does this verse say, because words are not that way. It is looking at a verse, in context, and seeing what it means, and trying objectively before the Lord to see what are the principles involved, and what is it that God has presented to us here. When I was in Princeton Seminary they had a conference. It was the beginning perhaps of our movement which resulted in our separation from Princeton. It is not the situation which resulted but the beginning of the outward realization of the situation, when they tried to set up a conference of students - the YMCA did, of various Theological seminaries, which was the founding of the present day Seminary Student Movement, which we get invitations to every now and then, because they want to get all seminaries together. And my ~~room~~ room mate and two others as our representatives in the Princeton student body, to this meeting, with representatives of Drew and Colgate, Rochester, and other seminaries around, and the question was - ~~How~~ as they were planning their constitution and the organization, someone said, now what basis, what will be our basis of union? And they tried to make various bases, and they found that anything they would try to make, some of those modernist students had no agreement upon. And finally somebody said, well, let's simply unite it ~~and~~ John 3: 16. And then a student from Drew Seminary said, I can't do that. He said, I can't accept that idea of the only begotten son of God in John 3: 16, and then one of the students from Union Seminary said, don't worry about that, if you exegete it properly, you get rid of it. And it is possible to exegete anything in such a way to get rid of any idea, but that's not true exegesis. It is necessary to exegete, not to get rid of what we don't like, but in order to find out what is said, and to see what the Scripture really means in context. You cannot just grab words because human words are just not like that.

I would say that baptism is the ceremonial law for people since the death of Christ. And circumcision was preceded. It is not the moral law. It is ceremonial law which changes, and it changed at that time. I would say that specifically. But there is a group which is sometimes called ultra-dispensationalists - sometimes called Chairites. I heard 20 years ago, Dallas Seminary, ~~that~~ some of the faculty that the word Chairites should not be permitted in the language at all, and this group is a small group, but a very, very active group, and they divide the New Testament up into ~~two or~~ three or four different dispensations, that all that is applied to our age, I believe, are three of the ~~apostle's~~ prison epistles. and all of the rest applied to previous ~~times~~ age or someother time. Now if that could be proven from Scripture as the correct interpretation we should stand upon it. And there are many Godly Christians who are not in a position to prove from Scripture one way or the other, and therefore they go ~~on~~ along with people who ~~has~~ they have contact with. But I do not believe that any examination of Scripture, proves any differences in dispensation from Calvary to the return of Christ. I believe that is one dispensation and there are definite changes in the ~~moral law~~ ceremonial law, between it and the period before Christ.

We have received letters constantly in our Scofield Bible committee, that the Scofield Bible does not have true principles of dispensation because it does not realize that we are now in a different dispensation, and that we should apply these conditions. But I found no attitude on the part of any member of the committee,

13. (Question from Mr. Sutton: I think that God - I think that that is part of the moral law, that God has made each man different. That each of them have their own excellency. And it is his will that they develop that which they have in their excellency. Now there are other features which are common to men and women and there is no reason why a man should not cook if he likes to cook. Some of the best cooks are men. It was very difficult for women doctors not many years ago, because people used to feel that the administration of medicine was a man's task. We have women today who are just as fine doctors as men are. There is nothing in the constitution of man or of woman that makes one more capable of being a doctor or a nurse than the other. But there are many excellencies which men have and there are many excellencies which women have, and it is

the Lord's will that each have their proper place and that there be a definite understanding of that. That I think is a part of the moral law, because it is the constitution of man as he is made. And the various aspects of heathenism and the various aspects of immorality today confuse that relationship in a wicked way. And that is forbidden by this commandment.

When I was in college I had a friend who was so upset about women wearing short hair. That pertains to man.

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wearing that which pertains to the man. I think that he said, he'd rather that his daughter be dead, than to have barbed hair. But five years later she was wearing bobbed hair and he seemed quite happy about it. That was his attitude at that time. I was amused when I got over to Palestine, which is the land where these things were written, and found that in Palestine, among the Arabs, all the men wore skirts, and all the women wore pants. That was the regular garb of the Arabs. Women all wear trousers, and the men all wear skirts. There is very little that in itself is specifically a male garb or a female garb, but there is a custom in a man, which makes one see that which one wears, and the other that which the other wears, and it is not the Lord's will that people should pretend or try to become the other than that which God has made them. And there is a moral law involved in it. But the ceremonial law - the civil law would depend upon the situation. I think regarding a great many matters that are not moral in themselves, the old rule is very good, of never be the first to take it up, or the last to quit. I think it is a good rule for the Christian who is anxious to advance the Lord's work, not to think that he is called upon to be an innovator, ~~which makes~~ and to do that which make people look upon him as a (2<sup>1</sup>/<sub>2</sub>) and to maintain the old custom no matter how much he likes it. I have a very good friends, who were ten or fifteen years older than I am, who think it is miserable to wear Oxford shoes. You've got to wear high shoes. Well, that's what they were used to. And I don't see any harm in their doing it. But our generation is used to the low shoes. Its an old custom.

(Question: I would think so. Yes. Paul says, the glory of a woman is her long hair. I think that God has given many women very beautiful hair, but there are many women he hasn't, and have to submit to the most artificial sort of thing in order to make it look as if they have beautiful hair. And there have been man who had very beautiful hair. Look at Absalom with the long beautiful hair, that he was so proud of. But that was the custom in Greece. And these Christians were advancing this new idea which came from the Orient, and Paul wanted them to get the teachings about Christ, and about His love, and about God's law, about the keeping of the sabbath day, and about the spreading of the opposition to the (3<sup>1</sup>) immorality which was so ripe in Greece, and he did not want them to confuse anything. And he did not want them to confuse anything by having people look upon them as freaks, who were going contrary to the established

. (3:75). I was over in Germany and when I was a student in 1927, if you saw any woman on the street in Germany with a fur coat or with rouge on her face, you immediately knew she was a prostitute. You might say that was the garb of the prostitute, in Germany at that time. You would go down this street and there was one after the other these women with the fur coats and the rouge on their faces. That was the custom there. Well, I took a German friend with me one time into the American express, Company. And there in the American Express Company where the Americans got their mail, he saw maybe fifty or sixty women, all with fur coats and all with painted faces, and he was shocked. Well, in this country, neither one has any bad implications at all. You would certainly think nothing wrong, of a woman wearing a fur coat, or of a woman using a slight amount of make up on her face in this country. But there that was the custom, and a decent woman wouldn't do it. And if a person were to go in there to do Christian work in Germany, and say I'm going to dress ~~like~~ like I dressed in America, ~~we~~ this is the way we dress over there, and no body is going to make me give up what is perfectly harmless, they would be silly. They would be putting an unnecessary difficulty in the way of their progress.

Harry Frank wrote a book " <sup>5</sup>down the Andes." 30 years ago, which gave a very interesting account of South America, at that time. And in that book, he tells of going to Frisco the old capital of the Incas. And there in that capital of the Incase, he said, he found a group of American missionaries, and he said, they told him that when they first came to Frisco, all the leading families in town invited them to their homes, but he

said, that now they have nothing to do with them. We can never get them to come to our meeting. They have nothing to do with us at all. And that is the strength, force of the Roman Catholic influence here that turned them all completely against us. Well, he said, now doubtless there was an element of truth to that. But he said he got acquainted with other people there. He found out that when these people from the United States had come there, the people were very much interested in people from the United States. Educated people. They thought of the upper class. They were interested to have contact with them. Then he said they noticed these people sweeping out their own front yards. They noticed them going to the grocery store and carrying their own groceries home. He said, we were mistaken. These aren't upper class people. These are people of the lower class. They take care of their own packages. He said, we don't want to have anything to do with these people. Well, now, that's a silly custom. We in the United States have a custom that considers the most wealthy person, the most highly educated person, think nothing of sweeping out his front yard, thinks nothing of carrying packages. But that's the custom there, and if you want to make a crusade to bring them to our view in this, it might be a good thing. But I think it is a hundred times better to bring them to the knowledge of the Gospel, and when a person is going for that purpose, why should they not conform in the local situation, and even though it is miserable for you to wait until you get somebody, or pay a few cents to somebody else to carry their groceries. Why interpose an unnecessary obstacle  $\phi$  to their listening to you.

When we were in Switzerland in 1950, Mr. Arnes who was then our treasurer, bought a cuckoo clock from a man in a little jewelry store and the man said, well, shall I delivered to your hotel.? (It was just a little thing). And he said, no, just wrap it up and I'll take it. And Mr. Arnes said, the man looked at him. He said, I like that! That's American democracy. The vice-president of a Theological Seminary carrying his own clock in his arms as he walks down the street. He just couldn't understand it. I think our attitude in this matter is far better, then the attitude that you find in those countries, but I don't think that it is the Christian's duty doing Christian work, to think that he must introduce our customs in these particular matters. There is no  $\forall$  reason we should not conform. And I believe that Paul was saying to the people there, in Greece, at this time,

the respectable women were all kept behind closed doors. They were kept - nobody ever saw them except their families. They wore veils when they went outside. They were just in the home there. They never had a chance for any education, and men who did have that chance, naturally found themselves bored with their .(91). And they had banquets and dinners at which they had immoral women who were highly educated, who gave these men intellectual companionship, and the Greek people then, if they would see a Christian woman getting up and giving a testimony, in a meeting, or presenting a discussion of something, would immediately lable here as in that immoral class. And I don't think that Paul thought that custom  $\frac{1}{2}$  of the Greeks was good. I think that he thought it was bad that  $\frac{1}{2}$  it was wicked. It was a thing to get away from. We find in the Old Testament, Deborah was the prophetess and the leader of the people of Israel at that particular time. But among the Greeks this was the custom. And Paul felt that the Christian women in that ~~particular~~ particular situation should be quiet, and to wear their veil, and should not arouse that unnecessary prejudice against the spread of the gospel. And once the Gospel became more spread, and the people realized that, as Paul says, that in Christ there is neither bond nor free, neither male nor female, but all are equal in Christ, that attitude was just natural to disappear. And the civil ~~human~~ restrictions which Paul made based upon the situation . (10)

(Question: If I know of a book? I don't know. I know of some books that take views that I think are rather silly. I know of a very godly man, who writes a great deal that I think is excellent, who wrote a book called, "Bobbed hair, bossy wives, and women preachers." I think that probably that is not one of his better productions.

A-87. 4/30/58.

We were looking the last time at B, Types of law in the Bible, We noticed one, the moral law, which is grounded in the nature of God, and the universe he has made, and so it is immutable and unchangeable. We noticed second, the civil law, which relates to the three phases of government. In the first phase,  $\frac{1}{2}$  the civil law is the application of the moral law to particular circumstances. And in that sense, the civil law is just as binding as the moral law because it is the expression of the moral law, but it expresses the moral law, as applied to a different situation, and situations may change. And of



course that is true of every civil law. The law is fixed, immutable and eternal, but the law has to be applied in a living situation. And situation change. And therefore, while the law can be stated as a fixed, eternal, immutable principle, that in application of it, one is always entering into matters which relate to the proper application of that law, to a particular situation. And it is just as binding as the moral law, but when the situation changes the application of it may be somewhat different.

And then the second part of the civil law, the second phase of it, that which relates to the adaptation of people, in particular circumstances. It is not a matter of the moral law, it is not a matter of eternal principles, but a matter of what is necessary, for human beings to cooperate with one another, and to maintain their freedom. It is not a direction to people, to do things in a certain ways, but it is a prevention of it, in doing things in a way that will interfere with other people, of similar freedom, or with the progress of the government. And thus, we find Paul urging people to abstain from practices which would do - which were not wrong in themselves at all. He said, the idol is nothing. There is no reason I can't eat this meat. The idol doesn't exist. It is sacrificed to an idol. The idol doesn't exist. It is nothing. It is just a piece of stone. No reason in the world I shouldn't eat this meat. I have perfect liberty. But, he said, the weaker brother, may be injured by it. And if my brother is going to be injured by it, I will eat no meat, while the world stands. And so he was here giving the principle of the adaptation for others <sup>it</sup> becomes sin, if it injures another. It is not in itself the breaking of a moral law, but it can become (3), because of a certain in which it is done.

And then of course in the third place there is civil law which relates to the carrying out of projects, the administration of matters of doing that which is necessary for the accomplishment of specific purpose. So we have things in the law as to how the tabernacle was to be carried, as to who were to go into the different sections of it, who were to do the different parts of the work etc. Law, in order to make it possible to carry it on, <sup>a ?</sup> in this proper fashion. God ordained that the kingship in Israel should be a hereditary matter. It is a very poor arrangement, as an arrangement of its human arrangement, but it is an arrangement of God looking of the particular family, and carrying on His promises, to

David's posterity, to eventually the one who would be the greatest son of David, the commands in relation to the Levitic family, was the Civil law and its results. It was God's will for the carrying on of this aspect of ~~the~~ his work. Similarly he commanded that the priests should do certain things, which was important in the carrying on of the work. Seeing these things were limited to the priest. If everyone went in and did them, the way they felt like, the thing would fall into confusion and end up in chaos. And consequently it was ordained that a certain priestly family had these responsibilities for doing these things, and when King ~~Ussiah~~ Ussiah said, Well, why should the priest be the only one to offer. I'm the king and ~~if~~ I want to do this thing myself and he stepped into the temple and began to offer incense. God smote him with leprosy and ended the reign as far as an actual effective reign is concerned and that man who had begun his reign so well. There was nothing morally wrong in offering incense. In fact it was a good thing to do. The priests were commanded to offer incense. But it was God's provision that this be carried out in a certain way, in order that these matters should be accomplished and the king had interfered with God's provision there and therefore - it was just a civil law ~~and~~ but a civil law in the third category given, resulted in the death of this man.

It is altogether different for instance with the case of Ananias. If it was God's command that the people of the church shall sell all their land and give the money into the apostles and Ananias refused to do it, this would be civil law in this third category. But it was not God's command. Peter said, as long as you had the land it belonged to you, and when you sold it the money was yours. You could do what you wanted to do with it. Ananias was not killed for not turning in his money. He was killed for lying to the Holy Spirit. So that was a breaking of the moral law, not a breach of the civil law.

Then there is a third type of law, which is in addition to the moral and the civil, there is the type of law that we call the ceremonial law. Number three. The Ceremonial Law. And this is ~~is~~ a type of law which does not have a great deal of place in secular affairs. Though it does have some. We feel that it is ~~a~~ ~~more~~ valuable for a maintenance of authority, to go through a certain amount of (6) in connection with our civil government. We don't have so much of that in our country. We have a little. In monarchies, in organizations of that type, they ~~have~~ often have a great deal of

(7). And the purpose of this

is to ~~show~~ impress upon people's

minds the importance of this arrangement, and it often has a very great effect. Some one was saying that we have our policeman in this country are not nearly as effective in stopping crime as they are in Great Britain, and there are various things that enter into it, but one factor which must be recognized is this factor of hocus pocus. One time I was in Vancouver and a couple of confidence men got ahold of me and they were very, very clever and they managed to really get me confused to the point where they might have cheated me out of some money if I had any, but it just so happened that everything that I had was in Providence and I simply told them, I don't have any cash. All I've got is Traveler's Check, and in great disappointment they left me. And it was only after that that I realized that it was a swindler game. They had worked me into it. And it was a very clever fashion. I didn't realize what was happening, until they had me in a position where if I had cash they would have had it. And I told somebody about it later, and he said, if that would have happened in the United States they would have held you up and taken your traveller's checks and make you find your traveller's checks and taken them away from you, but he said, in Canada, the policeman are representing the king, and said in representing the king people wouldn't dare to hold you up at gun point or anything like that for they would fear the king's justice. Well, of course there is nothing to that. There is no reason we shouldn't fear the justice of a democracy as much as the justice of the king. But there is a certain idea of some magical quality connected with kingship which even people in an enlightened nation like the people of Great Britain have. Feeling that that German family that now is occupied in the position of the royal family of England has for them almost a semi-divine status, and it does exert a hypnotic influence in their secular life. We have given up that sort of thing in the main in a democracy.

That is Ceremonial law. Americans go to England and they will stand in line for hours to get a glimpse of the changing of the guards, and some wonder why. Because these men come in on horseback and they do a tremendous lot of prancing around, certain amount of (9 $\frac{1}{2}$ ), some come in and take their place, and others go out and represent the great importance of standing guard in front of the royal palace. Americans wait for hours and feel so thrilled about seeing that sort of thing. It's a human (10) which really doesn't have much application to secular law, very, very little in a country

like our own. But in the sphere of religion, there is a greater place for ceremonial and civil law, because you are dealing to some extent with (10). You are dealing with the unseen. And in dealing with the unseen, ~~in~~ in order to make it real to people it is valuable to dramatise, to use physical form to represent ideas and to impress them upon people's minds. And so the Lord gave a great deal of ceremonial law in the Old Testament because in the Old Testament they were looking forward to the coming of Christ, to the salvation that He would provide, and the details were to a very large extent unknown, and could not be understood until the actual event had occurred. And this being the case it was necessary to impress ideas upon peoples' minds, by even a little amount of hocus pocus, a certain amount of ceremony to impress something upon their minds. And so we find in Leviticus, very fine explicit regulation as to the carrying out of certain ceremony.

Now the sabbath law has as a portion of its meaning a ceremonial aspect. It has the aspect of impressing upon the mind the fact about God resting from His labor; the fact for man to live as God wants him to, should have the procedure of simply work and rest. There's the Civil Law in making man good, but there is the ceremonial law in impressing this upon his mind. And impressing upon his mind, the end and goal upon which God is working. The fact that God has a plan that everything is looking forward to the coming of Christ. And since the coming of Christ, that we look in both directions . We look back to the resurrection, and then we look forward to the consummation. And of course, that is ceremonial. That is something that has no specific work in itself but which impresses ideas upon the mind. And so in the Old Testament, these ideas being seen largely through a glass darkly, makes the ceremony very explicit and Leviticus tells exactly how they are to be carried out. It tells exactly how the tabernacle and the temple are to be arranged. It tells exactly how the ceremonies are going to be performed. And the person has duties to do things just in this way, because through them ideas are impressed upon the mind, and we don't understand the ideas fully, and if we rest with more freedom in it, we might take a great part which is important, but omit that which is most vital because it was the part which conveyed the idea. And so the ceremonial law is given as something that is

to be obeyed, something that is to be maintained and when David was bringing up the ark into  
 into Jerusalem and (13<sup>1</sup>) saw that the ark was about to fall out of the cart,  
 he put his shoulder over and took ahold of it and held it from falling and God struck

(13:75) dead, to remind him of the fact that if he carried the ark in the prescribed way, that there wouldn't be any danger of its falling, and to impress upon the mind that God's ceremonial law is to be obeyed. So the ceremonial law is vital but it is a different sort of thing from the ceremonial law and from the moral law.

A-88. 4/24/58.

Now there is a great contrast between the great amount of Ceremonial Law which is in the Old Testament and the comparatively small amount of ceremonial law given in the New Testament. There is hardly one percent of the statements; perhaps a half of one percent, of the statements in the New Testament devoted to Ceremonial Law, that there is devoted to Ceremonial Law in the Old Testament. The Old Testament tells about the Passover. It tells exactly what to eat, when to eat it, how to prepare it, every little detail is given. In the New Testament, the Lord says, "This do as often as you eat, in remembrance of me." And some churches use leavened bread, and some use unleavened bread. Some churches have it up in front and the people come up and some they take it back and they distribute it to the people. Some churches use grape juice, and some insist that it is not wine unless it is fermented wine, and make a very great deal over that. That this is what is required. But the New Testament has made it clear that the Lord wishes us to observe the Lord's Supper, has made it clear that there is the bread and the wine in it. That they represent His body and His blood, but as to the manner of dispensing it, or as to the precise nature of that which is involved, it is not made so clear, but what honest people thinking that it must be specific in detail like the Old Testament law is, ~~and~~ differ greatly as to exactly how it ought to be. The ceremonial law is important, but it is not detailed like it is in the Old Testament. That is the difference.

Not that we give up ceremony. That then they had only forms and now we have reality. No! But that we have more knowledge and consequently don't need as much representation by ceremony, and even that that we do have, it is not necessary that

precise details be specified as in the case of the many ceremonies in the Old Testament.

3 (Question: I don't think so. I would say the third phase - Oh, I see. No, I would think the whole three phases of government would refer to the civil law.)

3 (Question: No, that's right. I would then just say from that viewpoint, it was. From that viewpoint you could consider it - that is, in the carrying out of it, not on the viewpoint of enforcing it as law, but the viewpoint of carrying out of it, it would come under the third phase of government, very definitely.)

But this that we are looking at now, is a little different. We're looking at law as that to be enforced, and from that viewpoint, of the content, I think the three phases would relate to civil law. Well, the New Testament then has ceremonial law, as the Old Testament has. The New Testament ceremonial law has the same purpose as the Old Testament ceremonial law. The New Testament ceremonial law is as important as the Old Testament ceremonial law, but it is far less in amount, and it is far less, not only in <sup>quantity</sup> ~~quantity~~ of things to be done, but in precision of detail given as to how they are to be done. So we have all these many different views of the Lord's Supper, and we have groups that think they are so important that they build denominations over differences as to its question. If the Lord had wished them to be important like that he could have made it clear with three words. And I feel that it is exactly the same way about baptism. We have some groups that say, that the best way to baptise is by sprinkling, some say it is by pouring, some say that it is by immersion, and some say it is triple-immersion. Some say it is triple-immersion forward. Some say it is triple immersion backward. And I remember a man who was boasting to me, this was about thirty years ago he was telling me about it. He told me he taught at the Philadelphia School of the Bible. And he said they used to have a lot of Presbyterian students in there, and he said, one of the leading professors there, I'm not sure ~~whether~~ <sup>?</sup> when he was present at that time. You could take a great joy out of convincing these presbyterian students that they were not really baptised unless they were immersed. And so he would get these men to decide they must be immersed, and then he would take them out and immerse them. And then this man who was lecturing there told me that he said "You know," he said, "I used to get ahold of those fellows and I used to get them convinced that the view of my denomination is right. They have to be immersed three times forward, or it doesn't count." And so he said, a lot of

those fellows, who had left presbyterianism in order to be immersed, as this man made them do, then they left his group and came and I immersed them three times forward. Well, he is now president of a theological seminary, and a very fine one, and I'm very happy to say about him that this is a very comparatively minor aspect of his testimony. I think that most of his testimony is very good and ~~however~~ is on what I consider to be the greater things of the gospel, but I was a bit surprised therefore in his views, when he rather boasted to me a couple of years ago when we were chatting, about this great difference he had thirty years ago here, over the students.

Personally I believe that it is baptism of the heart that matters, and whether it is forward or backward or up or down, or which way, ~~a~~ I don't think the Lord is particularly interested.

6<sup>1</sup> (Question: The differences? I don't know but that would be a rather natural thing to happen, because the - when people get all enthused, <sup>toward these</sup> /the human tendency is to put the same emphasis in everything you believe on, instead of on the major things. And when a person has a very great message, which he is very much enthused about, people are apt to want to follow him in every little thing. And then I think that it is more apt to be his followers rather than he himself, who take over his great spiritual (7) but who also ~~present~~ put their stress on some minor point, but if the minor point gets to be the main thing, the spirituality is pretty well lost.

7<sup>1</sup> (Question: Oh, that idea. I think that is a very great danger. I feel that is a very great danger we should avoid. The danger of having denominational differences becoming more important, than the central fact of the gospel. I heard the statement made, a man said, if you go down to the street corner and you start cursing the Presbyterians, ~~even~~ or reviling the Baptists, or blaspheming the Methodists, he said, pretty soon you will find someone come up, and strike you in the face and knock you over, but he said, you can go out there and you can damn Christ. You can attack God, and he said, the chances are that nobody will bother you. And if that is so, I have never tried either one. If it is so, it is a terrible inditement of our Christian emphasis, because surely it is wrong to speak in a reviling manner of anybody's else's viewpoints and attitudes, but certainly we should be more interested in criticism of our Lord than of any particular denominational

group, whether we happen to belong to it or not.

But the ceremonial law then, has its real and very vital place. But it is a different sort of place from the moral law and from the civil law. I read - I saw a book by a fine Presbyterian on church government in which he discusses one part - what are the marks of the true church, and he gave as one of the marks of the true church, the administration of the sacraments. Of course, the true church should believe in Christ. The true ~~church~~ church should put his salvation through him first. <sup>He gave</sup> ~~it should~~ ~~be~~ the true mark of the true church. But then one was there should be the administration of the sacraments. And then another man had gotten out another edition of it. And he put a foot note and he said, it is necessary to revise this statement. We must say that it is to be expected that a true church will administer the sacraments, but he said that there are groups (now this was written 30 years ago, I don't know about their present situation), but thirty years ago when this was written, he said, that there are groups of very, very godly people in the Salvation Army, and in the Quakers who were certainly a church in every true sense of the word, but who did not observe any sacraments at all. They believed in Christ. They believed in salvation through His blood alone, they believed in the absolute dependability of the Bible, but they interpreted in such a way as to think it is purely a spiritual thing, and not to perform baptism or the Lord's Supper. Now I believe they are wrong, that they should perform these ordinances. But I would certainly agree with him, that it did not keep them from being a true church, because if they were saved through the Lord Jesus Christ, and were gathered together in order to worship him, and lead others to know him, surely they are a body of His people, which makes it a church.

But it is the Lord's will that we perform these, but He does not give us the specific details ~~in~~ anywhere in the Scriptures, and those who feel that one specific detail is necessary, they usually build it upon some very involved interpretation, which other people, <sup>of</sup> ~~equal~~ <sup>and</sup> ~~y~~ intelligent, and ~~equal~~ <sup>y</sup> obligation, do not think so binding. I think that the difference here is in the fact that the Old Testament was looking forward, and the New Testament was looking backward, but in both cases no body would say in the Old Testament times, because of performing ceremonies, and no body will say in New Testament times, because of performing ceremonies, but in both times it is what the ceremony represents. that is vital. And the purpose of the ceremony is to drive the thought home to the people.



C. The purpose of the Giving of Law. I have a fair amount ~~mf~~ written on this here, but I have a lot to cover in the rest of the term. I was sorry I had to be in New York yesterday afternoon, and so I will have to talk a little rapidly now in the hopes that we will slight any of the vital matters toward the end of the course, ~~am~~ <sup>through</sup> my having left yesterday.

Number one. It was not given as a means of salvation or of reward.

There have been many in modern times who through a complete misunderstanding of the New Testament ~~harm~~ by giving the impression that we are saved through keeping the law or that this is the means of receiving rewards from God. In fact, it is the natural, approach to the reading of the Bible, to those who do not read it carefully at all. And it is a very wide misconception. And then there are those who gained (12 $\frac{1}{2}$ ) from this misconception and seeing the great importance of the New Testament teaching that they are not saved through the law but through the grace of Christ alone, who have gone to say that this is not New Testament salvation, but this is what the Old Testament teaches, as the way of salvation in the Old Testament. And this is of course wrong but not half as bad as the other, because no one of us is going to be lost, because we have a false impression of how people were saved in Old Testament times. It is too bad for us to have a wrong impression, but it certainly is not essential for our salvation ~~and~~ as it is for us to understand how we are saved today. But examination of the Scripture shows that as a matter of fact the Scripture does not teach that the law is given as a means of salvation or as a means of reward.

13 $\frac{1}{4}$ (Question: Yes, the covenant of works was a covenant which was made with Adam, and his posterity. And if Adam would have kept the law perfectly he/would have been saved. But what we speak of as the law was given after man had fallen, Adam had failed in the covenant of works and it was impossible for anybody now to keep the law and if we did not keep the law, ~~am~~ it would not make up for the guilt we already have through not keeping it in the past. And so God did not give us His law, now, to show us how to be saved. But the law of God in the sense of His eternal, righteous demands, rather than a specific, ~~am~~ legal teaching of the Bible, that law of course, is that matter of the covenant of works, and Jesus Christ kept that law through His righteous life, and won eternal life. It is true that what I said could be verbally contradicted, what I said in ~~that~~ category, and it must

be understood that I am speaking now of the law as given in the Bible, after man had fallen. That's what I mean.

(Question:

A-89. 4/24/58.

Yes, the law which was given to Adam - there was a very simple test. No one of us is judged as to whether we eat a particular fruit or not. If we eat a poisonous one we will probably die. But there is no spiritual affect from eating of fruit, as there was in Adam's case. He was given a simple test, to show the attitude of His heart. His willingness to carry out of the will of God. I will say it is different from Adam. But of course, the essential moral law of God is involved at all times. I would say also that the law as given at Sinai includes certain ceremonial matters which would not have been necessary if Adam stood the test. They wouldn't be at all. Of course, the moral principle would be equally true at all times, and it would be to Adam as it would to us.

2 (Question: You said that the conditional promise still held. Answer. Yes, that if one was not implicated in his death, never has been, and completely fulfilled the will of God, he certainly would be saved. And that's what Christ did. Christ was not implicated in Adam's sin, Christ kept the law of circumcision, Christ won salvation for Himself, and for His people, and He delivered His people from the law, by bearing its just penalty on the cross in their stead, and so He fulfilled the law <sup>perfectly</sup> ~~manifestly~~, but it was ~~manifestly~~ something ~~of~~ which was certainly not the purpose of God's giving us that law, for us to fulfill as a means of salvation, because no one of us possibly could. We could not go back and undue what Adam had done. We could not undue the many things that we had done before we heard of the law. And we could not keep the law perfectly from now on. And he ~~me~~ did not just give it to us, to offer us a vain hope that we could never reach, but he gives it (3) to us. But the principle I stressed there that if one could, it would be. That would be applicable in all periods, but the only one that it could really apply to would be Christ, and He did.

3<sup>1</sup> (Question: Well, there should be a qualifying statement, that the conditions still hold. Answer. Well, I'm saying the purpose of the giving of the law.

He did not give the law to us, as a means of salvation, or of (3:75)  
 I'm not saying that the law itself, whether given or not, could not be a means of ~~salvation~~  
 rewards, a means of obtaining eternal life, not of being saved from sins. One could never  
 be saved from sin, through keeping the law, but one who had no sin as Christ had, ~~he~~ none,  
 by keeping the law, could merit eternal life, for Himself, and for His people, that we  
 would say. But for that - it wasn't for that purpose that God gave the law. He didn't  
 give the law to Moses and the people to show them how they could be saved. He gave it  
 to them for other purposes.

Maybe you had better underline the giving in the Purpose of the giving of <sup>the</sup> law.  
 One, it was not given as a means of salvation or of reward. The keeping of the law  
 you might say, it is in - the moral law is in the nature of the universe. One is  
 responsible for breaking it, whether he has heard of it or not. But the giving of the  
 law here was not given in order to show people how they can be saved, but under that,

(Small a.) It did not supplant the Abrahamic covenant. That is quite clear in  
 Exodus 19, that there is no statement that these people who are under the Abrahamic  
 covenant are going to be removed from that covenant. No statement of the kind in  
 Exodus 19. In fact the Lord says to them, "Ye have seen what I did to the Egyptians,  
 and how I bare you on eagles' wings, and brought you unto myself." You have seen,  
 he says, how I have saved you out of Egypt, how I redeemed you, "now therefore if you  
 will obey my voice indeed, and keep my covenant," he doesn't say, then you shall be  
 saved, he says "then ye shall be a peculiar treasure unto me above all people - And  
 ye shall be unto me a kingdom of priests, and an holy nation." It is the means by which  
 they can become a kingdom of priests - an Holy nation. It is not the means by which  
 they can be saved or can receive rewards. And so a - it did not supplant the Abrahamic  
 covenant, and that Paul brings out very strongly in Galatians 3.

He says in Galatians 3: 6-18 that - he tells about Abraham, and God's covenant with  
 Abraham, and he says in verse 17, "the covenant, that was confirmed before of God in  
 Christ, the law which was four hundred and thirty years after, cannot disannul." The  
 covenant with Abraham is not superseded or supplanted by the Abrahamic covenant.

b. It did not precede God's grace to Israel. Now we are talking about the giving  
 of the law.  
 The moral law was always true, but the giving of the law to Israel, he did not

give it to them first and then show them grace. He showed them His grace first. He delivered them from Egypt. Then he gave them His law.

c. It was not the condition of entering the Promised Land. He did not say, if you keep this law I will take you into the promised land.

d. It is not respresented as a means of securing salvation?

Notice, there is a very interesting note on page 93 of the Scofield Bible. Note 3. Which says, "It is exceedingly important to observe: (1) that Jehovah reminded the people that hitherto they had been the objects of His free grace;" They have already been the objects of His free grace. They are not given the law in order to get His grace. "(2) that the law is not proposed as a means of life, but as a means by which Israel might become 'a peculiar treasure' and a 'kingdom of priests' ".

e. It is not given as a means of reward for the believer. Well, if it is not any of these things what is it?

Number two. The law is a measuring stick to the unbeliever, to show him his need of salvation. Paul speaks of it as a child leader to bring one to Christ. Not a means of salvation, but a means of showing one his imperfections, showing him his need of a saviour. And when Christ used the law in that way, the Ten Commandments in that way with the rich young ruler, and the rich young ruler failing to think them through, speaking of them in a careless way - all of these have I kept from my youth up, then Christ gave a summary of the law, for exactly the same principle. He applied it to him in asking him to show his love to him by giving up everything that he had. That ~~he was~~ was not ~~given~~ given as His command, It is not required that all His followers shall do that, but as a means of convicting the rich young ruler of the fact that His interest in Christ was only a superficial thing. It was not a really deep attitude on his part. It is a measuring stick to the unbeliever, to show him his need of salvation.

Number three. It is a measuring stick to the believer to show him his need of divine strength for sanctification. It is a pattern we can look at, when we begin to become somewhat conceited because of the progress we've made in our Spiritual life, when we tend to get - fall into that attitude, which of all the sins, I think is the most heinous in God's sight, the attitude of spiritual pride. The law is there for us to see how far short we come from His righteous standard, and to realize our need of completing, and constant

sanctification. It is not the giving to the believer to (11) him, because he can look to Christ and see that He has justification complete, absolute,

(12) in God's sight, in His standing, before God, but in his state, he needs to make great progress. And the law is to help him by showing that.

(Small a.) The law is a blessing, not a curse. I don't think I'll take time to read the ~~many~~ references on it. Deuteronomy 4:7-8, Psalm 147: 19-20, and Romans 9:4-5. The law is represented as a blessing, a wonderful blessing that God gave, not a curse. It is a curse, if it is taken wrong - taken as a means of salvation. It thereby becomes a curse. And the many statements that Paul makes about the terrible curse which comes upon him if he takes the law as a means of salvation can be misunderstood/<sup>to mean</sup> that the law <sup>13</sup> a person and in one of the places in the New Testament, in the early editions of the Scofield Bible, there was a very unfortunate statement made, that Israel rashly accepted the law. That statement will not be in the ~~new~~ new edition of the Scofield Bible. There is not a single man on the committee, who has the least desire to maintain that statement. And that quotation is not in harmony with many other statements in the Scofield edition. It is unfortunate that it got in there, because it does give an utterly erroneous impression. God said I've brought you out of Egypt. I've done all this for you. Now I want to give you my law. It is not a reaction to the law, but it is a reaction to the wrong attitude of the people making the law as a means of salvation. Which means many to think that it is a curse. You think of something that is on legal ground. But if by legal ground, you mean that thinking that the law is a means of salvation, why that is of course wrong. If you mean by legal ground, that it is by an understanding of the law that God has given that is of course entirely -

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There is nothing more important than to get the people away from the misconception of thinking of the law as a means of salvation. There was never in the Lord, a desire that anyone should have such a misconception.

Number four. It represented in typical and symbolic form, great truths of God's nature and of God's planning, so as to impress them upon the hearts of God's people.

Under this, I have an a in parenthesis which I really discussed under previous heads, so I'll just mention it here. (a). This part of the law was greatly changed, at the coming of Christ, both in extent and in precision of detail. The great amount of ceremonial law in the Old Testament, looking forward to the coming of Christ, was no longer necessary. And two main features were continued. The circumcision and the sacraments. The two were continued in altered forms. You have the sacrifice continued without its great detail in the simple ceremony of the Lord's Supper, in which we remember the Lord's death, till he comes. They looked forward to the Lord's death. We look back to the Lord's death, and remember it till he comes. And then you have the circumcision as Colossians 2: 11 tells us. You have the circumcision continued in Christian baptism. Circumcision was the initiatory rite into the Jewish church, into the visible church. It marks the individual as one who became one of the people of God. It indicated the fact that birth alone was not enough to bring anyone into the people of Christ. That something must be done to him, ~~and~~ from above. That something must be done, that he did not do for himself. It indicated a cleansing. It indicated a separation from all that was wrong. And baptism indicates the entrance into the visible church, of Christ. ~~And baptism and~~ It represents the fact that one cannot enter by any act of his own. Something must be done to him from above. It indicates the fact that he must be cleansed from his sin, and that he must have a new life in Christ.

And so these two portions of the ceremonial law of the Old Testament are carried over but in altered form, and with much less emphasis on detail. Because now, as in the Old Testament times it is not the form or the ceremony, but the reality that matters, but these two realities are so vital, that it is important to stress them.

Capital D. Dangers inherent in the Giving of a specific law . (5)

There are two dangers inherent in the nature of such a thing, . But the advantages are worth risking the dangers, but we ~~and~~ need to be warned of the dangers.

1. The danger of extenality. This of course, is one danger into which the Jews had to so large an extent, fallen. This is a basic thing of the Talmud. That the law of God is treated as specific work which must be carried out, with specific detail, and if you get this detail just right, that's it, and if you don't, ~~and~~ that's that, and you can

study the detail and you can try to work it out, so as to get it exact. Even in the Christian church people have fallen into this. My <sup>?</sup> stock (6) example I like to give. You've heard me give it four or five times, but it is very appropriate at this point, A certain Salionias in North Africa who said, Jesus said to Peter, put up thy sword, so they carry no swords but beat their enemies to death with clubs. And that is the externality which any of us can fall into with law, but which always ought to have sense enough to know, that it is a danger, and yet the sad thing is that in our law courts, very often, we do find that. We find people escaping from the penalty of crime, because of some detail just as silly as that in the application of the law. No matter how careful you word the law, there is always a danger, that some clever lawyer can find some way of evading the purpose of the law, through an exaggerated stress upon the precise detail of the words. And yet of course, words are necessary to express ideas, which you can't get away from, because we have to do the best that we can in it, and in a human law court, there's no way out of it except to try to make the ~~own~~ words better, but in the case of God's law, it is the thoughts which are vital, but the words are the embodiment of the thought, but we must use the words, as the method to get the thoughts across. The danger of externality. Paul tells us that the law is a spiritual thing. It is not meant to be a physical, specific worded thing as far as its importance is concerned. He tells us in Romans 2: 28, "For he is not a Jew who is one outwardly. Neither is that circumcision which is outward in the flesh, but he is a Jew which is one inwardly, and circumcision is that of the heart in the spirit, and not of the letter, whose praise is not of man, but of God. ~~■~~ We cannot evade the external requirements of God's law, by saying I've got the spirit of it and the letter doesn't matter. That's not true. The letter does matter. But we can misinterpret the letter, to try to evade the Scripture. And Paul says this is wrong in Old Testament times, and it is wrong today.

5/6/58.

The danger of externality. You noticed last time that the law was not given as a set of regulations which we are to follow exactly as precisely given. We read Romans 2:28-29. Read Jeremiah 4:4, Deuteronomy 10:16, Deuteronomy 30:6, which stress the fact that the law is spiritual. That circumcision of the heart is the thing that matters

rather than a specific physical act. Philippians 3:3. "We are the circumcision". What a complete reversal of the idea that Judaism is one religion and Christianity another. Or that circumcision was ended with the coming of Christ. We have a different mode to indicate exactly the same thing. It is a spiritual thing. "We are the circumcision, which worship God in the spirit, and rejoice in Christ Jesus, and have no confidence in the flesh." The law was never meant as an external thing that if you obey these specific precise injunctions that brings us salvation, and if you don't you will be lost.

2. The possibility of a misinterpretation leading to a false view of the purpose of the law. This interpretation was common in Old Testament times, but never taught in the Bible. It was common in New Testament times, but it never was a correct interpretation of the Old Testament. To be on legal ground, to look for your salvation, through observation of precise regulation of an external law. Now I don't care what church it may be, I don't care how emphatic they may be on their council of grace, you will find that a great amount of their attitudes is standard of legal ground. And that is to say, they are making the external points of the keeping of some phase of God's law for the external points for the carrying out of some points of ceremony a matter which in itself is vital. You will find it in any church. All Christians have their ~~many~~ faults. You can have people who have great faults in these directions, and yet who think that the smoking of tobacco is the worst thing in the world. And I do think that a Christian should keep away from the harm that is done/through the smoking of tobacco, but I think that you are wrong, if you take the attitude that the smoking of tobacco is one hundredth as bad than the harm that is done through gossiping about others, through harshness, or criticising them for their minor faults, or failing to show Christian love towards them, or any one of a dozen other things that are stressed in the Scripture.

A-21.

the basic things of the law and were exactly like the Pharisees who tied myths and

(1) and said to their old parents it is a gift, and thought that by using this precise point, they were free from the obligation to show love and thankfulness to them. You will find it in any group of people, because it is anatural **FAILING** (1)



this feeling of stepping over on to legal ground. There's many a person who has an attitude that looks as if you should avoid certain things that are today considered worldly, that is what matters. That's not to under rate this important phase of truth, but simply to say that it can become a law which to us is a legal ground that ties the great things of the Gospel to what the Lord stresses. And so, it is a criticism that Paul gives to those who stand on legal ground. It's a vital criticism and it was a true and proper criticism of the Pharisees and of those who made this error then. But that does not mean that the Old Testament is legal ground. The Old Testament is just as spiritual as the New Testament. The Old Testament never intended us to stand on legal ground for our salvation. And we can stand on legal ground from a different point. A law of our own production. A law which is based upon scripture, but which nowhere is as specifically stated in the Scripture, as in the Old Testament law. It is not God's will that matters of this kind should become the primary thing. We should do what is right in relation to the Lord, and we should stand where we honor Him.

Our salvation is by grace and not by works. The ~~pattern~~ law is a pattern to show us how we should live, rather than a means of salvation which determines whether we win God's approval. The most vital matters of the law are pretty hard to determine by precise external points. Here I want to record again to what I have referred to for this class the error of so called dispensationalism. The word dispensation can be used in a dozen different senses. In our lesson for tomorrow Hodge discusses four different dispensations and he shows the distinction between these dispensations, and most of what he says is very very good. There are a few places where I don't go along with him. But most of what he says about it is very, very good. But there is nothing to show that he is necessarily correct in making it exactly four dispensations. I think that he clearly shows that there are at least four dispensations. I think that Hodge shows that very, very clearly. And whether you are to call the period before the fall a dispensation is to some extent a matter of terminology. You could make a good argument for saying the dispensation should begin after the fall, rather than before. But if you would include the period before the fall you would have five dispensations. There are one or two dispensations on which you will find that people differ very greatly, and there is very little Scriptural evidence to gather anything about it. There is sufficient to make a strong argument for them. There

is not sufficient to make it absolutely certain that they are

(4 $\frac{1}{2}$ ). But the four that Hodge distinguishes certainly are definite. I would add a fifth, the Millenium, which I would say is pretty definite. I would say that these five are certainly distinct and definite, as different dispensations.

The so called dispensationalism is not a matter of having dispensations because the Bible clearly teaches and all interpreters through the ages have recognized the principle of dispensation, and if any body didn't today, he certainly would be a wicked man if he gave any for it. It is clearly and definite that the Christian is saved. But as to what the essential thing is as dispensation, there are those who talk as if they thought that people were saved in different ways, but I think you will find ~~many whom~~ <sup>really</sup> very few who ~~will~~ mean that, because most who talk that way, when you speak explicitly on the matter, make it clear that they do not believe that anybody ever has been saved, or ever will be saved, except by the Holy Spirit applying to the (5 $\frac{1}{2}$ ) the benefits of the death of the Lord Jesus Christ.

5 $\frac{1}{2}$  (Question: Well, that's in our lesson tomorrow. I want everybody to know that thoroughly for tomorrow. It may be now as good a time as any to mention it. I was going to mention it at the beginning of the hour. But there being only about half of the class here, I didn't like to give the others the possibility of an excuse if they didn't have their lesson. That their lateness had led them not to hear it. But the lesson for tomorrow consists of twenty three pages in Hodge. It is to get this chapter two in very good condition. In chapter two of part three which is in volume two of Hodge, it is called the covenant of grace. And the last section of the chapter is entitled "Different dispensations". And there ~~he~~ <sup>he</sup> discusses four dispensations, which he calls the first dispensation, the second dispensation, the third dispensation, and the Gospel. Those are the names that he gives to them. I am interested in what he discusses on "The Covenant of Redemption." Are the covenant of grace and the covenant of redemption two distinct covenants or are they one covenant? He shows you the attitude of the Westminster Confession upon the matter and he shows you why these attitudes which Theologians have worked out carefully, he thinks to be a clear expression than the way that it is given in the Westminster Confession. But he says the difference is in the matter of terminology, but I think that you will see that

it does make it a little clearer to express that the way that it is usually taken up. And so have that in mind clearly about the covenant of redemption. Now after you leave the seminary if you want to express these matters in different terminology there is no harm in ~~what~~ it whatever, but I'm interested that you have the ideas, because the ideas are vital, and I think that this is a terminology which discusses it very clearly, but if you prefer another terminology later on that is quite all right. We don't want to waste time now about worrying about terminology. It is better to use that which is here and to give the meaning thoroughly.

This attitude of misinterpreting the law and making it a means of salvation is something which is very easy for us to fall into. Very, very easy, and many Godly ministers believing the Scripture thoroughly and believing in salvation ~~through~~ through Christ, that by his grace alone, have preached repeatedly, particularly ten, fifteen, twenty years ago, many of them preached in such a way that the hearer got the impression that the keeping of God's law is the way to be saved. Many got that impression. And some who discovered the New Testament stress on the Gospel of grace which many of their preachers knew they didn't make clear, discovering that, got the idea that it was a difference between dispensations, between the New Testament and the Old, but it is not. It is a false interpretation of the law. This interpretation is a very wrong interpretation, but as I say, I feel that there are very few Christians who hold this. But there are many who use language that can mislead people into thinking that it was law. But after all, even if someone does have this false idea of how people were saved in Old Testament times, the vital thing is that we get the correct idea of how we are saved today. You can understand exactly how people were saved in Old Testament times very very thoroughly, It is never going to save you or anybody else today. The important thing is how we are to be saved today. That's the vital question and some who have had a wrong impression of the Old Testament teaching have done us great service by leading people to have a fuller understanding of what the New Testament teaching is. And the strange thing is of course, the very people who will say there's no grace in the Old Testament, it is all law there. It's legal ground. It's sacrifices. It's law. There's no grace there. The very people who do that are the same ones who go to extremes on types and representations of the Gospel in the Old Testament, and so they very often have contradictions there.

Now of course I think that it is too bad that they try to find a type in every little thing, but I think it is better to do that than to go to the other extreme and not find any anywhere. And you have an awful lot of people who get terribly excited about excessive typology, who don't have any. And Paul used a very great deal of typology from the Old Testament. The Old Testament taught salvation by grace through faith, exactly as the New does, and represents it by types and forms, just as we do, but we use it far less because we have a clearer understanding of the situation.

To me, it is sad when Christians divide up over a matter of dispensationalism. And to some you are absolutely no good if you are not a dispensationalist. And to some you are absolutely worthless if you are a dispensationalist.

#### E. Jesus' Summary of the Law.

Matthew 22: 35-40. And there you have a case where you can admire the adroitness with which our Lord avoidéd the attempts of the Saduccees and the Pharisees, and the lawyers to try to get him confused, but if we just admire His adroitness, what good does it do? The important thing is to get the teaching given there, and he gives the basic idea on the matter of government in this chapter. And here on the law, we find in verse 35, that one of them who was a lawyer, asked him a question, "tempting him, and saying, Master, which is the great commandment in the law?" Which is the most important law? Thou shalt not smoke? Thou shalt not drink alcoholic liquor? Which is it? Or if you want to go into the Ten Commandment which is the most important? Thou shalt not kill? or thou shalt not covet? or thou shalt no commit adultery? or thou shalt not take the name of thy Lord in vain? Which is the most important? Jesus' answer was, "Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind." Shall we put a nickle in the collection box or shall we put a quarter in? Shall we give 2% of our yearly income or 6%, as our measure of our devotion to the Lord? Some one says, we are not on legal ground now, we don't have to give a tithe now, and he gives 2%. Well, we don't have to give a tithe. No. We are not saved by any particular act that we do but if we love the Lord who saved us, we'll certainly do what we can for him, as the Old Testament law required to do. We'll certainly give our tithes as the decent thing to do and then we'll give a free will offering beyond this to show our love to Him.

"Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind. This is the first and great commandment. And the second is like unto it, Thou shalt love thy neighbour as thyself." Not that thou shalt pick all the flaws thou canst in thy neighbor. Thou shalt show how many weaknesses he's got. Thou shalt criticize him and tear him down at every possible opportunity. Thou shalt be shocked at the fact that he has two or three aberrations from the standard of right. But he probably doesn't have some that you have. That wasn't His commandment. His commandment was "Thou shalt love thy neighbour as thyself."

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The law of God here, and this is not the law for salvation because no one of us can ever be saved, ~~if~~ if we have to love the Lord with all our heart and soul and mind to be saved. Or if we have to love our neighbour as ourself, no one of us would ever be saved. But it is the law of God to show us the pattern that He wants us to be conformed to. And he wants us to be right in our doctrines and he wants us to stand solidly for these truths. And he wants us to make our lives count to spread His word. But if we do all of this, and we do not love our neighbour, and we don't love the Lord with a very large part of our heart, and seeking to make His will known in our lives, the chances are that we would just not be saved at all. This is the pattern He has given us to show us how we should grow in the path of sanctification, And the fact that some modernists use the term love in such a way to cover that they disregard God's law and a loving those who try to tear down His law, to let ~~him~~ Christ's little one perish, who lack forgiveness, is no excuse for us to fail to love God and to love our neighbour. To make it the proper stress in our lives. We should be constantly seeking for the Holy Spirit to control our lives.

There have been modernists who have preached love, love, love, and often people get the silly attitude of weakness, and that is certainly not what the Lord means by it. But it is a vital constantly stressed fact in the word of God, if we are true believers, the Lord wants us to stress it in our lives and preach it constantly.

## VII. The punishment of Sin.

Now I hesitated whether I needed to put a heading in here, the punishment of sin because in our discussion of Roman numeral five there was a heading - the guilt of sin. Under five, which ~~mm~~ was the results of sin, wasn't it? Man in the state of sin was five, under that we took f as the guilt of sin, and then we took 7, under guilt, as the penalty of sin, and that may have been giving much too low a point, in the scale of enumeration for this very vital subject, so we must give it a much larger point now. Particularly, as I happen to hear a talk on one aspect of this rather recently, and I heard the statement made that had not been covered in the Theological course, and my notes show the penalty of sin, divided up into A. Temporal Death, B. Painless suffering in this life. C. Eternal death. And I probably did go over it ~~rough~~ rather hastily. I don't think that we know an awful lot about it. But I do think that what little we do know about it, is very clear in the scripture, and is very important. It's interesting that Shedd in his *Systematic Theology* has a few pages on heaven, and he has about a hundred pages on hell, quite in distinction from the - some people have given long sermons and long books on heaven, giving all kinds of detail, which we know absolutely about. We know that it is very wonderful. And we know the most wonderful things about it, is ~~the~~ our fellowship with the Lord Jesus. That is the most wonderful thing about it, and we know that everything ~~about~~ else about His (5), but we really know very little detail, and Shedd probably covers it from a Theological viewpoint rather well, but from the viewpoint of reaching people we want to stress and we want to drive these things home to their hearts, as we want to do with points about the ultimate end of those who are lost. But Shedd in his long discussion of it, spends a great deal of time trying to prove that the Hebrew word - Sheol, means where it is applied to good people it means grave, and when it is applied to evil people it may mean grave, but it is more likely to mean hell, and that it indicates a place of departed spirits in a condition of torment. I'm not sure that he proves his point. That is to say I am sure that he is right in saying that when Sheol is used in relation to evil thing, and it is pointed out as a terrible result of their wickedness that the Lord is going to turn them into Sheol, ~~the~~ he is referring to the punishment which is ahead for them. I've no doubt of that. But whether that is because

the word Sheol is applied to them only means - that Sheol only means the eternal state of the wicked and does not include anything about the righteous except the physical condition of the body or whether it refers to both, but has the emphasis on those with whom he is dealing is a matter which I am not at all convinced, that the evidence is clear enough to prove. You see, as to the ultimate meaning of the word whether it is larger or whether it is somewhat smaller I don't think he proves the point, but as to the fact that in this connection, this is what it means, what he says needs to be stressed is true, and I think that all Christians will agree. Of course the Modernists may try to use the word Sheol in such a way to make it some dim concept of the ancient heathen that had just a state of darkness after life for both saved and lost. And there is no such teaching as that in the Scripture, very definitely. So I think that Shedd's material here is very valuable, but it may be more valuable from a linguistic viewpoint than from a Theological viewpoint, at this particular place.

But I do feel that it would be worth while to stress what we gave as <sup>cardinal</sup> Roman Numeral VIII 7 the penalty of sin, to give it again as a Roman numeral VII - the Punishment of Sin. That will make it a little more emphatic and I hope that you will all remember that we've had, it, and I am anxious that you should have it in mind, as an important part of your ministry. Of course, if you do need the talk that, I think was slightly in error at this point, but very excellent in pointing out that people do neglect this far too much, and that it should be given the proper emphasis, as the Bible does.

## VII. The Punishment of Sin.

### A. Death.

#### 1. Physical Death to all men.

This is the first punishment of sin that is mentioned. Death comes into the world. But this is a punishment which comes upon Adam's seed, as a result of sin and which is in the world as long as this dispensation lasts, and consequently all of us with few exceptions, with Enoch, and Elijah, perhaps Moses, but perhaps not, we're not sure, did not suffer physical death. But practically everyone else, has suffered physical death. And if the Lord tarry we all will suffer physical death. And physical death is not a good thing. It is a bad thing, and it should never be represented as a good thing. It is a bad

thing. It is something that should not be. It is a result of sin. The gospel does not make death a good thing, but the gospel takes the ~~unpleasant~~ sting out of death. It makes it an endurable thing. It makes it a powerful thing, and it teaches us that for the Christian, beyond death, there is that which is far better than anything we experience this side of death, and therefore when a Christian dies we rejoice that that person is with the Lord, and we are happy, for them, but still we sorrow for ourselves, because death is an unnatural thing, which brings sorrow and which will be done away with when our Lord returns. So physical death is a result of sin and it comes to all men.

## 2. Spiritual death to all men.

All in sin are spiritually dead. Spiritual death, separation from God, has come to all, even to the Lord Jesus Christ. Because we find Christ on the cross saying, "My God, my God, why hast thou forsaken me?" That is not asking him a question. It is a rhetorical question, it is an exclamation, but it is an exclamation which shows the terribleness of the temporary separation from God the Father, which was necessary, because the sin of the world was upon Him, as He died. And He cried out in agony, "My God, my God, why hast thou forsaken me?" Matthew 27: 46, and the parallel in Mark 15:34.

Colossians 2: 13, and Ephesians 2: 1-5 stress the fact that the one who is in sin, is dead in sin. This is not physical death. It is spiritual death. It stresses our inability, our separation from God, our condition in which we are unable to do anything good. So physical death comes to all men, but those of us who will be living when the rapture occurs, but no one of us knows whether we will be living then or not. I have known Christian people who have gone on for years saying "I know I'm not going to die. The Lord will come back before I die." Well it is a wonderful thing if He does. But we have no guarantee, anyone of us. The Lord may take anyone of us, through death, which is the normal loss of mankind, as a result of sin. We do not know, we cannot. The blessed hope is not something that we can feel sure any particular one of us is going to live to see. But it is a fact that those who are living at that time, who believe in Christ, will not go through physical death. And spiritual death is upon all men who are in sin. They are spiritually dead. They are separated from God. They are unable to do anything ~~through Him~~ pleasing in His sight. But from spiritual death all who believe in



Christ are freed. From physical death those who believe in Him, and are living at the time of the rapture will be saved.

B. Pain and Suffering in this life.

It is the result of sin. Every bit of pain, every bit of suffering is a result of sin. It is a result of Adam's sin. It is a result of our sin. It is a result of the sin in the world, but it is not proportional to our sin. It is not the suffering from my sin doesn't necessarily come to me, as far as the pain and suffering in this life is concerned. I may live a life comparatively free from human suffering and yet the result of my sin may cause suffering in this life to other people to a very, very great extent. Much of the pain and suffering in this life is due to our own life, but it is so mixed up in this life that you can not say specifically this is a result of my sin. Washington Gladdon said, The aim of Theology ~~made~~ the penalty of sin to consist in suffering ~~upon~~ inflicted upon the sinner by a judicious process in the future life. The penalty of sin as the New Theology teaches consists in the natural consequences of sin. The penalty of sin is sin. "Whatsoever a man soweth that shall he also reap." Now it is true that all the ~~sin~~ pain and suffering in this life is a result of sin, and can be spoken of as thought as the penalty of sin. But the ~~penalty of sin~~ <sup>term penalty</sup> ~~of sin~~ does not apply directly to it, because it does not necessarily come to the one who was involved in it. The scripture teaches very clearly that God must punish sin. That there is a penalty and we do not receive that penalty ~~entirely~~ <sup>entirely</sup> in this life. That penalty comes in the main in the future life. We went a little further into this, then we did before, into certain aspects of it.

C. Eternal Death.

Eternal death consists in Number one. Continuous Spiritual Death.

For a real understanding of it, I think this is the most -

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thus continuous relationship to those natural - the sinful, ungodly passions and emotions and attitudes with them. You will find that in this life three/fourths of the suffering in this life is self-inflicted. People worry about the silliest things. They make up difficulties to be burdened about, and to be troubled about, and this is true of the ungodly to a very great extent, but it is also true of the unfortunately large number of

Christian people. You will find many, many a Christian who has a lot that is far happier than a great many people, but who will just make themselves miserable over something which they just bring upon themselves, and they - I know of a woman, a very, very fine Godly woman who sees relatives of hers who have done what is wrong, and I think these relatives were good Christians too, but they are doing that which is wrong in relation to certain commandments of the Lord, and instead of winning them by a clear presentation in her life and occasional presentation in words, she magnified that to the point where they won't come near her, and in her age she is left without these relatives coming to her and she feels that it is terrible the way they are treating her, and she can't see how the Lord can let her die with things in this situation, in this condition. And as a matter of fact she has brought it on herself. They have done what is wrong and she is right to try to bring them to the truth, but all we can do is to try to bring people to the truth, and the result is in God's hand, not a matter for us to give away to thought and misery and to make our lives miserable and their lives miserable by our relationship to them. A great part of our misery in this life is from the working out of these self-delusions in us, even though they be connected up with a Godly objective. It may be of self-emotion in trying to get our idea, or our attitude across and this is all going to be cleansed from us. God has promised that He who has done a good work will continue till the day of Christ. We will be entirely free from sin ~~which~~ which causes us self-misery. This which is of sin even if it may be connected and often is to right objectives, but in the case of the unbeliever who fails to accept Christ and to receive the activity of the Holy Spirit these emotions become strong and asserts itself more fully without the influence of common grace, which holds in subjection and which holds the ungodly world around us from going completely into corruption.

I myself found my ideas on this helped me by C. S. Lewis' book, "The Great Divorce", C. S. Lewis gives in his book, "The Great Divorce" a picture of a difference between Heaven and Hell, as to the physical aspect as to the specific thing, it is merely a parable, to mean nothing from a physical viewpoint be the least bit like he has it in his book. But the principles he gives there. Take these principles and make them clear of this aspect of it. This aspect of continued spiritual death - separation from God.

He shows that the ungodly person could not be happy in heaven. That Heaven would become Hell for him if he was there. He could not be in Heaven. He makes up the little ideas in his story of those from Hell, having a chance to take a bus and go and visit Heaven. And when they get there, they have the right to stay there if they want, but they are so unhappy there, and they all come back. Now of course that is purely a parable. It is not inspired or anything of the kind, but it presents vividly this fact that if hell is in you you could not be happy in Heaven. It is this very important aspect of eternal death - continuous spiritual death. One picture in it I remember very vividly. It showed Napoleon. And Napoleon is in a room there pacing up and down. "It is Marshall Mays fault. It's this marshall's fault. It's this general's fault. They didn't do what I said, or it would have all come out differently." And he goes on and on and on through eternity just cursing and blaming others for their mistakes and their faults. There are many other things he brings out in the book. It is very wisely done, and as I say we must be very careful never to treat anything that Lewis or any other human being writes as if it were

. (6) He does present what I believe to be a true argument on this point, the great divorce is the title of it, he means the great divorce between heaven and hell. The fact that they are so different because the Christian is so different in his heart from the one who is in the status that they could not be happy in ~~Heaven~~ together in the eternal age. I think from this aspect it is very excellent.

#### Number 2. The Intermediate State.

What is the intermediate state? It is the inbetween state. In between what? Inbetween death and the resurrection. Inbetween death and judgment in the case of the unbeliever. Inbetween death and the return of Christ in the case of the believer. The intermediate state of the lost lasts a thousand years longer than the intermediate state of the saved, because the intermediate - the saved person who dies today, the intermediate state lasts until Christ comes back. The lost who die today, the intermediate state lasts until the judgment at the end of the millennium, a thousand years later. So the intermediate state differs in its length for the believer and the unbeliever. We are now at this point on the punishment of sin and so we are not at present considering the state of the believer but of the unbeliever. But for the intermediate state for the unbeliever we have a picture given by our Lord Jesus Christ in the story which he gives ~~an~~ or account should

I say - The account in Luke 16: 23-26. Some people will say the parable, but I find no evidence here that he is giving a parable. And C. S. Lewis says a man got in a bus and went up into Heaven, and looks around he is giving a parable. When Jesus says the Kingdom of Heaven is like to a man who did so and so, he is giving a parable. But when Jesus says there was a certain rich man and there was a certain beggar and it came to pass the beggar died and was carried by the angels into Abraham's bosom. The rich man also died and was buried. And in hell he lifted up his eyes being in torment and seeing Abraham afar off, and Lazarus in his bosom, we have no right to say that Jesus makes up a story to reveal a truth. There's nothing in the context to say that He is. Jesus is telling us a fact of something that happened. He is telling us about a man and what He says about this man is true. It is what happened. "And he lifted up his eyes in the intermediate state, being in torment. And he could see the condition of Lazarus and he spoke to Abraham and Abraham said in verse 26, "Between us and you there is a great gulf fixed so that they who would pass from hence to you cannot. Neither can they pass to us ~~that would come~~ from thence." No one can pass one way or the other. This is the complete denial of soul sleeping. Calvin's first Theological treatise was against the wide spread error of his days, Soul-Sleeping, which we find today, that the ~~man~~ dead sleep until the judgment. There is a Scripture teaches that the rich man was in torment and he saw Lazarus in bliss. Neither one of them was sleeping. They were conscious. And it also teaches then that there is no soul sleeping. I should say that soul-sleeping is not the condition of the dead in a better statement. No soul-sleeping might sound as if they never rest. I certainly don't mean that. If they have need of rest, we don't know. I'm sure that if we need it, the Lord gives it to us.

10 (Question: Yes! The body was buried in the ground and consequently I think we have reason to say that the physical aspects to some extent might be ~~obvious~~ apparent. That is to say that when he speaks of eyes or of hands like that, he is speaking of that relation of the personality that those would ordinarily have. That is to say that it seems to this rich man exactly as it would seem to all men in the body. He is in torment, it says. It doesn't describe the details. There is a great gulf fixed between him and Lazarus. I don't think that means like the Gulf of Mexico. I don't think that it means

necessarily a physical gulf. It means a separation. It means an impossibility of passing from one to the other. That is to say, it has figurative language, because it is describing this different life of spirit. You're entirely right in that. It is not the condition of the body. And therefore bodily torment must be considered as figurative. But they represent the same things in relation to personality. That the physical would if the body was there.

11½ (Question: We're come to that. That's a good things but we'll come to that. You notice that I gave under the small 7, I had the figure of fire. That it is the same thing as fire I don't think we are taught. It may be. But it is something for which fire is a very good figure. That is a very good figure to convey the thought of whatever it is, which may be something that we just don't have the knowledge ~~in this human~~ to describe. Anybody two thousand years ago describing a radio or a telephone or television would have

(12) They know nothing about it at all. Somebody tries to explain a little of this and a little of that to me. I get the idea but I don't have the background there. And when you get to the spirit world there is that which is just as real as any thing in the physical world but which has to be expressed in a physical sense. But when we get on to the eternal state, there they have a resurrection and the body is again present so they could use more physical attributes, and still there is always the possibility that (13). But the figure never stands for the opposite of the thing. That is, it symbolizes the figure, it represents the idea. You can't say it is figurative and then get the opposite. You could say Revelation is a symbolic book. It has many symbols in it but it is a true book. It is a book God has given. It is a book that has teaching for us, and it is vital that we get that teaching.

13½ (Question: We are now speaking about the Intermediate State. You mean that the Lord gives them another body. My interpretation of Scripture is that the glorified body is given to us at the return of Christ. That it is given to us then, rather than at an earlier time. And Paul speaks once of being unclothed and longing for the clothes of righteousness. ~~My interpretation of Scripture is that the glorified body is given to us at the return of Christ.~~ Well, you say that the man fought like a lion. That's a true statement but it is figurative. He didn't chew up the enemy. He didn't scratch with his finger nails. But he showed courage. He showed determination. He showed energy.

It is a much more vivid way of expressing it and we know exactly what it means. It is not the least bit ~~unclear~~ unclear or hazy to us. When Jeremiah said, the sea has come up upon Babylon, she is covered with the waves there. He goes on to the next verse to say, her cities are a desolation, of dry land. Well how is she covered with the sea, and yet a desolation of dry land? When he says sea there I don't think there is a question that he is using it for a figure, of great multitudes of pouring armies.

A-94.

The second verse is absolutely literal. Her cities are in desolation in dry land or wilderness. The first verse is definitely clear. The sea has come up upon Babylon. But both verses are absolutely true, if you find out exactly what they mean. You can't take a figure and sweep it aside and say, Oh, that's a figure. The figure can be every bit as important as anything given. We read in the Scripture that the trees clapped their hands. It doesn't mean that the trees ~~clapped~~ had hands and they clapped them. But it means that all nature rejoices in what the Lord commands and it is absolutely true. I think that we will be much more accurate in our interpretation. If we are in doubt we take the literal rather than the figurative. Too much figurative is apt to get you off into wild obscurity. I always think that figurative speech is like salt. You sprinkle a little salt over your food and you add to the flavor of it. You take a whole bucket and you pour it on and you make it worse. And if you try to interpret anything as being entirely figurative it soon means nothing. It is nonsense. But everything that was ever written has figures in it, and there are many of them in the Bible. And it's a matter of exegesis of learning to interpret and to distinguish between the figures and the literal sense.

Well that's number two The Intermediate State, the story of Lazarus and Dives, there is no soul sleep. I don't think it tells us where this is. There is much it doesn't tell. But there's no soul sleep and there is a great gulf fixed which they can't pass over either way. Well, surely that proves that there is no such thing as purgatory. There is no situation where people at death go into a condition of torment from which they can pass into bliss. Abraham says, there is a great gulf fixed between the rich man and Lazarus and no one ever goes from here in this direction, or from here in

this direction. And so when the Pope was so impressed with the virtues of Trajan, it tells us that he prayed for Trajan out of Purgatory into Heaven, we know that it is the Pope just imagining things. It has absolutely no basis to fact, because the Scripture clearly says "There is a great gulf fixed and no one can pass from one to the other and Paul says, "It is given to man once to die and after that judgment". And at death the time of probation has passed and one is either with the saved in bliss, or he is with the lost. There is absolutely no possibility of purgatory as in the New Testament. It is completely ruled out.

Number three. The Great White Throne Judgment.

And that we find described in Revelation 20: 11-13. And there we find a great white throne and the dead, small and great, stand before God; and the books were opened: and another book was opened, which is the book of life: and the dead were judged out of those things which were written in the books, and the sea gave up the dead which were in it; and death and hell delivered up the dead which were in them: and they were judged every man according to their works. But there is no evidence of anyone being saved in the Great White Throne judgment. There is no general judgment in the sense of a judgment in which those who are saved and those who are lost are judged together. The Scripture is very clear that he that believeth on the son shall not come into judgment but he is already delivered from his sin, and he that believeth not is condemned already, so that there is no need of a judgment to decide who shall be saved or of who shall be lost, because at death it is decided. It has been decided by that time. But there is a judgment for the saved according to their works, which comes before the return of Christ, and there is a judgment of the lost according to their works for two purposes. Number one. To show the rightness of God's judgment. To convince and convict that those who are lost have sinned and deserve to be lost. And second to fix the degrees of punishment, because they are judged according to their works and there is a great variation of degrees of punishment.

Number four. <sup>PERPETUAL</sup> Protectoral Condemnation, which we shall either discuss right on the dot of 2: 30 tomorrow.

5/7/58.

The covenant of redemption. We had a little more on seven before we take up eight.

We had finished our discussion of the Great White Throne Judgment. And we noticed that in the Great White Throne Judgment there is not a single mention or suggestion of anyone in the Great White Throne Judgment who is acquitted or who enters into life. It is a judgment of the lost, not a general judgment. And it is very interesting that Dr. Milligan whose work on Revelation is quoted with such strong approval by Warfield. In Warfield's article in which he opposes a Pre-Millennial interpretation, that Milligan in his article which is so strongly against the Pre-Millennial interpretation, brings out very, very strongly the fact, that in this judgment, the Great White Throne Judgment, there is absolutely no mention of anyone being saved. It is a judgment of the lost only which is here described. Now of course Milligan goes on to spiritualize it and to say this refers to the judgment of the lost throughout this age. Their judgment for sin is not a picture of the great judgment. But the fact that he brings out so clearly is plain in the reading of it, that it is not a picture of a general judgment. ~~John Gannan makes in~~ John's gospel makes it very, very plain that those who believe on the Son of God do not enter into the judgment. That those who are lost are condemned already. Those who are saved shall not enter into judgment but is passed from death unto life. There is a division made in this life, between the saved and the lost. And there is a judgment of the saved on the basis of their works for rewards. As Paul teaches us. There is a judgment of the lost on the basis of their works, for degrees of punishment. And to convict them then in each case of the fact that his name is not in the lamb's book of life. But there is no scriptural teaching anywhere of a general judgment. However at this point we are interested in the ultimate state of those who continue in sin and number four we began to discuss.

Perpetual

Number four. ~~Perpetual~~ condemnation.

Small a. Degrees of punishment. We mentioned this before in our discussion of small 7, of some of these sins. We mentioned that they have degrees of punishment. I don't know how fully we went into it then, but the - there are two or three verses that it wouldn't hurt to look at again, if we did look at them.

Luke 12: 48. It is a picture of the return of the dead, and the effects on the wicked, because it speaks of those servants which received punishment. It says, "The Lord of that servant will come in a day when he looketh not for him, and at an hour, when he is not aware, and will cut him in sunder, and will appoint him his portion with the



unbelievers. And that servant, which knew his lord's will, and prepared not, neither did according to his will, shall be beaten with many stripes. But he that knew not, and did commit things worthy of stripes, shall be beaten with few stripes. For unto whomsoever much is given, of him shall be much required: and to whom men have committed much of him they will ask the more." This principle is then that degrees of punishment are not proportional to the actual accomplishment of wickedness. But they take into account the state of mind and the  $(10\frac{1}{2})$ . In other words it is perfectly just. No human court can be possibly perfectly just, because perfect ~~judgment~~ justice requires the taking into account of mental consideration. Human courts take mental consideration into account some times in being lenient to people but they dare not take them into account with being more severe with people and very often in view of mental conditions one is especially wicked, the human court can do nothing in relation to him because the human court can not see what is in people's minds and has to act on a basis of what is done. But God bases judgment on the person's actual attitude. And so he that knew is more apt for punishment than he that knew not. Now the person who is guilty of sin is guilty. And ignorance of the law does not release man from the penalty but the person who has been given knowledge has greater responsibility and has greater penalty. And so there is degrees of punishment according to the mental attitude and background of the person. And this is brought out in certain other refernces.

We find our Lord Himself in Matthew 11: 22 saying "Woe unto thee, Chorazin! Woe unto thee, Bethsaida! for if the mighty works, which were done in Tyre and Sidon, they would have repented long ago in sackcloth and ashes. But I say unto you, It shall be more tolerable for Tyre and Sidon at the day of judgment, ~~than~~ than for you." Here he is specifically speaking of the Day of Judgment, and he says that the wicked place of Tyre and Sidon, these very wicked places are going to be punished less than these good places Chorazin and Bethsaida, which had such wonderful opportunities of knowledge and failed to come up to the knowledge. They were much better people. They were of a much higher moral standard there, than in Tyre and Sidon. He continues even referring to Sodom in the next verse. "And thou, Capernaum, which art exalted unto heaven, shall be brought down to hell: for if the mighty works, which have been done in thee, had been done in Sodom, it would have remained until this day. But I say unto you, That it shall be more tolerable

for the land of Sodom in the day of judgment, than for thee." He doesn't mean the ground where Sodom is as the land of Sodom, he means the people who are in Sodom. It will be more tolerable for Sodom than for Capernaum, the great center of life, because so many, having knowledge will be far short of living up to the opportunity which they have.

In Luke 10: 12-14, the parallel to this, reference, he says the same thing, It will be more tolerable for Tyre and Sidon than it will be for you. The reference to Sodom is not repeated in Luke, but it is clearly given in Matthew. Degrees of punishment are not stressed in the Scripture. God does not want us to spend our time persuading people to try to get a little lower degree of punishment, than they would get otherwise. It is far better to avoid punishment altogether. But the fact, I think, is clearly brought out in Scripture that neither Heaven nor Hell is one, absolutely equal situation. But that in both there are degrees of commission. The difference between Heaven and Hell is far greater than the difference between the degrees of punishment. The difference between those who are saved through Christ and those who are lost is far greater than the difference between . (15) But there are degrees in heaven and there are degrees of punishment in Hell.

b. The degrees of punishment figure the figure of perpetual fire.

You notice that here I have said the figure.

A-95.

Our language is not exact and precise. It cannot be. We use a symbol to express a thought and we have to express the thought in language that is intelligible to the people who hear us. We have to take something that they have an idea of and use it for a comparison of something us. You say - you all know what a cow is and you all know what a horse is. But I would defy anybody here to explain what a cow is and what a horse is - to give a definition in five sentences which would be sufficiently clear that another person here who had never seen either one could go out and tell which was which. I would defy anybody to do it. Now of course a biologist can give a definition - can give a scientific definition referring to certain aspects which most of us ~~never~~ never notice at all, which

you could examine scientifically and tell immediately which is it. But most of us are not familiar with those aspects at all. We know a cow. We know a horse when we see them but how do we know it. What are the features, that to our eyes make up a cow and to our eyes make up a horse? I know that I could not describe it so anybody else could tell. They might think the - the description I gave them might fit a rabbit or an elephant, for it would be very, very hard to make a description to fit all horses and to fit all cows, and that would exclude everything else. But I can tell it when I see it. I could tell what they mean. I doubt if I would ever take a horse for a cow, or a cow for a horse. And so the word conveys an idea to me. But for me to convey to somebody else the idea of a horse or a cow other than pointing my finger at it and saying that is one, would be extremely difficult. And language is thus something to convey our ideas to our mind, but how much idea is conveyed depends to a very large extent on the nature of our experience. And when you come to convey the idea of something with which you have no experience or background, all you can do is to use analogy. And so when we read these statements in which the figure ~~and~~ of fire, of perpetual fire is used, we have to think of what fire would mean to us. And it certainly is a representation of suffering. It is a representation of real suffering but what is the nature of that suffering. It differs perhaps greatly in the different cases and perhaps it is something that we just don't have the background for. Suppose I - I was interested when I was - 30 years ago, in going to Childe's Restaurant. And when you go into Childe's Restaurant and you would pick up a menu and they would say if you want to be perfectly healthy eat in Childe's Restaurant because here you can know exactly what you are eating. And you look at the menu and opposite every bit of food, they showed you how many calories were in that food. And the idea was, you can count your calories, and you can know how much carbohydrates, how much fat, how much of these different things you are getting, and you know you can get an exact balanced diet, that will keep you healthy. They don't do that anymore. Because it wasn't many years after that, that they began to discover vitamins. Nobody thirty years ago, or at least thirty-five had never heard about them. And now they know that the vitamins are far more important than any of them, but they thought thirty-five years ago, was a matter to determine health.

Now if you would have tried to explain thirty-five years ago, to explain what a

vitamin was, you will have an awful job. You would have no background. You would have no basis on which to do it. We now know enough about dietetics and nutrition to know that there is probably a great deal more we don't know. There may be another matter just as important as vitamins that we've never heard of. We can't explain it. We can't describe it. God has made us such that we get them anyway. But we get them in varying amounts, and by learning about them we can ~~improve~~ improve our nutrition. To tell what the condition actually is - eternal punishment, we don't know. But the figures that are used convey very definite ideas to our minds and so we can say about it, that with certainty, that we ought to most earnestly to desire to avoid this place.

5½ (Question: I would say that since it is stated that the body is raised from the dead, that a physical body is given to a soul, I would say that therefore it must be so. I would think so. Now if it did not state that, I would not think it would necessarily be physical but the suffering would be just as great as if it was physical. Every bit as great. My wife was reading a book about a man who - about a boy who was playing boy and somebody threw a firecracker and - a giant firecracker that they happened to come across somewhere and they threw that firecracker - this boy said ~~■~~ that's got a very short fuse on, you'd better not fuss with that. He said, ah, it's alright. That will make a good noise. Listen. So he took a match and lit it and having lit it, he then noticed how short the fuse was and he just got scared after he noticed this, and he just threw it at random and he hit the other boy in the face and it went off right by his face. The boy had warned him not to do it. This giant firecracker went off in his face and he dropped to the ground unconscious. Now at that instance, the pain that that fellow suffered was very, very slight. My guess is that he was just hit - he didn't know what struck him. He was unconscious. He came to in the hospital with his face all bandaged and they kept the bandage on. He got to feeling better expecting to be out and all right, and then they took the bandage off his face and he couldn't see. He said, take it off. Take it off. They said it is off. He was blinded for life. And they said that in succeeding days and weeks, night after night he would wake up in terrible agony, because he would see a firecracker go off in front of his face and it would have a terrible explosion and he would just see that thing and feel the pain all over, and the pain he had, ~~na na~~ the misery he had in those dreams was probably actually an awful lot worse than when the accident happened.

According to the book and the author of the book claimed that the things told in the book are all true, though not of one person. He had combined them from instances he had actually know~~ed~~ of to make the story. He went to a school for the blind, and there in the school he was put in a room with a man of 28, who had been blinded being hit with a car. And my guess would be that when that man was hit with a car the auto came and hit him. He was down and probably the pain was practically nothing then. But this man told him that he would wake up and he would hear that car coming, and he had a terrible agony of that hit by that car, and knocked over and feeling his eyes and unable to see. My wife told me, she used to work in a blind school, she told me that most of them who were blind had terrible dreams of the way in which they became blind. Now the agony and the misery of those dreams would be far worse than actually having the experience, again. We can not understand what it is that causes misery. Now there have been many - take the figure of fire. There have been - Cramner, the Englishman, who was afraid, you know. He was so afraid of ~~martyr~~ martyrdom that he signed anything at all they gave him to sign, and he gave up all his belief, and finally when they made him sign which just went back on everything he ~~was~~ ever stood for, and then they took him out to burn him anyway. And he was so ashamed of what he had done. He repented so bitterly. And when he got out there they gave him a chance to confess his sins and instead of confessing his sins, he declared to the people that he had been wrong in what he had signed and that he should stand on the truth he had declared and then he said this hand here that signed those wicked papers, he said, I want this hand to be the first thing to be burned and ~~he~~ they said he held that hand in the flame until it was burned to a crisp. The hand and his arm. And he was so afraid of physical pain that he couldn't stand it, the fear that he would just give up everything he would hold, but when faced with the situation he stood that pain. As you read the account of those who were burned at the stake, you read of some where the wind just took the fire and the smoke just came into their nostrils and then in just that time they were unconscious and they ~~had~~ were dead in very little time. Hardly any. And then we read of others the fire was slow, and came up gradually over the body and they yelled in agony for a long, long period. It's a figure. And it must be a figure because fire would burn us to nothing. The physical thing just ordiaarily be burned up and be destroyed. It might happen in a minute, it might

last an hour. And so what it is, whether it is identical with present day fire, whether it is something quite different. What it is we don't know? But we do know there are degrees of punishment? And we do know that it is everlasting. And we do know - I would say that the - I would think that the worst, the most deepest - it would probably be much worse than actual fire. But what the precise thing is I just don't know.

12 (Question: It was a figure. He saw the bush which was burning and it was not consumed. Well there again the question is, what do you mean by a figure? I would say that what he saw was something burning. Now if by fire, by burning you mean a precise chemical process which consists of certain chemicals uniting with oxygen and going off into the air, there would be only a certain amount of it in that bush. The chemical process would have to be different. It was not an ordinary burning. God did it. It was a miracle. But it was something that was real. It was definite. God did it. It was a miracle. And it was very similar to ordinary burning but yet it had a marked difference from it. Now whether the word figure in that case should or should not be used it would depend upon your definition of figure. It would be similar but certainly not identical, with what it would mean if I set a match to a bush. The Bible says that the bush was not consumed. Well now if I were just to imagine how might God have caused that to happen. Well, one thing God could have done was to place in the ground at that point a large amount of something which would, gasoline or something which would come up through the stem of the bush and something in the ground to change the bush to an asbestos like structure which ~~was~~ would not burn but to have it be like a wick so that this gas would come up slowly and so the flame would be there and it would keep on and so the bush would not be consumed. Well, that's one way the Lord could do. In that case ~~we~~ would you say that it is a figure or literal? It was not the bush burning in our sense then, It was the gasoline or whatever was burning. And the ~~burning~~ bush would have been changed into something which would not burn. Now that's one way the Lord might have done it. Another way the Lord might have done it would be to have the bush as an asbestos like substance and to have gasoline in the air all around it burning. Now in that case, would it be the bush burning? What I mean, is in our ordinary use of the word for burning, it means ~~in~~ a chemical process to take place, whereby the elements in there are changed into something else and go up in smoke. That's what we mean in fire in this sense.

Well, this is expressed in ordinary language. He saw flames coming up there. He saw that which should make the bush disappear, but the bush didn't disappear. You could say, well, the bush was burned up, but God caused an illusion to be there so that he so saw the bush after it was burned up. I don't think that's a satisfactory explanation, because it specifically says the bush was not consumed. When he said the bush was not consumed that real bush continued to be there. But that the bush was actually burned and yet not consumed is a contradiction in terms.

A-96.

Yes, I would say that it was a literal ~~flame~~ flame. He saw the fire burning there and I would say that it was a literal flame which he saw. I would think that surely it was. Now, of course, it is very hard to be dogmatic on this thing, because the Lord has given a brief description, but what it says in the Bible, correctly interpreted, is true. And any book if you are going to interpret it correctly or reasonably, the great bulk of the work must be literal. If it is all ~~literal~~ figurative it dissolves into nonsense, and we would think it could mean anything. But some parts of it can be figurative ~~and~~ or can be approximation, because that's what language to a large extent is. It is a series of approximations. And it has to be, or else you would have to have brand new words to express things that you didn't know what they were. You would have to have a long experience of seeing these things to have the words that describe it. It was real. The bush was real. I would say the bush was there before, it happened. It was there after it happened. While Moses saw it there were flames coming. But that that flame consisted in the destruction of the bush as an ordinary flame would, we are told that it didn't. So there must be something there which was different from ordinary circumstances.

The same thing applies to Baalim's ass. The ass spoke. How did the ass speak? Did God cause that words should be - God supernaturally made words which came out of the mouth of the ass. Is that what God caused? Well, if he did that is somewhat figurative, to say that the ass spoke. Did God cause that the ass's mouth should be changed so that it had the same kind of tongue and lips etc that we have in our mouth only hidden away in its normal ones. So that it could make sounds like a man can make. And then did God cause these

things to move in such a way as to make such ~~mmm~~ sound. And if God did, and God caused the sounds to come out, well then, was the ass literally speaking? Even if the ass made the sounds, would it be more like you pulling strings and making a sound? Well did God then give the ass a mind like a human ~~hm~~ mind and a knowledge of the Hebrew language so that it could express the thoughts that were in its mind, and the sort of material, the sort of elements in the mouth, which would make it possible to make sounds, that would convey them. You see what I mean. The ass spoke. That's what it says. That's what I believe, happened. I don't think there is any question about it. That the ass did speak. God worked a miracle. But does the miracle mean that it was - the words were used in a strictly literal sense so that they mean exactly what they would mean in every other connection. Well, I don't know. I don't think it likely that God changed the instruments of the ass because if he did isn't it strange that the ass is never referred to as having spoken anymore. I don't think that it was likely that he gave the ass a mind that would know the Hebrew language. If it had it would seem likely that it would have talked some more later. It would be more likely to me that God caused the sound to come. But I don't know. But I do believe that literally, that there was an event that happened there. A real event, which can be properly described by those words. I do believe that.

4½ (Question: It's entirely possible. It might mean that the people were changed into a sort of asbestos structure which would not burn, which would not be destroyed, and yet that there was gasoline or something all around burning, which gave tremendous heat. It is very, very hard. Conditions will be so different. God cannot describe the conditions of the after life in words that we use today. Because it will be so utterly different from anything we know today. The words give us the impression of what such a thing would mean under our conditions. And we know that it is something which is similar ~~hm~~ in its effect. But as to the details of its production, we are simply not told. There was a - The Spaniards gave the Jesuits Lower California. You know that long desert peninsula which stretches south of the California which is part of United States now. They call upper California. The Jesuits had that land and they landed on it and they found a very lazy group of Indians, all together different from the Indians of the Eastern shore of the United States. Very lazy and most of them ate acorns and small insects and did very little



work. And the padres there were very, very anxious to win these Indians to the Christianity as they understood it. They preached to them. They founded missions down there. They had a big work going till the Spaniards took the Jesuits out and the work pretty well went to pieces. But they had left very full accounts of their activity there. I made quite a study of this while I was in college. I wrote a long paper on it. I remember then reading this story of one of these Padre's there. How he got a group of these Indians together and he was trying to tell them about hell and to describe hell to them. He had learned a good bit of their language. Their faces showed no interest at all at that time. And so he put a picture of a flame and he described the flames coming up and the fire and all that, and tried to tell them how terrible it was and how they must all ~~gather~~<sup>go to</sup> mass and come and join the mission. And he was talking about this and suddenly he saw they were beginning to get excited and they began to get all stirred up and then they all began to yell out, "Oh, Padre, lead us there, lead us there. Where is it? We're so cold. We want to get warmed up. And the effects of his words were to produce this evident idea - they all knew the warmth of the fire there when the nights would get cool and it just gave them the desire to get to this wonderful land. And it shows the great difficulty in language in expressing thoughts which we are unfamiliar with. And the Lord has used a very imperfect instrument in human language. Very imperfect because it can only convey ideas that are familiar to the speaker and he has taken this language and he has given us a book which gives us a marvelous comprehension of His truth and of eternal punishment. And it is verbally inspired in the sense that these words, correctly interpreted and understood, will give us exactly the ideas that He wants us to get. We do not get wrong ideas from it if we interpret it carefully. But it doesn't mean that we can grab a few words out of somewhere and that they are magic words that you can just squeeze out, in the way that you can squeeze any words that were ever written by anybody and can insist upon a method of interpretation which you wouldn't apply to any other book that was ever written.

Now of course there are so many today, who interpret it in such a way that it just means absolutely nothing and call that figurative or spiritual interpretation that it is easy for us to react against it to the point where we talk in a way that sounds as if we thought of these as magical words that have a quality to them that no other words ever had, so that we can say everyone of these words is just exactly literal and that is exactly

what it is. We have to interpret. But if we use the same methods of interpretation, that we will use with any language, the same that we will do if we get a letter from somebody, or with a literary writing which we read, or with an article in the newspaper, and we interpret it to such what that meant by the man who wrote it. We know that there is figurative language in everything that is written and there is approximate language, and there is the effort to use comparison and analogy to get ~~me~~<sup>it</sup> by. And the Bible has this. It says "where their worm dieth not and the fire is not quenched." What is the worm? The worm dieth not. We think that means that the (10) the one. But I don't know anyplace else in the Scripture where it is used that way. We just get that from the context. It is the ordinary word worm that is used. Where their worm dieth not and the fire is not quenched. It means the animate life which is contained within us. That idea is very much stressed - the continuance of it. The fact that it is permanent. It is everlasting. There is no break, in it. That is clear. And that it is a condition of torment. A condition of misery. A condition of suffering. But as to the precise type of misery or the way in which it is produced we don't know.

You can think of any kind of physical pain almost that a Christian has, and to some people it is terrible. And there are conditions. The very matter of the nerve structure of our bodies. They are connected in such a way, as he desires, but for us to describe exactly how it is, and us to understand it, is as if somebody were to try to write in the time of Isaiah the description of how to run a jet plane. And to describe the principles of jet planes and how to run it. Nobody would know what you were talking about. They would not have the background. They could give the general idea that people would be able to go very, very rapidly. It would be a general thought. It is real. You cannot take what is in the Bible and place it aside and make it something definite. That is what is often done and very easy. When I was in - my first year of teaching. One of the ~~men~~<sup>boys</sup> asked me to give the ~~charge~~<sup>charge</sup> - give the sermon at his ordination in Washington, D.C. And I went down. And I gave the sermon. The minister didn't like the sermon. I could tell by the way he referred to ideas later, but he gave the charge. I've often him him referred to as a great evangelical preacher. I think there were some who didn't think he was very evangelical. This minister gave him charge and it was based upon the parable where the man gave everybody

a penny. And he told them in the morning, work for me today and I'll give you a penny. That was stated as a denarius. Of course it is not a small coin, but a reasonable pay for the days work. ~~He gave them~~ I'll give you a denarius. I'll give you a penny. And then he hired people a little later on, and later on through the day and he gave them all a penny. And we read how the ones who worked from the morning came and they were so angry, that they said, we have borne the heat and the burden of the day and you only gave us the same amount that you gave to the others. And he said, well, I've given you what I promised you. What right do you have to complain? Now that's Christ's parable. He in using the parable said, in this parable we find what are the motives of the Christian ministry. What are the rewards. He said these men got a penny. He said, now a man gets material rewards for going into the ministry. Then he went on and he said, often you don't get material rewards. There are other rewards. These men, he said, there was a joy in the work. You can see them through the day. The joy of their work. When you read in Christ's parable how angry they were at the man, I don't think there was much joy in it. Sometimes he said there isn't much joy in Christian work, but he said, these men say, We've borne the burden of the heat of the day and we see those men working through the heat of the day and someone says, why are you working so hard? And they say, Well, he sent us. And so he got a beautiful idea out of it which put the words exactly as they are there and it is a true idea, but it is completely false to the parable. He was reading into the parable that which is not in it at all. That is the way you can take things, and you don't have to take things ~~literally~~ figurative. You can simply get from them an idea utterly contrary to what is there.

There are those who take the declaration in the end of Revelation 19 where it says that he came with a sword which proceeded out of his mouth and all the people were slain with the sword and they say the sword coming from the mouth represents the Gospel. And the fact that all the people were slain shows the complete victory of the Gospel. That everyone on earth is converted. That's what Warfield says. Everyone on earth was converted.

It's utter nonsense. It's completely contrary to what's there. But that doesn't mean to say that Revelation doesn't have many figures. But we must take the figures for what the figures are supposed to do. And so this fire - there is no question that it is a figure. But what it is a figure for - whether it is a figure for some chemical process that is similar to but different from the chemical process we call fire, or whether it is a figure for something that is of an entirely different nature, we simply have no way of knowing. But it is a picture to convey an idea of real suffering. There is no question about that. It is not a picture of warmth. It is not a picture of beauty. Fire could represent either one, but it is not either. It is a picture of suffering. And so we find that in Matthew 25: 41, 46 where Christ says to those on the left hand, Depart from me, ye cursed, into everlasting fire, ~~prepared~~ prepared for the devil and his angels. And in verse 46, "these shall go away into everlasting punishment: but the righteous into life eternal."

And by the way, this description of a judgment in Matthew 25 is a rather tough problem from the viewpoint of eschatology. It is rather tough to know exactly what is meant by this in Matthew 25. It comes as near to a general judgment as anything we find anywhere in the Bible. But it is very different from the judgment of the Great White Throne judgment. There the books are opened. And whosoever is not written in the Book of Life is cast into the lake of fire. Here there is no mention of books being opened. In this case it speaks to these nations and there is one rather simple test given. He says to them, "Inasmuch as I was an hungred, and ye gave me ~~me~~ meat, I was thirsty, and ye gave me to drink; I was a stranger, and ye took me in." If this is the general judgment literally and specifically described here, it is very different from the whole presentation of the Gospel in the New Testament. Very, very different. Now we have a man who wrote an M.A. thesis here, and S.T.M. thesis here with a different member of the faculty than myself directing it, who wrote in the thesis to show that this in Matthew 25 is a picture of God's judgment through the ages, separating the righteous from the wicked and it does not refer to any eschatological event at all, but shows events now. Personally it seems to me that is going pretty far, certainly. I incline to question whether that is reasonable. I incline to think rather that the interpretation is more reasonable, that it represents a judgment of nations at the end of this age, at

the beginning of the Millennium, separating nations rather than individuals on the basis of a certain evidence as to which will avenge the lost in those nations, which will then receive their punishment, and which will be able to continue a little longer into the Millennium. Well, now, somebody may say that is a second chance. It is no more a second chance than it is allowing us - allowing unsaved people today to live until tomorrow. It is true that the person who lives today and dies today, his chance is ended. Some people die and some people are allowed to live a little longer. It's not a second chance. It is that the first chance goes on a little longer. But it seems to me - I wouldn't be dogmatic on it - but it seems to me that is the more reasonable interpretation, in Matthew 25 here.

But the ultimate in it, those who are lost, and then he says, Depart into everlasting fire prepared for the devil and his angels. That is exactly what happens at the Great White Throne judgment. And that would be the ultimate of those who are lost, regardless of when this particular judgment takes place. So it shows light on that, but it is pretty hard to equate it with the Great White Throne Judgment, and just about impossible to equate it with a general judgment anyway, because the tests given are so different. So we must fit it into our plan, either taking it for a general ~~and~~ picture which many take it, or as it seems to me somewhat more likely, to take it as a picture of a specific judgment but a judgment of nations rather than of individuals, at the end of this age before the beginning of the Millennium period. But in that we have this picture of the ultimate faith of the wicked and in which the figure of fire is used. And the same thing is true in Revelation 20 where we have in verses 14 and 15 a description of the Great White Throne judgment. It says that they were judged according to their works, every man according to his works and death and hell were cast into the lake of fire. This is the second death and whosoever was not found written in the book of life was cast into the lake of fire. And then in 21: 8, Revelation 21: 8 we find a reference, "But the fearful, and unbelieving, and the abominable, and murderers, and whoremongers, and sorcerers, and idolaters, and all liars, shall have their part in the lake which burneth with fire and brimstone: which is the second death."

And so the figure of fire is definitely used but as to the details of interpretation, the precise interpretation of it, I think that only the Lord knows.



but at a precise point in the future. And they indicate this long stretch but they do not contain within themselves the idea of the endlessness. They are translated forever, But in the New Testament we often find it saying forever and ever. And if forever is eternity why forever and ever. Several places says the olam of olam. That's a figure of as long as you can think of. Way - on, and then think of that distance way on, and think of that as a measure and for every point on the measure makes this period a long way on. That's getting on and on, the olam of olam. But the philosophical idea of endlessness is not conveyed in the word.

This man said that there is no other word for eternity. Then it would have to be eternity. Well, why does there have to be a word for eternity? What is the English word for those, the one who is related to you by having the same father and same mother. There is an English word but it is comparatively little known. Many people think there isn't. How many of you people know the word sibilant. Probably a good many don't. It is not much used. You would probably never say, how many sibilants do you have? You wouldn't ask a person that. You would say how many brothers and sisters do you have? Or to say how many children were in your family, because we don't have an English word for it. Except for this word sibilant which I don't think really means exactly that. The Germans have a word Geshisler, (11) and that means exactly it. Geshisler is those who are related to you by being either brother or sister. There are many words in German for which we have no word in English. There are many words in English for which there is no word in German. And how often does the ordinary person in ordinary life use the word eternity? Do you go down to buy an automobile and ask does this last for olam? Does this last for eternity? Do you buy a hat and ask if it will last for olam? It is a philosophical concept, which doesn't enter into daily life, and it is only as we learn from the Scripture that life goes on eternally and from the Scripture that the faith of the righteous lasts without cessation and that the state of the wicked lasts without cessation that we find the need to express this idea of eternity. And I do not believe there is any specific Hebrew word that expresses it. But there is a group of words that conveys the idea, and the idea of endlessness, the idea of permanency, is ~~announced~~ strongly suggested when you say the olam of olam. It is strongly suggested but it is definitely taught where it says that it continues without cessation. That it continues

without end. Where their worm dieth not and the fire is not quenched. And the terms used for the endlessness of the suffering of the wicked are exactly the same terms which are used for the completion (continuance) of the blessings of <sup>?</sup> ~~the~~ ~~Scripture~~. I believe the Scripture clearly teaches this, but I don't think that we should tie it on to a Particular Hebrew word which does not itself teach it. And if you do, you make yourself easy prey for the Seventh Day Adventist or other group to bring a long, involved, Hebrew argument that you can't answer, because they are true. That this word does not in itself convey the idea. And this seems to bring us to the idea that this ~~an~~ idea is not a Scriptural teaching and that's all. It is taught in the Scripture.

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### 5. Erroneous views.

#### a. There is no scriptural warrant for another opportunity of salvation.

It is given unto man once to die and after that the judgment. The Scripture seems to make clear that the issues of eternity are so in this life. That this life is the end of the period of probation. At death it is definite, as the story of Lazarus and the rich man presents Abraham as saying, "Between you and us there is a great gulf fixed and no one can pass from you to come to us or from us to come to you." So that, you notice how I say that there is no Scriptural warrant for another opportunity for salvation. There is no Scriptural basis on which it can be reasonably maintained. There are many people who spend a great deal of time trying to prove that there is an other opportunity of salvation, mainly based on Jesus' <sup>preaching</sup> ~~speaking~~ to the Spirits in prison, but the word ~~κηρυξ~~ <sup>κηρυξ</sup> (2 $\frac{1}{2}$ ) means merely to declare. It doesn't say what is declared, and the spirits in prison, there is quite a lot of uncertainty as to what spirits they are, and when they were in prison. And so it is a passage on which it is very uncertain to say the least, and to base upon that a hope that there is another opportunity of salvation. I would say that all of those who are busy doing that would spend their time better in trying to persuade people to take advantage of the opportunity that they have now.

When I was in Princeton Seminary our professor of homiletics was a very able preacher not a particularly good teacher, but when he got tired of preaching, they gave him a chair in the seminary and a good part of his activity was giving us his sermon notes which



were very good, but it didn't particularly tell us how to make similar notes. But one time he preached in the chapel and he preached on the text, "Speaking the truth in love." And it seemed to me that his sermon denied the text, because his sermon said this, "The sun, moon, and the stars go around in the heavens in their orbits they move, and you can argue as to whether they go this way, that way, or the other. You can spend all kinds of time arguing, but they keep right on moving there just the same. So what matters is you have a loving attitude and not that you get concerned about what truth is. Well, there is a big element of truth in what he said, but it certainly is a contradiction of that text. It is a presentation of another truth which is certainly not contained in that text. But I think there was an element of truth in what he said, but not applicable to what he was dealing with. And that is this, that there are many things in the universe which are fixed and definite, and we can't change them, and which do not greatly change us. And in these things it is interesting to make speculations, but lets not make speculations in such a way that will lead ~~me~~ one to have confidence in something which is highly questionable. Let's take what is clear in the Scripture and press it, but above all, ~~me~~ let us realize that we don't simply speak the truth simply to give people information, but we speak the truth for the sake of bringing to them God's truth that he wants them to have in order to have the effect in their lives which he intends to work through this truth. That our work should be practical. And there ~~is~~ is a terrible lot of Theological discussion which relates to matters which do not have a direct bearing upon our lives.

Now suppose that you can convince yourself that there is a slight evidence for another opportunity for salvation after wards. What do you get from it? You may get comfort in your heart over something which you are disturbed about. You may get that. But you certainly don't get something that is going to help in winning people to the Lord or of leading them to live as He would have them to live now. Let's know the love of God, that God is altogether loving, and He is altogether just, He is altogether righteous, and He wants us to trust Him, and in matters that are difficult for us to understand He wants us to trust Him and know that His will is best, and that we will rejoice in His will. I don't know why it was that Finney, the great evangelist, once had great doubts as to his own salvation. I haven't read that part of his account

very fully, but I do know that at one time he reached a period of tremendous doubt as to whether he was saved or not. Perhaps it is partly because he did not have a good Theological education. His training was very temporary, but he had a brilliant mind, and he had a great many very excellent emphases in many areas. But at one time he went through an experience of tremendous consternation in his mind because he felt he did not know whether he was saved or not. He was not sure. He was sure that other people could be saved. He was preaching the gospel to them in power, but he was not sure that he himself was saved. And then he reached the point which some have reached where he felt, he was convinced that if it was God's will that he should be damned eternally he was willing to be for the glory of God. And he was glad to glorify God in that way, if that was what was for the glory of God. And when he reached the point in his thinking where he said, if this is the state of mind which I am in, that I sincerely and truly and really am willing to suffer eternally before the glory of God, he said, would God condemn a man to eternal suffering, who truly loves God enough and sincerely enough to feel that way. And that was the strange course of thinking through which he came to a feeling of certainty that he was truly saved. I think it is better to base it on God's clear teaching that he that believeth on the Son hath eternal life. But I do think that we can realize that God's glory is so vital, and God's holiness is so great and God's <sup>law</sup> ~~name~~ is so complete, that we can utterly trust Him on problems that might upset us and confuse us and bother us and to know that in the end we will see that we can glory in what He has done. That His will be best in all things.

We do not have any right in the Scripture for telling anyone that they will have another opportunity of salvation, but we have abundant warrant in the scripture to say now is the accepted time, now is the day of salvation. Come and believe on the Lord today. A man says to you today, suppose I turn the Lord down today. Suppose I reject Him today. Can I accept Him tomorrow? You cannot assure him that he will have an opportunity of accepting Christ tomorrow. He may have. There are men who have turned down the offer of salvation time and again repeatedly, over and over for years, and on their death bed they have accepted the Lord, and have been truly saved. But there is many a man who has said, I will do it tomorrow. I will do it the next day. And the Lord has taken him like that without any opportunity whatever to do so. No one of us

can assure anyone else that he will have opportunity tomorrow. That he will be with you tomorrow. And we are certainly foolish to give anybody the slightest reason to think that if he goes through this life disregarding the claims of Christ that he will have another opportunity after death. There is no warrant for such a view in Scripture. There is much evidence to the contrary. It is far safer to stand on the clear, strong, emphases of the Word, that now is the time of salvation.

b. Annihilationism. That is a teaching which the Seventh Day Adventists believe very widely teach and urge and feel that they have a tremendous duty to make known to everybody that they possibly can and they are convinced that the lost are destroyed. They are annihilated. They are brought to a complete end. That there is no such thing as a concept of eternal punishment. But the Scripture, though it does not speak in many places about it, does speak in a number of places as we have seen of continuing death, of a condition in which the worm dieth not, and the fire is not quenched. The terminology which is used for the continuance of eternal death is not as far as the words are concerned terminology which means absolute endlessness, because, as we noticed an <sup>10874</sup> is not eternity, something without end but is a long, long space of time. And when you say an olam of olam, why that is speaking of a long space of time which is utterly longer than you can conceive with this human mind, but this we can know, of the assurance of the blessedness of the righteous is exactly the same as the statement of the continuing of the suffering. And therefore if we try to make these statements show eventually that there's an end and an annihilation of the wicked we have just as much reason to say that there is an end and an annihilation for the righteous. The Scripture does not teach annihilationism and it is a shame that some people who have a hold on some real truth of the Scripture, which they often present with considerable knowledge <sup>(10875)</sup> who make it a great effort to convince people that I think is at best a false hope. A hope that is not grounded in the Scripture.

c. The final restoration of the Lost.

This is a thing that has appealed to many, or who suggest that all the lost including Satan himself will be saved and made righteous. Such a view has no Scriptural basis upon which to rest. It rests on people wishing that it might be so. But God wants us to trust Him and know that His will is best, and that He is all loving and that what He

does is thoroughly righteous and not to try to imagine expedience whereby we can escape from the teaching of the Scripture. I don't say we know everything. I don't say there may not be factors in the future. There may very well be factors in ~~the~~ God's ~~future~~ economy, in His method of doing that we do not know. That are not revealed to us, in Scripture. But there is no Scriptural warrant for declaring any of these three views which are widespread.

Annihilationism is a view that many present very strongly. I'm not sure of Jehovah's witnesses, but it seems to me they hold it. (They do. Haffly.) I'm quite sure that Seventh Day Adventists hold it. But I know there have been individuals and there have been groups which have very strongly advanced arguments to prove that the wicked do not suffer consciousness in eternity but that the time comes, I don't think there is unanimity between the groups. Some say soon after that, and some might say after many, many centuries. But there is a time at which they are simply destroyed. And their existence brought to an end. It is not very widely held, but upon which a few people are very insistent upon. And you will come across, all of you some time, long treatises with great discussion of the Hebrew and Greek words of  $\alpha\iota\omega\iota\sigma\mu\omicron\varsigma$  and  $\alpha\iota\omega\iota\sigma\mu\omicron\varsigma$  and they continue, now do you believe the wicked are going to suffer forever. You say, yes. Well, do you mean that means ~~the same~~ without end. You say, Yes. Well, you say, the Hebrew word doesn't mean that. And the Greek word is and it doesn't mean forever because these were the men of very way back, which were killed at specific points. And so I think that we should be prepared for that argument in advance and not be confused by it, by knowing that and do not mean eternity but they mean a long, long time for that specific point which

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which would be, would necessarily expect a language to have of course. But when it says their worm dieth not, the fire is not quenched, that is

.(1) Does someone else have a question?

1 (Answer. No, there is not a great deal. There is some. I would say this, there is no evidence for a cessation of consciousness. I would say that. There is not a great

deal of evidence for conscious existence of the lost after death, but there is a certain amount. We don't have say a hundred verses to prove it. We don't have that. But we have maybe fifteen. And we have another fifteen. The evidence is not great. There are some people who have the idea that true evangelistic preaching should consist of constantly saying to the people you are going to hell unless you turn to Christ. Hell is a reality. Stressing hell, hell, hell, hell all the time. Well now, it seems to me that if that was what God wanted our preaching should be, he would have given it a much greater share in the Bible, than we have. On the other hand, the practice of most people is to ~~eliminate~~ eliminate it altogether, which is a far worse error. A far, far worse error. It is a teaching of the Scripture. It has its place. It, in our present day, gets far less than its place. They type of person I have just referred to, I don't believe I have come across in the last ten years anywhere. But 20, 25 years ago, I came across a good many who took the attitude that this was the thing you should always stress. Well, it is a logical ~~idea~~ enough idea to get into. It is such a terrible thing, if a person is in danger of that, how can you hardly think of anything else. It is quite a natural thing for you to say, well, our sole purpose as Christian preachers is to talk about hell, and how people should escape it. But if that were so, I think it would have more stress in the Bible, than it does have.

We do have - he has delivered us from the wrath to come. We have something like that in practically every one of the epistles. We have a stress on the fact that there is a terrible fate ahead which we escape from to Christ, in practically every place. But the great mass of material is ~~from~~ <sup>on</sup> God's deliverance and on our relationship to Christ, rather than on the thing we are delivered from. And we have abundant evidence that it is a terrible thing, but very, very little as to the specific ~~teaching~~ detail about it. And the fact of its being conscious, the fact of its being eternal, constantly continuous, those two I think are clearly brought out, but neither of them is frequently brought out. And I think that if it was the Lord's will that we should be constantly harping on them, then he would have done so in the New Testament. I feel that our preaching should follow the emphases of the Scripture as well as the teaching of the Scripture. I think these things are not based on one or two obscure verses. I don't think so. I think they are clearly presented a number of times. But I don't think they are tremendously stressed.

But I think they are clear definitely. And as to whether there may be a - some factor that we don't know that obvious with its subpoints such as these three, a further opportunity annihilation or an ultimate restoration. We have no basis, solid basis, upon which to place any one of these forces. And therefore I think that we should say that here there is no warrant for that. But I would still recognize the possibility that there may be factors that we are not aware of, in the love and justice of God. I would recognize that but I would put the stress where the Scripture puts it and avoid feeling any certainty of anything, ~~on that~~ for which we have no Scriptural evidence. Now that's my views on it. It is ~~unfamiliar~~ one which is difficult as many Theological questions are. And I think the answer is to put our stress where God's word puts the stress, to stand on everything we find clearly taught in Scripture, and above all, to dwell in our mind upon the great number of statements in Scripture about God's love and also about God's justice. To recognize that we can trust Him, and know that His will is best, and that we will, when we ~~man~~ know all the facts that we can in this life, we will rejoice in that.

6 (Question: That's right. God is perfectly holy. And you must recognize that. But of course, Christ died to satisfy the Holiness of God and we believe that the death of Christ was sufficient for all; efficient for your life, but sufficient for all. And therefore I don't think those who say eventually in God's mercy, it is His plan that all shall be restored. I don't think we can say this is definitely denied and clearly false, according to Scripture that denies it. I think it is better to say, there is no warrant for it. And we'd better stop putting our hope ~~and~~ or confidence upon it, for which we have no definite clear Scriptural support. Well, if there's no further questions at this point, we move on to VIII. And between 7 and 8 there is a great gulf fixed, because we have been discussing thus far in this course the subject of anthropology, in the Theological sense. That is to say, we are dealing with man. The origin of man. The constitution of man. The nature of man. The fall of man. Man in the state of sin. What is the result of sin? Now, still dealing with man, it would be reasonable to go on, and deal fully with the question - How does any man escape from a state of sin? What are the details of the salvation of man? How is man restored? And what is the ultimate state of the saved man? All of this could come under anthropology. But at the same time, this would come under other positions of Theology. Thus, Christology which we deal with in Systematics III, deals

with the means whereby God saves man. The objective. And soteriology which we deal with to some extent in Systematic III, deals with the subject detail of the way which God saves man, and Eschatology deals with the ultimate fate of saved man. Naturally, we cannot include in a lecture and a half, go fully into Christology, soteriology, and eschatology. In fact, we will not touch upon Christology, in this semester at all, except just very incidental. But soteriology we should touch upon, because it is very vital to this matter of salvation. This matter of man's coming out of the state of sin.

### VIII. God's Procedure for Saving Man from a State of Sin.

#### A. The Covenant of Redemption.

I do not believe that anything in A here is questionable. People may use one terminology for another. But the fact, I think all true Christians would agree with that. A. The covenant of Redemption. That there is an agreement, a covenant, a plan, whatever you want to call it, made between the persons of the trinity before the foundation of the world, having for its purpose the salvation of some of all humanity. And so with that number one, the Plan to save some, of fallen mankind was made before the foundation of the world. I don't need to give you references under that. You have studied the chapter in Hodge. But I will mention a couple, without taking the time to look them up. Ephesians 1: 4-12. Ephesians 3:11. II Thessalonians 2: 13. II Timothy 1: 9. I Peter 1: 2. Revelation 13: 8. Revelation 17. Many more can be given. Doubtless any evangelical Christian regardless of denomination would question that the plan to save some of fallen mankind was made before the foundation of the world, for that is very clearly emphasised in these and many other passages.

#### Number two. This plan involves an agreement between the Father and the Son.

a. Christ refers many times to some extent made to him before his advent and to admission that ~~he~~ he receives from His father. Here again - the commission that he receives from His father, here again you have studied the material from Hodge. I will mention of course the verses, which He gives. John 5: 30, 43. John 6: 38, 40. John 10: 18, John 17: 4, 12, 24. and Luke 22: 29. The truth here expressed is so clearly taught in Scripture that I don't think, I doubt if any group of Christians seriously questions it. But it is a truth that is greatly neglected. The picture, you will some-

times hear of a cruel God who comes with his scourge and wickedness, his scourge on wickedness, compared to a great forest fire striking across the plain and here is Christ who intervenes and saves man from the terrible wrath of God, gives people a false idea of God. There is much of truth in the picture. The holiness of God. It is a fearful thing to fall into the hands of the living God. God is holy. God is righteous. Man, who is a terrible sinner deserves and is in tremendous danger of awful punishment at His hands. But it is not that Christ who loves us intervenes and protects us, ~~him~~ from the God who hates us and wants to kill us, ~~him~~ Nothing of the kind. John 3: 16 makes it clear - God ~~wh~~ so loved the world that He gave His only begotten son. It is the three persons of the trinity who participates in man's salvation. It is God's plan whereby He can preserve His holiness which He must keep secure and at the same time show His love through our salvation. Jesus showed wonderful love to us, in His sacrifice, in His willingness to come and die for us, but God the Father showed wonderful love in sending His son -

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deserve nothing good at His hands. And so this is a truth that Christians ought to know and ought to understand. And I believe it is worth stressing because it is a matter that we ought to have our people understand and it is very unfortunate that many of the false ideas of the just and holy God, and think it is only Christ that has the love <sup>but</sup> ~~and that~~ it is a God <sup>who loves</sup> ~~of wrath~~, and that Christ shows forth the love of God in His wonderful love and mercy to us. So it is a very important truth but it is in no sense a controversial truth. I doubt that any group, that accepts the Bible as God's word, would deny this truth, whether they use the term, the covenant of redemption or not. It is a good term. I think we should be familiar with it. There's the covenant of redemption. There's the covenant of works. There's the covenant of grace. There are these three covenants. And the fact about them is clear in the Scripture, and the term is a good way of presenting the fact. There are other ways. But I don't think there's any question about the truth of the covenant of works with Adam, or about the truth of the Covenant of Redemption among the persons of the Trinity.

#### B. The Covenant of Grace.

You have read in Hodge, how there is a certain - there are those who would put the



two into one covenant, and it is very interesting how Hodge shows that in one part of the Westminster Confession you get the impression that there is one covenant, made between God and Christ, who is our representative, and that this covenant covers both features, but that there are other parts of the Westminster Confession which sounds as if there were two covenants. Well, its a matter of expression. It is like - you say - if you would say there are two horses, you can easily see there is one horse, or there are two horses. That is a definite division. But if you say there are two continents in the Western hemisphere, there is a matter of terminology, ~~but~~ because North and South America, except for the manmade Panama Canal, are part of one body of land. You could call it one continent. And yet there is such a thin little separation there, a little connection rather between North and South America that it is more useful for the purpose of terminology in geography to speak of North and South America as two distinct continents. ~~But~~ They are not separate in the sense that Eurasia is separate from them. But again Europe, Africa and Asia are connected and yet the connection is so small that it is helpful to speak of them as three continents, particularly in the case of Africa. Well, in this case, it is helpful to our understanding as a fact to use this terminology. And the covenant of redemption is the covenant whereby Jesus Christ promises to come to earth to obey the law perfectly, to merit eternal life by His righteousness, and to pay the penalty of our sins by His death. And God the Father covenants to accept the payment as a sufficient and proper payment for sin for those who belong to Christ.

And there is - the plan of salvation as made between the Persons of the Trinity is understood well by putting it together under this term, the covenant of redemption. But then the covenant of grace is the application of the plan of salvation and that is made between God and those who will believe on Christ. And here Christ may be spoken of as a party to the covenant since we belong to Him. He is our head, and it is the covenant between God and Christ's people, as represented by Christ. Christ is also the mediator of this covenant. The mediator in that He is the one through whom the covenant, the conditions of the covenant are laid down and through whom it is carried out. And so Christ is in one sense ~~and~~ a party to the covenant and in another sense He is the mediator to the covenant, but this covenant involves primarily those who are saved through Christ. The covenant that all who will believe on Him and receive Him as their substitute

shall be saved.

6 $\frac{1}{2}$ (Question: ~~Mm~~ No, I wouldn't say there were three parties in the first. Yes, it is a matter of terminology, but it is as if - supposing that here were a lot of people - take in England, when the Germans conquered France, and there was the great English army in Germany - in France. And now the airforce and the navy and the great mass of English ~~and~~ people - they have covenanted together, you go over and get them in boats, we'll fly overhead and we will fly overhead and we ~~if~~ will protect you. And we will protect you as you go from the German airforce. We will ~~ga~~ help you to bring them. You see, there is a covenant, an agreement between them as to a means of rescuing the soldiers who are in France and cut off by the German army. Now in this covenant those soldiers in Germany, they are the objects of the covenant, but they are not a party to the covenant. That would be like the covenant of redemption. The agreement to save them. Then the covenant of grace is the agreement with the people there who are redeemed that if they will get on the boat which has come for them that the airforce will protect them from attacks of the German airforce and that the men running the boat will get them back to England, and bring them safely there. ~~if~~ See, the two are different. One, the party - you can think of them as one, but it is pretty difficult to involve in one. It makes it, it is like North and South America. It makes it easier to think of them as two, but it is surely a matter of terminology. It is helpful to ~~think of~~ ~~think of~~ those who think of, one - the agreement between God the Father, God the Son, and God the Holy Spirit to save some out of fallen mankind. Second, in which man kind are the recipients - they are the object. Second - between God and Christ representing His people, or God and the people who belong to Christ, that God will save those who believe on Christ, will accept Christ for salvation, Christ as the atonement in their behalf, and will give them eternal deliverance. There are two aspects of it, which really are one - I mean the covenant of works is a distinct thing altogether. The covenant of redemption, the covenant of grace, could ~~think~~ be thought of as one, but it is pretty complicated, and it is simpler to take it as two. And that's ~~why~~ there has not been unanimity in the method of thought but as to the content of it, I don't think it is stressed. It is just a matter as to ~~how~~ we are going to escape. The fact that those whom God has given to Christ He will accept - He will justify - He will

sanctify. He will glorify. He will deliver. The method of salvation is the covenant of grace. The carrying out of salvation, the providing of salvation is the covenant of redemption.

Number one. Relation of the covenant of redemption.

two

Number ~~one~~. Relation to the covenant of works.

The relation to the covenant of works is altogether different. Man has failed the covenant of works. The covenant of works is made with Adam representing mankind. Adam has fallen, has failed. Man is a party to the covenant of works. Man has failed to keep the law. The law is there as evidence to show anyone of us that we deserve the wrath of God and nothing else. We have failed the covenant of works. The covenant of grace does not abrogate the covenant of works. It does not do away with the covenant of works, but it delivers us out from the results of our failure, under the covenant of work, by providing a means of escape for us from it. And so we pass from the domain of the covenant of works into the domain of the covenant of grace, to be saved in Christ. The covenant of works and the covenant of grace are distinct from each other. They are sharply separated and yet intimately related. The covenant of grace and the covenant of redemption are so intimately related that they cannot be sharply connected but we can understand it by thinking of it under these two heads, rather than trying to put it together into one.

11½ (Question: No, I said that unbelievers today should realize that they are lost as a result of having fallen from the covenants of works. Have failed to live up to it. They are lost. It is not the covenant of grace that causes anyone to be lost. I think that is a very important thing to remember. It is our failure under the covenant of works that leads us to be lost. And no one has a right to say God is unjust in that He saves you and that He damns me. No one has a right to say that. Because God would be just in damning everyone and like the parable that Christ gave. The man said to the men in the morning, if you come into my vineyard and work for me today I will give you a denarius. And they agreed to it. He was not unjust. He would have been very unjust if He would have given them less than he promised. But ~~if~~ He is not the least bit unjust by giving someone else a denarius for working half the day. That is in no sense going back on His

promise to them. There is grace entering in. And there is nothing more that we know about than when there is some grace shown to somebody else, as we have here. But it is an unregenerate attitude of the heart that leads us to do so. Because what we deserve is justice and if we receive some grace we should praise the Lord, for it. I turn on the ~~radio~~ television and I see tic tac toe and I hear a man tell that the capital of Pennsylvania is Harrisburg. They say, fine. You get \$5000. Well, now, it is not the least bit unjust to me to give that man \$5000, for knowing that simple thing. It is not the least bit unjust to me. If a law were passed that anybody 13 $\frac{1}{2}$  in the United States would be entitled to receive \$5000 then it would be very unfair not to make that law known, and to give me an opportunity to show my great knowledge as well as the next person. But they probably pick people on those programs on the basis of how photogenesis they are and what a pleasant appearance they make and what their personality is and that is what they paid them for rather than that they know that Harrisburg is the capital of Pennsylvania. And nobody gets angry because people get money in a way like that. But it is a gift. It is a grace. It is not a matter of justice or a matter of righteousness. If there is today effective on those who are lost, the covenant of grace takes them out of the covenant of works. No human being has ever been saved through the covenant of works. But everyone can see through the covenant of works that he deserves to be lost. And then the covenant of grace is made to give a means of saving some. That's the relation to the covenant of works.

Number three. The unity of the covenant of grace through all the dispensations.

This is a phrase used in Hodge, used in Berkhof, used by most reformed Theologians. And yet there are some people who make a division between those who believe in Reformed Theology and those who believe in Dispensations. You have to believe in dispensations. The Bible makes no stress that it is all one.

Therefore I think it is a bit unfortunate that in the Scofield Bible, although I don't think I will suggest a change in certain cases, well-established, I don't think there is any great harm in it. But I think it is a bit unfortunate that ~~a~~ the time of Adam in Paradise is spoken of as the first dispensation, and six other dispensations are put as if they were in a parallel with this. There is the sense in which they are, and yet there is a sense in which this one is distinct and the other six are distinct. And this first is the dispensation of the covenant of works. And the other six are six dispensations of the covenant of grace. The only trouble is, six would not be the sacred number seven, and therefore it makes seven by putting them together. If you won't tell anybody about it I will mention it to you that there are a lot of sevens in the Scofield Bible. Now there won't be a connection .(1 $\frac{1}{2}$ ). It says some where - it speaks about the seven fold spirit of God in Isaiah. The Spirit of God will rest upon Him; the Spirit of Justice; the Spirit of Holiness; the Spirit of this; and there are six different characterizations given and the headings given in the first edition of the Scofield Bible, the seven fold Spirit of God. Now to call me one fold and six parts of me six others is rather ridiculous. I'm either one or I'm six. But you can't take the whole as one and take six parts. And that is a rather minor, ~~vagary~~ of trying to find sevens every where you can. And I don't think that anyone on the Committee at present shares that vagary.

But in this particular case the terminology will probably be ~~main~~<sup>re</sup>tained. The first dispensation and the other six dispensations. But I think it would be slightly more correct to say the dispensation of the covenant of works and the six dispensations of the covenant of grace. But the covenant of grace is the one covenant - is dispensed in various ways, but it is the one covenant. And ~~mm~~ any true Christian must agree to that and you will find in the original edition of the Scofield Bible - you will find it clearly brought out in the notes and in the introduction, that everyone who ever has been saved or ever will be saved is saved through the death of Christ - that salvation is ~~one~~ even in the various dispensations. In one dispensation we look forward to what Christ will do, and we have circumcision and we have the passover looking forward and in another we look back and we have baptism and we have the Lord's Supper looking back. But the meaning of

the sacraments is exactly the same, whether we look forward or whether we look back. We have a different dispensation; a different form to indicate the same thing. To indicate that we are saved, not through anything we can do, but through what is done to us in circumcision or in baptism, in cleansing us from sin and uniting us with the people of God through the work of Christ. Not through anything in us, not through any work that we do, but through our partaking in the Passover with the people of God, or in the Lord's supper, our partaking of that which Christ has made available to us. And so the unity of the covenant of grace through all the dispensations is something that a large group of Christians talk about a great deal as if there were other Christians who did not believe it. And tremendously criticizing other Christians for not believing it and these other Christians as far as I can see it, believe it too. But they don't talk about it enough. And I think that we should talk about it. We should give it, its proper place. But after all, the vital thing for us is how are we saved today? Not how were people saved in the Old Testament? But I doubt if any real Christian has ever written at length on the Scripture, without bringing out somewhere in His writing rather clearly that the Old Testament believers were saved just as we are saved. Because it is very true about the Old Testament as the New. That there are different dispensations but there is one covenant of grace.

And so the unity of the covenant of grace through all the dispensations we should note. And we could spend a lot of time on the covenant of grace. I wish we had the Dutch system here. I had a friend who was in Holland thirty years ago studying Theology and the professor there had started in the very beginning of Theology and was going on and on and on for twenty years now. Since then, in this same university they have a new professor, Professor Berkhouwer, and every year he goes as far as he gets, going very slowly, and then he writes a book on it. He's got about fifteen books out already. If he lives long enough he'll get through the whole of Theology. But we don't have that many years to go through it, so the covenant of grace, we could give a year to very nicely. We'll have to be content with fifteen minutes, and move on to election.

### C. Election.

And of course, when you have a covenant of grace, a covenant of redemption, who is

involved in the covenant? Election is necessary. Somebody has said - God holds for me, The devil holds against me. I cast the deciding vote. Majority rules. That's election. Well, that is a view of election which you will hear sometimes presented. You vote. Whether you vote with God, or vote with the devil, you decide. There must be an election. But who makes the election? Do you make the election? Or does God make the election? Of course, the illustration is silly, because to put God and the devil on the same basis - God is certainly a thousand times stronger and more important than Satan. To put them on the same basis is ridiculous. And then to put one of us in comparison too, would hardly be noticeable, if you added one other to Satan's power against God. It is a ridiculous picture, but it is one idea of election. It is not the Biblical idea. The Biblical idea of election is that God does the electing. It is repeatedly stated that we are chosen in Him before the foundation of the world. That He has elected those who are chosen unto eternal life.

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We are studying anthropology. Man's constitution, condition as created and as in sin. I was just summarizing at the end, VIII, God's procedure for saving man from a state of sin. And under that we looked at A. The covenant of redemption and saw that even before sin entered into the world God the Father and God the Son, entered into a covenant, whereby God the Son, would bear the sin of the world. And whereby God the Father would accept His sacrifice as in our behalf - and the behalf of His people. Then, we looked at B. the covenant of Grace, and we saw how God has promised to us who believe in Christ that we are to be saved, and He has agreed to accept the substance of Christ on our behalf in our stead. And all He asks of us is that we place our faith upon Him. All He asks is that we trust in Him. No work of anykind. Merely as we trust in Him, and avail ourselves of Him grace. And then we ended that with the unity of the covenant of grace through all the dispensations. And then we took up C. Election.

Who is elected? In anything that is done, a selection must take place. It is necessary to select or elect those who will be recipients of any particular thing. Ephesians 1: 1-6, the apostle says in verse 4, "According as he hath chosen us in him before the foundation of the world, that we should be holy and without blame before him in love: having predestinated us unto the adoption of children by Jesus Christ to

himself, according to" - the good qualities that He saw in those and that He decided to ~~about~~ select. Now that's not what it says here at all. It does not say according to the goodness. According to the keeping of the law. According to the fine spirit. According to the depth of repentance. According to the sincerity of our turning away from sin. According to the fact that we have sense enough to see the truth of the Word and to accept it. But it is "According to the ~~when~~ good pleasure of his will, to the praise of the glory of his grace, wherein he hath made us accepted in the beloved."

II Timothy 1: 9. We find the apostle speaking of -"the power of God; who hath saved us, and called us with an holy calling, not according to our works, but according to"- our faith. That's not what it says. "Not according to our works, but according to his own purpose and grace, which was given us in Christ Jesus before the world began." We can easily think of faith as another work. Not this kind of work, but this kind of work. Not the things that you do with your hands but the attitude you take in your heart. But that's not what the Lord ~~say~~ means. He has elected us according to the good pleasure of His grace.

John 17: 11-12. We read that, Jesus in His high priestly prayer said, "And now I am no more in the world, but these are in the world, and I come to thee," Who are these? Verse 9 said, "I pray for them: I pray not for the world, but for them which thou hast given me; for they are thine." Verse 12 says, "While I was with them in the world, I kept them in thy name: those that thou gavest me I have kept." All that come unto me, were saved. And none of those who has persisted in believing has been lost. That's not what He says. Those whom the Father gave Him, He has kept and none of them is lost.

And so we have in these and many other passages the fact that God in His sovereign grace before the creation of the world selected out of the Sons of Adam who would be implicated with him in his sin, to whom the sin of Adam would be imputed, He selected certain ones as those who would receive Christ as their Saviour.

#### D. Vocation.

Vocation is a word that we do not use a great deal, today. I guess we are getting away from Latin. We use English now. But in this particular case we do not use the ~~word~~ ~~many~~ English word - calling very much, any more. We speak of a man who went berzerk.



We speak of a man who was saved. We speak of a man who was born again. But we don't often speak of a man being called. But the Scripture speaks in this terminology a very considerable amount. And so it would be good for us to see what it says. And we find that the word is used of two sorts of calls, in the Scripture. Number one is The General Call. There is the General Call and this we find In Mark 16: 15-16. Most critics today do not think that this part is a genuine part of Mark. Let's drop it out, and take the last part as Matthew. But the last part of Matthew does not fit for this particular requirement. So we will use Mark. "And he said unto them, Go ye into all the world, and preach the gospel to every creature." Go ye into all the world, and preach the gospel to every creature. Here is a command which is a general call. We are commanded to go into all the world and preach the gospel. Matthew in the parallel passage says to go and make disciples of all nations. That does not refer to the general call of preaching the gospel to every creature.

Well, in Matthew 22: 14 however we have a reference, where we have this reference -

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He made a marriage ~~and~~ for his son and sent his servants to call those bidden to the wedding and they wouldn't come and then in verse 8 he said to his servants, "The wedding is ready, but they which were bidden were not worthy. Go ye therefore into the highways, and as many as ye shall find, bid to the marriage." And then 14, When they threw one out who didn't have on a wedding garment, he said, "For many are called, but few are chosen." This word fall ~~then~~, it seems to me to refer to a general call in this case. Now you take this instance - they went into the highways and as many as they found, they bid to the marriage. Does that mean they told every person? Did they have a loudspeaker that they got every person absolutely there and give them the call? No. Those whom they found on the highway. And that is true of the preaching of the gospel. We preach it widely. We try to reach every person in the country, but we do not. There are all sorts of reasons in suitable to us, why one person hears the call and another one does not hear the call. There are all sorts of reasons why one person is present at a particular time, and he is not, and there are reasons why one is preoccupied at a certain time, and hears the words in his mind as it penetrates and is driven home. And then there are reasons why one

is in a particular frame of mind, while one is ready to listen attentively or ready to be interested and all sort of circumstances and background enter into it that no man can predict. All that we can say about him is that there is a tremendous variety.

The general call is clearly taught in the Scripture. We are to go out and to call as widely as possible. We are to present the Word of God to attempt to bring it to every creature, but the call is not uniform in its coverage. It is not uniform in its reaching for people. If anyone said it is unfair, it is unjust for those to be saved whom God has chosen before the foundation of the World, and those not to be saved who he did not select from the foundation of the world, what must they say about those who have never been reached by <sup>a</sup> ~~human~~ missionaries or by a preacher. Those who for some reason or other have never had a chance ~~to hear it~~ and perished. It was God's obligation to give every individual in the world and equal opportunity to find out whether they will accept Christ or not, and then as a result their decision gives them salvation. Certainly there is an ~~no~~ inequality. It would be much easier to accus God of injustice on this account than on account of the fact that He knowing this, selected before the foundation of the world, those who he would include in the specific calling and the application of that calling.

But the general call is to be given widely. It is, you might say, sprung out into the world, and God's people are told to pass it on, to fling it out into the world. We are to reach as many as we possibly can. We read in Luke 14:23, the parallel, the Lord said unto the servant. God out into the highways and hedges and compel them to come in, that my house may be filled. And it is our responsibility as Christians to go out and to spread these teachings just as widely as we possibly can. It is a definite call which God gives,. The call to be saved. It is a sincere call. It is not God's desire, it is not His will that any should perish, but that all should come to the knowledge of the truth. Nobody has a right to say, well now, I'm not elected. The general call can be distinguished from the specific call and the general call is intended to be wide-spread to go to every creature and human beings have their part in the spread of the general call, and human beings have no more right to say - oh well, if God wants them to be saved, they'll be saved. It doesn't matter whether I give them the general call. Then we have to say, oh well, if the Lord wants these people - if the Lord wants me to be

healthy tomorrow he'll keep me healthy. Let's just eat what we feel like now. There is ~~nothing~~ the world of second causes in which we live, and also there is the over rule controlling activity of God. We will understand some day why it is, but today we see the facts. That ~~in~~ we live in a real world and that what we do matters and that what we do in relation to others matters.

6 $\frac{1}{2}$  (Question: I would say that all things are possible to God. I would say that God can do whatever He chooses, but God chooses that ordinarily all who are to be saved shall hear the general call, of ~~the~~ the Gospel. He chooses that ordinarily. But that is no reason why He might not choose, if He should desire to do so to lead some individual in other ways. And I think that one very important thing for us to keep in mind, that it is not the extent of our knowledge which determines our salvation, but it is our heart attitude. I would say that there is no other name given among men whereby a man can be saved through Christ. What do we mean? Do we mean this combination of sounds? Do we mean these particular letters? These particular sounds? Well, if we mean that, none of us would be saved, because we do not pronounce it in the way they did in those days at all. We do not pronounce the name of Jesus the way they did in those days. We have a different sound that represents that sound. By the name, we do not mean the particular sound, but we mean the relation to the Son of God, which is vital. And I'm sure that there are plenty of people today who are talking a great deal about Christ, and what Christ does, and how important it is to believe in Christ, who might just as well be talking about Buddha, or Mohammed, or Confucius, because what they are representing has no relationship to the Christ of the Bible. It is not the sound, but it is the attitude.

How much knowledge is necessary for salvation? No one of us could believe. We just simply don't know. There are some of the most ignorant people in the world, who have got a very very earnest heart attitude of devotion to the Lord. And there are some of the finest Theologians in the world, who understand the detail, but who never accepted Christ and are lost. So whether God could convert some ~~where~~ one in a distant land where no one had ever gone who had heard of Christ, or causing the stars to be arranged in a certain form and making the word Jesus, or by causing them to hear a certain sound ~~and~~ <sup>and</sup> ~~being~~ <sup>being</sup> give it ~~given~~, or by giving them a dream and giving it like He gave the dream to Cornelius. Or

to different ones, like you call Abraham out of the Ur of the Chaldeans. Certainly God could do whatever He chooses. But we can say that if God does that, ordinarily He expects all of us who are called to be reached by the proclamation of the Gospel.

9 $\frac{1}{2}$ (Question: I heard Mr. \_\_\_\_\_ who worked in Africa. He made a trip down into a field that he had never been in before, and he went down into this field to make a trip down there to preach the gospel, and he said there were some men who came down from the hills. Had come several days journey from an entirely different tribe, down to this place, and they said that they had had a dream that told them to go down to this particular place and they would hear a message that would save them. Now, how often that is going to happen - I don't know.

The general call is also found in John 5:38 - 40. "Search the scriptures; for in them ye think ye have eternal life; and they are they which testify of me. And ye will not come to me that ye might have life. There is a general call which is given to all men, but men are dead in trespasses and sin, and unable to respond to the call. So we have to have something more than the general call. Though the general call is very important.

Number two. The effectual call. And this effectual call is something that we don't refer to much nowadays, but was much stressed ~~in the~~ in the New Testament. The word conversion is used in certain other connections. The word saved is used in a very general sense. The word regeneration is not used much. The word for born again is used a good bit. But it is amazing how often this word call is used. Now ~~actually~~ Acts 11:18 here doesn't use the word but has the idea. "When they heard these things they held their peace, and glorified God saying, Then hath God also to the Gentiles granted repentance unto life. God has granted repentance unto life. Now Paul is particularly fond of the word calling. In Romans 1: <sup>7</sup> he says, "To all that be in Rome, beloved of God, called to be saints." Certainly he is not there referring to the general sense of the word. If he did, he would have said, who have accepted the call to be saved. He is not writing to all the pagan Romans here. He is writing to the Christians. He said in verse 6, "Among whom are ye also the called of Jesus Christ." "To all that be in Rome, beloved of God, called to be saints." Not to all those who accepted the call. Not to those who had sense enough to see this. But to those who were reached with the effectual call. "Ye are the called of

Jesus Christ.

And another verse that we all love to quote. One one of the most promising and blessed verses in the Scripture. "We know that all things <sup>together</sup> ~~work~~/for good to them that love God," and this is Romans 8:28, and isn't it wonderful that He doesn't stop there. Here I'm facing a difficult emergency. I've gone through a difficult time. And I pray. I know that God works all things together for good to them that love God, but how much do I love God? Check down in your heart and see if you love God with all your heart, and all your soul and all your strength. Just as an example. Just as an evidence. Let me ask you this. God commands you to go out and preach the gospel to every creature. He commands you to reach everyone with the gospel that you can. Now suppose that I give you a promise that every person that you will spend two minutes with in the next week, telling them about the Lord Jesus Christ, that you will spend two minutes with him, and telling him how he can be saved through Him, for every such one I will give you five dollars, would you speak to anymore than you will if I don't make you any such promise? How many are there here, who are absolutely sure that they will speak to just as many ~~people~~ people next week about salvation through Christ as they would if they could be sure of being paid \$5 for everyone that they speak to. Unless a person is so rich that they don't need any money there are very, very few who would say that that would not make a difference. My wife and I were talking to a Catholic friend of mine at Princeton Seminary. He was a pastor of a big church in San Diego. And he was telling me how he was using the profit motivation. He said he had two callers. They were calling on all the new visitors. They were calling on them and they were getting a certain result. But he decided that they ought to get more results. These people were paid for their time. But then he told them, that for every one of these people, who would come in addition to a Sunday service, who would come to either an evening service or to a midweek service that they'd called on, they would receive an extra fifty cents. And for every one who would join one of the societies of the church -

terrible to put people through this down to the level of the (h). Well, the fact is that its~~y~~ accomplishment is far greater, and it is a terrible , not to those people. I doubt if there is a person who wants to . We go out and we serve the Lord and we do what we can. But you introduce something for me, I get a little more out of it. Why, even take the matter of your preaching on the street. You're trying to reach the lost for the Lord and somebody comes along that you have a lot of regard for and you can think of that person and say I~~m~~ ~~s~~ want to be sure that I'll do my best now. And you are more interested in what somebody thinks of you, some human being, than you are in what the Lord wants. No one of us loves the Lord with all his heart, and with all his soul, and with all his mind. We must be growing and increasing in our love to God. If we are His, we will be increasing.

But when I read Romans 8: 28, and I read that "all things work together for good to them that love God," I say, oh, do I love God enough? Or am I going to have things working against me today, and things going wrong, because I really don't have that love. But then I read on, "All things work together for good to them that love God, to them who are the called according to His purpose." And it is not my life. It is not my faith. It is nothing in me, but it is His grace, and His grace alone. And I am sure that He will cause all things to work together for good for me and that He will build up in me that love for Him, that He wants me to have, but sometimes I feel that He goes pretty slowly, for I know that He that hath done a good work will ~~never~~ perform it until the day of Christ. It's tremendous the way that Paul uses this word Called here. To them who are the called according to His purpose.

And then we find it over in I Corinthians 1: 2. ~~Unto~~ ~~the~~ Unto the church of God which is at Corinth, to them that are sanctified in Christ Jesus and called to be Saints. Not those who accepted the call to be saints, but those whom God has called to be Saints. And in verse 24, he says "but unto them which are called." See. We preach Christ crucified to the Jews a stumbling block, to the Gentiles (sound dropped real low here.) From 3 $\frac{1}{2}$  - 14 $\frac{1}{2}$ . "With great power recognizing that they have serious faults but you may have much worse ones.

A-103. 5/14/58. (3 $\frac{1}{2}$ )

447.

(Record very difficult to hear.)

great stumbling block to non\*Christians and to many Christians too, that they find people in the world who seem to have a most beautiful character and seem so lovely ~~and~~ in so many ways and then they find Christians who are so hard and mean, and it is a great stumbling block. And the answer of course is that all our righteousness is very little. But that <sup>and?</sup> our ethical character in our attitude is to a ~~man~~ tremendous extent woven by our background and <sup>?</sup> and the environment we were brought up in and the context that we have and so on, and so one person from a human viewpoint is five times as good as another. The goodness that we inherit from other people. we are ~~constantly~~ constantly decreasing by our selfish heart, and we are constantly becoming worse except as the spirit of God causes us to become better, and so you can have a man who is right here. He is an ungodly man and yet he has a wonderful character. A loving soul and he's here, but he is moving this direction. We have another one who is only here. But his background was way different. And a Christian does not ~~come~~ become immediately twice as fine as the ungodly person. But he has a living seed within him, instead of a dead - instead of a characteristic material he has a life that is good. <sup>?</sup> Sanctification is beginning and is continuing. It is a miraculous process carried on by the Spirit of God but which it is His will that we should constantly think about and pray Him to help us in and try to forward and we cannot forward our justification. But our sanctification we can forward very much.

I had an experience three years ago with people with whom I had contact for a long time, and thought very highly of, who began to say things behind my back, and who began to take an attitude to my face which was very, very disagreeing, and when a thing like that happens it was the hardest thing in the world to keep from getting a bitter feeling toward those people. And when they would turn, so they could get out of sight so they wouldn't have to meet me, and have to <sup>speak to</sup> ~~meet~~ me. It was the hardest thing to keep from a bitter attitude. And when they would say things, a frank misrepresentation and that sort of thing, it was the hardest thing to keep from a bitter attitude - from having a bitter attitude and this came out very early in the fall, but I felt that one of the greatest, most <sup>(3 $\frac{1}{2}$ )</sup> that whether they would say strong things about me and they'd believe about me, was that I should not be bitter, so that anybody might be held back because of my Christian life. <sup>T</sup>o pray to the Lord to give me a spirit



of love. I prayed for that for a long time and I felt that God gave it to me. There were some of them who at the end of the year wouldn't speak to me. But I ~~gave~~ believe the Lord gave me the willingness to be ready to speak to them and be friendly to them regardless of what. Because they erred, they fell into sin as we all fall into sin. God does not want us to get a personal unloving attitude toward other Christians. He wants us to hate that which destroys people's faith. He wants us to hate principles that are contrary to His will, and do everything we can to destroy the efforts of those which are doing that which injures His (4 $\frac{1}{2}$ ) but He wants us to love Christians in the world. And I felt that though it was a real miserable feeling it was one that was a real means of grace. But it is a matter that we have to think about because when you see somebody else on this and all the - look at that fellow. I wouldn't be like that. Well, you're doing something else they wouldn't do. And the thing isn't to see how they are falling down but to see where we are falling ~~down~~ down from where the Lord would want us.

#### J. The Relation of the Saved Man to the Future.

The person whom God has saved from sin is justified now. But he should be growing in sanctification and God has promised that he who hath begun a good work will complete it, but let's pray that He will speed up the process. Let us do what is necessary to preserve it and do the part that is ours. But the relation of the saved man to the future events of the I am thinking of now more of the/material world than of the part that we already touched upon in sanctification.

1. Troubles in this life. The Old Testament abundantly preaches God. Teaches God's blessing upon the person who is (6 $\frac{1}{2}$ ) and that is not an Old Testament truth which we abandon and get into a higher level in the New Testament. Nothing of the kind. It is a truth of God's word which is true that those who are godly, by and large, avoid much of the trouble and misery of this life. It is a truth by and large. But it is not necessarily a specific truth as far as the individual is concerned. It is in the Old Testament that we read the story of Job. Job is pictured there as a most Godly man, but Job went through such suffering that hardly anyone else in the Old Testament went through. But Job - we are given a glance into heaven, and seeing that God's honor

man was at stake and Job was suffering to vindicate the glory of God, but Job didn't know it. And in the end God didn't tell it to Job. In the end Job saw God with his eyes and realized his own worthlessness good man as he was and trusted in God's righteousness and God's holiness. And God may for his own purposes desire that any one of us should suffer in this life, but it is important that we realize that all things work together for good to them that love the Lord, and that if He sends suffering into our lives, it may be to lead us to think seriously ~~mf~~ about something that we ought to think about, and to make some change in our life. It may be for that. And if so, it is a great blessing to us. There's many a Christian who has lost the love of Christ. And as a result of that terrible pain and misery, of that loss of that loved one, has turned to God and looked to Him and had their life revolutionized, and I'm sure they've looked back and through all eternity will praise God for the misery he had because of the great spiritual accomplishment. And so it may be to bring a lesson to us that we suffer, but it may not be. It may be a way of glorifying God as Job's patience enduring. We cannot know the inscrutable will of God whether we will enjoy life, or whether we will have a miserable condition in life. We can know that in either case God is working all things together for good. Though we walk through the valley of the shadow of death he doesn't say we know nothing will enjure us. He says that as we walk through it we need not fear. That He is with us whatever comes.

## 2. The relation of the Christian to death.

Death is ahead for all of us, unless the Lord comes before. And the unbeliever, it is part of the penalty of sin. And for the Christian death is an unnatural thing. It is not something which (9<sup>1</sup>) but it is something from which He has taken the sting away. And to live is Christ, but to die is to be brought closer to the presence of Christ, and beyond death there is greater joy than we ever had in this life. So that the Christian will pass through death, unless the Lord comes first.

## 3. The rapture.

And there we read in I Thessalonians that we are to comfort one another with these words. That the fact that those who have died in Christ He will bring with Him at the rapture and that we who are alive, when the rapture comes, those who are alive at the ~~rapture~~ rapture will suddenly be caught up in the air and meet their loved ones in the air

and so will we ever be with the Lord. And then of course we will return with him to this earth. And then He will put an end to all the wickedness and evil of this earth.

#### 4. The Millennium.

We will reign with him. Those are literal statements of the Scripture. We will reign with him. There is great glorious and happiness here for those who believe. I don't think that anybody is saved for believing in the millennium. I don't think that anybody is lost for not believing in the millennium. I believe the millennium is very clearly taught in the Scripture, and that there is great blessing to us in understanding it. Yesterday I got to thinking of some beautiful mountains, and oh, I wish I could get up to the top of them and I just imagined the view from them and how I could possibly see it, and then I realized that it will take more time than I could ~~now~~ spare in the rest of my life and then I said, well in the millennium

(11 $\frac{1}{4}$ ).

#### 5. Eternity.

We know very very little about eternity. We know very little about it. Some people have an idea of God that is like a wooden Indian. As one great unending now. No time, no duration, no succession. I don't see anything like that in Scripture. I don't say that it is impossible. It might be. But I think that it is purely a human concept without Scriptural warrant. The idea that eternity and time are distinct in that manner. I think that eternity is what follows this period and we are told very, very little about what follows. But this we can say. The conscious life of the believer in this life is endless. He continues in fellowship with Christ. His joy with Him goes on forever but what changes might occur in it, He doesn't have to reveal that. All we know is that there is happiness and joy for those who believe in Christ and in view of what God has ahead for us and for the glory of those who are His how trivial are the little considerations that moveth in this life. A little more of this. A little more of that. A fear that some body will think ill of us in this regard or get a little wrong impression of us here. Every one of these things that bothers every one of the saved. I think that God wants us to take a big perspective and see what is there. He wants us to look back and see the state of sin into which we fell and He wants us to realize it fully so that we would sympathise with those who are in it and give them the call of God and

pray Him to help us lead others to Him. I think He wants us to look ahead to the glory that lies above. I don't know how it is now in<sup>the</sup> the seminary, but I remember in past years two wonderful Christian fellows loving the Lord that had just no use for each other. No use for each other at all. <sup>Knocking ?</sup> Mocking each other at every opportunity. In view of the millennium and in view of eternity when we will be together, how the Lord wants us to love those who are His. And to rejoice in their good qualities. And when we see things in them we don't like pray for them but don't knock them. Because there are worse things in our lives that they see.

I think we've been able to make a complete coverage of Anthropology. May the Lord all this summer make these things live in your lives and in the lives of others.

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- a. Genesis 1: 1 to 2:4a and 2: 4b to the end of the chapter are accounts of two aspects of creation. Page 19.
    - (1). The first is a general survey of the creation of the universe briefly mentioning the creation of man and his proper place. Page 19.
  - b. There is no contradiction between these two chapters. Page 20.
- B. Positive teaching of these chapters regarding the creation of man. Page 23.
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    - a. This pre-existent matter was not living. Page 27.
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    - a. Any real theory of evolution is excluded by the Genesis account. Page 41.
    - b. The phrase after his kind. Page 42.
  - 3. The special creation of man. Page 43.
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  - b. The idea of evolution by slow changes has been largely given up. Page 48.
    - (1). Lack of evidence of intermediate stages. Page 48.
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    - d. Discussion of Tradutionism. Page 69.
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      - (3). It must be admitted that the tradutionist is not unreasonable in saying that the verses about God giving the spirit of man may be interpreted in an immediate sense. Page 72.
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- 
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