

*“These
Things
Speak”*

PART I:

“Of Yourselves Judge Ye”

PART II:

“Give Attendance to Reading”

Hugo McCord

“THESE THINGS SPEAK”

(Titus 2:15)

PART I:

“OF YOURSELVES JUDGE YE”

(Luke 12:57)

PART II:

“GIVE ATTENDANCE TO READING”

(I Tim. 4:13)

Hugo McCord

THIS BOOK IS NOT TO BE SOLD. IT IS A GIFT ARISING FROM THE GENEROSITY AND DESIRE OF SCOTT LITTLE (ARDMORE, OKLA.) TO SPREAD THE TEACHINGS OF JESUS TO AS MANY PREACHERS, ELDERS, AND BIBLE CLASS TEACHERS AS WOULD LIKE TO READ IT.

PREFACE

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—Hugo McCord
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PART I

“Of Yourselves Judge Ye”

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FOREWORD

Whether or not the God of the Bible is an existent being is the topic of these lectures.¹ Fundamental to such a discussion is the reality of knowledge.² Common people believe they are conscious of themselves and of other people and of things, and that they are able to make judgments. Jesus assumed, without an involved philosophical seminar, that people are self-conscious and mentally equipped to make judgments: "why even from yourselves do you not judge the right?"³ As a matter of fact, who does not judge? In harmony therefore with universal experience, these lectures assume that readers are able to discriminate and to come to definitive decisions as to what is right or wrong, true or false.

The God of the Bible requires that men have sure confidence in two great propositions:

... and without trust it is impossible to please well; for it is binding on the one coming to God to believe that he is, and to the ones seeking him out a giver of reward he becomes.⁴

¹The word "is" of Hebrews 11:6, from *eimi*, in the context apparently conveys no notion of coming to be, as would *ginomai*, but is simply expressing timeless existence. It appears that *hayah* of Exodus 3:14 in the statement "I AM" also conveys the notion of being, not becoming. Whether he exists objectively or symbolically or abstractly or psychologically or existentially, etc., can be discussed to little profit. It appears that Bible writers, not delving into the technicalities which acute minds might beget, meant to convey to common people the actual existence of God (Genesis 1:1 f.).

²Scholars use the word "epistemology" to describe the discipline of knowledge, its ground and method. Rene Descartes (1596-1650), to make sure he was not taking anything for granted, determined to doubt everything until he came upon something indubitable, which he did in *cognito ergo sum*, "I think; therefore, I am." Thus he rationally proved to himself self-knowledge. To affirm the impossibility of knowledge is to speak contradictorily, for "we cannot know that nothing can be known unless we already know everything." David Elton Trueblood, *Philosophy of Religion* (New York: Harper & Brothers, 1957), p. 57.

³Luke 12:57.

⁴Hebrews 11:6.

Does he demand too much? Is sufficient evidence available to beget faith?

“OF YOURSELVES JUDGE YE”¹

CHAPTER I

“LET NO MAN DECEIVE YOU WITH EMPTY WORDS”²

Some well-meaning people at times give unsatisfactory reasons for their belief in God’s existence.

I. SEVERAL FALLACIES

“The Bible teaches me of God’s reality” is a statement that Bible believers might accept as a basis for faith, but nobody else would. The statement reflects reverence for and trust in the Holy Scriptures, but for those not having such reverence and trust the biblical position on God’s existence does not induce faith.

“My mother taught me to believe in God” is a sentimental reason, but not convincing, for an atheist mother teaches her children not to have faith. Madalyn O’Hair is not a reliable authority just because she is a mother. Mothers, though to be respected, are not infallible (Matt. 10:34-37).

“What has happened to me in my life’s experiences could never have occurred without God,” say some sincere people, but others just as sincere say, “What has happened to me could not have occurred if there is a good God.”

Some assert that “faith in God is such a comforting doctrine.” But such reasoning might cause others to sneer, saying that “faith in God is an outdated superstition.”

II. GENERAL AGREEMENT

Another unsatisfactory reason for believing in deity is the fact that so many people are of that persuasion. This argu-

¹Luke 12:57.

²Ephesians 5:6.

ment from universal consent was mentioned by Plato, saying that the gods exist because "all Hellenes and barbarians believe in them."³ The fallacy of the reasoning is seen in the parallel that, before the time of Columbus, most people believed in a flat earth, but general belief did not make it so. Furthermore, the reason justifying a series of lectures on theism is because many people consider themselves to be unbelievers.⁴

III. INTUITION

Knowledge of God's existence, some people believe, is intuitive. By intuition they think that they have, without reasoning, an immediate awareness of deity. Instead of tuition (instruction), they hold to ready apprehension. "It's intuitive to believe in God."⁵

Some things are inborn, as the web-building instinct of spiders, but that the idea of God's existence is innate is more than questionable. In this important matter Alexander Campbell agreed with David Hume on rejecting intuition as a proof of God's reality, saying that all of man's ideas are based on "sense and experience."⁶ Campbell agreed with

³Laws, Book X, B. Jowett, tr., *The Works of Plato* (New York: The Dial Press, n.d.), p. 453. As to *consensus universalis*, Plato recognized that there are atheists, of whom he said: "There have always been persons more or less numerous who have had the same disorder. I have known many of them, and can tell you this, that no one who had taken up in youth this opinion, that the Gods do not exist, ever continued in the same until he was old . . ." *Ibid.*, p. 457.

⁴One is surprised to find Charles Hodge arguing for *consensus gentium*: "dependence and accountability to a being higher than themselves exists in the minds of all men." *Systematic Theology* (Grand Rapids: Wm. B. Eerdmans, reprint, n.d.), I, 194. One is also surprised to read of the statement of Dr. Warren Weaver, who in 1955 was chairman of the Board of the American Association for Advancement of Science, that one of his reasons for belief in deity is that "in the total history of man, there has been an impressive amount of general agreement about the existence of God." *Reader's Digest*, July, 1955, p. 56. Professor Ignace Lepp, at *Institut De Psychosynthese* in Paris, a former atheist, speaks of the "thundering advance of atheism," and says that "atheism has become the lot, if not the majority of our contemporaries, at least of a very high proportion of them, and it tends to become the common norm of human society." *Commonweal*, October 16, 1964, p. 89.

⁵Billy Graham, *U. S. News and World Report*, April 25, 1966, p. 74.

⁶Alexander Campbell, *The Evidences of Christianity; a Debate* (Cincinnati: Chase and Hall, 1878), p. 120.

John Locke that a baby's mind is like a piece of white paper, and that all of a man's ideas are fashioned from external objects, or by reflection about them. No man, he affirmed, can originate the idea of God anymore than he can originate the idea of a new taste, a new odor, or a sixth sense. Therefore, the idea of God's existence must be revelatory, not inborn.⁷ If the knowledge of God is inborn there would be no atheists, and God wasted effort in giving the natural world as a witness of his existence (Acts 14:17).

IV. ONTOLOGY

A purely rational argument for God's existence was made famous by Anselm (1033-1109), archbishop of Canterbury. His reasoning was that the idea of a perfect God has to be more than an idea, for a God existing only as an idea would not be perfect. Therefore, the very idea of a perfect God carries with it his actuality.⁸ It is surprising that his reasoning, in one form or another, has been accepted by many intellectuals.⁹

⁷Man's conscience, containing an innate sense of right and wrong, is an apparent exception to the above position, but man's conscience does not supply an awareness of deity.

⁸"Therefore, if that, than which nothing greater can be conceived, exists in the understanding alone, the very being, than which nothing greater can be conceived, is one, than which a greater can be conceived. But obviously this is impossible. Hence, there is no doubt that there exists a being, than which nothing greater can be conceived, and it exists both in the understanding and in reality." Anselm, *Proslogium*, ch. II, in Sidney Norton Deane, tr., *St. Anselm* (Chicago: The Open Court Publishing Co., reprint 1926), p. 8. Historically Anselm's argument has been styled the "ontological," but since all arguments for God's existence point toward being (existence), to call Anselm's argument "ontological" (from the Greek word for existence) one is not as definitive as he would be if he employed the word "noumenological."

⁹Strong minds lending support to the ontological argument include Bonaventure (1221-1274), Descartes (1596-1650), Leibnitz (1646-1716), Hegel (1770-1831), and, among contemporaries, Charles Hartshorne, the latter of whom constructs ten proofs of it (*The Logic of Perfection*, Lasalle, Illinois: Open Court Publishing Co., 1952). Descartes effectively refuted Anselm by saying that "my thought does not impose any necessity on things." *Apud* Sidney Norton Deane, *op. cit.*, p. x. However, Descartes then went on to affirm Anselm's thesis: the necessity of attributing "every sort of perfection" to one's thought of God "brings it about" that "this first and supreme being exists." *Ibid.*, p. xi. "I find in my mind the idea of God, who must—by his very con-

Sigmund Freud held that all religious ideas are based on wishful thinking. He was as wrong as he could be, but it would appear that Anselm's love for God almost pushed him to manufacture his existence. Anselm's reasoning was fallacious because an idea can be perfect without its being actual. The idea of a perfect centaur or elf or winged horse (Descartes) or dragon (Russell) does not demonstrate actuality.¹⁰

Furthermore, Anselm's argument is weak in assuming that deity has to be perfect, for an imperfect god is conceivable. In addition, the Buddhists would take issue on the basis that they do not think that existence is a quality of perfection. Also, there is a difference in actual existence and in the thought of actual existence.¹¹

V. INWARD EXPERIENCE

Many people sincerely believe that they have felt God inside of them. To some their knowledge of God is their reaction to a crisis in their lives (existential knowledge). Their self-experience is taken as evidence of God's reality. Others may, without crises, by prolonged meditation feel that they become one in their real being with their Maker, and that he becomes one with them (mystical knowledge). Strange, warm feelings, or an unforgettable dream, are taken to be sure signs of God's making himself known.

This better-felt-than-told belief permeates all levels of culture, from uninformed, easily excitable, common people to deeply emotional mystics and on to highly intellectual exis-

cept—exist." *Apud* Ralph M. Eaton, *Descartes Selections* (New York: Charles Scribner's Sons, 1927), p. xxix.

¹⁰Thomas Aquinas rejected Anselm's argument because a concept in mind, *esse in intellectu*, is not necessarily existence in reality, *esse in re*. Cf. James Oliver Buswell, Jr., *A Systematic Theology of the Christian Religion* (Grand Rapids: Zondervan Publishing House, 1962), I, 74. Immanuel Kant rejected the ontological argument because "a hundred real dollars do not contain a penny more than a hundred possible dollars." *Critique of Pure Reason*, Ch. III, Sec. IV, *apud* Theodore M. Greene, ed., *Kant Selections* (New York: Charles Scribner's Sons, 1957), p. 249.

¹¹Cf. Walter Kaufmann, *Critique of Religion and Philosophy* (New York: Harper and Bros., 1958), pp. 117-118.

tentialists.¹² Among those holding to a direct experience internally with God are the Quakers (Society of Friends), some Roman Catholics, and some Hindus. The particular convincing experience varies with each individual. The only unifying factors in this phenomenon are that it is ineffable, wholly subjective, deeply sincere, and completely unprovable. Moreover, the theory would condemn God as a respecter of persons, since there are people to whom God has not given an inward experience of himself (Acts 10:34).

True it is that some have had direct experience with God, as Moses and Paul, but they are believed because their miracles corroborated their word.¹³ No credentials accompanying their assertions are with modern day claimants. What they assert is not susceptible to proof or disproof. A man who shot his wife "because God told me to" has given a reason that is immune to discussion, and so it is with all internal religious experience. Jesus did not plan that people should have faith in him by inward contact, but through the preached word of his apostles.¹⁴

In addition, to accredit all who claim inward experience would validate quite a varied group: Mohammed, the Buddha, Joseph Smith, Mary Baker Eddy, Francis of Assisi, Thomas a Kempis, George Fox, Schleiermacher, Barth, Emil Brunner, Maaster Eckart, John Tauler, Reinhold Niebuhr, Bultmann, etc. Can they all be right?

What one feels often is the opposite of reality, as Jacob, when he thought Joseph was dead, would testify. "He who trusts his own heart is a fool."¹⁵ One cannot determine

¹²The erudite David Elton Trueblood accepts and praises the inner experience argument as "the strongest and most direct of all evidences for the being of a Divine Reality in the universe." *Philosophy of Religion* (New York: Harper & Brothers, 1957), p. 158.

¹³Exodus 4:1-9; II Corinthians 12:1-4. Direct experience with God in a dream (Genesis 28:12; Matthew 27:19) must be accepted or rejected without proof.

¹⁴John 17:20; I Corinthians 1:21. Opening minds (Luke 24:45) and hearts (Acts 16:14), if construed as direct leaves God as a respecter of persons and lacking in love to Pharaoh (Exodus 4:21; 8:15), and to Stephen's murderers (Acts 7:54). To construe the action as indirect (through the word, cf. Luke 24:47, 44; Acts 16:13) relieves the unsavory picture of God.

¹⁵Proverbs 28:26. One imbibing wine or absorbing LSD might sincerely feel that God was inside himself.

whether a man's testimony is the result of a supernatural religious experience or the result of mental derangement.¹⁶ The fear that some people have of ghosts is internally real, but objectively a superstition.¹⁷

Since an inner experience cannot be analyzed, laid out and examined, it cannot be convincing to unbelievers. When a theist goes underground, and admits he cannot bring his experience to light, he is no more convincing than the atheist who buries his head and says he cannot see evidence for God's existence. Early Christians, in turning the world upside down, did not speak of illusory feelings, but gave intelligent reasons.¹⁸

VI. PASCAL'S WAGER

Sigmund Freud could also have illustrated his thesis that theism is only wishful thinking by the use of Blaise Pascal. No reliable support for theism can be salvaged in his advice that one believe in God because he has all to gain and nothing to lose. Such believing, based on a wager, could in no sense be called the confidence and trust making up biblical faith. A person, merely betting on God's being alive, could not be said to love him with all his heart. And the God who would pay off on a winning ticket is not the God who rewards those who diligently seek him.¹⁹ Previous arguments for theism in this chapter are far from being convincing, but Pascal's wager is not worthy of consideration.²⁰

¹⁶Good fruits might be a result either of a genuine or a believed to be genuine experience.

¹⁷Only superficially may ghosts and biblical demons be compared, for the latter were actual entities, objective enough to inhabit both humans and swine (Mark 5:13).

¹⁸I Peter 3:15. That the Gospel content is "foolishness" (I Corinthians 1:17, 21), that is, cannot logically connect sin's forgiveness and the cross, does not inveigh against the fact that that content is conveyed wholly by teaching, not by feelings (John 6:45; Matthew 28:18-20).

¹⁹Hebrews 11:6.

²⁰"A game is being played . . . where heads or tails will turn up. What will you wager? . . . Let us weigh the gain and the loss in wagering that God is. Let us estimate these two chances. If you gain, you gain all; if you lose, you lose nothing. Wager, then, without hesitation that He is." Blaise Pascal, *Pensees & The Provincial Letters* (New York: Random House, 1941), p. 81. Pascal lived 1623-1662.

CHAPTER II

“WHO HATH CREATED THESE?”¹

Has the rain a father?
Or who has begotten the drops of dew?
Out of whose womb came the ice?
And the hoary frost of heaven, who has gendered it?²

I. AN ETERNAL INDEPENDENT MAKER AND MOVER

The clearest of all reasons for the existence of deity is the fact that every effect must have a cause, which fact logically leads back to an uncaused cause. Normally this reasoning is called the cosmological argument, but its content demands that it be called the argument from cause.³

Plato cited three reasons for belief in “the Gods,” but the one listed “in the first place” was the very existence of “the earth and the sun and the stars and the universe.” The “Gods,” said he, “produce the sun, moon, and stars.”⁴

Joseph Addison (1672-1719), adapting Psalm 19, followed Plato’s reasoning that the existence of the planetary bodies points to a maker of those bodies:

The spacious firmament on high,
With all the blue ethereal sky,

¹Isaiah 40: 26.

²Job 38:28-29.

³The meaning of the word “cosmological,” pertaining to order, does not fit the argument from cause. The word “cosmological” is derived from *cosmeo*, to arrange, to set in order. A valid argument for God’s existence is found in the orderly arrangement of the universe (which proof will be pursued in Chapter III), but it is not the argument from causality. A cosmos is the opposite of a chaos, and cosmology is a synonym for eutaxiology, a study of good arrangement. Perhaps the word “aetiological,” pertaining to causes, would be more exact in describing the argument from cause.

⁴*Laws*, Book X, B. Jowett, tr., *The Works of Plato* (New York: The Dial Press, n.d.), p. 453.

And spangled heavens, a shining frame,
 Their great Original proclaim.
 The unwearied sun, from day to day,
 Does his Creator's power display,
 And publishes to every land
 The work of an Almighty hand.

Soon as the evening shades prevail,
 The moon takes up the wondrous tale,
 And nightly to the listening earth
 Repeats the story of her birth;
 Whilst all the stars that round her burn,
 And all the planets in their turn,
 Confirm the tidings as they roll,
 And spread the truth from pole to pole.

**What though in solemn silence all
 Move round the dark terrestrial ball;
 What though no real voice or sound
 Amidst their radiant orbs be found;
 In reason's ear they all rejoice,
 And utter forth a glorious voice,
 Forever singing as they shine,
 "The hand that made us is divine."**

America's astronauts packaged rocks and solid matter picked up on the moon's surface.⁵ Reason says that matter without a cause did not just happen. Of nothing, nothing comes.⁶

⁵Neil Armstrong and Edwin Aldrin on July 20, 1969, collected 48.5 pounds of lunar materials, composed of (1) fine grained igneous rock; (2) medium grained igneous rock; (3) breccia (angular rocks cemented together); and (4) fines (smaller materials). An analysis has shown the presence of sixteen earth elements, the principal ones being titanium, silicon, aluminum, iron, magnesium, calcium, sodium and potassium.

⁶*Ex nihilo, nihil fit*; of nothing, nothing is made. The force of this axiom David Hume (1711-1776) felt deeply, and it goaded him, since it shows the universe had a cause. Denouncing it as "that impious maxim of ancient philosophy," he affirmed that "if we reason *a priori*, anything may appear able to produce anything," anything "that the most whimsical imagination can assign." *An Inquiry Concerning Human Understanding*, Ch. XII, Charles W. Hendel, Jr., ed. (Indianapolis: Liberal Arts Press Division of The Bobbs-Merrill Co., Inc., copyright (c) 1955, reprinted by permission), p. 172. However, at times Hume was more reasonable, saying "thus all the sciences almost lead us insensibly to acknowledge a first intelligent Author." "Dialogues Con-

But no matter how convincing is the ancient maxim, which leads either to a creation or to nothing as the beginning, some learned men prefer postulating nothing. Dr. Fred Hoyle, physicist, Fellow of St. John's College, Cambridge, frankly asserted that the origin of the universe's mother (hydrogen gas) to be out of nothing, calling it eternal emergentism.⁷ Another learned man, Schopenhauer (1788-1860), spoke of "blind Will" as perpetually creating the universe,⁸ and Henri Bergson (1859-1941) spoke of creative evolution by "unconscious Intelligence."⁹ The last phrase is as contradictory as "conscious Mindlessness," and its use shows to what extent men will go who refuse to have God in their minds.

But to other people, the solidity of the lunar rocks on which the Eagle landed on the Sea of Tranquility means reality, and reality demands a cause. If the moon consists of real matter, such as might be landed on, and such as might be conveyed back to the earth, a maker of lunar matter must be assumed. The evidence obtained by the astronauts does not testify how or why the moon maker came to be in existence. But unless one assumes an infinity of makers, one must say that somewhere along the line there was a maker who was not made. One's reason calls for an unmade maker, but if the maker was unmade, he must be eternal. And, if he did not receive his ability to be a maker, he must be independent, self-contained. It appears then that the very existence of the moon certifies an independent, eternal maker.

Many people have compared such an object as the moon as being a part of nature's house, and to reason that, as every house is built by somebody, so he who built all things is God.¹⁰ This illustration is so clear and obvious there is no wonder that David Hume did his best to take the strength from it.¹¹ But after the strongest effort by a fault-finder, it is

cerning Natural Religion," Part XII, *Hume Selections*, Charles W. Hendel, Jr., ed. (New York: Charles Scribner's Sons, 1955), p. 385.

⁷Cf. James Oliver Buswell, Jr., *A Systematic Theology of the Christian Religion* (Grand Rapids: Zondervan Publishing House, 1962), I, 82.

⁸*Ibid.*, 84.

⁹*Ibid.*, 85.

¹⁰Cf. Hebrews 3:4.

still clear that, whether a house is a little man-made one, or a gigantic house of nature, it had a builder. One does not have to see the builder to know he had been there, for his workmanship has made his presence known. The creation of the world, nature's house, is understood by "the things that are made,"¹² leaving unbelievers defenseless and without excuse.

Not only does the existence of the moon point to a necessary maker, but its movement in space indicates a necessary mover.¹³ Unless one postulates an infinite series of movers, then there was a mover which did not require help to move. The mover was self-contained in its power to move things. Furthermore, unless it initiated out of nothing its power to move things, then it is an eternal mover.¹⁴ Logic does not

¹¹"If we see a house," wrote Hume, "we conclude with the greatest certainty, that it had an architect or builder; . . . But surely you will not affirm, that the universe bears such a resemblance to a house, that we can with the same certainty infer a similar cause, or that the analogy is here entire and perfect. The dissimilitude is so striking, that the utmost you can here pretend to is a guess, a conjecture, a presumption concerning a similar cause." "Dialogues Concerning Natural Religion," Part II, Charles W. Hendel, Jr., *op. cit.*, p. 304.

¹²Cf. Romans 1:19-20.

¹³Hume called this reasoning "a feeble attempt to explain the first-mover argument," which he tried to refute: "The beginning of motion in matter itself is as conceivable *a priori* as its communication from mind and intelligence." "Dialogues Concerning Natural Religion," Part VIII, Charles W. Hendel, Jr., *op. cit.*, p. 347. Because some things are unknown *a priori* does not remove the convincing concept *a posteriori* that things did not get here without a cause, which concept Hume failed to face up to, and in this instance, completely ignored.

¹⁴Plato wrote of the first mover, the *proton kinoun*. He listed nine kinds of contingent motion before he came to spontaneous motion, which latter kind he praised as being "ten thousand times superior to all the others," because, being "self-moving," it must be "the origin of all motions." *Plato Selections*, Raphael Demos, ed. (New York: Charles Scribner's sons, 1927, 1955), pp. 429-430. Though there might be "thousands upon tens of thousands of bodies" set in motion afterward, Plato held the necessity of a "self-moving principle" as "the beginning of all" motion. In this way he showed that an infinite regression of movers, *regressus ad infinitum*, cannot logically be maintained. Aristotle repeated the same logic, showing the first mover must be eternal. "If there is nothing eternal, then there can be no becoming; for there must be something which undergoes the process of becoming, that is, that from which things come to be; and the last member of this series must be ungenerated, for the series must start with something, since nothing can come from nothing." *Metaphysics*, 999b, *Classical and Contemporary Readings in the Philosophy of Re-*

assert how many such self-contained eternal movers there are, but it does point to at least one. And the apparent unity of the universe indicates there was only one. "The world refuses to be governed badly: 'ill is the rule of many; one ruler let there be.'"¹⁵

The conclusion apparently is that the existence of the moon points to a maker, and the movement of the moon points to a mover; and logic says that the maker-mover must be independent and eternal.

II. OBJECTIONS TO THE ARGUMENT FROM CAUSE

The Universe is Eternal

But is one merely assuming that the moon was made? The argument from cause is so compelling some have thought they could avoid its force by holding that the universe is eternal, that matter was not made. However, it would be difficult to get any support for that old hypothesis, for unbelievers have looked in every direction for some substantiating evidence. Especially is this true when one realizes the implication of the accepted fact that the universe is deteriorating. If it is spending itself, running down like a clock, and will become extinct, then its energy is not infinite. A finite supply of gradually exhausting energy cannot have been here forever. The only conclusion is that a finite universe of energy and matter, if it is coming to an end, had to have had a beginning. As scientists now know the universe, the idea of an eternal duration does not fit the facts. And if the universe had a beginning, the reasoning is still valid that it had to have a cause for that beginning.¹⁶

ligion, John Hick, ed. (Englewood Cliffs, N.J.: Prentice-Hall, Inc., 1965), p. 467.

¹⁵Aristotle, G. R. G. Mure, ed. (New York: Oxford University Press, 1964), p. 173.

¹⁶The irreversible dissipation of energy is called the Carnot principle, or the second law of thermodynamics. It was suggested by Mayer in Germany in 1832 and by Joule in England in 1843, and was made more certain by Max Planck in Germany in 1897 and by Sir A. E. Eddington in England in 1929. It points clearly to the death of the universe, and thus by implication shows that it is not eternal. Cf. James Oliver Buswell, Jr., *op. cit.*, I, 82-83. Moreover, the second law of thermodynamics shows that the universe is not self-explanatory. Cf. David Elton Trueblood, *Philosophy of Religion* (New York: Harper &

Motion is Natural and Eternal

To avoid the argument from causality, some have said that motion itself is natural and uncaused, that the atoms are naturally in motion, and always have been.¹⁷ But today's scientists would disagree about atoms being eternal, either in existence or motion. They believe that atoms had a beginning in time. If they had a beginning in existence, then their motion likewise had to have a starting time. But motion cannot begin without the exertion of energy. And just as matter must have a maker, so does force or energy. Therefore again one must assume either an infinite series of sources of energy or an ultimate source which itself was self-contained. Further, unless that self-contained source came out of nothing, that ultimate source of energy is eternal. Just as Plato's reasoning is still sound, that motion requires a first mover itself unmoved, so energy requires spontaneous energy to get things moving.

An Infinite Number of Contingent Things

Another attempt to sidestep the necessity of a first cause is the postulation of "an infinite number of contingent things," an unending "regress," and to affirm that such an idea "is not at all absurd and actually easier to imagine" than a first cause.¹⁸ Thus he retreated into infinity rather than admit a non-contingent cause. This is very strange after he had granted "that from nothing, nothing issues," and "that there must be sufficient reason for all things." A sufficient reason for all things is not seen in an infinity of contingent

Brothers, 1957), p. 105. If the universe is not self-created, then its origin must be extramundane. What modern day science knows about the universe fits exactly the ancient statement, "In the beginning God created the heavens and the earth."

¹⁷A learned author, who thought he eliminated all proofs of God's existence, was disturbed by Plato's careful reasoning of the necessity of a first mover. He tried to refute it by seeing a "hidden premise" that "rest alone is natural while motion is in some sense unnatural and must be traced back, as it were, to some disturbance, to some force which started it." He did not try to establish his position from present day scientists, but went back to Democritus as arguing that atoms are naturally in motion, and always have been. One could as well argue since 1945 that atoms are indivisible as to argue that atoms are naturally and eternally in motion. Cf. Walter Kaufman, *Critique of Religion and Philosophy* (New York: Harper & Bros., 1958), p. 101.

¹⁸Walter Kaufman, *op. cit.*, pp. 109-111.

causes. The human mind wants to know how such a series of contingent causes came into being.

Causality Rationally Unprovable

David Hume is famous for his distinction between what pure reason can do and what experience demonstrates. When a billiard ball strikes a second one, the second one moves. Hume affirmed that if Adam had never seen such happen, he could not, by reason alone, affirm causality as the only explanation.¹⁹ He was determined to show a fallacy in the statement that whatever begins to exist proceeds from some cause.

Theoretically it is possible to imagine the second billiard ball, at the moment of impact, moving on its own, without force being imparted from the first ball, but such imagination is not sensible. Likewise, theoretically, one can imagine that the universe is causeless, but the idea is senseless.

¹⁹"The mind can always *conceive* any effect to follow from any cause, and indeed any event to follow upon another; whatever we *conceive* is possible, at least in a metaphysical sense." "The separation, therefore, of the idea of a cause from that of a beginning of existence is plainly possible for the imagination." David Hume, "An Abstract of a Treatise of Human Nature" (first sentence) and "A Treatise of Human Nature," Part III, Sec. III (second sentence) in *An Inquiry Concerning Human Understanding*, Charles W. Hendel, Jr., ed. (Indianapolis: Liberal Arts Press Division of The Bobbs-Merrill Co., Inc., copyright (c) 1955, reprinted by permission), pp. 188, 178. But what can be imagined (as, something from nothing) is not sensible. Immanuel Kant took up the same line of reasoning, forbidding the propriety of "speaking of an absolutely necessary Being." "Critique of Pure Reason," Ch. III, Sec. IV, *Kant Selections*, Theodore Meyer Greene, ed. (New York: Charles Scribner's Sons, 1957), p. 244. But the misleading idea in such an argument Kant could not live with, and later by "faith" (Critique of Judgement," Part II, Sec. 91, Theodore Meyer Greene, ed., *op. cit.*, p. 525) he saw the "Original Being" as a "Him" who is all-mighty, all good, eternal, and omnipresent (Part II, Sec. 86, *op. cit.*, p. 509). Likewise, Hume apparently recanted from his cold, strict reasoning (irrefutable but impractical and misleading), and inferred, with no sign of irony, "the natural attributes of the Deity" (*Hume Selections*, Charles W. Hendel, Jr., *op. cit.*, p. 390), and even spoke "of the divine object of our faith" (*ibid.*, p. 401). Kaufman used the same strict reasoning previously employed by Hume and Kant, asserting that the adjective "necessary" cannot modify the noun "being," since such would be an "illicit conjunction." But he failed to point out that Hume later cited such reasoning as "entirely verbal" (*ibid.*, p. 390), and that Kant went on to recognize God, which Kaufmann refused to do. Walter Kaufmann, *op. cit.*, p. 111.

Hume's technical argument is nonsense, and it only proves the strength of the causal argument for God's existence. His reasoning affords an example from real life of that concerning which Paul warned: "Take heed lest there shall be any one that makes spoil of you through his philosophy and vain deceit."²⁰

After Hume had written prolifically on his argument, of which he claimed to be the "inventor,"²¹ he seemed to soften, looking upon his own reasoning as "entirely verbal," and he almost reversed himself:

We lie under an absolute necessity . . . of thinking, and believing, and reasoning with regard to all kind of subjects, and even of frequently assenting with confidence and security.²²

Though he designated himself as a "Sceptic," he said that being such was "the first and most essential step towards being a sound, believing Christian."²³ It is regrettable that so brilliant a mind wasted itself on disputes which were, he said, "at the bottom, verbal, and admit not of any precise determination."²⁴ After much ado about relatively nothing, he returned finally to the statement that pure religion is

the chief, the only great comfort in life; and our principal support amidst all the attacks of adverse fortune. The most agreeable reflection, which it is possible for

²⁰Colossians 2:8. Professor James Beattie, Marischal College, Aberdeen, in 1770, wrote in refutation of Hume's reasoning: "We repeat, therefore, that this axiom [*whatever begins to exist proceeds from some cause*] is one of the principles of common sense, which every rational mind does and must acknowledge to be true; not because it can be proved, but because the law of nature determines us to believe it without proof, and to look upon its contrary as perfectly absurd, impossible, and inconceivable." *An Essay on the Nature and Immutability of Truth: in Opposition to Sophistry and Scepticism* (Edinburgh: A Kincaid and J. Bell, 1770), p. 111.

²¹David Hume, "An Abstract of a Treatise of Human Nature," in *An Inquiry Concerning Human Understanding*, Charles W. Hendel, Jr., ed. (Indianapolis: Liberal Arts Press Division of The Bobbs-Merrill Co., Inc., copyright (c) 1955, reprinted by permission), p. 198.

²²David Hume, "Dialogues Concerning Natural Religion," Part XII, *Hume Selections*, Charles W. Hendel, Jr., ed. (New York: Charles Scribner's Sons, 1955), p. 390.

²³*Ibid.*, p. 401.

²⁴*Ibid.*, p. 390.

human imagination to suggest, is that of genuine Theism, which represents us as the workmanship of a Being perfectly good, wise, and powerful; who created us for happiness, and who, having implanted in us immeasurable desires for good, will prolong our existence to all eternity, . . .²⁵

The same tight logic, which would not allow a proof of God's existence because his non-existence is conceivable, would also forbid one's proving his non-existence, for his existence is conceivable. This reasoning then is a standoff, an impasse. The only solution is to return to the law of cause and effect, which is

the foundation of moral reasoning, which forms the greater part of human knowledge and is the source of all human action and behavior.²⁶

Thus, after all that an erudite, analytical, and biased mind could do, the causal argument for God's existence is unimpaired.

The Cause Argument is the Ontological Fallacy

Some moderns have rejoiced in what they have said was a "devastating" attack on the causal argument by Immanuel Kant.

The whole conclusive strength of the so-called cosmological proof rests therefore in reality on the ontological proof from mere concepts,

he wrote, because one has to abandon experience to seek "among the pure concepts" which "contain the conditions of the possibility of an absolutely necessary Being."²⁷

But, whereas the ontological argument is purely mental, the causal argument ("the so-called cosmological proof")

²⁵*Ibid.*, p. 397. If Hume were writing ironically, as one might expect from the "Sceptic," nothing indicates it.

²⁶David Hume, "Of the Academical or Skeptical Philosophy," Part III, in *An Inquiry Concerning Human Understanding*, Charles W. Hendel, Jr., ed. (Indianapolis: Liberal Arts Press Division of The Bobbs-Merrill Co., Inc., copyright (c) 1955, reprinted by permission), p. 172.

²⁷Immanuel Kant "Critique of Pure Reason," Ch. III, Sec. V, *Kant Selections*, Theodore Meyer Greene, ed. (New York: Charles Scribner's Sons, 1957), p. 254.

does not abandon experience (namely, the experience of a universe on its hands), and on the basis of such an experience is seeking for some sensible way to account for it. The ontological fallacy lies not in the fact that it deals with a pure concept of a perfect Being, but that in the ontological argument such a Being is not grounded in anything real. The causal argument, on the other hand, with physical reality on its hands, and because of it, goes back to a Being adequate to produce the reality. The two arguments then are quite different, and the fallacy of the one does not indict the second.

Kant also argued that the "principle of causality has no meaning . . . except in the world of sense,"²⁸ which is exactly where we are, and are invoking the principle of causality to account for the world of sense.

Then, after Kant had attempted methodically to display "a whole nest" of assumptions "hidden in that cosmological proof," it appears he reversed himself: "it may be allowable to *admit* the existence of a Being entirely sufficient to serve as the cause of all possible effects."²⁹

III. A LIVING INTELLIGENT MORAL PERSON

So far in this chapter a moving moon has presented evidence of an unseen but eternal, independent maker and mover. But besides a lifeless moon, many other realities in the universe speak loudly of their maker or makers.

Life

Moon samples display no evidence of life, but in some pieces of dead matter, there is something that is called "life."

²⁸*Ibid.*, p. 255.

²⁹*Ibid.*, pp. 254-255. However, he yet qualified his reversal by saying that one cannot say that "such a Being exists necessarily." But if one admits "the existence of a Being sufficient to serve as the cause of all possible effects," then that is all the argument from cause claims.

Kant agreed that the world arose "from an all-sufficient necessary cause," but he reneged at speaking "of an existence necessary by itself." *Ibid.*, p. 258. However, if that "all-sufficient necessary cause" is not "an existence necessary by itself," then it appears it must be derived from some other existence that is "necessary by itself." Thus he was merely putting off the day when he must face up to an "existence necessary by itself." Then, when he demoted that Being simply to a "regulative principle," one wonders how such could be equated with "an all-sufficient necessary cause."

What it is nobody knows. In response to a teacher's question, "what is life?" a sleepy boy replied, "I did know, but I have forgotten." The teacher responded, "Isn't that a pity! The only person who ever knew what life is, and he has forgotten." One can observe signs of life's presence (as, metabolism, growth, reproduction), but its exact nature remains an enigma.³⁰

1. *Plant life.* But life of whatever kind, even unconscious plant life, commands respect, and it ought to turn men's minds to a power that can beget life. Such was its effect on Joyce Kilmer:

I think that I shall never see
A poem lovely as a tree.

A tree whose hungry mouth is pressed
Against the earth's sweet flowing breast;

A tree that looks at God all day,
And lifts her leafy arms to pray;

A tree that may in summer wear
A nest of robins in her hair;

Upon whose bosom snow has lain;
Who intimately lives with rain.

Poems are made by fools like me,
But only God can make a tree.

As previously urged, the very existence of matter is inexplicable without assuming there was a maker. Kilmer's tree, however, adds more mystery if one does not assume a maker. The chemical elements constituting an apple did not create themselves. And the seed within the apple has something which analytical chemistry cannot locate. From some source the tiny seed has power to burst open and send roots deep within the soil. The roots have anchoring power and also

³⁰In the article "Life," *Encyclopedia Americana* (1945), Vol. 17, p. 372, there is the statement, "No definition of life has ever proved quite satisfactory." After all of Charles Darwin's studies in nature around the world, his son, Professor George Darwin, said: "The mystery of life remains as impenetrable as ever." *Apud* Sidney Collett, *All About the Bible* (New York: Fleming H. Revell Co., n.d.), p. 212. Lord Kelvin asked Liebig if grass grew by chemical forces, and was told: "No more than books of botany."

ability to withdraw water and nutriment from the soil. From some source they have ability to turn in the direction where the most water can be found. The same little seed has power to send growth upwards, climbing out of the soil and into the sunlight, and to include in that upward growth canals for carrying precious and vital liquids against gravity to high limbs.

Some source gave that tiny, dry, hard apple seed the power to send forth leaves on the upper growth, and gave the leaves power to utilize sunlight as they operate a chemical factory extracting carbon from carbon dioxide. Some source gave the buds power to unite the freed carbon with soil chemicals to form the meat of the apples. Finally, the seed has inborn power to cause the apple meat to be packaged neatly and efficiently and to enclose new seeds for future orders from the apple factory.

2. *Insect life.* When one ascends from the mere existence of matter to the existence of plant life, and from that to insect life, even more compelling is reason's demand for the existence of an efficient, intelligent creator.

For example, a tiny, frail, land-bound maggot, able only to wiggle, somehow transforms itself into a skillful flying machine, complete with antennae, gyroscopes, and wings.³¹ The pilot in that remarkable airship, flying faster than the eye can follow, executes a half-roll and lands upside down on the ceiling on six legs. From there, without the use of a runway, he can take off instantly. Helpless scientists can no more explain the change from larva to pupa to adult than they can explain the fly's aeronautical ability. When they speak of inborn "blueprints" or of "instructions from the DNA" or "the DNA code script" they are saying they have gone as far as they can, and have no answer without using the name "God."

Another example among thousands is the cicada, often called "the seventeen year locust." Cicadas have various cycles, with the longest being seventeen years. Almost exactly on May 24 each seventeenth year these insects climb out of a seventeen year period spent some 18 inches, below the frost line, underground. When they emerge they are still encased

³¹Cf. Rutherford Platt, "Those Remarkable 'Two-Animal' Animals," *Reader's Digest*, July, 1970.

in a protective sub-terranean suit resembling plastic. After shedding the transparent suit, wings, never before used, but now ready for a new life, are dried in the breeze.

After mating, the female, equipped with a sharp blade, cuts under the bark of a twig, deposits her eggs, and then cuts the twig three-fourths through. As a result, the twig dies, falls to the ground, and carries the eggs to the soil. Then the eggs hatch, and the larvae dig into the ground.

The adults live only about three weeks, and never see their offspring. What makes them operate so? Their defense from being eaten by birds is an unbearable noise, equivalent to that of a "pneumatic hammer or a subway train screeching to a halt in an underground station."³² The intense noise damages eardrums, driving away birds and all other animal life. But some source gave the cicada a tiny muscle which automatically collapses his eardrum just before he "sounds off." Scientists know how the muscle operates, but they do not know how it could have "evolved" in one springtime to allow one generation of cicadas to mate and to preserve the species, nor can they explain the inborn seventeen year almanac which the cicada nymph carries with him underground.

3. *The birds.* Unbelievable marvels are also found among many other insects (mosquitoes, wasps, ants, bees, etc.), but space would fail in their description. Another and higher and just as mysterious form of life is exhibited by birds.

Among the doves, the males incubate eggs by day and the females by night. This is done for 14-19 days. If doves are only bags of chemicals, one wonders why they deprive themselves of freedom for half a month. Among the emperor penguins, only the male incubates, and that for 60 days without feeding. A chemical explanation is not available. And no chemist can give a formula for the same type of ancestral nest building done by canaries raised in isolation.

Neither can a laboratory analysis give the reasons why the Capistrano swallows leave their mud nests about October 23 and then return about March 19. The warblers of Scandina-

³²Dr. James A. Simmons, Princeton University Auditory Research Laboratory, says the intense noise is 80 to 100 decibels measured 60 feet away.

via fly individually in the fall to south Africa, though it is their first migration, and return in the spring. A theist understands how they obtained direction finders and schedules, but no materialist has an explanation.

The longest known migratory flight is 7,200 miles, taken by Arctic terns in order to winter in the Antartics. "The mechanism of this ability remains unknown."³³ Conjectures are that they may have a "magnetic sense or that their trips are a "response of birds to a repetitive event in their racial history" or that they are returning to "an ancestral home," which conjectures could be denominated as scientific floundering. The navigatory knowledge of a manx shearwater, reappearing at its nest in Wales after being released 12½ days before 3200 miles away in Massachusetts, is not shared by any human navigator.

4. *Higher animals.* Actually the life in a higher animal is no more understood than that of plants, but each kind of life ought to add evidence to the necessity of one's believing in God.

In Denali, Alaska, April, 1969, Mrs. David Gratias heard a backyard noise. After unleashing her 180 pound St. Bernard, she walked out the cabin door, leaving it open so as to hear her two year old daughter should she awake. In the backyard she saw a grizzly cub. Knowing the mother grizzly must be close, she turned and ran to get back to her child, but suddenly found herself cut off by the mother bear at the corner of the house. When she slipped on the ice and fell, immediately the monstrous grizzly attacked her. Before she lapsed into unconsciousness, due both to terror and blood loss, she saw the dog challenge the bear, and by maneuvering kept himself between the fallen woman and the bear. Finally the grizzly gave up and left. When the lady came to, the dog was licking her face.³⁴ Why 180 pounds of chemical molecules came to have life and how came them to be willing to sacrifice their life for the benefit of a human being, who likewise was a compound of chemical molecules, is quite hard to explain if one's philosophy is restricted to mechanistic deter-

³³C. B. Williams, "Migration, Animal," *Encyclopaedia Britannica* (1969), p. 428.

³⁴*Daily Oklahoman*, August 18, 1970, p. 12.

minism. One's perspective will have to be expanded beyond materialism who attempts to discuss a dog's loyalty and courage.

But as to the origin of a dog's life, or any kind of life, most scientists do not want to accredit God. They want to believe that dead matter somehow, from soups of organic molecules in primordial pools, underwent a physico-chemical reaction, and became barely living jelly or pulsating scum, and accidentally evolved into a protoplasmic cell. Much could be said showing how credulous and speculative is such thinking,³⁵ but as far as these lectures are concerned, an explanation as to how the primordial pools arrived, and as to how the molecules came into being is the discussion that is needed. Either the pools and molecules came from nothing or they were created. If any other option is available, it is unknown to this writer. And if it is not sensible to believe that pools and molecules are self-created, then they must have been created.

Furthermore, just as matter calls for a maker, so life in matter calls for a living maker. It does not follow that the maker is matter, for from what is known about matter, it is not capable of creating other matter. But it does follow that the maker is an existent being, and is superior to matter. And if that superior existent being has power to infuse life into matter, it follows that that being can be no less than a living being.

Intelligence

Thus the moving moon attests a maker able to move things, and living things attest a living maker. But another level of reality, superior to matter, superior to life, is intelligence. And it cannot be called logical thinking to hold that that being capable of imparting intelligence can himself be non-intelligent.³⁶

³⁵Jean Rostand, atheistic biologist, sees how shaky is such a position: "I still doubt whether the familiar molecules which the chemist uses in his laboratory really possess that from which life and thought are formed." *A Biologists's View* (Melbourne: William Heinemann, Ltd., 1956), p. 23.

³⁶"A mental world, or universe of ideas, requires a cause as much as does a material world." This sentence David Hume puts in Plato's mouth, "Dialogues Concerning Natural Religion," *Part Iv, Hume Selections*, Charles W. Hendel, Jr., ed., *op. cit.*, p. 323. The fact of the

Human intelligence is as far superior to life as life is to matter. Man's mind is amazing, with its potential actually unknown.³⁷ The human brain is a natural computer with 14 billion units of inter-communication, and strangely, the only computer ever considered by experts to have arrived by accidents in nature's operations. Pascal wrote:

Man is but a reed, the weakest thing in nature; but he is a thinking reed. . . . Though the universe should kill him, man would still be nobler than what kills him, because he knows that he dies; and the advantage that the universe has over him, the universe knows nothing of. Thus all dignity consists in thought.

Charles Darwin was "compelled" by "the wonderful capacity of looking far backwards and far into futurity" in man's mind to assume there is a "First Cause having an intelligent mind in some degrees analogous to man; and I deserve to be called a Theist." But when he realized that man's mind had been "developed from a mind as low as that possessed by the lowest animals," then he doubted that the "grand conclusions" to which man is led could be "trusted."³⁸ Thus Darwin employed his own reasoning power to discredit reason. In other words, he was skeptical of the human mind only until he used his own mind. His own he counted a valid in-

sentence being incontestable, a fault-finder had to content himself by pointing out diverse minds, imperfect minds, disorderly minds, and even postulated the world's having its own built-in mind. But disparities do not explain away intelligence, and to postulate a built-in mind without a mind to do the building-in is no explanation. Later, Philo dismissed such objections as he had raised to the human-mind, God-mind analogy as "merely verbal." *Ibid.*, Part XII, p. 389.

³⁷A Soviet scholar, Ivan Yefremov, wrote: "The last findings in anthropology, psychology, logic, and physiology show that the potential of the human mind is very great indeed. As soon as modern science gave us some understanding of the structure and work of the human brain, we were struck by its enormous reserve capacity. Man, under average conditions of work and life, uses only a small part of his thinking equipment. If we were able to force our brain to work at only half its capacity, we could, without any difficulty whatever, learn 40 languages, memorize the entire encyclopedia from cover to cover, and complete the required courses of dozens of colleges." *Apud 20th Century*, August 1970, p. 8.

³⁸Charles Darwin, *Life and Letters of Charles Darwin*, Francis Darwin, ed. (New York: D. Appleton & Co., 1911), I, 282.

strument to judge the untrustworthy ability of all other minds.

Man's mind, so competent it almost turned Darwin to theism, of what is it composed? Human intelligence, one scientist alleges, arose from "fundamental particles" (what is their origin?) with inherent "mental characteristics" of "poor quality and weak intensity." Such features have to be conjectured, he said, else "I fail to understand how consciousness could ever arise in any matter system."³⁹ Another hypothesis is: "could human consciousness be a refined descendant of raw prehistoric bioluminescence?" Is man's mind reducible to a bag of chemicals?

"Since I am a thinking thing," said Descartes, "whatever in the end be the cause assigned to my existence, it must be allowed that it is likewise a thinking thing."⁴⁰ And a more modern thinker than Descartes writes that man's intelligence and personality "reveal to us the intelligence and personality" of his maker.⁴¹ It is unreasonable to think that man can be conscious of God, but God cannot be conscious of him. The source of consciousness cannot be unconscious. Thus human consciousness and personality attest no less than person-hood to God.

Conscience

The moving moon does not show that God is alive, but a tree does. A tree does not show that God is a person, but man's mind does. And, similarly, man's conscience, his sense of duty, shows that God is a being of values. He who has imparted moral values can be no less than a moral person.

The ethical nature in man does not appear to be in the lower animals. Human beings are aware of a valid claim upon their lives, "a transcendent demand that is authorita-

³⁹D. F. Lawden, University of Canterbury at Christchurch, New Zealand, *apud* John Lear, "The Future of God," *Saturday Review*, August 29, 1964, p. 184.

⁴⁰*Descartes Selections*, Ralph M. Eaton, ed. (New York: Charles Scribner's Sons, 1927), p. 123.

⁴¹H. W. Wright, "Theism," *The Encyclopedia Americana* (1962), Vol. 26, p. 596.

tive and absolute."⁴² A chimpanzee, if he could talk, would say: I want; but a man says: I ought.

The unbelieving Huxley refused to take comfort, when a son died, in immortality, because, he said, he would not "play fast and loose with the truth."⁴³ But if Huxley were merely the offspring of primordial ooze, as he believed, what difference does truth make? Apparently Huxley's sense of loyalty to truth did not derive from his clay body. Honesty is a quality clay does not know. And unreasonable it is to assume that he who put a moral sense in man is himself amoral.

Bertrand Russell recognized man's inner discernment of good and evil, but considered the power who put it in man had no thinking ability:

A strange mystery it is that Nature, omnipotent but blind, . . . has brought forth at last a child, . . . gifted with sight, with knowledge of good and evil, with the capacity of judging all the works of his unthinking Mother.⁴⁴

According to Russell, a blind, mindless Mother of unknown genealogy begets a seeing, thinking, and moral child.

Immanuel Kant has impressed perhaps thousands of people with his gripping exclamation:

Two things fill me with constantly increasing admiration and awe the longer and more earnestly I reflect upon them—the starry heavens without and the moral law within.

Perhaps as no other mortal Kant's writings show that he was deeply moved by the strength and value of good will among men, of the categorical imperative to help mankind, of one's acting always on principles he believes should be universal. Personally he must have been one of the world's best moral men. But his high sense of values, of pure selflessness, has no explanation in "soft, gelatinous matter" or "pulsating scum," or "primordial ooze."

⁴²John Hick, *Classical and Contemporary Readings in the Philosophy of Religion* (Englewood Cliffs, N. J.: Prentice-Hall, Inc., 1965), p. 471.

⁴³Cf. David Elton Trueblood, *op. cit.*, p. 108.

⁴⁴Bertrand Russell, *Mysticism and Logic* (New York: Barnes & Noble, Inc., reprint 1959), p. 48.

And even if matter could create goodness and kindness and love they would be out of place in an alleged evolutionary world of the survival of the fittest, red in tooth and claw. The only explanation that makes sense is that some being with a sense of values put that same sense in Kant. It follows then, as light the night, that the universe's maker is more than a builder: he is living, he is intelligent, he is good.⁴⁵

What Kind of God is He?

"Canst thou by searching find out God? Canst thou find out the Almighty unto perfection?"⁴⁶ In the absolute the answer has to be negative, for he "doeth great things and unsearchable, marvellous things without number."⁴⁷ Yet, as one walks through a flower garden, though the gardener has not been seen, one knows definite things about the gardener. So, as one gazes upon the heavens, either day or night, only an abnormal person can fail to see the handwork of a mighty creator and fashioner.⁴⁸

In the creation of inanimate matter, one can see a powerful creator or creators. In the apparent unity of the overall laws directing planetary movements, one can infer that the

⁴⁵Kant considered man's categorical imperative of the "ought" so important he made it a proof of God's existence. Though he heavily criticized the classical arguments for God's existence, he held that the completion of man's moral goodness, and thereby his happiness, requires "the existence of a cause adequate to this effect," an "intelligence (a rational being)," a "supreme intelligence." "Theory of Ethics," Ch. III, Sec. 5, Theodore Meyer Greene, ed., *op. cit.*, pp. 360-367. So strongly could he see the existence of that being he did the same thing he had accused the ones using the causal argument of doing: looking beyond the world of sense to pure mental concepts. To this writer, however, those who use the causal argument in looking back before the world of sense to the world's maker are not committing the ontological fallacy, and neither did Kant when he looked forward beyond the world of sense to a being necessary to effect moral man's happiness. With that being Kant was enraptured, speaking of him as "the holy lawgiver," "the just judge," and "the good governor." *Ibid.*, p. 367. How different in attitude, and how pitiable, was Erich Frank, admitting he had a "moral insight," but that he was keeping himself in a stance of "utter metaphysical defiance." "I shall offer absolute resistance to the ultimate principle and shall despise it." *Apud* Geddes MacGregor, *Introduction to Religious Philosophy* (Boston: Houghton Mifflin Co., 1959), p. 120.

⁴⁶Job 11:7

⁴⁷Job 5:9.

⁴⁸Psalms 19:1-3.

creator is one, that one mind directs the whole, though he may have innumerable helpers. Further, it is a logical deduction that the creator of any form of life must himself be living. If the living being is a self-conscious person one can say that his creator can be no less than his creature. And if the self-conscious person has a moral sensitivity, it is not logical to think that his maker has any less. So, step by step, from one level of reality to another, one learns about the one whom he has never seen, and he yearns to know more.

He who says that God is simply love or pure spirituality or an abstract ideal (Plato) or an old man with a beard or is man's creation (Xenophanes) or is a projection of the human mind (Feuerbach) or is wishful thinking (Freud) or is dead (Nietzsche) or is simply the ground of our being (Tillich) or one who cannot be touched with the feelings of our infirmities, has not considered all the evidence. "He that planted the ear, shall he not hear? He that formed the eye, shall he not see?"⁴⁹ He who placed feelings in man, shall he not feel?

IV. THE PROBLEM OF EVIL

Can one also say, He that put evil into the world, is he not evil?

David Hume held that the existence of evil either indicts God's goodness or his power, as he repeated Epicurus' questions:

Is he willing to prevent evil, but not able? then is he impotent. Is he able, but not willing? then is he malevolent. Is he both able and willing? whence then is evil?⁵⁰

The attempt to place God in a dilemma carries with it the assumption of having all the facts. Later Hume confessed he had overstepped human boundaries. In his answer to the question whether "in the contrivance of the universe" evil should have been eliminated, he replied: "This decision seems too presumptuous for creatures, so blind and ignorant."⁵¹

⁴⁹Psalm 94:9.

⁵⁰"Dialogues Concerning Natural Religion," Part X, Charles W. Hendel, Jr., ed., *Hume Selections*, p. 365.

⁵¹*Ibid.*, p. 380.

But there are non-presumptuous men who have honestly wrestled with the gigantic problem of evil, and the humblest of men appear unable to give a complete answer. Biblical revelation, however, gives some answers and a practical solution.

Man is the Cause of Moral Evil.

Since God made man free, man has the choice of doing good or evil. In many passages, from Genesis to Revelation, the principle of "choose you"⁵² is given to human beings. There is no coercion. The principle of determinism in nature is not true in psychology. "See, I have set before thee this day life and good, and death and evil."⁵³ When man chooses evil, one can say that God has allowed it, but one cannot fairly say that God is responsible. Moral evil God could have eliminated ("with God all things are possible"⁵⁴), but even God could not have eliminated moral evil without his making man a machine, a puppet. The direct cause of moral evil then is man, not God.

God is the Cause of Evil as a Penalty for Disobedience

God, whose every work had been "very good,"⁵⁵ when Adam and Eve disobeyed, was forced to curse his good world. So, came thorns, weeds, toil, pain, diseases, parasites, drouths, tornadoes, earthquakes, etc. Death, as a penalty⁵⁶ for disobedience, in God's plenary wisdom, was appointed for Adam's posterity, "even over them that had not sinned after the likeness of Adam's transgression."⁵⁷ Kinfolks suffer with kinfolks, but kinfolks' sin is not absorbed.⁵⁸ The effect of sin is transmitted, but not the guilt.⁵⁹

God is the Cause of Evil as a Disciplinary Measure

There are people who have not violated God's laws (natu-

⁵²Joshua 24:15.

⁵³Deuteronomy 30:15.

⁵⁴Matthew 19:26.

⁵⁵Genesis 1:31. At the time everything was "very good" no evil existed, but when sin came, God said he would "create evil" (Isaiah 45:7) as punishment (Jeremiah 25:29; 44:27; Micah 1:12; 2:3; Psalm 125:4-5).

⁵⁶Genesis 3:17-18.

⁵⁷Romans 5:12-14.

⁵⁸Ezekiel 18:20.

⁵⁹Exodus 20:5; Romans 14:12.

ral or revelatory), who are not reaping what they have sown,⁶⁰ but who nevertheless are visited by manifold afflictions. Job had done nothing to deserve his boils, but, unknown to him, God had a providential purpose in allowing the ulcers. As good as Job was, having refused to curse God,⁶¹ and exercising a measure of patience,⁶² yet God could see in him a spirit of egotism and rebellion,⁶³ a lack of patience,⁶⁴ flashing eyes,⁶⁵ and a disposition to argue with his Maker.⁶⁶ Days of affliction humbled the man, and he listened to God's rebuke, and repented "in dust and ashes."⁶⁷ He was a better man as a result of his disciplinary evil than ever he could have been otherwise.

Neither had Paul done anything to cause the tortuous pain, "a thorn in the flesh,"⁶⁸ which buffeted him. He prayed for relief, not knowing that God had allowed the sharp pain in order to keep Paul humble.⁶⁹ Instead, however of his cursing God because of his pain, he was thankful that his Father loved him so, and he came to realize that "when I am weak, then am I strong."⁷⁰

No chastening for the present seemeth to be joyous, but grievous: nevertheless afterward it yieldeth the peaceable fruit of righteousness unto them which are exercised thereby.⁷¹

Even Jesus had to learn obedience through sufferings. He too prayed for relief, but God could see that he needed the discipline to make him perfect.⁷²

God is the Cause of Vicarious Evil

In the horrible agony that came on Jesus, however, there

⁶⁰Galatians 6:7.

⁶¹Job 2:9-10.

⁶²James 5:11.

⁶³Job 13:2-3; 23:2.

⁶⁴Job 21:4.

⁶⁵Job 15:12.

⁶⁶Job 13:3.

⁶⁷Job 42:6.

⁶⁸II Corinthians 12:7.

⁶⁹II Corinthians 12:7.

⁷⁰II Corinthians 12:10.

⁷¹Hebrews 12:11; cf. Psalm 119:67, 71, 75.

⁷²Hebrews 5:7-9.

was another purpose besides his personal perfection. In it "he bare the sin of many,"⁷³ being made to be "sin on our behalf,"⁷⁴ as he suffered vicariously.

A certain man was born blind, not in his case because of parental sin (though sometimes parents' sins are the cause), nor for his own sins (though sometimes a man causes his own blindness), but for a providential purpose.⁷⁵ How unsearchable are his judgments! And his ways past tracing out!⁷⁶ We humans constantly stand amazed when God's thinking is revealed.

Conclusion to the Problem of Evil

Unless one has all the answers he is not yet ready to indict a God "who does good, and sends rain from heaven, and fruitful seasons filling our hearts with food and gladness."⁷⁷ Faith is founded on things substantial,⁷⁸ but always the element of trust is in faith. If faith were completely demonstrable, it would not be faith.⁷⁹ The evidence for a good God far outweighs the contrary.⁸⁰ It is becoming then for an honest man, considering all the evidence, to confess and pray, "I believe; help thou mine unbelief."⁸¹ A haughty attitude ("O man, who are thou that repliest against God?"⁸²) never solves a problem, and always results in self-injury and unhappiness. When problems of evil appear completely unsovable, when instances of apparent dysteleology come into one's life, happy is the man who loves the Lord and keeps

⁷³Isaiah 53:12.

⁷⁴II Corinthians 5:20.

⁷⁵John 9:1-3.

⁷⁶Romans 11:33.

⁷⁷Acts 14:17.

⁷⁸Hebrews 11:1.

⁷⁹Religious faith is never empirically verifiable, nor can anything empirical refute it. Cf. Emil L. Fackenheim, "On the Eclipse of God," *Commentary*, June, 1964, p. 55.

⁸⁰"Many, O Jehovah my God, are the wonderful works which thou hast done, and thy thoughts which are to us-ward: they cannot be set in order unto thee; if I would declare and speak of them, they are more than can be numbered." Psalm 40:5. "The mystery of evil in a world ruled by God is not so baffling as the mystery of goodness in a godless world." Ralph W. Sockman, *How to Believe* (New York: Doubleday & Company, Inc., 1955), p. 47.

⁸¹Mark 9:24.

⁸²Romans 9:20.

on trusting, even when he cannot understand, that "all things work together for good."⁸³

V. BEAUTY

Human beings are fascinated, not only by the existence and revolutions of the moon, but also by its beauty. The moon serves a utilitarian purpose in regulating the months and the tides, and it also serves an aesthetic purpose to earth dwellers. Apparently up close it is neither utilitarian nor beautiful, but from a quarter of a million miles its yellow crescent or its white full-orbed splendor does something to everybody, especially lovers. Did the moon's maker have something in mind for earth dwellers both practically and aesthetically?

When one turns his eyes from the moon back to the earth, and examines a rose, several questions arise. How did it arrive? Why is it so symmetrically shaped and beautifully colored and delicately perfumed? If there is no practical value, did the rose's maker have an appreciation for things of beauty? Did he put in humans a corresponding sense of appreciation of symmetry, colors, and odors?

If one tries to make a list of beautiful things, he becomes exhausted. Long before the apples of the Shenandoah Valley in Virginia become utilitarian nourishment, that valley in blossom season is more than any artist could imagine. Also, springtime in the Rocky Mountains has something more than mining and ranching. Furthermore, a sunrise at sea is more than another earth revolution.⁸⁴ The songs of the nightingale, the fragrance of the violet, the smile of a

⁸³Romans 8:28. Happiness is believing that the universe and life are worthwhile. This means that one refuses to rebel when insurmountable problems arise, but always makes an adjustment, as did David: "Jehovah, my heart is not haughty, nor mine eyes lofty; neither do I exercise myself in great matters, or in things too wonderful for me. Surely I have stilled and quieted my soul; like a weaned child with his mother, like a weaned child is my soul within me. O Israel, hope in Jehovah from this time forth and for evermore." Psalm 131:1-3.

⁸⁴The scientific explanation of a sunrise at sea leaves something to be desired: the earth revolves until its tangent plane coincides once more with the solar azimuth.

friend, the sparkle in his eye, all have an attractiveness difficult to define, but lovely and real.

"Man has aesthetic impulses which, though they vary in intensity from individual to individual, appear in varying manifestations among all peoples."⁸⁵ Both Plato and Aristotle engaged themselves in the discussion of beauty. Kant wrote many pages on "The Critique of the Aesthetical Judgement," in which he showed man's "judgement of Taste" is to be sharply distinguished from "Understanding or Reason."⁸⁶ Kant, no more than Hume, was devoted to pure reason. More than Hume, he was devoted to "the moral law within." But perhaps more than any mortal, Kant was gripped in deep admiration, as long and earnestly he reflected, on the beauty of the "starry heavens."

Life is real, and beauty is real, and it appears logical that the creator of both must be alive and aesthetic. Apparently only humans have a contemplative faculty able to correspond to beauty. "Man is the only animal that decorates, and all men do it!"⁸⁷ Usually no practical value can be assigned to decorative art or to objects of loveliness, but in beauty there is a "purposiveness which, in our judgement," said Kant, "is referred to no purpose at all."⁸⁸ A theist has no trouble explaining either the existence of beauty or the appreciation of it. But an evolutionist, yoked with a survival of the fittest doctrine, finds himself with nothing to say. Evolutionist Thomas Huxley was very honest about his difficulty:

One thing which weighs with me against pessimism and tells for a benevolent author of the universe, is my

⁸⁵Loren Eisely, *The Immense Journey* (New York: Random House, Inc., 1962), p. 65. "On the telescopic and on the microscopic scale, from the starry heaven to the siliceous skeleton of the diatom, in her inward parts as well as on the surface, in flowers that 'blush unseen' and gems that the 'unfathomed caves of ocean bear,' Nature is sublime or beautiful, and the exceptions do but prove the rule." F. R. Tennant, *Philosophical Theology* (Cambridge: University Press, I, 1928; II, 1930; reprint, 1956), II, 91 f.

⁸⁶"Critique of Judgement," Part I, Sec. 8, Theodore Meyer Greene, ed., *op. cit.*, p. 387.

⁸⁷William H. Davis, Professor of Philosophy, Auburn University.

⁸⁸"Critique of Judgement," Part I, Sec. 18, Theodore Meyer Greene, ed., *op. cit.*, p. 408.

enjoyment of scenery and music. I do not see how they can have helped in the struggle for existence. They are gratuitous gifts.⁸⁹

The scholarly and eloquent philosopher F. R. Tennant, saying "some men enter His Temple by the Gate Beautiful," was not hesitant to list beauty as one of the solid pillars of theism.⁹⁰

⁸⁹Thomas Huxley, *Darwinism*, p. 478 (further documentation not available).

⁹⁰"The universality of Nature's beauty—to speak as if beauty were the same for all and were intrinsic—is a generalization roughly comparable with the uniformity of natural law. That natural objects evoke aesthetic sentiment is as much a fact about them as that they obey the laws of motion or that they have such and such chemical composition." If "God made the country" and "man made the town—and the black country—we have a possible explanation of these things; but if the theism contained in this saying be rejected, explanation does not seem to be forthcoming." F. R. Tennant, *op. cit.*, II, 91f.

CHAPTER III

“NOT FOR A CHAOS”¹

Evidence of a mind back of the universe was seen in the preceding chapter by the existence of the human mind. Also, an able mind back of the universe is seen in the multiplicity of careful arrangement of various parts, an arrangement not possible by chance. The universe displays order, not happenstance. It is a cosmos, not a chaos.² It bears evidence not of confusion but of planning. But where planning is, there must be a planner. Arrangement is impossible without mind. Therefore, another reason for theism is the argument from arrangement, pointing back to a competent mind.³

I. ALPHABET LETTERS

When one opens a can of soup and finds letters of the alphabet, a maker has to be assumed. If one pours the contents into a pan, there is not much probability that the alphabet letters will form themselves into “Thanatopsis” or the Twenty-third Psalm. Before alphabet letters can be a poem, a mental power more than that of their being made is required: a planning intelligence, an arranger, is essential. The alphabet letters and numbers composing a dictionary or a telephone directory, as several writers have illustrated, were not arranged by an explosion in a printshop.

¹Isaiah 45:18.

²A chaos would be a place “in which similar events never occurred, none recurred, universals had no place, relations no fixity, things no nexus of determination.” F. R. Tennant, *Philosophical Theology* (Cambridge: University Press, I, 1928; II, 1930; reprint, 1956), II, 60.

³The argument from arrangement technically is called eutaxiology, good arrangement. Etymologically eutaxiology is a synonym for cosmology, which latter word is derived from *cosmeo*, arrange, set in order. Historically, however, the word “cosmology” has been used to describe the argument from cause. Cf. Chapter 11, footnote 8.

II. PIECES OF STEEL

The force of the argument from arrangement is seen in the determined attack David Hume made upon it. He admitted that "several pieces of steel" thrown together, without shape or form, "will never arrange themselves so as to compose a watch," and that a "human mind" is required for such an operation.⁴ But, he argued, "this little agitation of the brain which we call *thought*," is too insignificant and too imperfect to use as an analogy for a mind back of the universe.

However, if it requires the thought of a human brain, no matter how insignificant and imperfect, to construct a watch, how much more must there be thought back of the construction of a universe. The fact that Hume's argument appears unconvincing does not mean that his mind was insignificant; it only means that he was trying to defend a defenseless position.

III. CARBON

The atoms making up the element carbon do not appear in any happenstance arrangement. One arrangement forms clay, another forms coal, a third forms graphite, and a fourth makes diamonds. Thus a chemist back of the universe has employed one chemical element and simply makes very different materials by rearranging the atoms of the molecules.

IV. THE HUMAN BODY

Not just one element, but sixty-four of them a chemist has fused to make the human body. Those sixty-four elements serve in varied systems (skeletal, muscular, respiratory, circulatory, digestive, eliminative, reproductive) which are marvelously complex and meticulously coordinated.⁵

⁴"Dialogues Concerning Natural Religion," Part II, *Hume Selections*, Charles W. Hendel, Jr., ed. (New York: Charles Scribner's Sons, 1955), pp. 306-311.

⁵"If there are a thousand miles of blood vessels in my body, if there are 1,500,000 sweat glands on its surface, if my lungs are composed of 700,000,000 cells . . . if my heart-beats for a single day were concentrated into one huge throb of vital power it would be sufficient to

Difficult it would be to reason with a person who thinks that those sixty-four elements happened into existence, happened to get together, and happened to arrange themselves so as to form a man walking down the street.⁶

V. ASTRONOMY

To Plato "the fair order of the seasons, and the division of them into years and months, furnish proofs of "the exis-

throw a ton of iron 120 feet into the air . . . if my nervous system is controlled by a brain that has 3,000,000,000 nerve cells of which 9,200,000,000 are in the cortex or covering of the brain alone . . . and if in my veins there are 3,000,000 white corpuscles and 180,000,000,000 red ones, then it is some job for an amoeba to evolve himself into that complexity I grant!

"IT SOUNDS TO ME MORE LIKE THE WORK OF GOD!

The Psalmist wrote: 'I will praise thee: for I am fearfully and wonderfully made.' (Psalm 139-14)" (Dr. W. B. Riley).

⁶A surprising passage in David Hume, "Dialogues Concerning Natural Religion," Part XII, *Hume Selections*, Charles W. Hendel, Jr., *op. cit.*, pp. 385-386, recites what he had learned from a physician (Galen) who was converted from infidelity by what he had discovered in the human body. "The bones he calculates to be 284," said Hume, with above forty "distinct purposes," making up "a prodigious display of artifice." Astonishment arises, said Hume, as he considered the skin, ligaments, and vessels, "in proportion to the number and intricacy of the parts so artificially adjusted!" He called attention to 60 different muscles, "each intelligently placed and adjusted for above 6000 intentions." Then the brain! Hume was so moved by Galen's description that the skeptic himself exclaimed, "who can now doubt of a Super Intelligence?" One feels sorry for Hume, for after coming so close to being a believer, he relapsed into doubt.

Other examples of careful arrangement in the human body include its proteins. "Each type of cell, each organ of the body, makes its own specific type of proteins, and these differ in every species of living thing." These proteins are composed of amino acids. Each type of protein cell is differentiated from the others only by a varied arrangement of some of twenty-two amino acids. Every life is dependent on the right combination of those acids to make the right kind of protein for each organ of the body. "The number of possible shapes that proteins might take is so vast that a mathematical brain might conclude that from a statistical point of view life is completely improbable." Hormone insulin is one part of a relatively simple protein. It is composed of sixteen amino acids. Hormone insulin "rejects a large number of other possible structures which it might take from precisely the same proportionate amounts of the same" sixteen acids. The total number of possible arrangements is the number 6 plus 59 zeroes. Only one of these possibilities makes the hormone insulin cell." K. U. Linderstrom-Lang, "How is Protein Made?", *Scientific American*, September 1953.

tence of the gods.⁷ The order of the seasons, together with the divisions into years and months, has been found to be the result of regular orbits of the planetary bodies. Again, it would be difficult to reason with a person who says that the regularity of "seedtime and harvest, and cold and heat, and summer and winter, and day and night" is accidental.⁸

Edmund Halley, an English royal astronomer, in 1682 observed a comet's path. Because he believed that law controls the heavens, he predicted by mathematical calculation that the same comet would reappear every seventy-six years. Halley died in 1742, but three times, 1758, 1835, and 1910, Halley's Comet has been seen.

Mark Twain was fond of saying he "came in with Halley's Comet and would leave with it," and he did just that. For its next appearance, the European Space Agency plans to launch a spacecraft in June, 1985, hoping to send its cameras within 620 miles of the nucleus of the comet. NASA is planning a probe to be launched from the space shuttle in the summer of 1985 or March, 1986, depending on whether it studies the comet before or after it passes the sun.

In 1905 Percival Lowell, an American astronomer at Flagstaff, Arizona, guessed there must be an unknown planet beyond Neptune exerting force on Uranus. Lowell calculated both the size and the orbit (248 years to circle the sun) of a planet which would have the power to sway Uranus' path, and he searched the heavens until he died disappointed in 1906. But in 1930 Clyde W. Tombaugh, at the Lowell Observatory in Flagstaff, after checking two million stars, first observed the unknown planet, whose statistics were already known, and it was called Pluto.

Columbus used his knowledge of astronomy (a forthcoming eclipse of the moon) to gain mastery over the natives of Jamaica in 1504.⁹

⁷*Laws*, Book X, B. Jowett, tr., *The Works of Plato* (New York: The Dial Press, n.d.), p. 453.

⁸Genesis 8:22.

⁹On the island of Jamaica Columbus threatened non-cooperative natives, according to Eloise McCaskill, "Columbus," *Encyclopedia Americana* (1965), vol. 7, p. 341, "that, should they persist in their enmity, the moon would lose its light. (He knew from the *Astronomic Calendar* of Regiomontanus that a total eclipse was due February 29, 1504.)

Hume had Philo to say that "chance has no place, on any hypothesis, skeptical or religious. Everything is surely governed by steady, inviolable laws."¹⁰ Instead, however, of Hume's seeing one great God back of these harmonious laws, he suggested maybe there could be 30,000 deities, or even "a numerous society of deities." But the close harmony of the universe makes one think of only one directing mind.¹¹

The "new physics" of the 20th century has found apparent lawlessness in atoms. But from what is known of immutable law and regularity in all other parts of nature, it might be better if physicists refrained from a hasty conclusion. It could very well be that the law for those seemingly haphazard movements within the atom just has not yet been discovered.¹² At any rate, though samples of chance should

The fulfillment of this prediction settled the problem for the natives." They released Columbus from captivity and allowed him to go home.

¹⁰"Dialogues Concerning Natural Religion," Part VI, *Hume Selections*, Charles W. Hendel, Jr., ed., *op. cit.*, p. 339.

¹¹The irrefutable nature of the argument from arrangement is displayed in what Hume had to say in rebuttal. The Bramins speak of an infinite spider which spun the universe from its bowels. "Why an orderly system may not be spun from the belly as well as from the brain, it will be difficult," argued Hume, to give a satisfactory reason. "Dialogues Concerning Natural Religion," Part VII, *Hume Selections*, Charles W. Hendel, Jr., ed., *op. cit.*, p. 345.

¹²"Science knows nothing of the wholly fortuitous. Though there are some events, especially in subatomic physics, to which we cannot assign causes, the general assumption is that this is only a measure of our present ignorance. This assumption is well justified by former experience in which the apparently fortuitous or haphazard was finally seen as conforming to an intelligible rule." So wrote David Elton Trueblood, *Philosophy of Religion* (New York: Harper & Brothers, 1957), p. 101. Truly accidental events would be shocking considering what is known of nature. In spite of the Heisenberg Principle of Uncertainty as to the movements of electrons within atoms, 20th century science reaffirms belief in the general constancy of nature: "Scientists feel wonder and awe at the realization that our experiences are not a chaotic welter but display that measure of order and consistency which expresses itself in the use of simple constructs. Paradoxically such amazement does not spring from the occurrence of breaches in natural order which are often called miracles; on the contrary, it attaches to what seems to be the greatest miracle of all, namely, the lack of interruption of the natural order which expresses itself in the continued and perhaps expanding simplicity of human explanations." Henry Margenau, "Truth in Science and Religion," *Science Ponders Religion*, Harlow Shapley, ed. (New York: Appleton-Century-Crofts, Inc., 1960), p. 111.

But even if it is determined that electrons are bound by a presently

be found in atoms, the mathematical precision of other parts of nature is that by which men live.

The success of the moon trips depended on the reliability of nature's laws in mathematics and mechanics. If nature's laws were not exactly what human reason had figured them to be, the astronauts could neither have gone nor have returned from the lunar trip. Nature's rationality had to precede man's rationality, and no rationality is possible without intelligence. Neither human nor divine rationality is visible, but its reality is indubitable. The argument from arrangement is based on the evidence that a master mathematician and physicist is back of the universe, and the evidence is even more convincing in the 20th century than it was in Plato's day.

unknown law, it does not follow that the law of determinism applies to man's mind. Certainly that law applies to his physical brain, but just as certainly it does not apply to his thinking. His *psyche* cannot be reduced to a neural circuit. A neural circuit is wholly physically determined, but man's volition is free and rises above physical determinism. Physical determinism does not explain why one man tells the truth and another falsifies. Neurology cannot explain man's reasoning ability. Truth value transcends neurology, and if it does, "the metaphysics of naturalism is punctured." Naturalism "cannot tackle the multiplication table. The answers are right or wrong irrespective of the events in our brains and we are held accountable for the right answers because our minds transcend natural law." Bernard Ramm, *Protestant Christian Evidences* (Chicago: Moody Press, 1954), pp. 61-62.

CHAPTER IV

“FOR THY PLEASURE THEY ARE AND WERE CREATED”¹

That the rock materials of the moon exist points the mind of man back to a maker. That the moon has been intelligently arranged in its special flight points man's mind back to an intelligent maker. That the moon serves a purpose indicates the maker had a design in making and placing his moon. Design calls for mentality, which is the argument from design. Historically this has been called the teleological argument.

I. THE EARTH AS A MACHINE

That scattered pieces of iron exist shows there was a creator, and illustrates the argument from cause. That the pieces of iron are found in a careful pattern shows a mind in action, and illustrates the argument from arrangement. That the arranged iron pieces tell the time of day shows the design of the arranging mind, and illustrates the argument from design.

More reliable than man's watch is nature's timepiece. In fact, Western Union clocks are daily corrected by time signals from the National Observatory in Arlington, Virginia, which signals are derived from the sun. The illustration of a watch was made famous by William Paley in the 18th century. The earth, as a giant machine, on scheduled revolutions and a defined orbit, controlling the times and seasons, must, just as a man-made watch, have had a designer. And if the purpose of time-keeping caused the watch's manufacture, one of the purposes of the earth's revolutions is time-keeping.

¹Revelation 4:11.

However, life-keeping apparently is a greater design for the earth than time-keeping. It is located in space at just the right distance from the sun to prevent man's burning or freezing to death. By some good fortune, its orbit is elliptical, not circular, allowing the change of seasons. Oxygen is a life necessity, and by some good fortune, the earth is surrounded by an atmosphere containing just the right amount of that gas. At the same time, the atmosphere provides a shield from spacial actinic rays and ultraviolet radiation.

In addition, the speed of the earth's revolutions, to have good crops, alternating day and night every 24 hours, is just right. At the ideal distance from the earth is the moon's orbit, controlling the tides without overflowing the oceans upon the land. Even evolutionists, who as such believe in no design, marvel at how exactly the earth meets life's stringent requirements.²

Attempts have been made to reduce the force of the watch illustration by saying that nature cannot be reduced to the status of a machine. The assertion is true, though many mechanical aspects of nature are apparent. But it is also true that nature is much more than a machine. A human being, as an example of one of nature's phenomena, has capabilities far beyond a mechanical watch, such as growth, adjustment, repairing, and reproducing. These superior capabilities point up the fact that the designer of man is much superior to the designer of a watch.

II. ATTITUDES AFFECT CONCLUSIONS

The conclusions men draw from observing instances of

²"We may be pardoned if we marvel at the astonishing way in which this planet meets the stringent requirements of life in all of its known forms. Here we have a planet of just the right size to enable it to retain a good atmosphere. . . . It is just the right distance from the sun to cause its surface temperatures to fall within the perilously narrow range of the 180 degrees required by life. Its orbit . . . is the right shape—nearly circular—to keep temperatures within this limited range. It has just the right kind of atmosphere to permit the existence of life of an active kind, and a layer of atmospheric ozone of just the right density to regulate properly the necessary but deadly ultraviolet rays." J. Willis Stovall and Howard E. Brown, *The Principles of Historical Geology* (Boston: Ginn and Co., copyright, 1955, 1954), p. 47.

design in nature are much affected by previous attitudes. Francis Bacon wrote:

I had rather beleave all the Fables in the Legend and the Talmud and the Alcoran than that this Universal Frame is without a Minde.

But Lucretius had quite a diverse viewpoint:

Had God designed the world, it would not be,
A world so frail and faulty as we see.

Men with equally competent minds can see things differently, depending on their outlook:

Two men looked out from prison bars:
One saw mud; the other, stars.

Napoleon asked LaPlace why, in his cosmology, God was not mentioned, and was told: "Sir, I had no need of that hypothesis."

John Stuart Mill wrote that though we do see in the universe things that "did require skill and contrivance," exciting "our wonder and admiration," yet exactly because of such, argued Mill, there is a limitation put on "his omnipotence."

David Hume's attitude was quite varied. At one time he could write:

The comparison of the universal to a machine of human contrivance is so obvious and natural, and is justified by so many instances of order and design in Nature, that it must immediately strike all unprejudiced apprehensions, and procure universal approbation.³

Then the Scottish skeptic could reverse himself:

. . . order, arrangement, or the adjustment of final causes is not, of itself, any proof of design . . . for aught we can know *a priori*, matter may contain the source or spring of order originally.⁴

³"Dialogues Concerning Natural Religion," Part XII, *Hume Selections*, Charles W. Hendell, Jr., ed. (New York: Charles Scribner's Sons, 1955), p. 387.

⁴*Ibid.*, Part II, p. 306.

Similarly, Immanuel Kant was pulled two ways. Dissectors of plants and animals, he wrote,

assume as indisputably necessary the maxim that nothing in such a creature is *vain*; just as they lay down as the fundamental proposition of the universal science of nature, that *nothing* happens by *chance*.⁵

He listed, as evidences of design in nature, "the structure of a bird" (hollowness of bones, adaptation of wings for motion and tail for steering),⁶ but also he listed the design argument as fallacious, being the offspring of the ontological argument.⁷

III. ACCIDENTAL RESULTS

Paley's watch illustration had great force for many years. Charles Darwin himself was deeply impressed by it, saying it was "so conclusive." He himself provided another illustration showing design in nature. As to the male Argus pheasant, his great plumes prevent the wings from being used for flight, but they "were given to him as an ornament." They are "displayed in a manner quite peculiar to this one species during the act of courtship." Further, observed Darwin, "the female was created and endowed with the capacity of appreciating such ornaments."⁸

Later Darwin stopped talking about animals being "created and endowed," as he gave himself to accidental evolutionary results in nature. Being pressed on "the expression of mind" in the "wonderful contrivances for certain purposes in nature," he honestly replied: "Well, that often comes over me with overwhelming force; but at other times, it seems to go away."⁹

⁵"Critique of Judgement," Part II, Sec. 66, *Kant Selections*, Theodore M. Greene, ed. (New York: Charles Scribner's Sons, 1929, 1957), p. 471.

⁶*Op. cit.*, Sec. ii, p. 459.

⁷"Critique of Pure Reason," *op. cit.*, Book II, Chapter II, Sec. VI.

⁸Charles Darwin, *Descent of Man*, I, 383, *apud* G. Frederick Wright, *The Logic of Christian Evidences* (Andover: Warren F. Draper, 1888), p. 89; cf. Charles Darwin, *The Descent of Man* (London: John Murray, 1871), Vol. II, p. 92.

⁹Charles Darwin, *The Life and Letters of Charles Darwin*, Francis Darwin, ed. (New York: D. Appleton & Co., 1911), I, 285.

Gradually Darwin's book *Origin of Species* (1859) gained influence. If an animal happened conjecturally to develop a paw or an eye in a million years, and other animals did not, it stood to reason that the fittest would survive and the rest would become extinct. If paws and eyes thus arrived by accidental development, then the foresight and planning formerly assumed in a great designer back of the universe were automatically eliminated. As people accepted the accidental survival, the force of the teleological argument was dissipated.

With many people in the 20th century, Paley's watch argument, instead of being valid, is simply a museum piece. Now everybody accepting evolution holds that for all surviving creatures happenstance variations turned out to be lucky for them, but there was planning by nobody. Darwin became a watershed in the discussion of the teleological proof. Apparently he felt greatly relieved when he surrendered it:

The old argument from design in Nature, as given by Paley, which formerly seemed to me so conclusive, fails, now that the law of natural selection has been discovered.

Scholars generally have now been convinced that mechanical variations and natural adaptations leave no room for design. "If present organic structures owe their existence to their utility (that is, are the result of natural selection), their purposiveness is explained by natural causes."¹⁰

IV. OBJECTIONS TO ACCIDENTAL ADAPTATIONS

To style natural selection a "law" is to flatter it. That which is wholly happenstance and accidental can be called chance, but not law. Further, even if natural accidents could explain the survival of the fittest, help is still needed to explain how and why favorable variations happened to develop by chance: a ligament, a lymph gland, a stomach, a pair of well-located lungs, and a brain (from brainless nature).

¹⁰H. W. Wright, "Theism," *The Encyclopaedia Americana* (1962), Vol. 26, p. 506.

The illustration from Henry More back in the 17th century is still apt: "Why are our foreteeth sharp like chisels to cut, but our inward teeth broad to grind?" Chance survival just does not satisfy the reason as does design.

No evidence has been found of any plant or animal crossing the line of its genus. Variations occur only within a genus, and interbreeding ceases without the genus. If chance governs all things, sometimes mules should be able to reproduce. Such a situation points to fixed laws in nature, not accidental adaptation.

Either for a corn crop or a lunar visit, man has to plan carefully. But most scientists hold today that with no plans brainless nature accidentally created life.¹¹

V. MUTATIONS

Some believe that Darwin's doctrine (happenstance in nature) would have faded out without a boost from Hugo de Vries in his studies of genetic mutations. He showed that among all species (not genera, kinds, families, etc.) genetic mutations can and do occur. Hope then grew that in these a basic lack in Darwin's doctrine was supplied. Darwin had conjecturally explained how various fit animals survived after they were here, but he had no plausible conjecture on how they arrived. It was hoped that the evidence from variations in genes would show how the various families of plants and animals came to be here.

However, disappointment came when research showed that among mutations, sparse and minor, the line of development is not forward toward an improvement of the species. Instead, research demonstrated that generally genetic variations are harmful, if not fatal. The discovery of de Vries then was not adequate to bolster Darwinism, but nevertheless much was surmised from little, and new confidence was infused into a failing system.

But until mutations cross the line of "kinds," and until they show species improvement, they are a weak link in sup-

¹¹"Can we believe that the living world is the product of accumulated errors? I admit that I find this question dreadfully difficult to answer." Jean Rostand, *A Biologist's View* (Melbourne: William Heinemann, Ltd., 1956), p. 16.

porting evolution. Factually, then, evolution is unproved. A biologist who is an atheist is quite clear: "We have not the right to accept organic evolution as a certainty."¹²

Furthermore, though one can imagine the giraffe's neck growing longer by a mutation found to be useful, yet many organs are of such a nature they could not wait for thousands of mutations, as in a simple (?) neck elongating process. Many are of such a nature they would have to be developed fullgrown or the specie would die. The web-spinning mechanism of the spider is not an optional piece of equipment, nor the "mouth" of the Venus Fly Trap, nor the reproductive organs of practically all creatures. If these organs do not operate in one generation, there is no survival.¹³

The wasp catches a grasshopper and stings it, and at the same time she stings organic evolution. Food for her progeny is dependent on that sting she injects into the grasshopper. Her babies could not wait for thousands of helpful mutations in the acquiring and perfecting of her sting.¹⁴

¹²Jean Rostand, *op. cit.*, p. 10. "It is true that neither Lamarkism [inheritance of acquired characters by environment, not by gene mutation] nor mutations enable us to understand the mechanism of evolution; we must have the courage to recognize that we know nothing of this mechanism." *Ibid.*, pp. 17-18. The non-convincing evidence for evolution is shown in Rostand's nomenclature in speaking of the periods in evolution as polygenesis, oligogenesis, and agenesis. *Ibid.*, p. 20. The subject apparently is irrelevant today.

¹³In order to grasp this difficulty one has to imagine these organs or complex systems of organs at a one-eighth or one-sixteenth developed stage. One then realizes the improbability of accident producing at one time *the entire system in a working form*. And yet the *entire system* must be present in order for any of it to work." William H. Davis, *Philosophy of Religion* (Abilene, Texas: Biblical Research Press, 1969), p. 23.

¹⁴The grasshopper is stung by the wasp to unconsciousness, but not to death; the wasp buries the grasshopper and lays eggs beside the paralyzed victim as food for unborn wasps the mother will never see. She covers the hole and leaves before her babies are born. She had to do this operation right the first time, and every time.

"The potter wasp, just doing what comes naturally, knows how to fashion a tiny jug that human potters call a work of art.

"The tiny jugs, which look as though they had been thrown on a potter's wheel, are complete with a tiny neck and lip. They are generally no more than a half inch in diameter, but are nearly perfect globes and are smoothly finished on the inside.

VI. THEISTIC EVOLUTION

If natural accidents (flatteringly styled "the law of natural selection") were an explanation for the survival of the fittest, and if genetic mutations were an explanation for the arrival of new genera and new families, still there is no explanation as to the origin of life. Rostand also said: "We know nothing of the origin of life."¹⁵

Since the problem of life's origin is no minor subject in philosophy, and since every normal person searches for a clear solution, and since popular organic evolution makes no pretense at having a solution, some people have resorted again to antiquated religion, and appropriated religion's solution: God.

These people have been deceived into thinking that organic evolution has been proved, but that what it lacks is a beginning of things. So what would be more reasonable than to attach God to evolution, and to assume that God started things off by a special creation, and then millions of years were used for accidental changes which finally produced man.

But the mechanism of evolution, after the conjectural insertion of God as its backstop, was not modified. It was still non-designed and accidental. God, as an honorary first-cause, theoretically had originated the system, and then left it alone to take its course, hit or miss, devil take the hindmost, red in tooth and claw, a survival of the fittest. The process was still brainless, though God has initiated the system. And so theistic evolution became the vogue among religionists. Instead, however, of their speaking in frank language about brainless chance or accidents in nature or freaks in genes, they prefer high-sounding titles, such as

"Each jug is provisioned with a paralyzed caterpillar for food, and a single egg is laid and suspended inside by a silken thread. After this, the jug is sealed until the young wasp develops.

"Then the adult wasp which creates the jug dies, having assured that the species will survive." *The Wichita Eagle and Beacon*, October 4, 1970, p. 5A.

¹⁵*Op. cit.*, p. 21.

"The tiny pots made of mud hold a single egg and later serve as a wasp's nest.

emergent evolution or progressive creationism or scientific creationism.

Those who attempt to make God the originator of purposeless variations and chance productions are not helping the cause of true theism. To make God a figurehead in the origin of random, accidental life is not very complimentary. Man is not made a little lower than the angels, but he is an accidental left-over from trial and error. After millions of years of chance occurrences, man is not a direct creation of God in God's image, but a lucky happenstance.

True organic evolution has no place for man's soul. According to evolutionists, the world is mechanistic. It is strictly determined both in physics and psychology (Spinoza, Hobbes, Freud, etc.). Man is only what he has to be. Even his thoughts are predetermined by the chemicals making up his brain. He has no freedom. There can be no human purpose. He would never have arrived but by the chance variation of an animal gene which made him a human. It was fortunate that the same variation contemporarily happened to bring his female into the world. According to theistic evolutionists, Adam and Eve were mutation freaks, born of animal parents.

But, on reconsideration, was it fortunate that there was a feminine mutation freak in Adam's time? Doomed to utter extinction (evolutionists do not believe in an afterlife), would he not have been better off non-existent? "How," asked Bertrand Russell, "in such an alien and inhuman world, can so powerless a creature as Man preserve his aspirations untarnished?"¹⁶ How can dead matter evolving into life have aspirations?

And what are his aspirations? The unasked for son of an animal, an accidental left-over, will God finally step in and purposely take him to heaven? Or do theistic evolutionists believe in heaven? If so, it is in spite of, not because of, evolution.

Ludwig Feuerbach (1804-1872) was no friend of Christianity, but he was a man of insight: "what today is athe-

¹⁶*Mysticism and Logic and Other Essays* (New York: Barnes and Noble, Inc., 1910), p. 48.

ism, tomorrow will be religion."¹⁷ Earnest Haeckel said that "when man's evolution from a series of other mammals was proved the belief in the immortality of the soul, freedom of will, and God, lost its last support."¹⁸ Julian Huxley has said that in the evolution of life there is "no room for a supernatural agency."¹⁹ Thus atheism and evolution were bed-fellows from the beginning. But in our time some religionists have become, first, theistic evolutionists, and now, atheistic evolutionists. The "now" look in religion is atheistic theology, a contradiction in terms, but a fulfillment of Feuerbach's prophecy.

VII. THE HUMAN EYE

After all that acute, atheistic minds can muster in support of organic evolution, nature still speaks far and wide in contrivances that could not in reason accidentally have come to be, and religionists have made a surrendering compromise in giving way to delusive evolution. What Paley saw in teleology, evidenced in nature, back in the 18th century, is as true in the 20th century, and is just as forceful. Contrary to the opinion of those who have surrendered, evolution has not blunted the classical argument from design. Design, not random mutations, no matter how many aeons are allowed, is the only word that can adequately describe thousands of nature's adaptations. No apology need be made in the 20th century for putting Paley's watch illustration again in evidence. Its analogy in nature comes through, not dimly and murkily as with evolution's conjectures, but clearly and simply.

Another illustration used by Paley, the human eye, is also still as definite in its pointing to design as it was before evolution became popular. It is refreshing, after one has been despirited with the pessimism of blind evolution, to examine

¹⁷Apud John Hick, ed., *Classical and Contemporary Readings in the Philosophy of Religion* (Englewood Cliffs, N.J.: Prentice-Hall, Inc., 1964, reprinted 1965), p. 32.

¹⁸Apud Alfred Watterson McCann, *God—or Gorilla* (New York: The Devin-Adair Co., 1922), pp. 310-311.

¹⁹Apud J. D. Thomas, *Facts and Faith* (Abilene: Biblical Research Press, 1965), p. 126.

the positive, optimistic, thoughtful design seen in the human eye.

First, the chemical elements making up the eye had to have a cause for their being in existence. Second, that those elements are arranged to form an optic nerve, a retina, lens, pupil, iris, and cornea (in all, 600 parts) means there was an arranger. Third, that all the caused and arranged parts cooperate to give sight appears to be the purpose of the designer. For nine months the parts being made and arranged in a dungeon are useless.²⁰ Then, all of a sudden, the design is obvious, which design had to precede the making and the arranging of the 600 parts, and design reflects intelligence. An intelligence capable of producing sight cannot himself be blind.²¹

²⁰"The eye is of no use at the time when it is formed. It is an optical instrument made in a dungeon." William Paley, *Natural Theology* (Boston: Gould, Kendall & Lincoln, 1838), p. 147.

²¹"In order to keep the eye moist and clean (which qualities are necessary to its brightness and its use), a wash is constantly supplied by a secretion for the purpose; and the superfluous brine is conveyed to the nose through a perforation in the bone as large as a goose-quill; or, more properly speaking, along two capillary tubes, one from either eyelid, which enter a duct, lodged in a canal passing through the bone. When once the fluid has entered the nose, it spreads itself upon the inside of the nostril, and is evaporated by the current of warm air which, in the course of respiration, is continually passing over it. Can any pipe or distillery be more mechanical than this is? It is easily perceived that the eye must want moisture; but can the want of the eye generate the gland which produces the tear, or bore the hole by which it is discharged—a hole through a bone?" William Paley, *apud* Irwin H. Linton, *A Lawyer Examines the Bible* (Boston: W. A. Wilde Co., 1943), p. 119.

Charles Hodge wrote that the eye "was fashioned in the darkness of the womb, with a self-evident reference to the nature and properties of light, of which the creature for whose use it was fashioned had neither knowledge or experience." *Systematic Theology* (Grand Rapids: Wm. B. Eerdmans Publishing Co., reprint, n.d.), I, 218. A "blind and unconscious adaptation of means to an end is inconceivable," wrote Hodge, but evolution is a blind and unconscious adaptation of means to an end.

John Stuart Mill was no friend of theism, but he was fair to make the following acknowledgements: "The particular combination of organic elements called the eye had, in every instance, a beginning in time, and must therefore have been brought together by a cause or causes." Further, "inasmuch as the elements agree in the single circumstance of conspiring to produce sight, there must be some . . . causation between the cause which brought those elements together

VIII. COSMIC TELEOLOGY

Every one of thousands of natural illustrations showing adaptation for specific purposes would be an uplifting and edifying study, but the world would not contain the books. In this chapter attention is called finally to an overall view of teleology. On this subject the brilliant and learned F. R. Tennant (1866-1957) wrote a moving and beautiful chapter on "Cosmic Teleology." How much more powerful it would have been had he not surrendered to evolution.

The study of final causes leads one in a chain of connections. In nature one sees means leading to specific ends, and then finds that those ends are only preliminary. They themselves serve as means to other ends. The production of plant life appears to be one of the specific purposes for the cooperation of earth, water, air, and sunlight. But plant life is not an end in itself, as it becomes the subsistence of the herbivora.²² But why are there plant devouring animals? For the carnivora? And why are there beasts of prey? For man's use?

But for what purpose is man existent? For his body's sake? Neither his food nor his stomach is an end in itself.²³ "Dust thou art, and unto dust shalt thou return." Then, if not for the body's sake man is here, is he existent for his mind's sake? For the sake of his conscience? of his soul? Are there preliminary and then ultimate purposes?

It appears that all that goes before, perhaps hundreds of non-final ends, focus on man's moral being. Physical teleolo-

and the fact of sight." "Not sight itself, but an antecedent idea of it," he wrote, "must be the efficient cause. But this at once marks the origin as proceeding from an intelligent will." *Apud* G. Frederick Wright, *The Logic of Christian Evidences* (Andover: Warren F. Draper, 1888), pp. 85-86.

Skeptical David Hume also was fair to write very fairly about the eye: "anatomize the eye; survey its structure and contrivance; and tell me, from your own feeling, if the idea of a contriver does not immediately flow in upon you with a force like that of sensation. The most obvious conclusion surely is in favour of design." "Dialogues Concerning Natural Religion," Part III, *Hume Selections*, Charles W. Hendel, Jr., ed. (New York: Charles Scribner's Sons, 1955), p. 316.

²²Cf. Immanuel Kant, "Critique of Judgement," Part II, Chapter IV, Sec. 86, *op. cit.*, Theodore M. Greene, ed., pp. 508f.

²³"Meats for the belly, and the belly for meats: but God shall bring to nought both it and them." (1 Corinthians 6:13.)

gy is insufficient to demonstrate final purposes. "It is only as a moral being that we recognize man as the purpose of creation," said Kant.²⁴ In his moral nature, the philosopher wrote,

we have in the first place a ground (at least, the chief condition) for regarding the world as a whole connected according to purposes, and as a *system* of final causes.

But morality itself, reasoned Kant, is but a step on the way to happiness. Morality then is not the final purpose. The *summum bonum* becomes the morality that leads to happiness. But happiness requires immortality for its fulfillment, and immortality is impossible without a being called "God." Consequently, said Kant,

we must assume a moral World-Cause (an Author of the world), in order to set before ourselves a final purpose consistently with the moral law.²⁵

Kant, a very kind person, was grieved about an atheistic yet "righteous" Spinoza. He tried to preach to him, depicting the ultimate of life for everybody on Spinoza's principles. At last, for the good and bad alike, "one wide grave engulfs them together," and

throws them back—who were able to believe themselves the final purpose of creation—into the abyss of the purposeless chaos of matter from which they were drawn.²⁶

Augustine expressed cosmic teleology this way:

Thou hast formed us for Thyself, and our souls are restless until they find their rest in thee.

The ultimate purpose of the whole of creation was described by twenty-four elders as follows:

Thou art worthy, O Lord, to receive glory and honour

²⁴Immanuel Kant, *ibid.*

²⁵Immanuel Kant, "Critique of Judgement," Part II, Chapter IV, Sec. 87, *op. cit.*, Theodore M. Greene, ed., p. 514.

²⁶Immanuel Kant, "Critique of Judgement," Part II, Chapter IV, Sec. 87, *op. cit.*, Theodore M. Greene, ed., p. 514.

and power: for thou hast created all things, and for thy pleasure they are and were created.²⁷

²⁷Revelation 4:11, A.V.

CHAPTER V

“WE BEHELD HIS GLORY”¹

Chapters II, III, and IV have sought to establish the reality of God's existence by *a posteriori* reasonings from things found in the universe. Inferences drawn from things that have been made, and from things that have been arranged, and from things that have been designed, point clearly to a Person back of the universe who is a powerful, living, thinking being of acute moral sensitivity. And then, of all things, to have that Person drop in on us for a visit, such is almost unbelievable.²

I. PREDICTIONS

However, he did not come unannounced. For hundreds of years prior to his advent he had raised up prophets to foretell his impending visit.

General Expectancy

The writings of the Hebrew prophets about a coming Messiah had raised a general anticipation. “Art thou he that cometh?”³ was a question that revealed a common faith. Not only the Hebrews, but the Gentiles as well had an expectancy of the coming of a special one to bless the world.⁴

¹John 1:14.

²Unfortunately some are unconvinced by the inferences referred to, but who have been convinced of God's existence when they consider the facts about Jesus of Nazareth. “What does one do if faith is absent, the proofs unconvincing, the word ‘God’ seems just a noise or a mark—and yet the Christ of Scripture remains a powerful, mysterious and unique person, who cannot be contained within the categories of that secularity which seems so triumphant and persuasive?” Daniel Callahan, associate editor, *Commonweal*, November 5, 1965, p. 151.

³The common faith of expectancy expressed in Matthew 11:3; John 4:25; 6:14; 11:27 is based on the “coming one” promised in Isaiah 35:4; 59:20; 62:11; Psalm 118:26; Daniel 9:25-26; Zechariah 9:9; Malachi 3:1.

Time Specified

The inspired prophets were enabled to announce the time of the earth visit of the Messiah. It was to be while the Roman Empire was in existence.⁵ This would put the advent somewhere between 65 B.C. and 476 A.D. The Desire of all nations would come while the second temple was still standing, and so prior to 70 A.D.⁶ The Governor would come out of Judah before the destruction of the genealogical rolls, and so prior to 70 A.D.⁷ The Anointed One, the Prince, would come before the destruction of Jerusalem, and so prior to 70 A.D.⁸ Therefore the world could expect her

⁴The general expectancy of the Messiah apparently arose from a universal reading of the Septuagint Old Testament. "Virgil's prophecy, in his fourth Eclogue, of a coming virgin and of the reign of Saturn and of the golden age, was only the echo of the Sibylline books and of the hope of a Redeemer with which the Jews had leavened the whole Roman world." Augustus Hopkins Strong, *The Doctrine of God in Systematic Theology* (Philadelphia: The Griffith and Rowland Press, 1907), I, 176. "In some of the rituals of the south of Italy the 22nd of September contained a commemoration of Virgil, as the prophet who foretold to the heathen world the Lord's coming." Richard R. Storrs, *The Divine Origin of Christianity Indicated by its Historical Effects* (New York: Anson D. F. Randolph and Co., 1884), p. 624. There is a "legend which represents St. Paul as having visited the tomb of Virgil." *Ibid.* "The Prophecies in the Pollio are some of the most remarkable things in the whole range of heathen literature. It is impossible to read of the Virgin returning, of the Serpent being crushed, of the Child sent down from heaven, of earth and sea and sky rejoicing in his reign without feeling, 'This spake he not of himself.'" *Ibid.* Cf. Suetonius and Tacitus, footnote 9 *infra*. Cf. the Magi.

⁵Daniel 2:44. Aside from other evidence, that the fourth kingdom in Daniel's interpretation meant Rome is indicated by the fact that iron was a symbol of Rome, not of Greece. The Grecian soldiers "were distinguished by their coats of brass and denominated the brass-clothed Greeks." Homer, *apud* Alexander Keith, *Evidence of the Truth of the Christian Religion Derived from the Literal Fulfilment of Prophecy* (Philadelphia: Presbyterian Board of Publication, n.d.), p. 381. But "it was the iron crown which its [Rome's] emperors wore (proverbially the iron crown of Italy)—and an iron yoke to which it subjected many nations. Alexander Keith, *ibid.*, p. 382.

⁶Haggai 2:7; Malachi 3:1.

⁷Genesis 49:10; Micah 5:2.

⁸Daniel 9:24-27. "From the seventh year of Artaxerxes the king, (when Ezra went up from Babylon unto Jerusalem with a commission to restore the government of the Jews,) to the death of Christ, (from *ann. Nabon.* 290, to *ann. Nabon.* 780,)" were "precisely 490 (seventy of) years." Alexander Keith, *op. cit.*, p. 25. Though Keith may err in beginning Daniel's prophecy with Ezra instead of Zerubbabel, yet Daniel's prophecy clearly included the destruction of Jerusalem.

Savior sometime between the founding of the Roman Empire, 65 B.C., and the fall of Jerusalem, 70 A.D.

Well understood were the prophecies which indicated the approximate time, even the century, that the Messiah would come, and this information had spread to many nations.⁹

Some Descriptions and Titles

No ordinary list of titles was predicted for the coming one: Shiloh,¹⁰ Star of Jacob,¹¹ Prophet,¹² One that Cometh,¹³ Lord of David,¹⁴ Son of God,¹⁵ King of Zion,¹⁶ Messiah,¹⁷

⁹"Tacitus, Suetonius, Josephus, and Philo agree in testifying the antiquity of the prophecies, and their acknowledged reference to that period." Alexander Keith, *op. cit.*, p. 26. Suetonius said there was an ancient and constant tradition throughout the East, that in the fates it was decreed, that, about that time, "someone who should come from Judea would obtain the dominion of the world." *Apud* Alexander Campbell, *The Evidences of Christianity; a Debate* (Cincinnati: Chase and Hall, 1878), pp. 334-335. Concerning the signs preceding the fall of Jerusalem, Cornelius Tacitus said that "many understood them as forerunners of that extraordinary person, whom the *ancient books* of the priests did foretell should come about that time from Judea and obtain dominion." *Ibid.* "The pagan Sibyls gave out their oracles, so that the expectation was universal. The same year that Pompey took Jerusalem one of the sibyl oracles made a great noise, 'that Nature was about to bring forth a king to the Romans.' Suetonius says this so terrified the Roman senate, that they made a decree that none born that year should be educated. And in his life of Augustus, he says, that 'those whose wives were pregnant that year did each conceive great hopes, applying the prophesy [sic] to themselves.' Appian, Sallus, Plutarch, and Cicero all say that this prophesy [sic] of the Sibyls stirred up Cornelius Lentulus to think that he was the man who should be king of the Romans. Some applied it to Caesar. Cicero laughed at the application and affirmed that this prophesy [sic] should not be applied to any one born in Rome." *Ibid.* Virgil the poet in his "Eclogue" written about the time of Herod the Great partially quoted Isaiah 65:17; Daniel 9:25; Haggai 2:7. In addition he said:

The last age decreed by Fate, is come:
 And a new frame of all things does begin.
 A holy progeny from Heaven descends.
 Auspicious be his birth! which puts an end
 To the iron age! and from whence shall rise
 A golden state far glorious through the earth!

¹⁰Genesis 49:10.

¹¹Numbers 24:17.

¹²Deuteronomy 18:15.

¹³Psalms 118:26.

¹⁴Psalms 110:1.

¹⁵Psalms 2:7, 12.

¹⁶Psalms 2:6.

¹⁷Psalms 2:2.

Worshipful One,¹⁸ Immanuel,¹⁹ Stone of Stumbling,²⁰ Wonderful,²¹ Counsellor,²¹ Mighty God,²¹ Father of Eternity,²¹ Prince of Peace,²¹ Ensign of the Peoples,²² Precious Corner Stone,²³ Servant of God,²⁴ Chosen of God,²⁵ Righteous One,²⁶ Light of Gentiles,²⁷ Savior,²⁸ Arm of the Lord,²⁹ Lamb,³⁰ Witness,³¹ Commander,³² Leader,³³ Preacher of the Gospel,³⁴ Redeemer,³⁵ Jehovah,³⁶ David,³⁷ Ruling Prince,³⁸ Branch,³⁹ Shepherd,⁴⁰ Son of Man,⁴¹ Everlasting Governor,⁴² Desire of all the Nations,⁴³ Lord of the Temple,⁴⁴ Messenger of the Covenant,⁴⁵ and Sun of Righteousness.⁴⁶

Specific Prophecies

The testimony about Jesus is the chief purpose of prophecy.⁴⁷ To him all the prophets gave witness.⁴⁸ Specific predictions were fulfilled: seed of woman,⁴⁹ seed of Abraham,⁵⁰

¹⁸Psalm 2:12.

¹⁹Isaiah 7:14.

²⁰Isaiah 8:14.

²¹Isaiah 9:6.

²²Isaiah 11:10.

²³Isaiah 28:16.

²⁴Isaiah 42:1.

²⁵Isaiah 42:1.

²⁶Isaiah 42:6.

²⁷Isaiah 49:6.

²⁸Isaiah 49:6.

²⁹Isaiah 53:1.

³⁰Isaiah 53:7.

³¹Isaiah 55:4.

³²Isaiah 55:4.

³³Isaiah 55:4.

³⁴Isaiah 61:1.

³⁵Isaiah 62:11.

³⁶Jeremiah 23:6.

³⁷Hosea 3:5.

³⁸Jeremiah 30:21.

³⁹Jeremiah 23:5.

⁴⁰Ezekiel 34:23.

⁴¹Daniel 7:13.

⁴²Micah 5:2.

⁴³Haggai 2:7, 9.

⁴⁴Malachi 3:1.

⁴⁵Malachi 3:1.

⁴⁶Malachi 4:2.

⁴⁷Revelation 19:10.

⁴⁸Acts 10:43.

⁴⁹Genesis 3:15; cf. Galatians 4:4; Romans 16:20.

⁵⁰Genesis 12:1-3; Galatians 3:16.

tribe of Judah,⁵¹ seed of David,⁵² virgin-born,⁵³ Bethlehem,⁵⁴ forerunner,⁵⁵ visit to Galilee,⁵⁶ wisdom,⁵⁷ works,⁵⁸ zeal,⁵⁹ rejection,⁶⁰ man of sorrows,⁶¹ knower of grief,⁶² stripes,⁶³ sin-bearer,⁶⁴ non-resistance,⁶⁵ cowardice of disciples,⁶⁶ betrayal,⁶⁷ amount of blood money,⁶⁸ disposition of blood money,⁶⁹ spitting and scourging,⁷⁰ grouped with criminals,⁷¹ gall and vinegar,⁷² mockery,⁷³ clothing divided,⁷⁴ hands and feet pierced,⁷⁵ God-forsaken,⁷⁶ bones unbroken,⁷⁷ intercession,⁷⁸ commending his spirit,⁷⁹ rich man's tomb,⁸⁰ incorruptible,⁸¹ ascension,⁸² and coronation.⁸³ "Believest thou the prophets?"⁸⁴

The Law of Probability

If only fifty prophecies about Jesus had been made, as-

⁵¹Genesis 49:10; Hebrews 7:14.

⁵²Psalms 89:3-4; Romans 1:3.

⁵³Isaiah 7:14; Matthew 1:22-23.

⁵⁴Micah 5:2; Matthew 2:1.

⁵⁵Isaiah 40:3; Matthew 3:1-3.

⁵⁶Isaiah 9:1-2; Matthew 4:12-16.

⁵⁷Isaiah 11:1-3; Psalm 78:2; Matthew 13:55; John 7:15, 46.

⁵⁸Isaiah 35:5; 61:1-3; Matthew 11:2-6.

⁵⁹Psalms 69:6; John 2:16-17.

⁶⁰Isaiah 53:3; John 1:11.

⁶¹Isaiah 53:3; Matthew 26:38.

⁶²Isaiah 53:3; John 11:35.

⁶³Isaiah 53:5; I Peter 2:24.

⁶⁴Isaiah 53:11-12; II Corinthians 5:21.

⁶⁵Isaiah 53:7; John 18:8; I Peter 2:23-24.

⁶⁶Zechariah 13:7; Matthew 26:31-36.

⁶⁷Psalms 41:9; 55:12-15; John 13:18.

⁶⁸Zechariah 11:12; Matthew 26:14-15.

⁶⁹Zechariah 11:13; Matthew 27:5-7.

⁷⁰Isaiah 50:6; Matthew 27:26, 30.

⁷¹Isaiah 53:12; Mark 15:27-28.

⁷²Psalms 69:21; Matthew 27:34; John 19:28-30.

⁷³Psalms 22:7-8; Matthew 27:39-44.

⁷⁴Psalms 22:18; Matthew 27:35; John 19:23-28.

⁷⁵Psalms 22:16; Zechariah 12:10; John 19:37.

⁷⁶Psalms 22:1; Matthew 27:46.

⁷⁷Psalms 34:20; John 19:33-36.

⁷⁸Isaiah 53:12; Luke 23:34.

⁷⁹Psalms 31:5; Luke 23:46.

⁸⁰Isaiah 53:9; Matthew 27:57-60.

⁸¹Psalms 16:8-10; Acts 2:31.

⁸²Psalms 24:7-10; 68:18; Acts 1:9; Ephesians 4:8.

⁸³Psalms 110:1-5; 45:6-7; Hebrews 1:8-9.

⁸⁴Acts 26:26-28.

suming an equal chance for their happening or not happening, the law of probability against all fifty's being fulfilled

is that of the fiftieth power of two to unity; that is the probability is greater than *eleven hundred and twenty-five millions to one* that all of these circumstances do turn up.⁸⁵

Then to assume that the fifty events would happen contemporaneously "surpasses the power of numbers to express correctly the immense improbability of its taking place."⁸⁶

The previous paragraph deals with the law of probability as regards inanimate objects. It does not consider the will and acts of free agents for and against God, such as the

passions of multitudes, the ambition of princes, the studies of the wise, the craft of the wicked, the wars, the revolutions, and the varied destinies of nations.

Furthermore, the chance that predictions would happen to one man, even one hundred only, is less than all the drops of water if the world were completely water.⁸⁷

But not fifty, nor one hundred, but three hundred and thirty-two prophecies of Christ have been counted.⁸⁸ It is no wonder that Jesus asserted:

⁸⁵Alexander Campbell, *op. cit.*, pp. 338-339.

⁸⁶*Ibid.*

⁸⁷If only one hundred different particulars had been foretold and fulfilled, "what, then, even upon these data, is the *chance*, on a calculation of probabilities, that all of them would have proved true—the chance of diminishing one-half for every number; or what, in other words, is the hundredth power of two to unity? Such is the desperate hazard to which the unbeliever would trust, that even from these premises, it is *mathematically demonstrable* that the number of chances is far greater against him than the number of drops in the ocean, although the whole world were one globe of water. Let the chance at least be counted before it confided in. But who would risk a single mite against the utmost possible gain at the stake on which unbelievers here recklessly put to certain peril the interests of eternity?" Alexander Keith, *op. cit.*, pp. 368-369. The above mathematical reasoning is presented simply to emphasize the multiplicity of prophetic evidence that Jesus is the Messiah, not to encourage an intellectual (head only) confession of Jesus' deity because the odds are in his favor. Cf. Pascal's wager in Chapter I, Sec. VI.

⁸⁸Canon Liddon said there are three hundred and thirty-two prophecies of Christ. That chance would settle all these on one man is one over 84 plus 97 ciphers. Cf. Floyd E. Hamilton, *The basis of the Christian Faith* (New York: Harper & Brothers, 1946, 3rd revised edition), p. 157. Alfred Edersheim, *Life and Times of Jesus the Messiah* (New

If any man willeth to do his [God's] will, he shall know of the teaching whether it is of God, or whether I speak from myself.⁸⁹

Apparently Jesus thought that there is no excuse for infidelity.

The uniqueness of Biblical prophecy is seen in that other books pertaining to religion (those of Islam, Buddhism, Confucianism, Shintoism, Zoroastrianism, etc.) make no attempts to make predictions. The Bible, as it were, puts itself on a limb and risks being cut off, a chance that other books of religion do not dare take.

When self-made prophets are placed by the side of the Bible prophets, somebody gets embarrassed. For example, Canning predicted that the South American colonies would develop as has the United States. D'Israeli predicted that the Southern Confederacy would become an independent nation. Ingersoll predicted that within ten years there would be two theatres for one church. Cardan, an Italian mathematician, predicted the day and hour of his own death, and committed suicide at the proper time to prove the prediction. Jeanne Dixon, two weeks before Jacqueline Kennedy's marriage to Aristotle Onassis, said she could see no marriage for Jackie in the near future. Another of her predictions was, "Russia will be the first nation to put a man on the moon."

That Jesus fulfilled the Old Testament prophecies is generally admitted. The only way to deny his claim is to assert that the prophecies were written after Jesus came.⁹⁰ But

York: Longmans, Green, and Co., 1900), II, 710-741, lists 456 passages (75 from the Pentateuch 243 from the Prophets, and 138 the other books) referring to Christ and his days as used by the Jews in their Talmud and Targumin.

⁸⁹John 7:17.

⁹⁰"There can be no reasonable doubt that the whole of the Old Testament was written before the birth of Jesus. Throughout the Old Testament we find that it looks beyond itself to a fulfilment that lay in future. In remarkable ways we find in the New Testament the fulfilment of the anticipations of the Old. . . . If the anticipations rested on the activity of God in history and experience we have a sufficient explanation of all. But if we wish to reject this explanation, we are hard put to it to find another which is more scientific and more satisfying. If the anticipations had no basis but the false claim that men were the

this assertion is disproved even by infidels. An odd turn has come about by which Jewish infidels strongly attest to the antiquity and textual accuracy of the Old Testament books. Thus the Jewish unbelievers in Christ unwillingly contribute to the cause of Christ.⁹¹

II. HIS ACTUALITY

But are the New Testament books, which detail Jesus' fulfillment of Old Testament prophecies, reliable? How can one know in the 20th century that Jesus, a Nazarene carpenter, actually lived in the first century? Is the story of his marvelous life only wishful thinking?⁹² Early Christians affirmed that such a person was with them in the flesh and that they saw his glory. But were they only imagining a glorious ideal of human race?

The four Gospel records of Jesus' alleged life, after microscopic examination by determined unbelievers, represent in the 20th century the most accredited historical documents in existence.⁹³ But if one were to take the position that Matthew, Mark, Luke, and John were simply self-deceived followers of a mythical Jesus, that position is demolished

mouthpiece of God, their fulfillment becomes a problem. There could have been no power in such self-deception to influence future events. On the other hand, we cannot suppose that the anticipations were a reflection of the fulfillment in subsequently created stories, since the anticipations were quite certainly written down before the fulfillment took place." H. H. Rowley, *The Unity of the Bible* (Philadelphia: Westminster Press, 1953), p. 12.

⁹¹"Augustine, in the fourth century, spoke very often of the great advantage which Christians had in their arguments for the truth of the gospel, from the subsistence and dispersion of the Jewish people, who everywhere bear testimony to the antiquity and genuineness of the books of the Old Testament; so that none could say they were afterwards forged by Christians. He therefore calls the Jews the librarians of the Christians; he compares them to servants that carry books for the use of children for a disputant." Charles Pettit McIlvaine, *The Evidences of Christianity in Their External or Historical Divisions* (New York: American Tract Society, 9th edition, 1832), p. 271.

⁹²"The very possibility that Jesus ever existed is an open question." Professor John Marc Allegro, Manchester University, Associated Press, London, October 14, 1967, in *Daily Oklahoman*.

⁹³There was a time when "the basic trustworthiness of the New Testament records" was challenged, "but that time is long and permanently past." John H. Gerstner, *Reasons for Faith* (New York: Harper & Brothers, 1960), p. 86.

when he listens to statements from non-Christians. Not many non-Christian quotations are available from the early centuries, which is what would be expected. But the few statements extant about Jesus are certain demonstrations of his actuality.⁹⁴

Flavius Josephus

Flavius Josephus was a learned Pharisee, born seven years after the church was started, and living till after the New Testament had been completed. He was not a Christian,⁹⁵ but he had an almost reverential respect for Jesus:

Now there was about this time Jesus, a wise man, if it be lawful to call him a man; for he was a doer of wonderful works, a teacher of such men as receive the truth with pleasure, He drew over to him both many of the Jews and many of the Gentiles. He was [the] Christ. And when Pilate, at the suggestion of the principal men amongst us, had condemned him to the cross, those that loved him at the first did not forsake him; for he appeared to them alive again the third day; as the divine prophets had foretold these and ten thousand other wonderful things concerning him. And the tribe of Christians, so named from him, are not extinct at this day. (*Antiquities*, 18, 3, 3.)

Carelessness in the use of words, along with veneration, certainly characterized Josephus in the preceding statement, for he left the impression of belief in the facts of the Gospel.⁹⁶ His true belief however is seen in a later book, which

⁹⁴Non-Christian remarks "may also help to refute the contention, advanced quite seriously by some critics at the end of the 19th century, that Jesus never actually lived at all and that the story of Jesus was an elaboration of a myth about a god who appeared on earth for a while in human form." Jaroslav Jan Pelikan, "Jesus Christ," *Encyclopaedia Britannica* (1962), Vol. 13, p. 14.

⁹⁵William Whiston, "Dissertation VI," in *The Life and Works of Flavius Josephus* (Chicago: The John C. Winston Co., n.d.), pp. 987-933, gives inconclusive evidence that Josephus was not only a Christian but also the fourteenth bishop of the Jerusalem church.

⁹⁶So pro-Christ is Josephus' statement many scholars have not hesitated in asserting that the whole section is an interpolation. Less drastic but to the same effect is the decision to make certain words interpolations (cf. J. Klausner). But all extant copies of Josephus' writings have the entire section, and the section has been quoted since

serves as a corrective, in which he referred to Jesus as the one who "was called Christ."⁹⁷

Strong is the evidence that Josephus did not believe in the deity of Jesus, but equally strong is the evidence that he believed Jesus of Nazareth lived in the first century. From the standpoint then of one outside the "tribe" of Christians, Josephus arises and witnesses against anybody who makes Jesus a mythical character.

The Talmuds

Extensive Jewish writings of the first five centuries called the Talmuds (in two parts, Mishna and Gemara) have sparse references, as would be expected, to Jesus. The ones found are hostile, but the idea of a non-real Jesus the authors of the Talmuds would have denied.⁹⁸ They speak of "Jesus of Nazareth, the son of Mary, the daughter of Eli."⁹⁹ They recite his trip to Egypt and recognize his miraculous ability. However, they ascribe his power either to a theft from the temple of the correct pronunciation of God's name or to his practicing Egyptian magic. Specific names of some

324 A.D. (Eusebius). As far as textual evidence is concerned, one can as easily reject any other portion of Josephus' writings as this section. Only subjective reasoning can delete it.

The *New York Times* News Service under a Jerusalem date line, Feb. 13, 1972, tells of a 10th cen. Arabic manuscript which has a variant for the Josephus text, as follows: "At this time there was a wise man who was called Jesus. And his conduct was good, and [he] was known to be virtuous. And many people from among the Jews and the other nations became his disciples. Pilate condemned him to be crucified and to die. And those who had become his disciples did not abandon his discipleship. They reported that he had appeared to them three days after his crucifixion and that he was alive; accordingly, he was perhaps the messiah concerning whom the prophets have recounted wonders."

⁹⁷*Antiquities*, 20, 9, 1.

⁹⁸F. F. Bruce, *Are the New Testament Documents Reliable?* (Grand Rapids, Michigan: Wm. B. Eerdmans Publishing Co., 1954), p. 102. Bruce cites J. Klausner, *Jesus of Nazareth* (1920), pp. 18ff., and M. Goguel, *Life of Jesus* (1933), pp. 70 ff., to show the complete confidence of the Jews in the historicity of Jesus. "A person did once exist whose name was Jesus or Christ, and" he "was crucified in Palestine during the reign of Tiberius." Maurice Goguel, *Life of Jesus* (New York: Barnes & Noble, Inc., 1933) 3rd impression, 1958), p. 70.

⁹⁹*Apud* Thomas Hartwell Horner, *An Introduction to the Critical Study and Knowledge of the Holy Scriptures* (Philadelphia: E. Littell, 1831), I, 197.

of Jesus' disciples are mentioned, as Matthew, Thaddaeus, Bauni, and Nicodemus. The Passover crucifixion is not omitted. But all references are heavy with strong invectives and evil insinuations, accusing Jesus of sorcery and seduction.¹⁰⁰

Sarcastically the rabbis referred to Jesus as "The Hanged One" and as "The Son of the Virgin."¹⁰¹ Also the rabbis delivered cutting puns on the word "Gospel," making it sound in their language as if it meant "iniquity of the Margin," or "Sin of the Writing Tablet."¹⁰² But if the idea ever entered their minds of a mythical Jesus, surely their attacks would have been different. Their every insult is grounded in the actuality of the Nazarene carpenter.¹⁰³

¹⁰⁰*Ibid.*

¹⁰¹*Ha-Taluy*, "The Hanged One," and *Ben Pantera*, "The Son of the Virgin," the word *pantera* being a corruption of the Greek word *parthenos*, "virgin." F. F. Bruce, *ibid.*

¹⁰²*Evangelion*, "Gospel," was altered to 'Awen-gillayon or 'Awon-gillayon. Cf. Babylonian Talmud, tractate Shabbath, 116 a, b, *apud* F. F. Bruce, *op. cit.*, p. 103.

¹⁰³This writer is not a student of the Talmuds. The foregoing information is attested by Horne and Bruce, and appears indubitable. Dubious, however is the following information: "There are at least two references to the New Testament in the Mishna. The Rabbi Johanan Ben Zakki ruled the Council and the College of Jamnia from 66 A.D. to 70 A.D., and in the section of the Mishna kept by him, he inserted a sentence pronouncing anathema on the Jew who dared to read 'the written Gospels of the heretical sect called Christians.'" Harry Rimmer, *Voices from the Silent Centuries* (Grand Rapids, Michigan: Wm. B. Eerdmans Publishing Co., 5th edition, 1946), p. 31. The sister of Rabbi Gamaliel the Second, said Rimmer, "whose name was Imma Shalom, was engaged in a law suit by a Christian judge. When this zealous man learned the identity of the famous woman who was a party to the suit, he was moved to covet her soul for the Lord Jesus. Accordingly, he called a recess, and taking her aside he testified to her that Jesus was the Messiah, and urged her to read 'the Evangelistic Scriptures of the New Testament.' When the Rabbi received a report from Imma Shalom of this event, rage filled his breast, and he in turn pronounced an impassioned curse upon any of his people that read the New Testament Scriptures, or had them in his possession." *Ibid.*, pp. 31-32. Under date of January 27, 1964, this writer wrote the Hebrew Union Theological Seminary, Cincinnati, Ohio, as follows: "I have an unverified reference to the Mishna to the effect that about 70 A.D. a Rabbi Johanan ben Zakki condemned any Jew who read 'the written Gospels of the heretical sect called Christians,' and that ben Zakki's successor as ruler of the Council and College of Jamnia, Gamaliel the Second, likewise condemned any Jew who read the New Testament books, or had them in his possession. The unverified reference further

Pontius Pilate

Pontius Pilate, like other provincial governors, sent a report of his official business to Tiberius Caesar under the title *Acta Pilati*.¹⁰⁴ It is a pity that those reports, kept in the archives at Rome, have disappeared. But that they were sent to the emperor, and became matters of public record and knowledge, is evident from what Justin Martyr wrote to another emperor, Antonius Pius, about 140 A.D. Pilate had made references to some of Jesus' miracles, and had reported the crucifixion. Justin Martyr reminded Antoninus of the *Acta Pilati*, saying, "and that these things were so done, you may know from the Acts made in the time of Pontius Pilate."¹⁰⁵

Then about the year 197 Tertullian wrote that concerning Christianity's basic facts Pilate had "sent an account to Tiberius."¹⁰⁶ And about 330 Eusebius referred to the same well known manuscript.¹⁰⁷

Thus it appears abundantly clear that a report from the

asserts that Gamaliel's statement was provoked because a Christian judge had attempted to persuade Gamaliel's sister, Imma Shalom, to read 'the Evangelistic Scriptures of the New Testament.' This letter is to inquire if the above references are authentic, and if so, where in the Mishna they may be found." Under date of January 30, 1964, a reply signed by Dr. Simon Cohen, Reference Librarian, contained the following: "The references mentioned in your letter are all non-authentic. There are no such passages anywhere in the Mishna, and the terms Christians nowhere appears there. The story of Gamaliel II and his sister Imma Shalom is about a venal judge who was presumably a Christian (in the text he is merely called 'philosopher') who quotes first one text and then another from the Gospel to justify his rulings after bribery. No mention is made of any injunction to read the 'evangelical scriptures,' The Mishna (Sanhedrin 10:1) where one of the rabbis denounces those who 'read in non-canonical books.' However this does not refer to private reading but rather reading aloud in the synagogue. Jewish services are characterized by reading from the Scripture; so reading in them from books not in the canon would be giving those books a status to which they were not entitled."

¹⁰⁴T. H. Horne, *op. cit.*, I, 198.

¹⁰⁵Justin, *Apol. prima*, pp. 65, 72 edit. Benedict, *apud* T. H. Horne, *ibid.*, cf. Justin, *Apol.*, i 35, 48 *apud* F. F. Bruce, *op. cit.*, p. 117.

¹⁰⁶Tertullian, *Apol.*, c. 21; *apud* T. H. Horne, *op. cit.*, p. 199.

¹⁰⁷"Our Saviour's resurrection being much talked of throughout Palestine, Pilate informed the emperor of it, as likewise of his miracles, of which he had heard; and that, being raised up after he had been put to death, he was already believed by many to be a god." Eusebius, *Ecl. Hist.*, lib. ii. c. 2, *apud* T. H. Horne, *op. cit.*, p. 199.

governor went to the emperor Tiberius describing the life and death of Jesus. Though the manuscript has disappeared, evidence points both to its actuality and to its contents. One would be accurate to say that an official death certificate for Jesus of Nazareth was forwarded from the Roman procurator to be filed in the imperial archives in the capital city.¹⁰⁸

¹⁰⁸In the year 311 the hateful emperor Maximinus II, apparently having made sure that the authentic *Acta Pilati* had been destroyed, issued a forged set of them. They were blasphemous against Christ and were slanted to make Christianity seem vile. Maximinus commanded that his slanderous *Acts of Pilate* be publicly posted "in every place and that schoolmasters teach them to their scholars." Albert Henry Newman, *A Manual of Church History* (Philadelphia: The American Baptist Publication Society, 1904), I, 170. Eusebius, who was well acquainted with the original and authentic *Acta Pilati*, exposed the emperor's forgery: among other things he pointed out that Maximinus had made a ten year mistake in dating Jesus' death year, making it 20 A.D. Eusebius, *Hist. Eccl.*, i. 9, *apud* F. F. Bruce, *op. cit.*, p. 118.

The good emperor Constantine suppressed Maximinus' forged *Acts of Pilate*. Unbelievable is the fact that another forged set would appear, this time from the "Christian side, and as devoid of genuineness as Maximin's to which they were perhaps intended as a counterblast." F. F. Bruce, *ibid.* This Christian (?) set of *Acts of Pilate* was forged by Leucius Charinus at the end of the third or the beginning of the fourth century. T. H. Horne, *op. cit.*, I, 638. They are still extant, and consist of alleged memorials of the trial, passion, and resurrection of Christ, recorded by Nicodemus and deposited with Pilate. They are also known as the "Gospel of Nicodemus." Cf. F. F. Bruce, *ibid.*

Under date of December 25, 1969, this writer directed the following letter to the Congressional Library, Washington, D.C.: "A tract is being distributed purporting to be a translation of a Latin original of a 'Letter of Pontius Pilate to Caesar.' It is distributed by the 'Free Tract Society (Inc.), 746 Crocker St., Los Angeles 21, Calif.' The tract alleges to be a condensation taken from a book entitled *The Archko Volume*. This is to inquire if you can supply me with any information as to any authenticated letter of Pilate, and to inquire if you know anything about the above material."

Under date of December 28, 1961, a form reply from the General Reference and Bibliography Division of the Library of Congress was received, as follows: "The following report has been prepared as a measure of economy of time and labor in answering requests which have been received by the Library of Congress over a period of years concerning the authenticity of certain writings of the late William Dennes Mahan, of Booneville, Mo., purporting to be translations of newly discovered contemporary manuscripts relating to events in the life of Christ. The writings in question date from as early as 1879 when Mahan's pamphlet *A Correct Transcript of Pilate's Court* was published. To this pamphlet has been traced the origin of Mahan's

Thallus

Thallus, believed to have been a well-to-do freedman of Tiberius,¹⁰⁹ a Gentile historian writing about 52 A.D., might be said, as regards Christianity, to be the first liberalist or rationalist. Unwilling to accept a miracle, he attempted to explain the three hour period of darkness on crucifixion day as a natural eclipse of the sun.

The fact that he busied himself to explain away a miracle is strong testimony that he accepted the reality of the one being hanged in the darkness. Furthermore, the fact that he would even bother to discuss the matter shows that in the middle of the first century in non-Jewish lands the life of Jesus was known.¹¹⁰

Cornelius Tacitus

Another historian, considered the Roman Empire's most outstanding, born about the year that Thallus did his writing, was Cornelius Tacitus. About 110 A.D. he wrote a description of the burning of one-third of Rome during the

The Archko Volume, or the Archeological Writings of the Sanhedrin and Talmuds of the Jews, which has been issued in numerous editions with variant titles and some variations in the text. Several editions of this work are included in the collections of the Library of Congress. The publication contains a purported report of Pontius Pilate to Tiberius Caesar from which has been extracted and reprinted in various sources a description of Jesus. The latest issue of Mahan's work of which record is found in the catalog of the collections of the Library of Congress is *Shadows from Caesar's Court; A Book Dealing with the Days of Christ's Crucifixion . . .*, Dresden, Ohio, Christian Leader Co., (1954, c1953), in which Pilate's report appears on pages 54-66. Competent scholars have declared this work to be spurious; among them Professor Emeritus Edgar J. Goodspeed of the University of Chicago, past president of the Society of Biblical Literature and Exegesis, who has analyzed Mahan's book in Chapter IV, p. 28-44, 'The Report of Pilate,' of his book *Modern Apocrypha* (Boston, Beacon Press, 1956. 124 p.) and the noted British biblical scholar, Montague Rhodes James in his *Apocryphal New Testament*, p. 90, (New York, Oxford University Press, 1926. 584 p.)." The present writer has a paperback volume by W. D. Mahan, *Caesar's Court*, edited by G. A. Reynolds, 3rd edition (Cincinnati: The Christian Leader Corporation, 1928) which is a reprint of an edition published by the A. J. Showalter Co., Dalton, Ga., in 1895.

¹⁰⁹Cf. Josephus, *Antiquities*, 18, 6, 4.

¹¹⁰Like the original *Acta Pilati*, the writings of Thallus have disappeared, but Thallus' book is referred to by Julius Africanus (221 A.D.). Cf. F. F. Bruce, *op. cit.*, p. 115.

Neronian era (54-68). Because some Romans said that Nero himself had caused the "Great Fire" of 64, he set about to refute the report.¹¹¹ His writings show that Tacitus was disgusted with those "styled Christians," but it is also clear that he was solidly convinced that "Christus" had "been executed by the sentence of the procurator Pontius Pilate."

Plinius Secundus

Another Roman writer and contemporary of Tacitus, a governor of Bithynia, was C. Plinius Secundus. He was styled Pliny the "Younger" to distinguish him from his eminent uncle by the same name. Pliny the Younger in 112 A.D. wrote to the emperor Trajan, asking advice concerning what he should do about the many Christians in his province, who were a puzzle to him.

With heathen temples being abandoned, and Christians willingly suffering death for the name of Christ, it would have been impossible to make Pliny think that a myth about Jesus had started the wide-spread "contagion."¹¹²

Seutonius

Seutonius (65-135), Tacitus' contemporary and fellow-historian, about 120 A.D. wrote of a drastic action by emperor Claudius (41-54) in 49 A.D.: "as the Jews were making constant disturbances at the instigation of Chrestus, he expelled them from Rome."¹¹³

¹¹¹Tacitus' words were: "Therefore, to scotch the rumour, Nero substituted as culprits, and punished with the utmost refinements of cruelty, a class of men, loathed for their vices, whom the crowd styled Christians. Christus, from whom they got their name, had been executed by sentence of the procurator Pontius Pilate when Tiberius was Emperor; and the pernicious superstition was checked for a short time, only to break out afresh, not only in Judea, the home of the plague, but in Rome itself, where all the horrible and shameful things in the world collect and find a home. *Annals*, xv. 44, *apud* F. F. Bruce, *op. cit.*, p. 119.

¹¹²"Nor has the contagion of this superstition been confined to the cities only, but it has extended to the villages, and even to the country." *Epistles of Pliny*, x, 97, *apud* J. W. McGarvey, *Evidences of Christianity* (Louisville: Guide Printing and Publishing Co., 1891), Part III, 12-14.

¹¹³*Life of Claudius*, xxv. 4, *apud* F. F. Bruce, *op. cit.*, p. 120. "The writer Orosius mentions that this expulsion took place in the ninth year of Claudius' reign. That means that a Christian community is attested in Rome not more than fifteen to twenty years after the Cru-

Unbelieving Jews in the Roman Jewish ghetto apparently were persecuting Christian Jews, and raised such a public disturbance as to disgust Claudius. Accordingly, the emperor, looking upon the matter as an internal Jewish squabble, ordered every Jew to leave Rome. Aquilla and Priscilla were in that unhappy lot.¹¹⁴ This sad incident, reflecting a large group of Christians in Rome within a score of years after Jesus' death, could hardly have been true if there never had been a "Chrestus." Seutonius' remark then is again proof, from an objective and even hostile source, of the historicity of Jesus.¹¹⁵

Lucian

A learned second century attorney, world famous for his oratory of satire and wit, using his ability to heap scorn on Christianity, was Lucian (c. 120-180). In about 166 he wrote of Christians:

. . . for these unhappy men have persuaded themselves that they will be immortal and live forever; wherefore they despise death and willingly sacrifice themselves. Further, their first lawgiver has persuaded them that they are all brothers one of another, when once they renounce the gods of the Greeks and worship that crucified sophist and live in accordance with his laws.¹¹⁶

Christians referred to Lucian as that "wicked man" who "blasphemes" Christ.¹¹⁶ Yet, notwithstanding his bitter animosity, he did refer to Jesus as "that great man who was crucified in Palestine because he introduced this re-

fixion." Werner Keller, *The Bible as History* (New York: William Morrow and Co., seventh printing, 1958), p. 379. The one whom Tacitus had called "Christus" (*Annals*, xv. 44) Seutonius called "Chrestus." T. H. Horne, *op. cit.*, I, 200.

¹¹⁴In Corinth Paul found "a certain Jew named Aquila, a man of Pontus by race, lately come from Italy, with his wife Priscilla, because Claudius had commanded all the Jews to depart from Rome; . . ." Acts 18:2.

¹¹⁵Seutonius also wrote of the Great Fire of Rome, and that Nero (64-68), Claudius' successor, inflicted punishment "on the Christians, a class of men addicted to a novel and mischievous superstition." *Life of Nero*, xxi. 2, *apud* F. F. Bruce, *op. cit.*, p. 120.

¹¹⁶*On the Death of Peregrinus*, 13, *apud* "Lucian," *Encyclopaedia Britannica*, 1962, Vol. 14, pp. 460-461.

ligion."¹¹⁷ Thus again a hostile witness affirmed the reality of Jesus.

Celsus

Another capable and rabid unbeliever, believed to be a friend of Lucian (dedicating a book to him), was Celsus. From Alexandria in 176 he wrote *The True Word*, a voluminous attack on Christianity. But, as to the idea of a mystical Christ, such a thought he would have rejected. He reported that Jesus was the natural son of Joseph and Mary who was unable to convince his own countrymen. His miracles and his resurrection, however, Celsus asserted that they were the inventions of Jesus' disciples. But the actuality of Jesus' visiting Egypt, of his being baptized in the Jordan River by John, of his crucifixion, these matters he attested as factual.¹¹⁸

The scholarly Origen penned eight books to refute the sophistries of Celsus, entitled *Against Celsus*. Though no one would assert that Celsus was only a myth, yet factually one could more easily establish the non-reality of Celsus than that of Jesus. This is true because all of Celsus' writings have disappeared, and his calumnies against Christianity have been preserved only as Origen quoted them.

Mohammed

As far removed as was Mohammed (570-632) from being a Christian, yet he voluntarily gave considerable testimony about the founder of Christianity. Mohammed denied that Jesus was God or that he was equal to God or that he was the Son of God or even that he was superior to Moses. But he affirmed the virgin birth of Jesus by Mary, and he affirmed that Jesus was an apostle and a prophet and that in the next world he will be an intercessor.¹¹⁹ Thus this enemy

¹¹⁷"Lucian," *Encyclopaedia Britannica*, 1962, Vol. 14, 460-461.

¹¹⁸"Celsus," *Encyclopaedia Britannica*, 1962, Vol. 5, 105; "Celsus," *Encyclopedia Americana*, 1962, VI, 176-177.

¹¹⁹Mohammed, reporting the annunciation, has the angel to say, "O Mary! Verily God announceth to thee the Word from Him; His name shall be, Messiah Jesus the Son of Mary, illustrious in this world, and in the next, and one of those who have near access to God." *The Koran*, J. M. Rodwell, tr. (London: J. M. Dent and Sons, Lt., reprinted 1929), *Sura III*, p. 390. He has Mary to reply, "How shall I have a son, when man hath never touched me? and I am not unchaste." *Ibid.*, XIX, p.

of Christinity believed more truth about Jesus than some professed Christians today.

Conclusion as to Jesus' Actuality

The impact of a living, breathing, dying first century Jesus of Nazareth cannot be offset, for what he did was not "done in a corner."¹²⁰ Whatever else about Christ that might be attacked, his actuality must be admitted. Christianity then is historically based and geographically grounded. In contrast to a shadowy Confucius or a doubtful Buddha, Jesus stands forth as real as Julius Caesar. As one grapples with the question, "Who do you say that the Son of man is?" one has something solid on which to stand.¹²¹

III. HIS CHARACTER

If Jesus was as actual as Julius Caesar, was he more than human? Was or is he the God of the universe predicted as

118. Mohammed has the infant Jesus from his cradle to say, "Verily, I am the servant of God; He hath given me the Book, and He hath made me a prophet." *Ibid.*, p. 119.

¹²⁰ Acts 26:26.

¹²¹"No man of information entertains a doubt concerning the existence of Napoleon Bonaparte, Oliver Cromwell, Julius Caesar," or of Jesus of Nazareth. "The facts that Julius lived, waged war in Gaul, and was assassinated in the Roman Senate, are admitted by all to belong to real and authentic history; but they are not so near to modern times, nor half so well attested, as the facts, that Jesus lived, preached his gospel in Judea and Galilee, and was crucified on Calvary." J. L. Dagg, *The Evidences of Christianity* (Macon, Geo.: J. W. Burke and Company, 1869), p. 85, 90.

"To assume that he [Jesus] never lived, that the accounts of his life are inventions, is more difficult and raises more problems in the path of the historian, than to accept the essential elements of the gospel stories as fact." H. G. Wells, *apud* N. B. Hardeman, *Dallas Lectures for 1943* (Dallas: Eugene Smith, 1943), p. 122. "Some writers may toy with the fancy of a 'Christ-myth,' but they do not do so on the ground of historical evidence." F. F. Bruce, *op. cit.*, p. 121. "Such modern theories as the 'Christ-myth' are rejected by all the scientific historians." Frederick C. Grant, "Jesus Christ," *The Encyclopedia Americana*, XVI, 45.

"Had the New Testament never been written, and had the fathers maintained an unbroken silence, we should be able to gather from these outside sources [i.e., statements of unbelievers], and be compelled to receive, all the great facts of Christianity." Harvey W. Everest, *The Divine Demonstration* (St. Louis: Christian Board of Publication, 1884), p. 85.

one who would visit the earth? Or was he the world's greatest imposter? It appears impossible to give Jesus a middle listing. Independent of the predictions about him, his very character categorizes him as either God or Satan.

A Description

With hardly an exception, both believers and unbelievers unite in paeans of praise and in warm admiration for Jesus.¹²² Keeping youthful desires under control, Jesus as a lad was religious. Though he knew he was the Son of God, he subjected himself as youth to his earthly parents. Though he knew he would be a preacher, yet he learned hard physical work. Though not a husband, yet he respected wives and mothers. Though not a father, yet he loved little children. Authoritative, yet he was meek and lowly. Unschoolled, yet he was the master teacher. Tired and hungry, yet consumed with soul-winning, he forgot his own needs.

Obsessed for justice, he refused to embarrass a sinful penitent and instead rebuked her persecutors. Free from race prejudice, he was a friend to the hated Samaritans. Free from the love of money, owning not a pillow, he was content to be rich in good works. Free from worldly ambition, he rejected attempts to make him an earthly king. Free from selfishness, he worked early and late, going about doing good.¹²³ Free from self-righteousness, he was a friend of sinners. Having respect for things sacred, he forcibly removed commercialism and thievery from the temple.

Detesting hypocrisy, he exposed self-righteousness among

¹²²The unbelieving philosopher Joseph Ernest Renan (1823-1892) wrote, "All ages will proclaim that, among the sons of men, there were none greater than Jesus." *Life of Jesus*, p. 376, *apud* R. Milligan, *Reason and Revelation* (Cincinnati: R. W. Carroll & Co., 1868), p. 49. The explanation of such a person as Jesus cannot be natural selection. "There flowed in his blood the excellencies of Abraham, Enoch, David, Solomon, and Ruth, with the defects of Rahab and the alien, and sometimes idolatrous, contaminations of Pharez, the child of Tamar, Athaliah, daughter of the Baal-worshipping Jezebel, . . . the law of heredity can therefore throw no light on the mystery of his character." George C. Lorimer, *The Argument for Christianity* (Philadelphia: American Baptist Publication Society, 1894), p. 94.

¹²³"He was free from all selfishness . . . he thought only of his work, of his race, and of humanity." Joseph Ernest Renan, *apud* R. Milligan, *op. cit.*, p. 45.

his contemporary religionists. An acid tongue had he for duplicity, but toward penitence, he was gentle and easy to approach. Loving the unfortunate, even at the expense of popularity, he helped those in need. Moved with compassion, multitudes of hungry people he fed. Grieved at death, and weeping, he comforted the broken-hearted.

Born in a stable to humble parents, never did he get above his station. He washed feet, and plain people were comfortable in his company. He had no quirks, no one-sided views on any subject. Devout exceedingly, yet he was no ascetic. His overall perspective was other-worldly, yet he concentrated on his work in this world. He was a balanced, a whole person. Perfectly he was able to combine piety and philanthropy.

Never hesitant, never making a mistake, he was in charge of every situation. Completely self-possessed, yet free of self-sufficiency, he obtained strength to help in time of need through daily private devotionals with his Father. Making the Father's will his will, unflinchingly he denied himself to bless humanity. Loving his enemies, free from resentment, he excused his murderers and prayed for their forgiveness. Loving his neighbor more than he loved himself, he won the benediction of his Father and the gratitude of sinners.

If Jesus had not claimed deity, his character would have claimed it for him. No mere human has approached the measure of the stature of the fulness of Jesus. Eye-witnesses said they beheld his glory, the glory as of the only one of his nature, full of grace and truth. If he was not divine, his character remains forever inexplicable.¹²⁴

¹²⁴Napoleon Bonaparte said "I know men; and I tell you that Jesus Christ is not a man. . . .

"You speak of Caesar, of Alexander of their conquests, and of the enthusiasm which they enkindled in the hearts of their soldiers but can you conceive of a dead man making conquests, with an army faithful, entirely devoted to his memory? My armies have forgotten me even while living. . . .

"Can you conceive of Caesar as the eternal emperor of the Roman senate, and, from the depth of his mausoleum, governing empire, watching over the destinies of Rome? . . .

"Alexander, Caesar, Charlemagne, and myself founded empires. But on what did we rest the creations of our genius? Upon force. Jesus Christ alone founded his empire upon love; and, at this hour, millions would die for him." *Apud* James D. Bales, *Reasons for Our Faith*

Insanity or Depravity or Deity

A contradiction ensues if one ascribes goodness to Jesus and withholds deity. A good man does not deceive. Jesus claimed deity and so convinced myriads that they committed their all to his leadership.¹²⁵ If he is not divine, he is not a blessing. The world's greatest hoax he becomes, and the world's meanest man. Ingratiating himself, promising life abundant here and beyond the grave, yet unable to carry through, this man was a malevolent weakling. If he were sane, which is practically unquestioned,¹²⁶ then if not God he was not good.¹²⁷

(Searcy, Arkansas: Harding College Bookstore, n.d.), VIII, 7. H. G. Wells wrote that from a strict historian's standard "Jesus stands first." *Apud* Bernard Ramm, *ibid.* George C. Lorimer, *op. cit.*, pp. 78-80, listed Strauss, Kant, Spinoza, Hegel, Chubb, Voltaire, Theodore Parker John Stuart Mill, and Thomas Paine as praising Jesus' moral grandeur. He quoted Lecky as saying: "It was reserved for Christianity to present to the world an ideal character, which through all the changes of the eighteen centuries has inspired the hearts of men with an impassioned love; has shown itself capable of acting on all nations, ages, temperaments, and conditions; has been not only the highest pattern of virtue, but the strongest incentive to its practice; and has exercised so deep an influence, that it may be truly said that the single record of three short years of active life has done more to regenerate and soften mankind than all of the disquisitions of philosophers and all the exhortations of moralists." George C. Lorimer, *ibid.*, p. 18.

¹²⁵"It is significant that not one recognized religious leader in the history of the world has ever laid claim to be God except Jesus. Moses did not. Paul was horrified when the people tried to worship him. Mohammed insisted he was merely a prophet of Allah. Buddha did not even believe in the existence of a personal God, and Confucius was skeptical. Zoroaster was a worshiper but was not worshiped. We repeat—of the recognized religious leaders of all time, Jesus of Nazareth, and Jesus of Nazareth alone, claimed to be eternal God." John H. Gerstner, *Reasons for Faith* (New York: Harper and Brothers, 1960), pp. 82-83.

¹²⁶For others to claim deity is for them to display insanity. A man in Scotland, protesting his detention in an asylum, granted a trial, said in court: "I am Christ." Immediately he was remanded to the asylum. George Park Fisher, *The Grounds of Theistic and Christian Belief* (New York: Charles Scribner's Sons, 1903), p. 147. Only a few prejudiced people and a few non-understanding friends attributed insanity to Jesus (Mark 3:21; John 10:20). His evidences of rational conduct are so overwhelming that to most people the matter is unquestioned. Even when angry, he was not beside himself (Mark 3:1-6). He met arguments with reason, not irrationality (Matthew 22:15-46). He censured with good sense (Matthew 23:1-28). He knew men through and through (John 2:25). He was no enthusiast leaving people barren of

Jesus Uninventable

If the story of Jesus could be fictional, then how the Gospel writers came to conspire on that fiction, and where they obtained their idea, are likewise unexplainable.¹²⁸

Their invention of such a person is unimaginable and becomes itself a miracle.¹²⁹

"The Perfect Example"

Jesus and Alexander died at thirty-three,
 One lived and one died for self; one died for you and me.
 The Greek died on a throne; the Jew died on a cross;
 One's life a triumph seemed; the other but a loss.
 One led vast armies forth; the other walked alone;
 One shed a whole world's blood; the other gave His own.

help and in confusion. Invariably he left people better than he found them. The "sweet reasonableness" of his teachings could not have come from a disordered brain.

¹²⁷Jesus was "singly and wonderfully superhuman either in evil, or in good," in league with the devil or with God. George Park Fisher, *Essays on the Supernatural Origin of Christianity* (New York: Scribner, Armstrong, & Co., 1877), p. xxiii. The people of his own time could not harmonize his being a "deceiver" (Matthew 27:63; cf. John 7:12) and his being a "good man." Either he was mentally or morally unsound or he was the Son of God. Augustine said, "Si Christus non deus non bonus." Hugh J. Schonfield, *The Passover Plot* (New York: Bernard Geis Associates, 1965), attempted an impossibility: to make Jesus a clever schemer and also a good man.

¹²⁸The unbeliever Jean-Jacques Rousseau said that Jesus' life "has often attracted the admiration and excited the astonishment of infidels; and one of them even asks, if it be possible that the sacred Personage, whose history the Scripture contains, should be himself a mere man; and acknowledges that the fiction of such a character, is more inconceivable than the reality." *Apud* Alexander Keith, *Evidences of the Truth of the Christian Religion Derived from the Literal Fulfilment of Prophecy* (Philadelphia: Presbyterian Board of Publication, n.d.), p. 17.

¹²⁹If the Gospel writers invented Jesus, "then they have performed a miracle greater than any ascribed to Jesus, for they have created the one perfect character, teaching a perfect system of morals, and one who lived every point that He taught." A mighty miracle indeed! Homer Hailey, *Christian Evidences—Internal* (no publishing information), p. 23. Hailey submitted that the apostles were neither good nor great enough to invent a Jesus: (1) their thoughts of the kingdoms were physical (Mark 10:35-45); (2) they did not understand the "leaven" of the Pharisees (Matthew 16:5-12); (3) they did not understand self-denial (Matthew 16:21-26; 26:36, 51-52; John 18:10-11); (4) they lacked moral courage (Matthew 26:31-35; 51-56, 69-75); (5) theirs was a different spirit toward other races (Luke 9:51-56; John 4).

One won the world in life and lost it all in death;
The other lost His life to win the whole world's faith.
Jesus and Alexander died at thirty-three,
One died in Babylon; and one on Calvary.
One gained all for self; and one Himself He gave.
One conquered every throne; the other every grave.
The one made himself God; the God made Himself less;
The one lived but to blast, the other but to bless.
When died the Greek, forever fell his throne of swords;
But Jesus died to live forever Lord of lords.
Jesus and Alexander died at thirty-three,
The Greek made all men slaves; the Jew made all men
free.
One built a throne on blood; the other on love,
The one was born of earth; the other from above;
One won all this earth, to lose all earth and heaven;
The other gave up all, that all to Him be given.
The Greek forever died; the Jew forever lives.
He loses all who gets, and wins all things who gives.¹³⁰

IV. HIS RESURRECTION

If Jesus' body was left in the grave and saw corruption,¹³¹ then the evidences studied in this chapter (the Old Testament predictions, his actuality, and his character), though unexplainable, would be to no point, for he would not be divine. If Jesus was and is the Son of God, then he was raised from the dead, "the pangs of death" having been loosed, "because it was not possible that he should be" held by them.¹³² It develops then that actually the whole of religion focuses on the resurrection of a corpse.

A survey shows seven explanations as to what happened to Jesus' body after it was buried.

Body Stolen by Jesus' Disciples

That Jesus' body was stolen by his disciples was the earliest theory of unbelievers. It was a theory that was put into the mouths of the soldiers who had guarded the tomb. This theory assumes that all the soldiers went to sleep on

¹³⁰ Charles Ross Weede.

¹³¹ Psalm 16:10.

¹³² Acts 2:24.

duty, that they could testify what happened while they were asleep, and that the pilfering disciples took time to remove Jesus' linen burial shroud, laying it in one place, and to remove his head cloth, rolling it, and laying it in a place by itself in the vacated tomb.¹³³ This theory makes Jesus' disciples, men who went about urging people to be truthful, deceivers.

The Swoon Theory

A second theory says that Jesus never really died. He only fainted and then, reviving, told people that he had been raised from the dead. This second idea assumes that Jesus stayed alive after a six hour ordeal in an upright position, after a soldier's spear thrust, after three days in a sealed tomb. This theory assumes that the wounded, bleeding Jesus, without nourishment, revived after three days from his faint, removed his burial shroud and head band, moved a "very great stone,"¹³⁴ eluded guards, and walked while in the need of bandaging on wounded feet fifteen miles to Emmaus and back again.¹³⁵

But actually Pilate did not release the body until the centurion had certified Jesus' death.¹³⁶ Further, the Jews believed that Jesus was really dead.¹³⁷ If the swoon theory is true, Jesus, the world's best person, becomes a deceiver.¹³⁸

Body Stolen by Jesus' Enemies

A third theory asserts that Jesus' body was stolen by his enemies. If this were true, Christianity would have received a mortal wound if those enemies had exhibited his corpse. If, on the day of Pentecost in Jerusalem, when Peter was affirming that "this Jesus did God raise up," if a group of

¹³³John 20:7.

¹³⁴Mark 16:4.

¹³⁵Luke 24:13.

¹³⁶Mark 15:45.

¹³⁷Matthew 27:63.

¹³⁸The "swoon-theory is an outright evasion of the record through willful intention and without a shred of historical validation. According to the Gospels the grave-owner was known, the type of burial is known, its location was known. When Pilate set a watch over the grave he indicated its locality to friend and foe alike." Bernard Ramm, *op. cit.*, p. 186. Hugh J. Schonfield, *The Passover Plot* (New York: Bernard Geis Associates, 1965), p. 170, adopted the swoon conjecture.

men had walked into the services carrying Jesus' dead body, then Christianity would have died "a-borning."

Hallucination

A fourth theory, accepted by most unbelievers, is that Jesus' disciples experienced a hallucination: they so much wanted to see Jesus again that they made themselves think they did see him. However, on the contrary, his disciples did not expect to see him again,¹³⁹ and did not believe the resurrection story when they first heard it.¹⁴⁰ Actually Jesus' followers were the first skeptics, but they were honest in their skepticism.

A person in a doubting mood is no subject to become a victim of a hallucination. Moreover, if the disciples were victims of such an imagination, several facts are unexplained. A hallucination does not explain the empty tomb, nor the eating of bread and fish by the lakeside,¹⁴¹ nor why five hundred people would have the same illusion,¹⁴² nor how three thousand people could have been made believers in less than two months,¹⁴³ nor why, though the imaginative appearances of Jesus' body ceased, the illusion of the resurrection became permanent.

In addition, the calm and dispassionate spirit of the Gospel writers is the opposite of the disposition of men who could become hallucination victims.¹⁴⁴

¹³⁹Mark 9:10; John 20:9.

¹⁴⁰Luke 24:11; Mark 16:10f.

¹⁴¹John 21:1-14.

¹⁴²I Corinthians 15:1-8.

¹⁴³Acts 2:41.

¹⁴⁴"No other personage in history is so vividly portrayed by his biographers as Jesus; and yet, the brevity of the Gospels and the dispassionate character and self-restraint of the first disciples as depicted in the New Testament, is by itself a most conclusive answer to the charge of self-deception; for in the view of ordinary experience, it is incredible that in recording the life and sayings of the master whose power they represented as so great, and whose spirit so charged and absorbed their own, the four evangelists should have limited themselves to twenty or thirty chapters apiece, and should have abstained so scrupulously from attempting to gratify the idle curiosity of man. 'No literary fact is more remarkable than that men, knowing what these writers knew, and feeling what they felt, should have given us chronicles so plain and calm. They have nothing to say for themselves!'" G. Frederick Wright, *The Logic of Christian Evidences* (Andover: Warren F. Draper, 1888), pp. 280-281.

A Mental Resurrection

A fifth theory holds that Jesus' body stayed dead but that his disciples kept Jesus in their minds, and lived according to his teachings, and therefore to them Jesus was still living. In this way they could speak of Jesus' being raised to live on in the hearts of men: the resurrection, in other words, was purely mental.

But this theory fails to explain the empty tomb, and it fails to explain the sudden change of disconsolate disciples into confident martyrs for Christ, testifying that they had handled the risen Jesus. Further, this theory deprives the world of any hope, for it leaves all humans in their graves forever.

An Objective Vision of a Spirit

A variation of the mental resurrection theory is that the disciples actually saw the glorified spirit of Jesus, though his body did not rise. This theory has been conceived because of the urgent need to explain why the unbelieving disciples suddenly changed into certain believers of the resurrection.

However, the weakness of the theory is that it merely substitutes one miracle for another: if it is difficult to believe in a bodily resurrection, it is just as difficult to believe in a spirit's being visible. Furthermore, this theory does not explain how the tomb became empty. Moreover, Jesus permitted his body to be handled, and he ate food with his disciples to prove that he was not a mere spirit.¹⁴⁵

Bodily Resurrection

At least eight lines of evidence lead to the conclusion that Jesus' body was raised from a three days' death: (1) the open tomb; (2) the vacated tomb; (3) the shroud; (4) the folded headband; (5) eye-witnesses; (6) credibility of the New Testament; (7) existence of Christianity; and (8) memorials.

1. *The open tomb.* With a great stone rolled against the sepulchre, and with a seal on the sepulchre, how the tomb was opened is a fact that must be considered. The Romans certainly did not open the tomb, for they were stationed

¹⁴⁵Luke 24:36-43; John 20:26-29.

there to see that it was not opened. The Jews did not open the sepulchre, for it was they who had requested that it be made sure against any intruders. Moreover, the disciples did not open the tomb, for they could not overcome the guard, nor were they of that disposition.

But the tomb was opened. If the stone was not rolled away by an angel, as Matthew relates, then who opened the sepulchre remains an unanswered question.

2. *The vacated tomb.* Not only must the problem of moving the great stone be considered, but how came the tomb empty is another factor. One cannot imagine a reason why the Roman guard would have wanted to remove the corpse. The Jews wanted to be sure that the body stayed in the tomb. And it was Jesus' disciples who put the body in the sepulchre. That was where they wanted it, and if they had wanted the body removed they could not have eluded the guard. If then Jesus did not rise of his own divine power and walk out of the sepulchre, how came the tomb empty remains an unanswered question.

3. *The shroud.* A linen grave shroud, a *shroud* (fine Indian cloth), bought by a rich man, was left in the tomb. If grave robbers took the body, they would have wanted the expensive linen. If the disciples by stealth managed to bypass the guards, and managed to roll away the great stone, and stole the body, one cannot imagine why they took the time to remove the shroud. If Jesus himself did not remove the burial garment, then why it was left in the tomb remains an unanswered question.

4. *The folded headband.* Not lying with the shroud, but rolled up and in a place to itself in the vacated tomb. was a headband. It was not hastily thrown, but was folded together. Whoever removed the head-handkerchief was in no hurry, and he was orderly. Grave robbers, whether disciples or not, would not have taken time to remove a headband, and if they had, they would have been hasty and careless. If Jesus himself did not deliberately remove and fold the headband, and place it, then why it was left separate and rolled remains an unanswered difficulty.

5. *Eye-witnesses.* The apostles testified after Jesus' resurrection that they both ate and drank with him, that they saw

him with their own eyes, that they heard him speak, and that they handled him. Either they were deceived by the world's best person or they conspired to make up a tale. If they handled him and could see his wounded hands and side, if they heard him speak, they could not have been deceived. But if they deliberately concocted a falsehood, their reward was hurting consciences, reproaches, beatings, and death.

Truly they, becoming the refuse of the world, the off-scouring of all things, were fools for Christ's sake.¹⁴⁶ While they urged truth-speaking, they themselves were liars. It appears then that the apostles in their testimony were neither deceived nor dishonest. The other alternative is that they told the truth. The testimony therefore of the apostles as eye-witnesses is weighty evidence for a bodily resurrection.¹⁴⁷

6. *Credibility of the New Testament.* The written documents composing the New Testament, accepted as the most reliable books of history,¹⁴⁸ testifying to the bodily resurrection, cannot be lightly considered. These in themselves constitute strong evidence, which, if the bodily resurrection

¹⁴⁶I Corinthians 4:10-13.

¹⁴⁷"The origin, strength, and persistence" of the apostles' faith has to be accounted for: they would "fling away property, friends, home, country, and life itself, for the sake of a falsehood that is to bring them no sort of advantage." George Park Fisher, *The Grounds of Theistic and Christian Belief* (New York: Charles Scribner's Sons, 1903), p. 317.

¹⁴⁸There was a time when "the basic trustworthiness of the New Testament records" was challenged, "but that time is long and permanently past. The Bible has been the most studied book in the world, the New Testament has been more studied than the Old, and the three purely historical accounts of the life of Jesus (Matthew, Mark, and Luke) have received more attention than any other part of the New Testament. So we may say that the historical life of Jesus has been the most studied single topic in the history of research. Out of the mass of critical studies by conservative, liberal, and radical scholars, there has come an overwhelming consensus that the Synoptic records give us the most authentic ancient history extant in the world. This is the opinion, not only of those who worship the Christ to whom these records bear witness, but also the testimony of those who do not. They may question whether Jesus is indeed the Son of God" but "they leave no doubt that we have an essentially accurate account of His life on earth." John H. Gerstner, *Reasons for Faith* (New York: Harper & Brothers, 1960), p. 86.

is a fiction, are unexplainable. Why twenty-seven well attested and credence carrying volumes should have been aligned with the world's greatest swindle does not make good sense. If the resurrection is a farce, how these twenty-seven books came to command such confidence is an unanswered question.

7. *Existence of Christianity.* If the resurrection of Jesus was actual, then the birth and growth of Christianity are easily explained. But if its leader remained a corpse, it is strange why millions of people accepted a religion—the only one of its kind—based on the resurrection of Jesus' body from the tomb. Without the doctrine of the resurrection, Christianity would not have developed into a religion, and especially a religion that was unique and became international.

8. *Memorials.* If the resurrection of Jesus was actual, then the significance of the Lord's supper and of the Lord's day makes good sense. But if there was no bodily resurrection, the memorial of Jesus' death and resurrection does not have a reason. Without the raising of his body, the origin of these memorials is left unknown.

Summary of Seven Explanations

Seven explanations as to what happened to Jesus' body are as follows: (1) the body was stolen by Jesus' disciples; (2) the swoon theory; (3) the body was stolen by Jesus' enemies; (4) the disciples were victims of a hallucination; (5) the disciples experienced mentally the effects of Jesus' life though he was dead; (6) the disciples actually saw the spirit of Jesus; (7) the body was raised from the dead. An examination shows that the first six are lacking in demonstration and fail to satisfy, while the last agrees with all the evidence and gives hope.¹⁴⁹

¹⁴⁹Variations in details add to the credibility of the Gospel writers in regard to the resurrection. "If all the accounts read ape-like, the same, the simple, artless propaganda nature of the record would be manifest. . . . Relative independence of labor with marked identity of fact is one of the surest signs of genuine historical data." Bernard Ramm, *op. cit.*, p. 196. The writers "concur in asserting that: (1) it [the resurrection] took place on the first day of the week; (2) it was discovered by the women; (3) the stone was rolled away when the women arrived; (4) angels were present; (5) Jesus appeared to

Hume's Criterion

David Hume saw the cruciality of the truth or falsity of Bible miracles, knowing that if he could establish the impossibility of any miracle he would thereby destroy Jesus' resurrection and Christianity at the same time. He felt it conclusive to reason that

no testimony is sufficient to establish a miracle unless the testimony be of such a kind that its falsehood would be more miraculous than the fact which it endeavors to establish.¹⁵⁰

Hume was right. A miracle is not lightly to be believed. Millions have been imposed on by stories of false miracles. But, as regards Jesus' resurrection, unbelieving disciples, even hard-nosed skeptics,¹⁵¹ suddenly became believers, undergoing severe persecutions, refusing to recant their testimony even at the cost of their lives,¹⁵² and initiating a world-shaking movement. What those disciples endured, and the reason for it, are contrary to nature, just as a dead man's living again is contrary to nature. To assume that those disciples were deceivers or deceived is more incredible, and more contrary to nature, than to admit the miracle of a dead man's living again. Truly, as Hume argued, one fact of life is set over against another: the reliability of the testimony of experience (that dead men stay dead) as over against the testimony of witnesses (that a dead man arose).

In normal life, both kinds of testimony agree. But in the case of Jesus' alleged resurrection there is a clash. Which will be believed? If the disciples were physically and mentally competent, if they at first were honestly skeptical of the resurrection, if they gained nothing but opprobrium and

different individuals at different times as well as to groups of individuals; and that (6) He gave every evidence of being their Master of pre-crucifixion days, still possessing power to perform the miraculous, as having a body characterized by some sort of substantiality, and yet having a new set of supernatural characteristics." *Ibid.*, p. 192.

¹⁵⁰David Hume, *An Inquiry Concerning Human Understanding*, Charles W. Hendel, Jr., ed. (Indianapolis: Liberal Arts Press Division of The Bobbs-Merrill Co., Inc., copyrighted (c) 1955, reprinted by permission), p. 123.

¹⁵¹Mark 16:11-14.

¹⁵²Acts 5:18, 40; I Corinthians 4:9-13.

contumely and persecution by their testimony, if they convinced thousands that they had seen, handled, and eaten with a man formerly a corpse,¹⁵³ then the testimony of normal experience has to give way to the testimony of unwilling witnesses. Hume's criterion is a good one, and what he set up to destroy Christianity is the very standard that supports it.¹⁵⁴

Testimony from an Unbeliever

Mention has been made of the apostles, eleven of whom were personally upbraided by the risen Christ because of their "unbelief and hardness of heart,"¹⁵⁵ who suddenly made an about turn, and became so strongly convinced that they had seen a corpse walking and talking and very much alive that they became martyrs for their new faith. Also, there is the "apostle born out of due time,"¹⁵⁶ who at the first was a violent persecutor of anyone wearing the name of Christ,¹⁵⁷ breathing out threatening and slaughter.¹⁵⁸ Paul did not see Jesus during the forty days on the earth after the resurrection, but he reported something nearly as unbelievable as that of a corpse come to life. He reported that he saw Jesus in a blinding light in the sky, and heard him speak.¹⁵⁹

¹⁵³Acts 1:22; 10:41; I John 1:1.

¹⁵⁴"That a few unlearned and simple men, mostly fishermen of Galilee, without power or patronage, and employing no other weapons but persuasion, should have been successful in changing the religion of the world, must forever remain an unaccountable thing, unless we admit the reality of miracles and supernatural aid." Archibald Alexander, *Evidences of the Authenticity, Inspiration, and Canonical Authority of the Holy Scriptures* (Philadelphia: Presbyterian Board of Publication, 1836), p. 124. "That multitudes of intelligent and honest men would against all their interests unite in deliberate and persistent falsehood . . . involves a change in the sequences of nature far more incredible than the miracles of Christ and his apostles." One could as well assert the fiction of Bonaparte (cf. Richard Whately, *Historic Doubts Relative to Napoleon Buonaparte* [sic] since "Napoleon's conquests were contrary to all experience, and civilized nations had never before been so subdued." Augustus Hopkins Strong, *The Doctrine of God in Systematic Theology* (Philadelphia: The Grifith & Rowland Press, 1907), I, 128.

¹⁵⁵Mark 16:14.

¹⁵⁶I Corinthians 15:8.

¹⁵⁷Acts 26:9-11.

¹⁵⁸Acts 9:1.

¹⁵⁹Acts 22:11.

Now if Paul actually did see Jesus and listened to his talking with him, then Jesus was not dead: he had risen from the tomb and had gone to heaven. If the alleged heavenly vision can be substantiated, then strong evidence from an unbeliever supports the resurrection of Jesus. But it seems nearly as bizarre and preposterous, a heavenly vision does, as the report of a corpse living again. Is there any validation of his claim?

1. *A hallucination.* Was Paul a victim of a hallucination? Such sounds plausible until one remembers what a resolute, strong-minded person Paul was. Psychologists say that hallucinations are usually induced by suggestion. In this case, however, any suggestion in Paul's mind was just the opposite of seeing Jesus. He hated the very name of Jesus, believed him to be an imposter, and was on a journey to find more of Jesus' followers to bind and jail and to kill. No, psychologically Paul was oriented never to see Jesus. The idea of a make-believe experience in Paul's case just does not make sense.¹⁶⁰

2. *Mental derangement.* If mental delusion or auto-suggestion does not explain Paul's Damascus road experience, had his learning ruined his mind? This was Festus' diagnosis.¹⁶¹ But for a man with an unbalanced mind to be able to write 13 or 14 of the world's greatest books does not speak well for balanced minds. It would be an unheard of mental malady which allowed a man to motivate more people to right living than anyone except Jesus. If Festus was right, we need more insanity. Whatever is the right explana-

¹⁶⁰Prof. John Marco Allegro, Manchester University, reported on October 14, 1967 (AP, London), that the New Testament was "just a cover story" for a drug-taking cult; "priests and prophets were dope pushers," which explains why the Romans persecuted the church. The church, he said, was a "politically slanted, drug-taking cult menacing the wellbeing of the state." If Paul brought some LSD (lysergic acid diethylamide) from a pusher, and went on a "trip," thus giving an explanation for his Damascus road experience, then it was quite powerful, for Paul stayed on that "trip" for 35 years (33-68 A.D.) and never returned from it. A reporter interviewed Prof. James Sanders of Union Theology Seminary about the British professor's diagnosis. Prof. Sanders remarked that Prof. Allegro must have taken "a little LSD himself," since this "kind of speculation reflects more the state of his own mind than it does anything in antiquity."

¹⁶¹Acts 26:24.

tion for the alleged daylight vision on a public highway, a live option certainly does not include, in Paul's case, an erratic mind.

3. *A Christian deception.* If neither hallucination nor insanity is a reasonable explanation for Paul's tall tale, what is reasonable? Was Paul simply deceived by Christians? But even such a suggestion is a slander on Christians, for they were not in the deceiving business. Their ideal was to follow him who claimed to be the personification of truth.¹⁶²

Furthermore, stubborn Paul would not have listened to a Christian if one had tried to mislead him. He had held the coats of those who stoned Stephen, and he had given testimony to cause others to die. Besides, there were no Christians in Paul's company when the alleged strange event occurred.

4. *A deliberate falsehood.* Is it conceivable that Paul simply made up the tale of a heavenly vision? One immediately backs away from such a conjecture when he considers what Paul lost by lying: (1) a fair prospect of becoming an eminent rabbi in Israel, comparable to his renowned professor Gamaliel, vanished; (2) fellowship with his family and kinsmen in Israel, whom he deeply loved, was severed;¹⁶³ and (3) a pleasant life was gone, as the persecutor became the persecuted, until finally he was martyred.¹⁶⁴ No, a falsehood about the Damascus road event is unsatisfactory as an explanation.

Men have searched to find other alternatives than the four listed above, and can find that the only other alternative is that Paul told the exact truth about what happened. Sir George Lyttleton (1709-1773), Oxford graduate and one-time chancellor of exchequer, an unbeliever, set about exposing Paul's ridiculous tale. After turning it every possible way, inside and out, exhausting explanations, his honest mind was changed and he acknowledged that what Paul had related was the truth. He wrote to his friend Gilbert West that "the conversion was of itself a demonstration suf-

¹⁶²John 14:6.

¹⁶³Romans 9:1-3; 10:1-3.

¹⁶⁴Acts 9:23, 29; 14:19; 16:23; 21:13, 30; 23:13; II Timothy 4:7-8.

ficient to prove Christinaity to be a divine revelation."¹⁶⁵

V. CONCLUSION

Miraculous knowledge was necessary for the Old Testament prophets to know so many specific details about the impending visit of the Messiah to the earth. Their predictions had been put in writing hundreds of years before his reported arrival.

A person claiming to be that Messiah actually was born in Bethlehem of Judea in the days of Augustus Caesar (31 B.C.-14 A.D.), and was certified by Governor Pontius Pilate to have died during his procuratorship.

Besides his reported miracles as credentials for his claim, his manner of life, clothed with humility, selfless in living for others, seized with no personal ambition save of doing his Father's will, testified that, just as no man ever spoke as did he, so no man had or has lived as did Jesus. His character, as far as human beings can recognize deity, appears just what would be expected.

A conviction gripped certain unbelievers that the crucified Jesus had come back to life, death having no power over him. This conviction came to them suddenly, and was so intense, and meant so much to them, they became preachers of that glorious conviction. What they preached they called the Gospel, good news, and they persuaded thousands of people to accept their belief that God had come and had lived in the flesh among men.

¹⁶⁵Lyttleton wrote that Paul "either was an imposter, who said what he knew to be false with an intent to deceive; or he was an enthusiast who by the force of an overheated imagination, imposed on himself; or he was deceived by the fraud of others, and all that he said must be imputed to the power of deceit; or what he declared to have been the cause of his conversion, and to have happened in consequence of it, did all really happen; and therefore the Christian religion is a Divine Revelation." *Lord Lyttleton on the Conversion of St. Paul and Gilbert West on the Resurrection of Jesus Christ* (New York: American Tract Society, 7 West 45 Street, 1929, a reprint of 1747), p. 468.

CHAPTER VI

“SHALL NEVER DIE”¹

Reasons were given in Chapter II for the belief that the God back of the universe is a person and is eternal. He only “hath immortality.”² Is there any reason for thinking that the immortal God would impart immortality to his creatures? Jesus affirmed that “God is not the God of the dead, but of the living.”³ Is there any reason for believing he knew whereof he spoke? Did he have solid grounds or only wishful thinking for his confident assertion that certain ones “shall never die”?¹

I. DEFINITION OF IMMORTALITY

The Bible doctrine of immortality must not be confused with some explanations of the meaning of living forever. For example, a sort of biological immortality has been projected: that one lives on in his children. Whatever truth there is in this idea, it does not represent Bible immortality. Likewise, a cultural or sociological immortality has been conjectured: a person's influence lives on after he is dead. This is true, but becomes quite meaningless when one considers that the second law of thermo-dynamics is gradually bringing the universe to extinction.

A third speculation as to immortality is the doctrine of reincarnation. But this is in conflict with the Biblical promise of a new existence which no kind of “flesh and blood” can inherit.⁴

Endless life out of one's body, or in a changed body, while remaining the same person who was in the fleshly body, is

¹John 11:26.

²I Timothy 6:16.

³Matthew 22:32.

⁴I Corinthians 15:50.

Bible immortality.⁵ It is the "endless duration of the existence and personality of the same rational being."⁶ The idea in a dying man's prayer, "Lord, remember me,"⁷ speaks loudly of a meaningful immortality.

II. BUT WHAT IS THERE TO BE IMMORTAL?

Since all that scientists can find in the human body returns to the dust, some unconvinced of an eternal afterlife ask: what is there about a person that can be immortal? The fallacy of the question is in grouping man's metaphysical capabilities with his physical parts. All that there is to a man cannot be weighed on scales⁸ nor observed in a test tube or under a microscope. A human being is much more than a collection of atoms. Just as man's mind is not subject to laboratory scrutiny, so strong indication exists that man has a spirit, a spirit unweighable and non-dissectable.

Evidence in the physical realm of something unweighable yet quite real is magnetism. Just exactly as in a human being, there is something in lodestone not detectable by a microscope nor by a weighing machine. Qualities in a man making up the human spirit, unweighable and invisible, are much more remarkable than a piece of magnetic iron, and point to the solid reality of that human spirit.

Similarly, a poker with red-hot heat in it, like a body with a soul, does not weigh any more than a cold poker, but something extra is present. Likewise, no laboratory can determine whether a brain belongs to Albert Einstein or to a savage, but something more important than the cellular structure is in one of the brains.⁹

⁵Cf. *Matthews* 8:11; 22:32.

⁶Immanuel Kant, *Kant Selections* (New York: Charles Scribner's Sons, 1957, Theodore M. Greene, ed.), p. 358.

⁷Luke 23:42.

⁸Frederick II, a Roman emperor, weighed a little boy before killing him, and weighed him again right after death. Finding no difference in pounds, he declared the lad had no soul.

⁹"No scientist has even *seen* an electron. 'Electron' is simply a name for a consistent set of things that happen in certain circumstances. Yet nothing is more 'real' to a scientist than an electron." Dr. Warren Weaver, Chairman of Board of American Association for Advancement of Science, *Reader's Digest*, July, 1955, p. 56.

A laboratory analysis may not yield the most important matter about a chemical. For example, a tear examined by a scientist reveals salt and water, but it is more than those two constituents on a mother's cheek. A physicist might define a kiss as a "physical impact, accompanied by atmospheric pressure and a rise in temperature," but to many people that definition leaves much to be desired. The same definition would describe a blow on the head by a baseball bat.

Since chemists and physicists are quite constricted, and at times have to conclude their analyses with the most important matters unrevealed, it is unreasonable to exclude the reality of a man's soul or spirit because poorly equipped laboratories cannot demonstrate such an entity. And since man has so many capabilities that are inexplicable physically, it is reasonable to think that man might have an immortal nature.¹⁰

III. SIX REASONS FOR BELIEF IN IMMORTALITY

Immortality will have to remain a matter of faith. So far as is known, it is incapable of empirical demonstration. Among valiant efforts to make immortality real to the living are attempts to talk with deceased people.¹¹ Pitiably is the only word that would describe such efforts.

¹⁰"Science now acknowledges as real a host of entities that cannot be described completely in mechanistic or materialistic terms." Henry Margenau, Yale scientist, "Truth in Science and Religion," in *Science Ponders Religion*, Harlow Shapley, ed. (New York: Appleton-Century-Crofts, Inc., 1960), p. 110. In the same book edited by Shapley, A. G. Huntsman, University of Toronto scientist, wrote: "Since science cannot deny any more than it can affirm possibilities of other existences, it is not in conflict with belief in another life." In the same book I. G. Balbour, Carleton College scientist, wrote: "The man who says 'love is not real because I cannot weigh it' is confusing two frames of reference." "Either science or religion alone affords a partial view. . . . Science and religion thus reflect different aspects of our experience." The Huntsman quotation is on p. 183; the Barbour, p. 214.

¹¹William James told his brother Henry he would try to communicate with him at Cambridge after his decease. Stanford University methodically researched claimed instances of necromancy, and so far concludes that in every claim there is either fraud or delusion. Cf. David Elton Trueblood, *Philosophy of Religion* (New York: Harper & Brothers, 1957), p. 297. In 1968 Bishop James Pike, claiming communication with a deceased son, made newspaper headlines. Cf. *The Other Side* (Garden City, N. Y.: Doubleday, 1968).

But, though immortality defies present demonstration, there are at least six reasons for a confident belief in the Bible doctrine of human beings' living forever.

The Historical Reason

The first might be called the historical reason: the fact of Jesus' bodily resurrection and its significance. If the reasons presented in Chapter V substantiating his physical resurrection are adequate, then is much progress made toward establishing immortality. This is true because if death could not hold Jesus, and if he lives on with death having no more dominion over him,¹² then it is reasonable that what he could do for himself he can do for others. "Because I live, ye shall live also."¹³ He not only believed in immortality, but he remembered his existence before the time of Abraham,¹⁴ and before the foundation of the world.¹⁵

If Jesus himself existed from all eternity,¹⁶ and if he proved that the pangs of death cannot hold him,¹⁷ then he is the greatest source of authority about immortality. If it is wisdom to go to authorities, if one would not take his toothache to a carpenter, then one should take the question of immortality to the one who has proved he knows most about it.

The Moral Reason

A second substantiation of immortality might be called the moral reason: without immortality, justice in many instances does not prevail. If there is no life after death, justice will never come to Abel, to Naboth, to Lazarus, and to multitudes of others who have felt tyranny and oppression. If there is no righting of all matters after death, then kidnapper-murderer Hauptmann and baby Charles Lindbergh, Jr., have exactly the same fate. Abraham asked, "Shall not the Judge of all the earth do right?"¹⁸ The Bible

¹²Romans 6:9.

¹³John 14:19.

¹⁴John 8:58.

¹⁵John 17:4.

¹⁶Micah 5:2.

¹⁷Acts 2:24.

¹⁸Genesis 18:25.

doctrine of immortality is needed if injustices are ever corrected.¹⁹

The Life Completion Reason

A third ground might be styled life-completion: life is incomplete without continued living beyond the grave. Without immortality, a man may grow in love and kindness through the years, only to find his complete destiny in being worm eaten. Thus the best of the universe expires forever. Something is wrong if the graces of Christian living are carefully cultivated only to reap exactly the same reward as that of a beast. Purpose for human life therefore calls loudly for immortality.

In point of time, things of lesser importance in nature are more enduring than the best of men. Mt. Nebo has existed for thousands of years, but Moses lived only 120. Mt. Calvary is still a reality, but the world's best person, if there is no immortality, was real for only 33 years. It is difficult to believe that inanimate material is more enduring than a man, that lifeless matter is more lasting than kindness and love. This puts the Master-workman in the light of spending three score and ten years on a masterpiece and then destroying it forever.²⁰ This world without an afterlife makes as little sense as General Motors Corporation's spending thousands of dollars fashioning a new automobile and then driving it into the Detroit River.

¹⁹"Since the common events of the present life happen alike to the good and bad, it follows from the justice of the Supreme Being that there must be another state of existence in which a just retribution shall be made," said Dr. Samuel Johnson. Benjamin Franklin wrote, "I believe . . . that the soul of man is immortal and will be treated with justice in another life respecting its conduct in this." *Apud* "This Week," *Times-Picayune*, January 24, 1960. Johnson and Franklin only had limited human insight; Solomon had divine help when he wrote: "If thou seest the oppression of the poor, and the violent taking away of justice and righteousness in a province, marvel not at the matter: for one higher than the high regardeth; and there are higher than they." *Ecclesiastes* 5:8.

²⁰"If some of the sequoia trees of California live three thousand years, it is unreasonable to think that rational personalities live less than a hundred years." Thomas Edison, *apud* Leander S. Keyser, *A System of Christian Evidences* (Burlington, Iowa: The Lutheran Literary Board, 10th edition, revised, n.d.). p. 251.

Tell me not, mournful numbers,
 Life is but an empty dream!
 Life is real! Life is earnest!
 And the grave is not its goal.
 Dust thou art, to dust returnest,
 Was not spoken of the Soul.²¹

If there is no immortality,

The boast of heraldry, the pomp of power,
 And all that beauty, all that wealth e'er gave,
 Await alike the inevitable hour,
 The paths of glory lead but to the grave.²²

The prayer, "let me die the death of the righteous, and let my last end be like this,"²³ is vain without an afterlife, for the end of the unrighteous is the end of righteous.²⁴

²¹"A Psalm of Life," Henry Wadsworth Longfellow.

²²"Elegy in a Country Church Yard," Thomas Gray.

²³Numbers 23:10.

²⁴"With only this world as a sphere of hope and calculation, man is a prisoner, even though in a palace. Without the religious aspirations which ground themselves in a confident hope of immortality, man in his best state is in a miserable condition. For with all that science and art can do for him, he is still a pilgrim and stranger on the earth. He is the sport of accident; the victim of disease; the plaything of the elements . . ." "What an enigma, then, is man! What a strange, chaotic, and contradictory being! Judge of all things—feeble earth worm! depository of the truth—mass of uncertainty! glory and butt of the universe!" *apud* G. Frederick Wright, *The Logis of Christian Evidences* (Andover: Warren F. Draper, 1888), pp. 132-133, 135-136. Charles Darwin, *The Life and Letters of Charles Darwin* (New York: D. Appleton & Co., 1911, edited by Francis Darwin), I, 282, wrote: "Believing as I do that man in the distant future will be a far more perfect creature than he now is, it is an intolerable thought that he and all sentient beings are doomed to complete annihilation after such long-continued slow progress. To those who fully admit the immortality of the human soul, the destruction of the world will not appear so dreadful." Immanuel Kant was one of those described by Darwin as one who would "fully admit the immortality of the soul, and affirmed it because man's happiness (his *summum bonum*, *apud* Theodore M. Greene, ed., *op. cit.*, p. 358) growing out of man's morality cannot be achieved without "progress in infinitum." The "immortality of the soul," he said is "not demonstrable as such," but it is "an inseparable result of an unconditional *a priori* practical law." Physical teleology is insufficient to show final purpose. "It is only as a moral being that we recognize man as the purpose of creation," said Kant, *ibid.*, pp. 508-509. Physical teleology is a step toward moral teleology, and, Kant argued, "that establishes theology." *Ibid.*, p. 514. And that theology he defined as "a moral World-Cause" which "is necessary to achieve man's happiness."

The Reason Based on Desire

A fourth reason undergirding the hope of living forever is the very desire in humans to do so. Such a desire in normal people appears universal, and it has motivated men and women to unselfish sacrifices and to mighty accomplishments. If there is no afterlife, one wonders how such a universal desire could have originated.

God has played tricks with his creatures by inbreeding a hunger for eternal life but refusing the satisfaction for that hunger. He who has made water for thirst, food for hungry stomachs, friends for loneliness, home for nostalgia, water for the web-foot, and beauty for the eye, has he made no heaven for the soul? The word "cruelty," not "love," would describe him who would instill the desire to live forever and then stifle it in the tomb.²⁵

²⁵"A constant factor in human existence is the hope of a future life. . . . Men of all degrees of culture have found it natural to believe. . . . The belief is found among races and individuals of all grades of intelligence and in all stages of civilization. In India and China, among the ancient Egyptians, and among the philosophers of Greece, incorporated into the religion of the barbarous tribes of America, the belief in a future life has ever been one of the main-springs of human activity." G. Frederick Wright, *op. cit.*, p. 134. The desire is irrepressible. Cf. the words of Alfred Lord Tennyson, "Strong Son of God, Immortal Love, Whom we that have not seen thy face, By faith, and by faith alone, embrace, Believing where we cannot prove." Robert G. Ingersoll, in an oration at his brother's grave, said: "Life is a narrow vale between the cold and barren peaks of two eternities. We strive in vain to look beyond the heights. We cry aloud, and the only answer is the echo of our wailing cry. From the voiceless lips of the unreplying dead there comes no word; but in the night of death hope sees a star and listening love can hear the rustle of a wing. He who sleeps here, when dying, mistaking the approach of death for the return of health, whispered with his latest breath, 'I am better now.' Let us believe, in spite of doubts, and dogmas and tears and fears that these dear words are true of all the countless dead." *Apud* W. L. Oliphant and Charles Smith, *Debate* (Cincinnati, O.: F. L. Rowe, Publisher, 1929), p. 176. Ingersoll looked on immortality as an inescapable dream, "like a sea that ebbed and flowed in the human heart, beating with its countless waves against the sands and rocks of time and fate," a dream "born of human affection, and will continue to ebb and flow beneath mists and clouds of doubt and darkness, as long as love kisses the lips of death." *Apud* Leon Woodrum, "That Immortal Sea," *Christianity Today*, March 13, 1964, p. 6. Joseph Addison wrote: "It must be so—Plato, thou reason'st well!—Else whence this pleasing hope, this fond desire, this longing for immortality?" *Apud ibid.*

A Reason Based on Comparisons

A fifth reason for the hope of living eternally is based on comparisons.²⁶ If day can be raised from night, if spring can be born from winter, if a tulip can arise from a bulb, if a butterfly can be the afterlife of a caterpillar, if a sprout can grow from a stump, if words and pictures can be reclaimed from the air, it is reasonable that the power who "fearfully and wonderfully" made human bodies will raise them from their tombs. It should not be more strange for consciousness to arrive than to survive.²⁷

The Fruit-Test Reason

A sixth reason strengthening the hope of living forever might be called the fruit-test: the effect in people's lives who

²⁶Simmiias argued with Socrates that when the lyre is broken the harmony is destroyed, and that a weaver's coat outlives the weaver. If the soul is nothing more than air vibrations (harmony) or nothing more than a dying clay body, then of course there is no immortality. Socrates replied that man's soul, unlike passive harmony, is active. *Apud* B. Jowett, translator, *The Work of Plato* (New York: The Dial Press, n.d.), p. 227.

²⁷Cf. David Elton Trueblood, *op. cit.*, p. 305. William Jennings Bryan wrote: "If the Father designs to touch with Divine Power the cold and pulseless heart of the buried acorn and to make it burst forth from the prison walls, will He leave neglected in the earth the soul of man, made in the image of his Creator? If He stoops to give to the rosebush, whose withering blossoms float upon the autumn breeze, the sweet assurance of another springtime, will He refuse the words of hope to the sons of men when the frosts of winter come? In Cairo I secured a few grains of wheat that had slumbered for more than thirty centuries in an Egyptian tomb. As I looked at them, this thought came into my mind: If one of those grains had been planted on the banks of the Nile the year after it grew, and all its lineal descendants had been planted and replanted from that time until now, its progeny would today be sufficiently numerous to feed the teeming millions of the world. If this invisible germ of life in the grain of wheat can thus pass unimpaired through three thousand resurrections, I shall not doubt that my soul has power to clothe itself with a body suited to its new existence when this fleshly frame has crumbled into dust." Under the caption "Immortality," Dr. Wernher von Braun, Development Operations Director, Army Ballistic Missile Agency, wrote: "*Science has found that nothing can disappear without a trace. Nature does not know extinction. All it knows is transformation!* Now, if God applies this fundamental principle to the most minute and insignificant parts of His universe, doesn't it make sense to assume that He applies it also to the masterpiece of His creation—the human soul? I think it does. And everything science has taught me—and continues to teach me—strengthens my belief in the continuity of our spiritual existence after death." "This Week," *The Times-Picayune*, January 24, 1960, p. 2.

have such faith is benign and constructive. The kind of fruit a tree produces tells much about the tree, and the fruit of believing in an afterlife is a compliment to the doctrine. Though many people have lived useful lives without this doctrine, their usefulness was in spite of, not because of, their lack of faith. On the other hand, faith in immortality has motivated thousands of people to be cleaner in morals and happier in spirit. They have restrained themselves from evil and have exerted themselves to positive good because of the hope of living eternally. If they are disappointed, then faith in a falsehood has done more good to the world than the truth. Something is wrong if a lie is better than the truth.

V. CONCLUSION

Unless man's reason plays tricks on him and leads him in the exact opposite of truth, belief in immortality is to be accepted as reasonable. Only by one's refusing to accept the mind's conclusions is one able to resist belief in an afterlife.²⁸

William Wordsworth wrote:

Though inland far we be,
Our souls have sight of that immortal sea
Which brought us thither.

²⁸The "impossibility of conceiving" of "this immense and wonderful universe" and of man's "capacity of looking far backwards and far into futurity, as the result of blind chance or necessity," and the "intolerable thought" that man is "doomed to complete annihilation," these thoughts Charles Darwin could only set aside by raising a doubt whether the convictions of man's mind "can be trusted when it draws such grand conclusions." *Life and Letters of Charles Darwin* (New York: D. Appleton & Co., 1911, Francis Darwin, ed.), I, 282. "My inward conviction is that the Universe is not the result of chance," he continued, "but then with me the horrid doubt always arises whether the convictions of man's mind, which has been developed from the mind of the lower animals, are of any value or at all trustworthy. Would anyone trust in the convictions of a monkey's mind, if there are any convictions in such a mind?" *Ibid.*, p. 285. Julian Huxley has written that with the "abandonment of the god hypothesis . . . in the place of eternity we shall have to think in terms of enduring process; in place of salvation in terms of attaining the satisfying states of inner being which combine energy and peace." *Apud* John Lear, "The Future of God," *Saturday Review*, August 29, 1964, pp. 174-175.

Under the title of "The Last Word" E. G. Talbot penned these lines:

Death, I will have the last word
In our argument.
When thou shalt chant a requiem
Over my grave I will be brave
And sing an exultant hymn.
When my body lies under the sod
And your last word is said
I will say: "I live with God;
Only my body is dead;
The husk alone is thine;
The kernel is divine.

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PART II

“Give Attendance to Reading”

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“NEW EVERY MORNING”

In 586 B. C., when Nebuchadnezzar, the scourge of the nations, “the hammer of the whole earth,” had finished with Jerusalem, the city that “was full of people” and “great among the nations” sat solitary and wept with none “to comfort her” (Jer. 50:23; Lam. 1:102). “In the days of her afflictions and of her miseries” her enemies mocked “at her desolations” (Lam. 1:7). But men of faith looked to the Lord. “Jehovah is my portion,” said Jeremiah; “therefore will I hope in him” (Lam. 3:24).

To all who would listen the weeping prophet was able to give a new lease on life:

It is of Jehovah's lovingkindnesses that we are not consumed, because his compassions fail not. They are new every morning; great is thy faithfulness (Lam. 3:22-23).

Twenty-five hundred years after Jeremiah men and women of faith still take confidence and rejoice that the Lord's compassions “fail not,” that they are “new every morning.” Sometimes brethren leading prayer thank the Lord for past favors, and implore a continuation “since past blessings will not suffice for the future.” What are some of his continuing mercies?

1. *Physical blessings.* “New every morning” is the work of the heart-pump, for past contractions will not suffice. Former supplies of sunshine, air, water, and food cannot provide what is needed for what is the first day of the rest of a man's life. He must perish unless the One who originally gave “life, and breath, and all things” renews without cessation his beneficence (Acts 17:25).

2. *Strength for the day.* Regardless of one's past strength

he needs it renewed each morning. The Almighty, whose "compassions fail not," who "is not slack concerning his promise," left assurance 3500 years ago that "as thy days, so shall thy strength be" (II Pet. 3:9; Deut. 33:25). He knew that in this proving ground evil is also new each morning, and to combat it he has not left his people without daily strength (Matt. 6:34; Phil. 4:13).

3. *Opportunities.* Paul was loath to leave Ephesus because "a great door and effectual is opened unto me, and there are many adversaries" (I Cor. 16:9). "New every morning" to all Christians are opportunities to be a leavening influence for Jesus among their daily associates. They keep their eyes open "to be ready unto every good work" (Tit. 3:1).

4. *Protection.* The fact that Satan departed from Jesus "for a season" does not mean he stayed away (Luk. 4:13). Only those "ignorant of his devices" would think that the devil, even for one day, takes a vacation. In truth his temptations are new every morning.

Since he is such a powerful adversary, and since God loves his people, he who "is greater than all" sees to it that the old Serpent does not have too much of an advantage (John 10:29). The One whose eyes "are in every place, keeping watch upon the evil and the good," knows "how to deliver the godly out of temptation" (Prov. 15:3; II Pet. 2:9). Thus divine protection is afforded new each morning, for "God is faithful, who will not suffer you to be tempted above that ye are able; but will with the temptation make also the way of escape, that ye may be able to endure it" (I Cor. 10:13).

Divine protection, however is not unconditional. Imperative it is that Christians "be sober, be watchful: your adversary the devil, as a roaring lion, walketh about, seeking whom he may devour" (I Pet. 5:8). Unless God's people cooperate with their divine Protector in resisting the devil they forfeit all claims for special assistance (Jam. 4:7). But they can overcome and be triumphant if they want to do so (Rev. 2:7). Even young Christians can "overcome the evil one" (I John 2:14).

5. *Providence.* The word "providence" literally means to "see before." He who provides providence sees before a need and arranges to meet that need. God saw ahead that Abraham would need a ram, and ahead of time caused one to be caught in a thicket by his horns (Gen. 22:13). This non-miraculous instance of the Lord's providence deeply impressed Abraham: he "called the name of the place Jehovah-jireh: as it is said to this day, In the mount of Jehovah it shall be provided" (Gen. 22:14).

Christians are spiritual children of Abraham, and like him they are God's friends (Gal. 3:29; Jam. 2:23; John 15:15). Not everything that happens to them with each new day is good, but the One who sees the end from the beginning so overrules in human affairs that for those who love the Lord "all things work together for good" (Ecc. 7:8; Prov. 16:1, 9; Rom. 8:28). Since he who keeps them "will neither slumber nor sleep," his providential care is around the clock (Psa. 121:4). With each new day Paul could be confident: "My God shall supply every need of yours according to his riches in glory in Christ Jesus" (Phil. 4:19).

6. *Angelic help.* From what we know by sight and feelings and experience we cannot affirm that angels are real. But from what we know by faith, the faith that comes by God's word, we are positive that "for the sake of them that shall inherit salvation" angels are "ministering spirits sent forth to do service" (Heb. 1:14). Christians rejoice because the angel of the unchanging Jehovah "encampeth round about them that fear him, and delivereth them" (Mal. 3:6; Psa. 34:7). Specifically what the angels do is an untaught matter, but the reality of their help for Christians is a positive and encouraging doctrine of revealed religion.

7. *Renewed forgiveness.* Precious to the children of God is the knowledge that, when daily he confesses his sins, the Father of mercies grants immediate remission (1 John 1:9). In this way they know they can begin and end each day with a clean record. They know that when or how they die does not matter, for they keep themselves always ready. Like the son of Abraham lying at the rich man's gate, they know that when their undying spirits leave the earthly houses "of our

tabernacle" they are escorted into Abraham's bosom and are comforted (II Cor. 5:1; Luke 16:22-25). "No good thing will he withhold from them that walk uprightly" (Psa. 84:11). "Every morning doth he bring his justice to light, he faileth not" (Zeph. 3:9).

II

“IN HIM DWELLETH ALL THE FULNESS OF THE GODHEAD BODILY”

The human mind, in pondering deity, is on sacred ground and venturing into the unapproachable. Finite man is incapable of comprehending such a being:

Canst thou by searching find out God?

Canst thou find out the Almighty unto perfection?

It is high as heaven; what canst thou do?

Deeper than Sheol; what canst thou know?

(Job 11:7-8)

Yet all human beings, in order to go to heaven, can and must know that majestic being, for “this is life eternal, that they should know thee the only true God, and him whom thou didst send, even Jesus Christ” (John 17:3).

The principal Old Testament word describing deity is *'elohim*, meaning the adorable one, the worshipful being (Gesenius). The fact that the word is grammatically plural in no wise suggests polytheism, for Moses was quite dogmatic in his declaration, “Hear, O Israel: Jehovah our God is one” (Deut. 6:4). How that one being (“besides me there is no God,” Isa. 44:6) can be three persons (God the Father, I Cor. 8:5; God the Son, Matt. 16:16; God the Holy Spirit, Heb. 9:14) is one of the mysteries of godliness (cf. I Tim. 3:16), and apparently is beyond human comprehension. However, early in sacred history the fact of plurality in the unity was suggested in the language, “Let us make man in our image” (Gen. 1:26).

The New Testament word for God is *theos*, meaning the implored one (Thayer). A similar word, describing the attributes of God is *theios*, meaning that which pertains to the divine. This latter word Peter used twice in speaking of God’s “divine power” and of his “divine nature” (II Pet.

1:3-4). On Mars' hill Paul employed the same word in announcing "that the Godhead" is not "like unto gold, or silver, or stone, graven by art and device of man" (Acts 17:29). A kindred word is *theiotes*, the divine nature or divinity, which quality is known of him by the things that are made (Rom. 1:20). Another kindred word is *theotes*, pointing to the essence of his being, namely, his deity, his godhood, his "state of being God" (Thayer). How thankful we are that all the fulness of deity dwells bodily in Jesus Christ! (Col. 2:9.)

That Jesus is "the Son of God" (Matt. 16:16) in no wise detracts from his deity. Actually he is not "eternally begotten" (a non-sensical expression), for no son is as old as his father. If he is God, he is eternal, and in his case his eternity is set forth this way: "his goings forth [not, his "origins," NIV] are from of old, from everlasting" (Micah 5:2). But as a son is under the authority of his father, so in heaven's organization, Jesus said, "The Father is greater than I" (John 14:28). From another viewpoint, as a son and his father are equal in being human beings, so Jesus could say, "I and the Father are one" in respect to deity (John 10:30). In this sense, he was, is, and will continue to be "on an equality with God" (Phil. 2:6).

It is surprising to read "whether Christ is called *God*" in the Bible "is still in dispute among theologians" (Thayer). In the 8th century B.C. it had been predicted that the virgin's son would be called by a most unusual name, "Immanuel" (Isa. 7:14). When he was born Matthew was careful to make sure that non-Hebrews knew the significance of the boy's Hebrew name: "which is, being interpreted, God with us" (Matt. 1:23).

No mere mortal could have it be said of him that he is "the very image of his substance" (Heb. 1:3). Gingrich & Danker render the words as "the exact representation of his real substance." And it is refreshing that those authorities hold that in the Bible Jesus' deity is beyond question, saying that *theos* "certainly refers to Christ in" John 1:1; 20:28; Tit. 2:13; Heb. 1:8-9.

Some, however, exalt Jesus above the Father and the Holy Spirit, namely, the "Jesus Only" cult. Paul in Colossians 2:9

does not say that the fulness of the Trinity dwells in Jesus. No, Christ does not embody the Father. They talked to one another between heaven and earth, and figuratively Jesus is "in the bosom of the Father" (John 11:41-42; 1:18). Neither does Jesus embody the Holy Spirit. The Spirit came to the earth when Jesus returned to heaven (John 16:7). The fulness of the triune then does not dwell in Jesus, but Paul affirmed that nothing short of full deity (*theotes*) resides in our Lord. He is just as much God as either the Father or the Holy Spirit, but he is not superior to them.

On the other hand, some depreciate Jesus as inferior to his Father. The Jehovah's Witnesses mistranslate John 1:1 to make Jesus only "a god." To make Jesus a god among gods is to destroy the unity of deity and is to introduce polytheism in their sect (Deut. 6:4; 32:39). The very verse misused by the Jehovah's Witnesses as a prediction of their coming into existence denies polytheism: "Ye are my witnesses, saith Jehovah, . . . before me there was no God formed, neither shall there be after me" (Isa. 43:10). One is not surprised that they do not like the force of *theotes*, the essence of deity, in Colossians 2:9, and have done their best to weaken it in their New World Translation of the Holy Scriptures: "it is in him that all the fullness of the divine quality dwells bodily." They refuse to allow Jesus equality with his Father. "He that honoreth not the Son honoreth not the Father that sent him" (John 5:23).

How reassuring it is to know that we have standing in for us, looking after our welfare, and yearning for our coming to heaven, a being in whom all that is of the Godhead lives! Martin Luther wrote:

Did we in our own strength confide
 Our striving would be losing;
 Were not the right One on our side
 Dost The Man of God's own choosing.
 The man of God's own choosing.
 Dost ask who that may be?
 Christ Jesus, it is He;
 Lord Sabaoth is His name,
 From age to age the same,
 And He must win the battle.

III

THE ETERNAL PURPOSE

Angels were present when God created the heavens and the earth. "The morning stars sang together, and all the sons of God shouted for joy" (Job 38:7). But before the world was made the One whose understanding and love are infinite had already purposed through Christ's blood to build an *ekkklesia* (Psalm 147:5; I John 4:8; I Peter 1:20; Ephesians 3:11). In that *ekkklesia* before the admiring eyes of myriads of angels the manifold wisdom of God was to be displayed. Long before Jesus came to the earth and built his *ekkklesia* the angels knew that something marvelous was in the offing, into which they intently looked (I Peter 1:12).

But neither to angels nor to men had the divine purpose been fully revealed. It was even styled a mystery (Ephesians 3:3-4). No eye had seen, no ear had heard, and no heart had imagined the good things to be realized in the *ekkklesia* (Isaiah 64:4; I Corinthians 2:9-10). Concerning the meaning of some things that they themselves had written, the prophets sought and searched diligently (Matthew 13:17; I Peter 2:10). But in the fulness of time, according to the divine computer that sets the year, the month, the day, and the hour, finally was made known to the principalities and powers in heavenly places through the *ekkklesia* the much varied wisdom of God! (Revelation 9:15; Ephesians 3:10-11.)

I. THE *EKKLESIA*

What is the significance of the Spirit-selected word *ekkklesia*? Simply, it refers to a called-out group. A group called out to discuss public business of the city of Ephesus was called an *ekkklesia* (Acts 19:39). A shouting, unruly mob called out to vent their hate against Paul was called an *ek-*

kklesia (Acts 19:32, 41). God's calling the Israelites out of Egypt on their way to the land of promise was an *ekklesia* (Acts 7:38). In like manner, all people who respond to Jesus' call through the gospel to come out of sin to live in a holy calling are the New Testament *ekklesia* (Matthew 11:28; 16:18; II Thessalonians 2:14; II Timothy 1:9). They have been made partakers of the heavenly calling (Hebrews 3:7). Sinners, formerly drunkards and streetwalkers, now washed in the fountain of redeeming blood, are living exhibits of the eternal purpose of a loving deity. Heavenly beings gaze down in happy amazement as they see the many stranded wisdom of God preparing sinners to go to heaven. Thanks be to him for caring enough to plan and to perfect the *ekklesia*.

Though the word *ekklesia* is not properly translated "church," the word "church" is often used to refer to the Lord's *ekklesia*. In Greek the word "church" would be *kurriakon doma*, meaning the "Lord's house." Literally it is not a biblical word. The Bible speaks of "the Lord's supper" (I Corinthians 11:20) and of "the Lord's day" (Revelation 1:10), but not of "the Lords house." William Tyndale knew this fact, and in his English translation of the New Testament in 1525 (the first ever from the Greek) he excluded the word "church" in favor of "congregation." King James I, being the head of the Church of England, did not want a translation that omitted the word "church." So he ordered his 54 translators for the 1611 version to retain "the old ecclesiastical words," specifying that "the word church" was "not to be translated *congregation*."* As a result, most English Bibles today have 112 instances of *ekklesia* as "church."

However, though the word "church" is unscriptural, it is not antiscritural, unless it leads people to think of a physical house. But if one thinks of God's people, it is right to think of them as the Lord's house or household or family (I Peter 2:5; I Timothy 3:15; Galatians 6:10). Thus, though the word "church" itself is not biblical, the idea in that word is scriptural and important. In the Lord's house or

*Quoted in *The Christian Baptist*, II, 4, November 1, 1824.

family are all his children, and outside are the devil's children (John 8:44).

II. THE *SUNAGOGE*

The New Testament *ekklesia* (sinners called out of sin to be saints) are at times a group "come together in the *ekklesia*" (now meaning "assembly," I Corinthians 11:18). The Holy Spirit also uses another word to describe the assembly: the *sunagoge*, meaning "synagogue," "a leading together," "a congregation," "an assembly" (James 2:2). From the *sunagoge* those who love the Lord do not willingly stay away (Hebrews 10:25). They are led together for the communion, for praise, for prayer, for giving, for edification, and for fellowship (I Corinthians 11:20; 16:2; Ephesians 5:19; I Thessalonians 5:11; Acts 2:42). Such exercises they delight in, and they are not done grudgingly or of necessity (II Corinthians 9:7).

The infinite wisdom of God saw that, in bringing sinners to glory, they would need to be called out of sin, and then they would need to be called together in assemblies in preparation for the last and greatest of assemblies.

III. THE *PANEGURIS*

The many splendored strands of heavenly wisdom saw fit to use the words *ekklesia* and *sunagoge* to set forth the two things needed for man's salvation, a calling out of sin and a coming together for edification. The climax or end-objective of the eternal purpose is to bring together in a general assembly, a festal gathering, the spirits of just men made perfect, an innumerable company of angels, Jesus' *ekklesia*, and God himself in a universal convocation, a *paneguris* (Hebrews 12:23). The word breaks down into two parts: *Pan*, all, and *aguris*, assembly. Thus the *paneguris* is a meeting in which all concerned are assembled.

Festive rejoicing accompanied the Israelite feast days:

Seven days shalt thou keep a feast unto Jehovah thy God in the place which Jehovah shall choose; because Jehovah thy God will bless thee in all thine increase, and in all the works of thy hands, and thou shalt be altogether joyful (Deuteronomy 16:15).

The Greek Old Testament calls such a feast a *paneguris* (Hosea 2:11; 9:5; Ezekiel 46:11). Among the Greeks a *paneguris* was a celebration at the Olympic games. Among Christians the *paneguris* of all time is an unending celebration in eternal happiness in company with all the redeemed of all the ages, the whole family of God in heaven and on earth, human and angelic! (Cf. Ephesians 3:15.)

In some sense (since the writer of Hebrews uses the past tense, 12:22), Christians are already experiencing the *paneguris*, the general assembly. Though spatially separated, Christians are even now in spiritual company with God and with all those on God's side, living or dead. But in the fullest sense, until Christians sit down with Abraham, Isaac, and Jacob in the eternal kingdom, until they see the face of God and the great white throne, the *paneguris* is yet future.

IV

THE UNIQUE NATURE OF THE CHURCH

All that is involved in the Lord's simple promise, "I will build my church" (Matt. 16:18), is beyond human comprehension. From everlasting to everlasting is its scope. Fascinating and gripping is a study of the universe's greatest institution. In a realm alone it stands by itself, unique, solitary, a *sui generis*, a *monogenes*, the only one of its kind.

I. NOT UNIQUE IN LANGUAGE

The word on Jesus' lips in his promise to erect his church, *ekklesia* (a called-out group), was not unique, and by itself it has no religious or sacred meaning. To the Greeks a group of people called out for a town meeting or to see an Olympic race would be named an *ekklesia*. Luke employed the word in describing an angry mob seeking to kill Paul (Acts 19:32, 41, where it is translated not "church" but "assembly"). Also, just as an unlawful assembly could be styled an *ekklesia*, so a lawful assembly the Ephesian townclerk designated as an *ekklesia* (Acts 19:39). Furthermore, a large group of Israelites (called out of Egypt by Moses into a wilderness) Stephen described as an *ekklesia* (Acts 7:38, mistranslated "church").

To us the word becomes exceedingly important because Jesus used it to refer to those people whom he would call out of the world to live only for him (Matt. 11:26-28; II Cor. 5:14-15). They would be sinners called by the gospel to a new life of righteousness (Rom. 6:1-17; II Thess. 2:14). The idea Jesus presented is of the highest importance, but the word he used to set it forth was not unique.

II. UNIQUE IN FIVE WAYS

However there are at least five ways that the New Testament church is in a realm to itself, the one of its kind.

A Display of God's Wisdom

"The eternal purpose" which God purposed in Christ Jesus our Lord for a long time "was not made known unto the sons of men" (Eph. 3:5, 11). From of old men knew from what the prophets said that something stupendous was coming. "Many prophets and righteous men desired to see" and to hear about what God was planning (Matt. 13:17). But no eye had seen, nor ear had heard, and no heart had imagined the things God had "prepared for them that love him" (Isa. 64:4; I Cor. 2:9). Inspired prophets themselves "sought and searched diligently" to no avail until "the fullness of time" had come (Gal. 4:4; I Pet. 1:10). Even angels were held in suspense, but they were not lacking in interest. The divine plan of the ages they desired "to look into" (*parakupsai*, as Mary "stooped and looked" into the tomb, I Pet. 1:12; John 20:11).

That the Gentiles, also a part of God's creation and precious to him, should, along with the Jews, be "fellow-heirs, and fellow-members of the body, and fellow-partakers of the promise in Christ Jesus through the gospel" was a glorious revelation (Eph. 3:6). In due time the uncovering of the eternal purpose was made known by the Spirit to the "holy apostles and prophets" (Eph. 3:5). Then that combined group of sinners, Jews and Gentiles, now redeemed and forgiven through the gospel, now brothers together in one family, now members of one body, the church, that unified called-out group the angels (and cherubs and seraphs?) in heaven could finally see. As a result they praised God for his matchless wisdom in effecting so glorious a project. As a quilt on exhibition at the state fair, displaying a lady's careful and beautiful handiwork, gives glory to its maker, so the church, without blemish and without spot, is a living exhibit of what God is able to perfect. The many strands of his divine wisdom are reflected brilliantly when one's eyes fall on the incomparable church. Nothing like it is known to man or angel.

Its Purchase Price

That combined group of called-out peoples, the whole family in heaven and on the earth, living and dead, before

or after the cross, that group was paid for by the Savior's blood (Acts 20:28; Eph. 3:15; Heb. 9:15; 11:40). Church members have been redeemed, not by corruptible things, as silver and gold, but by the precious blood of Christ, as of a lamb without spot and without blemish, foreknown indeed before the foundation of the world (I Pet. 1:18-19).

In the moonlight of Gethsemane, with Jesus' face on the ground, displaying "strong crying and tears," being in "an agony," with his sweat like "great drops of blood falling down upon the ground," praying the Father who loved him to remove the impending blood-letting, nobody could ever ask, "Could God have thought of any other way to save sinners? to buy the church?" (Matt. 26:39; Luke 22:44; Heb. 5:7.)

Truly the purchase price of the church is one of its unique features. Genuine church members praise him who loved them and washed them from their sins by his blood (Rev. 1:5). They cannot understand how an alleged Christian denomination can be so unappreciative of Calvary as to purge from its hymnals any reference to blood.

Its Membership

Church members have a quality belonging to no other organization: they are a saved group, enjoying the assurance that their sins have been forgiven. From their souls their guilt has been placed on the head of Jesus as a scapegoat. Thank God, he has carried their sins "into the wilderness" far away (cf. Lev. 16:20-22). A God whose word is sure has promised that their iniquities he will remember no more (Heb. 8:12).

One does not join the church. Instead, after he is saved, the Lord adds him to that called-out group. When one has believed, repented, confessed the Savior, and has been baptized, he is pronounced saved (Acts 2:36, 38; I John 4:15; Mark 16:16). A sinner is active in obeying these commandments; when they are done, he is passive as the Lord adds him to the church (Acts 2:47).

The church does not save; it is the saved. Only the Savior saves, and the saved ones make up the church. From the birthday of the church until now, day by day as sinners are

being saved they are being added to the church.

J. D. Tant was asked if only members of the church would be saved. His reply was, "Not half of them." In truth, there are two salvations: one from past sins, and one into heaven (I Pet. 1:9; II Pet. 1:9). When one has been saved from past sins, that salvation is forever and never to be cancelled (Heb. 10:14). But that saved person, even though a church member, if he misbehaves he falls short of the grace of God (Heb. 12:15), and will no more go to heaven than the backsliding Israelites could go into the promised land. To them God swore that they would not enter into their rest (Heb. 3:18). "They were overthrown in the wilderness," and are set forth as a warning to church members lest they fall short of going to heaven (I Cor. 10:5-11). "Wherefore, let him that thinketh he standeth take heed lest he fall" (I Cor. 10:12).

Its Namelessness

The New Testament church is unique in that it has no proper name. Denominations have proper names. The word "denominate" means to "name" something. But the New Testament church is nameless. Though it is called the house of the Lord, the family of God, the body of Christ, and the kingdom of Christ (Gal. 6:10; Eph. 1:22-23; 3:15; Col. 1:13; Heb. 3:5-6; I Tim. 3:15), yet it has no proper name.

Individual members of the church do have a proper name. That name is not "disciple," though they are disciples (Acts 9:1). That name is not "brethren," though they are brethren (Acts 9:30). That name is not "saints," though church members are saints (Acts 9:32). Their proper and divinely given name is "Christian" (Acts 11:26), but to call the church the "Christian Church" is to denominationalize that blessed institution.

To speak of the New Testament church as the "church of Christ" is right, as it is to speak of it as the "church of God" (Rom. 16:16; I Cor. 1:2), but neither is a proper name. To speak of "Church of Christ" congregations, "Church of Christ" preachers, etc., is to denominationalize that church which is unique in that it is not a denomination (a named society).

Its Destiny

The last of five features of that divine organization that is like none other is its eternal destiny. No institution except the Lord's church can survive the physical death of its members. But the divinely built church is so constituted that its membership is enjoyed in this life and even more abundantly in eternity. Godliness is profitable for all things, having promise of the life which now is, and of that which is to come" (I Tim. 4:8). Faithful church members, adding the Christian graces, will "never stumble: for thus shall be richly supplied" to them "the entrance into the eternal kingdom of our Lord and Savior Jesus Christ" (II Pet. 1:10-11). "Unto him be glory in the church by Christ Jesus throughout all ages, world without end. Amen." (Eph. 3:21, AV.)

V

THE SPIRIT'S WORDS

"We speak," wrote an apostle, "not in words which man's wisdom teacheth, but which the Spirit teacheth; combining spiritual things with spiritual *words*" (I Corinthians 2:13). Since the Holy Spirit uses words to influence the minds of men, and since those words "are spirit [spiritual?], and are life [life-giving?]" (John 6:63), all men who fear God will "day and night" meditate on them (Psalms 1:2).

Pistis. One of those words is "faith," a mental recognition that Jesus is "the Christ, the son of the living God" (Matthew 13:16). Sometimes the word refers simply to a conviction of the deity of Jesus (Mark 16:16; Acts 8:12; 18:8). Sometimes, however, it encompasses more than a mental act, becoming a comprehensive word, a "four-pack," with repentance, the confession, and baptism being implicit (Acts 16:31; Romans 5:1; 10:10; Ephesians 1:13). As the one word "grace" in Ephesians 2:8 is a carrier containing all of the divine side of salvation, so the one word "faith" in the same verse is a carrier containing all of the human side of salvation (namely, mental conviction, repentance, the confession, and baptism).

At times, however, the word "faith" includes more than the four requisites for a sinner's "cleansing from his old sins" (II Peter 1:9). Very often the one word carrier includes everything required of a man to go to heaven, from beginning to the end, "from faith unto faith: as it is written, But the righteous shall live by faith" (Romans 1:17; cf. John 3:16, 36; I Peter 1:5; I John 5:4; Revelation 2:10).

Metanoia. Another Spirit-selected word, a requisite for salvation (Luke 13:3), is "repentance" (*metanoia*, literally a change of mind). Like the word "faith," the word "repentance" sometimes is restricted in its meaning to a

mental act (Matthew 3:8; Acts 2:38; 3:19). But also it is used as a package word comprehending all that is required in becoming a Christian (Luke 24:47; Acts 11:18).

Homologia. The word "confession" first refers to a statement that Jesus is the Christ, the Son of the living God (Matthew 16:16; Romans 10:9; I Timothy 6:12-13). "That every tongue should confess that Jesus Christ is Lord" (Philippians 2:11; cf. Acts 2:21) is a requirement in becoming a Christian, but a confession limited to the physical "confess with thy mouth" (Romans 10:9) is far from achieving salvation (Mark 1:24; Matthew 7:21).

In a broader meaning, the word "confession" includes the whole of a Christian's life: "let us hold fast the confession of our hope that it waver not" (Hebrews 10:23; cf. 4:14; I Corinthians 1:2; II Corinthians 9:13; Matthew 10:32; Romans 10:10; I John 4:15).

Baptisma. As with the word "faith," "repentance," and "confession," so the word "baptism" the Holy Spirit has employed with two meanings. First, it refers to the physical act of dipping in water (Romans 6:3; Acts 10:47). Second, it refers comprehensively to that dipping along with faith, repentance, and the confession without specifying them (I Peter 3:21).

Eis. Though each one of the four preceding words is used to encompass the four commands that put a sinner into Christ, not one of them in its first meaning puts one into Christ. Entrance into Christ is not effected until the four initial meanings are fused together into an integrated whole, which is the New Testament plan of salvation. The four are like connecting doors. (At an air force base outside Wichita, Kansas, no one descends hundreds of feet underground to see an intercontinental missile until he has entered a surface door, and two elevator doors, and one more.)

This writer, along with many other preachers, has preached that faith and repentance and the confession are "unto" and baptism is "into" Christ (Romans 10:10; Acts 11:18; Galatians 3:27, AV & ASV).

In Jakarta, Indonesia, Bud McFarland, preaching through

an interpreter, urged the sequence of the four commands, with three being "unto," and baptism being "into." David Tuanakotta, the interpreter, interrupted to say, "Bro. McFarland, in our language there is no difference."

When one examines the word used by the Holy Spirit, *eis*, he finds that same word after each of the four commands. Because of the fact that in the Greek *eis* follows all four commands, the late and respected R. L. Whiteside refused to use the "unto-into" line of reasoning, saying: "I will not use an argument that an inspired apostle could not use."

However, the apostles, if they had used English, could very well have used that simple and convincing argument. This is true because none of the four commands, though followed by *eis*, alone puts one into Christ. In John 12:42 faith is followed by *eis*, but it is faith only, and that in the heart of cowards. Thus it is clear in English, as it was to John in Greek, that *eis* after faith, though essential to entering Christ, does not by itself put one into Christ.

It follows then that the first meaning of faith plus *eis* is that which is to, toward, on the way. And the same thing is true of repentance: it is an essential to salvation (Luke 13:3), but alone (without faith, John 8:21; the confession, Romans 10:10; and baptism, I Peter 3:21), it does not put one into Christ. Similarly, as important as is "the good confession" (I Timothy 6:12-13), alone it does not put one into Christ (Mark 1:24). Likewise, baptism, though it is the entrance into Christ, alone is merely getting wet. Dissociated from faith, repentance, and the confession, baptism is hypocrisy.

Since one of the established usages of *eis* is to, toward, in the direction of (Arndt & Gingrich, p. 228), and since faith, repentance, and the confession alone do not put one into Christ, it becomes clear that the "unto-into" sequence is altogether scriptural. The fact that the faith spoken of in Romans 10:10 refers to the whole of the plan of salvation (comprehending faith, repentance, the confession, and baptism) in nowise negates the fact that faith can be, and at times is, one step on the way to salvation (Romans 10:9; Mark 16:16). Similarly, the fact that the repentance of Acts

11:18 is collective, comprehensive of the four initiatory commandments, in no wise sets aside the fact that sometimes the word is employed as a step on the way to salvation (Acts 2:38). Likewise, the fact that the confession of Romans 10:10 encompasses all four of the commands does not offset the fact that the word can be, and is, used to refer to a statement on the lips (Romans 10:9), and so is a step on the way to being in Christ.

The fact that the word "unto" is now, according to the dictionary, archaic does not remove the fact that the old meaning of the word (to, toward, in the direction of) never gets antiquated in the gospel plan of salvation. Without the archaic word, the same idea must be preached. Accurately it may and should be proclaimed that faith, repentance, and the confession are to, toward, in the direction of salvation, while baptism is the final step that puts one into Christ.

VI

AGAPE

(1)

An attempt at an in-depth study of the greatest word in human language ought to help the investigator and as many readers as are willing to study with him.

I. WORDS RELATED TO AGAPE

Necessary to a knowledge of *agape* is an acquaintance with three other Greek words meaning "love."

Eros

For sexual love the Greeks used the word *eros*. From it is derived the English word "erotic." Capitalized, *eros* becomes the name of the Greek god of physical love, Eros. As a proper name is equated with the Roman god of physical love, Cupid. The Septuagint translators of Ezekiel 23:5, "she doted on her lovers," used *eros*, and they thought it was the word needed to translate Proverbs 7:18:

Come let us take our fill of love until morning;
Let us solace ourselves with loves [*eros*].

As misused as is the sexual nature, and so many sins are related to that misuse, some have concluded that a person's sexual nature is evil and must be altogether denied. However, when God had created all things, including the sexual natures of Adam and Eve, their Creator's appraisal was that the whole was "very good" (Genesis 1:31). If the human sexual nature is evil, the Creator himself must be blamed.

In marriage the bed is "undefiled" (Hebrews 13:4). The false doctrine affirming the perpetual virginity of Mary, designed to exalt the Lord's mother above other women, actually slanders all mothers.

Storge

A second Greek word meaning "love" defines family and kinship loyalty. As *eros* in itself is one of the Creator's good provisions for the human race, so *storge* is God implanted. Only the worst of men (boastful, implacable, fierce) so pervert themselves as to be empty of "natural affection" (*storge*, II Timothy 3:1-3). Such men even the most patient being in the universe has to give "them up into a reprobate mind" (Romans 1:28-31). God wills that all men should "be tenderly affectioned one to another" (Romans 12:10).

Philia

Distinct from sexual indulgence, and going beyond kin-folks' affection is friendship love, *philia*. John the Baptist was "the friend" of the bridegroom (*philos*, John 3:29). Jesus used the word *philos* in saying "our friend Lazarus has fallen asleep" (John 11:11). A form of *phileo* Luke wrote to tell how the centurion Julius treated Paul: "courteously" (AV), "kindly" (ASV, Acts 27:3). A form of the same word he used to describe how, on the island of Malta, during a cold rain, "the barbarians showed us no common kindness" (Acts 28:2). And he employed the same word to tell how the island's chief official "entertained us three days courteously" (Acts 28:7).

II. A STUDY OF AGAPE

Agape carries an unflinching regard for, and deeply cherishes, the object of its devotion. It is love and commitment.

Devotion in Two Directions

When one is 100% committed to something or to some person, the word describing such an attachment is *agape*. Even if that devotion is to darkness, to vanities (chief seats, salutations, praises of men), to money, or to lying, it is *agape* (Psalms 52:3-4; Ecclesiastes 5:10; Luke 11:43; John 3:19; 12:43).

Then, in the opposite direction from a devotion to self, *agape* is good will and selfless giving even of one's own life to help others. It involves a commitment without thought of gain or loss to the giver, or merit on the part of the re-

ceiver. Jesus "loved me," wrote a blaspheming, injurious persecutor, and "gave himself for me" (*agapao*, Galatians 2:20; I Timothy 1:3). Consequently, that ex-Christian hater praised God for his "great love wherewith he loved us" (Ephesians 2:4).

When one sees that the beneficiaries of *agape* are ungodly sinners and enemies, one can understand why the Scripture says, not that God is *eros* or *storge* or *philia*, but *agape* (Romans 5:6-10; I John 4:8, 16). Truly the Bible always in every place has the right word.

Agape Overlaps the Related Words

The towering superiority of *agape* above the three related words does not mean that it cannot be used to convey the lesser meanings of the related words.

Both the warm affection of *phileo* and the unselfish good will of *agape* were in Jesus in his attitude toward Lazarus (John 11:5, 11). The same is true in regard to the disciple whom Jesus loved (John 13:23; 19:26; 21:7, 20). To his faithful children God not only extends *agape* but also *philia* (John 14:23; 16:27). Among humans there is no greater devotion than that of laying down one's life for his friends (*agape* and *philia*, John 15:13).

In family relations there should be devotion to death, even as Christ gave himself for his bride (*agape*, Ephesians 5:25-28). Not much happiness is present among family members unless they are "tenderly affectioned one to another" (*storge* and *philia*, Romans 12:10).

Though it is clear that *agape* is so related that it overlaps and encompasses both *storge* and *philia*, it is questionable whether *agape* includes *eros*. Thayer denied that *agape* may properly be used in speaking of sexual love. If he is correct, one has to say that the Septuagint translators improperly used *agape* in describing the exploitation of Hamor, of Samson, of Amnon, and even of legitimate sexual indulgence (Genesis 34:3; Judges 16:4; II Samuel 13:1-14; Song of Solomon 1:3; 2:4, 5, 7; 3:1-5; 5:8; 8:4, 7).

A Distinctive Word

Though *agape* overlaps meanings found in *storge* and in *philia*, and possibly in *eros*, in the New Testament *agape* at

times is in a realm to itself, a *sui generis*, a *monogenes*. At times, as the sun outshines the stars, *agape* is more brilliant than all other words. In certain contexts it is unique, alone, solitary, a super-word, the greatest New Testament sign of an idea (cf. I Corinthians 13:13). *Agape* is "above all these": "a heart of compassion, kindness, lowliness, meekness, longsuffering" (Colossians 3:12-14). "Above all things" God's people are commanded to practice "fervent *agape*" among themselves (I Peter 4:8). Six noble attributes (faith, virtue, knowledge, self-control, patience, godliness, brotherly kindness [*philia*]) by themselves are incomplete. They need to be supplemented, "adding on your part" *agape* (II Peter 1:5-7). As Jesus was a *monogenes* (John 1:14, 18; 3:16, 18; I John 4:9), the only being of his kind, *agape* is the only word of its kind.

The distinctiveness and high excellency of *agape* are evident when the good Samaritan saw a beaten, unsightly, bloody, half-dead foreigner lying in a ditch. Apparently the victim was not a kinsman (which would eliminate *storge*), nor was he a friend (which would eliminate *philia*). In this case only *agape* would bind up wounds, get the man to a bed, sit up with him, and pay his bills.

When one understands the exalted position of *agape* he understands why Jesus did not use *phileo* in the command to love one's enemies (Matthew 5:44). Enmity is the opposite of *phileo* (friendship), but *agape* includes both friends and enemies. It knows no limits ("never faileth," I Corinthians 13:8) in good will and irrepressible devotion.

AGAPE

(2)

My article on *Agape*, an attempt at an in-depth study, was not complete. So many golden nuggets are clustered around the most precious word in the New Testament it appears the investigation is far from finished.

I. AGAPE AND PHILIA FURTHER DISTINGUISHED

Sometimes Overlapping, Intrinsically Different

Though *agape* and *philia* in certain contexts have much in

common, there is an idea in each that remains separate. "Even in some cases where they might appear to be used interchangeably," says Thayer, "the differences can still be traced." However, to this writer, it appears that Thayer makes three non-valid distinctions:

(1) He says that "men are said *agapan* God, not *philein*." But if men are to *philein* God's Son (John 16:27), the distinction by the respected lexicographer is purely accidental, since Jesus and his Father are one (John 10:30).

(2) "God is said to *agapesai* the world (John 3:16), and to *philein* the disciples of Christ" (Thayer). However, in Titus 3:4 God is said to *philein* the world, and in II Corinthians 13:14 he is said to *agapesai* the disciples of Christ.

(3) "Love as an emotion [*philia*] cannot be commanded" (Thayer). On the contrary, *philia* is commanded (Rom. 12:10 Tit. 2:4; Heb. 13:1).

Family Love

A wife, determined to get a divorce, said, "I do not love him any more." She did not understand that what had died was her *philia* for him, for his attractiveness had disappeared. If she had had *agape* for him, and undying goodwill, a care for him as she cared for herself, she would not want a divorce, and would fight against it.

Jesus and Peter

If ever there were a person understanding clearly the commitment inhering in *agape*, and of its superiority over the affection of *philia*, it was the apostle Peter. He had bragged of his devotion to Jesus, claiming a deeper loyalty than that possessed by the other apostles: "If all shall be offended in thee, I will never be offended" (Matthew 26:33). However, after he had forsaken his Lord, even cursing and swearing, "I know not the man," upon hearing the rooster crow, his heart was broken. Bitter weeping displayed his deep shame. Like Judas, he was a traitor, and he knew it. All bragging was gone and his spirit was crushed.

After the Lord's resurrection, when Peter was with the other disciples by the lakeside, Jesus asked him, "Do you love [*agapao*] me more than these?" (John 21:15.) Peter, hearing *agapao* in Jesus' question, knowing the magnitude

of commitment involved in that word, knowing he had betrayed the Savior, could not honestly put the word *agapao* on his lips. His reply was an evasion, using *phileo*. In this context the English word "love" does not rightly translate what Peter said: "Yes, Lord, you know that I like you." A second time Jesus put the question, "Do you *agapao* me?," and a second time Peter hedged, "Yes, Lord, you know that I *phileo* you." The Lord, noticing Peter's evasion, in his third question asked, "Do you like [*phileo*] me?" Peter, undone, overcome, and grieved, as it were opened wide his breast and heart as if to say, "Lord, no more will I brag, and I will not be bold to say that I love [*agapao*] you; but you know all things: you know I am not bragging to say that I like [*phileo*] you."

A Chart

Some contrasts between *agapao* and *phileo* are as follows:

<i>Phileo</i>	<i>Agapao</i>
Kiss (Acts 20:37; Rom. 16:16; S of S 1:2)	"not kiss; there is so far no evidence for that mng. of <i>a</i> " (Gingrich-Danker)
Friend (Luke 11:5; Js. 2:25)	A beloved one (Matt. 3:17; III John 2)
Natural	Learned
Emotional	Volitional
External	Internal
Discriminatory	Non-discriminatory
Conditional	Unconditional
Pleasure	Preciousness
Delight	Esteem
Liking	Prizing
Because of	In spite of
Fails	"Never faileth" (I Cor. 13:8)

II. LOVE OF THE TRUTH

The most valuable thing in the world is "the word of truth, the gospel of your salvation" (Ephesians 1:13). Since only that truth can liberate men from their sins, how that truth should be cherished! (John 8:32.) "Buy the truth and sell it not" (Prov. 23:23). Like "a treasure hidden in the

field," like "one pearl of great price," is "the word of the truth of the gospel" (Matt. 13:44, 46; Col. 1:5).

No second or third class love is worthy of the gospel treasure. Man's relationship and esteem for that precious commodity can only be conveyed by *agape*. No other word can depict how earnestly God's power to save is to be sought and bought and to be held inviolate, not for sale at any price. Happy and blessed are they who in their hearts have "the love [*agape*] of the truth" (II Thess. 2:10).

God watches over the sons of men and he knows their "inward parts," their thoughts, their hearts (Psalm 51:6; 139:2; I Sam. 16:7). He knows when men love [*agapao*] the truth, and he blesses them. He knows when they do not love the truth, and regretfully the righteous God sends to them "a working of error, that they should believe a lie: that they all might be judged who believed not the truth, but had pleasure in unrighteousness" (II Thess. 2:11-12).

AGAPE

(3)

Much is at stake, even heaven, dependent upon "all the words of this Life" (Acts 5:20). A gospel preacher, in order to "save" himself "and them that hear" gives "attendance to reading," such in-depth reading that he will not be a "workman that needeth" to be ashamed (I Tim. 4:16, 13; II Tim. 2:15).

I. SPEAKING OR GROWING IN LOVE?

Refreshing and corrective to me was a taped sermon by a distinguished English gospel preacher which I heard in the home of Robert Strang (a pillar in the Lord's church at Hyvotts Bank, Edinburgh, Scotland) in 1978. The speaker observed that in "our common version" (by which he meant the KJV) Ephesians 4:15, "speaking the truth in love, may grow up into him in all things," does not exactly follow the Greek, "speaking the truth, may grow up into him in all things in love." The meaning given by the KJV in Ephesians 4:15 is taught in other places (as, I Corinthians 16:14),

and no harm is done, but the rendition is not quite accurate. In Ephesians 4:15 *agape* "is to be connected not with *aletheuontes* but with *auxesomen*" (Thayer). This slight inaccuracy in the KJV has been followed also by the ASV, NASV, RSV, and NIV. It so happens that the "worst of all versions" (Guy Woods) in Ephesians 4:15 has an improvement: "speaking the truth, let us by love grow up in all things into him" (New World Translation of the Holy Scriptures).

II. OVERDOING AGAPE

Though *agape* ("God is *agape*," I John 4:8) is the greatest sign of an idea in the New Testament, some have misused that precious word. They have "overdone" *agape*, making it a cover for disobedience.

"There Is No Law but Love"

Some have thought they were doing an in-depth study of Romans 6:14, "ye are not under law, but under grace," by asserting that the word "law" does not have the article before it, and therefore Christians are under law of no kind whatsoever. Galatians 5:18 they misuse the same way, "ye are not under the law," pointing out that the Greek does not have the article before the word "law."

But since Paul was discussing the law of Moses (cf. Romans 7:7; 10:4-5; Gal. 5:3), the word "law" was definite without the article. So clear is it that it is the law of Moses being considered, the ASV translators have inserted the article 30 of the 35 times *nomos* is anarthrous in the book of Romans.

To conclude that Christians are under no law is to render meaningless the phrases "the law of the Spirit of life in Christ Jesus" and "the law of Christ" (Rom. 8:2; Gal. 6:2). Also, such a conclusion would antagonize I John 3:4, "sin is *anomia*," being without law. Furthermore, under the cover that "there is no law but love" some justify fornication, lying, stealing, and murder. Actually, since baptism and the Lord's Supper are not implicit in the word "love," those commandments and others become unnecessary and superfluous.

"Love Is the Only Monitor"

An abuse of Romans 13:8, "Owe no man anything, save to love one another," is the sophistry that since love is the only guide for one's conscience, he may do as he pleases so long as love is the motivation. But Bible love keeps God's commandments (John 14:15, 21, 23, 24; I John 5:3). Augustine asserted that a Christian loves and does as he pleases, but his meaning was that he who loves God pleases only to do God's will.

"Love Fellowships Everybody"

A third avenue of overdoing *agape* is to be so loving that one refuses to disfellowship anybody. But disfellowshipping is a loving act, its first reason being love for a lost soul that his spirit may be saved in the day of the Lord Jesus (I Cor. 5:1-3). The sad act of announcement of withdrawal is included in the command, "Let all that ye do be done in love" (I Cor. 16:14). And Christians do not forget that, when loving discipline has effected its God-given mission, they are "to confirm" their "love toward" the restored member (II Cor. 2:8). Carl Ketcherside teaches that love binds fellowship with all but infidels. Liberals hold that he is narrow and restrictive with his love, that love encompasses fellowship with Jews, Moslems, Buddhists, and indeed, with all men.

VII

PRINCIPLES AND PRACTICE OF HEBREW WORD STUDIES

I. PRINCIPLES

Hebrew word studies, as far as this writer knows, are no different from word studies in any language. However, in Hebrew one learns early that nearly every word (of which in the Hebrew Bible 8198 have been counted) is derived from a tri-letter root (of which some 1860 have been listed).¹ Immediately then, when inquiry is made as to a word's meaning, the first reaction is to search for the root from which the word is derived. If that root is readily found, then the researcher, in order to determine how authorities define the word, will begin examining as many lexicons as possible.

Also he will list cognate and comparable words in the Hebrew Bible and in other languages. Then the researcher will remember that an author does not always restrict himself to a word's root meaning. He will find that a word's etymological definition, though basic, may by a writer in a specific context have another significance. The word's contextual usage may be close to its rootage or it may be far extended.

The contextual use being then so important, the researcher next will carefully examine each instance of the word in the Hebrew Bible. This procedure will allow him to make a list of authors' contextual meanings.

The exact shade of meaning to be given to each Hebrew word ought, if possible, to be ascertained; and this can only be effected by an induction of in-

¹Robert Baker Girdlestone, *Synonyms of the Old Testament* (Grand Rapids, Mich.: Wm. B. Eerdmans Pub. Co., 1951; reprint 2nd ed., 1897), p. 5.

stances leading to a definite conception of the sacred usage in each case.²

His next step is to investigate how the Hebrew word is translated in the Greek Old Testament. The Septuagint has been styled "a linguistic bridge spanning the gulf which separated Moses from Christ."³

After the researcher's sifting and screening, comparing and contrasting, when he has come to a tentative conclusion, he will check as many commentaries as possible to determine what competent scholars think that the word means. If the commentators are fairly unanimous with the same conclusion that the researcher's work has effected, then he will feel reasonably confident. But if major differences exist, he must re-examine all that he has done, more carefully checking the evidence on which each interpretation stands. In the end, however, he must set forth what he thinks the burden of the evidence demands.

II. PRACTICE

The Hebrew word *she'ol*, appearing sixty-five times in the Old Testament, apparently is derived from the verb *sha'al*.

The Lexicons

For *sha'al* Gesenius assigned two meanings: (1) to *ask* and (2) to *excavate* (equal to *sha'al*). His translator (Tregelles) remarked that in Gesenius' *Thesaurus* the primary meaning is to *dig*, to *excavate*. *She'ol* Gesenius then defined as "a subterranean place, full of thick darkness," and he summarized: "I think that I have lighted on the true etymology of the word. For I have no doubt that *she'ol* is for *she'ol*."⁴

She'ol in the Old Testament

Liternalness. Whether *she'ol* is derived from *sha'al* (to *ask*, cf. Prov. 27:20; 30:15-16; Hab. 2:5) or from *sha'al* (to

²Ibid., p. 6.

³Ibid., p. 11.

⁴Other lexicons (Brown-Driver-Briggs, Davidson, Davies, Harkavy, Koehler-Baumgartner) give corroborative but no differing information.

dig, cf. Amos 9:2), the literal meaning appears to be a *hollow place*, a *cavity*, a *cavern*. Thus Jonah, in the fish's stomach, described himself as in "the belly of *she'ol*" (Jonah 2:1-3 [1:17-2:2,E]). Likewise, when the ground split under the feet of Korah and his company, they sank into a fissure of the earth called "*she'ol*" (Num. 16:30-33). This *she'ol* became their grave.

The word *She'ol* came to be synonym for the tomb.⁵ *She'ol* is associated with death, destruction, dust, worms, corruption, darkness, silence, and the pit. Since the deceased are there, it is the opposite of "the land of the living."⁶ Characterized as a place of hiding and of rest, yet in it is no memory, no work, no consciousness, no planning, no knowledge, and no wisdom (Ecc. 9:10). Into *she'ol* go the bodies of beasts and of human beings, and the humans include both the righteous and the unrighteous.⁷ From *she'ol* there is no exit until the heavens are no more (Job 7:9; 14:10-13). When one remembers that the word "soul" (*nephesh*) is at times rightly translated as a dead body, the incongruity of a righteous disembodied spirit's being in as repulsive a place as *she'ol* disappears.⁸

Apparently the King James translators thought that often *she'ol* referred to "the hell of fire" (Matt. 5:22), for they translated it as "hell" thirty-one times. But "nowhere in the Old Testament is the abode of the dead regarded as a place of punishment or torment."⁹ "Not in a single passage" is *she'ol* used "in the sense of the place of punishment after

⁵Gen. 37:35; 42:38; 44:29, 31; Psa. 88:4-6 [3-5,E].

⁶Psa. 6:6 [5,E]; 31:18 [17,E]; Job 11:8; 14:13; 17:13-16; 24:20; 26:6; Isa. 38:11, 17-18; Ezek. 31:15-16; Ecc. 9:10. The *repa'im* (etymologically, the *weak* or *feeble*) came to denote the dead ones in *she'ol* (Isa. 14:9; 26:14, 19; Prov. 2:18; 9:18; 21:16; Psa. 88:11 [10,E]).

⁷Ecc. 3:19-20; Gen. 37:35; Job 24:19; Psa. 31:18 [17,E]; 49:11-16 [10-15,E].

⁸Num. 5:2; 6:6; 9:6, 7, 10; 19:11, 13. In reference to Psa. 16:10, Robert Baker Girdlestone wrote that some are of the "opinion that it should be translated, 'Thou shalt not leave my dead body in the grave.' That the word *nephesh*, soul, may sometimes be translated 'dead body' is true . . . and that the word *hades* is often translated *grave* we have also seen to be true" (*Synonyms*, p. 283).

⁹George Arthur Buttrick, ed., et al., *The Interpreter's Dictionary of the Bible*, 4 vols. (New York: Abingdon Press, 1962), I, 787f.

the resurrection."¹⁰ Instead, all that is pictured is "a typical Palestinian tomb, dark dusty, with mingled bones and where 'this poor lisping stammering tongue lies silent in the grave.'"¹¹

Metaphor. From its literal meaning the word *she'ol* passed into a representation of the lowest place as opposed to the highest (Deut. 32:22; Isa. 44:23; Job 11:8). Also, figuratively, the word meant a place of degradation and disgrace (Isa. 57:9). Further, a metaphorical usage is in the picture of a real estate compound enclosed by bars, locked by gates, and containing a house and a bed (Job 17:13, 16; Psa. 139:8; Isa. 38:10).

Personification. Beyond the metaphorical usage, Old Testament writers sometimes made *She'ol* a living thing (and so for the first time in this study the word is capitalized). Strangely, that which is associated with everything that is the opposite of life is by a bold figure presented as an animated "insatiable monster,"¹² "a demon with wide-open throat or gaping jaws."¹³ In personification Death has come alive. His hand is strong and he carries cords or ropes. His prey trembles. *She'ol* swallows his victims. He is able to talk, and he can be spoken to, even challenged, "O *She'ol*, where is your destruction?"¹⁴

Furthermore, in vivid personalization, corpses put their swords under their heads, and are pictured as speaking (Ezek. 32:21, 27). An animated *She'ol* stirs up the dead ones (kings and princes) to greet a newcomer, the king of Babylon, and they shout taunts to that once proud monarch:

Have you also become as weak as we? Have you become like us? Your pomp has been brought down to *She'ol*, the noise of your viols; the worm has

¹⁰Robert Baker Girdlestone, *Synonyms*, p. 283.

¹¹R. Laird Harris, ed., et al., *Theological Workbook of the Old Testament*, 2 vols. (Chicago: Moody Press, 1980), II, 893.

¹²Francis Brown, S. R. Driver, and Charles A. Briggs, *A Hebrew and English Lexicon of the Old Testament* (Oxford: Clarendon Press, 1907), p. 983.

¹³George Arthur Buttrick, *ibid.*

¹⁴Num. 16:32; Psa. 49:16 [15,E]; 89:49 [48,E]; 141; 7; Prov. 1:12; 30:15-16; Isa. 5:14; 28:15, 18; Hos. 13:14; Hab. 2:5.

been spread under you and the worms cover you
(Isa. 14:9-11).

So living and conscious do Old Testament writers personify *She'ol*, many authorities have been misled into making the language literal. As a result they see *she'ol* as a state in which people outside their bodies are half awake, partially conscious, existing in a dismal, shadowy waiting place. "The Israelite conception," wrote one scholar, is that "the 'shade' of the living man separates from the body and takes up its abode in *She'ol*," lacking "everything which . . . could be called life."¹⁵ Gesenius held that people in *She'ol* are "void of blood and animal life . . . , therefore weak and languid like a sick person . . . , but not devoid of powers of mind, such as memory." Brown-Driver-Briggs concluded that *She'ol* is "dark, gloomy, without return . . . all being alike." Orr wrote that existence in *She'ol* is

feeble, inert, shadowy, devoid of living interests, . . . a slumbrous semi-consciousness and enfeebled existence from which in a partial way the spirit might temporarily be aroused.¹⁶

Some scholars put all disembodied spirits, both the righteous and the wicked, into a dark, gloomy half-way house. They make the end of a righteous person's life anticlimactic and miserable. If the theory of those scholars is true, the end is not better than the beginning (Ecc. 7:8). If there is no distinction at the time of death between the righteous and wicked, futile would be the prayer, "Let me die the death of the upright, and let my last end be like his" (Num. 23:10). But a man of faith did not see in front of him a murky interim realm of shadows and semi-consciousness, for he believed that "the path of the just is as a shining light that shines more and more to the perfect day" (Prov. 4:18). His anticipation, ever bright and vibrant and cheer-

¹⁵*The New Schaff-Herzog Encyclopedia of Religious Knowledge*, Samuel Macauley Jackson, ed. et al., 13 vols. (Grand Rapids, Mich.: Baker Book House, 1949), s.v. "Hades," V. 109, by G. Dalman.

¹⁶*The International Standard Bible Encyclopaedia*, James Orr, ed. et al., 5 vols. (Grand Rapids, Mich.: Wm. B. Eerdmans Pub. Co., 1946), s.v. "Eschatology of the Old Testament," II, 974, and "Sheol," IV, 2761, by James Orr.

ful, was set forth in an aphorism: "In the path of the righteous is life, and in its way there is no death" (Prov. 12:28).

In The New Testament She'ol Becomes Haidēs

Literalness. Almost uniformly (sixty-one times out of sixty-five) the Septuagint translated *she'ol* by *haidēs* (literally, the "not seen," *a + idein*), *hades*. Thayer, describing *hades* as a dark and dismal place, defined it as "the common receptacle of disembodied spirits," citing Luke 16:23 and Acts 2:27, 31 as supporting his opinion. True it is that Luke 16:23 does place the disembodied spirit of the rich man in a *hades* of fiery torment. But that citation does not put the spirit of Lazarus in *hades*. The distinction in Luke 16:22-23 "is not between 'the bosom of Abraham' and another place, as both included in *Hades*, but between 'the bosom of Abraham' and *Hades* as antithetical and exclusive."¹⁷ The passage in Luke does make *hades* a receptacle for unrighteous spirits, but it does not put righteous disembodied spirits into *hades* or a sub-division of it.

On the surface Thayer's citation of Acts 2:27, 31, as proving that *hades* is a receptacle for a righteous disembodied spirit, appears justified. This is true because an important usage of the word "soul" (*psuchē*) is to mean a conscious disembodied spirit (Rev. 6:9). But in *hades* (*she'ol*) there is "no work, nor device, nor knowledge, nor wisdom" (Ecc. 9:10). To that place a conscious soul could not go.

Already it has been indicated in this study (*supra*, p. 139) that in some contexts the word "soul" (*nephesh*) is rightly rendered a dead body. In context, Acts 2:27, 31 puts Jesus' soul in *hades*. If *hades* is a literal tomb and if the soul spoken of was Jesus' fleshly body, then Acts 2:27, 31 does not put a righteous disembodied spirit in *hades*. On the contrary, it merely puts Jesus' corpse in Joseph's sepulchre. The parallelism in the passage supports such an interpretation, for "soul" is equated with "flesh," and "hades" is equated with "corruption":

¹⁷*The International Standard Bible Encyclopaedia*, James Orr, ed. et al., 5 vols. (Grand Rapids, Mich.: Wm. B. Eerdmans Pub. Co., 1946), s.v. "Hades," II, 1314, by Geerhardus Vos.

. . . you will not abandon my soul in hades,
 neither will you give your holy one to see corruption.

 . . . neither was he abandoned in hades,
 nor did his flesh see corruption.

Normally, hades (as *she'ol*) is the tomb. Except as an escape from misery (as a place where a physical body is hidden and at rest, Job 14:13; 17:16), nothing pleasant biblically is spoken of hades. It is always a place from which deliverance would be a blessing.¹⁸ Therefore, it does not appear reasonable that Jesus' soul as a conscious disembodied spirit went to hades. But that his soul as a dead body did go to a literal hades, a tomb, is clear, and likewise it is clear that his flesh saw no corruption.¹⁹

Thus, to this writer, Thayer's use of Acts 2:37, 31, as establishing hades as a receptacle for a righteous disembodied spirit, is in error. In the New Testament two clear and different literal meanings of hades appear: the grave for fleshly bodies and a place of torment for wicked disembodied spirits.

Metaphor. The previous section set forth two literal meanings of hades. Beyond the literal usages, a figurative significance Jesus appropriated from Isaiah. As Babylon's boasting king had affected ascent "into heaven . . . above the stars of God," and would be cast down to *she'ol* (14:4, 12-15), in like manner proud Capernaum would fall: "You Capernaum, are you not lifted up to heaven? To hades you will go down" (Matt. 11:23; Luke 10:15). Apparently more

¹⁸Psa. 16:10; 30:4 [3,E]; 49:16 [15,E]; 86:13; Prov. 23:14.

¹⁹"David . . . saw corruption; but [Jesus] whom God raised did not see corruption" (Acts 13:36-37). Some scholars allege that Luke mistranslated the *shabath* of Psa. 16:10, saying he should have written "pit" instead of "corruption." Gesenius and Brown-Driver-Briggs joined in that indictment of Luke. Davies listed the possibility of the word "pit," but he said the probability is in favor of the word "corruption." Davidson did not list "pit" as a possibility, restricting his translation to "corruption, purity." Actually, if Luke had used "pit" he would have contradicted history, for Jesus' flesh did see the pit. Luke's use of "corruption" is thus justified both by the lexicons of Davies and Davidson and also by the historical fact. Corroborative also is the fact the Septuagint used *diaphthora*, and the Vulgate *corruptio*.

than a graveyard destiny (a literal hades) inheres in Jesus' condemnation: hades in this language is degradation and embarrassment. Thayer classified Jesus' use of the word "hades" as metaphorical, in Capernaum's being "thrust down into the depth of misery and disgrace."

A second metaphorical use of the word "hades" is in the grave's being pictured as a building with gates and a lock: the "gates of hades" (Matt. 16:18; cf. Job 38:17, "gates of death") would not prevent Jesus' building his *ekklēsia*. He knew that after his walking unassisted from the cemetery he would have "the keys of death and of hades" (Rev. 1:18).

Personification. The final figurative use of the word "hades" is in its being pictured as a living creature. In the writing of the word "hades" in the two literal meanings discussed above, and in the writing of the letters to set forth the two metaphorical uses, capitalization would not be expected. But in Hades' being personalized as a living being, capitalization becomes proper.

As *She'ol*, a synonym for Death, is personalized by Isaiah (28:15) and by Hosea (13:14), so Hades, a synonym for death, is personalized by Paul (I Cor. 15:55) and by John (Rev. 6:8; 20:13-14).²⁰

Non-biblical Meanings

Whereas the Bible nowhere puts the disembodied spirit of a righteous man in hades, apocalyptic literature listed four areas, "two for the righteous, and two for the wicked."²¹ Post-biblical Judaism held to two compartments in hades, one for the righteous and one for the wicked. Josephus described hades as "a place of custody for souls," and continued:

²⁰The omission of the word *haidēs* from the Aland-Black-Metzger-Wikgren Greek New Testament in I Cor. 15:55 was done with "some degree of doubt." The antecedent of I Cor. 15:55 in Hosea 13:14 has *haidēs* in the LXX and *she'ol* in the Hebrew. As far as the thrust of this study is concerned, its omission or inclusion is immaterial. This is true because the personalized use of *Haidēs* (even if not in I Cor. 15:55) in Rev. 6:8; 20:13-14 is indubitable.

²¹*The Book of Enoch*, 21, 1-13, cited by James Orr, "Eschatology of the Old Testament," *The International Standard Bible Encyclopaedia*, James Orr, ed. et al., 5 vols. (Grand Rapids, Mich.: Wm. B. Eerdmans Pub. Co., 1946), II, 974; cf. also Geerhardus Vos, "Hades," II, 1314f.

In this region there is a certain place set apart, as a *lake of unquenchable fire*, . . . into which no one has yet been cast. The just . . . are now indeed confined in Hades, but not in the same place wherein the unjust are confined. . . . This place we call *The Bosom of Abraham*. It is on the right hand beyond the entrance gate, while the unjust are on the left hand, close to hell's "hot vapour," but they see, beyond a chaos (deep and impassable and large and fixed), the just.²²

A scholar has observed that the double compartment theory is received by a large portion of the nominal Christian Church, and

it forms the foundation of the Roman Catholic doctrine of Purgatory, for which there would be no ground but for this interpretation of the word *hades*.²³

He further observed that the "upper part" of *hades*, "the region of the blessed," was called Paradise, while beneath was Tartarus "in which the souls of the wicked were subjected to punishment." Among the Greeks and Romans the region of the blessed souls was called the Elysian Fields (*Ēlusia Pedia*).²⁴ Concerning the two compartment conjecture, another scholar was cautious: "This conception should not be rashly transferred to the New Testament."²⁵ Textually, the only way the idea of a compartmentalized *hades* can be found in the New Testament is by an arbitrary transfer. In this writer's opinion, it would have to be by eisegesis, not exegesis.

²²Flavius Josephus, "Hades," *The Life and Works of Flavius Josephus*, William Whiston, tr. (Philadelphia: The John C. Winston Co., n.d.), pp. 901-903.

²³*Bible Encyclopaedia*, Samuel Fallows, ed. et al., 2 vols. (Chicago: The Howard-Severance Co., 1902), I, 747-748.

²⁴*Webster's Third New International Dictionary*, Philip Babcock Gove, ed. in chief (Springfield, Mass.: G. & C. Merriman Co., Publishers, 1971), s.v. "Hades," and *The Classic Greek Dictionary* (New York: Hinds & Noble, Publishers, n.d.), s.v. "Elusion."

²⁵*The International Standard Bible Encyclopaedia*, James Orr, ed. et al., 5 vols. (Grand Rapids, Mich.: Wm. B. Eerdmans Pub Co., 1946), s.v. "Hades," II, 1314f, by Geerhardus Vos.

Conclusions

This study leads to three conclusions: (1) Greek and Roman mythology, as well as post-biblical Judaism, pictured a *haidēs* (and so, a *she'ol*) not found in either the Old or New Testaments; (2) the Old and New Testaments are a unit in three uses of the word *she'ol* (and so, *haidēs*), namely, a literal, a metaphorical, and a personalized significance; and (3) whereas both the Old and New Testaments portray hades as a literal grave, the New Testament in addition portrays hades as an internment area for unrighteous disembodied spirits.

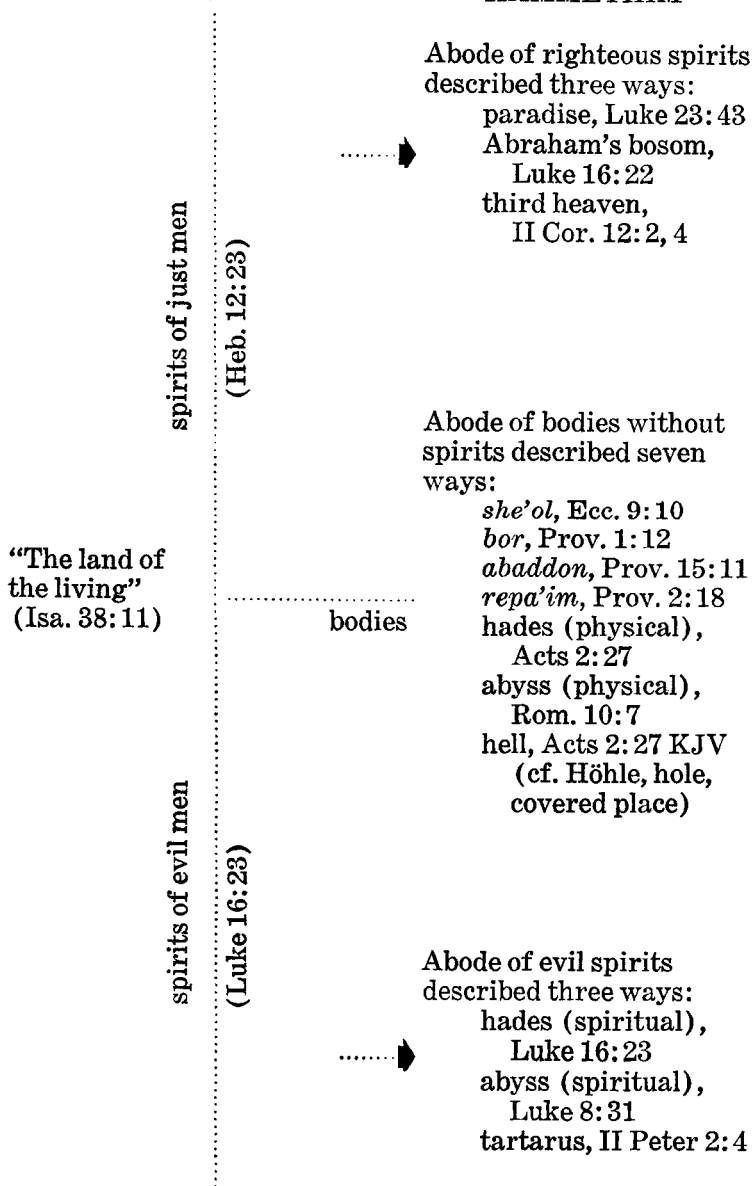
A Chart

The relation between the biblical meanings of *she'ol* and associated words is seen by a chart on page 147.

THE LIVING AND THE DECEASED

HAHAYYIM

HAMMETHIM



VIII

AGED, GREATLY BELOVED, VALUABLE

“While I was speaking in prayer, the man Gabriel, . . . being caused to fly swiftly, . . . said, O Daniel, . . . at the beginning of your prayers a word went out, and I have come to tell you, because *hamudhoth* are you” (Daniel 9:21-23).

In God’s appraisal, Daniel was *hamudhoth*, which has been variously translated as very precious, highly esteemed, greatly beloved, and a favorite. In a general sense all human beings in God’s sight are precious and valuable. “Children are the heritage of the Lord, and the fruit of the womb is his reward” (Psalm 127:3). However, some people to him are much more valuable and desirable, dependent on their disposition and conduct. Daniel was one of these. In like manner, if Daniel was one of God’s favorites, any human being can be if he so chooses, for God made them all, loves them all, and he is no respecter of persons.

The criterion for God’s favoritism is not birth or race or wealth, but a person’s love for God with “all that is within” (Psalm 103:1) him, with his soul, his heart and his might (Deuteronomy 6:5). “The heart-knowing God” (Acts 15:8) perceived Daniel’s deep love for his Maker, which caused God particularly to love and esteem Daniel. Do you have the faith that you can be in God’s sight just as *hamudhoth* as Daniel?

Some people have an open line to the heavenly Father. These special people have power to put heaven into immediate action. Not at the completion, nor in the middle, but at the beginning of Daniel’s prayer God commanded Gabriel to fly swiftly from heaven to Babylon so that Daniel would not be kept waiting for an answer. But, again, God’s being no respecter of persons (no “face receiver”), prayers of all righteous people put heaven into action. Prayers, not merely by Daniel, nor merely by miraculously endowed first-century

elders (James 5:14), but by 20th century Christians operate powerfully (James 5:16).

If Daniel's space-borne petition from Babylon to heaven was in "the first year of Darius" (Daniel 9:1), then Daniel had been in Babylon 68 years (606-538 B.C.). If he were a lad, say, of 16, when he was deported from Jerusalem to Babylon, then at the time of his attention-getting he was quite an old man, of 84 years. Of how much value to the empire was a weakened and fragile person? But spiritually he was the most valuable asset in all the Medo-Persian Empire.

Jeremiah had commanded the Jews to pray for the city of Babylon when they were carried there (29:7). Daniel had read the book of Jeremiah (Daniel 9:2), even making specific reference to Jeremiah 29:10. The prayers then of the aged Daniel for the peace of the nation had an audience in heaven. By the same token, this writer has rejoiced in the knowledge that a Christian widow for 15 years, from age 75 to her passing at 90, never missed one day praying for his work.

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